

## THE SEX AS A DIFFERENTIATING FACTOR IN THE TYPE OF STUDENT'S RESISTANCE TO SCHOOL

Ewa Bilińska-Suchanek, Pomeranian University Slupsk

*The student's resistance against school exists in diverse shades: starting at the inner nonconformity, revealed merely in less expressive form of the passive resistance (clothes, lifestyle, music), which is often exhibited by boys against teachers and the school administration, and above all against classmates. Thus through the internal struggle "vigilance and cautiousness" against its own obviousness "of the accommodative resistance", which students of both sexes manifest against teachers and particularly boys against their parents, for the so called "for peace's sake" and local community. Going further to external form, such as the transformative resistance based on the knowledge and solid intellectual arguments what concerns particularly girls' resistance against parents or peers, as well as administration and local community. Even to the aggressive resistance – the refusal of participation in the process of education, leading most frequently to the rejecting of an intellectual offer of school, which is more often displayed by boys, rather than female students, against teachers and colleagues.*

*Research prove, that particularly boys most often choose such types of resistance, which lead to marginalisation of the internal type, i.e. accommodative, passive, but also external aggressive. Whereas girls choose more frequently transformative resistance, they are more active, open to contact and solving problems related to school.*

*Keywords:* Resistance; Transformation; Emancipation; Marginalization; Sex.

One experiencing himself as the causer, as the source of activity, is aware of the fact, that this is one of the earliest experiences and it has the basic meaning. One's fundamental motivational tendency is therefore striving for activity. It's related to the problem of the man's autonomy as well as his aim to control the surroundings and affecting the conditions he lives in.

The roots of the man's autonomy are being searched for in his freedom, which is specified by the knowledge, perceived as the most important regulator of the man's behaviour, and the experience, as well as connected with it striving for control of the propounded assumptions (one is convinced that there is a possibility to impact on himself and his actions). The chance of personality's development has such a man, who believes that can control both himself and his own behaviour.

The freedom of choice is an essential value for people, but the deprivation or limitation of such freedom cause the resistance and protest. Thus, "the second side" of the definition of freedom is resistance against to the freedom's limitation. E. Bilińska-Suchanek (2003) contrasts the definition of the freedom with the already existing society's necessities restricting the development of the creations of man and his "space of creativity". A. Dubik distinguishes the term of "resistance" from the word "support" – understood as the strive to find in someone or in something backup, strength, or assistance (Dubik 2003).

The theory, which is often mentioned to explain the result of the freedom's limitation of choice, is a theory of reactance by J. Brehm. He assumes that the only condition to satisfy the needs is a meeting the need of freedom. Moreover, it is fulfilled only when a man is convinced that he has any possibility to act in the specific situation. The awareness of elimination of any of them results in the state of deprivation of need of freedom, what activated the motivational process tending toward its restoration. The force as well as the size of these reactions will depend on: the perception of the danger's dimension by eliminating the accessible chance; the scale of the behaviour elimination relating to the

man's needs; amount of the threatened possibilities, which necessary have to be removed from the multiple choice field.

The tendency to restore the freedom induces changes in behaviour, characterized by a desire to take up actions threatened by the elimination (it depends on the attractiveness of eliminated freedom), as well as undertaking the activity which is an act of resistance against of the threat to freedom.

The act of resistance is a form of protest, which avowedly or in a hidden manner expresses the need of the resistance against domination and violence. It fulfils the revealing function, carrying the criticism of an existing state of affairs; it is the chance to reflecting, which equips the man in courage to fight for the autonomy and liberation, because "only that what is difficult, what resists – shapes the man's personality" (Dejczner 2012: 121). Adorno (1986: 28) states the resistance is the base of intellectual independence because "the freedom of thought is where the thought is beyond that what resistance is related to". According to W. Dilthey, the resistance is the best proof of the existence of something beyond the entity. Resistance is a reality, it means the opposition. That what is real, that is experienced in the sphere of stimulation and the volition (Dilthey 1982: 10). For Dilthey the experience of resistance means the exploration of something putting resistance in the course of the aim to something, which is ontologically possible only on grounds of the open accesses to the world. The knowledge which is obtained has a social character, what means it is created in the course of mutual interactions between people, as a result of views and assessments exchange.

In the 20's XX century, the notion of resistance appears in the sociology of knowledge by M. Scheler, in these particular issues of the German philosopher's doctrine, which concern the matter of cognition. Using it as a criterion determining the reality of objects, M. Scheler referred to "the philosophical theory of reality", in accordance with which "the real existence is nothing more than putting up resistance" (Scheler 1990: 246).

L. Kołakowski (1989: 178) states that the arising independence, responsibility and development of individualities are linked to the occurrence of resistance against what is seen in the world as the most adamant, stabilized and undisputed (definitely – E.B.S.), and which must be conquered. The development of the individuality of a person is carried out "only in its opposition to the rest of the world, in its attitudes toward it" (pp. 178-179). The conception of resistance slowly became the important theoretical–cognitive category although comprehended differently in terms of functioning in it.

F. Nietzsche in his book "The will to power" (2006: 356) claims that resistance is "certain manifestation of an internal strength and the activities of those who find it, experience it and struggle with it". It might be interpreted as the ability to overcoming our own weaknesses. Because the freedom is not what is given, it is attained in the course of overcoming difficulties, but its measure is "the degree of resistance which needs to be constantly conquered to stay on top: freedom understood as positive strength" (there: 391). According to H. Arendt, Nietzsche's super humanity, "staying on the top", is not a kind of domination over others, but the skill to overcome our own weaknesses to reach self-improvement. In her opinion, "Nietzsche considers that the negative feeling of being a slave, someone who is forced, leant and humiliated, is a necessary obstacle, without which the will would not find its power. Only by overbearing internal resistance, the will becomes aware of its origin: it did not appear in order to gain power, the power is exactly its source" (Arendt 2002: 228). Nietzsche says that man "stops at nothing", but "looks for resistance, feels the need of something, that will oppose" (Nietzsche 2006: 363). In his opinion also unsatisfied instincts, instead of having the poisoning effect, acts as a great "stimulant of life", acting excitingly and strengthening to the feeling.

Schopenhauer, on the contrary, presents the functioning of the resistance differently. Due to its presence, the human will cannot fully materialize and remains always limited and incomplete. Resistance is the curse of failure over human being, because the will is treated as a set of desires,

instincts and impulses that may not fully materialize. Such combination, together with suffering, is still unsatisfied in its efforts. It is not the only one resistance's interpretation of author of "World as will and performance" (Schopenhauer: 2013). There is also an expression of the fear of death, but also as a sign of victory over it (the will of death resists) and the context of the fight and dispute. Picture of the world is recognized as a dialectical unity of opposites, which allows to grasp the contradictions contained in the world: its unity, and multiplicity meantime, homogeneity, and also the diversity, variability and constancy.

Category of resistance is also interpreted by the authors of "Dialectic of Enlightenment", T. Adorno and M. Horkheimer (2010). The absence of resistance means the subordination to offers of free-competition economy. It uses "soft" means of persuasion and extortion in eliminating the resistance, through shaping the universal patterns and needs using that what is already done and identical.

In their view, the mechanism of "mute" resistance does not result from the planned actions of people who are in power, but with inner necessity inherent in the system of capitalist society, which is governed by ruthless competition and the demands of the free market. "It does not even allow the consumer to think of resistance for a moment, it is included in the system" (there: 161). The consumer is being persuaded by the principle that system based on its subsystems (e.g. cultural industries) can satisfy all his needs, when appropriately arranged will result in the consumer's need to be eternal consumer. Products for sale (that can be for example a works of art, culture, political slogans) are also subject of standardization. Carefully planned and executed initiate the serial demand of seduction of resistant customer (there: 185). Those artists, who want to continue to create and to exist in a permanent awareness, must become a part of the great cultural industry. "Whatever resists can survive under the condition that it will become a part of the system" (there: 150). Human subjectivity is rather endangered, because the specificity of the popular entertainment is to wean people away from subjectivity, despite talking to them as thinking entities, say the authors. The entertainment has become a way of raising the spirit of "a consistent lack of resistance". Adorno and Horkheimer perceive the causes of the upbringing of the young generation in the spirit of the inability of opposition and resistance, which occurs with the breakdown of traditional values, such as the family.

Horkheimer in his work "The social function of philosophy" sees one of the causes of passivity and apathy of young people entering adult life in the declination of the former status of education in the family. He affirms that "modern economic life and the accompanying gradual takeover of educational functions, by the school and social groups, resulted in a significant change in the role of parents" (Horkheimer 1987: 348).

M. Foucault interprets, in an interesting manner, the category of resistance. The resistance is placed as strength, an indestructible correlate of power - power which is formed at the smallest structures: family, school, workplace, etc., and shall be a result of continuous frictions transformations. The resistance is nothing more than a second side of the power. It is determined by it and it defines it. As the author states, where there is power, there is also resistance, and that in spite of this, or rather because of it, it is never outside of the power (Foucault 2000). This balance of powers involves both the inner and external life of man. The "great Refusal" is not the only one presence of resistance, but it exists everywhere in terms of relations of power. He sees in the resistance not only the marginalisation of human activity but also a dynamic force of emancipation.

M. Foucault, entered the term "resistance" also into the axiological sphere, assuming thus that this expression can be regarded as an ethical category (Dubik 2003). Even in ancient times, philosophers of this era state: a virtue was the active form of self-control. Resistance to natural desires, facing the internal temptations outlined the moral model. Thus, the moral attitude is shaped by the ability of distancing from oneself, perceiving oneself as an enemy who is an integral part of the unity. Ability of

control and resistance as well as the combative attitude toward part of oneself and the forces that govern this part, initiate the process of creating a moral attitude.

In many places in the literature, we can find different understanding of resistance, which is sometimes interpreted as rebel, opposition, and protest. Decline of creational motivation going beyond the typical boundaries of action (transgression), according to J. Koziński (2004) would mean the overall end of the human world. This is the kind of action, which on one hand can become a source of suffering, but on the other hand enable better understanding of the concepts of good and evil. In education such terms like: opposition, oppositional behaviour and resistance are primarily interpreted as an educational difficulty, as a negative reaction resulting from the lack of adaptation in the school environment. This behaviour is incompatible with the expectations and demands of others (teachers, educators, parents). Therefore, accommodation has an indisputable importance in pedagogy. It is, in fact, a social maladjustment, which is seen as the source of all the evil, and crises in education - while the mechanisms of adaptation are not taken into account.

Different look at the adaptation presents a new sociology of education, which sees evil in excessive adjustment and easement of education to the repressive social system. Therefore, precisely at the sociology level grew some ideas that gave rise to another meaning of resistance in education.

In Poland, the problem of oppositional behaviour of youth is interpreted as school's negativity. An interesting assumption, confirming the existence of resistance in education, is school's negativity presented by both good and bad, socially adjusted or not, students.

The phenomena of "resistance" were also reported by many researchers. But only in the interpretation of H. Giroux and P. L. McLaren they became the subject of theoretical and empirical research (qualitative) in emancipatory perspective. It is a way of discourse that rejects the traditional explanation of school failure and oppositional behaviour, moving the analysis of the behaviour from the theoretical areas of functionalism and mainstream of educational psychology into the areas of political science and sociology. A discourse that redefines the causes of resistance and oppositional behaviour, argues that they have more in common with the moral and political indignation, and less with the logic of deviation, individual pathology and learned helplessness (Giroux, Witkowski 2010). This understanding of the resistance in human activity is interpreted by describing dominance as a dynamic process, which is incomplete and never finished. Dynamism arises from the fact, that the dominant forces (power) are never one-dimensional – they cannot only be a specific type of domination, but also a kind of act of resistance. The concept of resistance indicates the need to understand how people mediate between their life experiences and the structures of domination and coercion. Discussed category is a kind of theoretical border between different epistemological systems because of the close relationship of so called issue of "bipolarity of knowledge" - the human being as subject and object.

The phenomenon of resistance in opinion of French researchers refers to the resistance of students to school system. It is the spontaneous resistance of class-consciousness, arising from the instinct of the proletariat class and basing on skipping classes, rebellions, and vulgar vocabulary; in "bad behaviour" students see the fight against the imposition of a foreign ideology. The acts of resistance are used against dictatorship in the way of thinking and language, which are perceived by students as alien and hostile. It is most common in social subjects perceived as unnecessary. Vocational and technical subjects are treated better. Such action is so called "selective resistance" (Sawisz 1989).

In H. Giroux and P. McLaren's theory, which focuses on ethnographic understanding of cultural complexity in order to interpret the relationship between schools and the dominant society, i.e. its cultural and political forces, the resistance occurs as a theoretical construction that provides a significant thread of the relationship between the school and the wider society, as well as new

interpretation of the behaviour of the opposition and educational failures experienced by individuals in the classroom.

Resistance is a rejection of the classroom culture. It is so because of the “inspired by the cultural capital, to which subordinate groups have a little, validated access”; resistance means fighting against the “repression” and “erased” individual identity. This process of changing the meanings which defined externally as part of the student’s own identity, to make it different from the one that is defined by the meanings imposed by the dominant culture (Szkudlarek 2009: 199). “Resistance of students is directed against transforming them into obedient subjects and against replacing the spontaneity of the performance and productivity, according to the market needs. „It is also“ the choice of knowledge which we do not want to know” - a kind of conscious ignorance rejecting knowledge which does not have much in common with the reality that surrounds us (Melosik 1994: 61). Resistance as oppositional behaviour makes symbolic, historical, and individual sense in the classroom.

Classroom under its coherence and order, lays negation, opposition and resistance. Theorists of resistance (Giroux, Witkowski 2010) perceive the classroom as the place of disputes between social classes, cultural and symbolic terms. Its culture is seen as vulnerable to a symbolic manipulation and sensitive to changes. It is being defined as “a symbolic arena” where there is a constant struggle for interpretation of metaphors and images and structures of meaning.

The occurrence of resistance is particularly valuable, especially in adolescence, when the young man naturally reveals his oppositional, rebellious nature, because the transition to the next stage of development that is adulthood, is then performed at the higher level of consciousness.

McLaren (1991), interpreting stages of resistance, shows the three stages of an act of resistance: 1. Separation from ordinary, everyday social life; 2. The entry into the “centre” - between past and present of their ordinary existence; 3. Back to everyday life at a higher level in a different statutory or state of consciousness. If the third stage – of the re- affiliation (reabsorption), return of resistance’s participant to normal life is a stage, which states the occurrence of an altered state of consciousness. If the resistance doesn’t structure in a more permanent mechanism of adaptation and do not lead to excessive imbalances and unity of I structure, then the output from the “centre” produces the mechanisms leading to new integration on the same or on a different level of development and identity.

Resistance (due to the variety of responses to the culture of the classroom) takes different forms - because empirical studies show various attempts to classify types, forms and resistance groups. For example, Peter L. McLaren describes the resistance by the behaviour of the opposition expressed by the dynamic cultural form defined as “a ritual of resistance”, questioning at the same time the legitimacy, power, and the importance of school culture in general and education in particular. McLaren interprets the concept of ritual as a form of symbolic action mainly composed of gestures and items.

The term of the act of resistance as a threshold, marginal or border (liminality) experience, according to McLaren refers to a homogeneous social state whose participants are deprived of its normal status and authority. It is a process of transition “between” - where participants are temporarily removed from the social structure, supported and sanctioned by power and violence. Such a state is often the reason for founding the fundamental relationship between the participants, resulting from the shared experience of the suspension of roles and statuses.

In order to understand the concept of marginality it is required to clarify the relationship that exists between co-existing communities. There are three types of existing communities: spontaneous, normative and ideological. Spontaneous community opposes to the social structures, to the considered, cognitive and volitional construction. Thus, normative community tries to capture it, to checkmate the

ethical and legal principles in the system of indicators. On the other hand ideological community is associated with normative community in the form of utopian projects of social reform (McLaren).

The institution of school as a social system realizes the need to include in the central system of the society, being a complementary part of the social system of the state and as a normative community. The purpose of each institution's social system, including schools, is to provide connections to other parts of the system and ensuring the implementation of the principles of the system of values in everyday life. Therefore, all institutions provide a basis for delimiting what is and what is not socially accepted behaviour and to determine the means by which individuals are acquainted and taught universal values of society.

School plays a special role among many institutions, which shapes only such man who functions best in society (desirable social personality). As a community, it has a whole official (and "hidden curriculum") resources designed to achieve the goal. The effectiveness of its impact depends on the ability to create common cultural solutions to constant problems of levels of development, i.e. its identity.

According to the concept of social interactionism, the state and character of the social system identity plays an important role in shaping the identity of the individual (G. H. Mead 2000). Its relationship with the social environment cause changes as well as personality development. It contributes to the socio-cultural context of human behaviour operating in a specific social system, having its effect on the opportunities and conditions for human development and his individual motivations.

Nevertheless, when the school, as a social system, is in crisis, then it stops motivating the activities around itself by merging and binding school rules. The rules then become ineffective, and even lead to ambiguities, inconsistencies, lack of logic in functioning of its subsystems (teachers, students, school administration, parents and the local community cooperating with the school), and lack of vision for future actions.

The school, as a normative community, ideologically supported by the community through various projects of reforms (attempts to eliminate the crisis), influence young people and their identity by structural and symbolic violence and going by "indicators of ethical and legal principles" functioning in the system of the institution, and even in the crisis enforce direct violence - physical and mental oppression over spontaneous community, what means youth and their identity.

The student reaches a particular sensitivity in adolescence. This is the stage in the development of a young man noted from an enormous criticism, rebellion inherent in the development phase, as well as reinforced the tendency to seek opportunities to make choices. In a crisis situation schools lack the crystallization of an autonomous identity, and above all block it by ways of organizing social life of the school through social subsystems (teachers, parents, students, school administration, local community), which lead to trouble with its own personality. Acts of resistance that arise among students in adolescence, instead of building the identity of the young man's to higher levels of awareness, evoke in him a sense of imbalance, disequilibria in its cognitive and moral orientation, causing problems of identity and adaptation. In a community, a spontaneous aggressive type is born as posture of antistructure to standardized institutional structures (this is the term used to describe the state frontier, marginal), which due to its opposing nature may be subject to marginalisation.

The school, as a social system, is the site of the formation of resistance in adolescence, which leads to the marginalisation or emancipation of student's activity in school. Resistance in education exists where students try to disrupt, and restrain moral demands arising from the rite of education. "Both open and hidden refusal to participate in them, thus undermine the applicable standards and codes that make up the quaintness of institutional life of the school" (McLaren 1991: 69). Resistance in school exists in many shades of disclosure of internal discord only in the less expressive form of passive resistance (clothes, lifestyle, music), through a kind of internal struggle, "vigilance and caution against

its own obviousness” accommodative resistance, further to the external forms of transformative resistance, based on knowledge, sound intellectual arguments until after aggressive resistance - refusing to participate in the process of education, leading to the rejection of the most intellectual school offers.

External resistance, manifested by aggression, is shown in the “breaking of school norms, lack of discipline, abandoning school”, and consequently leads to the marginalisation of the student, consisting of “inability to gain access to higher levels of education”. The school as a social system, marginalizes the resistant reactions opposing to school - aggressive resistance, because it is often very emotional and is associated with rebellion. Resistance mostly is eliminated, for example, by retake or transfer to another school.

Marginalisation shall also apply to the internal resistance, i.e. passive and accommodative resistance - it is the student’s exclusion from development opportunities because of closing the circle of potential activity. Students retreat into their silent world of discord, dilemmas and doubts. This has a decisive influence on the identity of the young man who builds its “I structure” (and thus self-esteem, identity and control). It is deprived of the ability to satisfy the needs of the contact (acceptance). Deprivation of that need is responsible for the occurrence of disturbances in the functioning of personality. The emerging negative self-image can mean low self-esteem, a sense of a small effect on reality (in other words - little of their abilities) as well as transient sense of personal identity, i.e. the difficulty of determining whom exactly you are.

Only the transformative resistance interpreted as critical ability to define school situation and its conditions, creates the chance of emancipation. Student’s emancipatory chances depend on how the school perceives its activity, and how the students themselves are prepared to face the difficulties and whether their disagreement to the interactions of the system is based on intellectual arguments. The use of the natural resistance of adolescent people growing up in school is an unique moment to develop the post-conventional level of thinking. Non-achievement of the expectations of such development can lead to marginalisation and its consequences.

R E S I S T A N C E			
TRANSFORMATIVE	ACCOMODATIVE	PASSIVE	AGGRESSIVE
EXTERNAL RESISTANCE	INTERNAL RESISTANCE		EXTERNAL RESISTANCE
EMANCIPATION	M A R G I N A L I Z A T I O N		

Figure. Distribution of types of resistance due to the marginalisation and emancipation of student’s activity

Marginalisation consequently leads to reinforcement of the reproduction of social and cultural inequality. Those who rebel, because of lack of education and by rejecting intellectual activities, remain at a low level of social division of labour; they reduce their capabilities of critical and reflective thinking and at the same time the access to higher levels of knowledge . This leads to increased social exclusion for a significant part of the population, such as young or adolescence - i.e. during the time of trying out the roles (the moratorium), or building their own identity. Consequently,

the situation leads to further exclusion beyond the local problems of the world and deprives the motivation to participate actively in community, and even pushes to a negative identity.

Among many others, the factor that determines the occurrence of certain types of resistance to school is the sex of students. A study conducted among young people in different types of schools showed that girls in adolescence strongly strive to open and creative contacts with their parents, to solve problems - they are trying to develop consensus with the beloved ones, in matters concerning the school. Girls have better contact with their parents than boys. Boys represent the principle that excessive openness does not always pay off. They highly believe that confiding to parents about school problems and showing that they cannot cope with difficult situations is an unmanly behaviour. It is also important to underline that in this period the parents lose their undivided impact on the child who is trying to become independent. Therefore, boys use the type of internal resistance against parents, which is usually formed as a result of the contradictions of views of parents on how to bring up a child.

The social roles lead to the apparent opening up to their parents to “give me a break” and even to passivity against parents’ interest in school. As a result, young people feel misunderstood and if the parents do not prove them to be understood, they have no one to turn to – they are even more alone. Regardless the sex, the internal resistance was found primarily against teachers. Both girls and boys withdraw from an open discourse with teachers’ into the mock reactions, loyalty and passivity. Girls forge loyalty to teachers by using their ability to establish contact and trying to gain their favour through various strategies that allow them to survive in school more than boys. On the other hand, the withdrawal of boys is more likely to become the passivity against teachers’ actions. Indifference and loneliness often become the mask covering the sensitivity of the young man. In addition, boys are more likely than girls to opt for aggressive resistance; their disobedience to teachers become a way of fighting for their own position and identity. The greatest diversity of sex occurs in relations with colleagues, with transformative resistance. Girls have a greater ease of making new friendships with peers during adolescence. A peer group as an adolescence classroom is a kind of “social mirror”. That means the young man has to adjust to the requirements, reacts more quickly to signs of prestige within the group rather than to any form of appreciation from adults. This is because boys, fearing a lack of acceptance by the group, i.e. because of their appearance, clothing, origin, or just “otherness”, often go to passive resistance against their peers, and thus withdraw from interaction, or even go to external aggressive reaction. In addition, in adolescence time, most friendships and love are formed. The pairs are pushed to establish normal social relations between the sexes. The diversity of choices is also visible against the school administration, as part of the social system of the school. The girls often seek to solve the problems together with the school authorities. Male students take primarily the type of accommodative and passive resistance against the authority. Such withdrawal into the internal resistance towards the school management is the result of the stage of emotional development. Boys shun the situations where patience in negotiations is required. This is also confirmed by a higher percentage of aggression among boys than girls. Girls often use transformative resistance in the “local community” subsystem, but are also more likely than boys to be conformist oriented towards local environmental issues. Greater interest in the environment stems and local affairs from neighbouring girls results from more expansionary in adolescence. Likewise, in relation to the administration, boys retreat into passivity and are more aggressive towards the local environment.

SEX	WOT	WOA	WOB	WOG	WOW	WM
1. FEMALE	63,90	21,91	11,15	3,05	33,06	36,11
2. MALE	45,46	23,82	22,02	8,71	45,84	54,55

During adolescence girls choose transformative resistance more often than boys because their WOT (external transformative resistance index) is up 63,90 %, while boys did not exceed 50 %. In their case, these are the choices of other types of resistance, which lead primarily to marginalisation. For boys marginalisation index (WM – marginalisation index) is 54,55 %, out of which 45,84 % is the internal marginalisation (WOW - internal resistance index), the rest is the external resistance, aggression. Girls reached 36,11 %, out of which 33,06 % is internal marginalisation (WOW). Boys are more likely than girls to express resistance in the form of aggression.

WOA is as similar in boys as in girls, and does not exceed 24 %. However, in the case of passive resistance (WOB) boys more often withdraw from contact than girls and often remain at the accommodative resistance level WOA. Girls are more active and reach half this value. Additionally, they use less frequently aggressive resistance. It can be stated that behaviour towards school among girls and boys during adolescence result in the process of cultural assimilation with built-in definitions of gender. The school as a socialization agenda reproduces cultural patterns of society, maintaining the traditional division of roles for men and women, with the result that take different sets of abilities and talents, personality traits and motivations that influence their school behaviour - transformative for girls and passive aggressive for boys.

## References

- Adorno, T. (1986). *Dialektyka negatywna*. Warszawa: PWN.
- Adorno, T. & Horkheimer, M. (2010). *Dialektyka oświecenia: fragmenty filozoficzne*, Warszawa: Wydawnictwo Krytyki Politycznej.
- Arendt, H. (2002). *Wola*. Warszawa: Czytelnik.
- Bilińska-Suchanek, E. (2003), *Opór wobec szkoły. Dorastanie w perspektywie paradygmatu oporu*. Kraków: Impuls.
- Dejczner, T. (2012). *Rozważania o wierze. Z zagadnień teologii duchowości*. Edycja Świętego Pawła. Częstochowa.
- Diltheyn W. (1982). *Wyobrażenia poetycka i obłąd*. In: *Pisma etyczne*. Warszawa.
- Dubik, A. (2003). *Filozofia i opór*. Toruń: Wydawnictwo UMK.
- Foucault, M. (2000). *Historia seksualności*. Warszawa: Czytelnik.
- Giroux, H. , Witkowski, L. (2010). *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*. Kraków: Impuls.
- Horkheimer, M. (1987). *Społeczna funkcja filozofii. Wybór pism*. Warszawa: PIW.
- Kołakowski, L. (1989). *Pochwała niekonsekwencji. Pisma rozproszone z lat 1955 – 1968. T. II*. London: Puls.
- Kozielecki, J (2004) *Społeczeństwo transgresyjne. Szansa i ryzyko*. Warszawa: Wydawnictwo Akademickie ŻAK.
- McLaren, P. (1991). *Rytualne wymiary oporu – błaznowanie i symboliczna inwersja*. In: Z. Kwieciński (ed.). *Nieobecne dyskursy. Cz. I*. Toruń: Wydawnictwo UMK.
- Mead, G. H. (2000). *Kultura i tożsamość. Studium dystansu międzypokoleniowego*. Warszawa.
- Nietzsche, F. (2006). *Wola mocy*. Kraków: Zielona Sowa.
- Scheler, M. (1990). *Problemy socjologii wiedzy*. Warszawa.
- Schopenhauer, A. (2013). *Świat jako wola i przedstawienie*. Warszawa: PWN.
- Szkudlarek, T. (2009). *Wiedza i wolność w pedagogice amerykańskiego postmodernizmu*. Kraków: Impuls.

## Author

BILIŃSKA-SUCHANEK Ewa, Professor at the Institute of Education and Social Work at the Pomeranian University in Slupsk. Her research interests are focused around the resistance of teachers and students at all levels of education. The Head of the Department of General Education and Basics Education.