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Education to culture and values in the context of regional education

Edukacja Elementarna w Teorii i Praktyce : kwartalnik dla nauczycieli nr 1-2, 133-139

2010

Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.



NASI PARTNERZY...

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EDUCATION TO CULTURE AND VALUES IN THE CONTEXT OF REGIONAL EDUCATION

CULTURE AND EDUCATION

The term culture (from the Latin *cultus* – to cultivate, to worship) denotes a specific way of organization, realization and development of movements objectified material and non-material results of human activities, including socio-regulative model of human behaviour, values, norms and social institutions, as well as cultural tradition which has been accepted by the society from the past (Slovník spoločenských vied, 1997). We can distinguish material (physical), non-material (spiritual) and social culture. Material culture is linked to material production and provision of the determinative life spheres. The works usually have practical character (there are for instance, working tools, manufacturing techniques, things satisfying the individual needs of a person as housing, clothes, means of transport, and so on). The basic conditions for the generating non-material – spiritual culture are formed in the sphere of creating material – physical culture (Pyramída, encyklopedický časopis moderného človeka, 1977).

Non-material (spiritual) culture is primarily formed through the people's social visions, materialistic and philosophical ideas, knowledge from the science, fine art, moral norm and general knowledge. It is materialized in the systems of symbols, knowledge, language, habits, religious and ideologies (Malý encyklopedický slovník, 1972). Culture is formed simultaneously with human and human develops and changes together with culture (Slovník spoločenských vied, 1997). Every person is born to the certain culture, which contains the experience of previous generations and at the same time every culture is individual, unique and various. Therefore, it is necessary to protect and vitalize it and mediate it to young generation (Krupová I., 2009a).

Culture is „everything what was generated by the man as a participant on social course of events in certain area, so what connect people and form them into the



human society sharing the same values, norms, knowledge, language, attitudes, goals and so on.” (Pupala, B., Zápotočná, O., 2001, s. 263). The education has an important role in acculturation of young generation – it means in their gradual searching for culture. The result of acculturation is not only understanding to this culture, but participation, enjoyment, reproduction and production of the culture by the youth. Thus the effect of school education should be especially in developing of pupils’ cultural literacy (Pupala, B., Zápotočná, O., 2001), which is possible to implement through several educational spheres. Regional education is appropriate manner for developing cultural literacy of students.

Regional education involves several content components and its integral part is cultural heritage of the nation. Cultural heritage is the possessions of our nation of incalculable value. On that account, it is necessary to protect and preserve it for the next generations in favour of preservation cultural values of the nation in its whole variety and specialty (Krupová, I., 2009b). In general, as a cultural heritage is considered “summary of cultural values, art works and possessions which are inherited from generation to generation” (Malý encyklopedický slovník, 1972, str. 137). Cultural heritage of Slovak Republic is “irreplaceable recourses of the state and its citizens, which is recorded development of society, philosophy, religious, science, technique, fine art and it is a document of educational and cultural level of Slovak nation, other nations and national minorities, ethnic groups and individuals who live or lived in the past in the area of Slovakia.” (Deklarácia NR SR o ochrane kultúrneho dedičstva, Z. z. SR č. 91/2001, čl. 1). Non-material cultural heritage is composed by “methods, figurations, manifestations, knowledge and skills as well as instruments, objects, artefacts and cultural places connected with them, which are considered for integral part of national heritage by society, groups and in some cases by individuals too” (Generálna konferencia UNESCO Paríž, 2003).

EDUCATION TO VALUES

Accurate value orientation is the basis of education and present-day educational models see its merits in influencing of value orientation (Šarníková, G., 2008). The value as subjective-objective phenomenon is everything that can bring satisfaction, can satisfy the needs, in doing so we review if it is talked about subjectivity or objectivity from the term of source that evaluate the valuing process. The value of the object is conditional by its objective qualities as well as by qualities of evaluative subject. The quality of object gains its value only in relation to the qualities of subject it means that the basis of the value is not in the quality of object but in relation of this object and evaluative subject. S. Kučerová (1990).

S. Kučerová distinguishes natural values (vital and social), civilizational, spiritual. According to the dimensions in which the man survives himself and world, she designed a model of human values:



1. natural values

- **vital** – respond to the needs of human natural existence and represent preservation and developing the life of organisms;
- **social** – are principles indicating relation of a person to others in social situations and to himself among them;

2. **values of the civilization** – are condition and result of social production, organization, technique and economics. They relieve the person from the immediate dependability on nature and they enable him to create material culture;

3. **spiritual values** – are the basis for creating internal culture of individual and society. It includes creative self-consciousness, self-realization, ambition to represent the purpose of the things, life character, grab the relation of man to the world and to life of ethic and aesthetic consequences, intellectual developing, emotional possessions, education and spiritual creation. (Kučerová, S., 1990).

J. Lorenczová (1999) presents, that nowadays the point is that in terms of values, every person should:

- **be open to values**, be able to make hierarchy of them (because without it, he cannot succeed in the world),
- **know to create one's own value *aldo amoris***, and according to it to prefer higher values to the lower ones and adequately apply material aspects, come to the uniting attitude to life and on its basis to be able of moral action,
- **be able to participate in creation of new values**, eventually in legitimate fighting with values which became an obstruction for full life,
- **be able to estimate tradition**, on which we understand each other as nation, generation or social group,
- **have cognitive and affective assumptions** for creating value orientation, ability of self-reflection and distance, flexibility in mind, contemplativeness, tendency for optimal solving of conflicts, general range of vision, belief in one's responsibility, improvement of advanced (especially social) feelings (love, sympathy, solidarity, care, support) and on this basis be able to make one's own decisions,
- **arrive at clear and consistent vision about the value of politically organized society**, be able to name and analyse the basis of social pathology, participate in the life of society.

The author also lists the elementary kinds of values:

- **values of individual development of personality** (Ego values), here belong the respect the individuality of every person, regard for talent, gift and their development, advancement of willing, cognitive and affective facilities, so



individuality can evolve his own effort in raising his identity, creating the conditions for realization independent and voluntary determination on the basis of equivalent autonomy, values of self-discipline, responsibility, providing a space for creating moral consciousness and conscience;

- **values of social co-existence**, among them we can count supporting and cooperation, respect for others, improving tolerance to different opinions, ways of life, cultural differences, responsibility for disabled, socially disadvantaged (children, elderly, homeless people, refugees, unemployed and others), respect to social authority of individuals and groups, who participate in life of society, supporting the independent analysis of the requirement for common respect, supporting the values of family common life (love, trust, care, natural cooperation and goodwill to accept the cross demands of parents and children), non-violent solution of conflicts through the dialog, negotiation, getting to know each other, evaluable advice of all kinds and form of socio-pathological phenomena (aggression, bullying, racism, abuse, criminality, addiction);
- **environmental values**, where we can put preservation of species diversity and nature preservation, applying of ecological approach in balancing the conflict of interests;
- **the value of the human's life**, means predominantly to respect the right for life, resolute denying of murder, act of genocide, healthcare, responsibility for preservation of human genome and aversion to unethical genetic manipulation;
- **the value of peace**, is the support for peaceful settlements of controversial questions and conflicts, arbitrary of substantial reasons for using the force, if it is possible to avoid the political vice, war and genocide,
- **world-view and religious values**, where can be included respect for worldview orientation of person and his family, prevent ideological discrimination and manipulation in public schools, support for self-determinate choice of school according to ideological positions,
- **value of developing democratic civil society**, where can be classed the support of developing the core of civil society – social groups, movements and communities integrated in values, creating a space for cooperation, meeting and competition which is the basic requirement forming the auto-regulative social process, movement to multicultural and politically plural society, respecting political will of citizen, evaluation politics that is in agreement with morality, protection of democracy and its resources, respect for basic documents of international law, for instance Declaration of Basic Rights and Freedoms, Convention on the Rights of the Child, denying of totality and personality cult as an instrument of lack social freedom, refusing of social discrimination, deny all forms of political extremism and radicalism, orientation on civil virtues (community involvement, participation on political decision, struggle for the



improvement of living conditions, competency for national defence), promotion of European integration;

- **educational values and values of cultural tradition**, where can be included the developing of the *value for science* – veracity, scientism, professional letters, general knowledge, unbiased opinion, and the development of attitude towards education, introducing pupils to real educational content and support in discovering their sense for real life and enabling own interpretation, developing of the *artistic value* – improving relation between real and artistic qualities, distinguish aesthetic and non-aesthetic, beauty and ugliness, improving the sense to artistic expressions, looking for criteria for kitsch and shoddy, formatting a style; developing of the *value for tradition* – there can be categorized not only values as homeland, patriotism, nation, humaneness, but habits, manners, traditions, orally passed folk literature;
- **values of professionalism** (Lorenzová J., 1999).

Professional moral is exact from every teacher. According to W. Brezinka (1997) teachers in their work have considerable freedom and they have to make decision all the time. They are imitating models for pupils, so they are the most important tool that is available to fulfil the goals of this career and for the control too. According to J. Krížová and I. Krupová (2006) the teacher vote that by the personal sample, skills and qualities can improve relations and attitudes of their pupils towards the certain values and they can be example for their pupils and can influence the hierarchy of their values.

REGIONAL EDUCATION

In the Convention on the Rights of the Child, Article 29, it is stated that “the education of the child should be directed to development of respect for the child's parents, his or her cultural identity, language and values, for the national values of the country in which child is living, the country from which he or she may originate and for civilizations different from his or her own” (Rosa V., Turek I., Zelina M. 2000, s. 18). Modern school should not pass only knowledge to students, but durable values as attitudes towards oneself, work, people too and it is supposed to provide a space for bringing school nearer to life. It is important to grow up young generation that would be proud of its nation and traditional values, especially at the age of globalization, uniformity, Americanization and disintegration of traditional values, destroying of living conditions and so on (Krupová I., 2009a).

The topic of regional education has many aspects and is multidimensional. We can understand it as “an instrument of geographic as well as scientific, language, artistic, mathematic and physical education, while the main goal is to stir and improve emotional attitude to natural beauties and to results of creative activities of citizens in certain area, that is allocated by concrete criteria” (Čellárová, 2002, s. 12).



Main goal of regional education is “changing the pupils' attitudes towards the history and present-day Slovakia, forming the patriotic, state and national awareness, as well as bringing back, keeping and developing cultural traditions and cultural heritage” (Čellárová, 2002, s. 15).

At the introduction of regional education into process of education and training we should remain the following goals:

- through the familiarity of country, history and culture of one's own village, region and state, tend not only sectional pride but also national awareness and patriotism;
- to form positive relation to village and region which are materialized in nature, literature, artistic works and manifestations of traditional culture;
- to lead pupils to uniqueness of natural values, history and culture of their village and region, acquiring the handcraft skills as well as musical, singing and dancing manifestation (Revajová, L., 1995).

If the demonstrations of traditional culture are non-violently integrated in the process of education (Krajčíriková, L., 2009), the great interest, national pride and respect to the culture and history is recognizable at students. Observation, activating and developing of cultural traditions is important for students, thus they discover the essence of their existence.

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STRESZCZENIE

Wychowanie do kultury i wartości w kontekście wychowania regionalnego

Tematem artykułu jest wychowanie do kultury i wartości jako ważnej części edukacji szkolnej. Rozwój relacji uczniów wobec kultury swojego regionu lub narodu jak również kształtowanie ich systemu wartości jest możliwe na płaszczyźnie kilku dziedzin edukacyjnych, z wychowaniem regionalnym jako integrującym elementem procesu wychowania i edukacji łącznie.

Słowa kluczowe: wychowanie, kultura, wartość, region, naród, system wartości, dziedziny edukacyjne.

SUMMARY

Education to culture and values in the context of regional education

The subject of the paper is education to culture and values as the important part of school education. The development of pupils' relations to culture of their region and country, and the formation of their value system, is possible in several educational areas, especially regional education as the integrative part of educational process.

Keywords: upbringing, culture, value, region, nation, value system, fields of education.

