

University of Banking of the National Bank of Ukraine

Lublin University of Technology

# **EDUCATION**

**INDIVIDUAL AND SOCIAL DIMENSIONS**

**Selected issues**

Edited by Yurii Kozlovskiy and Mariusz Śniadkowski

**Lviv, SPOLOM, 2013**

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**О 72**

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The monograph deals with basic directions of education development reflected in its personal and social measuring. The problems of educational and scientific activity of educational establishments, methodological aspects of motivation of studies of students, various aspects of innovative approaches and educational technologies, are examined. Historical experience of well-known scientists of the past is analysed in the context of possibility of their use in the development of maintenance of studies and education on the modern stage.

For scientists, lecturers of higher educational establishments, post graduate students.

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# **ЕДУКАЦІЯ**

**ОСОБИСТІСНИЙ ТА СОЦІАЛЬНИЙ ВИМІР**  
**Вибрані проблеми**

За редакцією Юрія Козловського та Маріуша  
Снядковського

**Львів, СПОЛОМ, 2013**

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**О 72**

**Едукація: особистісний та соціальний виміри**  
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У монографії висвітлено основні напрями розвитку освіти у її особистісному та соціальному вимірі. Розглядаються проблеми навчальної та наукової діяльності освітніх закладів, методологічні аспекти мотивації навчання студентів, різноманітні аспекти інноваційних підходів та освітніх технологій. Проаналізовано історичний досвід відомих педагогів минулого у контексті можливості їх використання у розвитку змісту навчання та виховання на сучасному етапі.

Для науковців, викладачів вищих навчальних закладів, аспірантів.

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## **Education of young people in contemporary social space**

*Wychowanie młodzieży we współczesnej przestrzeni życia społecznego*

### **Summary**

The social space, in which a young man grows, is now becoming an important part of teaching reflection coverage including both educative influences of modern culture, and the social functioning of such important educational institutions like family, school, and church. Dissemination is currently hedonistic lifestyle considerably get weaker the moral and intellectual potential of young people and diminishes the importance of basic education institutions as a valuable educational backgrounds of the young generation. What then is the word social space in which young people grow and educate, does it trigger in them desire for good, or does it only offer the system of pseudo values which distort youthful ideals?

In this context, the article shows the new measures which should be taken by teachers to support young people in discovering what is valuable in life, good and beautiful. Immutable is the facts that parents, and with them, teachers and educators in solidarity are responsible for the education of the young generation in the rapidly evolving area of human social life.

**Key words:** education, young people, social space, educational space.

### **Introduction**

The social space, in which a young man grows and tries to come into being is now becoming an important part of educational reflection which covers educative influences of modern culture, and social functioning of such important educational institutions like family, school or church. The changes that have occurred in recent years in the area of the social opportunities for young people give them huge space of freedom, which becomes for them a kind of enclave where in a subjective way they try to understand themselves and the world they live. Young people are now suggested that in order to be able to be themselves and to win the approval of their peers, open the way to their career and happiness they must become uninhibited in thinking and behaving, sometimes even they shock the surrounding with their behavior. The young man now is surrounded by electronic gadgets and media advisors and thanks to that he feels confident - he is convinced that he has all the tools to cope with life - but yet somewhere inside he is lost and empty, bereft of ideals, devoid of purpose and meaning in life, existing somewhere on the periphery of human potential. Family,

school, church are the only places where he sometimes is but where is not worth to stop, because this places involved and limit, captivating the young person, in someway it slows pace of life, which should be an intense, full of excitement and experience something new, unexpected, surprising and shocking. What is then the social space in which the young person grows and educates, does it release in young people the need for good and does it teach responsibility for life or just offer them sophisticated and attractive well-designed pseudo-values which distort youthful ideals?

### **1. The social space of young people in the era of post-modernism**

Reflection on the social space leads to the realization that the space itself is a multi-faceted "phenomenon" because it has: "a large shipment of symbolic and semantic and it subjects to modeling and interpretation is aesthetic, is perceived as a sensually part of the inner identity and provides a context devoid of reflection and reflective practice"<sup>1</sup>. The concept of the social space appropriate in the social science is sometimes also often used in other disciplines, however,

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<sup>1</sup> T. Edensor, *Tożsamość narodowa, kultura popularna i życie codzienne*, Kraków 2004, p. 89.

there is not, strictly and precisely defined meaning. This leads, therefore, to the observation that the concept of the social space hides deep metaphorical sense and is a dimension of social reality<sup>2</sup>. In the sociological studies it often is distinguished by its three basic ways of understanding:

- *metaphorical* - which can not be transferred depending on the spatial arrangements on certain interpersonal imaginary space;
- *ecological* - which draws attention to the social determinants of prevalence and spatial differences in the spatial aspects of the existing differences, phenomena or social processes;
- *cultural* - which adherents recognize the social space in terms of the characteristics attributed to it , treating space as a social value<sup>3</sup>.

The concepts of the social space, however, is most often used in relation to a specific place or territory that is distinguished by certain characteristics and circumstances strictly material but also has its symbolic

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<sup>2</sup> Com. A. Rdziewicz-Winnicki, *Pedagogika społeczna*, Warszawa 2008, p. 396.

<sup>3</sup> Com. L. Gołdyka, *W sprawie pojęcia przestrzeni społecznej*, in: „Kultura i Społeczeństwo” 2/1976, p. 200; A. Bukowski, M. Lubaś, J. Nowak, *Zarządzanie przestrzenią. Globalizacja, etniczność, władza*, Kraków 2006, p. 12.

value, which is characterized by specific values and expressed emotions and feelings. In this way between the body and the space is as defined sense of communication and identity, and it is an undergoing profound process of accommodation and assimilation<sup>4</sup>. The social space thus becomes for a human, especially for the younger generation a source of external stimuli development, inducing certain changes in their psyche and personality, and can contribute to the successful development or hinder it. Young people living in a particular area seeking to meet their needs usually make significant changes and modernization within their own lives and the society as a whole. Inspiration to taking a participation in the processes of the social changes of the younger generation is most often the desire to confirm the esteem and the irresistible need for freedom and justice, often reinforced by the increase in globalization. The young people who are seeking to change the status quo of the society often are characterized by a creative personality, and also the courage to challenge the established order of society<sup>5</sup>. In the opinion of the young generation the changes in the social space are: „expression of collision phenomena of

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<sup>4</sup> Com. A. Rdziewicz-Winnicki, *Pedagogika społeczna*, p. 396-397.

<sup>5</sup> Com. W. Misiak, *Proces społeczny*, In: D. Lalak, T. Pilch (ed.), *Elementarne pojęcia pedagogiki społecznej i pracy socjalnej*, Warszawa 1999, p. 211.

homogenization and universalization with the phenomena of individualization and differentiation”<sup>6</sup>. One effect of such understood transformation of the social space is growing cultural identity crisis in the life of the young generation's, which reveals the fact that traditional customs into oblivion and changing lifestyles previously known. The young generation in many cases cannot resolve dilemmas related to self-determination<sup>7</sup>. In other words, cultural uncertainty gives young people a sense of freedom that allows them to work in the area of the social life in an independent way, without any need to refer to operating social and moral rules given in the society.

The modern young man lives in the postmodern reality where postmodern cultural patterns define him certain standards of thought and behavior. Furthermore, the young person involved in mass culture is not being implemented to a systematically covering the truth about himself and other people. As a result, everyone can have his own truth, depending on personal preference. Many young people get superficial analysis of often selfishly colored reality that surrounds them, assigns correct only their courts, they do not care about the opinions of others

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<sup>6</sup> Z. Melosik, *Teoria i praktyka edukacji wielokulturowej*, Kraków 2007, p. 13.

<sup>7</sup> See A. Bukowski, M. Lubaś, J. Nowak, *Zarządzanie przestrzenią...*, work cited., p. 52.

and they do not take into an account the needs and expectations of others, preferring it to the cognitive relativism<sup>8</sup>. Undoubtedly, therefore, it is a characteristic feature of the postmodern reality that on the one hand expresses itself in new forms of emphasizing the value of the individual in the society, on the other, in the belief that truth and goodness are entirely relative, and should not especially trouble human minds.

It should also be notice that the social space as a place for development and education of the young man is not only a product of mere "nature," but it becomes a human work. It undergoes to conscious and planned receipts of a man who claims the right to confer its particular shape, by creating new rules of social life - not always compatible with the nature and the human welfare. As the civilization changes, dynamic here, are also made profound changes also the social space, in which a young man tries to determine "himself" he undergoes to multilateral influences not only from the family, school, or church, but also influenced by the popular press, radio, television, Internet, etc<sup>9</sup>. These

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<sup>8</sup> See B. Kostrubiec, *Obrazy postmodernizmu. Badania empiryczne obrazu siebie i obrazu Boga u zwolenników postmodernizmu*, Lublin 2004, p. 19-22.

<sup>9</sup> Com. A. Spatek, *Wybrane zagadnienia życia współczesnej młodzieży w aspekcie właściwej hierarchii wartości*, in:

realities are all actually interacting on the „educational” juvenile senses and psyche. In this multi-colored world many young people think that many things are allowed and attractive, and being original and independent becomes the norm for them, which exempts from responsibility for their own development and future. The social space of contemporary young people is characterized by a huge variety of social phenomena, the fast pace of life, many processes of transformation, which really creates a sense of confusion, in fact, that becomes impossible to grasp by the young mind.

## **2. Threats of today's youth**

A characteristic feature of adolescence is awakening and growing criticism, labile of emotions and plenty of tensions and paradoxes. The ambivalence of attitudes and aspirations of young people is often expressed on the one hand by the readiness of doing well and to engage in various spheres of activity, on the other hand, by the passivity and apathy, or a total withdrawal from the social life<sup>10</sup>. According to many authors in the

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W. Furmanek (ed.), *Wartości w pedagogice*, Rzeszów-Warszawa 2005, p. 360-362.

<sup>10</sup> See F.W. Wawro, A. Kaczmarczyk, *Postulowane i fakultatywne cechy duszpasterzy w opinii uczniów klas maturalnych*, in:

youth: "euphoria alternate exist with anxiety and depression, the selfishness appropriate to the age of childhood with altruism, taking the idealistic dimension, the yearning for a model and authority with the rebellion against him, and the arrogance of embarrassment"<sup>11</sup>. Furthermore, the young man rises in the post-modern era where young people are free to move to the so-called virtual reality in which they choose their identity, they choose who they want to be, how they want to behave<sup>12</sup>. For today's young people the world's postmodern social space becomes a reality in which nothing is not entirely sure where nothing can be formulated in the form of truth, where easier for a man is to considered inscrutability things and uncertainty of human knowledge than to make an effort to know the truth.

In this difficult period, when the young man begins to build a stable foundation for their own spiritual and social life, he meets with variety of problems that hinder its proper growing up. It is worth to mention at

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F.W. Wawro (ed.), *Pedagog wobec wyzwań współczesności*, Lublin 2010, p.147-148.

<sup>11</sup> Ibid., p. 148.

<sup>12</sup> Com. B. Sowińska, *Młodzież i jej tożsamość w dobie Internetu*, w: K. Chataś (ed.), *Kreowanie tożsamości szkoły. Konteksty teoretyczne, poglądy, wyniki badań*, Vol. 1, Lublin 2008, p. 362.

least some of the key problems faced by contemporary young people in their life:

- *alienation* - young people as a social group has little influence on the modern world, they are often treated as a group of low social status and functions purely consumer;

- *dilemmas of identity and identification* - the crisis situations are not conducive to easy identification for young people with their own family or school environment. Youth express this taking „the no position“, remaining silent and indifferent, set themselves apart from the adult world, preferring the hedonistic lifestyle and rejecting in advance the traditional system of values;

- *unification* - imposing to youth a pre-determined perceptions of the world around them and phenomena occurring in it, young people do not develop individual skills in creative thinking and actions, and innovative use of their intellectual potential;

- *breakdown of the "spiritual"* - the blurring in the young generation of the life of cultural heritage, and consolidation of the obfuscated ideological pluralism, the young man does not attach much importance to the history or tradition;

- *loss of realism in life* - scandals, injustice, manipulation of public opinion - that makes young people look for

alternative methods and evaluation; they want to break free from a sense of powerlessness and frustration and they escapes in the "virtual world" dreams and plans;

- *delight economic power* - among young operates the belief that using money you can achieve everything. Many young people are looking for an easy profit abandon education and enter a life of crime;
- *disorganization of moral and religious* - often young people in the name of their freedom contest and reject traditional values, moral and religious authorities, they face the emptiness and they often look for new models of spiritual life in sects or in parapsychology<sup>13</sup>.

In solving a number of problems and dilemmas and the implementation of such a difficult task, which is a living an independent and responsible life, youth should get help from educators, teachers, and especially parents. Their mission is patient and persistent but at the same time unobtrusive help to young man when he needs a guide to select and decide who to be which place he should take in the society and on what values t build his mature personality<sup>14</sup>. This task is particularly important

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<sup>13</sup> Com. L. Cian, *Wychowanie w duchu ks. Bosko*, Warszawa 1991, p. 27-28; H. Łuczak, *Posługa duszpasterska wśród młodzieży polskiej*, Wrocław 1994, p. 10-12.

<sup>14</sup> See M. Śniadkowski, *Kompetencje animacyjne nauczyciela szansą w oddziaływaniu wychowawczym*, in: M. Gwoździcka – Piotrowska,

in a situation where modern mass culture promotes youth in many ways a kind of cosmopolitanism and utilitarian approach to life. The broad educational environment must realize that for many young people, this means that young people do not have anywhere their own roots, nor in the family, nor in a broader social context, young people lose the truth about themselves - who they are and claim to be "instinctive" striving with all costs, to have more and more experience and experiences, while at the same time they subject to an destructive fear from the world as a source of pain, suffering and disease. Young people are risked of marginalization and social exclusion, they require from adults exercise of creative thinking, allowing them to see the profound changes taking place in the lives of young people and support them with his wisdom and experience.

### **3. The expectations of young people in the social life**

The condition for the proper development of young man is to meet the basic needs that arise in his life and significantly affect his behavior. It is not an easy task; difficulty rely on, at first the right diagnosis of the

needs that often are by young people confused with desires, which are a kind of desire and "appetites" that do not always correspond to what is really good and needed for a growing body<sup>15</sup>. One of the most important human needs is the need for self-realization, revealed especially in the youth. Intensive development of young people makes it seeks constantly to make progress, reaching for new, and unknown, still exceeds their capabilities to be able to pursue. In the process of shaping the humanity a young man expects from the surrounding educational environment especially a lot of kindness and acceptance, giving him a sense of security and stability, both in terms of spiritual and material worlds. Today, however, many young people in an environment in which they live experience particularly a painful kind of alienation and deprivation of their basic needs<sup>16</sup>. This means that many young people do not have their roots anywhere, either in the family or in a broader social context, thereby losing the truth about themselves - who they are. Often, it triggers in young people a selfish desire to have more and more experience and expertise, while instills in the young

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<sup>15</sup> Com. K. Obuchowski, *Galaktyka potrzeb*, Poznań 2000, p. 15.

<sup>16</sup> See J. Żeromska -- Charlińska, M. Śniadkowski, *Samotność emocjonalna młodzieży jako sytuacja graniczna*, in: D. Apanel (ed.), *Opieka wychowanie-tradycja i problemy współczesne*, Kraków 2009, p. 215-225.

man fear of pain, suffering, disease and all that it takes to man something of what it has.

For adults is difficult to understand the thinking and perception of reality by modern youth. It seems to them that young people perceive the world superficially, they are fascinated by everyday's life, they enjoy the little things, and that is important to them, for adults it seems trite and trivial; they are depriving of the depth and do not see significant humanity. However, looking at the young man living in a particular social space allows us from the perspective of its development to see his great effort in finding and gathering new experiences that will serve him prepare for adult life. In this creative work over each other young people must experience from an adult deep, sincere and lasting acceptance. As A. Vera climes it is climate necessary for the proper development of their personality, and in the future gives them the opportunity to fully integrate into the life of the society<sup>17</sup>. The youth treated by parents and educational environment seriously, appreciated and respected, find in the acceptance one of the basic conditions for

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<sup>17</sup> Com. A. Very, *Wychowanie w rodzinie*, in: M. Debesse, G. Mialaret (ed.), *Rozprawy o wychowaniu*, Vol. 1, Warszawa 1988, s. 116-117.

determining and confirming the dignity of the human person.

A young man in the social life must therefore have a feeling that he is accepted by others, both as an individual and as a member of the broader social communities:

- where original features are considered;
- which has the ability to act and the right to personal experience;
- that with age benefit from an even wider margin of maneuver;
- that he is loved in the family, is highly respected and appreciated and in other educational environments;
- who has the opportunity to prove their resourcefulness and uniqueness;
- who has the right to be guided and directed by the authority of adults.

Many of today's parents and educators, however, do not want to or cannot adequately provide young people a sense of acceptance. For a young man, it means that either he is explicitly rejected, or accepted only if it meets certain conditions set by an adult<sup>18</sup>. The authentic,

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<sup>18</sup> See J. Żeromska – Charlińska, M. Śniadkowski, *Deprywacja kompetencji komunikacyjnych jako imperatyw sytuacji granicznych młodzieży*, in: Z. Nęcki, K. Błaszczyk, R. Uździcki (ed.),

caring and inclination to the problems of a young man makes the young person gaining a sense of confidence, self-esteem, strength, and a sense that it is useful and necessary in the world. This young man has the desire and energy to operate, establish contacts, to overcome obstacles and setbacks. Its successful development, leads to the occurrence of the need for self-realization (self-fulfillment in the self-realization) expressing the desire of becoming a more mature and responsible for their future<sup>19</sup>.

#### **4. Youth in a changing educational space**

The dynamics of contemporary transformations taking place in the educational space causes a kind of confusion for young people because of the diversity of educational proposals addressed to them by the various „ideologies,. Young people search for the truth about themselves and the reality in which they live; they must make an effort to know the truth itself despite the ubiquitous vision of relativism and plurality of views. In the implementation of this difficult task young people expect help from family, school and church. One of the

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*Komunikacja i negocjacje a współdziałanie interpersonalne*, Toruń 2009, p. 174-181.

<sup>19</sup> Com. B. Czeredrecka, *Potrzeby psychiczne sierot społecznych*, Warszawa 1988, p. 33.

main tasks of these institutions is to give the young man a sense of rootedness and satisfying the elementary needs for love.

• *Family in the care of young people*

Modern man has to fully realize that his existence , his personal development are in a natural way entered into the family and makes the most of all in the family and through the family , in which he lives. That is a planned and methodical way with the help of loved ones, but also spontaneously, he recognizes his skills, talents and weaknesses, to be better and able to mobilize and utilize his human force, in the integral and optimal implementation „of a passenger being myself”<sup>20</sup>. For families, this means that the young people should be in the social space a full stable social structure, built on the foundation of the conjugal love of man and woman, where reigns the deep family ties, where children feel loved, and parents are respected by children, and all problems are solved in a spirit of respect for the dignity of all members of the family. The family must be for a young person a community of life and love, in which the system of mutual relations and the relationship is,

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<sup>20</sup> See J. F. Crosby, *Zarys filozofii osoby. Bycie sobą*, Kraków 2007, p. 120-125.

focused on a comprehensive implementation of its development needs<sup>21</sup>. It is in the family home where a young man has a safe place, where he learn to perform his duties and exercise his rights , at the same time he recognize the basic components of the social life, such as justice, love, peace, right, sensitivity to the needs of others and a willingness to help and forgiveness to another man. This view on the family, reveals its natural function of a platform for active young people and their personal development, oriented so that from „being together „in the family comes mutual affirmation and confirmation of each other<sup>22</sup>. The essence of interdependence of a person and family in the social space becomes a „universal" plane on which young people can update their own lives, and at the same time to serve others.

• *The school in the development of a young man*

According to the assumptions at school, young people should learn the value which gives meaning to their lives, and has its roots in the historical, cultural and

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<sup>21</sup> Com. F. Adamski, *Znaczenie wychowania w rodzinie dla rozwoju osobowego dziecka*, in: I. Kraińska-Rogała (ed.), *Rodzina wspólnotą miłości*, Kraków 1999 , p. 14.

<sup>22</sup> K. Wojtyła, *Rodzina jako „communio personarum”*, in: „Ateneum Kapłańskie” 66/1974, p. 353.

religious background of the society<sup>23</sup>. The period of education should be a busy time for the young to know the truth and good, which thanks to teachers should be understood, accepted and put into practice in the young people's life<sup>24</sup>. The adoption of such an assumption in educational activities primarily obliges schools to recognize the absolute value of the human person and the creation of the optimal opportunities to develop and improve. The basic premise of the school's activities is therefore "education of man as a person, being physical, mental and spiritual, free and rational, which is the highest in the world value due to their dignity"<sup>25</sup>. An important and distinctive feature of the educational activities of the school must, therefore, be the integrity of the educational system takes into account all areas of pupil development. This is done usually on the road meeting people and transfer the teacher's appropriate for

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<sup>23</sup> See M. Śniadkowski, *Animacja szkolna czynnikiem wspomagającym wypełnianie funkcji szkoły*, in: P. Waśko, M. Wrońska, A. Zduniak (ed.), *Polski system edukacji po reformie 1999r. Stan, perspektywy, zagrożenia*, Vol.1, Poznań – Warszawa 2005, p. 77-85.

<sup>24</sup> B. Wolny, *Edukacja ku wartościom w polskiej szkole a „norma personalistyczna”*, in: A. Rynio (ed.), *Wychowanie chrześcijańskie*, Lublin 2007, p. 783.

<sup>25</sup> K. Olbrycht, *Aksjologia szkoły katolickiej*, in: „ETHOS” 75/2007, p. 94.

the development of student values and attitudes<sup>26</sup>. In other words, teachers and educators "with their competence should provide students with assistance in understanding the world, authority and integrity - courage in the pursuit of ideals, commitment and enthusiasm - motivation and helping out each other (...), as witnesses of faith can and should support the development of religious pupils"<sup>27</sup>. This allows the student "to trigger" his freedom; it creates an attitude of openness and awareness of normative forms.

Education and upbringing in a well-functioning school is a broad program of action, the general goals can be briefly described as:

- aware the pupils of their personal dignity;
- motivating them to the integral development of their personality;
- development of students' attitude of respect for others;
- shaping the cultural identity of pupils;
- prepare students for the creative use of the achievements of civilization<sup>28</sup>.

The main task what the school is facing today is expressed in the well-prepared young people to work

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<sup>26</sup> A. Rynio, *Integralne wychowanie w myśli Jana Pawła II*, Lublin 2004, p. 248.

<sup>27</sup> K. Olbrycht, *Aksjologia szkoły...*, work cited., p. 95.

<sup>28</sup> Com. Ibid., p. 96.

systematically on their own personal development and the responsible and constructive part in the society. School intended to give support to the educational role of the family, it will only do in a full way, when it becomes a friendly environment of knowledge transfer and education, where young people will get to know the truth, and will be directed toward the good.

• *The Church in the service of the young*

In the life of today's young people the important role of the Church cannot be ignore, the Church should courageously and competently communicate spiritual values and principles of the moral life, not only on catechesis but also by its active presence in the social space. Many young people today distance themselves from active participation in traditional religious communities, while being extremely susceptible to the influence of the sects, either on the part of the so-called spiritual consumerism, which is a common symptom of fascination and spiritual practice with different cultural backgrounds. As a result of which there is a partial or total alienation of young people from their native culture and religious tradition<sup>29</sup>. Young despite the seeming

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<sup>29</sup> Com. A. Spałek, *Wybrane zagadnienia życia*, work cited., p. 365-366.

indifference and subjectivism in matters of faith, but want to meet God - witness the example of World Youth Day, bringing together millions of young crowds. The desire of young people but look for an encounter with God through personal experience and the experience, young people want the church - community, who want ownership of which will be their understanding that they shall not be afraid of but will be present on the road of life. If you do not find their place in it, they simply will not be in the Church. Young people today do not want to be controlled, does not recognize the authority of institutional (resulting from their position or social status), but would accept the authority of the person (parent, teacher, priest) built on truth and respect for the other person, it helps discover the truth about person, " what I am", " what do I look in the eyes of others." The educational work of the Church should therefore be focused on internal youth enrichment and conscientious, enthusiastic and creative enthusiasm to take out their daily duties in a spirit of love for God and man. You could say that "religion" is an important part of social life for the young generation it helps to educate and evangelize.

## Final Reflection

Family, school, church educates and participates in the creation of today's young social space - it should be a space where young people can see and learn how to live. For this we need a genuine attitude (proof of age) of parents, educators, clergy - who prove that there are values which do not limit young people but extend in the area of freedom and goodness<sup>30</sup>. Young people who live in the revised and dynamic realities are for the older generation, the challenge - it requires effort from adult in creative thinking, allowing them to see the deep psychological and spiritual changes taking place in the lives of young people. This new task expands the traditional responsibilities of educators who not only have to help young people achieve full physical, mental and spiritual, but they must discover their new educational entity, endowed different from their own mentality and sensibility. So that the result can be found in the young adult world trusted callers, and the world of culture solid reference points.

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<sup>30</sup> Com. M. Śniadkowski, *Kompetencje animacyjne nauczyciela szansą w oddziaływaniu wychowawczym*, in: M. Gwoździcka – Piotrowska, A. Zduniak (ed.), *Edukacja w społeczeństwie ryzyka. Bezpieczeństwo jako wartość*, Vol. 2, Poznań 2007, p. 164-165.

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