EDUCATIONAL NOTES ABOUT FORMATION OF THE CULTURAL IDENTITY
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Poland
Human life 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”*....
The meta gates between phases are better visible:
...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”.

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,
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 cannot 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*
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 See

Space, place, time
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.
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
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.