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“Between culture and earth”. From the global to local world based on the example of “from here” literature

Stage 1/Global world with Coca-Cola as the illusive “model” of life and identity – “we are from here”

The issues regarding the role of culture in forming the identity of young people require references to socio-cultural reality. The problem can be presented on many levels. The main subject of considerations here will be relationships between what is global and what is local and regional, as well as their mutual dependencies. I am omitting any fears of antagonistic character of these relationships and take the point of view where the identity of an individual is one in which the legacy of “small homeland” has a more significant meaning and becomes an indicator of globalisation of the world¹. In my opinion, it is true that modern culture accompanied by advances in technology and civilisation, also called postmodern period, by bringing “cultural chaos” poses a threat as well as the opportunities for humanistic values and protection of legacy of local communities. Ironically, contemporary times reinforce the significance of “small homelands”, which is sometimes associated with a form of psychotherapy understood as a precaution against the results of progression mentioned above. Reality puts a person in a situation where they have to look for “a good place” for them in order to protect themselves and their identity². Anthony Giddens underlines the significance of reflexivity for the identity of a modern man and the phenomenon called “the return of repressed content” is seen as something that can save a man from helplessness and senselessness. On the one hand, he emphasizes that it is impossible to rebuild past traditions in their unchanged form, and on the other hand, contemporary times are ascribed with the increased need of change in relation to cultural heritage of small homelands and local communities³. It should be underlined here

¹ I discussed the phenomenon of globalisation in the context of implementation of regional education in greater detail in my publication *Oswoić to, co własne...*, [in:] *Zapisać w krajobrazie. Lekturowe obrazy regionów dawniej i dziś*, ed. Z. Budrewicz, M. Kania, Kraków-Bukowno 2008, p. 121-131.

² Cf B. Synak, *Małe ojczyzny w globalnej wiosce*, [in:] *Globalizacja i my. Tożsamość lokalna wobec trendów globalnych*, ed. R. Piekarski, M. Graban, Kraków 2003, p. 246.

³ A. Giddens, *Nowoczesność i tożsamość. „Ja” i społeczeństwo w epoce późnej nowoczesności*, trans. A. Szulżycka, Warszawa 2006, p. 281-282. The author claims that “Establishing <new traditions> is a contradiction itself. Regardless, the return to the sources of moral certainty in everyday life as a contradiction of the attitude of <constant openness to revision> of modern progressivism is a significant phenomenon”. Ibid, p. 282. Giddens considers the following “tensions” and problems as basic identity dilemmas: helplessness – control;

that this heritage was considered to be a sign of folk nature, conservatism and backwardness meant in a pejorative way.

In order to explain the dependencies between global and local forces, I will form the thesis which claims that we need to follow a global perspective to explain the problems of people living in 21st century in so-called “global village”. In order to support this claim, I will present the unambiguous opinion of the modern sociologist – Zygmunt Bauman:

Nowadays, it is obviously not enough to include the closest city, even the largest one in the description. Both the country and the city are the arena for forces extending way beyond their borders and the processes triggered by them, which are not understood by the inhabitants of those places and people who have triggered those processes do not grasp and control them as well⁴.

The world-famous sociologist also refers to a timeless proverb (“Man proposes, God disposes”), changing it accordingly and picturing a world arena where: “The inhabitants of villages and cities can fire the bullet, but those bullets are carried by the forces of global markets”⁵. The process of globalisation recalled here does not leave any doubts. Similarly to fundamental questions regarding identity, i.e. “who are we?”, “where are we going”? – after reading *Liquid Life* they have their logical justification: “we are consumers”, “we live in the uncertain world which is devoid of permanent and credible beacons”. The question about “where I am from”, so vital in the process of shaping identity, does not have the right to exist here. In the picture presented, the world is unfriendly towards a man. It overwhelms by its artificiality and size. Let us give the examples. Powerful corporations with “global cyberspace” of huge office buildings that have well-hidden entrances create this artificial space with quasi-city add-ons such as shops, restaurants and few residential buildings. **“People who are inside are here, but they are not from here”⁶** – Z. Bauman warns. The feeling of alienation is intensified by the subjective space, which is alien and indifferent towards people who do not identify with their closest surrounding. Passiveness, apathy, lack of interpersonal relationships (impersonal relationships dominate here) and the relationships between the place and a man prevail. It is not the world which the man misses, and nor does it resemble “Little Ithaca” where one would like to “put their roots down”.

Coca-Cola marketing strategies present a totally different lifestyle and the identity of a modern man. As a proof of that I can point out the billboard that I noticed in mid-September 2016 near Jagiellonian Library in Cracow which was truly astonishing to me. An unusual place (near national library) and a simple message “spoke” to me in a strong way. We could see a smooth shape of two red Coca-Cola bottles with white signs (I associated this with our national colours) and the slogan: **“we are from here”** placed under the bottle. The advertisement mentioned includes two important levels of modern life – a marketing and cultural, which cannot be walked next to indifferently and without “reading” the ciphered content in modern advertisement by the teacher of humanities⁷.

authority – uncertainty; personal experiences – market experiences, which is strictly connected with the threat of “lack of one’s meaning of life”. Cf *Ibid*, p. 256-276.

⁴ Z. Bauman, *Płynne życie*, tłum. K. Kunz, Kraków 2007, p. 111-112.

⁵ *Ibid*.

⁶ *Ibid*, p. 118. [emphasis - K. P.]

⁷ It is worth mentioning a didactic suggestion, up-to-date even now (formed years ago by Stanisław Bortnowski), which claims to use so-called marketing trick while discussing works of literature in class by highlighting the advantages of the product (a book) and looking for inspiration to “discuss a book in class in an engaging way”. Cf S. Bortnowski, *Młodzież a lektury szkolne*, Warszawa 1974, p. 47-48.

Undoubtedly, the phenomenon of the most popular soft drink and Coca-Cola's success is related to the actions of the company which aim to "fulfil the needs of "the right community" at the right time"⁸. As far as the form and the contents of a particular commodity are concerned, it is fair to claim that they are highly standardised and can reach "everywhere" and "everybody" worldwide. The critics of the expansion of this drink viciously suggest that the Earth is becoming more and more similar to a Coke can. Certainly, the company's advertising strategy is to follow current world trends, which Zbyszko Melosik refers to by saying: "The idea <think globally, act globally> was substituted by the idea <think globally, act locally>. It does not mean that common global marketing motives are done away with. However, they form a mixture of what is regional with what is *strictly* local"⁹ – he points out.

The marketing slogan "we are from here" suggests local bindings of the universal product by providing it with elements of Cracow's regional costumes: male, so called *krakuska* - red *rogatywka* with a peacock's feather and the female – head wreath, as well as potential values of local customers. To the local inhabitants (in this case – Cracow) the fizzy drink could also be understood as the symbol of American dream or it could even fulfil the dreams of consumers living in a particular area. The advertised product wants to "identify with" and keep up with changeable cultural meanings and systems of values¹⁰. It could be seen as a specific barometer of those changes and we could go even further to admit that a modern view claiming that Coca-Cola is the company that promotes so-called "identity drink" is true. Interestingly, the company has its own vision and promotes humanistic values. Coca-Cola is considered to be the symbol of triumph of consumption ideology by using globalisation and glocalisation strategies in their advertisements and crossing the traditional national, ethnic and cultural borders. It is difficult to state to what extent global and local communities use the image of this drink to fulfil their own identity needs. It is certain that young people who live in Poland buy this sweet drink and are somehow influenced by the "bubbly illusion" of reality" ...

The advertising strategy of this wonderful global drink recalled here that sends the message "we are from here" perfectly fits the socio-cultural conditions young people function in. "Deciphering" and explaining this symbolic-cultural reality is a certain educational offer based on "reading" the wealth of modernity. It allows a "smooth" transition to next solutions

⁸ Zb. Melosik, *Kultura popularna i tożsamość młodzieży. W niewoli władzy i wolności*, Kraków 2013, p. 203.

⁹ *Ibid.*, p. 206

¹⁰ Perhaps the cultural phenomenon of Coca-Cola in its spectacular success should be related to the strategy whose basics were the principles of humanistic education, which could be confirmed by the words found on an official company website: "The world is changing all around us. To continue to thrive as a business over the next ten years and beyond, we must look ahead, understand the trends and forces that will shape our business in the future and move swiftly to prepare for what's to come. We must get ready for tomorrow today. That's what our 2020 Vision is all about. It creates a long-term destination for our business and provides us with a "Roadmap" for winning together with our bottling partners". If those principles were real in Polish business and society, the actions of the company could serve as an example, as it emphasizes the needs of the people and their values. It is proven by a worldwide success of the company based on its vision and being responsible for its actions, which is confirmed by the following words: "Be a great place to work where people are inspired to be the best they can be."; "Bring to the world a portfolio of quality beverage brands that anticipate and satisfy people's desires and needs."; "Nurture a winning network of customers and suppliers, together we create mutual, enduring value."; "Be a responsible citizen that makes a difference by helping build and support sustainable communities." Even a quick analysis of those words leads to the conviction that the culture of success is accompanied by making a person identify with the company. I am wondering how the company strategy, which has a positive attitude towards life and all the actions, could bear fruits in Polish school by, e.g. making the student believe in his/her own abilities or his potential achievements? Cf Coca-Cola official website: www.cocacola.com.pl/o-nas/misja-wizja-i-wartosci/ Retrieved: 5.09.2016.

on the subject of building the foundations for a permanent and relatively stable “nature of self” in the postmodern world¹¹.

Stage II/Papal lessons (in a global context) – the man, memory and the identity “from here”

“The term <homeland> includes some kind of deep bond between what is spiritual and what is material, between culture and earth”¹². This universal definition of a homeland, formed by a distinguished Pole – the Pope can be understood as land “cultivation”, but it also includes the notions and the reality of people closest to the heart: “homeland – mother” and “patrimony – inherited after a father”. In terms of understanding it from a papal point of view, “homeland” in its original sense means everything that we inherited after our earthly mothers and fathers. The characteristics of a cross-generational message of spiritual heritage reveals itself – according to John Paul II as the transmission of patrimony, i.e. the goods inherited after fathers and takes place through mothers. “Thus, homeland is the heritage – as the author of *Memory and Identity* points out, and at the same time, it is the state of possession that results from this heritage, which includes land, territory, and more importantly, values and spiritual content that constitute the culture of a particular nation”¹³.

It is significant that John Paul’s II successor – Pope Francis, during his last pilgrimage to Poland in July 2016 continued the thought of his predecessor. It is seen in his teachings (e.g. regarding the role of memory and identity in the life of people) addressed to young people who came to Cracow for World Youth Day. The leader of Catholic Church referred to the significance of human cognition and memory, particularly he pointed out the significance of memory of so-called “small homeland”, “private homeland”, “ideological homeland” (terms discussed in detail with students during e.g. classes on *Designing classes on regional education* in Pedagogical University of Cracow). Pope Francis, as a good, worldwide teacher who knows the basics of rhetoric, deliberately avoided a long clichéd speech and said:

I wrote a talk for you... five pages... I don't know if it is good or bad. A little boring... I'll give it to you... But they tell me I can speak to you in any language, since there are translators.

Thanks to this trick he managed to gain the favour of his audience. People who were “open” for teachings admired his vitality, sense of humour and simple messages he conveyed. In a clear way he gave the young generation an expert lesson on upbringing based on common,

¹¹ Compare interesting, although sometimes argumentative, modern proposals by Zbyszko Melosik. They are based on two contexts. The first one relates to the identity of a young person, the other to the way he perceives and interprets his own reality. The bases for these are values of popular culture as well as high culture. Among 10 proposals, we can find the following “pedagogics”, i.e. “identity core; maximum acceptance for subjectivity and shaping of own value; critical thinking and distance; permanent interpersonal relationships; respect for high and popular culture; respect for differences; fight against the world’s inadequacy; non-moderated and non-editable forms of identity expression and contacts “face to face”; respect for (reading and collecting) books and the library; attention focus and contemplation as well as the ability to organise”. Cf Zb. Melosik, *Kultura popularna ...*, p. 455-459.

¹² Jan Paweł II, *Pamięć i tożsamość*, Kraków 2005, p. 67

¹³ Ibid, p. 66. By an interesting analysis of the term *homeland*, discovering its bond with fatherhood and giving birth, the author explains the moral value of patriotism. He refers to the fourth commandment of *Ten Commandments* which obliges to worship and respect mother and father and their heritage. *Patriotism* – as he understands it, means “love what comes from the homeland, love history, tradition, language or even the landscape of the motherland itself. It is the love that also extends to the works of the countrymen and the fruits of their genius”. Ibid, p. 71-72.

family discussions whose sense was about discovering universal, existential problems. He strengthened the transmission of cross-generational experiences, particularly between a grandson and a grandfather and he accurately explained the meaning of this message, i.e. the benefits for a less experienced grandson from the life wisdom and authority of the grandfather who knows life better.

In order to confirm my observations, I will present quotes chosen from Pope Francis' religious education:

- *Do you want to be the hope for the future or not? Two conditions that cost nothing. **The first is condition is to remember. Trying to understand where I come from: the memory of my people, my family, my whole history.** (...) Memory of the path I have taken, memory of everything I have received from those who have gone before me. A young person who cannot remember is no hope for the future. Is that clear?*

- *So, Father, how do I go about remembering? **First, talk to your grandparents.** Because if you want to be hope for the future, you have to receive the torch from your grandfather and your grandmother. (...) Ask them. They are the wisdom of a people.*

- *Second condition. **If I am hope for the future and I have memory of the past, then what about the present? What must I do in the present? Have courage, be strong, don't be afraid.** (...) So, for the present? Courage. Bravery, courage. Is that clear? And then, if you have... What was the first thing? [Memory!]*

And then? [Courage!], you are going to be the hope... [of the future!] Is all this clear? Good"¹⁴.

In this proposal for building family and community ties one can notice an essential, especially for humanistic education, process of shaping the identity of young people. Certainly, this statement could be related to *postfigurative culture*, which children learn from their parents and even more to *prefigurative*, where the desired cross-generational exchange of memory, experiences and values in the socio-cultural process takes place¹⁵.

Papal teachings addressed to young people, despite being clear and general guidelines to search for identity, need to be presented in greater detail in a particular cultural environment¹⁶. They direct their focus from the global culture to the regional one and the

¹⁴ Cf. www.gazetakrakowska.pl/swiatowe-dni-mlodziezy-2016/a/spontaniczne-wystapienie-papieza-pamiec-i-odwaga. Retrieved 5.09.2016. The parts of Pope Francis' speech quoted and a short commentary was taken from a TV broadcast of World Youth Day (2016) and spontaneous ("live") commentaries of distinguished guests invited to TVP1 studio. The connections between religion and culture as well as other content that are important in a modern humanistic education of young people, e.g. "sacrum vs. profanum; the use of the tool of popular culture in WYD promotion; cultural education of the youth" were discussed as part of the debate: "The faith that becomes the culture is the faith not fully accepted, not thoroughly reflected on, not experienced faithfully" (Pope Saint John Paul II). The guests discussed the phenomenon of deepening mistrust between the Church and the world of culture. They saw the need for dialogue of culture with religious values. "The lack of cultural competences of the Church causes lack of faith as a cultural crisis is the crisis of faith". The role of popular culture was limited to the promotion of the event, but it was also said that such a tool is very attractive and poses a threat of focusing on the form itself. A false and unfair opinion was presented which said that young people want only things that are easy and pleasant. – "The way to get them cannot be a shortcut as it will lead nowhere – warned Bishop Damian Muskus. The alternative here is education and formation, accompanying young people patiently, talking with them, getting to know their expectations and helping them find the meaning of life" – he concluded. Cf. <http://www.krakow2016.com/sdm-jako-zjawisko-popkulturowe-debata>. Retrieved: 5.09.2016

¹⁵ M. Mead, *Kultura i tożsamość. Studium dystansu międzypokoleniowego*, trans J. Hołówka, intro. Wł. Adamski, PWN, Warszawa 1978, p. 25. The author also distinguished *configurative culture* in which both adults and children learn from their peers.

¹⁶ Cf. B. Myrdzik, *Zrozumieć siebie i świat. Szkice i studia o edukacji polonistycznej*, Lublin 2006, p. 134. I agree with the author that "culture is a set of values that differ in quality and whose recognition and explanation, as well as evaluation takes place in acts of consciousness which consist of cognitive area and intuitive-emotional-volitional area. (...) It means that **the collectivity of culture does not spread without learning and imitating**, without expressing by an individual certain norms and patterns, opinions and beliefs". Ibid, p. 134 [emphasis - K.P]. I also

educational potential that is hidden in the values ingrained in that culture. The factor that makes regionally-oriented lessons even more significant are the values that describe a strong emotional and mental bond between two people, childhood and the place closest to one’s heart. The cultural context recalled here directly leads to a regionalist shape of education and existential-cultural experiences of a man “from here”.

Stage III/ Topographic return towards private homelands (tradition and modernity)

During the interwar period, the value of educational role of culture of the region was appreciated. A strong bond of a man and a particular place was highlighted and the role of so-called bond “from birth” was emphasized. It seems that timeless truths formed in 1930s by Grzegorz Piramowicz are not outdated. He wrote about love and upbringing in a beautiful way:

From the source of love for parents and a strong bond with siblings and relatives emerges the duty of love for one’s homeland. It derives from upbringing and almost from birth. People like the place where they were born, brought up by their parents and have their wealth. They favour it over other places, wish their countrymen more than other people and they would be glad if their city, village or land was wealthy and famous¹⁷.

In a didactic perspective, it is essential to highlight the fact that the students should be prepared to life from the practical point of view. It is also worth mentioning that teachers should find examples in the child’s surroundings and in the process of making students closer to the region used methods based on clarity and gradation of difficulty (called the principle of availability), i.e. from what is close to what is further¹⁸.

In modern Polish studies: “reading literature <from here> which refers to a particular place, city, street, historical figure has the power to enable students’ self-reflection, which can be the basics for designing individual biographical projects. The key here is the experience of people who lived in our region before us (...)” – as is claimed by Marek Pieniążek¹⁹. The individual truth that combines individual experience and universal culture (Universe of the world) results, according to the contemporary didactician from Cracow, from the examples in

include essential form the educational perspective, hermeneutic perception of culture, where the subject “is formed by common tradition and language and brings <his own self and his concepts> into the interpretation of cultural phenomena. Ibid. as cited in.: H.G. Gadamer, *Prawda i metoda. Zarys hermeneutyki filozoficznej*, trans. B. Baran, Kraków 1993, p. 370.

¹⁷ E. Rosner, *Rozważania wstępne*, [in:] *Regionalizm w nauczaniu języka polskiego w szkole średniej*, ed. E. Rosner, Warszawa 1975, p. 15. As cited in: G. Piramowicz, *Powinności nauczyciela...*, [in:] *Komisja Edukacji Narodowej. Wybór źródeł*. Ed. St. Tync, Wrocław 1954, p. 287.

¹⁸ The fact that Grzegorz Piramowicz’s beliefs are universal reveals itself in his promotion of “practical education”, which prepares students for real life. He postulated “school practicality” and recommended the teachers should do tasks that are useful in the student’s future work. Edmun Rosner presented the issue in the following way: “In order to point out the need of references to reality that surrounds the students, Piramowicz promoted visual teaching that had many supporters among Commission of National Education such as Antoni Popławski, who defined a very important rule used in adjustment of the educational process in Poland: <from easier to more difficult and experiencing further>”. Ibid, p. 15-16. Cf *zasady nauczania* (teaching rules) by Wincenty Okoń, *Wprowadzenie do dydaktyki ogólnej*, Warszawa 2003, p. 167-190. Modern didactician had doubts about early formed names of educational rules and their content.

¹⁹ M. Pieniążek, *Uczeń jako aktor kulturowy. Polonistyka szkolna w warunkach płynnej nowoczesności*, Kraków 2013, p. 13.

literature which derives its “sense-making power from the roots put in a particular world, landscape, time or even a moment in time”²⁰.

The textual footprint of the human cognitive horizon and existence can undoubtedly be found in work of Władysław Dunarowski. The biography and prose of the author, who comes from Limanowszczyzna, directs our thoughts towards the man “from here” and his ways of experiencing “a small homeland”. The thoughts facilitate deepening the bond between the region and the students and also facilitate building identity²¹ located between “culture and the earth” ...

Stage IV/ Władysław Dunarowski’s hat as the key to biography and work bound with Ziemia Limanowska

The significant role of education focused on a conscious engagement in culture requires the answer to the question – **how to help the student put down roots in culture of liquid modernity?** One of the ways is to read works of literature which are open for the problems of culture and microhistory of people living in the area of Ziemia Limanowska in the past. Discovering a rich biographical material (facts from author’s life) itself becomes inspiring from a cognitive point of view. The material is supplemented with biographical documentation such as letters, memoirs, interviews or numerous life testimonies. Nevertheless, the hat that can be found in the office of Polish studies located in primary school in Jaworzna is intriguing itself. It is brown, made of felt and constitutes one of three memorabilia of Dunarowski, which can be seen and even touched by students to see that material objects (together with a holy picture on the glass and a large radio), though old and worn out, have an unusual power to give evidence of the existence of people who really lived “here” and came from “here”. The hat described can be treated as the element of playing with Dunarowski’s biography²². Discovering memorabilia combined with sightseeing of Jaworzna, the home town of the writer (unfortunately, his family home did not survive, there is only a square near the church) is a very interesting adventure itself.

Let us use the hat once again as the key opening the understanding of a literary work. Following the directions of Aleksandra Okopień-Sławińska, the key here could be the context sometimes interpreted as “a guideline explaining the text”. Biographical context can be used as a tool to get closer to the text. It is defined in various ways, e.g. as elements of author’s biography that can be found in his works; facts from authors’ lives that influenced the creation of the work; short biographies of authors based on their works discussed both in class and discovered by the students on their own²³.

The hat of Dunarowski, who died in 1986 and is still present in the memory of people living in Limanowszczyzna²⁴, can serve as the element of “genuine” biography based on

²⁰ M. Pieniżek, *Poetyckie zakorzenie tożsamości, czyli o związkach olkuskich literatów z regionalizmem*, [in:] *Region i edukacja. Literatura- kultura - społeczeństwo*, ed. Z. Budrewicz, M. Kania, Kraków 2010, p. 89-90.

²¹ Barbara Myrdzik points out that *identity* is the term which has become a very important existential problem of modern times. It distinguishes between *personal identity* (of a particular person) and *group/social identity* (including *national/ cultural*),

²² Cf S. Bortnowski, *Scenariusze półwariackie, czyli poezja współczesna w szkole*, Warszawa 1997.

²³ Cf M. Marzec, „*Pani Bovary to ja!*” – *biografia pisarza jako kontekst dla czytania literatury w szkole ponadgimnazjalnej*, [in:] *Doświadczenie lektury. Między krytyką literacką a dydaktyką literatury*, ed. K. Biedrzycki, A. Janus-Sitarz, Kraków 2012, p. 329.

²⁴ Cf *Jaworzna-Ujanowice. Pamięci Władysława Dunarowskiego. Pozostały książki*, „Gazeta Krakowska-Gazeta Nowosądecka”, 15 XI 1999, nr 266, s III. A short press note informs about meetings between young people from

particular materials and reliable sources²⁵. By making the students interested in the culture of Limanowszczyzna in this way, a practical suggestion can be found. It says that the feeling of bond, belonging and being rooted was built by full experience, reception of the surrounding world using all the senses the man possesses. In order to support this educational approach, I will refer to the observations of a modern researcher of regional education (related to considerations by Yi Fu Tuan, Edward T. Hall, Stanisław Ossowski or Florian Znaniecki), who says:

The basic feature of methodological solutions proposed in literature is, above all, narrowing both the reflective and active area to the conviction that in order to shape bonds with nearest surroundings, it is advisable to focus on conveying information and knowledge. However, in my opinion this could turn out to be insufficient in order to gain the effects such as the sense of being enrooted, shaping regional identity (...). The feeling of bond with others, with places, objects and their designata shapes not only due to the amount of information on them but due to experience – of a person, place, object. What is more, the experience means referring to all the senses that a man possesses²⁶.

The hat, in its magical way, makes the students follow the footprints of Dunarowski’s “presence” in the region of Limanowa, his outstanding personality and the works relating to the villages of Podhale. It encourages to back-country trekking in neighbouring hills connected with contemplation of nature, as the owner of the hat recommended by concluding his own adventures with the words: **“the mountains direct people towards beauty”**²⁷...

Following the (auto)biographical²⁸ footprints of Władysław Dunarowski leads to Jaworza, the village located in Beskid Wyspowy, southeast of Limanowa, where on 14th Jan 1903 the author was born²⁹. He was born in Dudek’s family, although he used the surname Dunarowski and sometimes used his pen name – Władysław Wosnak³⁰.

Ujanowice and Jaworzna with the writer from Cracow and a journalist – Stanisław Kaszyński. He wanted young people to get familiar with the life and works of Władysław Dunarowski. In a way he helped to make works of Dunarowski, who was his friend and a fellow professional, more popular. Władysław Dunarowski Public Library in Limanowa also contributed to keep the memory about the writer. Cf www.mbpplimanowa.pl/historia. Retrieved: 10.10.2016

²⁵Cf M. Marzec, *“Pani Bovary to ja”*..., p. 322-323.

²⁶ P. Petrykowski P., *Edukacja regionalna. Problemy podstawowe i otwarte*, Toruń 2003, p. 212.

²⁷ See Gmina laskowa official website www.laskowa.pl. Retrieved: 10.10.2016 [**emphasis – K. P.**]

²⁸ Nowadays, it may seem we “live in the culture of autobiography”, some even want to treat it as “the example of writing serving as the way to shape one’s own identity”, which is stressed by Jerzy Madejski. He also underlines a special role of autobiography in discovering the past when he claims “(...) we get to know history through it, not only in abstract categories, but through sensitivity and view on the world of a particular person”. See J. Madejski, *Praktykowanie autobiografii*, “Polonistyka” 2013, no 2, p. 7. See Ibid, W. Wantuch, *(Auto)biografia na użytek szkolny*, p. 19-24. The author claims that it is worth noticing a basic benefit from even partial knowledge of biography of authors, who are very often neglected in the educational process. It seems interesting especially from the reader’s point of view to treat (auto)biography as a tool to self-discovery; from the existential project that sets the directions of thoughts about the strategy used by the author, to his own biography, deep thoughts about life in general and one’s own in particular.

²⁹ I have noticed the differences in the author’s date of birth. The majority of sources give the year 1903. The other date of birth, more probable in my opinion, is the year 1902, which can be proven by the copy of parish book of births from the parish in Ujanowice and the copy of abridged copy of the death certificate. However, there are other inconsistencies in this source: 1] place of birth name – Jaworzno (instead of Jaworzna); 2] father’s family surname (Dunarowski – the parish book mentioned above states the surname Dudek). Date of death – 28th Dec 1987 – no inconsistencies in this matter.

³⁰ See *Władysław Dunarowski*, [in:] *Słownik pisarzy województwa bydgoskiego. Biobibliografia*, ed. M. Maxelon, G. Ślicień-Koralewska, part I, Bydgoszcz 1993, Wojewódzka i Miejska Biblioteka Publiczna, p. 69-81. The work contains a detailed list of bibliographical materials about the writer, therefore people who are interested in Dunarowski’s life and work will find valuable sources (there are 237 biographical documents altogether). See *Wioski “klucza strzeszyckiego” nad Łososiną. Pogranicze dawnych dóbr Konwentu Klarysek*, ed. M. Sromek,

His mother died early therefore his father, who was a carpenter and a builder, played a significant role in his life. He was well-read and Dunarowski saw him as a role model and was influenced by him in terms of education and ambitions. Firstly, he went to primary school located in Żmija, the village nearby, and he continued his education in Limanowa. At that time, he used the Public Library. In the following years he visited the library and met the readers of his books. Nowadays, Public Library in Limanowa has a heritage of regional collection of books with Dunarowski's autographs and documents donated by the author's family. That library played a vital part in his life as it was the place where he was meeting Władysław Orkan³¹ who influenced his work. He finished classical middle school in Nowy Sącz and then he studied in Nowy Targ where in 1923 he received high school diploma. He was interested in the lives of people living in the countryside as well as in education and upbringing, therefore he finished a pedagogical course, which was later supplemented with pedagogical studies during his work at school in Bydgoszcz. He made his literary debut in 1927 with the short story *Złodziej Kwiatów* (Flower Thief) that won the prize in the competition organised by the month periodical "Naokoło Świata" (Around the World). His first book *Ludzie spod miedzy* (People from Baulk) was published in 1939, just before the war. Other books were published after the war and they constituted more than twenty collections of short stories and narratives, e.g. *Zachodni wiatr* (Western Wind), *Maska na twarzy* (Mask on the Face), *Czarne wiśnie* (Black cherries), *Nad Dunajcem pachnie siano* (The Smell of Hay by Dunajec), *Z małego okna* (From a Small Window); novels, e.g. *Leżąc krzyżem* (Lying in a Cross Pose), *Lato w Gorcach* (Summer in Gorce), *Przygody Małgorzaty* (The Adventures of Małgorzata) and revolved around the same subject. The Son of Ziemia Limanowska, who was considered to be part of rural literary movement, which according to some literary critics, is the closest to the works of Władysław Orkan and Tadeusz Nowak, took up a special task – to describe the culture, mentality and existence of people of social background similar to his.

*Living far away from his family home, he never cut the ties with Ziemia Limanowska as this was the setting of most of his novels and short stories – Jan Uryga notices and regretfully says: It's a shame that the works of Władysław Dunarowski, so deeply rooted in the countryside, are not taken into account when discussing the literature of so-called rural movement. In his novels and short stories, he presents the complex nature of living in the country, which is still hard, marked by numerous conflicts, hunger of the land and clash of interests of different generations (...)*³².

Through Dunarowski's biography young people could realise the interesting connection of their lives with the lives of people living here in the past, e.g. by living in the same region. Dunarowski, who was born in Jaworzna, had professional ties with Bydgoszcz as he first worked as a teacher in a primary school. After the war he worked as a radio editor in Polish Radio in Pomerania, between 1959 and 1967 he was the editor at "Pomorze" periodical and was awarded with numerous literary prizes. Due to that, he became an integral part of cultural life of Limanowszczyzna. He saw this region as a peculiar "centre of the world" and he devoted his

Strzeszyce 2000, p. 126. This paper quotes a short speech that reveals the speaker's regret regarding the writer's changed surname, i.e. "If he was so of the village, he wouldn't change his surname to the same as yours. It's as if he was ashamed of his family and home".

³¹ Halina Matras, a curator of Public Library in Limanowa for many years, writes about outstanding meetings in Limanowa in such a way: [Władysław Dunarowski] attended older years of primary school in Limanowa. He would spend most of his time at Bek's house in ul. Słoneczna in Limanowa and met e.g. Zuławski and Orkan. As a teenager he used the books in Bek's library in Limanowa". See Halina Matras, "Dunarowski Władysław", 21st Mar 1982, p. 3, typescript.

³² J. Uryga, *Władysław Dunarowski*, "Dunajec" 1978, no 23.

literary work to this “primary homeland”, as he called it. He returned to this special place almost every summer while he was working in Bydgoszcz – first to his family home and then to his own that was built in Ujanowice, a village nearby. This strong bond can be the result of his childhood that was the time he spent with his closest relatives and the skills of building up friendly relationships with people. The family home turned out to be his asylum during the war as well as the place of courageous pedagogical work done as part of underground education organised together with Zofia Oleksówna and other intellectuals hiding in the villages of Podhale³³.

Nowadays, what impresses is the fact of being faithful and even some form of attachment towards “a small homeland” of the person who completed the path of social advancement through education and had the possibility to experience a different, greater world. The passage of time and distance from the family home did not remove the characters that became the archetypes of his narratives from the writer’s memory. In the letter dated 29th Nov 1962 to Wincenty Gawron, he wrote:

*Perhaps you could be convinced to come to Bydgoszcz in order to see the life here and all the things that made your countryman stay in Pomerania despite remaining faithful to his region in his literary work – you should praise me for this as I am laughed at because of this by my friends. All my books are basically about people you know (...)*³⁴.

The love of this hilly land was more important than his feelings towards the area of Bydgoszcz, which is proven in the following part:

*If you don’t know the cities of Pomerania as far as the Coast, I will gladly show them to you. I don’t mean that they are more beautiful than <ours> such as e.g. Nowy Sącz or Limanowa*³⁵.

Undoubtedly, he had a gift of a thorough observation of everyday life and important events in the lives of villagers. In his letters he mentioned names of several people who he described in his works, e.g. Szalka in the narrative *Dom pod winogronami* (House by the Grapes) is Jan Zelek from Żmiąca and Jan Tomela from Jaworzna was the character in *Siedem wstążek u kapelusza* (Seven Ribbons of a Hat). In his volume of narratives entitled *Z małego okna* (From a Small Window) and *Serce na wietrze* (Heart in the Wind) we can find the character Szczęśliwa Anna (Happy Anna) whose prototype is Maryśka Kępianka from Ujanowice. The plot of the narrative *Nasturcje* (Nastritum Flowers) takes place in Limanowa and the main character is the priest whose name is Szafarski and his housemaid Maria Rosiek (Władysław Dunarowski’s daughter). She also appears in the narrative *Jaka z ciotki święta* (What Kind of Saint You Are Aunt) as Andrzej Janas’ fiancé who is the painter from Żmiąca. In the volume *Ciężar rąk* (The Weight of Arms), the character of the narrative *Co z Ciebie będzie dziewczyno* (What Becomes of You, Girl) is Zofia Oleksówna, the professor from Żmiąca mentioned before³⁶.

³³ More about Zofia Oleksówna (an outstanding Polish teacher) I wrote in a paper *Zofia Oleksówna – nauczycielka profesorów. W kręgu ponadczasowych wartości...* [in printing]

³⁴ Cf H. Matras, “Dunarowski Władysław”, 21st Mar 1982 (typescript)

³⁵ Ibid.

³⁶ The authorised interview conducted by Ewa Jurkiewicz with Wincenty Gawron (Polish teacher and Limanowa inhabitant), who was a friend of Dunarowski (the wrote letters to each other) underlines “genuineness” of the works of the latter, i.e. “Dunarowski’s characters are often authentic, later they undergo literary stylisation. Let us take for instance the narrative *Dom strachów* (Haunted House) – the female servant working for the councillor is the writer’s daughter who worked for the priest. The autobiographical threads are clearly seen in his works. The opinions of critics differ. However, I believe that without knowing the writer’s biography, we cannot discuss his relationship with Limanowa area and Gorce, and at the same time about works showing people from that region”. See Ewa, *Literacki świat Władysława Dunarowskiego* (Literary world of Władysław Dunarowski). MA diploma thesis written for Polish literature seminar under the supervision of dr Zdzisław Mrozek, Kazimierz Wielki

Discovering (auto)biographical testimonies of Dunarowski's work confirms the authenticity of names of places and people that can be found in the place of his birth. By comparing the titles of his books and names of places, we can see that the plot is set in the same area around Gorze, regardless of the publishing date. It is worth adding that the names can be found in different volumes e.g. the village of Kamionka Mała is the setting of the plot *Ludzie spod miedzy i opowiadań wybranych* (People from Baulk and Selected Narratives), and the summit of Groń can be found both in *Ludzie spod miedzy* and in the novel *Leżąc krzyżem* (Lying in a Cross Pose). The plot is also set in other towns of Beskid Wyspowy such as: Nowy Sącz, Limanowa, Laskowa, Nowy Sącz, Ujanowice, Krosna, Żbikowice etc., as well as the neighbourhoods of particular villages such as Urygówka, Uplezie, Łąka, Cuprówka, Łęg, Pajorówka, etc. The characters of his narratives have surnames common in the region of Limanowa such as Pajor, Janas, Sędzik, Pasionkowa. The names of place and people prove the world presented by Dunarowski is "genuine"³⁷.

A significant indicator of reality described by Dunarowski is the language his characters use. It is a perfect tool to show the culture and identity of the inhabitants of villages located at the foot of the mountains that modern researches treat as the return to the source of original experience of that place³⁸. The writer used the local dialect of Małopolska which is a part of lechitic dialects from the north of Sądeczczyzna. The dialect of Ujanowice and its surroundings is especially peculiar as it has the feature called "mazuration". Only the narration done by the author is kept in a literary language. This can be seen in *Leżąc krzyżem*, where we might find such linguistic phenomena as 1] neologisms that were not recorded in other dialects, e.g. "w głowie wielkie zmierzwienie" (great confusion in one's mind), "zaokienna dal" (the distant view through the window), "wydzorstwo" (illegal appropriation), "mieć swój dum" (have our own reason to think, consider); 2] word stem lengthening, e.g. in the word krzep się – "krzepoj się" (stay/keep healthy); 3] older people are addressed with their full names and through the pronoun "you"³⁹.

University, Bydgoszcz 1988, p. 166. The copy of the typescript can be found in Public Library in Limanowa. See Walenty Gawron, *Wspomnienia z Limanowszczyzny*, Warszawa 1987.

³⁷ Cf Ewa Jurkiewicz, *Literacki świat...* p. 166.

³⁸ While reading Dunarowski's books, it is worth referring to Helena Synowiec who, while doing research on linguistic and cultural issues, came to didactic conclusions of universal character. In her opinion: "In order to discuss regional issues with the students, the teacher needs wider competencies about Silesia that include e.g. literature, culture, history and ethnography. If he is knowledgeable in that field, it may prevent the topics and conduction of regional education classes to be stereotyped". See H. Synowiec, *Śląska ojczyzna polszczyzna z perspektywy edukacyjnej*, Katowice 2013, p. 223. See M. Pieniążek, *Na pograniczu metropolii. Język regionu w opowiadaniach Jana Waśniewskiego*, [in:] *Okolice metropolii. Tożsamość – edukacja – kultura*, ed. Z. Budrewicz, M. Kania, Kraków 2012, p. 63-76; M. Olma, *Język mieszkańców wsi świadectwem lokalnej tożsamości kulturowej*, "Małopolska. Regiony - Regionalizmy- Małe Ojczyzny", ed. E. Chudziński, vol. X, Kraków 2008, p. 122-144.

³⁹ Cf Wioski "klucza strzeszyckiego" nad Łososiną..., p. 119-126. The commentary of people living near Dunarowski's family home reveal the reception of his novels on the level of factual (literal) interpretation and that is why how we should explain critical remarks about the use of offensive language by the writer in his works. Both selected fragments: "Local people also claim that offensive language shouldn't be used in the novel because if it is used, it gains the right of existence and we are trying to fight it in everyday life at home and school. The man who uses it is considered to be a crude individual". (...) Anger was the means to re-establish law and order in the nearest neighbourhood, the sign that "it mustn't be like this as nobody is blind nor deaf and they see what's going on around them and has to do something about it". No gal, "who is honourable" would go for an indulgence, fair or a wedding as a bridesmaid with a swearing boy because she "would fall into a hole and want to disappear". Such was the order of things in the past". Ibid, p. 126. The characters and readers immersed in the language of their own word seem to be a perfect linguistic "material" to start a discussion with young people regarding the customs and culture of Limanowszczyzna. The significant values of dialects include e.g. understanding life experiences of people living in a particular region and their wisdom expressed in their own language.

Final stage – ending

The obligations of Polish education in the regionalism understood in a modern way lead to educational practices where “regional education plays a fundamental role in forming one’s cultural and ethnic identity and is open to other communities and cultures” – as specified by Zofia Budrweicz⁴⁰. If the educational process is understood in such a way, it facilitates becoming familiar and understanding of, on the one hand – the nearest neighbourhood, values ingrained in the culture of the region and experience of others, conditions and nature of locality; on the other hand – global world ruled by the media with a “liquid”, anonymous modernity. The key here is the student’s experience, shaping its individual identity based on local literature and global context.

Discovering (auto)biographical footprints or speaking more vividly – only a hem of Dunarowski’s hat is one of the offers to get young people more familiar with the culture of Limanowszczyzna⁴¹ in the global world. Being open to literary testimonies about a particular region, where their ancestors lived (they found their own place there – “the centre of the world”) which reveals their own existential and cultural problems seems to cooperate with modern papal teachings and even with Coca-Cola marketing strategy. The reality that gives the feeling (sometimes illusion) of being at home, among friends becomes strengthened. Young people live and grow up in these parallel worlds. Perhaps it is worth offering students **“from here” literature and make it play a more significant role in increasing opportunities for life in the global world?**

The duty to combine educational process with the environment of origin of the student is the result of particular conditions of modern times. The “global village” which is uncertain, and culturally blurred enabled a topographic direction towards private homelands, which are sometimes understood as “landscapes of love”. In the modern way of thinking about the man and his happy origin “from here” we rightfully (and also optimistically) emphasise the conviction regarding the future of “small homelands”: “(...) they should not be forgotten but they will be loved even more”⁴². Following this way of thinking, the question at the end, as a certain young man looking for treasure asked, should be:

- Why should we listen to our hearts?

⁴⁰ Z. Budrweicz, *Metropolia i okolice – w poszukiwaniu tożsamości oraz zadomowienia. Spojrzenie dydaktyka*, [in:] *Okolice metropolii...*, p. 23-24.

⁴¹ I would like to point out that my considerations should be understood as an introductory identification (recon) of biographical materials and literary heritage of Dunarowski. This interesting topic does not have a monograph yet. The documents found in Public Library in Limanowa and in Primary School in Jaworzna are available to researchers. I would like to express my gratitude to the heads of those places (Joanna Michalik and Elżbieta Pajor) for letting me use those valuable sources.

⁴² Cf K. Kossakowska-Jarosz, *Opolszczyzna prywatna w pisarskim doświadczeniu Jana Goczoła*, [in:] *Geografia wyobrażona regionu. Literackie figury przestrzeni*, ed. D. Kalinowski, M. Mikołajczak, A. Kulik-Kalinowska, Kraków 2014, p. 280. As cited in B. Croce, *Historia Europy w XIX wieku*, ed. J. Gniewska, Warszawa 1998, p. 347. The author gives the works of Jan Goczoła as the example of „landscapes of love” of a private homeland. I will only point out that in the modern literary studies research on regionalism, the space is the most important thing. “Imagined geography” – underlined by Małgorzata Mikołajczyk, is one of the terms in regional imagology in literature and dynamically developing research on space (...). Such interpreted imagined geography (...) is similar to geopoetics, which according to Elżbieta Rybicka’s definition, is interested in descriptions of cultural texts”. See M. Mikołajczak, *Geografia wyobrażona regionu – wstęp do regionalnej komparatystyki*, [in:] *Geografia wyobrażona...*, p. 5-6.

- *Because where your heart is, there is your treasure*⁴³, answers the Alchemist who possesses secret knowledge or “from here” literature?...

“From here” literature is a sign of cultural identity. It allows to see the global world from the perspective of the local one. However, it is open to a reverse process. At a deeper look we will notice its unusual power of revealing problems which turn out to be universal. Usually, it presents microhistory of a particular man, who is happy when he finds his own place in the world. The experience (not only literary) of the feeling of being “from here” and at home encourages to drain power from local roots...

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