

## CULTURAL PEDAGOGY AS A SIGNPOST FOR HIGH SCHOOL LECTURERS IN THE CONTEXT OF THE CONTEMPORARY EDUCATIONAL CHALLENGES

**Joanna Torowska**

*Institute of Education of Jagiellonian University of Krakiv, Poland*

The study regard cultural pedagogy among numerous trends in education as an important methodology, which stipulate the development of a personality in the contact with the goods created in the past. It outlines some understandings of the culture concept provided by various scholars and the concept from cultural pedagogy view. Also the category of responsibility for the world is accentuated. The author confirms the complexity of contemporary world, and the existing immigrant problems. In her opinion many cultural phenomena must be known by educationalists. Basing on some researches she presents the main task for the lecturers who are to preserve some treasures of the past and endow the feeling of tomorrow.

*Key words:* cultural pedagogy, culture, personality, identity, mission of a higher school lecturer.

Contemporary educational challenges give the high school lecturers higher and higher tasks, both as the scope and the character of the knowledge, abilities and wide competencies are acquired as well. In the European context it is widely said that the need of the big citizen activeness, effectiveness in many aspects, and manager abilities, technological and informatics qualifications, the knowledge of the new technologies, as the fluency of at least two foreign languages, and abilities of the interpersonal contacts are needed. Additionally, migration of people has became the cultural fact nowadays, the mixture of cultures and the need and the ability to be in the multicultural space is also required. Trying to describe the quality of the contemporary changes and having in mind the educational challenges one must admit that the less controversies arose when we use the concept of cultural-civilization turning – point. The turning-point which conditions the situation of the contemporary education and strongly effects the shape of the offered education.

On the other hand among the large number of the pedagogical trends which coexist in a nowadays education, the attention is attracted and the important place is taken by the contemporary cultural pedagogy, in this situation the closest to the abilities and predisposition to which are in demand for educationalists and the high school lecturers. Especially their knowledge about other cultures and presenting the personality competencies are needed. Cultural pedagogy, accentuating the

developmental abilities of the man and the shaping of the personality by active absorption of the cultural values [4, p. 131].

The culture of pedagogy roots back to the turn of the nineteenth and twentieth century when a conviction was presented that there was the difference between methodology of the humanistic and natural sciences. The concept of culture was understood as worthwhile, nowadays and past contents, which were bound with the development of the personality and culture gave a man the sense, unity and direction [13]. Upbringing was understood as the process of shaping the personality on the basis of the cultural values: "It was not the point to pass directly the goods to the new generations but it was to feel and experience (and pass through) the specific, formative force which arose during creation of these goods. All the cultural values, being so called objectivised spirit, were derived from the human creative acts and they were being renewed in the acts of the again and again experience and creation" [13].

Cultural educationalists, what is important, have introduced to the pedagogy, the basic component, which was the axiological reflection.

Also today, bearing in mind the enormous complexity of the world and the growing expectations and requirements as far as the high school lecturers are required, it looks necessary to benefit from cultural values, profit from culture, discovering its complex senses and meanings, because as it was commented by John Paul II in his speech in UNESCO seat in Paris on July 2<sup>nd</sup> of 1980, the words of Saint Thomas: "genus humanum arte et ratione vivat": "The essential meaning of culture, according to the above words of Saint Thomas from Akwin, relies on that culture is the right shape of the life as such. A man lives really human life thanks to culture. His life is a culture as well in that meaning that culture distinguishes a man and differs him from the rest of creatures which make the visible world: a man cannot do without culture. Culture is the proper way of <<existence>> and <<dwelling>> of a man. A man dwells always in a specific culture only right for a one, and this culture creates a proper bound, determining the mutual relations between people and social character of the human dwelling" [6, p. 54].

Nowadays also the continuation of pedagogy of culture is being perceived in the contemporary trends, such as humanistic pedagogy and personalistic pedagogy, or in new subdisciplines, like pedagogy of culture, pedagogy of values, and in the known reports of the ONZ and UNESCO concerning education, for example: "Learn so as to be", "The Mexican Declaration", "The Decade of the Development of Culture" and the others.

Next, the European Commission, when giving definition basic challenges in the 21<sup>st</sup> century, one of the basic circumstance for education recognized the concentration on general culture. Thanks to such a concentration there is the possibility of shaping three fundamental life competencies, such as:

- (1) the ability to get the essence of a matter,
- (2) understanding and creativity,
- (3) judgement and taking up decisions.

From the above words it issues that “the transmission of the general culture has the pragmatic dimension – is the first condition of accommodation to the changes in economy and employment”. The solid culture support makes that a man “may accentuate his position in informatics society, it means that one can be able to place and understand in critical way pictures and data provided him by sources.” [10, p. 26, 28].

Next on the last Pedagogical Congress in Poland, which was devoted to the relation between “education – morality and public sphere, it was stated with satisfaction that Polish pedagogy with a competent and modern way functions in the trend of contemporary cultural studies, getting in the world bigger and bigger recognition of scientific environments. Debates of educationalists which extend the disciplinary and intersubdisciplinary divisions well accommodate in the humanistic discipline described as cultural and educational studies. Bearing in mind the contemporary migration movements , dynamic social and cultural changes, a educationalist should have basic but comprehensive knowledge about other cultures. Then he can fulfil the mission of openness to the other cultures (and pass it to his students), as the tolerance to the Unknown. So the pedagogy has approached to the educational and cultural studies and this is the direction for the twentieth first century [1, p . 16].

A kind of outpacing this statement was earlier union on the All-Polish Conference of the cultural educationalists, was a union between intercultural and multicultural p educationalists. Taking up the common research which more completely have to discover the relation between a man and the education, was also expressed in a common publication and declaration concerning cooperation between pedagogy of culture and multicultural pedagogy [9].

In this trend there are a lot of publications in Poland, many works and many research teams work, among which under the direction of Jerzy Nikitorowicz. Mostly interesting there are research on creating the identity of a child, forming the intercultural identity and its dilemma and discovering the identity [11].

Again reinterpreted and appreciated are works of classic representatives of cultural pedagogy, among which Bogdan Nawroczyński (Spiritual Life. The outline of the philosophy of culture) or Sergiusz Hessen’s works. According to Andrea Folkierska, the eminent Polish expert on Hessen’s works, the output of Sergiusz Hessen belongs to the works deserving so called “the understanding interpretation”. Hessen himself had seen the possibility of reasonable pedagogy only in close relation with philosophy. And it is philosophy which from very beginning of our Western Europe tradition asked questions about a man and his place in the world. And it is philosophy which is still the repeated reflexion about a

man's holistic condition, in which the entanglement of a man in his own world is the most important issue.

The question on which the answer can be found in the whole thought of Hessen is connected with the strengthening today's anxiety about the further lot of our civilization. Care or even anxiety about the lot of our common world, which can be reread from Hessen's writings, its renovation, is possible as long as it what must be renewed still exists. So the first task for all of us is to give such a direction of the education which will result in human acts which will not cause the gradual destruction of what is given and thanks to what we all can live.

S. Hessen apart from the whole originality of his philosophical thought, makes are aware of, what should be done so as to protect the community.

It must be reminded that the upbringing in the cultural pedagogy was defined as the functional connection, having its basis in the uprooting human beings in a spiritual reality, understood as a superspatial and supertemporal values, which his sense penetrating individual lives and gave him the definite direction (the constancy of values matches with the unlimited and creative as well complexity of forms and its realization) [2].

According to Hessen values were something which was terminal, unreachable, something unreachable in a whole, and at the same time something unconditionally important. Hessen as a main goal understood the shaping the personality of a man by putting him in contact with cultural values [5]. The educationalist under consideration accentuated the necessity of self-education of a man by being in contact with the past and present culture by libraries, museums, magazines, exhibitions, universities, etc.

Summing up the educational programme of the cultural pedagogy it was the programme of the defence and popularization of the most valuable spiritual (humanistic) values, experiencing and understanding made fundamental processes conditioning pedagogical influences [4, p. 221].

Analysing the input of the cultural pedagogy into the mission of the high school lecturer, it cannot be forgotten the appearance of the concept "heritage", which in Poland was connected with the problematic of national education, and in a vast quality was the result of the long period of slavery and achieving the independence. "This is why the relation of the spiritual development of a person was accentuated in relation with national cultural heritage, and additionally as in the whole trend – the role of values was accentuated in preparation of a person to take part in culture and to develop harmonious autonomies human's personality." [3, p. 161].

The huge topicality of the cultural pedagogy is also seen when analysing the contemporary concepts, such as citizenship education, which develops nowadays the crucial for the European countries. What is characteristic, the concept of understanding and interpretation of the heritage, is the most important.

Taking into consideration the situation of the present times, we are fully aware of the fact, that the only chance of coping with the challenges of the future century can be education of the young generation which goes to greet the new times."For the importance of education as a research priority indicates also the wide understanding of the term "education", joining in strong connection the issues of education and teaching. This meaning enables to treat education as one of the stages, having the direct possibility of shaping (apart from passing through knowledge) normative system, attitudes and patterns and competencies to play social roles." [7, p. 43].

Today's discussions about education reflect main dilemma of our times, mostly axiological. Authors of different conceptions refer to the pluralism, tolerance and democracy, as the crucial rules, to which the pedagogical paradigm should be adopted. "This fact would be to certify about widening the conviction that we live in a multicultural world, to which it is characteristic the variety of points of views and lifestyles, so the necessity becomes the cooperation of people from different cultures, civilisations, and religions – so we have to learn respect for other cultures, release from sharing any inhibitions (racial, national, and religious etc.)" [7, p. 44]. The chance of shaping such attitudes may be created by the strategy of education directed to the mentioned rules: pluralism, tolerance and democracy.

One of the propositions which sees the aims of education by preparation the young generation to live in a democratic and pluralistic world, where there is freedom and tolerance can be found the representatives of the humanistic pedagogy, which the most popular representative is Irena Wojnar, in Poland also the main representative of the aesthetical education and the cultural pedagogy, as well. The conception of this author accentuates the necessity of the new educational thought and introduces the project of educational actions based on so called cultural education. This project is a chance of meeting the challenges of the contemporary by referring to the strongly rooted in European tradition way of thinking about culture and its values, about the nature and necessities of a man, about the role of education in shaping a person [17].

The lecturer of the high school must take into consideration the cultural changes of the contemporary world. Anxious or even danger tendencies of present reality according to I. Wojnar make new educational "expectance". Among dangers concerning the future of a world and humanity, on the foreground the axiological disaster arises, with overspread relativism of norms and values, chaos and disintegration of personality" [17]. Various conflicts, causing in each discipline of life of persons and societies. Alienation's character of many areas of human's activity lead to antihumanistic attitudes, in result of which the degradation of humanistic idea of a man is created. This situation is challenging for the education, by which social changes may and should be planned in the direction of humanistic

values. This is why taking into consideration the contemporary culture, apart from teaching and explaining values, one should get to know and be aware of existence of antivalues.

Additionally, the next task, for today's educationalist is to work on the new relationship between mass culture (popular culture) and education. It is a difficult task and urgent, because the young people often construct their identity on patterns given by this kind of culture. So one should get to know mechanisms of popular culture, aiming in the undertaken projects so as its level was at the most proper and suitable educationally and so as when using the popular culture one should serve the idea of humanistic intentions of education. One should serve the idea of the truth, good and beauty.

Consequently, when analysing the above situation, a big chance and at the same time mission of the lecturer of a high school is the education for cultural heritage. It is a chance of coping with the educational challenges, respecting the dignity of a person, respecting the equality of cultures, tolerance towards others [14].

Taking into consideration the key processes and joined with them phenomena which mark new dimension of a present cultural reality (juvenalisation of culture, globalisation, liberalisation, individualisation and mediatization and virtualisation) there are attempts to formulate the proposition of general pedagogical standpoint against the mentioned processes and phenomena. In the trend of contemporary cultural pedagogy the theorist of education opt for positive pedagogy as the most efficient in the contemporary culture [8, p. 17].

It is also worth mentioning that Jan Władysław Dawid, who was the eminent Polish educationalist, specialised in pedeutology, said that to be a teacher requires possessing a devotion for this job.

Finally, it is worth quoting the thought of Simon Weill on the uprooting and being in a community: "Uprooting is may be the most important and the most known need of human's spirit. At the same time it is the need which is difficult to describe. A human being has roots, if really in an active and natural way participates in the existence of a community; which preserves some treasures of the past and which endows the feeling of tomorrow" [15, p. 144]. Passing the feeling of uprooting and handing down the feeling of tomorrow seems to be the most important task in the mission of the lecturer of the high school lecturer in the context of contemporary educational challenges.

- 
1. Edukacja, moralność, sfera publiczna, Ed. J. Rutkowiak, D. Kubinowski, M. Nowak, Materiały z VI Ogólnopolskiego Zjazdu Pedagogicznego PTP, Lublin 2007.

2. *Folkierska A.* Sergiusz Hessen- pedagog odpowiedzialny, Warszawa 2005.
3. *J. Gajda*, Encyklopedia Pedagogiczna XXI wieku, vol. 4, Pedagogika kultury. Warszawa, 2005.
4. *Gajda J.* Pedagogika kultury w zarysie. Kraków, 2006.
5. Historia wychowania. Słownik biograficzny, Sergiusz Hessen. Olsztyn, 1994.
6. *Jan Paweł II*, W imię przyszłości kultury, Przemówienie w UNESCO, Paryż 2 czerwca 1980, In: Wiara i kultura, M. Radwan, S. Wylęzek, T. Gorzkula (edit.). Rzym-Lublin, 1988.
7. *Kaczor A.*, Edukacja kulturalna wobec aksjologicznych wyzwań współczesności [in:] Wartości i antywartości w kontekście przeobrażeń kultury współczesnej, edit. T. Szkołut. Lublin, 1999.
8. *Kubinowski D.*, Nowe procesy i zjawiska kulturowe jako wyzwanie dla współczesnej pedagogiki kultury- wprowadzenie, „Pedagogika kultury” 2006, No 2.
9. Kultura współczesna a wychowanie człowieka, edit. D. Kubinowski. Lublin, 2006.
10. Nauczanie i uczenie się. Na drodze do uczącego się społeczeństwa [in:] Biała Księga Kształcenia i Doskonalenia Komisji Europejskiej. Warszawa, 1997.
11. *Nikitorowicz J.* Edukacja międzykulturowa wobec dylematów kształtowania tożsamości w społeczeństwach wielokulturowych, [in:] Pedagogika i edukacja wobec nowych wspólnot i różnic w jednoczącej się Europie. Materiały z IV Ogólnopolskiego Zjazdu Pedagogicznego, edit. E. Malewska, B. Śliwerski. Kraków, 2002.
12. *Nikitorowicz J.* Kreowanie tożsamości dziecka. Wyzwania edukacji międzykulturowej, Gdańsk, 2005. J.
13. Pedagogika. PWN Leksykon, B. Milerski, B. Śliwerski, “pedagogika kultury”, p. 152.
14. *Torowska J.* Edukacja na rzecz dziedzictwa kulturowego. Aspekty teoretyczne i praktyczne. Kraków, 2008.
15. *Weill S.* Myśli. Warszawa, 1985
16. *Wojnar I.*, Aktualne problemy edukacji i kultury w Polsce, [in:] Edukacja wobec wyzwań XXI wieku, collection of studies, edit. I. Wojnar, J. Kubin, Warsaw, 1996.
17. *Wojnar I.* Podstawowe problem wychowania estetycznego (teoria i praktyka), [in:] Wychowanie estetyczne młodego pokolenia. Polska koncepcja i doświadczenia, edit. I. Wojnar, W. Pielasińska. Warszawa, 1990.

**ПЕДАГОГІКА КУЛЬТУРИ  
ЯК ОРІЄНТИР ДЛЯ ВИКЛАДАЧА ВИЩОЇ ШКОЛИ У КОНТЕКСТІ  
СУЧАСНИХ ОСВІТНІХ ВИКЛИКІВ**

**Йоанна Торовська**

*Інститут освіти Ягеллонського університету, Краків, Польща*

Розглянуто педагогіку культури як важливий напрям в освіті, що забезпечує розвиток особистості шляхом взаємодії із здобутками минулого. Висвітлено різні наукові інтерпретації поняття культури, зокрема з позиції педагогіки культури. Виокремлено категорію відповідальності за світ. Зазначено складність сучасної реальності та проблеми, пов'язані з еміграцією. Звернено увагу на необхідності вивчення освітянами культурологічних явищ. Визначено головне завдання викладача вищої школи – це збереження спадщини минулого та формування у молоді відчуття майбутнього.

*Ключові слова:* педагогіка культури, культура, особистість, ідентичність, місія викладача вищої школи.

Стаття надійшла до редколегії 10.06.2008

Прийнята до друку 25.09.2008