

even the name of the country is not mentioned. In her series of essays about war, Maria Janion (2007) makes an attempt to mark out new paths of teaching about identity. The old ones were related to war stories, fighting heroes, male combatants and brave veterans. The history of building national identity basing on wars in Polish literature dates back to 19th century romanticism. This trend is also visible now in the literature for older children and young teenagers. However, there are not enough texts which would show a positive image of the country to young readers in the way that, e.g., Astrid Lindgren's texts did.

Illustrated books for toddlers, mass produced in China, show a unified, homogeneous world. Animals, plants, sports, cities are always the same, although the landscapes, even across Europe, are differentiated. There is a certain catalogue of animals, plants and things children are supposed to learn. The way of presenting them makes them seem familiar, but not connected with any locality or area related to religion. Even if a book refers to Christmas, it is so laicised that pictures present a Christmas tree, gifts and Santa Claus, not the Nativity Scene. Similarly, religious symbols have been removed from cities: pictures include banks, post offices and a flower shop, but there is no church or other sacral building.

Analysis of the books for pre-school children showed that they cautiously avoid the motif of national identity, thanks to which texts are more universal and translatable into other languages/cultures. The lack of national elements is the reason why they do not shape Polish national identity. Not only aspects related to national history are omitted, but even Polish culture or landscapes find no references.

What are the consequences of such a situation? If the influence of literature on shaping individual and social identity is significant, it seems important for supporting national identity to present this motif in the literature for children. On the other hand, in the globalizing world the question of a nation is no longer crucial. Individuals made to shape new identities often do so on the basis of membership in groups other than their nation.

References

- Benett, M. (2004). Children and social identity. *The Psychologist*, vol. 17, no 9, pp. 512–514.
- Boksański, Z. (2005). *Tożsamości zbiorowe*, Wydawnictwo PWN, Warszawa
- Janion M. (2007). *Nie płacz generale! Eseje o wojnie*. Wydawnictwo SIC!, Warszawa.

- Jarymowicz, M. (2000). Psychologia tożsamości. In: J. Strelau (Red.), *Psychologia. Podręcznik akademicki* (107–125). Gdańskie Wydawnictwo Psychologiczne. Gdańsk.
- Kłoskowska, A. (1992). Tożsamość i identyfikacja narodowa w perspektywie historycznej i psychologicznej, *Kultura i Społeczeństwo*, no 1.
- Rex, J. (1996). National Identity in the Democratic Multi-Cultural State, *Sociological Research Online*, vol. 1, no 2.
- Regine, R. (1980). Badania pól semantycznych: doświadczenia Ośrodka Leksykologii Politycznej w Saint-Cloud. In: M. Głowiński (red.) *Język i społeczeństwo*, pp. 205–282. Czytelnik, Warszawa.
- Spink (1989). Culture, identity, and Children's Literature S. Marriott, *The Irish Journal of Education* 1998, pp. 9–20, vol 29.
- Tajfel, H. & Turner, J.C. (1979). An integrative theory of intergroup conflict. In: W.G. Austin & S. Worchel (Eds.) *The social psychology of intergroup relations* (pp. 7–24). Monterey, CA: Brooks/Cole.