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EDUCATION AND THE DEEPENING OF THE AXIOLOGICAL CRISIS
IN THE COURSE OF GLOBALIZATION

1. The problem of globalization in the axiological context

Globalization is a real and aggravating phenomenon closely related to many of the processes taking place in the modern world, including the axiological crisis of globalizing societies. The conditions of the axiological crisis can be divided into two categories: immanent and arising from historical and social processes[1]. Globalization as both a social and a historical phenomenon is undoubtedly manifested as one of the determinants of the axiological crisis, and, moreover, it can be seen as a condition of fundamental importance. The functioning of the internet, the knowledge economy, the spread of various forms of education, the multifaceted pursuit of the various priorities and actions of many international organizations, including NGOs, are important. All of these are related to the various values that make up the value system of modern man. According to Wladyslaw Zuziak (2012), the source of the current axiological crisis is the functioning of the "excess" of the hierarchy of value[2] that pervades the individual social groups due to the existence of other factors conducive to globalization, such as mass migration, increased tourism, the spread of multinational corporations and their actions. Marketing or commercialization of cultural products, including As a result, culture is subject to the processes of extinction. The positive and negative consequences of globalization in the axiological realm certainly exist, and reflection on them and their connection with the education of modern man is needed.

Globalization is perceived by some scientists to be very skeptical[3]. Ethics warn that as a result of the process of cultural encroachment, its homogenisation and the propagation of the idea of consumerism, the sphere of values is subject to significant unfavorable changes, through honest and not over-politicized education. Depending on the quality of educational policy, it will depend on what values will continue to be important for us and what kind of scenario will be realized for socio-cultural changes. For example, Ulf Hannerz assumes 4 variants of the possible development of culture in the course of progressing globalization:

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1 W. Lewandowski, *Kryzys aksjologiczny*, http://www.europeistyka.uw.edu.pl/kryzysy/?page_id=81, dostęp: 21.08.2017.

2 W. Zuziak, *Chaos w świecie wartości a wyzwania dla edukacji*, Cracow, UPJPII Publishing House, 2012, pp. 295-310.

3 A. Giddens, *Socjologia*, Warsaw, PWN, 2004, pp. 81-82.

- a variant of global homogenization – replicating patterns of Western dominant culture;

- a variant of cultural saturation – the process is slowly taking place, local cultural patterns are gradually eliminated for several generations;

- a variant of cultural deformation – in the process of diffusion, Western culture is adopted after filtering, resulting in lower values and adaptation of Western patterns to local traditions;

- a variant of cultural amalgamation – western culture is enriched by the elements of the culture of the periphery, and these adopt the culture of the center selectively, by making it interpreted by local cultural creators[4].

As you can see, only the last of the variants of cultural change that is taking place in a globalizing society is acceptable, since it does not involve the fall of traditional values and high values. On the contrary, these values are particularly reinforced, and their range of enrichment through which local societies and their culture gain rather than lose their identities and specific axiological riches. Societies experiencing globalization processes have the opportunity to protect their own high values, provided that the education of these societies is a conscious education of the numerous threats and skillfully generating effective means of reducing them (eg in the form of intensive regional, patriotic, cultural and other education).

2. The role of values in the education process – a brief historical outline

Values from ancient times have appeared as central concepts in educating individuals as members of existing and (also axiologically) diverse societies. For the ancient Greek philosophers and teachers at the same time, reflection on them became at times dominant in the attempts to understand the world and man. For example, for Socrates, the value around which his philosophical and educational activities were centered was the value of truth. However, we know that among the values that aroused Socrates' interest, there was also a wide range of ethical values, such as justice, courage, piety and others.

Value is a fundamental category of axiology, meaning everything that is valuable and desirable, what is the purpose of human aspirations, which is considered important and conducive to and in such a way realized. In the common sense value, it is always something with a positive connotation. On the other hand, in the axiological domain, positive values and negative values, high values and low values are distinguished, and it is also indicated that

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4 P. Sztompka, *Socjologia zmian społecznych*, Cracow, Znak Publishing House, 2005, pp. 99-100.

what may be a positive value in some circumstances may be negative in others (desired or not, etc.). Traditional to the highest realm is Plato, goodness, truth and beauty. In the field of education understood as scientific development, the central value becomes the value of truth, of education, and of good. It should be noted that: „Without knowledge of values, without using it and using it in programs and in educational practice, education would become a blind mechanical process that would make a foster child according to pre-established patterns. Not only would it not be aimed at the authentic development of the personality and spiritual life of a foster child but would be a manifest threat to his freedom and the restriction of his creative, personal power"[5].

With regard to the above, it must be said that in globalizing societies it is important that:

- the axiological diversity of individual societies did not disappear, but as a lasting value was supported by adequate education (the protection of traditional values for given regions should have a key place in it),
- traditionally high values should be surrounded by special concern, and their implementation, both in the context of education and as a result, intensified,
- in the course of educational processes, low values should be shown, as those preferences are not desirable because of its adverse global (and not only) effects,
- value knowledge should be one of the cornerstones of the education of members of today's globalizing societies.

3. The student as an entity that learns the world of values and realizes values

The student's acquisition of axiological competence is multi-stage. One of the first stages is the feeling of the existence of a given value and its recognition (discovery of value). A student recognizes values by participating in a variety of educational situations that are generally created by the teacher or educator, in accordance with programs that are tailored to the student's age, intellectual capacities, abilities and talents, and which take into account possible student deficits such as specific learning disabilities. and other. The concept of individualization of teaching that embraces a variety of personal values about a student is at this stage particularly important. Each student acquires value at his own pace, according to his abilities, age, etc. Already at this stage, the various axiological risks of globalization should be taken into account, and axiological education should be conducted in a way that will level

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5 W. Cichoń, *Wartości-Człowiek-Wychowanie. Zarys problematyki aksjologiczno-wychowawczej*, Cracow, UJ Publishing House, 1996, p. 134.

it down and strengthen the discovery of world-specific values to preserve the identity of the community.

The next stage of acquiring axiological competence is the stage of understanding the value. In order for the value to be properly recognized and then understood by the student, specific methods and teaching materials must be used. It is not enough to show a value (to lead to its discovery) so that it can become a permanent part of the world of the value of a particular learner. He must understand what a given value is, and so what is its specificity, which differs from other values in what it is to They are similar, with which values most often co-exist, etc. The teacher or tutor must have the appropriate competence to enter a given value for this stage of acquiring axiological competence by his or her student. The next stage is the acceptance of values, ie the recognition of its rank and willingness to adopt it into the recognized hierarchy of values. Unacceptable value is not integrated by a student with its value hierarchy. Sometimes this value becomes a preferred value, which means that if the student has only the opportunity to do so, he or she will want to make it happen in life, and that it will be aimed at creating such opportunities. The realization of values in life, including in the school environment, is the next stage in the acquisition of axiological competence by the student. The student at this stage begins to co-create the world of values, enrich it in a variety of ways depending on the type and intensity of his values (eg in the sphere of moral values, through the execution of acts of kindness towards others, to give concrete help to his peers). For other value groups, creating them requires students to be creative, developing their talents.

Understanding the existence of different stages in the process of creating one's own hierarchy of values and then realizing the relationship between the shape of these hierarchies and the values that are being created also helps to understand that it is possible to avoid devaluating culture and the axiological sphere in globalizing societies. The better the axiological expertise of members of modern societies, the greater the chance that they will not be extremely axiologically and culturally enriched, and thus lacking the sense of identity, dignity, security and belonging.

4. The role of the pedagogue in the process of learning and hierarchizing values by the student

Education is a common quest for values, their recognition, their ranking, acceptance of recognized values and their proper position, ultimately their realization of values in various situations generated, among others. As a result of globalization processes. This is not only the

discovery of the world of values, but also the participation in its creation. The construction of the world of values is of great importance in the development of human personality and in its self-realization. The more high values we are able to create and realize in our lives, the more valuable and rich we are.

Contemporary education, despite the existence of many modern methods and teaching methods, is still largely based on interpersonal relationships. The educational and educational space fills the community of people: teachers, masters, pupils, students[6]. This community is itself in value, threatened in the modern world of falling values, including the degradation of many interpersonal values such as trust, friendship, tolerance, acceptance, etc. It must be based on mutual respect and recognition of the subjectivity of both sides of the relationship. The issue of subjectivity in the education of both the student and the teacher today is somewhat obvious. It seems, however, that in the globalized world ("global village"[7]), threatened with the will to dominate, hedonism, aggression, violence, etc., special vigilance is needed in the sphere of education and upbringing so that these negative tendencies and values are not fulfilled. Discussed interpersonal relationship. They can lead to the treatment in question and the so-called. Instrumentation in the sphere of education. The sphere of education is not entirely autonomous and not subject to external influences. The student and teacher live in a broader world. They belong to a variety of social, family, environmental, religious, and other groups, drawing on a variety of patterns and stereotypes. They accept a variety of attitudes and realize a variety of values. They are not always desirable and are not always aimed at achieving high goals. They can become a barrier to education. This applies to both sides of the interpersonal relationship of the student-teacher. The teacher is not always so authentic in the educational and educational task undertaken, and the learner may experience eg some sort of axiological distractions related to his knowledge of different, sometimes mutually exclusive, values in various environments related to his life activity. Sometimes it comes to living the so-called. Conflicts of values, in school situations and student life.

However, there is a specific asymmetry in relation to the specific role played by the teacher and learner in the relationship. In connection with its existence, there are opportunities for realization of the educational process towards set values-based goals and closely related to their existence. The teacher may play a role of a kind of mentor, someone who identifies and activates the student in the direction of learning, protecting and enriching the world of values.

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6 U. Ostrowska, *Aksjologiczne podstawy wychowania*, B. Śliwierski (ed.), *Pedagogika. Podstawy nauk o wychowaniu*, t.1, Gdańsk, Pedagogical Publishing House, 2006, p. 408.
7 A. Jedynak, *Odpowiedzialność w globalnej wiosce*, Warsaw, Semper Publishing House, 2008.

He is a kind of authority, not only in the field of knowledge that a student delves into, recognizing and assimilating his or her own values.

The pedagogue's role in the process of cognition and hierarchy of values by the student, however, is subject to significant changes as a result of globalization. he axiological crisis is characterized, among others. Preference and realization of values traditionally regarded as low, and abandonment of the traditional performance as high. In today's world, there is less and less sensitivity to high values. The student is increasingly influenced by mass culture in which high values are marginalized. Uses communication tools that largely defraud the relationships he establishes. Consumption of all kinds of goods is easy and pleasant for him, which does not motivate him to care for more valuable goods. Its value hierarchy is built quickly, and adapted to a variety of trends and fashions is highly variable. These and other dangers hit the axiological sphere of the young man, in the shape of which the educator has less and less influence. The education of the members of modern societies should take this into account, and within it, the efforts should be made to make more and more efforts to stabilize this specific and new situation.

5. Variability of the hierarchy of values in globalizing societies and the goals of education

Education and education orientations set goals that have an excellent focus on key values. The goals are knowingly intended results that you intend to achieve at work with your student and your pupil. Their source and the justification are the most common values. The values of particular importance in contemporary pedagogy of globalizing societies include, for example, the right to life and freedom, tolerance, subjectivity and identity of man, civil liberties, war-free life, democracy, political pluralism, decent spiritual and material life, family, work, education, health and protection. Man, his life, development, self-realization, freedom, identity and subjectivity are paramount[8]. In today's world, a creative approach to education and value-based education is necessary. It is necessary to rethink values, to act in the axiological sphere and to make changes in the current and future perspective, and not just ex post facto, ie when a given value (or antidote) is already realized. The axiological crisis observed in the modern world is a cause for concern. Education towards values seems to be increasingly threatened. Firstly, the interpersonal relationship on which the process of education is based, and in particular the process of education towards values, is endangered.

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8 T. Lewowicki, *Aksjologia i cele edukacji*, Pedagogical Movement, 4-5, 1993, p. 25.

While knowledge alone can be effectively acquired without a large share of the teacher, using books, diverse information technologies, etc., education to value still requires a living interpersonal relationship between the student and the teacher. Other interpersonal relationships realized at school (peer relationships and others) are also important. In the process of education, conditions must be created for their establishment and consolidation. The durability of these relationships undoubtedly has a significant impact on the durability of the hierarchy of values constructed in the education process. Globalization processes, such as those already migrated and other dynamisms related to the movement of members of modern societies, are certainly not conducive to this longevity. This is one of the modern threats to the axiological realm of man. Too many things appear to be short-lived and transient, as fast passing, but less meaningful and impoverished in the axiological sphere.

The process of education towards values is long lasting. It is realized at various educational stages, among others. By entering the student into numerous interpersonal relationships. Their wealth is on the one hand a specific value. The student draws on the experience of many people and is inspired by it to extrapolate the world of values. On the other hand, the student must be able to reconcile with the loss of value that enriches his world through the presence of individuals who in turn convey the fate of his education to the next. Too much dynamism present in modern education is not, however, here as it seems to indicate. Individual educational stages are often too short. The student may feel alienated and treated objectively. To effect this can be to take away from certain values such as constancy, sense of security, sense of community and others. These are typical threats in globalizing societies, which must be countered.

Summary

Education is among others. The process of specific cognition and sensitization of values, in particular sensitization of values related to the other person, his dignity, needs, development, well-being, identity. Education and education serve to create a valuable human being with a keen awareness of the need to make the world in which he lives better, ie, above all, more valuable. This task consists, among others. To protect existing values in the antroposphere as well as to create new ones, By setting out and pointing out important directions for the development of modern societies.

The task of upbringing and education towards values is always an open question, because both the world of values and everything that surrounds man is subject to dynamism and continual transpositions. This is particularly evident in the context of globalization.

Its dynamics are huge, and the world of values is subject to constant and rapid variability as a result of this dynamics. Some values are irreversibly destroyed before anyone can protect their existence. It is, however, our common responsibility, which inter alia In the field of education. Identifying important components of this responsibility is a priority today.

Education thus plays an indispensable positive role in determining which values shape the future of humanity and the world that it creates. These values include justice, including To equalize opportunities and to ensure equal access to common goods; bezstronność[9]; Intra-generational solidarity, community thinking[10] and others. The fate of future generations of humanity depends on what we will do today, what our preferences will be as to the values that we implement in our decision-making processes for the functioning of societies. Through education, you can point to the need to preserve traditionally high values, to realize the need for a deep reflection on what values we choose to pursue, and how we shape the social reality in which we live.

This task is closely linked to preventing further deepening of the axiological crisis of modern societies, which appears to be a peculiar effect of globalization. This crisis manifests itself, among others. The downfall and degradation of the sphere of high values and preference for low values to meet the needs of materialism, consumerism and hedonism. Education should therefore primarily serve the protection of high values and the display of threats (and counteract them) related to the realization of traditionally low values. This task has many aspects and needs to set goals that take into account the existence of modern dynamisms related to globalization.

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Abstract. *Globalization as both a social and a historical phenomenon is undoubtedly manifested as one of the determinants of the axiological crisis. The positive and negative consequences of globalization in the axiological realm certainly exist, and reflection on them and their connection with the education of modern man is needed. Knowledge of values must be one of the foundations of education for the members of modern globalizing societies. The acquisition of the axiological competence by the student is, however, multi-step. Different stages of education, for various reasons, are sometimes too short. The student may feel alienated and treated objectively. To effect this can be to take away from certain values such as constancy, sense of security, sense of community and others. These are typical threats in globalizing societies, which must be countered. Education plays an indispensable positive role in defining what, on the basis of what values, shape the future of humanity and the world that it creates.*