

EDUCATIONAL NOTES
ABOUT FORMATION
OF THE CULTURAL
IDENTITY

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Poland

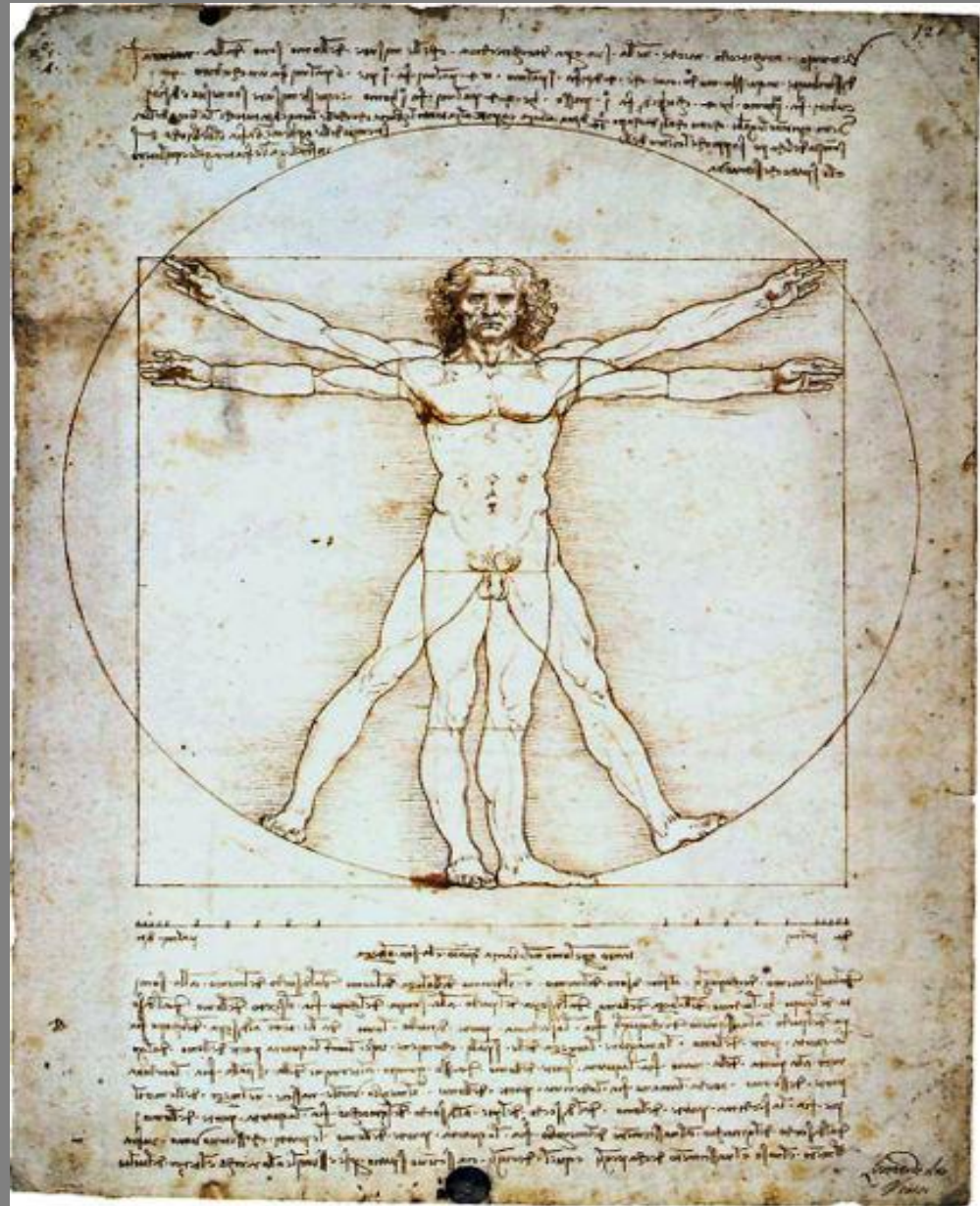


Human live is kind of translocation in the social space, where an important co-ordinate is time.

Salvador Dali, *The Persistence of Memory*, 1931

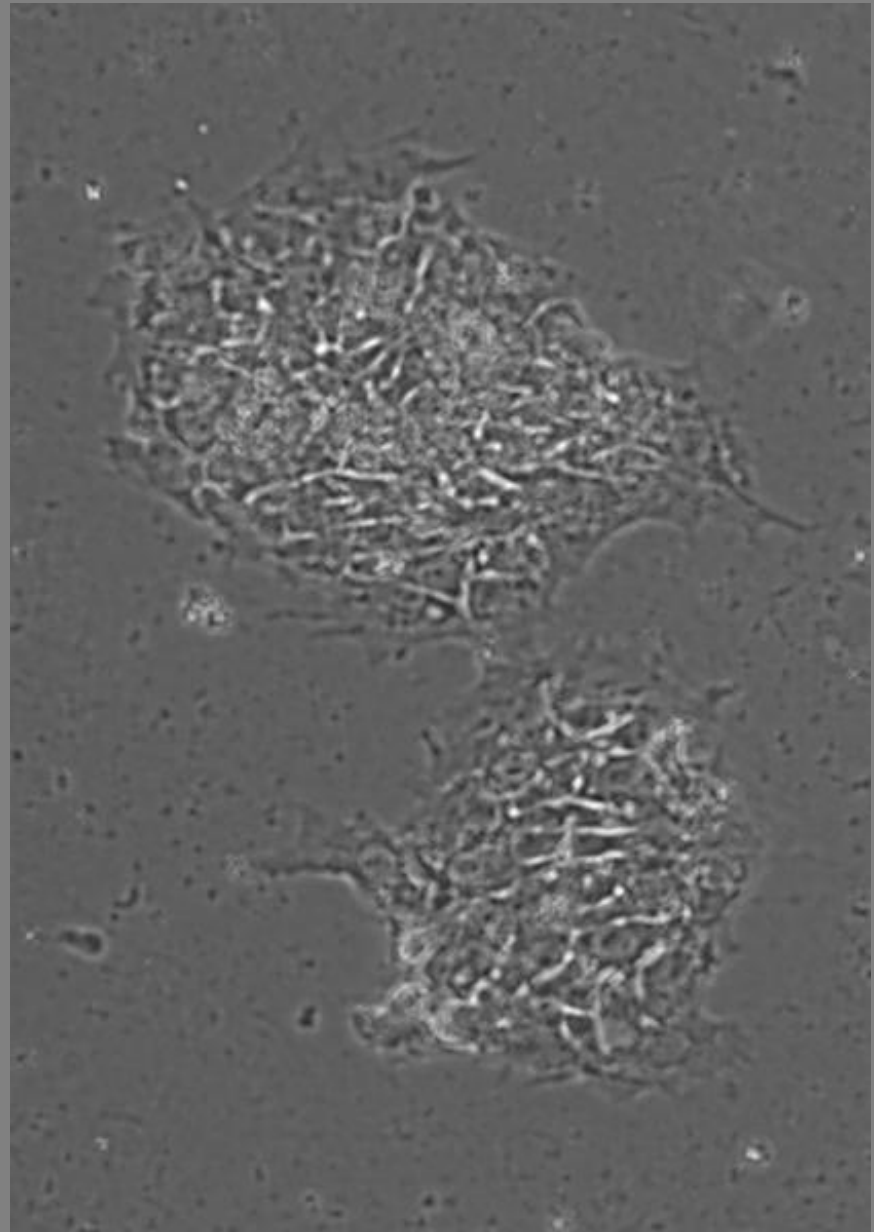
Leonardo da Vinci *Vitruvian Man*

Human live we
can also divide for
smaller parts –
micro spaces,
which sometime
we can call –
phases of human
development



Division of cells

When we will
have a look deeply
in these
microphases we
can divided them
also for smaller
parts





Toruń, Gate to the Old Town

Between each micro phases and phase we can detect more or less expressed borders – gates or meta gates



Most of these meta gates which concerned micro phases are not visible but they have the designates denoted a moment of passing the border. *First step, first „me”....*



...baptism,



Pre-school, Adana, Turkey

...”entrance” to the kindergarten,



Grammar School, Adana, Turkey

...then to the primary school,



Secondary School, Ahungalla, Sri Lanka
secondary school,



Çukurova University, Turkey

...high school,

Witnica, Poland

This crisis is a
problem in search
answer for
question “who I
am now”.





Open air lesson, Chiang Mai, Thailand

...society is “organizing” a special space – moratorium, where and when adolescent people can find a possibility to formulate their own, individual identity and connections with cultural identity.



Grammar School, near Denpasar, Indonesia

One of the kind of moratorium is education, especially school,



Józef Chelmoński, *Storks*, 1900

The adult members of society are expecting that young man, when he passed the period of moratorium, he will be ready to be an adult,

We – adults loose control of some cultural extensions. So we have problems to understand this world, and we can not understand the world of adolescent people.



we do not have clear designates of different countries

Border between Germany and Nederland





Behaviour sink

Monkey Temple, Khao No, Thailand



“personal homelands”?

Desert in Sinai

...enter the cultural space of other groups' or communities'

Border between provinces in Poland



PIOTR PETRYKOWSKI

EDUKACJA REGIONALNA

PROBLEMY PODSTAWOWE I OTWARTE



Wydawnictwo
Uniwersytetu Mikołaja Kopernika
Toruń 2003

regionalism is a process of experiencing territory
of life

Desert in North Sinai





Street in Indonesian village

regional education ... as an essence
of human behaviour



Rome, Italy

from the perspective of sociology



Village in Egypt

from the perspective of
anthropology of culture



Street in Bentota, Sri Lanka

from the perspective of
anthropology of culture



Egypt

Space, place, time



Andaman Sea

Space, place, time



Watyaichaimongkhon, Thailand

elements constituting cultural
identity, such as language



Candidasa, Indonesia
religion,



Allamhuara, Thailand

religion,



Catholic Church, Poland
religion,



Jerusalem, Israel

**material objects of cultural
heritage and/or religion**



Thessalonic, Greece
religion,



Rome, Italy

material objects of cultural
heritage



Zamość, Poland

material objects of cultural
heritage



Sphinx, Egypt

**material objects of cultural
heritage**

Toruń, Poland

material objects of
cultural heritage



three types of social distance:

- intimate,
- intra-cultural
- inter-cultural.

The *intimate social distance* has an individual being able to maintain contact with other members of the group within which the individual functions.

The *intra-cultural social distance* is one within which an individual can maintain contacts with other members of the same cultural community

The *inter-cultural social distance* comprises contacts with members of other cultural communities with which an individual is able to communicate by having acquired the prerequisite skills for such communications



Oslo, Norway

For an increasing number of young people the space between the intra and inter cultural distance becomes to be perceived as cognate and becomes a locum.



Copenhagen, Denmark

**force of symbols depends on the
existence of a coherent world**



Bentota, Sri Lanka

increasing number of symbols have become signs
because they have lost their status of a place or
locum



Cairo, Egypt

increasing number of symbols have become signs
because they have lost their status of a place or
locum



Ahungalla, Sri Lanka

increasing number of symbols have become signs because they have lost their status of a place or locum



Bangkok, Thailand

increasing number of symbols have become signs because they have lost their status of a place or locum

The problem of symbols, signs and perception of signs is also the problem of borders.

Toruń, Poland





**This is a really
fascinating challenge
to understand the
meaning of place and
time for a human
being and to support
it in search for its
intimate place, its
own substitute of
Eden, which once
was its mother's
womb; a safe
territory**

