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## Security in Local, European and Global Education

*If one does not know to which port one is sailing,  
no wind is favourable.*

Lucius Annaeus Seneca

The development of science and technology, as well as the changes taking place on the global, regional and local scales make people constantly develop and expand their knowledge, learn new skills and acquire new qualifications. Since life is continually changing, the place of human-beings is set by their intelligence and their ability to adapt to the changes through the appropriate education and the improvement of their skills. "In recent years in Poland the significant changes have been taking place in all areas of social life, which continues the image of the Polish society. The political, economical and social changes have left their mark on the widely understood education for security" (Kurzynowski 1999).

'Security' in Latin refers to *sine cura* (*securitas*), which can be explained as the state without concerns, worries, anxieties, or changes. The dictionaries define 'security' as "the state of being calm, of confidence and without threats and dangers" (the state of being protected, or safe from harm)<sup>1</sup>. In a general sense, the term 'security' must be understood as "a state of the absence of risks; as opposed to chaos, namely, therefore considering the individual perspective, it means mitigating the existential anxiety as the routine practice to develop activities to support confidence in the society" (Giddens 2007).

A. Giddens uses the category of 'ontological security', which means "the sense of lasting, and the order of events, including the events that go beyond the direct experience of the individual" (Giddens 2007). People are limited in their action trying to sort out the reality and act according to the pre-established plan. When they lack the stability, they begin reacting instinctively because of the feeling of fear.

As stated by B. Russell: 'security' as such is the goal of the negative nature, inspired by fear, in addition, one cannot be satisfied with 'security' itself, or imagine that it would bring the golden age" (Russell 1997). The people can feel that their lives are happy, can feel rewarded when their world is stable – secure. However,

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<sup>1</sup> See *Webster's Third New International Dictionary*, Könnemann 1993, p. 2053.

when they run out of such factor, they are left with anxiety and fear, and other things that also make them happy, are no longer relevant.

“‘Security’ has been achieved in the society due to getting out the state of nature and entering the state of the country where the power of the country in the form of the positive law was the indicator of the guaranteed functioning of the social contracts, namely, *de facto* the state of security” (Hobbes 1954). The willingness of ‘security’, in this approach, is fundamental to the needs of the individual, and those of the group. Therefore, acknowledging the above mentioned definitions and observations, ‘security’ can be regarded as the opportunity to meet the needs of an existential character, as well as the abilities to provide the development and continuation of the existence in the surrounding world. It is the state of certainty as well as set and achieved goals.

There are many definitions of the term ‘education’.

‘Education’ is derived from the Latin word *‘educare’* indicating primarily the phenomenon of “brining out, leading forth” or “carrying something towards the top”.

The modern approach demonstrates ‘education’ which should be understood as the process of shaping the intellectual sources of the society and the mechanism of the social development.

The meaning of the term ‘education’ was understood in a different way, i.e. “some people associated it with education [...], others with brining up. Currently, the understanding of the concept is regarded as general educational and up-brining processes, including training and up-brining, as well as widely recognized education” (Okoń 1984). There is no possibility of separating the education and up-brining, since these two concepts are interdependent.

According to Zbigniew Kwieciński, “‘education’ is the number of general impacts on individuals and the groups of people, to influence their development to the highest degree in order to make them aware and become creative members of the social, cultural and national community, as well as to be able to provide themselves with self-realisation of their own self-identity actively by undertaking over personal tasks. It means leading another person to the higher levels of the development and the personal activity in taking complete and specific opportunities. It also means all activities and processes in favour of the development and the state of their effects, that is, the achieved level of the competences, identity and subjectivity” (Kwieciński, 1991). Zbigniew Kwiecinski draws attention to the idea of the social community related to culture and national identity depending on the education of individuals by other people.

‘Education’ by Tarzycjusz Buliński means “the collective up-brining, providing the knowledge, which is necessary for functioning of individuals in the society as members of some group, organized temporally and spatially in the repeated manner, which is the part of the everyday life and implemented by people specially appointed to do it” (Buliński 2002). The social group providing their experience and knowledge educates other members of the society.

'Education' by Stephen J. Ball "prepares students not only to subordinate to the authority, but also – at least some of them - stress their subjectivity. [...] providing after the year 1800 the new roles to the intellectuals and experts, laying the foundations for the model of the social organization, requiring the formal acknowledgment of professional qualifications, and being at the same time the basic experience in the field of the social contacts with institutions of almost all young people is essential for the [...] analysis of the modern society" (Ball, Foucault 1994). Education is also important in relation to the society, it helps individuals to find themselves – to find their place in the group, which must function continuously, yet must constantly evolve. The pedagogical dictionaries, provide us with the term 'education', understood as "the conscious, organized human activity, the purpose of which is to call the intended changes in the human personality" or "general processes and interactions that aim at changing people, especially children and the young, according to the ideals and objectives of up-brining that exist in a given society" (Okoń 2001). The human impact tends to be the reason for the changes in the perception of the world, thus, 'education' can be understood as overlapping processes occurring during certain time, up-brining and teaching young people, by which consciousness is shaped and values, attitudes and skills are developed. In the lexicon of Polish publishing called 'PWN', 'education' is defined as "the totality of intergenerational interactions aiming at shaping the overall abilities of human life, that is, physical, cognitive, aesthetic, moral and religious ones that make people the essence of maturity, who consciously realize themselves" (Milerski, Śliwerski 2000). 'Education' – it is the process in which the mind and human nature develop by teaching.

In contrast, R. Scharfenberg indicates the institutions that are responsible for initiating the changes. According to him, 'education' tends to be "the continuous process of providing knowledge, skills, values, social norms, cultural heritage of the society with the participation of specific social institutions, that is, schools, kindergartens and other institutions" (Rajkiewicz et al. 1998). 'Education' can, then, be understood as "the processes and interactions that contribute to the human development (including his/her own efforts), or the effects of such processes, or general institutions and social practices aiming at education, upbringing, adapting or training" (Kwieciński 1990). 'Education' is closely related to teaching and upbringing, because they are the ones that direct the person to next stages of the development.

According to B. Niemierko 'education' includes "general educational activities. It is the greatest activities including up-brining, teaching and schooling, it is often used to emphasize the institutional nature of the activities within the family, school, workplace, under the authority of the Ministry of National Education" (Niemierko 2009). Determining 'education' one cannot stick to only one factor, because it is composed of the activities conducted by the school institutions, training centres, and at home in the family. It should be mentioned that the best results are achieved

when stabilization is present there, namely, 'security' among others, they should be mutual and interact with each other. 'Education' is closely linked to learning. "The contribution of 'education' to the economy is one of the factors that have been most often recognized. Therefore, the attention is drawn to two groups of the educational goals/ objectives (Okoń 1998):

- social objectives – due to education, the society aims at providing its members with the conditions for the optimal development, thus, at shaping young people's attitudes and developing skills enabling our abilities to fulfil social tasks in the future,
- individual goals – education provides people with the good and happiness of individuals."

The society that is educated by schooling contributes to the economic, cultural, and economical developments of the country.

"'Education' both prepares for the profession and inspires the innovators. It allows the intelligent people to control their lives, moreover, entirely enjoy their lives. Furthermore, thanks to it, people not only begin to understand the social tasks, but make others hear about their needs. Therefore, the relationship between education and democracy is exposed"<sup>2</sup>. Educated people should use education as the motivation to act for themselves and others for the purpose of the development of the whole society.

The significance of 'education' for the development of Poland can be described as follows: "Education is becoming one of the most important, if not the most important challenges for the future of the Polish society and the country. It is due to the significance of 'education' for the economic development because according to the theory of *human capital*, the knowledge is the requirement for the establishment and absorption of the growth factors, and moreover, for the human development, because any educated person has more opportunities and chances to develop his/her talents and to meet his/her aspirations" (Golinowska 2000). 'Education' – it is the subject matter for all citizens. The quality of 'education' is directly related to the level of people's lives, whether they are parents, or employers, or citizens, i.e. "The strong educational system on the high level – it is the foundation of the civil society, which is prosperous and democratic" (Fullan 2006). The centre, which is most strongly associated with education is the 'school'. It is defined as: an educational and upbringing institution dedicated to the education and upbringing of children, adolescents and adults according to the approved, in the certain society, goals, objectives, tasks and the educational and upbringing concept, furthermore, syllabuses, achieving these goals/objectives aiming at properly educating the teaching staff, at the educational supervision, local bases, or at other equipment as well as securing budget from the Treasury, local authorities and other sources" (Okoń 1992).

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<sup>2</sup> See: Galbraith 1999, p. 61–65.

“It is necessary to introduce the changes to schools in the view of the existing situation in the educational market, where there is a struggle for the client – student. As mentioned in the introduction, the competitors are, in this case, non-public schools, which were established in Poland after 1991, as well as other public institutions operating at the same level in the educational system. Certain regularities, for example, dealing with the way of financing individual institutions, result from the fact that the schools that are of interest in this book show the characteristics of the public organizations, as well as *non-profit* organizations” (Kantyka et al. 2005).

Institutions such as schools have to fulfil certain obligations (as all other organizations, characterized by the production or sales). Therefore, they require detailed studies to understand how they function. Education at schools, taking into account the social and political values, is treated, among others, as:

- the process of permanent learning throughout life;
- the right and at the same time the civic duty as well as the social imperative;
- the instrument of the authorities to realize specific interests and objectives of groups representing social, party, trade union, national, cultural, etc. units;
- the area of social self-regulation, the main factor in the development of human capital, the quality of life of the society, or civilization;
- the type of the symbolic violence, introducing the culture of the dominant group to the representatives of other social groups” (Żegnałek 2008).

Among the above-mentioned definition of ‘education’, it can be concluded that it is the ‘link’ between the certain pedagogical concepts, furthermore, it reflects the interaction between people, as well as functioning of the educational system. ‘Pedagogy’ is the determination of such interactions, which exist to form the human personality. Its task is also to describe and explain the range of the influence of the media, culture and other people on the individual.

Local education and environment education, according to Wieslaw Theiss is, first of all, “the interdisciplinary orientation in the local environment and its activation in the social sciences” (Theiss 2006), secondly, “educational concept that focuses on organizing local societies to deal with social and educational tasks, and on developing the overall level of the local culture, upbringing, as well as social care and social assistance” (Theiss 2006); ‘Environmental animation’, as one of the main forms of the realization of environmental education tasks, is understood as “the procedure aiming at revealing, developing and organizing the cooperation of the local social powers associated with the local needs, opportunities, plans, etc. ‘Education’ and ‘environmental animation’ coexist with ‘environmental work’ (*community work*) based on the professional providing individuals, groups and organizations with technical, educational and organizational support; social strengthening (*empowering*), namely, the process of developing knowledge, skills and self-confidence, as well as reaching local resources and capabilities, the environmental performance, (*community action*), that is, the activity of acting voluntarily and mutually people for specific local needs” (Theiss 2006). ‘Education’ aims at taking

care of the development and promotion of the local cultural properties and values. Such support involves the technical assistance, advising in organizing and acquiring the information from the sources of knowledge. Another, also very important task of 'education' is to encourage local entities to cooperate and use such form of organization in other situations. The main objectives of the regional education according to Thaddeus Alexander is "to allow adults to acquire the knowledge about the past, the present and the future of the region; to shape certain attitudes that could guarantee the intensification of the sense of identity considering the region; to create the state of readiness to work for the region in favour of the protection of the monuments, cultivation of habits and customs, positive attitude towards work and other values recognized in the region" (Aleksander 2006). Due to the actions of the local education the valuable knowledge and information would be passed to next generations, they would be able to use them for their own purposes. Acknowledging the previous culture and history seems to be a valuable clue for the modern society, which entered the new era, and the 'flash of time' tends to stop the possibilities of going back in time – to the past.

The wider range of educational activities is included in 'European education'. Poland is the member state of the European Union, the consequence of which is the introduction into the Polish legal system the legal practices of the associated states, including the reform of the educational system. 'European education' is defined in many different ways, it is relevant since the interpretation of the definition determines the goals/objectives set by the teachers themselves in undertaking the activities. There are some basic ways in which 'European education' is understood in Poland.

Kropiwnicki associates 'European education' with "the general teaching and upbringing processes, which aim at developing the awareness of the common history, cultural heritage, geographical, natural and social conditions of Europe; with teaching about causes and processes of the integration of the countries of the so-called old continent, functioning of various European organizations, with the particular emphasis put on the European Union; with developing basic skills so as to prepare for the active life in the democracy considering all levels of local and national governments, to prepare for living in the market economy while preparing young people for life in uniting Europe due to the development of competences in the field of foreign languages, and the use of information technologies, moreover, to develop the attitude of openness and tolerance towards the diversity of other races, cultures and religions, to develop skills of cooperating and collaborating with others and the sense of the responsibility for themselves and others, all of which constitute the subject of European education (Kropiwnicki 2002).

'European education' appears to be something new, something that has recently started functioning, therefore, it is the inspiration for some and the source of fear for others. Being an 'European citizen', it is natural to learn about the common history and cultural heritage as well as to acquire the knowledge about the political, social

and economic conditions as well as the topography of Europe. It is important to shape appropriate European attitudes, which refer to openness and tolerance in the range of racial, cultural, gender or religious areas.

'European education' in the light of the analyzed information is perceived as the ambiguous concept. Kropiwnicki completes the abovementioned definition with his own observations dealing with the development of the citizenship and attitudes connected with it as well as functioning in the society; it is important "not only to inform and teach about the European Union, but also to make people familiar with the issues related to the public life on the European scale, the international relations, preserving human rights, shaping attitudes in favour of the citizenship and democracy, as well as the issues of our European civilization (the organization of social and culture lives). It should also refer to individual interests and ambitions of the youth associated with their lives, and to make young people aware of the fact that most of us even for some time of our lives could live among people representing other nationalities, even here in Poland, since the phenomenon of migration can be observed, namely, the permanent or temporary migration of foreigners. 'European education' must also prepare young people for the multiplex professional and spatial nobilities of people in the coming decades (Kropiwnicki 2001).

'European education' cannot be defined as one specific subject. The concept of 'European education' should, thus, join the curricula of many different subjects. Considering such concept, 'European education' is based on "teaching about Europe, in Europe and for Europe" (Shennan 1991). As a result, we deal with the so-called "ideological" aspects of 'European education'. "Teaching about Europe" should be understood as: providing the basic knowledge about Europe, including the global and local perspectives. Teaching in Europe is perceived as: developing the basic skills needed by young Europeans, learning from the experience of others. Teaching for Europe, therefore, consists of: preparing young people for living in the uniting Europe, the constant contact and cooperative work with other Europeans (PHARE SIERRA Programme 1997). The implementation of such idea is initiated together with developing the awareness of being both the citizen of the state/country as well as of Europe.

The concept of 'European dimension of education' (*European dimension, dimension européenne*) is related to the concept of 'European education'. The concept was officially used in the documents of the EU, and acknowledged in the resolution approved in 1988 (24 May 1988) by the Council and the Ministers of Education. "The fact of clarifying the subject matter probably took place in 1989 at the conference in Palermo. During the meetings, the issues of 'European dimension of education' in school curricula, teacher training, as well as in school textbooks were discussed"<sup>3</sup>. Conversely, the concept of 'Europeanism' is often interchangeably used. The term appeared for the first time in the background of 'education' in the Resolution of the

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<sup>3</sup> *Actes de Palerme sur la prise en compte de la dimension européenne dans l'éducation*, Avril 1989, ATEE-ISAS-HATIER, p. 59.

Council and the Ministers of Education of the EU of 9 February 1976. The promotion of 'Europeanism' at schools took place "as a result of the agreement of the Ministers of Education and the member states (3 June 1985) and after the acceptance by the Heads of States and Governments the report of the Interim Committee on "Citizens of Europe" (29 June 1985) (Rabczuk 1994).

By 'European dimension of education' one must understand: "the need for strengthening the sense of European identity among young people, enabling them to understand the value of the European civilization and the grounds on which the EU citizens intend to base their development, such as: the principles of democracy, respect for human rights, but also tolerance and solidarity, which are the result of a better knowledge about "others"; 'Europeanism' is needed to prepare young people for the participation in social and economic developments and their contribution to the creation of the European Union; making them aware of the benefits offered by the Community, but also the challenges that are the result of the wider opening of economical and social areas; enriching the youth by providing them with the historical, cultural and economic aspects of the Union and its Member States, showing the importance of the cooperation of the member states of the EU with other countries/states in Europe and in the world (PHARE SIERRA Programme, 1997). 'European Education' pays special attention to the aspect of community created by Europeans. The sense of the European identity reflects the perceptions of Europe and Europeans all over the world.

The European Union sets four elements of real practical activities in the field of education. These include the exchange of students and teachers, as well as their educational experiences and shaping the contents and forms of curricula and educational programmes in the EU member states. The last of the elements involves the issue of the mutual recognition of diplomas and qualifications.

Scholars believe that the implementation of programmes, i.e. 'European dimension in education' as well as 'European education' can be realised only after shaping the European cultural identity of teachers. "Humanism' constitutes the basis of such identity and it is supported by the acceptance of diversity and universalism, which meet the requirements of timelessness in relation to the inalienable human rights." (Kwiatkowska 1997). Implementing the programme assumptions of the system, one must be aware of the so-called "educational chain" ("educational path"), which aims at "the realization of the upbringing process and 'European education' starting already in the kindergarten and ending at the stage of the adult education. In the past few years a new, very interesting phenomenon of 'feedback loop' ('feedback mechanism') has been observed in such process. The phenomenon involving the re-education of adults by children has been observed in the process" (Komisja Wspólnot Europejskich, 2002). It is most important, however, to be aware that 'European education' is not a single programme, which can be considered as completed in a short period of time. It is the never-ending process of making young



people aware of the fact from where and where they are going, and the process of showing that only together we can build the future.

“From the observation of the elements of the Polish educational system the concept of ‘European education’ was acknowledged by the right of the citizenship in the number of Polish schools and universities. Unfortunately, although the programme is of the ministerial character, there is evidence that it is often carried out casually, and out of necessity, moreover, in some educational institutions it has been already “discovered” (PHARE SIERRA Programme – PEIE, 1997). The opportunities offered by ‘European education’ are enormous, but the process of discovering its benefits is slow due to the insufficient training, or the lack of training of educators.

The field of ‘education’, which can be defined as ‘educational response’ to the globalization processes in the global community seems to refer to ‘global education’, which functions to strengthen the sense of responsibility for the interdependence at the global scale.

‘Global education’ is the concept of the internationalization of ‘education’, the purpose of which is to “equip” the young generation with the ‘global consciousness’. It promotes the pluralism, tolerance and intercultural dialogue; recognizes the common good of the humanity; reflects the universalist tendencies in the contemporary pedagogy” (Nowa Encyklopedia Powszechna, 2004). All people inhabit one planet, the people are different in their appearance, culture, religion, tradition, etc., nevertheless, it is important to know how to find the agreement and to develop the so-called ‘global awareness’.

“‘Global education’ opens people’s eyes and minds to the realities observed in the world and meets the requirements of taking action in the field of providing greater justice, equality and Human Rights for all. ‘Global education’ tends to be the global dimension of Education for Citizenship and includes Development Education, Human Rights Education, Education for Sustainable Development, Education for Peace and Conflict Prevention and Intercultural Education”<sup>4</sup>. ‘Global education’ goes beyond facts and information. It includes skills, attitudes and values that are thematically linked, as well as integrated and multidisciplinary curricula. It also includes active learning and the use of modern teaching methods, together with multimedia solutions.

‘Global education’ embraces teaching about the problems and issues that are not found just within the specific national borders, but are of the international character as well as interconnected cultural, ecological, economic, political and technological systems. ‘Global education’ also includes the knowledge that allows for understanding and respecting our neighbours, the knowledge that comes from other cultures, perceives the world through the eyes and minds of others and that

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<sup>4</sup> *Deklaracja Edukacji Globalnej z Maastricht (The Maastricht Global Education Declaration)*, Europejski Kongres Edukacji Globalnej, Maastricht 2002, p. 45.

makes people aware that other people in the world need and want the same things<sup>5</sup>. 'Global Education' involves such areas of the programme that refer to Environment Education, Intercultural Education, Education for Peace and Conflict Prevention, Development Education, Human Rights Education and Education for Democracy. However, it is more than just the sum of these areas, since it includes the reflection on their interdependence and on the fact how they cross national borders.

'Education' is widely understood because of its numerous functions and how many types of it there are. Due to the diversity of such objectives, which are aimed at by the various types of education, one must also acknowledge that there are a lot of dangers and they are also varied. To provide 'security' in 'education', the willingness to cooperate in various fields tends to be the essential factor. Such cooperation should take place among students and teachers, as well as at the higher level, involving education and the local community, not to mention the European one. The tasks of every human being at the time of their existence refer to 'global education', dealing with problems not only of the humanity as the society, but also with the environmental problems of the planet. It is also important to cooperate within the education and its reformation so as to consider the state/country policy, and in particular the agreement dealing with the economical and economic arena.

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## Security in Local, European and Global Education

### Abstract

People are limited in their action trying to sort out the reality and act according to the pre-established plan. When they lack the stability, they begin reacting instinctively because of the feeling the fear. The development of science and technology, as well as the changes taking place on a global, regional and local scales make people constantly develop and expand their knowledge, learn new skills and get new qualifications. Since life is continually changing, the place of human-beings is set by their intelligence and their ability to adapt to the changes through the appropriate education and the improvement of their skills. ‘Education’ – it is the process, in which the mind and human nature develop by teaching. ‘Education’ is closely

related to teaching and upbringing, because they are the ones that direct the person to the next stages of development. The field of 'education', which can be defined as 'educational response' to the globalization processes in the global community seems to refer to 'global education', which functions to strengthen the sense of responsibility for the interdependence at the global scale. 'Education' is widely understood because of its numerous functions and how many types of it there are. Due to the diversity of such objectives, which are aimed at by the various types of education, one must also acknowledge that there are a lot of dangers and they are also varied. To provide 'security' in 'education', the willingness to cooperate in various fields tends to be the essential factor. Such cooperation should take place among students and teachers, as well as at the higher level involving education and the local community, not to mention the European one.

**Key words:** safety, responsibility, local education, European education, global education, students, teachers, the community.

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