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Multicultural school. Students' identity and value system

Abstract

The article presents the phenomenon of multiculturalism and multicultural and intercultural education on the basis of publications by J. Nikitorowicz, J.A. Banks, M.A. Gibson and other authors, as well as own research on the system of values and identity identification of students of the Canadian School in Warsaw. The article attempts to diagnose the system of values and identity of students of the Canadian School and compares the results of the research with the results of other researchers. The research shows what students of the multicultural school identify with and which values are most important to them.

Presenting the system of values of young students, the author drew attention to the fact that the respondents highly value health, freedom, social values such as goodness, honesty, respect, safety and love.

Identity self-identifications refer to declarations related to gender, sense of identity of national, European, global, religious and traditional nature.

The value system and self-identifications of the students of the Canadian School prove that young people in a multicultural school are open-minded, modern and feel first and foremost citizens of the world.

Keywords: multicultural education, multiculturalism, identity, identity identification, self-identification, values, value system.

Introduction

In the modern world, in the process of raising a child, apart from the family home, the school plays an important role. It is the school that should prepare

the student for life in a multicultural society, which is why cultural education is a very important aspect that enables the teaching and upbringing of children of Polish origin and children of foreigners who have a legal status regulated with the Polish state.

Teaching and educating children of foreigners is a complex process, requiring an understanding of various conditions, different from those commonly used in Poland, including religious and cultural ones, customs and ways of thinking. Therefore, preparing children and young people for life in a multicultural society is one of the most important tasks of the school.

The presented diagnosis of the system of values and identity of the students of the multicultural school called the Canadian School in Warsaw will be used to analyze the identity and values that guide the young people of this school. These results will be compared with other data on the identity and values of other students from multicultural, intercultural and culturally homogeneous schools.

1. Intercultural and multicultural education

Jerzy Nikitorowicz points out that

> Every national culture must be open to contact with another culture, because only intercultural interactions allow for a full understanding of one's own culture, one's place and duty towards it, enabling its development and improvement (Nikitorowicz, 2009, p. 57).

The phenomenon of multiculturalism has existed since the beginning of human history, as man learned about the culture of conquered areas. Very often they made use of some foreign elements that enriched their own culture and science.

M. Fredro, K. Kubin and A. Grudzińska emphasize that

> the term multiculturalism is regularly used in the press and is often referred to by journalists and publicists. However, it is used in a vague way, and the semantic field that can be attributed to it is wide (Fredo, Grudzińska, Kubin, 2010, p. 15).

In their publication, the authors draw attention to the use of the term multiculturalism in order to show their work against the background of a discussion related to the theory of multicultural education, which dates back to the 1960s, when the debate on combating discrimination built into the education system in the United States developed. Since then, the theory of multicultural education has been shaped on the basis of broad debates on the role of the education system in combating the mechanisms of social exclusion, the role of schools, teachers and social relations between the majority and minorities.

Multiculturalism is a complex concept, but it can be simply defined as the existence of many cultures in a specific area on earth. Unfortunately, the coexistence of cultures can be accompanied by a strong dissonance, consisting in liv-

ing in social isolation and a complete lack of interest in other cultures. That is why problems have arisen and continue to arise in this process. In the case of a static culture, which determines behaviors and actions, we can rarely deal with problems of transformation and different interpretations. Static cultures constituted a separate whole, while multiculturalism is a challenge to the vision of the functioning of the world in terms of cognition, understanding, cooperation and cooperation of different groups on various levels.

Nowadays, a multifaceted understanding of culture is a difficulty while identifying multiculturalism because it requires that each community be defined as multicultural in, among others, its social, cultural, biological, psychological, intellectual, economic, occupational, religious, educational, political, and other aspects. For this reason, in many countries, efforts are being made to recognize the equality of all cultures, in order to shape a cultural model that combines different values and traditions. The principles of multicultural policy are created, which makes it possible to notice these issues in a given country and to pursue a policy that respects the principles of full equality of citizens, regardless of their origin, race, gender, religion, etc. The actions of various social movements, demanding recognition and rights – these are manifestations of unofficial multiculturalism.

When analysing multiculturalism, due to large religious differences and differences in cultural traditions in relation to the European religion and tradition, we can refer to the coexistence of different cultures in a specific territory. Multiculturalism is seen as a serious problem when culturally homogeneous communities are considered the norm. Therefore, it seems correct to believe that immigration is one of the factors that have caused changes in people's attachment to the idea of national identity. One of the factors influencing the sense of national identity is certainly the tendency towards the Europeanisation of the nation-state due to membership of the European Union, which has reduced the ability of individual Member States to maintain and control relations with their citizens.

The departure from the concept of national identity is not due to the fact that old views are maintained and new ones are created. It is certainly an effect of the process of globalisation, which intensifies international contacts in the field of economy, tourism, migration and cultural exchange. Globalisation contributes to minimising disparities between Member States. This is especially true of the European Union, which proposes differences in identities between welfare states, and at the same time makes decisions that make EU countries more similar and contributes to the process of convergence.

At the same time, it should be noted that Poland, with its essentially homogeneous national and religious structure, is a certain phenomenon in integrating Europe. In Poland, before the fall of communism, we did not have to deal with

the concept of multiculturalism, only after 1989 multinational values began to be respected, because people of different nationalities and religions live here.

At the time of the 2021 Census, the most numerous nationality identification recorded among the total population of Polish was Polish – 97.7%, and non-Polish identification accounted for 3.5%. During this census, the census subjects had the opportunity to mention two non-Polish languages in their home contacts, regardless of whether they were used with Polish or not. The use of Polish was declared by 98.4% of the total population, and the majority of them – 94.3% – use it as the only language. English is used at home by 1.9% of the registered persons, and Silesian by 1.2%.

Currently, there are representatives of various nationalities living in Poland: Ukrainians, Germans, Belarusians, Lithuanians, Lemkos, Armenians, Czechs, Slovaks, Roma, Jews, Tatars, the Vietnamese, Russians, Old Believers, Karaites, Greeks, Kashubians, Mazurians and others. Opening Poland that followed its joining the European Union is inevitably connected with the influx of immigrants.

Therefore, children and young people should be educated in the aspect of multiculturalism, so that they can coexist with other cultures while maintaining their national identity. James A. Banks, among others, emphasizes in his publications that the most important aspect of multicultural education is pedagogy for equal treatment. The author distinguishes five most important elements of multicultural education, such as the integration of information on different cultures, education, tolerance, pedagogy for equal treatment and improvement of the organization of school functioning (Banks, 2014).

According to Banks, equality pedagogy is a strategy of teaching and creating an atmosphere that allows students from different, racially, culturally and ethnically diverse social groups to master the knowledge and skills to function efficiently in a democratic society. Therefore, it is not enough to teach children the basics of writing, reading or arithmetic, but it is crucial to help them adopt active attitudes as future citizens in society. By introducing these principles into the school, teachers can develop their competences through teaching methods, analysis of pedagogical experiences, cooperation with students and educators from socially diverse backgrounds.

When analysing multicultural education, it should be emphasized that there are different concepts of its realisation. Margaret Alison Gibson, (1984) firstly singles out the compensatory approach, calling it charitable multiculturalism. It consists in developing curricula for culturally diverse children who are dominated by majority groups at school. The second approach is cultural understanding, which involves developing cultural awareness in all students, taking into account the cultural heritage of ethnic groups. The third approach is cultural pluralism, which is a teaching strategy developed by a minority for students from an ethnic minority to influence the distribution of power over official school cur-

ricula. The fourth approach, called bicultural education, aims to reject cultural assimilation and seeks to produce students who can function effectively in society regardless of group boundaries. Gibson notices inaccuracies and errors in each of the educational approaches indicated. She does not want to deny the value of the realised educational programs, but proposes the fifth approach, related to the combination of education and culture. Such an understanding of multicultural education allows people to acquire competences within many cultures, therefore it is the individual who will decide at a given moment in life which culture they will draw knowledge and skills from. This education will broaden awareness of many cultures and contribute to the understanding of the whole range of cultural competences that all students possess.

2. Multicultural School

A multicultural school serves to shape the process of integration of foreign students into the school environment, thanks to the activation of children and young people of foreign origin and their parents in order to motivate them to join in the co-creation of school life. The most important thing is to convince them that they are an important part of their school. The environment of a multicultural school is conducive to sensitizing Polish students and their parents, as well as teachers, to the essence of multiculturalism, and enables them to oppose prejudices and stereotypes of national, ethnic and religious origins and to develop mutual tolerance. All the experiences, observations, workshops, lessons and time spent together in a multicultural school make it possible to introduce new and proven solutions in other schools where migrant children, especially refugee children, study.

2.1. Socio-cultural identity and value system of young people in a multicultural school

In today's world, which is the result of globalization, considering the aspect of identity is related to the problem of relating one's own identification in relation to other people. A sense of identity is a reaction to social homogenization.

The notions of globality and nationality are closely related to the intertwining tendencies of contemporary societies and personal reflections related to the sense of identity.

> The global world offers many opportunities of self-actualization or lifestyle choices, but this multiplicity evokes ambivalent feelings in the individual – a sense of control over their choices on the one hand, and powerlessness in the face of the multitude of these options on the other (Giddens, 1991, p. 274).

Experiencing dilemmas related to defining one's own identity is inscribed in our whole life, and young people are exposed to particular dilemmas in the process of growing up. Identity is an important aspect of life because it gives the individual a sense of stability and meaning in life in the face of the pluralism of the modern world. The difficulties of defining one's identity manifest themselves in every action in the modern world.

J. Nikitorowicz assumes that identity is layered:

> This self-awareness, which is a collection of various identifications, in my opinion, is arranged in layers that are related to each other, interdependent, mutually conditioning, but not always in dynamic dependencies. Therefore, they can be in contradiction with each other, in conflict, or they can form a compact, uniform system (Nikitorowicz, 2009, pp. 372–385).

Therefore, we may be dealing with identification related to more than one culture. Charles Taylor, on the other hand, emphasizes the international aspect of community in the construction of identity:

> Contemporary nations must create a communal identity. However, they cannot define themselves only in relation to their members. Every nation is aware that it exists in an international space that includes other nations that have essentially the same rank and dignity. The space of appreciation thus expands indefinitely: for states as well as for individuals (Tayler, 1995, p. 20).

In a multicultural school, in addition to the issue of identity identification, it is important to set priorities in the system of values that are important for each individual and society as a whole. J. Puzynina emphasizes the importance of a value as a word, which "has become in our culture the generalization of everything that a person considers good, strives for, and is guided by in life" (Puzynina, 1993, p. 9). Therefore, in multicultural education, special attention should be paid to the upbringing of young people in a culturally diverse world.

2.2. History of the Canadian School in Warsaw

Students attending the Canadian School in Warsaw learn the principles of respecting the values of different cultures. The school introduces new teaching methods thanks to an innovative educational program that combines the assumptions of the Polish core curriculum with the international program of the International Baccalaureate Organization. The talents of each student are supported by qualified teaching staff, which includes 39 teachers, who implement the principles of international pedagogy with the use of the most modern teaching tools. At school, teachers use a range of interdisciplinary, transdisciplinary, multidirectional learning techniques. Students are encouraged to explore different fields of study and develop their own talents through organized extracurricular activities: music, theater, sports. The school offers a type of holistic education that fosters the formation of intelligent, world-aware citizens. Children and

adolescents deal with the cultural traditions of students from other countries on a daily basis. Through everyday life, friendship and cooperation, they learn to respect each other regardless of their skin color, religion, tradition, way of being and others. Taking part in the celebration of traditional and diverse multicultural holidays, students learn about the culture, traditions, customs, cuisine and customs of other countries. Cultivating many traditions together allows us to understand the way of thinking of people from other countries from an early age.

Each child and their family members are well known and recognized in the school community. Teachers work closely with students, their families, and each other to ensure that children have the best possible learning and nurturing experience. There is a volunteer service at the school, which is led by the school counselor, students are taught to be sensitive to people in need of help. The school develops the principles of multiculturalism through various projects, e.g. "School of Tolerance," which concerns the topics of discrimination and tolerance for other people. There are also other projects like "European Code Against Cancer" and "Children's Rights – Patients" – all this gives children the opportunity to see the world from a different perspective. Teachers show children the principles that it is necessary to face what life brings and to have not only knowledge, but also skills to deal with various problems. Students and parents actively cooperate with the school, participate in decision-making processes, present their ideas and initiatives. In this way, they help to develop the establishments. The Canadian School is well known for its warm atmosphere. It creates an integrated, mutually supportive community, which has a positive impact on shaping children's moral and ethical awareness.

3. Researching the value and identity system of the Canadian School students

3.1. Methodological assumptions

Research aims, methods and tools

The aim of the study, conducted in the spring of 2023, was to diagnose the value system of the Canadian School students, their identity and identification. The research on the identity and identification of students of the Canadian School was based on a *questionnaire* modified by the author according to the concept of E. Zamojska (E. Zamojska, 1998), taking into account 21 self-identifications: "I am a human being", "I am a Pole", "I am a European", "I am an African", "I am an American", "I am an Asian", "I am a citizen of the world", "I am a woman/man", "I am against violence", "I am a conscious citizen", "I'm against the death penalty", "I'm a pacifist", "I'm free", "I'm lost in the world", "I'm with-

out future", "I'm a pragmatist", "I'm a traditionalist", "I'm a modern man, I like changes", "I'm religious".

In the study of the value system of the Canadian School students, a survey method for quantitative analyses was used. The research was carried out with the use of a questionnaire modified by the author used in EVS research (European Values Study, 2017), which included 13 values: truth, freedom, faith, goodness, love, beauty, safety, honesty, health, pleasure, wealth, respect, obedience.

The study involved 47 students aged 11 to 15. As far as the Canadian School is concerned, in the school year 2022/2023, 157 students attended primary school, including 85 teenagers. Among primary school students, 41% were children of foreign nationals and 59% were of Polish origin, and at the kindergarten level , there were 57% of children of foreign origin and 43% of children of Polish origin (https://canadian-school.pl/o-nas/nasza-szkola).

During the study, the students received questionnaires with the instruction: "Mark which values indicated in each question are the most important to you and determine their importance on a scale from 0 to 10" (with 10 being the highest value on the scale). The research was conducted anonymously, which may have contributed to giving honest answers. An analysis of students' opinions on the given values and identity self-identification was carried out. The analysis made it possible to describe the value system and identity of the students using numerical and percentage data. In order to analyze the obtained results, statistical techniques such as average proportions and percentage descriptions were used.

3.2. Research problems and hypotheses

1. Do the Canadian School students have a sense of national identity?
2. Are the students traditionalists or modern?
3. Do students identify with religion and faith? Do they not?
4. Are the respondents conscious citizens?
5. What is the hierarchy of values of the students of the Canadian School? Which values are most appreciated?
6. Do the Canadian School students value social and ethical values?
   Working hypotheses:
Ad 1. The students surveyed are likely to attach importance to their nationality but are open to other cultures.
Ad 2. Probably, the students are more modern than traditional.
Ad 3. The respondents do not seem to pay much attention to faith.
Ad 4. It seems that the surveyed students are conscious citizens.
Ad 5. It seems that the students surveyed value health, freedom and safety the most.
Ad 6. The students surveyed are likely to highly value moral and social values.

3.3. Research results

The results of the Canadian School students' identity survey presented in Chart 1 confirm that the respondents declare self-identification "I am human" (99.3% of the choices), which is the highest rank of their choices. Students clearly defined their social roles referring to gender, namely "I am a woman" (49% of the choices) and "I am a man" (51% of the choices).
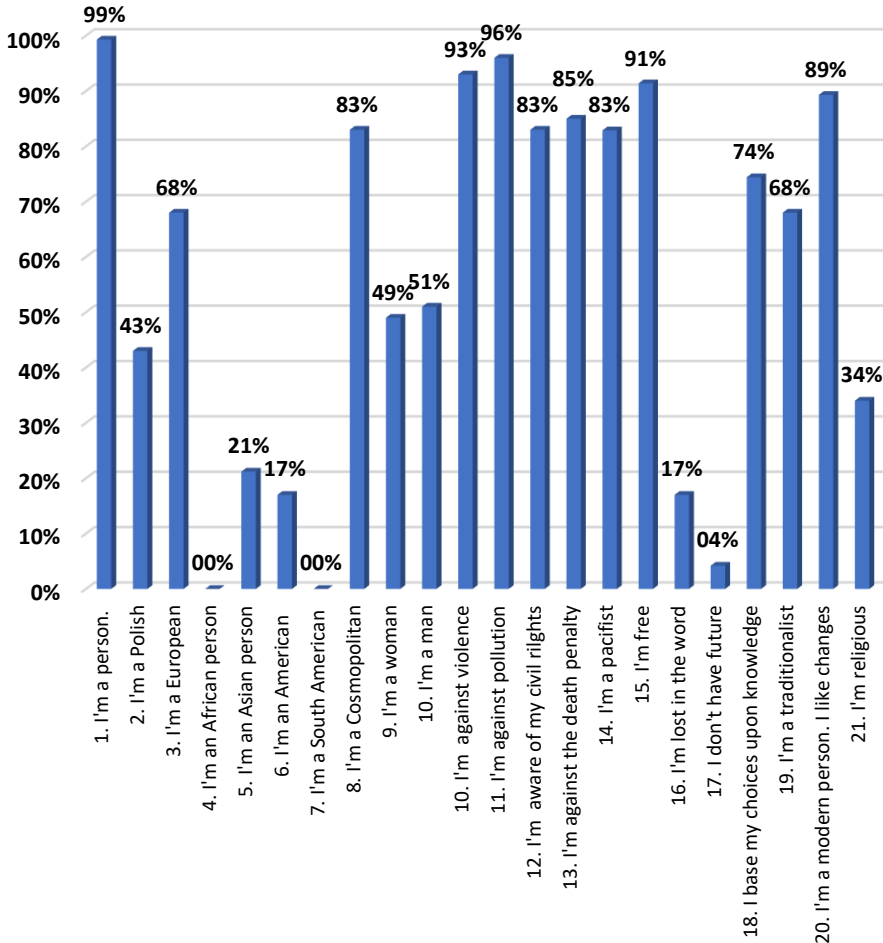

Chart 1
Self-identification of the Canadian School students (n = 47)

Source: Author's own study.

Respondents declare "I am against environmental pollution" (96% of the choices) and "I am against violence" (93% of the choices), "I am against the

death penalty" (85% of the choices), "I am a pacifist" (82.9% of the choices). It is likely that social changes, the increase in violence, and the desire to feel safe contribute to young people's opposition to threatening social dangers.

The surveyed students have a great desire for freedom, which is why they declare "I am free" (91.4% of the choices), which is probably due to their openness to the world, to new cultures. That is why they feel like "citizens of the world" (83% of the choices). Perhaps learning about other cultures contributes to awakening a sense of freedom, tolerance and understanding of other people. They identify with the identification "I am a modern person, I like changes" (89.3% of the choices), which is why they probably show a greater distance towards tradition, because the identification "I am a traditionalist" achieved a lower result (68% of the choices). The Canadian School students feel mostly pragmatic (74.4% of the choices) and are likely to move away from religious values as only 34% declare "I am religious".

Two-thirds of the respondents declare "I am European" (68% of the choices), and only 43% of the respondents say "I am Polish", while 21.2% declare "I am Asian", and 17% "I am American". This may indicate that they attach more importance to European identity than to national identity. Only one-sixth of respondents declare "I am lost in the world" (17% of the choices) and a few say "I am without any future" (4.2% of the choices), which probably indicates that the surveyed students feel safe in their environment and are not afraid of the world around them.

Let us compare our own research on identity conducted among the students of the Canadian School in Warsaw with the research conducted by N.M. Ruman (2014) in secondary schools in Pszczyna, which are also attended by students with a multicultural background. The land of Pszczyna, over the millennium has belonged to Poland, Bohemia and Prussia. The author of the research in schools in Pszczyna drew attention to identity behaviors on the basis of an interview she conducted among 53 respondents. The number of respondents is similar to my group of respondents, so you can compare the results for similar identity-related questions. When asked who they felt they were, the respondents answered, e.g. "Pole" (49 people – 92.45%), "Pszczynian" (41 people – 77.35%), "European" (9 people – 16.98%). Compared to the results of our own research, it can be concluded that despite cultural diversity the respondents from schools in Pszczyna feel Polish whereas the students from the Canadian school show less belonging to Poland and being Polish (only 43%). Similarly, there are differences between the identification "I am European," where the respondents from the Canadian School identify with Europe and being European in as many as 68%, and the youth from Pszczyna who identify with this identification only in 16.98%. This probably proves that the multiculturalism of the respondents from the Pszczyna region does not have as much impact on their sense of identity as at-

tachment to their place of residence does. In their statements, they emphasize the connection with the country in which they live: "I love my homeland, I was born in this country" (43 people – 81.13%), "I am strongly connected with my country and the traditions that Poles maintain" (34 people – 64.15%) (Roman, 2014). The author of the study claims that

> from the analysis of the young people's statements, it can be concluded that these wise, sensitive and responsible young people do not feel lost in the modern world. This is confirmed by the fact that in the collection of statements obtained from the respondents one can find common elements – the family and Silesian religiosity play a great role (Roman, 2014, p. 143).

In the case of the identity of the surveyed students from the Canadian School, religiosity does not play such an important role, it is the least important factor and only 34% of the respondents identify with it. The students of the Canadian School are citizens of different countries of the world, which is why they continue to identify with their country of birth and, above all, feel European or "citizens of the world". Multiculturalism teaches them tolerance and respect for other cultures.

An example of another multicultural school is the Primary School in Mrokowo in the municipality of Lesznowola, near Warsaw. This school is attended by students of Chinese, Vietnamese, as well as Ukrainian and Armenian origin, among others. Research conducted by A. Mikulska and K. Tu (2017) confirms that the number of foreign students in this school is growing year by year and in the year of the study there were 126 of them, i.e. 19% of all students. Due to the growing number of children of foreigners, the school received support from local authorities and foundations: World at Your Fingertips, Intercultural Education, Foundation for Social Diversity and Association for Education and Progress STEP (Mikulska, Tu, 2017, p. 226). Thanks to the support of the foundation, employed assistants and teacher trainings, many projects were carried out to develop integration, improve the school's multicultural policy, increase teachers' intercultural competences, develop creative workshops and a language and culture classroom. The activities undertaken in this school have made it possible, as in the Canadian School, to improve multicultural education, where students gain knowledge and experience related to the customs and traditions of their peers from other cultures. This fosters the creation of an open and tolerant school where every student feels needed and safe.

The results of the second study of the student value system in the Canadian School (Chart 2) show that they value health (90% of the choices) and freedom (89.5% of the choices) the most. This was followed by security (79.5% of the choices), which could probably mean that they want to live in a good and safe world.
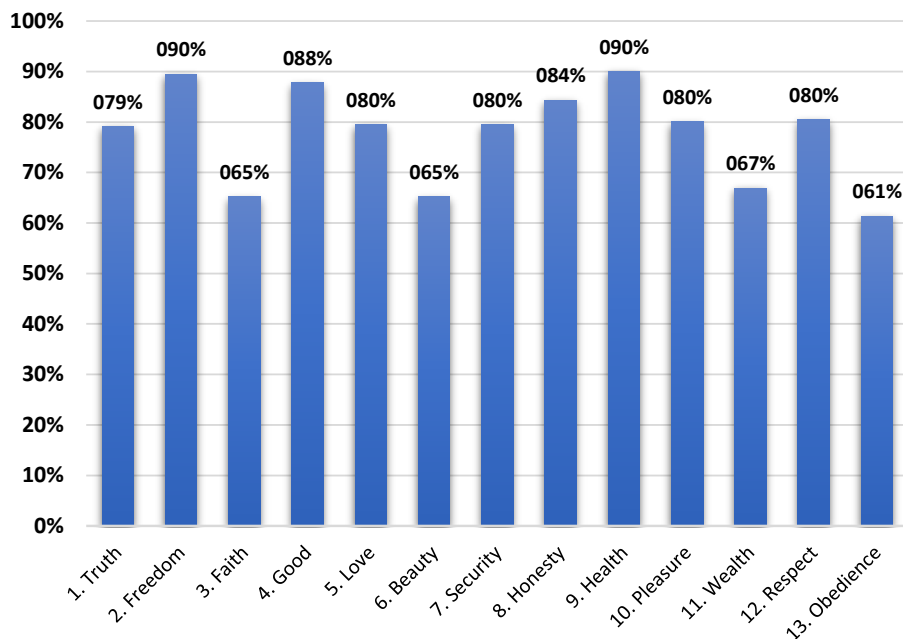
Chart 2
The value system of students from the Canadian School in Warsaw (n = 47)

Source: Author's own research.

Among ethical values, they value goodness very highly (87.8% of the choices), respect (80.4% of the choices), truth (79.1% of choices), honesty (84.3% of choices), which may be due to family upbringing and education.

This was followed by pleasure (80% of the choices) and love (79.5% of the choices). Material values related to wealth and property were ranked lower (66.9% of the choices). Religious values (65.2% of the choices) and aesthetic values, such as beauty (65.2% of the choices), are valued slightly lower, and obedience (61.30% of the choices) is valued the lowest, which is perhaps becoming less important and appreciated by today's teenagers.

Comparing the results of the author's own research with the research on the values of primary school students conducted under the leadership of M.J. Szymański in the years 1994–1995, one can see some similarities and changes in the value system of young people from 2023 and those from almost 30 years ago. M.J. Szymański emphasized that in the 90s, "the youth values allocentric values the most – close and sincere relationships with their friends, common activities, experiences, mutual friendship and trust" (Szymański, 1998, p. 48). In retrospect, modern research shows that nowadays young people value these values less, but they are still quite high in the value system (love 79.5%). Perhaps

the pandemic situation and the isolation of society have contributed to the decline in social relations, nevertheless, it is worth emphasizing that today's young people from the Canadian School highly value important social and ethical values such as health (90%), freedom (89.5%), goodness (87.8%), honesty (84.3%), which proves that upbringing and teaching in the spirit of multicultural education is conducive to maintaining these important universal values.

A study conducted by students at the Canadian School confirmed that they value the pleasures of life quite highly (80%), which in M.J. Szymański's research occupied the third place (on a scale from 1 to 10). On the other hand, material values ranked the lowest on the scale of the respondents (richness, wealth 66.9%), similarly to M.J. Szymański's research, they were in the last place on a scale from 1 to 10.

Conclusions

1. Identity and identification studies have shown that students at the Canadian School present more similarities than differences, which may be related to the process of globalization, which has a significant impact on a young person's life. It shapes their identity, personality, lifestyle and values. Contemporary culture creates a new man, referred to as a global teenager according to Zbigniew Melosik (Gromkowska-Melosik, Melosik, 2012).
2. The surveyed students from the Canadian School come from different countries of the world, which is why they mostly identify with the culture of the country where they were born, and at the same time feel European and citizens of the world. On the other hand, the majority (92.45%) of students from Pszczyna, despite their cultural diversity, feel Polish, and only 16.98% say that they are "European", which may mean that multiculturalism may affect the identity of the respondents, but it is also very important to be rooted in the culture of the country in which they live.
3. The results of the study indicate that multiculturalism teaches tolerance and respect for other cultures. This may cause them to pay less attention to tradition and declare identification "I am a modern man" (89.3%), more often than "I am a traditionalist" (68%).
4. The Canadian School students feel mostly pragmatic (74.4% of the choices) and the results of the survey indicate that they are probably moving away from religious values, as only 34% declare "I am religious". This low rate of religiosity may be due to the fact that students in this school do not have religion classes. At the same time, it may confirm J. Mariański's research on the religious changes in Polish society (Mariański, 2002) and the changes in

the religiosity of Polish youth and their departure from the Church (Mariański, 2008).

5. Only one-sixth of the respondents declare "I am lost in the world" (17% of the choices) and a few say "I am without any future" (4.2% of the choices). Which probably indicates that the surveyed students feel safe in their environment and are not afraid of the world around them.

6. Multicultural education and activities undertaken at the Canadian School and the Primary School in Mrokowo in the municipality of Lesznowola near Warsaw prove that students gain knowledge and experience related to the customs and traditions of their peers from other cultures, and at the same time become very open and tolerant.

7. The most valued values among the surveyed students are health and moral values such as respect, goodness and honesty. These values are at a similar level and have a universal dimension.

8. The research shows that the students from the Canadian School attach less importance to consumer and material values, similar to the research conducted under the direction of M.J. Szymanski in 1994–1995. This is probably related to the fact that young people from multicultural schools come from wealthy families and do not feel a sense of material deprivation, so they turn to social and moral values.

9. In the conditions of a multicultural world, it is important to shape an open identity and values based on cognition, tolerance and understanding of other people.

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Szkoła wielokulturowa. Tożsamość i system wartości uczniów

Streszczenie

Artykuł przedstawia zjawisko wielokulturowości i edukacji wielokulturowej oraz międzykulturowej na podstawie publikacji J. Nikitorowicza, J.A. Banksa, M.A. Gibson i innych autorów oraz własnych badań, dotyczących systemu wartości i identyfikacji tożsamościowej uczniów Kanadyjskiej Szkoły Podstawowej w Warszawie. W artykule podjęto próbę zdiagnozowania systemu wartości i tożsamości uczniów wielokulturowej Kanadyjskiej Szkoły Podstawowej w Warszawie i porównano wyniki badań z wynikami innych badaczy. Badania pokazują, z czym identyfikują się uczniowie szkoły wielokulturowej i które wartości są dla nich najważniejsze.

Przedstawiając system wartości uczniów, młodzieży, autorka zwróciła uwagę na to, że badani bardzo wysoko cenią zdrowie, wolność, wartości społeczne takie jak dobro, uczciwość, szacunek, bezpieczeństwo i miłość.

Autoidentyfikacje tożsamościowe badanych odnoszą się do deklaracji związanych z płcią, poczuciem tożsamości o charakterze narodowym, europejskim, globalnym, religijnym i tradycyjnym.

System wartości i autoidentyfikacje tożsamościowe uczniów Kanadyjskiej Szkoły Podstawowej w Warszawie dowodzą, że młodzi ludzie w szkole wielokulturowej są otwarci, nowocześni i czują się przede wszystkim obywatelami świata.

Słowa kluczowe: edukacja wielokulturowa, wielokulturowość, tożsamość, identyfikacja tożsamościowa, autoidentyfikacja, wartości, system wartości.