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## The problem of human development and liberal education

### Abstract

The modern world is characterized by rapid changes in all spheres of social life. These changes are amplified by extremely rapid dissemination of information, knowledge, values, tastes, and ideas from one society to another. Some values are invisible to the eye, other can be noticed quickly and easily. The result is a new cultural phenomena, which are called "civilization" and "the modern way of life." To change the values and ideological climate in today's world it is necessary to strengthen the role of humanitarian and moral culture. To do this, it is very important to teach people kindness and tolerance, as well as the ability to conduct intercultural dialogue while understanding common threats facing humanity today. One of the main means of solving these complex problems is the education system.

**Key words:** human development; human factors; modern civilization; spiritual and moral values

### Foreword

The modern world is characterized by rapid changes in all spheres of society. Society in the twenty-first century is in the state of constant transformation in which man has no time to develop and improve their own personality and is concerned only with the acquisition of material goods.

Human development is an important and global issue. The prerequisites for human development are the numerous conditions of modern technological reality and the transformative power of the individual. They play a special role in the development of human spiritual and moral values, the formation of which is carried out (among others) through education system.

### Global peace and the problem of human

Contemporary reality shows that the civilization in which we live has entered a new phase of its history. It is not just about changes in almost all areas of our lives, but about the fundamental reevaluation. Many experts believe that the second

half of the 20th century ended with the era of modernism and modernity. This means that “thinking” was characterized by the pursuit of scientific knowledge of reality, whereas “action” was characterized by the pursuit of achieving high efficiency and effectiveness. New trends are referred to as postmodernism. By this term we understand the state of modern culture and civilization, taking into account the daily behavior of people, their patterns of thought and behavior. Today, a man is contrasted with tradition, moral norms and the subjectivity of objective reality in which we live in a rather radical way (Pawlikowska, Podgórski, 2013). Global processes are unfolding on a global scale, covering all aspects of human life in society. They affect the nature of work, leisure, consumption, settlement, culture, life, consciousness, and behavior. These changes are amplified by extremely rapid dissemination of information, knowledge, values, tastes and ideas from one society to another. Some of the values of attributes can not be seen, others can be noticed very easily. The result is a new cultural phenomena that are called “modern civilization” and “the modern way of life.”

The effect that this kind of changes have on people is not clearly cut. They have both positive and negative aspects. For example, stress caused by the increased pace of life, information overload and other features of modern civilization, can turn into a stimulus for creative activity, but can also lead to a crisis, devastation and loss of guidelines of conduct. Therefore, the development of man in modern conditions is a separate and important global issue. Its practical value is reflected in the concept of the “human factor”.<sup>1</sup>

Ramifications of the problem of human development are now determined by the social conditions in which the society exists. In the industrial and post-industrial countries they are different than in the agricultural and peripheral countries. Meanwhile, there is higher interest of indigenous people, affecting the prospects of life on Earth. They are associated with the humanistic principles and goals; universal understanding and cooperation; democracy; law; social justice.

### **Preconditions and factors of human development**

There were numerous attempts at explaining the problem of human beings in modern life in the context of technological and social development. Various causes and manifestations of humanitarian crisis have been identified: the high dynamics of the physical and social environment, which hinders human adaptation; standard of living; the weakening of direct links to nature; the spreading of “mass culture;” the bureaucratization of power; and many other circumstances. The impact of these processes on the personality is very real. However, to ignore the human component is to consider an individual to be a passive object of external causes.

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<sup>1</sup> The human factor – the term for the role, position and influence of a man as the subject of socio-historical and creative activity; in the narrow sense – the psychological and other characteristics of a person, their possibilities and limits, as defined by the specific conditions of practice.

Understanding of the nature of man is the driving force behind its development, is its own transforming activity. The influence of human activity, and at the same time its product, appears to be the constantly growing needs of people. What appears to be of most importance currently is the progressive movement of humanity and the strive for perfection of the individual.

Meanwhile, the reality of a person includes not only the social aspects of life, but also its individual nature. While being a part of the community (collective, group), a person is also a self-aware individual with personal abilities and their own "me." Therefore, human activity combines the use of social norms, knowledge and goals of individual's autonomy, initiative and creativity of the person.

The intertwining of social (general) and personal (individual) interests is always historically-bound. In certain areas and social systems, the degree of separation of personality and their own creativity levels are unequal. Usually during the stagnation of a society, when there are only gradual and subtle changes in the system of social relations and manifestations, the personalities of people remain stable. In times of rapid changes, the system breaks down and the need for redefining personal and social identities arises. At such times, in the mind and human behavior, there is a state of tension and search. People become more interested in moral issues, the issues of life values, meaning and purpose of life.

Such intense and "exploratory" state of consciousness and behavior of people is one of the notable features of modernity. The reason for this lies in the drastic changes in the conditions of life and the changes in a person. The revolutionary upheavals and profound social transformation, as well as the whole environment of increased dynamism created by the scientific and technical information and progress, greatly expanded the horizons of opportunity for people currently living. All this has had a profound impact on the person's inner world.

The most important manifestation of these internal changes are human needs. First of all, it concerns all that is essential to the existence of people. However, it is not only about the material objects that satisfy the biological needs of the organism, but all that is necessary to produce them is also taken into account. In today's society it is education, communication, leisure facilities, health and life itself. Secondly, it is the increased social demands. People need information, communication, creativity, self-expression, recognition, love, prestige, and other ethical and moral standards.

The diversification of needs is a prerequisite for the development of the higher, spiritual foundations of man. Spirituality can be defined as a feeling and understanding of man's unity and close relationship with all elements of the world. Spirituality is the core of people's desire for a more interesting, diverse, intellectual and emotionally meaningful life.

## Spiritual values of human

Spirituality is a very broad concept. First of all, spirituality means a high level of personal human development, the pursuit of truth, good and beauty, which are universal values.

At the core of the human spirit stands morality. It allows people to go beyond their inner world and actively assert spiritual values. Moral norms, as opposed to legal authority, are not authorized by law, but by the human mind, the power of tradition, and public opinion. Therefore morality is inseparable from the personal qualities of the man, their humanity, patriotism, faith, kindness etc. This shows that the “moral law” is intended to save human lives and to make people safe.

Unfortunately, spirituality and morality are considered less important to modern civilization. In many cases, the spiritual and moral relation to current events is peripheral in comparison with other values – political, economic, technological, information etc. This leads to the fact that the world is beginning to follow the belief that might make right and not the law and justice. The influence of the “armed man” is increasing and downplayed is the role of humanitarian foundations of life. It is noteworthy that the former is to some extent even promoted, for example by systematic international fair of arms and military equipment. There are countries that compete to demonstrate not only the means of defense, but also the tools of war.

Here is an example of the amazing foresight of the outstanding Russian-American sociologist P.A. Sorokin (1889–1968), who was acutely aware of the importance of human and spiritual values.

1. Sensory values will become increasingly relative and covered with a layer of dust. The line between right and wrong, just and unjust will steadily fade until it is the realm of the mental, moral and social anarchy.
2. A person will be treated increasingly “physical and chemical,” “bio,” “cost” and “materialist,” that is how the world of atoms, protons and electrons.
3. When all values are atomized, disappear authoritative “public opinion” and “global consciousness.” Their place will be taken by numerous conflicting “opinions,” unscrupulous factions and “pseudo consciousness” of various pressure groups.
4. Contracts and agreements will lose the remains of its binding power. Built in the previous century stately home sociocultural treaty will collapse. His fall will sweep contractual society of free people.
5. Brute force and cynical deception will be the only attributes of all interpersonal and intergroup relations. Power becomes law. As a result of the outbreak of war, revolution, rebellion, society overwhelm the excitement and brutality. Rear its head *bellum omnium contra omnes*:<sup>2</sup> people will go to the person class – a class, a nation – a nation, a belief – on faith, race – on the race.

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<sup>2</sup> *Bellum omnium contra omnes* (Latin – “The war of all against all”) – the concept of social philosophy, which describes the state of the society before the conclusion of the “social contract” and the formation of the state.

6. Freedom for most turn into myth, but the dominant minority will use it with unbridled licentiousness. Cease to exist inalienable rights that will become a beautiful cover for outright violence.
7. Decrepit, inhumane and tyrannical government instead of bread, will give people a bomb, instead of freedom – death, instead of the law – the violence, instead of creation – destruction. Their being in power is usually short-term and unstable, they will increasingly be overthrown.
8. The collapse of the family as a sacred union of husband and wife, parents and children will continue. Increasing number of divorces will result in the complete disappearance of the difference between public sanctioned marriage and unlawful sexual relations. The main socio-cultural functions of the family will be reduced until it is transformed into a random cohabitation.
9. Culture will remind confused mass of elements devoid of unity and individuality. Transformed into a market, it will be a victim of random forces.
10. Continue withering creativity culture. Place of Galileo and Newton, Leibniz, and Darwin, Kant and Hegel, Bach and Beethoven, Shakespeare and Dante, Raphael and Rembrandt will take mediocre pseudo-thinkers, artisans from science, music, literature, showmen – vulgar one another. The design of the invention will be replaced by destructive. In more detail:
  - a) quantitative megalomania supplant quality refinement, “the greatest place of the best,” instead of the classic bestseller, shiny appearance rather than inner content; sensational success instead of thorough evaluation; “operational control” instead of enlightened knowledge;
  - b) thinking is replaced by “information retrieval,” instead of wise men will be “nimble Alex,” instead of the real criteria – fake, instead of the great leaders – the crooks;
  - c) even the greatest cultural treasures of the past of being humiliated. Beethoven and Bach will be pendants to grandiloquent empty ring, advertises laxatives, gum, cereal, beer and other pleasure. Michelangelo and Rembrandt will be gracing soap and razor blades, washing machine and a bottle of whiskey. Reporters and talkers on the radio from time to time given the honor of Shakespeare and Goethe, allowing them to “leave a mark” in their pieces of paper and conversations.
11. In an increasingly moral, mental and social anarchy and degradation of creativity sensual mentality will decrease; participation depression.
12. For the same reasons decrease of the safety of life and property, and, therefore, peace and happiness in my heart will become a rarity. Suicide, mental illness and crime will rise. Boredom will hit ever wider sections of the population.
13. The population will become increasingly clear decomposed into two types: sensual hedonists with their motto “Let us eat, drink, and love, for tomorrow we die,” and the ascetics and the Stoics related to sensory values with indifference and hostility.

If this apocalyptic catastrophe can be avoided, then originated the creative forces will lead humanity into a new era of majestic in its history. Which of these alternatives come true – it depends on each of us (Sorokin, 880–883).

To change the values and ideological climate in today's world it is necessary to strengthen the role of humanitarian and moral culture. To do this, it is extremely important to teach people kindness and tolerance, and the ability to conduct intercultural dialogue, while understanding common threats facing humanity today.

One of the main means of addressing these complex issues is the education system. That is why the modern world is in need of humanitarian-oriented education system. Only humanitarian culture, education and self-education are able to form self-minded, free and harmonious individualities.

## Conclusions

The problem of human development in the world today is related to the improvement of the quality of the individual and the progressive realization of human values. Human practice must be responsive and efficient in relation to the world and people.

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