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Rebellion restrained? Around (a)revolutionary behaviors of the 90. generation

Abstract

This sketch is the result of the author's observation; since 2009, who has been working with high school youths between the ages of 16 and 18. Its respondents were the older part of the generation, today are referred as "millennials", "generation Y", "digital generation", "generation of flip-flops and I-pods". They were born in the times of dynamically developing capitalism and the free market, consumerism as a proposed lifestyle, spreading popular culture, which mastered their imagination – Coke, McDonald's and the heroes of the silver screen (Superman, Batman). But at the same time early enough to remember the times before the Internet era. Observing their passivity, the tendency towards (a)revolutionary behavior, scientist wonders about the reasons for this state of affairs. One of them is the insignificant influence of generational experience on the formation of individuals. It is not social events such as the overthrow of Communism, Poland's accession to the European Union, the death of the Polish Pope, they have all become important caesuras for this generation, but the spread of the Internet primary. Between the anti-postmodern rebellion and the passive observer, the impact of the New Millennium reform corporations; in the kaleidoscope of reforms of twenty century and twenty first century education, the emergence of a new type of society and social relations based on exchange – In the trap of consumerism, corporatism and pragmatism, omnipresent consumption, forced ephemeralism and movement towards new experiences – "Homo consumers" in the network and on the street. Author analyze behavior during the "Not for ACTA" protests, asking if this relationship has changed today in relation to street protests taking place six years later.

Keywords: generation Y, millennials, network generation, protest, education reforms, internet.

Introduction

Several years of observations of the generation mentioned in the title contributed to the creation of this text. Author led her research for several years, working as a teacher mainly in High School and had a chance to take a closer look at the group of young people born in the early 90s, which was already quite a stable time, when Polish society had already it so-called "period of adaptation" to the new system (1992–1993) — the time of dynamically developing capitalism and the free market, also consumerism as a proposed lifestyle. At the same time, it should be noted that the respondents mentioned here, ranging from 16 to 18 years old, constitute only a part of the generation called the "generation Y".

Another impulse to write this text has been the reflection, appearing in the course of observing successive years of coming into adulthood, that it is harder and harder to find individuals among them that would provoke the cry: "Changing the guard! The clock jumped (...), it moved by one generation" (Błoński, 1961, p. 85). Not because, from the perspective of the previous generation, this change is evaluated in

a pejorative way — it is a natural reaction among people representing a different system of values and mentality, because it is more and more often said about replacing the community character of experience through its unitary dimension. Therefore, the intention of this text can not be to multiply the accusations of the previous generation against the next, even though the author belongs to the called as “generation X”, rather it is about sketching the portrait of the group, which can be treated as a mirror reflecting the contemporary civilization changes and also the effects of the implemented educational reforms.

1. Between the (anti) postmodernist rebellion and the observer’s passivity

At the outset, it should be noted that the described group is not homogeneous. Even a two-year age difference between its representatives determines inability to reach an agreement. This demonstrates its individual character. Let us pause for a moment at this dissonance. A similar, though not identical, mechanism can be observed by confronting the 70s generation, whose maturation period falls on the heyday of MTV in Poland and the 90s generation, entering adulthood at the time of the greatest popularity of the social networking site Facebook. If at the time of the birth of the same group about two years difference causes that its representatives do not find a common language, what should we say in a situation when the generational space closes in one decade? The disparity turns out to be even bigger and harder to overcome — this characteristic seems to be typical for the industrial society, where successive generations as a result of civilization development and progressive changes, have to learn new skills and live according to different cultural patterns, ways of thinking and behavior. Naturally, the continuity of the cultural message must be interrupted, often also questioned and this in turn becomes the cause of the gap between generations (Pilch, 2003). We might expect, from today’s perspective, that the last one should be reduced, because the Internet network gives easy access to knowledge. Nonetheless this is not always the case. I would even say that the Internet creates barriers and separates people from each other. The presence of many years on Facebook does not become a pretext to get to know each other, because each generation moves mainly in familiar, but separate areas. Sometimes it happens that via the virtual world, young people discover texts of culture important for those born in the 70s, but for the former they mean something else. In order to bring them closer to that aura, an introduction must be made, after which the recipient’s conclusions may be quite different. What does this state of affairs mean? Why is it so? The progress of civilization seems to be responsible for this. This situation causes that the way of life and thinking changes in the blink of an eye, and thus the nature of factors affecting the human mentality.

In the case of the 90s generation, it certainly was not a time of strong influence of romantic patterns, let alone the period of the People’s Republic of Poland (pol. Polska Rzeczpospolita Ludowa, abrv. PRL), which kept the individual in a permanent sense of limitation which forced that individual to make a redoubled effort to express themselves. The existence of the described community has been suspended between the shopping mall, where they can fully satisfy their consumer hunger and cyberspace, which allows them to sink (intertwined) into alternative worlds, guaranteeing only

seemingly complete freedom of thought. This relatively stable situation means that this generation does not feel the need for any change. On the other hand, the images of revolts that are taught in history lessons are in no way appealing to them, which would be in a way consistent with Maria Janion's conviction about the contemporary unbelievability of the romantic paradigm (Janion, 1996). Instead of appearing as a landscape once vibrant with life, containing universal attitudes, because every young generation is characterized by opposition and the desire to follow their own path, it is seen as knowledge that is useless, because it is far from the present and therefore rejected. Does it rightly seem, therefore, that this is one of the few manifestations of rebellion allowed by this generation?

According to Hanna Świda-Ziemia, the "generation Y" is focused on the "here and now" life, which is directly related to the situation in which they found themselves, that is, the unstable labor market. The label "generation of the lost" seems strange to them, because they have adapted well to external conditions. They prefer short-termism and frequent turns in their careers, which allows them to develop; to change jobs to those that satisfy their need for a comfortable life that allows them to pursue their own dreams. The consequence of these features are two more aspects: myopia and self-focusness. (Dziedzic, 2011). On the other hand, the background survey that I carried out in the years 2009–2012 among some parts of this generation would indicate a sceptical and sometimes even hostile, attitude towards a reality marked by chaos, relativism, excessive liberalism, an overwhelming desire to live in order, which makes us think whether this attitude has something to do with Artur's anachronistic rebellion. The main character of Sławomir Mrożek's *Tango*, who does not believe in the nonconformity of his parents anymore, and what he most desires is a harmonious world where tradition has its place, and good and evil become concepts that are easy to recognize: "Does not Father understand that you took my last chance? You have been anti-conformist for so long, until the last norms against which one could rebel have fallen. You left nothing for me, nothing! The lack of standards has become your norm. And I can only rebel against you, that is against your unfaithfulness" (Mrożek, 1998, p. 98). At first, it seems that we can identify two outlined attitudes. On the other hand, Arthur's rebellion is expressed in opposition to the postmodernist emptiness. Nonetheless, the apathy and aversion of the generation to any uprising in the name of an idea, focusing on oneself, seem closer to postmodern activity, expressed paradoxically in passivity. Zygmunt Bauman (2011, p. 84), explains this mechanism as follows: "The awareness of the contingency of fate and the uncertainty of the prospect of struggling for a general community undoubtedly undermines the self-confidence and struggles of the participants. But it can also mobilize them to greater effort. One of the possible reactions to this indefiniteness is the dogma of »the end of ideology« and uninvolved practice".

In 2012 indignant artists, teachers and parents, doctors, journalists, judges, uninformed services, internet users, protested in Poland. They expressed their opposition to failing government reforms. Meanwhile, the generation of 90s was quite skeptical and was cautious even against street manifestations expressing a rebellion toward the signing of ACTA — a document that directly touched them, because they wanted to

have unlimited access to uncensored internet. And so in the manifesto the “children of the Network” we read: “The most important value for us is freedom: words, access to information, culture” (Benedyk, 2012, p. 25). In the eyes of the “Facebook generation” (known as also as “generation F”) all these demonstrations took on more of the form of carnival: a party which should have had a closer look taken at it; preferably hidden, registered, photographed, filmed and put online, branding with their own pseudonym. Such an attitude has little to do with passive activity, leading to regaining the community, to overcome postmodern nothingness. First of all, because generational experience does not exist for them (Wrzesień, 2007). Regardless of the reluctance of some high school students to join the rebellion against ACTA, this characteristic is best expressed by the manifesto of Piotr Czerski *We the Children of the Network*, which has become a showcase of internauts lying on the street: “(...) Writing these words I am aware of the abuse, that I am using the pronoun »we« — because our »we« is liquid, out of focus, according to old categories: temporary. If I write »we« — it means »many of us« or »some of us«. If I write »we are« — it means: »we visit« (...)” (Benedyk, 2012, p. 23). So how should one understand the protest against the postmodern vision of the world? This contradiction may be associated with the subconscious mechanism of repression. At this age, a young man wants to sort everything out, have a fixed point of reference that will serve as a lighthouse illuminating the intricate paths of growing up. The reality that surrounds him, as well as the postmodern model of education, which does not define anything definitively or refuses to form clear judgments, offer specific guidelines, does not make it any easier. Like the multitude of discourses, often iconoclastic, present in the student environment. An example of this is the constant clash of popular culture which high school students engage outside the school building; which promotes patterns based on superficial beauty, stereotypes, “to have” instead of “to be”, concealing their own self for self-creation and self-promotion, and alternative culture, mostly negating the above values, professed by teachers (Śliwierski, 2007). The situation is similar when mentors, educated still in the previous system are “remade” in the fashion of the new pedagogical directions. Sometimes they reveal anachronistic behavior, from the point of view of the present, as if in an unconditional reflex. In addition, school institutions are not unanimous, because they collect personalities sometimes with a different system of values, which can also be confusing. That protest would be a kind of scream of the young, demanding greater stability in teaching.

At the end of this part of the argument, one should articulate some doubt. According to the principle called into being by the manifesto *We the Children of the Network* — what concerns a certain group of one generation, does not have to be appropriate for the other. Is there any way we can create a common image of the crowd emerging from the sketch? Yes, because we can name a few repetitive features (and therefore typical). One of them is certainly the difficulties in integration and coexistence in society. And here is the next question: where should one look for the sources of this dysfunction, indirectly influencing the formation of the (a)revolutionary behaviors of this generation? Because there is no movement of revolution without joint action. It can be assumed that the contemporary (anti)upbringing and education model, which is losing sight of the collective for the benefit of the individual, has become responsible for this.

2. In the kaleidoscope of educational reforms of the twenties and twenty-first century

Over the course of several decades, there has been a significant change in Polish pedagogical thought centered around the problems of education. In the 70s and 80s, it was stressed that education is a conscious and systematic influence that an adult person exerts on an immature individual to give their mind the desired shape. In later considerations, it was pointed out that education is not only about forming the mind, but creating a person, taking into account its activity in all areas of life (Pilch, 2003).

Therefore, the attitude to shaping an individual in the country should depend on its policy, a planned development of the socio-economic and cultural situation. And so, in the post-war period, education based on the principles of uniformity, universality, statehood and free education, was to promote the rise of the country from ruin, rebuilding it on many levels. The task of secondary and higher education, obliged to teach workers and peasant youth, has become that of educating the future intelligentsia. However, from 1948, the native education was to serve the consolidation of the new system of the Polish People's Republic. At that time, especially during the Stalinist period, the Polish education system was subjected to hard political indoctrination. Popular government limited the competences of school heads and teachers were disciplined in terms of political correctness. On the other hand, the reform of 1961 set the goal of comprehensive development of students and education for the conscious and creative citizens of the PRL "in the spirit of socialist morality and socialist principles of social coexistence" (Pilch, 2003, p. 193). It served, among other things, textbooks imbued with ennobled ideology. Realizing the oppression of the party apparatus and its manipulation, society was bound to rebel. All the more that the opposition, which stand against the authorities built this awareness and stimulated social solidarity and self-organization initiatives. These ideas, through the publications of the second circulation and the so-called "flying university" also penetrated into youth circles. Thus, the rebellion became an attitude identical to the generation growing up in the last four decades of the twenty century.

In addition, it is worth realizing that the situation was not one-dimensional. In the Polish People's Republic, Polish youth clearly disintegrated into two groups: Association of Polish Youth members, then Polish Socialist Youth Union ideologically connected to the authorities and acting on its behalf and rebels, which increased as the system collapsed (Świda-Ziemba, 2010). Students protested against cancellation of *Dziady* directed by Kazimierz Dejmek from the National Theater in 1968. They expressed their disagreement with the actions of government through their work, which was exemplified by the loud performances of student theatres, such as: *W rytmie słońca* (1970) of Kalambur in Wrocław, *Spadanie* (1970) of the Stu Theater in Kraków, *Jednym tchem* (1971) of the Poznań Eighth Day Theatre, *Koło czy tryptyk?* (1971) of the Theatre 77; also, the contestant music of young bands that gathered, during the Jarocin Festival in 1980, a crowd of young people. In the film by Andrzej Wajda from 1971 entitled *Człowiek z marmuru* appears the figure of a heroine — a rebel, unbending under the pressure of her superiors, against all odds trying to reach the truth about Mateusz Birkut, the leader of Stalin's work, whose brilliant career has suddenly finished.

During the formation of the socialist state, not only the external pressure of the pedagogue, which was an extension of the “iron hand of government” controlling everything: this favored the generation of revolutionary attitudes, also paying special attention to creative production unit, who will build the spirit of state policy.

Confidence in the educational model, associated with the external oppression prevailing in the PRL, clearly fell during the reorientation and creation of a democratic state. The previous relationship between the educator, who often exerted pressure on his pupils and used their authority, was perceived through the prism of the mechanisms of oppression. On the other hand, in the former model of the school as an institution, it was perceived as the source of violence and manipulation of human minds and thus as enslavement. (Anti)pedagogy not only paid attention to these problems, but also postulated a complete transformation of the teacher-student relationship. In the place of intentional action, stimulating the young mind, it introduced the need for unconditional acceptance of the alumnus; accompanying her/him in education, supporting, and not directing. In other words, the outlined course of thought assumed that the child is able to manage its own development, in accordance with the conviction that children do not have to learn self-determination because they can do it in a natural way, and the teacher should only help them achieve their goals (Pilch, 2003). In view of the above, the direction of education is no longer determined by a teacher, a competent person, correcting mistakes in thinking and perceiving the world of an immature human, often uncritical and not noticing the “second bottom”; but rather it is determined by the environment into which the individual is sunk. To a large extent dominated by mass culture. Education does not take place directly but indirectly, through “new media” and outside school, participating in interpersonal relations (Dama, 2014). Of course, the teacher also has an impact on the development of the pupil, however, in comparison with the non-school environment, small (Śliwierski, 2000). Thus, education was replaced by socialization. During this process a person becomes a member of a specific social group; adopting as its own, attitudes, values and norms, thanks to which they can fulfil their social roles assigned and selected by them; as well as related behaviors. In its assumptions, socialization was to teach the competencies needed to be in the group, compromise, contribute to building self-esteem and independence, and finally to release creativity (Pilch, 2003). However, as a result, instead of creating creative attitudes, it shapes individuals acting only within a certain framework, in a schematic and learned manner, easily adaptable. In other words, it fosters conformism.

In accordance with its assumptions, it should not only take place at school, but also outside it, in the after-school time. Meanwhile, the crowds of classes often cause that a student who is separated from his peers has no chance to learn to create interpersonal relationships. Let's look at the statements of a potential representative of the described generation: “I used to get up (...) at 6 and there was tennis and horse riding (...) In high school, instead of tennis I chose oars and quit horses, also taking up wall-climbing. Two languages besides English — German and Japanese (...) In primary school I went on a trip for travel club and for art class in English. I was packed every day until the evening, Saturday afternoon and Sunday were free, for my family. In the bilingual high school with English lectures (...) there were extra lessons after school.

Extracurricular: Japanese twice a week, German once a week, paddles once, wall-climbing, Physics club every second week, additionally mathematics and an IT course. From the second grade, there came the education for the Final Exams; on Saturdays four hours of solving the tasks for exams for the future university” (Kicińska, 2012).

And this is how the “90s generation” appears as one of the busiest, which has no time to maintain relationships with peers, because their rhythm of the day looks similar. It has been deprived of childhood by its parents for a better future, a guaranteed workplace and a high standard of living. When they were asked why they did not protest against the actions of their carers, they often reply that they did it (protest) only internally. So here we have a rebellion in the individual dimension, an individual reflection, a quiet protest, which for fear of loneliness in feelings and ineffectiveness of action, often falls silent.

It seems that the reform of the education of the “New Millennium” contributed to the described phenomenon, shortening the period of elementary education to 6 years of primary school and 3 years of middle school, which meant that the young human often had to part with the people with whom s/he had tightened ties. For the subsequent years of education, the student went to schools not in the area of residence, because from the first moment of Primary School it was about getting to the best Junior High School, then High School: guaranteeing educational success and opening the way to the desired field of study. In this way, a kind of student segregation process was taking place, which was also matched by the system of accounting for their progress, which was the effect of the standardization of teaching (Potulicka, Rutkowiak, 2010). All this led to the development of the “*homo rapax*” attitude — a predator man, equipped with features useful in the consumption process.

The formation of conformist attitudes and scheminess in action was favored above all by the so-called “competency test” to check specific skills useful in further stages of education. In the case of the Polish language at the upper-secondary level, it is reading comprehension of journalistic texts and interpreting a literary work, usually including already existing knowledge and the so-called “interpretive models”. In this way, it was about using the learned scheme, excluding the student’s individual way of thinking, because in the three-year high school course there was no room for the idea of “how many heads, so many interpretations”. Obviously, the philosophical and cultural discussions were minimized. This not only eliminated creativity, but also limited the education of a critical and reflective attitude towards the world. The reason was the overloaded curriculum, not much adjusted, compared to the previous one. In the fact, a lot of reading disappeared from the list valid for the final exams. However, the practice shows that students devote a lot of time to exploring old Polish, enlightenment and romantic literature, which they often do not identify with. However, the literature of the twentieth century comes down mainly to the times of war and occupation, the newest almost does not exist at all. Meanwhile, the arsenal of motifs, known from earlier eras, should be functional, serve as a key to the interpretation of contemporary texts of culture. To meet the challenge, complete all the content needed for the matriculation examination, it was necessary to exclude lessons whose problems are dictated to the present day. So far, the school has shaped reconstructive attitudes rather than creative

ones; because, after all, an exemplary student had to be able to recreate the style of reception known to everyone, but often regarded as anachronistic from the university perspective, because it does not reflect the latest changes in culture.

This part of the generation of “millennials”, which is accustomed only to acquiring knowledge through the Internet, also can not find itself in an outlined situation; but not because it sees its conformity, which is the effect of the school system. It’s primarily hindered by anachronistic teaching methods, based on lectures, focused on the teacher, not the student. These questions are often asked: “What is it for me?”, “How can I use it in my life?”. Pedagogues usually react to the above questions with nervousness, treating them as an attack on themselves. Nonetheless, this is not an expression of rebellion, but a real concern for their future, because the youth has the impression that theory is not practiced and the proposed vision of the world does not adhere to their everyday life. Also, one can often hear from the mouth of teachers (especially the elderly) that the generation does not have / need any authority. And they choose their mentors (usually young in spirit) who are not only able to visualize the imperfection of certain mechanisms, but also can lead them through the meanders of virtual reality, which contain many traps. It is incorrect to believe that the described group copes well with searching for information on the web. First of all, they focus on websites that the Internet search engine throws first, second or third. They have no motivation to look deeper, check information in several sources. They do not use social media to obtain information about political and social events. They can not make their selection. They often share popular content without any comment and therefore there is no processing of information. According to the nomenclature, Umberto Eco (1996, pp. 8–9) who wrote: “A society divided into three classes will be formed: on the lowest level, a class of proletarians who do not have access to computers (and thus to books) and depend entirely on audiovisual communication, that is television; on the secondary level, the petty bourgeoisie who can use the computer passively (a typical example is an airline clerk checking the flight schedule and reservation lists on the computer); and finally the »nomenclature« (in the Soviet meaning of the term), which knows how to distinguish valuable information from those that do not contribute anything (...)”, is in the second class of a social class who uses the computer in a passive way. This attitude is not connected with the need for reflection or creation of a critical view of the world, it is not about criticism in the common sense as a negation, but criticism understood as independent verification of theses and without independent thinking, rebellion is impossible.

It seems that the above-mentioned state of affairs will further deepen the next reform of education, through which it is proposed to return to the system before the reform of the “New Millennium”, where the aspect of a world translation through the prism of digital media has been omitted. Unless these changes affect the 90s generation, their children are indeed lost. In the future, not only can we deal with the deepening intergenerational gap, but also a generation may emerge, which will experience its mismatch even more strongly, as the progress of civilization can not be undone.

3. In the trap of consumerism, corporatism and pragmatism

The caesura, indicating a generational change, the creation of a completely new mentality, morality and attitudes, certainly occurred at the very moment of the transformation of the production society into consumerism. What is the difference? The older society employed its members primarily as producers and soldiers. All citizens were prepared to perform in these roles. In the second phase of modernity, in the so-called “post-modern stage”, society no longer needs an industrial labor force, nor soldiers from conscription. However, it needs members as consumers and it is in this direction that it educates its citizens (Halwa, Wróbel, 2008). Eugenia Potulicka is also in this trend of thinking, which in the book entitled *Neoliberaalne uwikłania edukacji* notices that a school, at the turn of the century, teaches first of all practical and task thinking, effective use of time, getting used to becoming an employee dependent on the boss, functioning like a cog in a large machine. Thus, it becomes a structure attaching to passivity and subordination, for which large corporations are directly responsible: “Already in 1993 I wrote (...) that we are dealing with the strategy of international corporations in reforming education. The World Bank (...) has prepared a report on the desired directions of the transformation of Polish education. At an educational summit in 1999, organized by IBM, it appeals for reforms directly corresponding to the expectations of the corporation (...) It is a productive unit. Education is no longer valued in the role of shaping a conscious citizen” (Potulicka, Rutkowiak, 2010, pp. 63–64). Anthony Giddens (2008) also pointed to the huge influence of global corporations: “Transnational corporations are the heart of economic globalization, account for two thirds of world trade, contribute to the spread of new technologies globally and are the main actors of international capital markets”. Such a focused (from an early age) generation, extremely pragmatic, expects concrete, measurable results of their actions. This idea is in line with the third principle, which is followed by the “generation Y”: “Focus on the result, not the procedure” (McQueen, 2016). Rebellion is possible, if it brings something to an individual or possibly a small group of people whose interests coincide with the “shouter” fighting for their rights, often leading the community — a temporary community — disintegrating immediately after obtaining the desired result. According to the principle: “Set short-term (...) goals” — rule 6 (McQueen, 2016). Future changes serving the whole society — this idea is pushed to the margins. For them, what matters most is the present.

It seems that the emergence of a mentality, for which contestation is of little interest, was also influenced by the feeling of constant dissatisfaction, accompanying parents raised in the PRL period and in a way striving to satisfy their children’s hunger (both in the literal and metaphorical sense) as if to compensate for this deficit themselves. Carers try to eliminate the threatening situations from the world of adulthood, build a sense of security, not only to be secure financially, but also to answer all cravings (Wrzesień, 2007). And so, the sense of stability and satiety make the 90s’ generation see no need for any change. After all, they use the freedom that their ancestors won; and freedom in their opinion is synonymous with consumer freedom. S/he does not see the stagnation that they possessed, because the individual is convinced about the worth of his/her life activity: realized through seasonal work, participation in courses,

additional classes, gaining qualifications. All this to become a corporate employee in the future. Besides most of the features of the group described are disturbingly coincident with the human-corporation model, including: self-confidence, complacency, active use of consumer abilities, choice of entertainment from the sphere of popular culture, flexibility becoming a symptom of freedom. However, the most important thing is the conviction, that there is no society as a community, there are only separate individuals: people who care for themselves first, which results in another feature — lack of loyalty to the employer (Zadrożyńska, 2011). In this way, even parents prepare for life in a consumer society.

4. *Homo consuments* on the network and in the street

Homo consuments, from an early age learns to acquire, use and dispose of goods to make room for the next. Therefore, it is not a matter of collecting things, but of collecting things as derivatives of sensations (Bauman, 2008). A purposeful external action becomes arousing the individual's desire to experience other emotions. It makes the consumer impatient, impulsive, restless, easily euphoric, and fickle. It has consequences in the sources of rebellion. The signs of opposition seem interesting to her/him because they are a promise of a wholly new experience. This promise proves to be a sufficient temptation to be on the street, manifesting in various colours. It does not always have to be about identifying with the idea of a protest movement, more often with consumer curiosity. But when emotion is "digested" by that person, s/he leaves the crowd to start another hunt, which will eliminate the void for a short time.

In pursuit of the feeling of satisfaction, there is no room for reflection on the quality of life, not to mention about community life, which should be accompanied by more permanent bond, than the temporary convergence of interests. But, if it (that temporary bond) runs out, consumers as a group can be cruel. They exclude from their group those who due to inadequate financial resources are doomed to use objects that "no longer carry with them a promise of new, unknown impressions" (Halwa, Wróbel, 2008) or show reluctance to constantly change in an inexhaustible basket of variety. It would seem, that this specific model of an individual does not need the collective desire for consumption. Therefore, s/he does not feel satisfaction with being in the community, rather reluctance, because the other person turns out to be a limitation. However, the situation may look a bit different when we adopt the model of society described by Georg Simmel, who saw that "the majority of human relations can be exchanged. At the same time, it is the purest and most developed type of interaction" (Simmel, 1997). In view of the above, it would be better to talk about transformed principles of coexistence in a group where "pledge board commitments" change into contracts "for a definite time with a sense of satisfaction". Often, for pragmatic reasons, they have a temporary character and thus it is easy to withdraw from them when they do not bring the expected satisfaction. In this way, also interpersonal bonds become a consumer commodity (Halwa, Wróbel, 2008).

At the same time, there is an overwhelming desire to be together, as evidenced by the popularity of social networking sites. Zygmunt Bauman notes that interest in them results from the individual's desire to satisfy her/his own emotional needs. Fe-

eling the overwhelming desire to socialize; to be in company, share feelings, even the most intimate. It is done because of a fear of real rejection. In this sense, the Internet gives a sense of security (Kwaśniewski, 2012). Of course there are other reasons that determine the attractiveness of these websites. Sometimes they turn out to be the only chance to keep in touch with family, friends who live too far away. In addition, internet users do not have to enter into direct relationships with someone, they can become what they would like to be, become attractive. Auto creation becomes a greater temptation than seeking a companion. In both cases, sinking into the network over time results in a reluctance to take risks in interpersonal relationships.

One can get the impression that it is the Internet habits that are transferred to real world behaviors that largely affect the passivity of the 90s' generation. Brought up without computers, that vintage treats the network in a utilitarian way, because it serves them primarily to facilitate life. They function more here than there, because they still have a need for physical "being". In the eyes of the "generation F", the situation is quite different. Like the *Matrix* (1999) and *Inception* (2010) movies, cyberspace has absorbed reality and time divided into past, present and future, has been replaced by a meaningless time. Darin Barney in his book *Spółeczeństwo sieci* emphasizes that it always lives in the present. In this sense, the human experience of time is timeless and the places are deprived of locality (Barney, 2008). What are the effects of this mentality? Even the separation from the experience of past generations, not perceiving cultural continuity, inability to draw from this treasury of knowledge; which further leads to the fact that the culture of the Internet is accepted with all its "boon", not noticing the negative impact. The real action is then replaced with the "click of the mouse", holograms of activities that leave the feeling of affecting reality, and thus fulfilment of public duty.

Is there anything that could scare the consumer out of their burrow, which is their own room and laptop? Events from several years ago have shown that only a kind of coup could do that; a coup on the right to look for new experiences, which may result in protests against the signing of ACTA — a document that protects copyrights and licenses. The well-known Edwin Benedyk in his famous book *Bunt sieci* describes the phenomenon of this phenomenon. The exit from the network society's hideout, which until now has been operating in a kind of second circulation — the Internet — he reads as a new revolution. As Jan Błoński once, thanks to the lyrics of young artists, he also perceives the invigorating aura that has arisen in the socio-cultural arena. In spite of the fact that it makes it appear through imagination, it moves rather in the space of one's own feelings; not to say drastically — he says pious wishes. Zygmunt Bauman is already more sceptical in his assessment: "With ACTA, it was like a rumour about a poisoned well. No one has poisoned the well, but there has been a rumor, so people are rebelling, they're making pogroms" (Kwaśniewski, 2012). The author of *Ponowoczesność jako źródło cierpień* argues that the surplus of Internet users on the street was not caused by the formation of a future Protest; which was becoming the source of future changes, but resulted rather from the desire to overcome, for a moment, the loneliness that accompanies the postmodern vision of the world.

5. Epilogue

Six years have passed since the revolt against the signing of ACTA and it is already known today that those fledgling manifestations could have become the seeds of change that we are observing today. More and more often you can meet on the street Protesters, who break out in rebellion, fueled by the emotions of indignant people. Even in 2011 Zbyszko Melosik characterized the young generations in the following way: “Ideas kidnap us from time to time, but soon it turns out that there are only socially constructed ideologies that are imposed on us — as our own — just to make us think and act in someone’s interest (political or economic)” (Kwieciński, Śliwierski, 2011). Is today the same attitude appropriate for the 90s’ generation, which is at the threshold of adulthood; they graduate, take the first job and start a family. Are they outraged on the street? Do they use this opportunity to manifest their views? Don Tapscott, described the American generation of “children of the network” and pointed out that although initially representatives of this group represented a lack of confidence in social involvement and did not attend elections, they changed their approach, mainly due to Barack Obama who is considered the Father of politics 2.0 (Tapscott, 2010). In his electoral staff there were internet specialists (including Chris Hughes — Facebook, Eric Schmidt — Google) who moved the entire election campaign to the network (inter alia Facebook, Twitter, YouTube, My Space, Digg and LinkedIn). Thanks to these efforts, information has penetrated into the world in which the young generation is more often than “real world”. Barack Obama won the election in 2008 (Lakomy, 2013). At present, it is not happening in Poland differently. Politicians, journalists have their fun page on Facebook and Twitter, their profiles are held in long-term discussions. To a large extent, they are critical, sometimes negating. It seems that they are not used to actively win votes of citizens, which would have a real impact on election results (Lakomy, 2013). However, it can be noticed that social media very well use opponents to organize manifestations and other social actions that are opposed to official politics. It is tempting to say, that it is in the network that rebellion is born. However, in today’s public discussions, mainly today’s 30–40 year-olds take part. It is the “generation X” that most often changes the overlays, posts and memes of journalistic character. The students are silent. They do not go to black (opposing the ban on abortion) or white marches (supporting the ban on abortion). They do not solidarize with either the Right or the Left. It results from their conformism, lack of interest in the affairs of the country or what is worse, lack of their views? As I learned from the conversations with them, the reason becomes immunity to manipulation, because they realize that a kind of theatre is playing in front of them, a tug-of-war and “big ideas” become a tool to achieve the goal, win supporters. They rebel without rebelling at the same time, like the Sisyphus in the interpretation of Albert Camus, who, while ruling over his fate, still rolls the same stone (Camus, 2004). The question is, as in the case of Sisyphus, is it a conscious rebellion? In connection with the individualized character of the group, it should be noted that this happens differently. I think that the ‘90 generation does not even realize that this view concerns many of them, just as they do not feel the generational bond: “(...) We aren’t aware that we create the generation. Rather, we feel that we have to be young, grow up during crucial moments for Poland. First our country’s entry into the

European Union, then the death of the Polish Pope, (...) at that time we had a sense of belonging to one generation. Nevertheless it did not last long. We did not become better or wiser then” (Wrzesień, 2007, p. 147). The acceptance of temporariness meant that they could only create a temporary, ephemeral rebellion, which would not work, because it results more from emotions, curiosity than thought-out strategies.

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