



ANTHROPOLOGICAL EDUCATION AS A STRATEGIC PSYCHOLOGICAL PRECONDITION FOR A GREEN SEAPORT

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Abstract

The nature of a skilled seaport worker should have an opportunity of sustainable and universal expression, so that a green port, characterized by harmony between techno-economic and socio-ecological processes, could be developed. Professional expression of the personality in practical activities depends on the quality of a human being. Anthropological education, based on awareness, contributes to the constructive professional expression of a future skilled seaport worker and gives a psychological opportunity to provide a green seaport. High level of employees' awareness can compose one of most relevant goals of the nowadays maritime leadership. The purpose of the research is to conduct theoretical investigation of aspects of the anthropological education of a future skilled seaport worker and to suggest the strategic psychological precondition for a green seaport. The objectives of the research: 1) reflection of the anthropological level of creativity; 2) discussion of human spiritual materialization; 3) characterization of pan-hoministic illusion; 4) development of significance of the anthropological symbolism; 5) revelation of value of the human nature universality. The main methods such as heuristic analysis, extrapolative method and philosophical interpretation were used in the research.

KEYWORDS: anthropological education; psychological precondition; green seaport.

Introduction

Relevance and novelty of the problem. Preparation of seaport professionals in Eastern Europe is characterized by the noble tradition of the system of higher education to bring up the personality who can implement his/her cognitive interests regarding the comprehensive development. It does not allow the personality at the professional preparation to limit oneself only by technocratic and economistic self-expressions that orient to exploitation of nature.

One of the most important dimensions of the comprehensive development is the anthropological education that is basically characterized by the level of the substance and expression of human nature. Human nature, which is usually ideologically oriented to a certain direction, determines the development of the personality of a future skilled seaport worker in regard to - or despite - the green port policy.

At present, this policy is characterized by a high value (ESPO: Time for IMO to Deliver 2016). The nature of a skilled seaport worker should have an opportunity of sustainable and universal expression, so that a green port, characterized by harmony between techno-economic and socio-ecological processes, could be developed.

Professional expression of the personality in practical activities depends on the quality of a human being. Anthropological education, based on awareness, contributes to the constructive professional expression of a future skilled seaport worker and gives a psychological opportunity to provide a green seaport together with the usual legal level of ecological education on the basis of threatening sanctions.

High level of employees' awareness can compose one of the most relevant goals of the nowadays maritime leadership in general.

Number of comprehensive scientific investigations of the personality's anthropological education throughout the world, regarding the professional preparation of skilled seaport workers in higher education institutions, is low.

There are several episodic and indirectly related ecologically anthropological studies (Corbin 1994; Jovaiša 2001; Beresnevičius 2002; Goldschmidt 2003; Kaufmann 2006; Schmid-Höhne 2006; Tenzer 2007; Chiesa 2014; Khusainov, Biktimirov, Shigapova 2015; Lileikis 2011, 2015; Mega 2016; O'Connor 2016 etc.). It is appropriate to identify some ideas as the methodological possibilities of anthropological education as a strategic psychological precondition for a green seaport.

The object of the research is the anthropological development of a future skilled seaport worker.

The purpose of the research is to conduct theoretical investigation of aspects of the anthropological education of a future skilled seaport worker and to suggest the strategic psychological precondition for a green seaport.

The objectives of the research:

1. Reflection of the anthropological level of creativity.
2. Discussion of human spiritual materialization.
3. Characterization of pan-hoministic illusion.
4. Development of significance of the anthropological symbolism.
5. Revelation of value of the human nature universality.

The type of the research is theoretically descriptive.

The main methods such as heuristic analysis, extrapolative method and ontological interpretation were used in the research.

The methodological principles are as follows:

- *The Green Port Policy* is an aggressive, comprehensive and coordinated approach to reduce the negative impacts of port operations; it serves as a guide for decision making and established a framework for environmentally friendly port operations; the policy's five guiding principles are:

- 1) Protect the community from harmful environmental impacts of port operations;
- 2) Distinguish the port as a leader in environmental stewardship and compliance;
- 3) Promote sustainability;
- 4) Employ best available technology to avoid or reduce environmental impacts;
- 5) Engage and educate the community (Green Port Annual Report 2005; Green Port: Balancing Environmental Challenges with Economic Demands 2017);

- *Symbolic interactionism* analyses human behavior, which at the level of a seaport depends on the meaning of a seaport; perception of this meaning is a result of the social interaction, for example, in higher education institutions; meanings are applied and changed in processes of interpretation depending on situations;

- *Analytical psychology* as a direction of psychoanalysis provides the basis for the development of symbolic approach, by relating human nature to life events, dreams, nature phenomena and myths, which grant meaning and help cognize oneself (in this case - the personality of a skilled seaport worker) from the broader and deeper point of view (The Earth Has a Soul 2016);

- *Humanistic psychology* emphasizes spirituality that is an inherent basis for education of the personal spiritual culture; the internalization of the ecological self-concept allows better understanding of existential human dignity from the humanistic point of view of the personality freedom;

- *The paradigm of the universal upbringing* indicates the development of all powers of the personality; the context of biological, psychological and spiritual needs (Jovaiša 2001) determines development of ecological self-concept of the entire personality.

It is appropriate to anthropologically show creativity and spiritual materialization of the personality, pan-hoministic illusion, symbolism and universality of human nature in order to identify the aspects of the future skilled seaport worker's anthropological education, which are valid for providing the strategic psychological precondition for a green seaport.

The anthropological level of creativity

In the beginning, the pagans imagined God in phenomena of nature, from which they raised their powerful but undeveloped creativity from the humanistic point of view.

Later, Jews declared monotheism that was basically developed by Christian humanism, and God was not perceived as a phenomenon of nature but as a great creator of all nature or the universe. He is an absolute

being that manifests himself in love, by creating a human being in his own image and likeness, providing his/her nature with the ability to love and create.

God creates nature, in which a person creates the seaport in terms of universal creativity. Ancient myths partially and symbolically reflect the historical reality that a human being was walking and has stopped by the sea because he/she could not go on.

He/she stayed on the seashore and eventually has built a port in regard to his/her creative nature and utilitarian needs. A person, being created by God and resembling him at the level of creativity, naturally helps God to continue creating the world, building seaports and cities from the monotheistic point of view of a creative aesthetics in a broad sense.

Human creativity composes and expresses the *essence* and *vitality* of the personality in general at the level of ontology and current psychotherapy (An Interview with Natalie Rogers <...> 2015).

The dimension of creation of the seaport is like an *anthropological architecture* of the seaport in the perspective of the anthropological education of future skilled seaport workers for the development of a green seaport. The knowledge of this dimension, by applying erudition and creative insights, helps develop a deeper humanistic perception of the seaport and its nature - the origin, intention, aim and traditional continuity of the human activity.

The cartoon makers are characterized by the creative expression of seaport buildings (cranes and other port facilities) at the spiritual level of a human being from the cinematographic and pedagogical point of view. They provide visual opportunities to children for their development in accordance to the professional worldview of a skilled seaport worker on the basis of humanism. Children can watch attractive harbor cranes that are imagined in animal form, for example, a crane as a bird or giraffe (Fig. 1), and colorful anthropomorphic ships or lighthouses in animated films.



Fig. 1. Giraffe Crane at Stockholm Harbor (Bertram 2013)

Psycho-pedagogical popularization of a real seaport, which is friendly to the natural and socio-cultural

environment, appears with real cranes painted with flowers resembling the colorful fur of giraffes. The number of such cranes is growing all over the world. They are located in the seaports of Scandinavia, of the Middle East etc.

Generally, the purpose of the port crane activity is cargo handling. However, the anthropological motive and character of creation and of construction of a crane (encoded in a building essence) are a noble activity of architects and builders at the ideal case who developed their own creative nature. This activity is oriented to the quality and ecological harmony between the crane and future processes of its operation. The combination of economic profit and humanism is the basis for implementing the conception of a green port.

It is generally known, that the abstract creative thinking, which is inevitably associated with symbols (they will be discussed later), reduces aggression and does not allow to work carelessly. Abstract and creative reflection of the essence of the port, which is associated with anthropological symbols, provides psychological conditions to a future and current skilled seaport worker to develop his/her sustainable relationship with the port. Thus, in length of time, it can be realized in the form of a green seaport through anthropological education from the point of view of the science of education.

Dimension of human spiritual materialization

A human has created and continues to create a seaport in relation to his/her natural form. However, the form is not only an external form of the port but first of all it is the human essence of the port genesis and its purpose with reference to anthropology. A person (with respect to his/her internal human essence and needs) is able to perceive the shortcomings in nature, in order to solve them by knowing the nature of things and properly implementing them in his/her own creative process.

The most important thing is that he/she - being managed by his/her own mind, knowledge and good will - creates a techno-cultural reality, which is worthy in combination with his/her internal (spiritual) form. A human enriches natural reality with useful and beautiful things (in this case - with port complexes) in ideological and technological processes of creativity from the point of view of the correct knowledge and good will.

A human lies in objects he/she did. A valuable human approach is encoded in them. The personality as a creative value as if materializes oneself in the created things and reveals himself/herself to others who are watching these things, using them and noticing, that they were made well, and responsibly applying them in their work activities.

It is appropriate to learn to appreciate not only a thing but also the creator of a thing at the mentioned level of the traditional succession of the work, so that this work would responsibly accomplished.

We can assume that the evaluation of a creator of a thing at the educational level by learning from a former creator and by feeling gratitude to him/her mainly determines the genesis of responsible relationships between a successor and the things and his/her entire material (technological) environment. This succession of

human nature and experience is characterized by social value, and it is very important from the humanistic point of view of anthropological education.

The human naturally observes the human essence in his/her own environment since ancient times. An ancient person has provided a human form to various imaginary and real things in accordance to his/her nature:

- Gods, for example, anthropomorphic gods of the ancient Greek pantheon;

- Natural phenomena, for example, thunder was perceived as if it were a humanized god driving the carriage in the sky;

- Waters, for example, a small lake, formed by the base of springs, has been called by Lithuanians the eye, etc.

A modern human is not as primitive as an ancient one. Nevertheless, he/she is naturally called up to the human expression and is able not only to create things of living- and inanimate nature and of material culture (civilization, namely technology) but also to respectfully understand in them their sociocultural essence, which can be seen in the seaport, too.

Skilled seaport workers adapt to the working conditions in the port. They constitute the main viability of the seaport. The fact that the working conditions meet the natural needs of a person (for example, technological equipment, which is convenient to use, and protection from harmful substances, etc.) expresses the anthropological essence and purpose of the port reality, as well. Perhaps the most significant process of spiritual materialization of a human being was the construction of seaports and protection oneself from the threat of the sea in the Calvinist Holland in the new times. Protestants positively changed their theological approach to the sea. They experienced the fear of absolute predestination and devoted their whole life to hard work, maritime affairs and construction of vessels and ports. Development of shipping and ports in Holland was supported by the mentioned spiritual motive that overwhelmed all natural human potential. The extreme and excessive spiritual motive was a high psychosocial problem. However, a higher problem was/is the traditional economic unbalanced and irresponsible approach of societies to the port in accordance with the benefits despite the exploitation of nature and a high level of pollution.

This utilitarian approach is based on illusions of a post-religious person in modern times. It is the desire to recklessly bend entire nature under the techno-culture, which is almost not characterized by humanistic spirituality as the main precondition for a green seaport.

Pan-hoministic illusion

The mentioned utilitarian approach, which develops the illusion of the desire to recklessly bend entire nature under the techno-culture, composes the pan-hoministic illusion (Šliogeris 2011). A person who is completely in his/her own space of cultural symbols created by him/her tends to forget, that the basis of the human world differs from the world itself. The basis of culture is nature.

A human believes in the illusion, that everything is culture. It means, that all things, which exist, are or can be managed by a human being. Being itself is identified

with culture. Everything can be allegedly dedicated to a person. Human nature is characterized by the trend to cultivate and humanize everything that exists. It is particularly appropriate to emphasize, that it means a deification and a tendency to believe in the omnipotence of science and technology, forgetting about the being itself, which always remains on the other side of the technological culture. Allegedly everything is possible for a human.

However, when nature is recklessly cultivated at the level of technology (at the case of pollution, disease or an atomic bomb), and when a person techno-culturally takes possession of nature, nature turns against a person. When culture begins to deny nature, nature denies culture (Šliogeris 2011).

This scientific position is suitable by discussing the strategic psychological possibility of a green seaport by applying anthropological education of a future skilled seaport worker. The utilitarian desire to overcome nature during the last 200 years destroyed almost all that, what as the nature and the source of human life was evolved from the first source for billions of years.

Nowadays higher education is applied and becomes pragmatic without the spiritual level of academic culture. It loses the feeling of existential essence, creative joy, love and a sense of professional activity and of life from the point of view of academic culture. The conventions and directives of the Bologna process reduce higher education for the development of narrow competencies only (Duoblienė 2010), business and labor market.

It does not allow to express:

- The natural cognitive interests of young people,
- Development of youth's erudition and insights,
- The joy of non-standard and comprehensive knowledge,
- Creative (not pragmatic) personal self-expression,
- Love for work as a noble socio-cultural self-expression in society,
- The opportunity to learn something more in professional life than only materialism, hedonism and utilitarianism.

The natural cognitive interests, erudition, insights, the joy of knowledge and love as a professional self-expression of a future skilled seaport worker determine his/her professional awareness and psychological motivation for the implementation of a green port. And in opposite, rules, standards, conventions and laws with the threatening sanctions for disobedience promote fear, primitiveness and defense reactions. It develops the inability to act at non-standard conditions, that often characterize the environment of the seaport, and it does not contribute to a conscious motivation for developing a green port. So, it is appropriate to reflect symbolism as a methodological possibility *to create but not destroy* by developing the political idea of a green port in terms of anthropological education.

Significance of the anthropological symbolism

Visible physical symbols are a link to a more sublime - metaphysical - reality reflection, which provides a worthy opportunity of a deeper knowledge for the personality of a future skilled seaport worker.

The symbolic reflection helps stop and go deeper with the abstract and associative consideration, develop one's own erudition and professional awareness, based historically, that allows to creatively decide in any situation.

This reflection does not allow *to come, to see and to conquer* in a primitive, spontaneous and forthright way. Generally, symbols are classical connections to the spiritual existence, which can help us escape from terrorizing psychological gripes of the consumer society (Biedermann 2002).

Intellectual and noble skilled seaport worker can enjoy his/her own deep perception by observing, for example, a simple stone, which is the basis of construction of the seaport because the stone in many cultures is symbolically associated with endurance and eternity. The stone symbolizes the divine power (Biedermann 2002).

Although this is unusual, but young people can develop their professional feeling of the world, namely so perceiving the material environment surrounding them. It seems, that the thing is just the thing. However, an educated person perceives the things as a noble connection with a more noble spiritual world (based historically and mythologically because of his/her appreciated ancestors), in the perspective of which a skilled seaport worker is capable to sustainably express oneself in his/her professional activities (in this case, regarding the implementation of the idea of a green seaport) through his/her own erudition.

Symbols abound in psychology, especially - psychoanalysis, in which, for example, the house symbolizes the mother's protective uterus (Biedermann 2002). The seaport, at the level of extrapolation, is not only a symbol of security and protective reality, but it also symbolizes the mother's protective uterus, especially when ships appeared as "port children" and began their journey in the seaport. A ship was built in the port and then it leaves the port to fight sea waves (Fig. 2).



This is a very realistic symbol, which should be anthropologically assessed as universal from the point of view of children who leave their parents' home and go to live autonomously and to mature. Then, ships return to the port, to their home, to their first existence but their goal is to fight sea waves, carrying goods from one city to another.

The city psychologically symbolizes the permanent center of life, which can often be found only after long wanderings, when achieved a high level of spiritual maturity and consciously opened the gate to the territory of spiritual life (Biedermann 2002). This allegory of the city is valid for the seaport as a port city, especially when long wanderings are associated with long seafaring, after which a higher level of maturity of a seafarer was achieved.

A seafarer, returned to the seaport, has already acquired a unique experience of maritime work activities, which determines the professional maturity of his/her personality. Higher studies of future skilled seaport workers are worthy, that such professional symbols would be wider known because they enrich the personality of a student.

Some parallels, when a person is compared to a seaport, can be developed. The nature of the seaport and of a human being is characterized by duality as a tension of the relationship between body and soul like the relationship between sea and land, conflict and struggle etc.

More intelligent people use beautiful metaphors of the seaport in their conversation. These metaphors are associated with the most important issues of human life. For example, the Germans have a traditional saying about marriage: *"Steuern den Hafen der Ehe an"* (to enter the marriage port). For example, Lithuanian sayings reveal the symbolism of the seaport with the concept of the coast, especially - two coasts, a bridge or bridges, which are used in the names of TV shows, radio programs and magazines. Intellectual part of Lithuanian society uses psychological and poetical utterances, which usually show feelings, for example, *"ramybės uostas"* (a peaceful port), *"mano uostas"* (my port) and symbolize a good person (who helps find a solace) or a special state of life.

The port material anthropologically expresses itself as a symbolic reference to the human spiritual life, which is manifested in the literature. One of its empirical indicators is a nobly motivated realization of a green seaport. Universal human nature helps perceive and creatively develop this idea in the professional development of the personality of a skilled seaport worker.

Universality of human nature

Expression of the natural needs of a healthy person is characterized by universality and integrity from the anthropological point of view. All levels of human life - physical, mental and spiritual - should be harmonized. So, the professional preparation of a skilled seaport worker is a great help, that a person showed himself/herself harmoniously at work and in his/her life.

Trends of European higher education show the problem of professional schizophrenia when a person is separated from a professional in the same human being. There is no political ability to perceive the basic meaning of general competencies of the individual for the development of a professional from the anthropological point of view.

Scientific theory and practice are often divided by focusing on practice. However, the theory namely meets the needs of practice from the scientific point of view. The object of the research in science is presented in a broader socio-cultural, political and educational context, in which a practitioner is not interested usually. The scientific theory can help the practitioner develop his/her thinking including the implementation of a green seaport if he/she wants to get a higher education.

It is noticed, that the physical functions of work in the port are emphasized. However, the valuable and psycho-emotional activity determines them. Namely the wealth of the internal culture of the skilled seaport worker's personality based on the ideals of his/her personal and professional life determines the quality of physical functions in the port. If only the spiritual or technological level is emphasized in vocational training, then such projection of the student's relationship to his/her career is contrary to human nature, which is characterized by integrity.

The ideals, that are the most appropriate promotion of life and activities, create *dynamo-genic feelings* in the personality (James cit. The Heart of William James 2010). A person is able to manage himself/herself in a difficult situation and crisis, to maintain internal balance, to develop valuable ideals (*on the basis of which it is appropriate to live, to work, to make efforts, to experience difficulties and to limit oneself*) when he/she is independent, does not require the attention of society, does not follow fashion, has a strong sense of his/her personal dignity and experiences positive feelings because of his/her own ideals (Płużek 1996). This is very important when working in a seaport, where work is characterized by stressful situations.

Scientists notice, that the content of the Bologna process is over formalized. It is based on control and standards too much. Professionals, who are characterized by narrow thinking and limited competence, are developed by control. However, very fast technologic and social transformations require prompt response. It means that a professional should be able to quickly change his/her skills and to think analytically and creatively. Thus, globalization provokes a resistance to the development of narrowly defined competencies and requires more and more attention to draw on the preparation of analysts and creators. This is in contrast to standardization in general (Duoblienė 2010).

The possibilities of personal prosperity are encoded in human nature. Universal, integrated and comprehensive vocational preparation of a skilled seaport worker based anthropologically from the complex point of view can help in developing the sufficiency of an individual, which would allow himself/herself to pursue not only materialistic but also humanistic goals, for example, the implementation of a green seaport. A skilled seaport worker, feeling the insufficiency, without the opportunity to universally develop his/her nature cannot be involved in ecological self-expression at work.

Conclusions

The aspects of anthropological education of a future skilled port worker, that are valid as a strategic

psychological precondition for ensuring of a green seaport, are revealed. Reflected humanistic perspective provides an opportunity for the development of ecological self-concept of the personality of a skilled seaport worker. The anthropological level of creativity shows the essence of the personality and his/her humanistic expression. A person is naturally called up to the humane expression and he/she can - not only create things but also - respectfully perceive their socio-cultural essence.

A comprehensive approach and concerns related to appropriate and sustainable relationships between technological culture (as a superstructure of the nature or an infrastructure of the seaport in this case) and nature itself should be a contrast to a pan-hoministic illusion. Anthropological symbolism guides future skilled seaport workers to learn to evaluate the port not only as a thing but also as a historically socio-cultural phenomenon by perceiving the material of the port as a symbolic link to the human spiritual world. One of its empirical indicators is a nobly motivated implementation of a green seaport. Universality of human nature bases the appropriate ecological education in regard to the physical, mental and spiritual needs of a person.

Techno-legal mechanisms of ecological education prevail but they have no significant value in higher education. They cannot help create the ecological behavior of young people who are looking for meaning. Anthropological education should help them realize their own ecological aspirations in their professional port activities. It could also help others, who do not seek meaning, to understand their life style more deeply by developing ecological self-concept regarding the vision of the development of a green seaport as their noble and worthy self-expression.

The results of the research can be applied by preparing skilled seaport workers at the anthropological and ecological levels.

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