

Education in Times of Change

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Globalization is a concept that is present in our everyday lives, both in the individual and social contexts. It has initiated transformations in politics and economics, but has also caused changes to individual and interpersonal relationships. These transformations of the modern world have occurred at speed and in unusual, unpredicted ways. In the light of these transformations, the methods of preparing the younger generation for an independent and satisfying life must also change dynamically. This presents challenges for contemporary education both in relation to the education system and to the direct impact of educators and teachers on their students.

Key words: *Globalization, change, education, life plans.*

Introduction

Scientists began to take an interest in globalization in the 1970s. The initial phase of research into the phenomenon of the global village was marked by a fascination with the changes which affect all areas of global human functioning. The term 'globalisation' has been used to explain all the transformations of the world's social reality. Giddens points out that: globalization refers to the fact that we all increasingly live in one world, so that individuals, groups and nations become interdependent (...) Globalization is created by the coming together of political, social, cultural and economic factors. It has been driven forward above all by the development of information and communication technologies that have intensified the speed and scope of interaction between people all over the world (Giddens, 2004, p. 75).

The increase of speed and scope of interactions between people globally challenges the system through which each society's children is educated. The world that has opened its borders and that offers numerous ways to fulfill one's life plans needs to be navigated by individuals who are properly prepared to benefit from these possibilities. Young people need knowledge of the different aspects of their future social life, they need language skills to allow them to overcome communication barriers, and they need a strong awareness of their own identity with the attitude of being responsible for their own lives that comes with it. The young generation acquires all these, and many other competencies in the process of education and socialization. The education system in each country should focus on preparing young people to live in the changing social reality of the modern world. This would be for our



common good, a good that requires international collaboration and solidarity beyond cultural divisions and differences.

Beyond the Divisions

The most common examples of globalization refer to the spread of similar economic solutions, social phenomena, elements of culture, patterns of behaviors, value systems, and life goals and plans. Globalization is the process by which new types of relationships are formed in the areas of legal regulations, finance, markets and competitive strategies, technology, and the research and development of knowledge and science. It occurs regardless of the geographic context and the level of economic development of any particular region of the globe. Young people should learn about the processes of globalization during their early childhood. Preparation for the full participation in the global village depends on teachers who not only pass on knowledge, but shape their students' attitudes towards others by embodying living examples. Fukuyama notes: apart from fast-disappearing tribes in the jungles of Brazil or Papua New Guinea, there is not a single branch of mankind that has not been touched by the Mechanism, and which has not become linked to the rest of mankind through the universal economic nexus of modern consumerism (Fukuyama, 1996, p. 27).

If we follow this thought, we come to a unified perception of the world seen as a homogeneous whole made of interrelated elements. We can analyze the cultural meaning of the processes of globalization from ethnic, ideological, media, technological and financial aspects. Such analyses point to four mechanisms which entail both risk and the opportunity for development (Pietras, 2002, p.37). First is the mechanism of deterritorialization of social phenomena and processes. These processes and events may happen in many remote locations of the globe. Also, the occurrence of a certain phenomenon in a single place may be of a great significance to the whole global community. The second mechanism refers to interactions and ties between individuals or social groups, sustained regardless of physical distance or limitations connected with being a citizen of a certain state. The third mechanism helps with forming the vision of the "world as one place". Accordingly, the world is "felt" regardless of geographical distances. The fourth mechanism is the inter-dependence of the local and the global, regardless of location.

Giddens shows the political factors that contribute to the accumulation of the different processes of globalization: there are several aspects to this: first, the collapse of Soviet-style communism that occurred in a series of dramatic revolutions in Eastern Europe in 1989 and culminated in the dissolution of the Soviet Union itself in 1991 (...) The collapse of communism has hastened the processes of globalization but should also be seen as a result of globalization itself. The centrally planned communist economies and the ideological and cultural control of communist political authority were ultimately unable to survive in an era

of global media and an electronically integrated world economy. A second important political factor leading to intensifying globalization is the growth of international and regional mechanisms of government (the United Nations, the European Union - author.). Finally, globalization is being driven by international governmental organizations and international non-governmental organizations (Greenpeace, the Global Environment Network, Doctors Without Borders, the Red Cross, Amnesty International - author) (Giddens, 2004, pp. 77-78).

The issues relating to political transformations still have a significant influence on the identity of the young generations in the former “Eastern Block”. Self-identification is crucial for shaping autonomous human existence. While preparing young people to live an independent life, we must not neglect to equip them with the relevant elements of their cultural, historical and ethnic affiliations. Before responding to the challenges of the world, young people need to be aware of their own system of values, standards, social principles and social role patterns. But first of all, they should be able to answer the following questions: “Who am I?”, “Where am I going?”, “What is most important for me?”, “What should my life look like?”, “What are my needs? And “What are my talents and limitations?” From an early age, children learn this art of self-reflection from their family, caregivers and teachers. Equipped with this ability, they can face the challenge of searching for answers to the questions the world will ask them. With the help of more experienced adults, they will develop the ability to navigate their fate and their lives. A strong identity is connected with identifying with the more difficult historical experiences of one’s nation and society. Tradition combined with rituals and symbols allow the manifestation of one’s identity.

Miczka notes that: strong identity is essential, which means that its center is composed of components differentiating it from other identities, integrating it internally and constantly strengthening its forces which work centripetally. What matters in the first place is languages and national literatures based on them, and axiologies, religions and philosophical conceptions. All Iberian and Slavic nations have worked out their separate languages and literatures and base their axiologies on Christianity. Their ethnic philosophies stemmed from disputes between idealism and materialism, especially strongly emphasizing their own national uniqueness, even messianism, and their cultural and civilizational missions. Strong identity is also always considered as a historical function, which means that the Iberian and Slavic past is carried on in the family, language, state, art and science. What results from cultural research is that the more traumatic the experiences that occurred in the history of particular communities, the greater the cultural range their national literatures developed; the more often were communities forced to define their determined relations with their neighbours and other cultures and languages, the more carefully high societies worked out their philosophies of identity (Miczka, 2017, pp. 130-131).

Without a doubt, the mechanisms here analyzed bring new value to traditional and cross-territorial international relationships. In the present political situation in the world, we can see many references to the problems discussed above. One example may be the wars that result from terrorist attacks, and that may affect many societies all over the world. Even countries that are not directly involved in a certain conflict feel threatened. However, Krzysztofek (2002, p. 125) notes the positive influence of globalization on international affairs. He says that globalization offers values that combat the threat of terrorism and protect against ethnocentrism and intolerance. Global culture promotes a universal standard of human rights. As a direct consequence, the violence, chauvinism, enmity and inhumane practices that we may observe in many countries will be reduced and eventually disappear. In many countries, this process can take a long time as a result of internal policies and international conditions. However, a change in the consciousness of the younger generation is of fundamental importance to this process. The attitude of acceptance, tolerance or dislike and hostility against what is different is modeled from an early age. When we observe children playing in an integrative kindergarten, we may notice that they do not have problems accepting their disabled friends. It is adults who create problems. Failing to properly explain the situation and by being poor examples themselves, caregivers may model attitudes of intolerance in their mentees. Teachers must possess knowledge of the international regulations that protect humans from intolerance, xenophobia, chauvinism, racism, sexism, hostility and aggression. The profession of teacher or educator entails the mission of shaping the awareness of the younger generation. Thus, the teacher recruitment process should not be left to chance. Society has higher expectations towards teachers and their ethical, moral and professional assets than towards the representatives of other professions. At the same time, the guidelines for educational work create additional difficulties like extreme bureaucracy, restrictive requirements regarding professional development, and the necessity of meeting increasingly complicated ministerial guidelines. Hindi (2012) outlines the situation of teachers as follows: in education, teachers are susceptible to public sanction if they do not meet expectations (p. 532).

Tatto (2007) thinks that in an overly competitive market, governments assiduously attempt “to shape their education systems to provide those skills needed in the growing global economy” (p. 231).

Concerning the development of society and the state, this is the right concept to follow. However, in an era of intensified individualism, it is important to educate any individual who derives satisfaction from their personal and social life. The methodology of educating teachers will be different in this situation. Tatto also believes that reforms in education signify the creation of a novel concept of the ideal teacher; however, designing and implementing new methods and curricula is not a facile matter. Nevertheless, this is feasible through the establishment of accountability mechanisms that “secure compliance with

globally determined standards of quality in teacher learning and practice. (Tatto, 2007, p. 232)

Where attention is focused on the education of the individual, the emphasis should be on the observation of the teacher in relation to the young person. This requires the use of psychological and pedagogical methods. The monitoring of teachers' educational development should be linked to the specificity of these fields of study. Tatto emphasizes the need to work nationally through ministries of education — as well as globally — through lending experiences and research. She states that: Within the context of global teacher reform, accountability is a term used to identify a number of actions (accreditation, standards development, curricular change, high stakes testing, credentials, career ladders, etc.) directed at identifying and enforcing 'best practices' in teacher education, development and teaching (Tatto, 2007, p. 235). The complex demands in the global phenomenon demand a thorough teacher-training program in not only academic content, but also in judicious and practical classroom management. Effective teaching is the result of a "set of technical/practical skills provided via short training programs" to build professional autonomy. The major debate involved is whether to allow teachers to judge students according to their professional knowledge, thereby loosening bureaucratic controls, or to move towards close supervision and regulation of teaching practices. In both cases, there is a need for progress towards the gradual implementation of redesigned policies that modify the traditional understanding of teachers' careers (Tatto 2007, p. 238).

Today, one of the main problems that threatens the future of humanity are environmental threats resulting from the over-exploitation of natural resources and the overuse of technologies and their products, all of which contribute to the ongoing deterioration of the living conditions on Earth. The constantly growing rate of economic and technical development leads to ever increasing human interference with nature. Changes in the global ecosystem can be observed in different parts of the world. Weather and climate anomalies cause the deaths of thousands of people, leading to the extinction of many animal species and creating a variety of new health issues for humans. Integrated and effective countermeasures need to be taken to ameliorate the negative consequences of human activity. Globalization is one form of joint effort of all the countries who adjust their actions to agreed decisions, and may be the only way to reverse or stop this destructive process. Though there are cases of individual countries opting out of or failing to recognize international arrangements, it is still true that the collective awareness of the need to take cooperative action exists.

The processes of globalization have their enthusiasts as well as their opponents. Surely – as with all social processes – their influence is highly diverse. Depending on their attitude, enthusiasts and their opponents can support both development and destruction. Giddens divides the scientists who study the phenomenon of globalization into three groups: skeptics,

hyperglobalists and transformationalists. The skeptics say we cannot talk about the integrated global economy or politics. They refer to history, claiming that now we can only see an intensification of interactions between certain countries. The increase in regionalization proves the decline, not the growth, of integration at the global level – it is worth noting the attitude of Donald Trump, who proclaimed the slogan ‘America First’ on his election and whose actions seemingly call into question the political unity offered by globalisation. The skeptics also emphasize the role of national governments in coordinating the economic activity of their countries. The position of the hyperglobalists is in stark contrast to that of the skeptics. They think that globalization is a process which will continue to develop regardless of a state’s borders and is noticeable in every area of human life. Economic transformation or the reduced role of national governments prove that the global era has arrived and that it will eventually lead to a world without borders. The transformationalists position themselves between the skeptics and the hyperglobalists. They do not narrow their analysis of the processes of globalization to a purely economic aspect, but also consider trends in politics, culture and individual lifestyles. In order to adapt to the new order, societies, institutions and individuals are forced to function in contexts where the previous structures have changed. We cannot separate internal, external, international and national affairs anymore. In this approach, globalization is reflexive, dynamic, open and subject to different influences. The position of national governments is strong, yet they must adapt to the changing conditions set by the processes of globalization.

Globalization can also be defined as the centralization of international power. Whether such a developed democracy as the European community limits the rights of certain states to decide their internal affairs and problems remains an open question. Bauman points to a new aspect of the social life in the age of globalization, namely the separation of power from its obligation to participate in daily life and to create and pass on the bonds which form social community. One of the goals of establishing large multinational structures is to provide a sense of safety and security when the sovereignty of a state is threatened or when the member countries are under the threat of poverty and hunger, terrorist attacks and many other modern dangers. Bauman notes that in its deepest meaning, globalization is connected with the anarchic, unpredictable and autonomous character of the world. At the same time, a peaceful and predictable future requires a universal order and common aspirations. In this approach, globalization is an: uncontrolled and vivid process that boils down to global consequences which are usually unintentional and unpredictable, rather than to global initiatives. This suggests that our activities may and often have global consequences: but it contradicts the claim that we have resources to plan and implement activities on the global scale (Bauman, 1997, p. 55).

Beck (2002) points out the risk connected with functioning in constantly changing configurations of social, political, economic, military and cultural relationships. Today’s



society is called the risk society. Its typical feature is the lack of spatial, time and social limits for potential threats. Modern risks can be experienced by anyone regardless of where they live, or their social background, race or religious affiliation. These threats spread globally. According to Beck, social changes involve the issues of everyday individual existence: unstable employment systems, increased risk of losing one's job, the decreasing importance of habits and traditions in shaping individual identity, the decline of the traditional family model, and the democratization of personal relationships. The future of the individual is not socially determined anymore, but it requires constant redefinitions of the situation and of the decision-making process. The risk of making a wrong decision is present in every area of human life. Changes in culture, alternative patterns, and the relativistic nature of social, ethical and moral standards require from individuals efforts to search for and build their own identity and biography. A strong emphasis is now put on equipping the younger generation with the ability to manage their own development. In studying this problem, we can use two mechanisms: stimulating the inner motivation – this being the most effective; or driving external motivation – effective if the influence of an authority is present. Wnek-Gozdek writes: the external motivating factors may be school teachers who suggest additional classes, or parents who follow the present fashions and trends and organize private tutoring for their children. Internal motivation results from individual beliefs and is driven by the need to prepare appropriately for some future exams or develop passions and extend intellectual horizons (Wnek-Gozdek, 2015, p. 104).

Globalization-related changes are most visible in the area of culture, with the media as the most prominent transmitters of global culture. Through instant transmission, the media contribute to the compression of time and space relations. The easy access and potential availability of the global space, and the coexistence of media-promoted events in time distort and confuse our ideas of time and space. It is the media who shape the image of participation in the community of global cultural patterns. There are worrying voices among traditionalists saying that globalization has led to the emergence of a global culture the dominant components of which will be patterns taken from the communities that dominate the media messages. These messages are so strong that they can suppress local habits and traditions. Advocates of this opinion call globalization 'cultural imperialism.' In every country there are defenders of local culture, who take part in demonstrations and loudly protest intrusion in national affairs. They sometimes go so far as to cause social unrest and arouse attitudes of intolerance and hostility towards cultural diversity. Such people are most concerned about the influence of Western culture which is intensive in its promotion of its own life style, values, standards, principles, ethics and morality, thus suppressing national cultures that stand in opposition. Opponents – conservationists, nationalists, and traditionalists, for instance - say that the global society is not becoming culturally homogeneous. On the contrary, it is very diverse thanks to different neighboring cultures. There is also the phenomenon of mixing the



local traditions with additional cultural forms, which together create a rich mosaic of influences that can be used when constructing one's own identity.

Giddens points out that, thanks to the development of information technologies and, in consequence, the extended possibilities of interaction with people all over the world, the individual consciousness has changed. This carries an awareness of the complexity of relationships with other people as well as the obligations resulting from globalization. Acquiring the global consciousness happens in two important dimensions. First, as members of a global community, people increasingly perceive that social responsibility does not stop at national borders but instead extends beyond them. Disasters and injustices facing people on the other side of the globe are not simply misfortunes that must be endured but are legitimate grounds for action and intervention. There is a growing assumption that the international community has an obligation to act in crisis situations to protect the physical well-being or human rights of people whose lives are under threat (Giddens, 2004, p. 79). Giddens describes another aspect of the emergence of the global consciousness in individuals. This process makes people increasingly refer to transnational determinants when formulating their identity. At the same time, small, local cultural identities are experiencing a renaissance and the role of the nation state is undergoing profound transformations. According to Giddens, in many regions of the world this phenomenon is weakening the relationship between individuals and the state, and is strengthening individual identification at the regional and global level. The state is becoming a less solid foundation on which to build a national identity. Among different globalization factors, Giddens recognizes the specific role of international corporations. He calls them the heart of economic globalization. Companies that produce market goods and services in many countries are responsible for global trade, contribute to the spreading of new technologies and are the main players in the international capital markets. Transnational corporations became a global phenomenon in the years following the Second World War. Expansion in the initial post-war years came from firms based in the United States, but by the 1970s, European and Japanese firms increasingly began to invest abroad. In the late 1980s and 1990s, transnational corporations expanded dramatically with the establishment of three powerful regional markets: Europe, Asia-Pacific and North America. Since the early 1990s, countries in other areas of the world have also liberalized restrictions on foreign investment (Giddens, 2004, p. 80). Another factor Giddens sees as being of particular significance in the globalization process is the electronic economy. It brings both facilitations and threats: in parallel with the increasing integration of the global economy, a financial breakdown in one country may cause economic problems in other states in different parts of the world.

Radziewicz-Winnicki has analyzed the relationship between the globalization process and transnational trade. Trade is one of the fundamental mechanisms that drive globalization: Globalization forces the mobility of the collective players to accept the specific rules of

conduct, especially in transnational trade. Today, this economic process accelerates globalization of the societies but also increases the gap between the rich and the poor. Preparation for living in this world requires such universal and flexible civilizational skills which will enable multiple changes of individual professional positions in the world of global standardization (Radziewicz-Winnicki, 2004, p. 85).

Save for the obvious and easily noticeable facilitations of life for the majority of the human population (such as the ease with which communication can happen through a lingua franca, the spread of common cultural touchstones that can be recognized globally, and the increasingly common experience of global travel and the impact that has on people's perspectives), globalization processes may also lead to some negative consequences. There is an increasing polarization of the international community. This division is based on the level of well-being and availability of attractive goods, which division is present not only between certain countries but, to a much greater degree, within them. There is no difference whether this process takes place in Germany, England, Poland or Russia. The results are the same. It affects those areas of society that cannot defend themselves, that is children and their parents. Then the access to the chosen school becomes an attractive good. As they write Erichsen & Waldow: Exclusive boarding schools in social environments where the meritocratic norm is prevalent are faced with a tension between parents' desire to give their children a head start in the competition for educational qualifications, social prestige and jobs on the one hand and the powerful social norm of advancement by merit under conditions of "equal opportunity" on the other. (...)While it is important for schools and universities to act as if they were offering equal opportunities and operating according to the meritocratic norm, in their actual mode of operation these norms are violated constantly. Empirical research has shown again and again that even in societies where the meritocratic norm is very powerful, factors such as wealth and social class continue to play a massive role in the actual distribution of educational and social opportunities (...) (Erichsen, Waldow, 2020, pp.1-2)

One new feature of the Polish national community (especially in the bigger cities) are carefully guarded residential enclaves of the rich and block ghettos of the poor. Living in either is not easy, though for different reasons. As for the enclosed, guarded residential areas, one has to be able to buy an expensive house and have a special card granting access to this elite district. Living in a block district inhabited by the poor entails the risk of assault or robbery.

In between these two extremes, there is a whole range of city dwellings functioning according to their own rights. For some, the indicator of accepting "others" as their own is the affiliation with the fans of certain sport club whereas for others it might be a specific dress style, for example. hooded sweatshirts and sweatpants. In other places, one should have a certain car or be engaged in a certain, not necessarily legal, profession. There are countless

reasons for such divisions. Bauman points out the extremely fast growth of the crime rate in the most-developed countries. This results in building more prisons to accommodate an ever-growing number of convicts. The punishments for violations of the law are imposed mainly on people from poorer backgrounds. In his vision of the ideal city, Bauman does not expect this to bring general happiness to its residents. He maintains the division between an elite and the rest of the society, the two environments opposing each other.

Giddens also reflects on the individual aspect of globalization. In these reflections, the influence of the discussed processes on the private life is important. Despite the feeling that globalization is taking place in some remote time and space, its consequences affect the personal and intimate life of every human and constantly transform it. The most effective transmitters of the new models, content and values are the media and personal contact with the representatives of other cultures and nationalities. Globalization is fundamentally changing the nature of our everyday experiences. As the societies in which we live undergo profound transformations, the established institutions that used to underpin them have become out of place. This is forcing a redefinition of intimate and personal aspects of our lives, such as the family, gender roles, sexuality, personal identity, our interactions with others and our relationships to work. Globalization leads to fundamental changes in the way we think of ourselves and our relations with other people (Giddens, 2004, p. 84).

Globalization processes make many people feel alienated, lost, treated unjustly, and insecure. This raises the need of going back to one's roots and looking for support in the original culture. Sometimes, by mixing concepts and the misinterpretation of the processes that are taking place, the defense of personal identity also turns against globalization. One of the important reasons for such situations is the ignorance and fear of this process, which is seen as a threat to the original culture and identities that have been built through so much effort. Poland is a country where for many years the politics promoted the image of a culturally and nationally homogeneous nation. In this situation, the possibility to return to the local patriotism and awareness of belonging to cultural and national minorities is particularly valuable. One consequence of the globalization process is the individual need to search for references to the structures between membership in large social groups like the nation, class or society, and local communities. 'The global' may be too abstract for the average person. For their own mental comfort, people look for references in the groups they see as their own. Such references can be found in local and regional life as well as in religious, cultural, and historical communities. In a certain phase of life, similar references may be found through affiliation to a particular political or economic group. Globalization with a "human face" should facilitate such individual aspirations. It should be based on common values and those bound up with the traditions of each country. The United Nations Charter and the Universal Declaration of Human and Citizen Rights are to set the directions of decisions, with respect to fundamental values: freedom, justice, equality, tolerance, respect for life, and differences

between nations. Mackowicz notes: new social trends, increasing inter-dependence, the dynamic development of local communities and global changes force a different approach to education regarding human rights. In this context, teachers play a special role. By conducting their classes at all education levels and with including the school context and relations with local communities, they may contribute to the increased level of tolerance, respect and understanding of other people among children and young people (Mackowicz, 2016, p. 104).

Giddens says that modern times have influenced the development of individualism like never before. Today, people have to construct the course of their life themselves. Gender, class, ethnicity and religion, factors which not so long ago still determined the paths of individual development, are losing their relevance. Previously, individual identity depended on the community a person was born into and socialized within. The values shared by this community, its standards and ethics provided guidelines for living. Under the conditions of globalization, however, we are faced with a move towards a new individualism, in which people have actively to construct their own identity. The weight of tradition and established values is retreating, as local communities interact with the new global order. The social codes that formerly guided people's choices and activities have significantly loosened (...) Traditional frameworks of identity are dissolving and new patterns of identity are emerging. Globalization is forcing people to live in a more open, reflexive way (Giddens, 2004, p. 84).

This approach assumes that people are responsible for their life, their decisions and the impact of their actions on the processes that take place in the wider community. Individual responsibility also involves changes occurring in their surroundings and the constant adaptation to the changing circumstances of life. Even minor decisions and activities influence the process of creating and constructing personal identity.

Increasing globalization is leading to the emergence of opposing social phenomena. Bauman has called these phenomena the glocalization. The process of selection and integration of organic globalization and localization trends involves the redistribution of privileges and disabilities, well-being and poverty, abundance of resources and impotence, power and powerlessness, freedom and slavery. We can say that glocalization is the process of the re-stratification of the world, that is, stratification based on different principles and the construction of a new, self-reproducing global hierarchy (Bauman, 1997, p. 61).

Conclusions

Apart from its psychological meaning, the identification with one's roots, one's place on earth is also symbolic. In a place where we feel safe, we believe we can protect ourselves and our loved ones from the different threats of modernity. Blurred borders, common anonymity and time-space disintegration cannot provide this sense of security. It can however be



provided by the labeled notion of “own”, a certain place on earth limited with experiences, the tradition which shaped the perception of the world and the values assigned to different objects or ideas. More and more often the response to the trends of globalization is a longing for what is local, the return to “little homelands”. Ossowski (1967, p. 251) notes that individuals identify first with their small local social groups, with their “private homelands” which have influenced them since their birth. This identification results from the conscious choice of regional values which determine the uniqueness of a certain region. A “little homeland” exists mainly in the individual’s subjective perception based on emotional ties to what is close, predictable and safe. Today, these tendencies cause the emergence of a “created tradition”. It is created by reconstructing one’s personal past with consideration to the membership of a group which is the basis of this identification. This allows one to keep the sense of membership in a separate, unique, specific own small group different than the rest of the world. Nikitorowicz (2005, p. 28) writes: we are now facing global mixing and the interference of nations and mentalities. Sooner or later, regionalisms developing at the traditional border lines will result in openness and communication between people. The most important thing seems to be addressing the problems of saving the cultural heritage of cultural borderlands. Education should seek the ways and forms of coexisting, protecting and shaping the sensitivity and respect towards culture created in a long process of exchange.

As culture-oriented people, we need to give meaning to our experiences. Fulfilling the need to identify with a certain small social group is based on a shared history, tradition, rituals, and the celebration of important events in the individual’s life. With strong roots, one can grow and reach for the vast assortment of life paths the world lays before everyone.

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