

ARTICLES

GLOBALIZATION – POLITICS – EDUCATION

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In the contemporary world, the development of education is given special importance¹. Education is considered as a basic force of civilization changes. Interdisciplinary education, focused on innovation, is seen as a necessary challenge to cultural changes. The level of education is becoming an increasingly important factor in determining the economic, political and social behaviour as well as values shaping systems².

Currently, educational challenges are of interest to different actors of cultural life. They draw attention to the types of education, institutional arrangements, curricula, the teachers image, educators and students, teaching methods, forms of extracurricular education, financial aspects, etc. These issues are awakening big disputability, and even controversy, both political factors, responsible for shaping educational policy and public opinion, including teachers and researchers interested in various aspects

¹ *Edukacja wobec wyzwań XXI wieku*. Komitet Prognoz „Polska w XXI wieku”, Warszawa 1996; *Edukacja dla Europy*. Raport Komisji Europejskiej. Komitet Prognoz „Polska 2000 Plus”, Warszawa 1999; U. Świętochowska, *Systemy edukacyjne cywilizacji przełomu XX i XXI wieku*, Toruń 2000, L.W. Zacher, *Obecne i przyszłe konteksty rozwoju edukacji*, „Transformacje. Pismo interdyscyplinarne” 2000, No. 3–4, p. 140–172.

² Comp. *Edukacja bez granic*, ed. by J. Gajda, Lublin 1992, R. Schulz, *Szkoła – instytucja – system – rozwój*, Toruń 1992; *Dialog o edukacji wobec zmian w globalizującym się świecie*, ed. by A. Karpińska, Białystok 2010.

of education. There is on the one hand – pursuance to preserve tradition, cultivating patterns developed in the historical process and enrich them through the elements of civilization challenges and on the other hand – promotes belief in the need for education outgoing to meet civilization challenges of education called modern, rejecting the existing patterns of development; moreover, in a Polish cultural reality, the traditional school model is known as a *little – friendly* institution for teacher and student.

The organizational model of education emphasizes the need for de-massifying of teaching, optionality, departing from the structure of the vertical (hierarchical) for the horizontal structures³.

Educational de-massifying is mainly implemented through the decentralization of education. It is assumed that the state and its institutions don't have a monopoly in educational activities. Group and individual needs are generating the creation of a school. The organizers of them can be various social organizations, including subcultures, individuals and different political and economic organisation. Educational structures are established and dissolved by the organizers. An important goal is education targeted to cover the needs, but also involves moving away from narrow specialization to a cognitive interdisciplinarity.

Alternativeness of entities organizing education should reflect the diversity of ideological orientations, religious attitudes, social behaviour, etc. This alternativeness refers to both the teaching staff and the students, their parents, and even social environments⁴.

In the organization of the education system great importance is attached to the IT base⁵. It is assumed that at the present stage of development of the computer database it is possible to implement educational activities with its help. Models until recently considered as a vision of the future, are

³ A. i H. Toffler, *Budowa nowej cywilizacji. Polityka trzeciej fali*, Poznań 1996, p. 29–32.

⁴ Comp. J. Naisbitt, *Megatrendy. Dziesięć nowych kierunków zmieniających nasze życie*, Poznań 1997, p. 277–296.

⁵ Comp. N. Postman, *Technopol. Triumf techniki nad kulturą*, Warszawa 1995; A. Toffler, *Trzecia fala*, Warszawa 1997; E. Polak, J. Leska-Ślęzak, *Przemiany cywilizacji współczesnej w sferze kultury duchowej*, Gdańsk 1999; J. Hofmaki, *Internet jako nowe dobro wspólne*, Warszawa 2009; A. Betlej, *Cyfrowe społeczeństwo, czyli o science fiction w realu*, „Transformacje. Pismo interdyscyplinarne” 2011, No. 1–2, p. 206–221.

becoming a reality, eg. via the Internet, you can get information, consultation with specialists, even living in different countries of the world; as well as the acquisition of library materials from various institutions of the world.

In fact, using IT equipment by educational institutions, students can use in a non-school terms educational material (given in the classroom at school).

The realization of the educational model is dependent on the “quality” of the living standards of the civilization of a particular community: from the social and welfare level, education of communities as a whole, social aspiration, including professional.

The education model is important: 1) traditional, patriotic and romantic and 2) pragmatic civilizational. The former realizes the promotion of local identity, local patriotism, and the letter – on the progress of scientific – technical, attitudes and behaviours for the future. The teaching of history, which brings links dividing states and nations, is becoming a controversial issue. The option focusing on the creation of a global civil society is inclined to the links indicating the progress of education, optimism, friendship and to reduce the content of confirming negative stereotypes. Important tasks are assigned to promote the values of tolerance towards different value systems, cultures and subcultures⁶.

In education a special role lies with the teachers⁷. Generally, they are people dedicated to children and youth affairs. A unique group of teachers are a people teaching in so called “younger classes.” They ‘vaccinate’ the sensitivity of students on the reality surrounding them. In further teaching, these functions are satisfied simultaneously by the different actors in cultural life, including the media. In view of the changing real-

⁶ Comp. C. Mojsiewicz, *Edukacja polityczna w nowej Europie*, Toruń – Poznań 1992; K. Denek, *O nowy kształt edukacji*, Toruń 1998; W. Nowak, *Patologie struktur edukacyjnych. Wprowadzenie*, Bydgoszcz 1999; A. Chodubski, Świat, w którym żyjemy. Wektory przemian cywilizacyjnych, „Cywilizacja i Polityka” 2011, No. 9, p. 10–18.

⁷ Comp. R. Schulz, *Nauczyciel jako innowator*, Warszawa 1989; K. Polak, *Nauczyciel – twórczość – promocja. Wybrane uwarunkowania modernizacji oświaty*, Kraków 1997; K. Duraj-Nowakowa, *Nauczyciel: kultura – osoba – zawód*, Kielce 2000, K. Duraj-Nowakowa, *Nauczyciel w okowach globalizacji*, [in:] *Edukacyjne problemy czasu globalizacji*, ed. by A. Karpińska, Białystok 2003, p. 75–108.

ity of civilization, we formulated the following questions: 1) Should the teacher be a specialist of a specific area, the scope of knowledge? 2) Should he or she be a guide, coach, tutor, or guardian? An open question is the partnership relation between teacher and student in the educational process. It is noted that the teacher gets the authority above all for professionalism, rather than by systems of partnership relations. Still, age dependency in the relations between teachers and students is important. Educational and pedagogical expectations from the younger generation of teachers are different than from people with more extensive experience in educational work.

It is expected that the teacher should have the authority, because their work is judged not only by students but also by parents, and various social circles. It is important for them to have professional qualifications. The teachers are often expected to play the role of cultural leaders, which can be seen in the forms of extracurricular work, *inter alia* they are expected to have artistic skills (music, art, literature, theatre, sports, etc.). They are expected to promote modernity.

Civilization pragmatism is becoming an important issue in the curriculum. One can observe the adoption of patterns, attitudes and behaviours, which are typical for urban life. A tendency to promoting the anonymity of life is becoming apparent, which is, among others, reflected in applying principles of protection of personal data. In the administrative sphere, the descriptive information is replaced by the digital signs, in the form of a personal identity number or tax number. The globalization processes cause, a decrease of the responsibility for the common good, including the aversion to participate in various forms of social control. The rules of neighbourhood life are being replaced by normative and legal solutions. We can find the exemplification of this reality in a neighbourhood disputes resolution. There is a tendency to avoid direct negotiations, and the disputes are resolved in a short time through specialized institutions, which use the law norms. One can observe greater confidence in the institutions of public order than in the traditional forms of dispute resolution.

The large spatial mobility is a characteristic phenomenon of cultural life. Individuals and families often move from the city centres to their periphery, from the smaller centres of population to the mega agglom-

eration. In this situation, we do not pay significant attention to the location of educational institutions. Communication solutions are important in this aspect. The location of facilities in close proximity to the place of residence of the student plays a secondary role. In the new place of residence, they don't aspire to create relationships through play, participation in the same educational institutions.

The effects of civilizational changes are adopted on Polish ground in two ways⁸, on the one hand, they are accepted fully and we want to assimilate them in the practice of everyday life, on the other hand – we do not acquire the high quality products from this progress.

Using the achievements of scientific and technical progress is associated with an increase of public education. Modern equipment requires the ability to use them. These are usually computer equipment, which require knowledge of the latest technical culture, and this, in turn, requires permanent education, acquiring the new rules of the economic functioning and social cognition effect of using specific civilization solutions.

In the emerging global knowledge society, the knowledge of fundamental rights and freedoms of man is becoming a civic duty. Their observance is emptied over customs and traditions, which governs the social relations. Their observance becomes a guarantee of the implementation of all the aspirations and ambitions, and gives the sense of security in the social micro-and macro-scale.

Among the major global challenges, determining attitudes, behaviour and socio-political and economic activity, there are the following processes and phenomena:

a) shaping the participatory democracy⁹. Traditional democratic institutions, inter alia parliament, representative representations in the socio – political micro and macro structures, become 'fossilized', they do

⁸ Comp. Świat przyszłości a Polska. Przemiany systemowe w Polsce a tendencje rozwojowe współczesnej cywilizacji, Warszawa 1995; W. Żebrowski, *Stan i główne kierunki modyfikacji systemu politycznego Polski współczesnej*, Olsztyn 2010.

⁹ Comp. M. Król, *Słownik demokracji*, Kraków 1989; A. King, B. Schneider, *Pierwsza rewolucja globalna. Jak przetrwać?* Warszawa 1992; R. Dahl, *Demokracja i jej krytycy*, Kraków 1995; S. Rittel, *Podręcznik obywatela Unii Europejskiej. Demokracja. Rynek. Giełda papierów wartościowych*, Wrocław 1998; M. Marczevska-Rytko, *Demokracja bezpośrednia*

not fulfil their obligations. They lose the confidence of society, which causes indifference, passivity in the face of political events, non-identifying with the processes, which are taking place. One can observe that people are less interested in electoral campaigns and participation in the elections is low. It is noted that the so called political representatives waste time with useless activities. In their political image, politicking (intrigue, lies, vanity) occupies an important place.

In the changing global reality, representatives are becoming less competent in decision-making¹⁰. It is noted that the need to solve the complex problems of everyday life involves two types of risk: on the one hand, incompetence of representatives to make many decisions, on the other hand – delegation of excessive influences to specialists and experts, which the decision-makers are not able to check and evaluate. In such circumstances, the preferred is the power of ‘mid’ people, which leads to the rule of mediocrity. This model is not conducive to the disclosure of great leaders, prominent masters of the spiritual and social life.

A critical view of political reality creates a participatory individual, who solve’s directly the socio-political and economic problems. This individual, as the entity, is directly involved in political life, so he or she must be characterized by entrepreneurship, courage and critical in the assessment of reality. This individual should oppose the paternalistic attitudes (welfare, representation, advice).

b) decentralization and deconcentration, which are related to the empowerment of people, their autonomy to the central structures, formation and development of local government structures. The policy challenge is an idea of releasing them from hierarchical subordination. In this process, the role of the state is reduced to the so-called minimum, i.e. to ensure the safety and protection of citizens’ interests. The state is losing

w teorii i praktyce politycznej, Lublin 2001; A. Chodubski, *Wizja demokracji elektronicznej*, „Transformacje. Pismo interdyscyplinarne” 2006, No. 1–4, p. 144–157.

¹⁰ Z.J. Pietraś, *Teoria decyzji politycznych*, Lublin 1990; M. Chmaj, M. Żmigrodzki, *Wprowadzenie do teorii polityki*, Lublin 1996; A. Chodubski, *Jednostka, naród, państwo*, [in:] *Wprowadzenie do nauki o państwie i polityce*, ed. by B. Szmulik, M. Żmigrodzki, Lublin 2002, p. 135–180.

it's monopoly in the area of control of information, as well as law. Increasingly, it is regulated by international laws and agreements.

c) in the area of governance, the philosophy of domination is being replaced by the idea of a harmonious cooperation. The desire of many intellectuals and politicians is to move away from hierarchical dependence (vertical) to horizontal agreements (horizontal). It is noted that the hierarchical structure creates privileged positions and, at the same time, reduces the initiative, the activity of people. Horizontal connections make participatory society formulate and solve problems on the basis of cooperation, agreements, contracts, which shapes the values of tolerance, understanding and openness.

d) in cultural life, people are searching for the signs of optionalities towards tradition¹¹.

It can observe retreat from institutionalized participation in society for so-called. privatization. People are looking at their own character, values, points of identification. Alternativeness is a sign in both socio-political and economic life. Variability and diversity of choices and transience of contacts are characteristic by this phenomena. People connect with each other on the basis of autonomy to traditional organizational structures. Alternativeness is also a sign of competitiveness, which is revealed in a market where producers are still revealing new creativity. Their products are characterized by transience, new products are replaced by "newer".

e) ongoing education plays an important role. Knowledge and information is considered a "commodity" and a key factor for development. It is noted that education has become one of the basic criteria of social stratification. Reality reveals the need for continuous training and the updating of knowledge. We are moving from very specialized education to interdisciplinary education and humanities.

¹¹ Comp. *Zmiany systemowe a mentalność polskiego społeczeństwa*. Komitet Prognoz „Polska w XXI wieku”, Warszawa 1994; S. Huntington, *Zderzenia cywilizacji*, Warszawa 1998; L.W. Zacher, *Transformacje społeczeństw. Od informacji do wiedzy*, Warszawa 2007; Świat się dzieli, świat się łączy. Ze studiów nad fragmentyzacją i rekompozycją, ed. by J. Mikułowski-Pomorski, Kraków 2010.

The progress of information technology causes individualization of teaching; alternative models of education are revealed, adjusted to the needs and interests of groups and individuals. The organizers are different entities: universities, schools, the organizers of courses, training, religious institutions, etc. It is noted that the more educated people are, the easier they adapt to a changing cultural reality, embrace diversity, and are able to compromise and coexist.

f) A major challenge is to develop tolerance towards different value systems¹².

Continuous choices of signs of cultural life shape a new type of interpersonal contacts, which is expressed in the change of residence, profession and changes of friends and acquaintances. Tolerance is the libertarian idea in a situation of profound cultural changes; is also desirable value. The behaviour of people, especially in local communities, often show signs of intolerance. Difficult economic situations are the most common cause of intolerance.

g) migration is considered as a civilization value¹³.

It is assumed that migration is a practical school of adaptation of individuals and groups to the new reality of civilization, release the entrepreneurship, activity and shape the attitudes of tolerance towards different cultures and value systems. In the migration process, one can observe implementation and re-evaluation of attitudes, behaviours and aspirations. In order to fulfil the new social and economic roles, immigrants must

¹² Comp. B. Sutor, *Etyka polityczna*, Warszawa 1994; R. Dyoniziak, K. Iwanicki, A. Karwińska, J. Nikolajew, Z. Pucek, *Spółeczeństwo w procesie zmian. Zarys socjologii ogólnej*, Kraków–Szczecin–Zielona Góra 1997; S.M. *Homo politicus. Społeczne podstawy polityki*, Warszawa 1998; A. Chodubski, *Wartości polityczne kształtującej się cywilizacji informacyjnej*, „Cywilizacja i Polityka” 2010, No. 8, p. 9–17.

¹³ Comp. A. Chodubski, *Emigracja jako zjawisko polityczne*, „Zeszyty Naukowe. Nauki Polityczne Uniwersytet Gdański” 1991, No. 11; A. Chodubski, *Aktualne tendencje przemian zbiorowości polonijnych świata*, [in:] *Przemiany społeczne, kwestie narodowościowe i polonijne*, Toruń 1994; A. Chodubski, *Mity i fakty w panoramie współczesnej diaspory polskiej*, [in:] *Kultura polityczna w Polsce. Mity i fakty*, ed. by M. Kosman, Poznań 1999; A. Chodubski, *Polacy a globalne wyzwania migracyjne*, „Cywilizacja i Polityka” 2010, No. 8, p. 160–171.

overcome many barriers of adjustment. It manifests individualism, alternative behaviour, adaptation and integration.

h) In the new cultural reality, achieving of welfare is considered as a primary goal of human activity.

In the production of all goods and creating value, the marketing approach is assumed. Getting the maximum profit is the goal of human activity. The individual is seen as '*homo oeconomicus*'. The primary economic goal is to strengthen the power of institutions, which is money. It determines the progress of civilization, including the scientific and technological progress, system of socio-political relations, the model of education, etc.

In the process of the formation of this new consciousness, we should pay attention to the intellectual observation of the historian of civilization Feliks Koneczny: "You can not be civilized in two ways, one of civilization must be ruling because otherwise the fall is certain"¹⁴.

In Europe, global values are understood in different ways. This is due to the European understanding of the geography, culture and civilization. Referring to the past, it is noted that it is underpinned by the heritage of ancient Greece and Rome. Greek heritage consists of: a) critical overview of reality, reflexivity on life, activities and challenges of the future, b) desire to know the truth about the surrounding reality, c) recognition of intellectual freedom. From the Roman culture, priority is given to: a) institutionalization of social and political life, b) respect for the rules of law, c) respect for the respect for state institutions and agreements, arrangements, union and compromises. In the cultural life of Europe, Christianity plays an important role. For more than ten centuries, the identity of the continent united the ideas of the Middle Ages. In their implementation, the Catholic Church played a unique role. It was the organizer of intellectual life, it maintained schools, comprised of educated people, built spiritual unity. The culture of this period had the numerous marks of universality, transnationality and universality. This was evident both in the sphere of material in architecture, sculpture, painting and spiritual (i.e. in

¹⁴ F. Koneczny, *Polska między Wschodem a Zachodem*, Lublin 1996, p. 51.

the area of attitudes and behaviours). Similar features revealed in the image of life of the French, Germans, English and Poles.

In the fifteenth century, the so-called eurocentrism began to shape. Europe began to be regarded as the cultural centre of the world. Spatial mobility of its representatives resulted in widening the knowledge of the geographical horizon. The new territories, which were subordinated to Europe, were discovered. At that time, in an impact range of Europe were even the oldest civilizations. As a result of colonization, they experienced the destruction and cultural transformation. The American continent in this regard was a classical example. Known by Europeans in the late fifteenth century, by the systematic subordination of violence was transformed into a new quality of civilization.

Civilizational breakthrough in the life of Europe was caused by the French Revolution (1789–1799). It implemented a new vision of economic development, i.e. capitalist relations, highly developed principles of liberalism – guaranteeing the rights and defining the obligations of man, recognition of the rights of the free market as the value of socio-political and economic life, limiting the role of the state to defend the interests and rights of the individual and rejection of tradition in social and political life, especially the privilege of certain social groups.

In the late nineteenth and early twentieth century, different values were revealed. They became the cause of the outbreak of the First World War. At that time, particularly revealed was a desire to: a) acquisition of new territories (colonialism), b) acquisition of land resources, c) acquisition of goods market, d) political domination of states and nations in the international arena, e) domination of individuals wielding power in the individual states, described as Powers. The consequence of the war was the division of Europe in the economic aspect on so called countries group A and B. “Europe A” concentrated countries with high economic growth. “Europe B” concentrated typically agricultural countries. Connected with this phenomenon was the divisions according to political systems, levels of development of civilization, including openness to global phenomena.

After World War II, Europe became dependent on the two superpowers: the United States and the Soviet Union. The concept of “European unity”, in terms of outlook, political and economic, was replaced by the category

of *developmental duality*. The consequence of this dichotomy was the Cold War, which in the long term led to the dethronement of Europe on the international forum. U.S. models began to gain priority; They started to spread from the economic solutions for socio-political attitudes, including the cultural sphere; acquisition of patterns is commonly referred to as *americanization*. Its specificity is contained in promoting relations, which are easy, simple, pleasant to listen and oriented to a mass audience¹⁵.

In the early nineties of the twentieth century, the idea of European integration became very important¹⁶.

In shaping the new cultural and civilizational order, human, as *homo politicus*, occupies an important place. Various reasons lead people to engage in politics. Often it is pointed out that the policy solves all life problems of citizens. For many individuals, escape to the policy is the foundation of life, ignoring everything that is not politics. Subconsciously politics is often regarded as a key factor for the implementation of any of the purposes of both individual and collective lives.

Individuals politically active are often seen as people being characterized by a strong ego, withstand any adversity and unfavourable socio-political and economic circumstances, willing to give expression of his or her personality, “self-confidence”, to emphasize the ability to cope with the surrounding political reality. It is argued by the observation: “political life is not a hospitable place for individuals insecure, shy and introverted, for people who do not have great faith in their own ability to deal effectively with their own environment”¹⁷.

In the cultural development of society, four classes of active politically individuals are often listed: a) „creators” – people who generate new ideas,

¹⁵ Comp. C.A. Beard, *Rozwój cywilizacji amerykańskiej*, Warszawa 1960; S.G. Kozłowski, *Współczesna Ameryka. Społeczeństwo. Gospodarka. Polityka*, Lublin 1996; J. Szymkowska-Bartyzel, *Przeklinania i pożądanja – rzecz o amerykanizacji*, [in:] *Amerykomania. Księga jubileuszowa ofiarowana Profesorowi Andrzejowi Mani*, Kraków 2012, p. 865–871.

¹⁶ Comp. *Słownik instytucji i terminów Unii Europejskiej*, Warszawa 1997; *Unia Europejska*, ed. by K. Michałowska-Gorywoda, Warszawa 1997; *Skutki integracji z Unią Europejską*, Toruń 2000; A. Chodubski, *Idea jedności Europy*, [in:] *Wektory współczesnych przemian europejskich*, ed. by B. Garbacik, R. Majewski, Gdańsk 2010, p. 3–21.

¹⁷ J.J. Wiatr, *Socjologia stosunków politycznych*, Warszawa 1977, p. 384.

concepts, organizational solutions, perfecting the infrastructure of civilization, b) „workers” – people who are not versed on the multiplication of cultural heritage, and care only about maintaining the status of this heritage, it is so called professional „medium community”, c) „not productive” – people unable to support themselves, who need care, including children, the sick, the handicapped, the elderly, d) „deviants” – people whose life activity often causes damage to society.

In the contemporary social and political life one can observe a reluctance to participate in the collective organizational forms. It is characteristic for the process of election of authorities. Therefore, about the choice more and more often do not decide skills, abilities, experience, but random circumstances. Increasingly, the election process is influenced by the mass media.

Tenure positions in the power apparatus does not raise public confidence. That is why an individual in power does not show interest in making decisions that will have consequences in the long run, they do not want to incur the costs of long-term decisions. The consequence of this decision is temporariness and glamour of long-term behaviour. The consequence of this decision is temporariness and glamour of imperious behaviour.

Translocality and transnationality etc. as the value of modern civilization often reveal large dissonance in the public consciousness, and even dislikes and hostility in attitudes, behaviours and judgements to the effects of unification. This is mainly due to concerns about the shape of the future, the risk of the loss of a previously occupied position. The societies of Western Europe reveal fears that integration (union) does not mean the end of economic, national, historical and cultural identity. The position that integration is to defend national interests against today's threats turned out to be insufficient. In the case of a clash of different options with a clear force marked the distance to the „other”, „aliens”. Overcoming fear, uncertainty, myths and stereotypes depends to a large extent on the understanding of new values systems, corresponding to the changing social relations. In the process of forming new value systems education occupies a special place. We should pay attention to the need to indicate the importance of a collective effort for progress, the importance of raising the level of culture in breaking myths and stereotypes.

In the process of shaping of global values one should pay attention to the need for education oriented on phenomena and processes of the future. It is noted that thinking about the future is the civic duty of the individual. It is important to use a scientific approach in the forecasting process.

Modern education is becoming increasingly dependent on the mass media, especially on television. Transmission and dissemination of the news, opinion, promotion patterns, attitudes and behaviour takes place through them. They create heroes, but also discredit and destroy them. It is noted that: “they are fooling the educated people and educate those who run the stultifying life”. The information provided by the media have their own peculiarities. They are characterized by temporariness, rapid satisfying of curiosity, oriented on emotional response. There is no aspect of the reflectivity or arrangement connected with this. According to the assumption, each issue should be passed as light, easy, enjoyable and a not forced to think entertainment.

Television has created a new type of human (*homo mediorum*). This is a consequence of locating the TV in a central place in almost every home. It replaced the old furnace place, then the table where the family were gathered; turned houses into theatre halls, where people sit for hours at the screen (the scene); watching TV programs for hours, makes that people become slaves to the TV; in case of it being damaged, they react worse than of a disease of a loved person. *Homo mediorum* is an individual, who is being ‘detached’ from the art of reading. He is satisfied with the dimensions of visibility and audibility. The process of reading requires intellectual and mental effort. Reading requires a certain organizational discipline; you can watch TV in passing. Media Man often assumes uncritically images transferred to him, without analyzing their purpose, intent or pronunciation. The consequence of this reality is to weaken the semantic memory and cognitive reflection. TV often makes people stop thinking logically. The amount of lapping information makes, people think using the images. This phenomenon is used by the world of politics. The ability to find their way in front of the TV cameras increasingly determines the success of the election.

In general reflection it can be concluded that: 1. Education is becoming one of the basic criteria of social stratification. 2. In the view of the diverse

learning needs, the “horizontal” entities of education organization on different levels have become a necessity. 3. The level of civilization development poses increasing challenges for teachers; they are expected to be creators and educators, guides in the education process. 4. Far-reaching democratization is revealed in the educational process, expressed in relation to teacher (master) – the pupil, the student, the listener; through computer devices the possibility of establishing direct contacts between the two sides is revealed, including quick fulfilling of the educational needs. 5. Computer education forms reveal a phenomenon known as a dangerous risk, among others, through the universalization of knowledge about the world, they cause shortness of patriotic, moral and local content.