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The Ambiguity of the Concept of “Culture” in a School Institution

Wieloznaczność pojęcia „kultura” w placówce szkolnej

Abstract: This article describes the ambiguity of the concept of “culture” and its understanding in a broad and narrow sense in the area of school activities. Teachers in a school institution should educate students also in relation to themselves, to others, to teachers, parents, but they face many problems in this area, because quite often students define and understand the concept of culture, personal culture and behavior towards others differently. In response to the demands of the school and the pressure expressed in the school law, it is quite common for counter-cultural actions to be taken by the wards, which are usually not accepted by both the school authorities and some parents. The institution should be a place of freedom to the extent that all the actors in it respect certain established norms, but at the same time give a certain amount of freedom to the pupils to be different, individualistic (e.g. in dress, behaviour, preaching, artistic activity), as long as they do not harm their relatives or impose their views. In my research, it can be seen that this is not the case. The message from the organization is: “You can be different, but we will show you who we would like you to be”, which effectively inhibits mutual communication in this respect.

Keywords: culture; culture perception; countercultural activities

Abstrakt: W artykule opisano wieloznaczność pojęcia „kultura” i jego rozumienie w ujęciu szerokim i wąskim w obszarze działań szkoły. Nauczyciele w placówce szkolnej powinni kształcić uczniów w odnoszeniu się zarówno do siebie samych, jak i do innych, nauczycieli czy rodziców. Mierzą się jednak z wieloma problemami w tym zakresie, gdyż dość często uczniowie inaczej definiują i rozumieją pojęcie kultury, kultury osobistej czy zachowań wobec innych. W odpowiedzi na postulaty szkoły i presję wyrażoną w prawie szkolnym podejmowane są działania kontrkulturowe przez podopiecznych, które zazwyczaj nie są akceptowane ani przez władze szkoły, ani przez niektórych rodziców. Placówka powinna być miejscem wolności w takim zakresie, że wszystkie podmioty w niej współdziałające przestrzegają pewnych ustalonych norm, ale równocześnie dają pewien zakres wolności podopiecznym do bycia innym, bycia indywidualistą (np. w ubiorze, zachowaniu, głoszeniu zasad, aktywności artystycznej), jeśli nie krzywdzi się przy tym bliskich, nie narzuca się im swoich poglądów. W opisanych w opracowaniu badaniach można dostrzec, że tak się nie dzieje. Komunikat ze strony placówki brzmi bowiem: „Możesz być inny, ale my ci pokażemy, kim chcielibyśmy cię widzieć” – a to skutecznie hamuje wzajemną komunikację w tym zakresie.

Słowa kluczowe: kultura; odbieranie kultury; działania kontrkulturowe

INTRODUCTION

We function in a society for which everyday life is mainly connected with hurry and complying with contractual norms, codes, certain behaviors, rules of conduct. We grow up fast, and self-reliance, the ability to cope in different situations, mobility and professional development at work is expected of us rather early as well. For this reason, mainly, we devote less and less time to children, their issues, problems, especially when they need closeness or our support. Much is said and written about the importance of the family in our times, but postmodernity means many changes perceived by families, including ties within the family itself and patterns of raising offspring, cultural customs. This is dynamically changing and evaluating. Not so long ago (thirty and more years ago), many authors writing about the family, about the child, meant mom, dad, children, assigned roles, including cultural, social ones (e.g. Adamski, Jarosz, Tyszka, Ziemska). The current times observe statistically a high number of divorces, single parenting of offspring, partnerships and reconstituted families in a broader sense of the term, Euro-orphanhood, etc. (Pujer 2016). These changes must have consequences in the everyday lives of today's youth, but also regarding culture, cultural practices of families, and countercultural activities.

Let me begin by explaining the term "culture". Culture, in Leslie White's terms, is first and foremost an adaptation tool through which humans have adapted to nature (after: Sztompka 2010, pp. 105–110), but also met their needs. White's definition of "evolution" referred to the fact that culture becomes more complex if we put more energy into creating it. Technology is the tool through which the human race tries to solve the problem of survival.

The culture was viewed differently by the proponents of Charles Darwin's theory. Richard Dawkins introduced the concept of "memes", i.e. cultural units, as early as 1976. Memes reproduce themselves, examples of memes could be clothes, songs, religious ideas and others. They have what is called a "replication mechanism" in them, which promotes global spread. This theory has even been confirmed in modern research when "resonating neurons" in the cerebral lobes were studied (Dawkins 2007, p. 244, 253).

Reserves and enclaves of monoculturalism are a persistent phenomenon, albeit increasingly rarer in societies with multicultural characteristics. The dominant pattern of relations is, and becomes on a bigger scale, the model of multiculturalism (Nikitorowicz 2009). However, this multiculturalism has nowadays, even without mentioning various chronological and historical phases of development, various faces. The processes of national and state homogenization are accompanied by phenomena of racial and ethnic distinctiveness. Religious diversity overlaps with relatively numerous instances of racial and ethnic exclusivism but does not lead in the majority of cases to violations of the principle of civic integration (Paleczny 2007, pp. 88–90). State institutions are most often the guarantors of the equality of individuals and groups in their rights to protect their religion, language and ethnic traditions.

The cultural revolution of the 20th and 21st centuries leads to the socialization of culture, resulting from economic requirements and the influence of schools, the Church, political currents referring to the concept of social transformation. Culture is: “a social creation, it acts, as a catalyst of social processes, promotes analysis, discovery, introduction into the social system or strengthening of the dynamics occurring in it through participation, creation and innovation. They lead to changes in forms of expression, behavior, and customary norms. The new culture created in this process is different from the »classical« culture” (Kopczyńska 1993, pp. 9–10), limited to the fine arts.

Many contemporary authors discussing the problem of globalization and its role in education, are inclined to notice the trends related to continual education, lifelong education, because, for one, this type of education has a global character. This situation is caused by the following factors:

- transformational processes of social life,
- processes of interstate, international, intercultural-educational integration, etc.,
- the accelerated scientific and technological progress and its consequences in various fields of work and human environment,
- decreasing role and importance of compulsory school education,
- removal of inequalities in access to education bypassing age barriers (de Tchorzewski 2002, pp. 24–25).

In the specific view of globalization in the sphere of culture, we can talk about *acculturation*, which results not only in changes in the sphere of social, cultural phenomena in the individual or group aspect but also in the emergence of new phenomena, shaped by intercultural interactions (Miluska 2003, pp. 83–85). In this case, such “encounters of cultures” should be based on mutual influence, coexistence, but most often one of them tries to dominate the other, which explains the existing division into a dominant group and an *acculturating* group, i.e. global culture and culture of local importance (*ibid.*, pp. 87–88). This seems to be a common behavior in modern times. Therefore, the identity of a young person is shaped to a lesser extent by values such as: “national and state values, and to a greater extent by global culture, popular culture, ideologies of consumption. On the other hand, youth displays conservative attitudes, is more principled, rigorous and rejects liberalism when compared to the adult generation” (Nikitorowicz 2003). This is also the domain of the present times.

How do educational institutions cope with the challenges of globalization? According to Kazimierz Denek, introducing “Regional Education and Cultural Heritage in the Region” to schools was an important challenge, because the reformed school was supposed to shape an open-minded and creative person, who at the same time moves confidently in the world of widely understood values. Especially the culture of the region can be a carrier of cognitive, moral, social, artistic and material values (Denek 2002). It is in the region that values are produced, stored and processed. The basic qualities of the values stored in the regional culture include, among others: permanency, closeness and compatibility with the talents and mentality innate to its inhabitant. Values understood in this way

contribute to the diverse development of the student's personality. This approach in all schools was to be improved and formalized by the Core Curriculum.

How is the concept of culture understood in the Core Curriculum? A semiotic definition was adopted, treating culture as conscious creations of the human intellect, constituting a whole, organized according to specific rules. In the core curriculum these are, of course, mainly literary works, but also journalistic and media texts, visual arts, theater performances, films, as well as all artistic activities that implement some established cultural pattern (Rozporządzenie...). Nowadays a student lives in the world of widely understood cultural texts (especially those that exist in electronic recording and audiovisual reception), hence the responsibility of, e.g. a Polish language teacher is not only to introduce him/her to linguistic reality and the world of literature (Zajdel, Ferencz 2012, pp. 13–14) but also to provide him/her with specific tools that enable smooth movement in this complex environment.

PRESENT AND PAST TIMES

In the not so distant period of “real socialism”, cultural life, let us leave aside its ideological contexts and conditions, had its importance in legal and political practice. It was cherished and celebrated by the authorities, which was reflected in the considerable financial support it was given. Every workplace, district of a large city, institutions, schools – had to be culturally active, had trained personnel dedicated exclusively to meeting cultural needs: both small, local, and mass ones.

In the social consciousness and many memories, the conviction that culture was a value in the context of the political and economic system of that time became firmly established. In the changed political and economic system, after the political and economic transformations, the participation in the culture of the previous political system had become depreciated and positioned among secondary interests of the new political elites that were being formed. The lowering of the rank of cultural life in the official doctrine of the state breaking with the previous assumptions of cultural policy, even questioning the legitimacy of its implementation, was noticed by society, sometimes criticized. Let us look at educational changes in the context of developing the culture of young people in institutions.

With the wave of protests of parents, teachers, students, that swept through the years of the creation of the first middle schools, an argument emerged that “our children will feel uncomfortable there”, while “other” students without the necessary cultural patterns brought from home (middle schools were district ones) will distort our children “culturally” (Szempruch 2019, pp. 115–116). The sense of emotional security that parents (of the upper part of the society) wanted to provide for their children is probably rooted in their intuitive feeling that children know too few models of appropriate behavior for changing situations, especially in the educational institution. Another of their concerns was that the language of the teacher, peers, and lack of ability to recognize ambiguous

messages would disadvantage them because they would not understand the message. They prepared the children for a culture of being in which they lived and felt natural. Entering new areas of social situations seemed to them to be too difficult of a task for their teenagers (Zajdel, Ferenz 2012, pp. 19–24).

It is worth referring in this context also to religion as a part of the values of adolescents' life. In a diverse society, religion is subject to transformation, even far-reaching. The first imposing condition of slowing down the changes: is the attitude to tradition. It is presented as a mixture of heritage and cultural legacy, most clearly manifested in the "festivity" of events important to the group (Prokosz 2004, p. 269). Not joining in the accepted products of it and ceremonies is perceived as a lack of respect for the community (e.g. in small local communities being in church is even considered an obligation, just like pouring flowers on Corpus Christi or taking part in a procession). Moreover, joining in accepted forms, regardless of the depth of faith, is an expression of identity and belonging to a group. Religiosity and morality are considered private matters. In local communities, matters of religion may be private; nevertheless, social pressures demand certain behaviors consistent with social expectations.

The issue of cultural exposition for local communities is different. Creating an interesting "cultural package" for residents, including all areas of art in a large provincial city requires considerable investment, especially if we want to show these goods to students of educational institutions. Some prefer mass culture, others relish the events that rarely take place in the city. In addition to living in the community, students are also in contact with their peers and teachers in the school environment. The new roles of teachers indicate the need for conscious and critical interpretation of their own professional activity and the world around them and the changes occurring in this world.

School is one of the environments in which young people spend their time, they are in contact with cultural elements, available within the activities of that institution. But outside of school, there are cultural institutions that provide an opportunity for a different way of introduction to the culture, which can sometimes lead to internal unrest. According to Mieczysław Malewski (2002), such a source of distress may be the inadequacy of one's social position or material resources to the education or competencies acquired by the individual.

At the age of 13–16, children mature intensely in all spheres. They are susceptible to deep reflection and ready for increased activity, while at the same time they perceive many events, even significant ones, only superficially (Schilling 2008, pp. 76–77). There is a significant development of interests and increased cognitive curiosity. Students have less and less free time, because the demands of school and the expectations of parents are increasing, and students are clearly striving to achieve success at school and gain social acceptance. Many times there is no time for cultural activities. Emotionally competent children have a greater desire to learn and achieve both in and out of school. Positive emotions, excitement, curiosity, interest are the driving force behind motivation. The passion pushes young people to achieve the goals they set for themselves (*ibid.*, pp. 78–85). And goals vary, for culture as well.

RESEARCH SAMPLE

I decided to examine a group of high school principals from a dozen (14) district towns out of 26 surrounding the province of Lower Silesia. After the administrative reform of 1999, 26 counties surround Wrocław. Fourteen districts and fourteen towns were randomly selected: half of all those surrounding Wrocław plus one more ($13 + 1 = 14$) in which the research was conducted. This was a purposeful random selection. To compare the results obtained in classes of the 14 secondary schools in the towns, they were compared with four classes in a large city, i.e. Wrocław. These schools were also selected purposely at random, the criterion for selection being numerical strength. In these schools in Wrocław, a total of 109 third-grade students from secondary schools were examined. A total of 435 students were surveyed. I used a quantitative (positivist) approach in my research. In this kind of approach, the researcher assumes the existence of an objective world and learning about it, using precisely constructed tools. Thus, one examines measurable objects, looks for cause-and-effect correlations between them, and when one discovers them, one has a chance to exert an effective influence on social reality (Malewski 1997, pp. 47–48).

So what cultural practices are the domain of this group of youth? Among other things, culture is shaped by visiting each other. Families visit each other, living both near and far from each other. Family celebrations, but also ordinary visits can be considered a form of contact. So how does this happen? Does the family like to go to visit relatives living in urban areas, or *vice versa*? (Table 1).

Table 1. Rate of reciprocal family visits (percentage data)

Type of contacts	Small town	Big city
No family gatherings	7	9
Reciprocal visits	45	48
Taking a family	48	43
Total	100	

Source: Author's own work.

As the respondents conclude, there is a 13% rate of lack of family meetings among students living in the city of Wrocław. In general, parents of wards of Wrocław institutions more often travel to visit family in the area outside the city, and family from the province visits them at their home rarely. Reciprocal visits are more frequent among parents of students living in small towns, a ratio is 48% to 26%.

Does visiting influence the formation of cultural relationships? Certainly to some degree, yes. One pays attention to table manners, perhaps visits some cultural sites or shrines while going round, though these are probably sporadic visits. With a small number of family visits in total, the formation of attitudes of cultural participation is not noticeable.

The indicated age of respondents should result in the certain knowledge of the place of residence, historical context, knowledge of the most important monuments, special places (e.g. church buildings), skillful participation in cultural events. Therefore, we asked all respondents, both living and studying in small towns and Wrocław, whether they know the monuments in their places of residence, and whether they can name important cultural events (not only cyclical) that take place there (Table 2).

Table 2. Knowledge of cultural life (percentage data)

Opinions about family events	Small town	Big city
Students who can name events	80	51
Students who did not indicate any event	20	49
Total	100	

Source: Author's own work.

In small towns, 19% of the surveyed youth are unaware of local events, which is more than twice less than in a large city. This result piqued my interest, surprised me. It can be explained, for example, by the large number of materials to study, but almost 16 years of living in the area (the age of the respondents), reading, although perhaps even sporadic, news from the local press and watching local television, browsing Internet forums – should result in a greater scope of orientation in the cultural life in the area – where it is very episodic. Less than 50% of indications of knowledge of cultural events in Wrocław, is also occasional. There are cyclical events, which have been organized for many years, both for small groups of people (e.g. Jazz by the Odra River) and larger ones (matches of the local football league, Stage Song Contest and others). One-off media-advertised events are also organized. The fact that students were unable to name them may be surprising.

The conclusion about the lack of knowledge of cultural life is that perhaps adolescence is not yet the right time for participation in cultural life, and such interests and knowledge of events will appear later? Perhaps the circle of interests of adolescents does not include what the city offers, but it is something completely different?

So, how is participation itself shaped, through the declarations of those students who mentioned cultural events in their city? Do they go to them alone or with someone? (Table 3).

Table 3. Participation in cultural events due to the companion (percentage data)

Participation in cultural events	Small town	Big city
With friends	78	85
With parents	22	15
Total	100	

Source: Author's own work.

In general, young people aged 15–16 want to have fun in their own company, adults are moved out of the picture. Less than 16% participation in such events together with parents in small towns is probably due to the nature of mass events. The following belief is popular: big cities arouse more fears of parents in the context of a young person going out alone anywhere, small towns seem to be oases of peace and safety in the eyes of the general public. Perhaps, however, such an image results from the fact that cultural, outdoor events in small towns are nevertheless significant events for the local environment due to their small number, which results in joint outings, i.e. of parents and children.

The picture of a small town and big-city culture is not homogeneous, although it has common features. Knowledge and participation in culture are marked by infrequency and a certain shallowness (Zajdel, Ferencz 2012). There is no coherent plan that would consolidate the different activities in the area, which should be started by the school. What image of cultural life does a student bring to adult life? For them, the important thing is the cinema, club, and occasionally a mass event. And yet these proportions could be reversed. But this is a task for schools, teachers and educationalists. Parents, if they have not already formed a particular view of their child's contact with culture, are unlikely to change the child's interests in this respect.

COUNTERCULTURE

In the aspect of described above considerations concerning cultural practices, it is worth mentioning the countercultural activities. What is counterculture? The term "counterculture" is similar in scope to the terms: "contestation culture" and "alternative culture" (Kojder 2007). The definition of "counterculture" was introduced by Theodore Roszak and defined a spontaneous cultural movement, of heterogeneous origin, which consists of informal groups (mainly young people), rejecting the values, norms and patterns of behavior generally considered to be dominant in the given Western culture and introducing their own solutions opposing the existing order (Załęcki, Olechnicki 1997).

The attitude of negation stemmed directly from the events of 1968, when the term gained public attention, including from scholars, as well as criticism of the consumerist lifestyles that the well-developed capitalist countries were leading. Some of the scholars who moved quickly to analyze the resulting phenomenon (e.g. Roszak and Reich) wanted to distinguish emerging movements that questioned or contested from those that have a positive meaning, distinguished by the formulation of new attitudes of cultural activity. Therefore, we may note an important difference, namely countercultural movements are those that offer some kind of change to existing conditions, not just those based on negation and criticism.

The progressive collapse of authorities, economic and social crises, rules and norms established by adults, injustice and falsehood are conducive to the formation of contestatory (countercultural) attitudes towards parents, teachers, values of the existing social

system. Rebellion has become a common value of many subcultures and alternative ways of participation in a culture respecting individuality (Zajdel, Prokosz 2014), striving for a specific lifestyle and occurring with a program of cultural, social and political change.

In this context, are countercultural behaviors visible in schools? To research that, I decided to examine a group of principals of different types of schools, whom I trained during two special editions of postgraduate studies as part of obtaining a specialization authorizing to manage an educational institution (in 2018/2019). The postgraduate studies were called: "Educational Establishment Management". A total of 53 school principals from the Lower Silesian province at different levels of education were surveyed using a survey questionnaire containing closed and open-ended questions. These include school and preschool complexes, elementary school, and secondary schools. Such a group of headmasters covers a significant part of the Lower Silesian province. An average school has a minimum of several hundred and more students, so the research certainly describes to some extent the reality concerning families in a large area. From the above-mentioned research, 31 questionnaires were selected, which concerned only secondary schools or school complexes.

What did I equate with the counterculture in this small study? I was interested in all youth subcultures based in music (clothing, hairstyle, posters), sports, graffiti artists, as well as manifestations of other behaviors, including destructive behaviors (e.g. vandalism) (Table 4).

Table 4. The number of students from so-called subcultures at school, declarations of directors and deputy directors (percentage data)

	Having dreadlocks	Specific hairstyles, e.g. with a lock, bald, patterned	Outstanding clothes, e.g. fans of metal, hip-hop, rap	Fans of the local sports team	Covering the facades of buildings with graffiti	Destroying school property
They are visible at school	3	18	29	15	2	23
They are already gone, but they were	2	10	30	8	3	30
They are, but in other schools	10	35	35	13	15	40
We don't have such students	85	37	6	64	80	7
Total	100					

Source: Author's own work.

Interestingly, in each of the surveyed schools, some students have outward signs in their clothing or behavior that would indicate participation or membership in some subculture. This is most evident in clothing, at 29% of the institutions. Counterculture also manifests itself in the destruction of school property, this affects 23% of schools.

Hairstyles, characteristic patterns on the head, etc. are seen in 18% of schools. Sports fans wearing their team's jerseys, having a scarf in the club colors, this is the domain of as many as 15% of schools. What is interesting, in the opinion of headmasters and deputy headmasters, the problem of counterculture affects other schools more (than their own, where a given teacher works). They glorify their schools, noticing manifestations of behaviors they do not accept, but they are willing to see them outside their workplace.

Let us turn our attention to how schools "deal" with manifestations of countercultures (Table 5).

Table 5. School laws and teachers' attitude towards counterculture (percentage data)

	We forbid external signs suggesting associations with subcultures	We conduct regular classes on the subject	We allow "colorful days"	There are bands at school and they give concerts for students	In art classes, for example, graffiti and other street art techniques are introduced	Students can express their views, including controversial ones, towards adults	We respect the dignity of each student
Yes	95	45	61	4	15	100	100
No	5	30	35	90	30	0	0
I do not know	0	25	4	6	55	0	0
Total	100						

Source: Author's own work.

As can be seen from the declarations of the respondents, the executives believe that they respect the dignity of every student. Moreover, they have the right to express their own opinions, judgments and views. Here the principals are unequivocal and in every school (according to their declarations) this happens. The compliance is 100%. Unfortunately, this contradicts what they do, among other things, in the law that operates in their institutions (statutes and regulations). It is forbidden (among other things) in the institutions to affirm external signs in, e.g. clothing or ornaments suggesting associations with subcultures (most often earrings, chains, neck pendants, etc.). The respondents claim that they conduct classes on the subject, make students aware of it (in as many as 45% of schools), and allow colorful days (freedom of clothing). This is contrary to earlier declarations, where external attributes belonging to subcultures are forbidden. Few schools have school music bands, and artistic activities (e.g. painting) are mostly traditional. Only 15% of schools respondents admit to painting graffiti on paper rolls, gray papers hung in school corridors, etc.

What conclusions can be drawn from this? Probably that the school effectively inhibits any manifestation of countercultural activities on its territory, although the principals

are inclined to see themselves as friendly to students, giving them many opportunities for development and self-fulfilment. Principals are evaluated primarily for the results obtained on didactic tests, for their best results and then for their choices regarding further education (university studies). Nobody evaluates cultural and artistic activities, students' individuality. Unfortunately.

The respondents were also asked about the activities in the broadly understood cultural offer at their school, which are conducted in addition to those resulting from the framework curriculum. This was an open question, each director could write about those activities that their school organizes. The final result will not add up to 100 (Table 6).

Table 6. The cultural offer of schools (quantitative data)

Cultural offer of schools	Indications
Sports shows	9
Meetings with famous people	8
Old music	4
Bicycle tours	19
Sports events	31
Events with the participation of parents	31
Festivals	21

Note: 31 schools were surveyed, the results do not add up to 100 as each respondent wrote down their own events.

Source: Author's own work.

How can we interpret the information obtained from the management regarding cultural activities in their institutions? All events fall into the "safe" area of cultural activities. There is not a single indication of a countercultural event in the surveyed establishments. Why? One can only assume that such activities would not be conducive to the created image of the school as a safe place to send your child to after elementary school. Certainly, there is also social pressure not to organize, for example, festivals or meetings with graffiti culture, because after the "shows they will paint the facades of school buildings" – as one of the directors surveyed wrote.

The directors declared, in the majority of mentions, mass events, known and promoted by the media and school information bulletins, such as sports events (soccer matches between schools, district and municipal competitions, etc.), festivals, events with the participation of parents (family feasts, family struggles, fund-raising in lotteries). It is a *safe* choice. Youth is under control. No counterculture could manage to enter under the reliable walls of their educational establishment.

CONCLUSIONS

While discussing cultural practices of contemporary youth and countercultural activities, one can notice several contradictions in the light of this research. Counterculture, subculture, in the eyes of teachers working with youth, appears as a kind of *evil*, which should be exterminated. Hence the inclusion in the regulations and statutes of certain activities of schools that by law want to limit, at least the external attributes of *alterity*. On the other hand, they proclaim that the student has the right to be different, that they permit students to proclaim their views, that those views and students themselves are respected in the declarations. If this is the attitude of teachers and headmasters, then why the school does not apply what it claims to do in the surveys? Why is the school not offering a substitute for this “freedom” in its extracurricular activities outside the school or within its walls? It is a kind of dualism: we’re giving you freedom, but at the same time we wink and limit your actions.

Perhaps it is a message for the authorities financially supporting educational establishments and managing their supervision that says: there is no counterculture at our school. What is written about and condemned in the media is outside our school walls, probably somewhere else. We have order and discipline ensured by the teachers and the principal.

Is there a way to change such school management? In my opinion, there is, but it requires the cooperation of the teaching staff, which should begin the dialogue with the youth, and not only to respond to the imposed requirements. As adults, we believe that we have the right to freedom, including freedom of speech, clothing, and opinion. But this right does not apply equally well to students. We deny them many things and are surprised when they rebel because of it. The moment we understand that every individual has the right to be himself/herself, the right to cultural and countercultural activity (if it does not harm others), then dialogue and understanding will become viable.

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