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Participation in culture as a lifelong educational factor in the context of sustainable development

Abstract

Intercultural communication is a penetration of the confines of one's own culture and entering the interface, which gives us some skills of making comparisons with other cultures. Sustainable cultural development means one's involvement in the activities aimed at sustainable development of all cultural groups whose cultural heritage and traditions should be learnt and treated with due respect. In the text presented, I try to answer the following questions: what is cultural participation? How should the path towards participation in global culture pass? How to shape cultural norms above individual egoisms, taking into consideration the elements of lifelong education in the context of sustainable development challenges? I make an attempt at finding answers to the formulated problems by presenting some results of survey research regarding cultural activity, obtained from Cracow's secondary school teachers

Key words: Strategy of Education for Sustainable Development; culture; cultural participation; cultural activity; intercultural education

Culture is reality that has come to exist in consequence of human activity; it constitutes as well the base on which an individual can be self-fulfilled; apart from nature and society, culture is the factor most influencing the development of the individual. The world of cultural, spiritual and moral values will determine the personality of the individual, his or her beliefs and conduct. Due to autocreative and educational competence, this world's elements become a part of a personal value system.

According to the assumptions adopted for the Strategy for Education for Sustainable Development – 'Sustainable Cultural Development' means the involvement in the actions aimed at sustainable development of all culture groups, and their cultural heritage and traditions should be learnt and duly respected. While taking up actions aimed at the said development, there must be considered the values shared by all people who will

be influenced by it. The cultures from all over the world should be completely involved in those actions, yet, their heritage and traditions must be thoroughly learnt. Here, culture is to be conceived as the *modus vivendi* of people, their behaviors in a reciprocal relationship, their history and tradition. The knowledge of customs and manners, values and cultural identity of people plays a very important role in setting joint objectives and taking on commitments. People's life is highly determined by cultural heritage and attitude towards it¹.

As H. Rickert has it – culture opposes nature and is a world of values created and reproduced by the man, and which also undeniably will influence him. Instead, cultural education prepares an individual to choose those values, to live with them and in their world. Therefore, culture is also a way of interpersonal communication and comprises the whole of messages and any and all means of communication. By participation in educational processes, people will attain a series of competencies allowing him or her to become acquainted with the contents of meanings, which in turn will help them in cultural participation².

What does cultural participation mean?

According to A. Kłoskowska “[...] cultural participation is made of formulation, reception and interpretation of symbolic tradition”³.

In turn, A. Tyszka determines cultural participation as “[...] individual participation in cultural phenomena – assimilation of culture's contents, making use of achievements, subordination to its valid norms and patterns as well as creation of new cultural values, creation and transformation of the new ones”⁴.

In I. Wojnar's opinion, the man's path towards culture should pass not so much through a contact with traditional values, in particular of artistic culture, but through the man's participation in modern forms of life and cultural, social and professional actions. The path towards culture should then be shifted from education through tradition towards participation, experiencing, customs and manners and life styles.

Only education through participation opposed to preparatory education may lead the man to culture and bring him or her into culture created or under creation⁵.

¹ www.balticuniv.uu.se/Podrecznik-edukacji-na-rzecz-zrownowazonego-rozwoju; access: 27.11.2014.

² H. Rickert, *System der Philosophie. Erster Teil: Allgemeine Grundlegung der Philosophie*, Tübingen 1929.

³ A. Kłoskowska, *Kultura masowa*, PWN, Warszawa 1980, p. 81.

⁴ A. Tyszka, *Uczestnictwo w kulturze*, PWN, Warszawa 1971, p. 54.

⁵ I. Wojnar, *Estetyka i wychowanie*, PWN, Warszawa 1970, p. 25.

Today's social, political and cultural transformations can potentially cause many hazards to the individual's development. We are no longer shocked by the phenomena which affect new societies, like cultural anomie, drug addiction, social poverty, unemployment or trashy mass culture. No longer are we astonished by the results of research into cultural participation. Such a low level of activity is explained by bad budgetary situation and lack of time.

But in the light of such documents, like UNESCO Program of the World Decade for Cultural Development (1997–1998), the White Paper of the European Commission entitled: "Teaching and learning,, could this *status quo* be left on the way of learning society unsolved or, at least, without any attempts to find a solution, also in view of another UNESCO report, compiled by J. Delors, and entitled: "Learning: the Treasure within", eventually of our EU membership and due to the consequences arising from the Strategy for Education for Sustainable Development elaborated by the OUN Economic Commission for Europe?

As mentioned before, the results of previous diagnoses aimed at cultural participation of Polish citizens from children and young people up to teachers can no more shock. The fact that young people do not read, do not participate in higher culture, do not create, do not experience, but merely consume primitive mass culture is explained by the occurring transformations, generational gaps/differences, in one word – *signum temporis*. A shocking picture of the provincial teacher made years ago by A. Nalaskowski outraged the teaching staff and was a cogent argument for Minister M. Handke in favor of advocating the introduction of the school reform in line with worldwide standards.

A 'provincial' teacher has not been able to cope with the participation in creating world's citizens. But can others actually do this? Does a new millennium teacher – who works in the city named 'cradle of culture' – know how to lead their pupils or students to culture created or culture under creation? What types of their personal cultural activity will help them in it? Are they able – as B. Suchodolski expects it – to get a charge to enter 'a new path leading towards new future' by enabling them to be in touch in higher values through material culture goods and achievements, viz. books, magazines, musical instruments, theater plays, dancing and other shows?⁶

Basing upon the survey research done in the year 2013 in Cracow among secondary school teachers (schools of music, high schools and vocational schools), the resulting image is quite different from research results of A. Nalaskowski. a teacher of the European Capital City of Culture

⁶ B. Suchodolski, Horyzonty edukacji kulturalnej, [in:] idem, *Wychowanie mimo wszystko*, WSiP, Warszawa 1990, p. 319.

has at his disposal only around 2 hours' leisure time per week, doubled on public holidays, and in the case of the youngest teachers, their leisure time may be even as long as 5 hours. Thus, the thesis on the lack of free time, often invoked by the respondents who looked for an excuse for their absence from cultural participation, is actually not corroborated.

So, let us take a closer look at the fields of interests and ways and contents to fill leisure time (see Tab. 1).

Tab. 1. Most preferred interests according to teachers' workplaces (multiple choice)

No.	Interests, hobbies	Group of Vocational Schools		State High School of Music		Grammar School	
		N=48	%	N=36	%	N=26	%
1.	Literature	29	60,4	13	36,1	13	50,0
2.	Film	18	37,5	14	38,9	11	42,3
3.	Music	13	27,1	17	47,2	11	42,3
4.	Theater	11	22,9	9	25,0	2	7,7
5.	Sport	11	22,9	10	27,8	6	23,1
6.	Painting	3	6,3	3	8,3	2	7,7
7.	Photography	1	2,1	3	8,3	4	15,4
8.	Computer	4	8,3	9	25,0	2	7,7
9.	Hobby	4	8,3	2	5,6	4	15,4
10.	Other	13	27,1	8	22,2	4	15,4

Source: Own research

Tab. 2. Types of television programs preferred by teachers, taking into consideration their sex (multiple choices)

No.	Preferred types of television programs	Total		Sex			
				Females		Males	
		N	%	N=81	%	N=29	%
1.	Film	70	64	50	62	20	69
2.	News channels	25	62	20	62	5	62
3.	Journalism channels	33	31	30	25	3	48
4.	Theater	19	30	16	37	3	10
5.	Programs on nature	68	29	50	33	18	17
6.	Popular science channels	17	29	8	30	9	28
7.	Quizzes	34	24	20	22	14	28
8.	Soap operas	32	23	27	25	5	17
9.	Educational television	26	19	18	16	8	28
10.	Entertainment channels	21	17	13	20	8	10
11.	Sport	32	15	24	10	8	31
12.	Others	8	7	7	9	1	3

Source: Own research

The teachers surveyed spend their leisure time mainly in family circles (66%), 19% of them preferred being accompanied by friends, quite a high share – 11% – prefer spending their leisure in solitude. For 83% of respondents, the most popular way of cultural participation is television, and almost a half of them (44%) dedicate all their leisure to television channels. As about the programs selected, there should be also specified their sex and the type of school where they work (Tab. 2).

Most popular are films and information channels, followed, respectively, by 64% and 62% of respondents. Other channels are considerably less desired to watch. More than 30% of respondents prefer theater, whereas 16% watch educational channels related to their profession.

Female teachers prefer watching theater plays, soap operas, programs on nature, whereas males – journalism, educational and sports channels. The ranking of the preferred program items is led by news followed by television theater, *Panorama* (news), *Klan* (a soap opera), *Postaw na milion* (quiz), *Fakty* (news), *Kropka nad i* (journalism program), *Teleexpress* (news). On an average, teachers switch on their television sets 315 times a year, more often women (323) than men (290). The older the respondents, the more often television sets are switched on.

Quite popular among teachers is another item of the mass media, viz. the radio. Almost 80% of teachers listen to the radio every day, but only 23% declare to have preferred programs; most popular were programs about music, journalism and news.

Very interesting are as well their musical preferences (Tab. 3).

Tab. 3. Most desired types of music, according to teachers' workplaces (multiple choice)

No.	Interests, hobbies	Group of Vocational Schools		State High School of Music		Grammar School	
		N=48	%	N=36	%	N=26	%
1.	Classic	31	65	28	78	16	62
2.	Rock	16	33	11	31	16	62
3.	Jazz	7	15	9	25	8	31
4.	Dance	11	23	6	17	1	4
5.	Blues	6	13	2	6	4	15
6.	Disco-polo	0	0	2	6	1	4
7.	Other	7	15	3	8	2	8

Source: Own research

The first place among almost 68% of teachers from all types of schools is taken by classic music, followed by rock and jazz (most often desired by grammar school teachers), and dance preferred by teachers from

vocational schools. Alas, so positive declarations are not reflected directly into the participation in opera or operetta spectacles.

Almost 26% of teachers do not go to see any spectacle at all, and 24% do this less than once a year. The question about the spectacle recently seen remains unanswered in 89% of cases. Therefore, much doubtful are the activities and present musical interests of the group surveyed.

A similar situation is with the theater plays. 10% of teachers go to the theater at least at monthly intervals, almost 32% go there once a quarter a year, 5% – less than once a year, and officially 3% of them declare to have no contact with this form of leisure. Simultaneously, 37% of respondents were unable to tell the title and the place of the theatre play last seen. Therefore, we can see that their cultural participation is more superficial than intentional.

A more reliable picture of cultural activity of Cracow's teachers is obtained in the field of going to the cinema – only 9% out of 70% were unable to tell the title of the film last seen.

Most respondents, viz. more than 76%, had no problems to tell the title and the place of the exhibition last seen, which may confirm their broad interests in fine arts. Unfortunately, this considerable passive activity is in neither case translated into one's own production.

Cracow's teachers read a lot, almost 96% look through newspapers (*Gazeta Wyborcza*, *Dziennik Polski*), 80% read weeklies (*Polityka*, *Wprost*), 67% like monthlies (*Twój Styl*, *Elle*, *Claudia*), 14% read professional magazines (*Wychowanie*, *Hejnal Oświaty*, *Literatura na Świecie*, *Kwartalnik Chemiczny*). It should be stressed that in the analysis of survey results, there were 120 titles mentioned by the group of respondents.

The interest in book reading – from the most wanted professional reading list (60%), followed by classics (50%), contemporary literature (45%), popular science items (34%), detective stories (19%) – up to love stories (3%) – is a significant difference between Cracow teachers and 'provincial' teachers defined by Nałaskowski.

The group of teachers surveyed distinguish themselves with high physical activity. Most practiced was walking (72%), 41% of teachers rest while swimming, skiing and doing aerobics. Access to computers is declared by 74% of teachers, and 80% thereof use it to work. The Internet is used by 32% of them.

While analyzing the cultural profile of Cracow's teacher, it should be stressed that almost 74% believe that they dedicate to little time to culture; the longer they work, the more they appreciate the significance of

cultural participation in their professional work, which also implies preparing themselves and young people for the globalization processes.

The teachers under survey become aware that the scarcity of forms, domestication of one's cultural participation and lack of creative activity will lead to superficial beliefs and lack of reflections. So trained teachers will teach in their image next generations of young people blamed for devouring MTV images, forgetting their culture, and more accurately, for being ignorant of its fundamental values.

Hence, an alarming question – viz. according to Richard Dawkin's theory and memetics created by M. Biedrzycki on the Cracow's ground – is: shall we be turned into mere machines which efficiently spread memes (information contained in genes, subject to evolution)? The volume of our brains becomes more and more limited, certain information will be encoded, which by Biedrzycki is called meme – label. Names of authors are just such labels. No longer are read works of some writers; we know them from shorter and shorter abstracts, and eventually, only the name will remain. In case of Gombrowicz, so popular among young people, it would mean a meme of his dramas. And as far as culture is concerned, it will mean that more superficial and easier information will displace more detailed one⁷.

The changing reality brings about situations in which many values are subject to modifications. Some become obsolete; others are restored to their original meanings.

In all walks of life, the processes of transformation bring new values into the human life. Apart from word-based culture there will be born visual culture, too. Each individual will have to choose new ways of behavior, of learning and judging, which means setting new tasks for cultural education. Nowadays, the occurrence of more and more modern mass media makes the process of people's communication more streamlined, viz. 'in a global village the role of tam-tams has been taken over by computer keyboards', which, in turn, will entail universal education and preparation for participation in this process⁸. Yet, on the other hand, it will be remembered that there is a better chance of success for direct communication and contact in the dialogue, which helps one understand with sensitivity the messages sent. An individual is exposed to manipulations, and they must be educated in a way enabling them to make reflections on the contents transmitted from so many sources, which nowadays becomes a challenge for today's cultural creators and managers working with both adults and children.

⁷ After: J. Podgórska, Beethoven i memy, *Polityka* 1999, no 24.

⁸ G. Hofstede, *Kultury i organizacje*, PWE, Warszawa 1991.

The world changes, and so does Europe. Hence the question – if we want to participate in these changes, should we be exempted from our participation in the national culture? While becoming world's citizens, will we no longer be members of our homelands? What from should we gain knowledge of interpersonal communication? Eventually, who should teach us this? School, of course.

To make both present and future generations acquainted with the world of values of intercultural coexistence in conformity with universal and particular, as well as with changing civilization standards of the turn of the centuries, will mean a series of questions and highlighting real dilemmas.

First, as K. Szmid has it, actually no objections come from the economic integration; instead, the issue of possible ethno-cultural uniformization will encounter no unambiguous and unanimous attitudes (due to the nature of historico-cultural traditions of Europe)⁹.

Secondly, in consequence of Poland's aims and aspirations for civilization-based integration with Europe we have to become a society prepared for coexisting and co-making a life model of many nation and ethnic groups in a strict, penetrating and reciprocal dependence, for the sake of cultural, social, ethical and political coexistence¹⁰.

And eventually, here come some questions – whether and what should be done with the Polish identity? Should its quality be altered, formed and adapted to those new universal regularities and socio-cultural rules in Europe? Should this reality be left to the spontaneous cultural evolution; should we and how should we keep, develop and support our particular national ethos? What should be strengthened in it by way of education, and what should be rejected for being obsolete and for making difficulties in cultural, mental and social assimilation to those societies?

Of importance is also the question whether and how might we enrich and complement the European ethos which – in the face of new time challenges – needs new stimuli, socio-ethical contents and modifications in the cultural (ethical) sphere, also in view of coexistence of culturally and economically de-stratified social groups in the time of a particular aura of search for postmodern culture in the early 21st century¹¹.

In recent years of Polish transformations, we have dealt with an appreciably higher interest for the issues related to historical and today's national identity, awareness of cultural heritage and national status.

⁹ A. Horbowski, K. Szmyd (eds.), *Kultura elementem nowej strategii edukacyjnej. Rozprawy i szkice*, Wydawnictwo Uniwersyteckie, Kraków 1999, p. 26.

¹⁰ Ibidem, p. 27.

¹¹ Z. Kwieciński, L. Witkowski (eds.), *Spór o edukację*, Edytor, Warszawa 1993.

A possible over-interpretation of those issues is a limitation for our adaptive potential and makes us become completely extra-cultural wanderers. Such a tendency clearly departs from today's search for a cultural and educational model.

Europe integrated by way of civilization and multiculturalism is a world speaking various languages and having different concepts of oneself, one's own tradition and culture. Also, in a different way will such group differences anticipate one's own perspective of cultural identity, conception of freedom and possible coexistence within a community.

Taking into consideration the premises aforementioned, important are as well deliberations on cultural education of our future generations. By leaving the society and its future educators on the level of activity described before, with the aforesaid way of cultural participation, and being a society which cannot understand the elements of its national culture, we are more likely to reject other cultures; and, if we do not understand others, we will be voluntarily pushed on to the sidelines.

An altered model of education aimed at the knowledge showing the world in its holistic multicultural dimension in a broad context of those megatrends becomes the gist of the inter- and multicultural education. The gist should not only include elements of realistic sense of one's own spiritual identity, national status and historico-cultural ethos, but also a particular authenticity of experiences so embedded in our mentality, peculiar truthfulness of feelings, spontaneity towards the people's world, manifestation of nature and natural ability to experience human works. The nature of the Polish identity is manifested to a greater extent than other identities are due to a particular sensitiveness to the spirituality and transcendence, viz. the values quite desirable in today's world. Hence, an indispensable need of supporting young generation, naturally open to the world on their path towards more universal supra- and international processes and development trends in today's and future civilizations¹².

Therefore, here arises a thesis that multi- and intercultural education becomes a current challenge. Dealing with this challenge will decide about the quality of preparation of new generations for a conscious and rational anticipation in the globalization processes.

To overcome this challenge, we should expect essential changes not only in the contents in cultural education, but also mental and factual readiness of the teachers responsible for the course of this process.

¹² J. Szmyd, *Charakter narodowy i duchowość wspólnoty*, Wydawnictwo Edukacyjne, Kraków 1998, p. 120.

Information on the realities of today's Europe must be conceived by young people who have to know what is Europe of homelands regions, sovereign states, as well as they have to learn about social, cultural, spiritual and civilization problems of this intricate multicultural and multinational area¹³.

In this context there will appear an educational aspect related to the broadly defined issue of Polish identity, which comprises the rights to keep the national and cultural, as well as psycho-spiritual features, and the right to participate in shaping the transformations and visions of today's Europe. According to K. Szmyd, such contents should be treated as an indispensable right, duty and a kind of obligation towards one's own historical tradition and contemporary aspirations in today's world.

Education for culture – as one of SED fundamental elements – must face many problems and dilemmas regarding main tendencies within the fields of spirituality, intellect and contemporary art. It should deal with some issues pertinent to universal values by explaining their cultural, ethical and esthetic essence, naming them, transforming them by way of education through learning and living, understanding and experiencing the world of values, which eventually may become the base for a harmonious coexistence of people by rising above national, confessional and state divisions.

As J. Nikitorowicz has it, globalization may come to exist as a result of opening of territorial and microcultural groups; the more permeated with locality globalization is, the larger range it will have. He believes there is no globalism now and in future as long as regional or national cultures are closed. First occurs identification with the private homeland, with the world known and a deep-rooted path. Aspirations for joint culture, universal national and human culture will always lead through the level of family and ethnical and regional identity. Therefore, in the known development concepts it is underlined that it is impossible to build a higher level without a lower one, because this will mean a rupture and extinction of the perception of differences indispensable for searching for similarities and for interpreting the otherness as a creative stimulation or inspiration. Limitation, unification or negation of one's own cultural heritage will usually lead to a stagnation and disappearance of identity. Therefore, he conceives regional education as a process of acquiring competence in the field of culture and language of one's own group in the context of a major group. He believes that globalization and regionalization, ethnicity and inter-ethnicity

¹³ A. Horbowski, K. Szmyd (eds.), *Kultura...*, op. cit., p. 32.

are not antagonistic with each other, but they constitute two aspects of one reality through reciprocal fulfillment and complementing¹⁴.

So, we can see that intercultural education triggers some processes which improve our sensitivity, openness and tolerance, teaches us to abandon the sense of cultural superiority in favor of the dialogue and negotiations. Group cultures are learnt to accept joint elements in the dominating culture, to remain in continuous interaction with it and to introduce new elements therein to the benefit of all.

Intercultural education is also realized within the SED – this is also a process of dialogue of cultures; on the one hand, there is a protection from globalization and homogenization, on the other – from local egocentrism. Intercultural communication means penetrating the confines of one's culture and entering the interfaces in order to return internally wealthier and to acquire comparison skills not in the *better-worse*, but *others* category¹⁵.

Thus, it would be advisable to disseminate the concept of cultural education as a preparation for education in culture that forms the skills of social communication in which an individual, due to a certain code, is able to transmit symbolic meanings through signs – cultural goods. What goods will be able to transmit without reading, going to the theatre, but merely expecting ready-made standards and images?

It is not easy to meet the demand for making use of various positive values embedded in 'homelands' and introducing them into the field of educational activities. But the basis for explaining to young people and children current development tendencies with clearly marked social, moral, ecological and also economy-based problems of local milieu conditioned by physiographic will consist in showing them all values constituting the homeland climate and its specific nature. The essence of regional education implemented under an individual's cultural education is not only the transmission of knowledge of regional assets, but making use of extracurricular experience of pupils or students supported with reflections, and observations of the reality. Eventually, those actions are likely to develop one's activity towards their homeland and the 'global village'. Nevertheless, we have to remember that in order to become world's citizens we must first go through the stage of becoming judicious and sensitive homeland citizens.

The path towards participation in European culture leads through experiencing one's own identity; hence, the need of multi-aspect help regional communities in the implementation aimed at the process of discerning

¹⁴ J. Nikitorowicz, Spotkanie i dialog kultur, [in:] T. Pilch (ed.), *O potrzebie dialogu kultur i ludzi*, Wydawnictwo Akademickie „Żak”, Warszawa 2000, p. 89.

¹⁵ *Ibidem*, p. 100.

the otherness and for developing one's own identity for reciprocal cultural enrichment. By understanding this prerequisite we should conceive how great in the globalization period is the importance of a specified form of activity, participation in regional movements and associations of culture, art, recreational and sports activities and others, open to regional communities, especially to young people. Such activities may shape cultural norms above individual egoisms and group autarchies, stimulate the kindness and simple understanding among people.

Therefore, the participation in national culture – taking into consideration the assumptions of intercultural education – is not a relic but necessity, a *sine qua non* condition of significant existence in today's world.

In the world where as Herman Hesse (guru of the 1960s rebels, Nobel Prize in Literature) in his 'Steppenwolf' had it:

The mind is international and supra-national. It ought to serve not war and annihilation, but peace and reconciliation. My ideal, however, is not the blurring of national characteristics, such as would lead to an intellectually uniform humanity. On the contrary, may diversity in all shapes and colours live long on this dear earth of ours. What a wonderful thing is the existence of many races, many peoples, many languages, and many varieties of attitude and outlook!¹⁶

Each of us belongs to many cultures simultaneously; but the higher and stronger the acceptance of oneself is, the higher and the stronger is the need of understanding others.

J. Leśniewska¹⁷ is right to notice that 'the decade of education for sustainable development is an appeal for having the philosophy of education saturated with the philosophy of sustainable development'.

Much can we hear about sustainable development and education to support it, but it is hard to find it in the present process of education, which must arise from the lack of proper understanding. What is this sustainable development and how should we understand it? According to the declaration of Rio de Janeiro, whose 1st rule reads: 'Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature'. From the angle of development of the man who lives either in a society or a community now and in future, we can see the development of all walks of life. The essence of sustainable development is to attain equilibrium between the external and internal development of the man, which means his or her activities in society,

¹⁶ H. Hesse, *Wilk Stepowy*, PIW, Warszawa 1927.

¹⁷ www.refa.franciszkanie.pl/czytelnia/inspiracje/J. Leśniewska, access: 25.11.2014.

culture, business, natural environment etc. Internal development is usually left aside because it would be hard to show measurement tools which are comparable with each other and commonly shared. But is this right? So, sustainable development means finding a harmony between social, natural, cultural and economic aspects in each human action, and here the special aspect is a filter to pass through each decision pertinent to the natural environment and economy. This search for harmony regards not only people who live now, but also future generations.

Why is this human thinking profile so important? Every day children, young people and adults sit down together to watch television. Information arrives also from other mass media. They mainly learn where and how much it is bad. Hence, the following question – how to counteract it? But they lack appropriate method, tools and skills.

Nevertheless, actually the teachers or other educators we meet in our life, who deal with teaching and education, have a great chance of teaching children and young people the main truth: at stake are their development, their future in a harmoniously developing social, natural, economic and cultural environment. Possible choices mean moving within the sphere of values.

This imposes upon us the duty of teaching various values, how to choose those values and how to make a correct hierarchy of values. The consolidation of the value sphere in pupils and students will develop in them the sense of responsibility and co-responsibility for the world. The final effect of education for sustainable development is a new consciousness of pupils or students; new attitudes and life styles. This means that cultural participation and appropriately implemented cultural education give a chance for people to be transformed from industrial into sustainable society, harmoniously functioning in all spheres – business, nature, society, and in particular culture. If the sphere of culture is left underappreciated, this will mean an irretrievable loss.

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