SCIENCE, CULTURE, SOCIETY — NEW APPROACHES FOR EDUCATION

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Global education and shaping appropriate attitudes in the didactic process

Global education is understood as a functioning trend of philosophical experience. It is deeply embedded in the process of world globalization associated with various fields, encompossing business, economic, social, educational, and political issues.

One of the most important element in global education is the unity of the human species, which considers its essential values. It seeks to make people aware of the existence of diverse phenomena, which also involve interdependences associating people and places with the purpose of preparing the public to face various challenges for the whole of humanity. Therefore, 'global education' refers to common correlations and penetrations of cultural systems.

"Global Education is education that opens people's eyes and minds to the realities of the world, and awakens them to bring about a world of greater justice, equity and human rights for all. Global Education is understood to encompass Development Education, Human Rights Education, Education for Sustainability, Education for Peace and Conflict Prevention, and Intercultural Education; being the global dimensions of Education for Citizenship" (Report On Study About Development Education Aspects In Social Sciences, 2013).

Every society develops concepts which show solutions of difficult problems of the modern world, e.g. solutions regarding such issues as unemployment, poverty, terrorism and violence, helplessness, dealing with difficult situations. For that reason, and due to the initiation of global education Polish schools will face numerous challenges.

In Poland, global education is defined in the following way: "Global education is part of civic education and upbringing; it broadens [children's] scope by raising awareness of the existence of global phenomena and interdependencies. Its main objective is to prepare learners to face the challenges faced by all humanity. Global education puts special emphasis on:
– explaining the reasons and consequences of the described phenomena,

– presenting the perspective of the Global South,
– presenting the world as a complex and dynamically changing system,
– shaping critical thinking and initiating a change in attitudes,
– eliminating existing stereotypes and prejudices,
– demonstrating the influence an individual can exert on global processes, and the influence of global processes exerted on the individual" (Report On Study About Development Education Aspects In Social Sciences, 2013).

Ideas of global education should be implemented as early as kindergarten, during classes, and during all sorts of educational workshops and competitions/ contexts. It aims to make students/ children aware of the differences between countries/cultures.

This kind of education gives teachers the opportunity to develop appropriate awareness and skills in the behaviours of students so as to create a so-called sense of responsibility for both themselves and for others.

More and more frequently, one can observe the occurrence of relations between civilizations, religions, cultures, countries and people in the range of educational programmes.

The main intention of global education is to develop global consciousness among the younger generation, which should include:
– communicating the belief that people from all over the world are connected by their so-called biological 'status', history, psychological needs,
– shaping individual perception and the perception of the whole world,
– developing the skills of getting to know yourself personally and getting to know social groups,
– developing appropriate skills as a product of the capacity of the whole human race,
– making people aware of the fact that people live in various cultures and every human being perceives the meaning of the world in a different way.

The main elements of the educational ideal contained in the process of education, focused on the world involve:
– intercultural dialogue,
– awareness of global changes,
– anticipation, namely, the ability to anticipate trends and to create alternatives – the skill of consistent thinking,
– contribution to and participation in solving problems (Melosik, 1996).

The idea of dialogue is also included in education and requires from all users trust, kindness, understanding and, in particular, a sense of responsibility for shaping appropriate attitudes, common goals, rules and norms.

The so-called negotiation dialogue appears to of most significantce in the process of global education. Such a dialogue contains principles of and attitudes towards tolerance and meeting others' needs; moreover, it emphasizes the role of

those who have different points of view but who seek mutual understanding (Pilch, 2003).

Global education helps to develop key competencies for the human system in the modern world. Such competences include: critical thinking, the possibility of argumentation in terms of personal views, creative use of acquired information in the decision-making process, empathy, and cooperation at local, national and international levels.

One can draw attention to the increasing interest in global issues among children, especially in primary schools and middle schools, since they now appear in the media, on the Internet, in everyday experiences, etc. Therefore, it can be stated that classes covering the issue of global education have been becoming more and more interesting and attractive.

In addition, the general education curriculum and its bases involve elements of global education which some consider should be introduced as compulsory issues.

Global education itself is not only based on statistics dealing with global issues. There are numerous studies conducted in Europe that prove it to be effective and, moreover, confirm that it puts special emphasis on:

– explaining the causes and consequences of described phenomena – people start to understand described phenomena and are able to use acquired knowledge,
– showing the impact of an individual on global processes and the impact of global processes on the individual, namely, the problems of consumption and international trade in association with the concepts of ordinary people involved in them,
– rejecting and challenging existing stereotypes, as well as eliminating and challenging prejudices, i.e. a confrontation between the common image of the world and reality,
– demonstrating the perspective of the 'Global South' – it is crucial to show and develop critical thinking,
– shaping critical thinking and changing attitudes – this is associated not only with recently acquired knowledge, but also with skills that young people have and which will allow them to gradually change their attitudes in order to make them responsible for the world around them.

In some schools in Europe global education is offered as an additional course: "The content of the course is integrated with global education, making it possible for students to understand the reasons for and effects of globalisation and to become active citizens by knowing the main international development goals and principles of sustainable human development" (Report On Study About Development Education Aspects In Social Sciences, 2013). Therefore, global education in the educational process is connected with the phenomenon of globalization.

The concept of globalization is related to the word *globe*, which indicates the global dimension of the issue. It defines the phenomenon with references to economics, the economy, society and politics, and includes many nations.

Globalization as a process is characterized by intensity and deepness of reach. Unfortunately, it is also difficult to stop. Moreover, it has been developing due to modern techniques and technologies and as a result of people's activities, which aim at better life.

The concept of globalization was first mentioned by Roland Robertson in 1985. He said that "globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole. The processes and actions to which the concept of globalization now refers have been proceeding, with some interruptions, for many centuries, but the main focus of the discussion of globalization is on relatively recent times" (Robertson, 1992). The idea of multidimensionality of such a process is manifested in its intensity and ongoing changes (Cynarski, 2003).

McGrew shows, however, that globalization is understood as "the multiplicity of linkages and interconnections between the states and societies which make up the modern world system", as well as "the process (whereby what happens) in one part of the world can come to have significant consequences for individuals and communities in quite distant parts of the world" (McGrew, 1992).

Furthermore, Held and McGrew specify yet more indications of the phenomenon of global flows, namely, "globalization has been variously conceived as action at a distance (whereby the actions of social agents in one locale can come to have significant consequences for 'distant others'); time-space compression (referring to the way in which instantaneous electronic communication erodes the constraints of distance and time on social organization and interaction); accelerating interdependence (understood as the intensification of enmeshment among national economies and societies such that events in one country impact directly on others); a shrinking world (the erosion of borders and geographical barriers to socio-economic activity); and, among other concepts, global integration, the reordering of interregional power relations, consciousness of the global condition and the intensification of interregional interconnectedness" (Held and McGrew, in: Held et. al. 1999).

According to McGrew, it is also believed that the process of globalization has connotations of two kinds, firstly when considering its range (variety) and intensity (depth), which allow it to cover a great part of the globe. On the other hand, globalization reinforces the mutual dependences and co-operation between all countries and societies (Zaorska, 2002).

Consistent with Held, "globalisation can be thought of as a process (or set of processes) which embodies a transformation in the spatial organization of social relations and transactions – assessed in terms of their extensity, intensity, velocity and impact – generating transcontinental or interregional flows, and networks of activity, interaction, and the exercise of power". He also specifies that "the following dimensions determine globalisation; extensity, that is the spatial/geographical reach; intensity, that is the number and quantity of flows; velocity, that is the speed

of movement of flows across space; and impact, that is the overall effects on society and the economy" (Held et al., 1999).

In addition, 'partnership' and 'commitment' are values which people should be guided by in their lives. Therefore, they should also be aware of the fact that they must show understanding of and respect for others, since people live together on the same planet. For that reason, people have to be fully aware of their personal impact on the modern world. Consequently, it is also worth paying attention to other cultures and the natural environment.

Considering the aforementioned factors, globalisation appears to be present in all existing spheres of life, since the modern world is under the influence of the processes of globalisation. Moreover, it has a certain impact on the economic condition of the country and its society, as well as on the quality of life. Undoubtedly, it results in both opportunities and threats for those who participate in the process of globalisation (Polak, 2009).

Consequently, issues of globalization are involved in the content of global education. For that reason, during classes involving particular aspects of global education, teachers can cover the following topics: climate change, international trade, international relations/foreign affairs, consumption, poverty, natural resources, conflict, and human rights.

Mirosław Czerny identifies four dimensions of globalisation:

1. Globalisation as a process of internationalization – the act and phenomenon of bringing something under international control (trade).
2. Globalisation as a process of liberalization – eliminating (removing) barriers.
3. Globalisation as a process of universalism – Cultural Relativism, the so-called 'penetration' and synthesis of cultures.
4. Globalisation as a process of Westernization, understood as the assimilation of Western culture, namely, the social process of becoming familiar with, or converting to, its customs and practices, in this case American lifestyle (Czerny, 2005).

Nevertheless, globalisation can be also perceived as a group of processes leading to the growing interdependence and integration of countries, societies, economies and cultures, which result in the creation of something similar to one world for a global society (Kempny, 1998).

Zygmunt Bauman refers to globalisation in a very critical way, since he believes that it is an integral element of post-modernity which, paradoxically, contributes to decentralization and social divisions.

According to him, globalisation introduces new dependencies and creates a new kind of the reality which is, at the same time, incomprehensible and foreign. He trusts that those people who are dominated are also dominant in the broadly understood virtual world (Bauman, 2000).

Consequently, the main challenges for education are to develop cooperation and the ability to create scientific workshops, which would allow people to act wisely in the fields of education and systematic training.

It has been considered that the essence of the process of globalisation is best described by the following definition: globalisation of the world economy is a process of widening and deepening the interdependence between countries and regions, as a result of which international flows and the activities of transnational corporations are growing; moreover, it is a process which leads to a qualitatively new relationship between companies, markets and economies. Consequently, "in its simplest sense globalisation refers to the widening, deepening and speeding up of global interconnectedness" (Held et al., 1999).

Therefore, the processes of globalisation take place to variable degrees in many areas of the world economy and the economies of individual countries. All of them take place at the same time (on micro and macro scales) and are interconnected; such a situation leads to the increasing interdependence of national economies. Moreover, globalisation tends to be a dynamic process, not a state; consequently, the course and degree of globalisation may vary in different areas.

For that reason, children of the 21st century should be rational, able to distinguish and properly analyze the phenomenon and processes around them, as well as able to cooperate with others. Furthermore, they should be sensitive harm done to their relatives, they should take care of the environment and everything around them (Kupisiewicz, 1999).

The social aspects of globalisation consist of changes to the social and professional structures of the world; globalisation involves all kinds of negligence, e.g. among staff and workers, which could result in increasing the number of private companies.

Additionally, undoubtedly the Internet seems to be, one of the most important elements of globalisation. This is due to the fact that the Internet encourages people to make contact with communities in other cities, regions or countries. People can also send messages, images and/or photos quickly. This used to be impossible, but now the Internet reduces distances and eliminates the barriers between people and peoples (Kołodko, 2001).

When discussing issues of globalisation and global education, one should also pay attention to intercultural education which is extremely important. Intercultural education, though, consists of two subject matters, namely, culture and education. Nevertheless, numerous scholars from various fields of science are interested in education and culture, which together are understood as the surrounding reality, which provides people with examples from everyday life.

C. Kupisiewicz believes that education is the gathering together of processes, educational procedures and establishments, all of which are mostly intended, as well as some that occur occasionally. They all aim at providing students with knowledge and skills, but also with the development of their personalities in accordance with

the accepted values of a particular society and educational ideal. This is due to the fact that education constitutes a very important aspect of life (Kupisiewicz, 2009).

According to J. Nikitorowicz, culture, however, defines a certain perspective which can hide one's consciousness, but it can also be characterized by openness to distinctiveness and can thus develop due to the act of borrowing from other cultures. He assumes that culture can and should support each individual and group of people in the creation of a dialectical process of intercultural identity formation.

Accordingly, he detects that culture involves the challenge of shaping awareness in the sphere of human solidarity by:

– inspiring exchange of experiences in the range of implementing educational programmes, as well as social and institutional activities,
– implementing the act of acknowledging others, i.e. the development of sensitivity and the ability to cooperate,
– overcoming the problem of the tendency of an individual to isolate oneself in the field of one's own values and cultural sphere in order to become open to others, as well as to understand others,
– acquiring knowledge and understanding of personal feelings and actions, as well as individual culture and the individual world (Nikitorowicz, 2004).

In the literature, intercultural education is often referred to as multicultural education, intercultural pedagogy or multicultural and intercultural upbringing.

According to J. Nikitorowicz, intercultural education constitutes a form of discipline which not only reestablishes and preserves a spirit of the cooperation and balance, but also restores and creates mechanisms for cooperation.

Cz. Kupisiewicz interprets this concept somewhat differently. In his opinion, it is a concept relating to the education of children, youths and adults in light of understanding and tolerance for different cultures, races, religions, and customs.

His understanding of the concept of intercultural education should be adopted by all people, since intercultural education should not only be aimed at children and young people, but also take into account all adults.

Intercultural education is based on certain objectives, such as:

a) implementing it in order to recognize differences, to become sensitive to otherness,

b) referring to the experiences of students and parents,

c) shaping awareness in the range of equal treatment of all cultures,

d) shaping attitudes to acknowledge the needs of the continuous crossing of borders of individual cultures,

e) developing a sense of tolerance and autonomy, as well as a sense of culture.

Educational activities can be observed in diverse forms depending on one's way of referring to the cultural differences between the communities to which they are addressed. In general, they are related to the educational problems of cultural minorities (immigrants, national minorities, indigenous ethnicity and cultures).

Considering the ways of referring to cultural difference, the following approaches can be distinguished:

– assimilation approach, which involves the need for minor representatives to adapt,
– isolation approach, which involves the employment of separate educational projects for different cultures,
– intercultural education, which aims at developing new models of relationships between cultures.

The aim of intercultural education is the mutual enrichment of cultures in the majority and the minority, they should not exist next to one another, they should coexist.

This so-called 'meeting of cultures' can be perceived as 'pedagogy'. It is perceptive and is best described by the following question: what can I learn from other cultures and what people from other cultures can learn from me?

It is proposed that the most important source of such a canon is associated with the direct personal and particular experiences gained from everyday life, rather than from written texts.

The main goals of intercultural education are as follows:

– global communication between people of different races, religions, traditions and lifestyles, using different languages,
– engagement in favour of peace, equality, justice and security in individual countries and around the world,
– getting rid of all kinds of prejudice and stereotypes,
– fighting against all forms of xenophobia, discrimination, racism and hostility towards minorities.

Intercultural pedagogy is therefore perceived as the 'courage of utopia', so as to articulate disagreements with the existing world, which can be connected to a specific order, referring to everyday activities to realize such a vision.

All things considered, globalisation promotes development due to technological progress that allows the world to gain profits, although not always in the same way. Nowadays, companies are forced to improve the quality of their products and services. However, such process sometimes can influence the world in a negative way, e.g. by the degradation of nature as a result of all kinds of pollution.

It can be observed that, on the one hand, lifestyles based on consumption promote the development of the world, but on the other hand, they also destroy the world.

Therefore, we accept that, in some way, globalisation influences our behaviours, attitudes and/or the views of our personal lives and this cannot be avoided. Moreover, we also consider the fact that, due to globalisation, we can also see an image of the world through the prism of so-called foreign cultures.

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Global education and shaping appropriate attitudes in the didactic process

Abstract

In this article the authors consider the problem of global education related to developing and shaping attitudes of children, students, and/or adult population in the range of, among others, acquiring ecological knowledge together with the aspects of sustainable development in the teaching process.
Global education is understood as a functioning trend of philosophical experience. It is deeply embedded in the process of world globalisation associated with various fields, including business, economic, social, educational and political ones. Its assumptions should

be implemented as early as kindergarten, during classes, and during all sorts of educational workshops and competitions/contexts. It aims to make students/children aware of the differences between countries/cultures.

Global education gives teachers the opportunity to develop in students appropriate awareness and skills in the behaviours of students so as to create a so-called sense of responsibility for themselves and for others in the surrounding environment. The idea of dialogue is also included in education and requires trust, kindness, understanding and, in particular, a sense of responsibility for shaping appropriate attitudes, common goals, rules and norms from all users.

Global education helps to develop key competencies for the human system in the modern world; such competences include: critical thinking; possibility of argumentation in the range of personal views; creative use of acquired information to make right decisions; empathy; cooperation at local, national and international levels.

Therefore, we should also be aware of the fact that we must show understanding of and respect for others, since people live together on the same planet. For that reason, people have to be shown the possibility of their personal impact on modern world. Consequently, it is also worth paying attention to other cultures and natural environment.

For that reason, during classes involving particular aspects of global education, teachers can cover the following topics: climate change, international trade, international relations/foreign affairs, consumption, poverty, natural resources, conflict, and human rights.

Children of the 21st century should be rational, able to distinguish and properly analyze the phenomenon and processes around them, as well as to be able to cooperate with others. Furthermore, they should be sensitive to harm done to their relatives, they should take care of the environment and everything around them.

Key words: global education, attitudes, children, students, society, teachers, educators, globalization, environmental education, sustainable development, teaching process.

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