

PROBLEMY WSPÓŁCZESNEJ KULTURY I EDUKACJI

Zaliczenie: egzamin w postaci testu na moodle, w sesji:

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Pierwsza definicja kultury Edward Tylor w 1871 roku:

KULTURA czyli cywilizacja w najszerszym znaczeniu etnograficznym, jest to pojęcie obejmujące wiedzę, wierzenia, sztukę, moralność, prawo, obyczaje i inne zdolności i przyzwyczajenia, zdobyte przez człowieka jako członka społeczeństwa. Katalog wszystkich objawów życia publicznego danego narodu, przedstawia to co nazywamy kulturą.

Definicja według: Alfreda Louisa Kroebera i Clyde'a Kluckhohna (1952):

KULTURA składa się z wzorów jawnych i ukrytych, z zachowań wyuczonych i przekazywanych poprzez symbole, tworzących specyficzny dorobek grup ludzkich oraz wytworów tych zachowań. Rdzeń kultury stanowią tradycyjne tzn. wyrosłe i wyselekcjonowane w procesie historycznym idee oraz powiązane do nich wartości. Systemy kulturowe mogą być uważane albo za produkty ludzkiego działania albo za warunki dalszej działalności ludzkiej.

Definicja wg. Clifforda Geertza (1973):

Koncepcja kultury, za którą się opowiadam, (...) jest zasadniczo koncepcją semiotyczną. Będąc, wraz z Maksem Weberem, przekonanym, że człowiek jest zwierzęciem zawieszonym w sieciach znaczenia, które sam utkał, kulturę postrzegam właśnie jako owe sieci, jej analizę traktuję zaś nie jako eksperymentalną naukę, której celem jest odkrywanie praw, lecz jako naukę interpretatywną, która za cel stawia sobie odkrycie znaczenia. Chodzi mi o wyjaśnianie, tłumaczenie społecznych form ekspresji, które na pozór wydają się enigmatyczne. (...) W każdym razie, pojęcie kultury, któremu ja sam pozostaję tutaj wierny, ani nie jest szczególnie wieloznaczne, ani też, przynajmniej wedle mej oceny, nie cechuje się specjalną niejasnością: oznacza ono uosobiony w symbolach, przekazywany z pokolenia na pokolenie wzorzec znaczeń, system dziedziczonych koncepcji, wyobrażeń w formach symbolicznych, za pomocą których ludzie komunikują, utrwalają i rozwijają swą wiedzę o życiu i swe życiowe postawy."

Definicja wg Edwarda T. Halla (1976):

"Z formalnego punktu widzenia model kultury, na którym opiera się moja praca, jest bardziej pojemny niż modele wypracowane przez moich kolegów. Kładę szczególny nacisk na pozawerbalną, niewyraźną dziedzinę kultury. (...) antropologzy zgodni są co do trzech cech charakteryzujących kulturę: nie jest ona wrodzona lecz wyuczona; różnorodne jej działy są wewnętrznie powiązane - dotykamy jednego jej aspektu, a poruszone zostają wszystkie inne; jest wspólną własnością wszystkich ludzi, wyznacza granice między poszczególnymi grupami społecznymi. Kultura jest swołście ludzkim środkiem przekazu; nie ma takiego aspektu ludzkiego życia, który nie stykałby się z nią i nie był zmieniany przez kulturę. Kultura oddziałuje na osobowość człowieka, na sposób, w jaki ludzie wypowiadają samych siebie (włączając w to okazywanie uczuć), sposób, w jaki myślą, jak się poruszają, jak rozwiązują nurtujące problemy, jak zbudowane są ich miasta, jak funkcjonuje i jak jest zorganizowany system transportu, a także na to, w jaki sposób są powiązane i funkcjonują systemy ekonomiczne i polityczne."

Problemy Pravovoi I Kriminologicheskoi Kultury Borby S Prestupnostiu

Tobias Bleicker



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