

## Pedagogue's Perspective: Towards 'the Counter-Ideology of Work'

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### Abstract:

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Along with the development of consumer civilization, the traditional centuries-old functions of work have been attributed to the sphere of consumption. Even more individuals work mostly in order to utilize the earned money as fast as possible, and consume it – by spending it on selected goods and services, of both material and 'spiritual' character. It is consumption that, instead of work, has become the sphere of life where an individual achieves their goals, fulfils their needs, experiences the feeling of self-realisation and even builds their own identity. This phenomenon, called the 'counter-ideology of work', has been the main subject of the following paper, presented from the pedagogue's point of view.

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**Key words:** consumerism, consumption, consumer civilization, work, prosumption, prosumment

### Introduction

In the history of humanity *work* has been considered to be an inseparable feature and a specific type of a person's activity. In the course of history it has always been in the centre of social life. We spend a lot of time "working" or "at work" and, as it turns out, work determines many aspects of our life ((Giddens, 2004)).

Nowadays, we live in the era of overproduction of virtually all possible goods and services, which promotes development of *consumerism*, that is, the approach consisting in the acquisition thereof unjustified with actual needs and ecological, social or individual costs ((Golka, 2004), p. 7). In such civilisation conditions we are encouraged to use up as many goods and services as possible in order to directly satisfy human needs; to intensive material and "spiritual"<sup>3</sup> consumption ((Łagosz, 2012), p. 473). Nowadays, the term *consumption* refers to all the aspects of an individual's life related to experiences in the scope of professional work, personal life, ways of spending leisure time and relations with other persons. Consumption is no longer only a determinant of the class and layer identity. Currently, it becomes one of the most important elements of individual's identity. From the means to achieve an objective, it has been transformed into value. It is caused by, among others: the growing need to search for sensual and emotional stimulation; changes in value systems developing towards individualism, autonomy and individual identity; an increase in the information offer and new forms of communication, as well as social association of symbols to consumer goods by acquisition of which the individual is today constructing "self" ((Byłok, Sważba, & Walczak-Duraj, 2016), pp. 7-13, 103-113, 150-164). Consuming becomes a manner of developing identity of self, even if this identity is fragmental, flexible and subject to continuous change. *The production-based society*, where it was work that constituted a person is slowly changing into *the consumer society*. The production-based society was characterised by the fact that the majority of its members engaged in roles of employees and producers, whereas, the former was the most important and based on specific norms and ethical values, above all, on diligence, reliability, saving and devotion to work. It was an obligation of each person. On the one hand, work was treated as means for satisfying needs; and on the other hand, as a value which has taken a central place in the system of social values and created ethos. This dualism was not exclusive, but supplementary. At the end of the 20<sup>th</sup> century, together with the development of the consumer civilisation, the definition of the role of a society member changed. In fact, it was consumption and not work that became a point of reference both, for an individual and for larger groups. The contemporary society needs persons skilfully fulfilling both roles: consumers and employees.

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<sup>3</sup>In the literature, when consumers or households refrain from everyday consumption in order to make it greater in the future, it is seen as saving. Source: (Krupa, Walczak, & Chojnacka, n.d.)

*Consumer society* is based on the ideology of *consumerism*, i.e. activity to the benefit of protecting consumers and representing their interests against producers of goods and services, and, at the same time, hedonistic materialism manifested in social behaviours and approaches, which assume collecting material goods and excessive consumption thereof as a determinant of the quality of life and personal happiness. Development of the consumer society is accompanied by shifting from the traditional ethos of work and, at the same time, a change in functions attributed to human work, more and more often fulfilled by consumption. This is consumption and no longer work that acquires the role of generating value in the development of our civilisation and becomes the space/area of activity, where an individual wishes to achieve satisfaction; their aims, needs; a sense of personal fulfilment and develop own identity ((Bylok et al., 2016), pp. 7-13, 103-113, 150-164).

Thus, the cultural role of work is subject to transformation, modification and evolution. First of all, not each individual is an employee, but each individual is a consumer. Secondly, work perceived as a value is transformed into means to achieve an objective, that is, it generates income allowing consumption; it is a necessary condition to consume goods and services of material and non-material character. Thirdly, the centuries-old, traditional functions of work are more often and to a larger extent taken over by consumption. This signalled social change in the role of work and functions hitherto attributed thereto cannot be omitted in pedagogues' deliberations. Herein, the Author would like to share her reflections to which, it seems, especially the pedagogical sub-discipline *work pedagogy* should not remain indifferent. While not attempting to assess and evaluate, and taking into consideration the meaning of consumption in achieving social wealth, since, perhaps, while writing about consumer civilisation one should talk about establishment of "the counter-ideology of work". This term is understood as a phenomenon of shifting from traditional paradigm and ethos of work to the benefit of the paradigm and ethos of consumption and thus, depreciation of traditionally understood work as value ((Bylok et al., 2016), p. 137; (Walczak-Duraj, 2005), 2005). This thesis will be elaborated on in the article.

### ***Selected features of the consumer civilisation***

Our civilisation is characterised by a large number of various terms with both, positive and negative connotations. One of them, of undoubtedly negative undertone, is the term *consumer civilisation*, that is, a civilisation, where the only and most important issue is money - the object of capitalism cult, and the main role attributed to a person consists in "being a consumer", who should never feel satisfied. Nowadays, the formula of humanity (its requirement) consists in the condition of non-satisfaction: not here, not now, not tomorrow. Satisfaction (being satisfied) ceases to belong to determinants of a persons' existence. Today, we rather stress "more" and forget about "further" ((Szulakiewicz, 2012), pp. 26-33). The necessary condition for consuming consists in having income, the basic source of which consists in, above all, *work*.

George Ritzer in his book "The "Magical" World of Consumption" and at the same time, the author of the term "McDonaldization", indicates that where goods and services are consumed, revolutionary changes occur, which have a significant impact on social life. Consumption means more and more in the individual's life: we more often consume alone, buy a lot of different goods and services at one place, as well as a lot of the same things and consume in a lot of the same places as the majority of other persons. Nowadays, in order for people to be able to consume at any time, it is given, at least from the consumer's point of view, a spectacular, even "magical" character. As written by G. Ritzer, users interact with the consumption itself and its goods and services in the consumption "temples" to a much larger extent than with other people. The amount of money that particular individuals can allocate to consumption is different, however, today, each person is a consumer. Therefore, we follow a straight path to *hyper consumption*, that is, a highly democratic form of consumption engaging the great majority of society. Consumption temples include, among others: fast food restaurants; chain stores; mail order catalogues; shopping and electronic centres; discount stores and others. This group can be extended with: cruise ships, casinos, chains of adult entertainment centres. Especially shopping centres<sup>4</sup> are described by the author as places, which people visit to practice "consumer religion". Those are not only and exclusively trading and financial companies, but also companies, where people satisfy their need of contact with others and with nature (due to the presence of water and greenery: trees, bushes, flowers), as well as the need to celebrate. They provide the same type of centrality, as traditionally provided by temples and are built so that they have a similar balance, symmetry and structure. There, people gain a sense of community and benefit from specific services. Almost in the whole world religious practices include entertainment, therefore, shopping centres provide a place for this type of amusement; they also offer the possibility of eating meals. As noticed by the referred researcher, consumption temples are important not only in themselves, but also due to their impact on other elements of social environment.

<sup>4</sup>As J. Naisbitt points it out in the book *Megatrends. Ten New Directions Transforming Our Lives*, for the American society, shopping malls are the third place when it comes to the time of staying there – right after home and workplace.

Many traditional or even old-fashioned places start imitating them: sports facilities, closed luxurious housing estates, educational facilities, medical facilities and hospitals, museums and charities, and even churches (the most original ones in the world have hectares of parking spaces, psychological clinics, multimedia lessons on Biblical knowledge)<sup>5</sup> ((Ritzer, 2004), pp. 7-85).

So far, the consumer civilisation brought, above all:

- *development of consumer capitalism*, that is, a social system based on maximising profits, permanent economic development and individuals' focus on own interest. This system, in comparison with the production capitalism of the 20<sup>th</sup> century encouraging to develop diligence and restraint, is characterised by the unwillingness to grow up, take responsibility for oneself and others and also to the ethos of hard work,
- *development of the consumer culture* resulting from consumer capitalism, where there is a belief that happiness is achieved by buying and having goods, and the value of a person is not determined by who they are or what features they have, but what they have and for how much,
- *development of the phenomenon of cultural narcissism* manifested in overestimating oneself and own skills; discrediting values other than success, money, fame; concentration on self and own needs. As a result, the following features of individuals are reinforced: arrogance, self-admiration, conceitedness, vanity and egocentrism ((Zawadzka & Zawadzka, 2014), pp. 15-37),
- *explosion of choice*, that is, the multitude of options, pluralism and variety of possibilities faced by a contemporary individual and, at the same time *the development of a choice society*. A choice has an obvious and immense instrumental value, since it allows the individual to obtain what they need and want within their financial possibilities. Furthermore, it has expressive value, perhaps, even more important, as it is connected with freedom, autonomy and self-determination ((Schwartz, 2013), p. 119; (Muszyński, 2008), pp. 8-9),
- *obsession of time*, „*despotism of time*” – time became value in itself, which is subject to reification and fetishization; it gains a character of separate resources, goods that can be saved, lost, wasted, invested, used, sold and bought ((Sztompka, 2005), p. 548),
- *obsession of fastness; accelerated pace of life* – the more saving-time technologies and strategies, the bigger the pressure. Although the fast pace of life supports technological development and growing wealth of countries, as well as it is beneficial for the living standard and satisfaction of citizens, this pace is continuously accelerating. The pressure of living by the clock constitutes a strong stressor and a cause of many contemporary civilisation diseases ((Kwiatkowska & Sztuka, 2010), pp. 102-106),
- *development of society: non-stop, 24 hours, night-time economy, maniac, galloping* –round-the-clock activity of society has a negative impact on the functioning of individuals causing a threat to life and health ((Tomaszewska-Lipiec, 2018), p. 247),
- *individualisation* –focus on self and own development becomes more and more valuable. Interpersonal interactions are characterised by indirectness, impersonality and a lack of closeness; individuals expect from a relationship with the other person what they receive while shopping at a shopping centre: variety, novelty, exchangeability ((Elliot, 2011), p. 341; (Bauman, 2005); (Bauman, 2006)),
- “*disaster of free time*” – a capitalistic system based on the effectiveness and efficiency of producing goods generated the cultural industry related to massification, commodification and homogenisation of spending time available to the individual after work. In the world characterised by the aforementioned explosion of choice the activity of making a choice performed at a time and space devoted to activities not related to professional work turns out to be problematic. The disaster comes when the individual reveals their needs towards the free time; when they want to rest, play or entertain ((Baudrillard, 2006); (Miczka-Pajestka, 2008), pp. 141-146).

Those are only selected examples.

The signalled transformations constituting the sign of our times characterise the life of, above all, citizens of highly developed countries, leading to the transformation of contemporary culture in all areas of individuals' lives. An example of such area is the aforementioned free time, yet another consumer good, which we buy as a result of activities performed during professional work. Its current value is shaped by the growing pace of life generating the necessity of faster actions and thus, celebrating free moments as non-durable goods, which should be taken care of and which cannot be wasted. It has been administered by the entertainment industry and mass media, which shaped it, “wrapped” in attractive packaging and sold. Time has been commodified.

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<sup>5</sup>With reference to Thorstein Veblen's theory of the leisure class it may be stated that people mimic the behaviours of the leisure class from the top of the social ladder. It means that even the poorest classes will not refrain from ostentatious consumption, as they also wish to possess the public symbols considered to be desirable.

It is no longer free. It became a period, when, with properly selected means of fast consumption, one can manifest their position in work and society ((Nowalska-Kapuścik, 2008), pp. 26-36).

It seems that this transformation has also spectacularly touched the area of work, which will be discussed in the further part of the article. As has already been underlined, consumption depends on having an income. Currently, the global consumption is possible virtually non-stop: in fact, there are no consumption-free days, and almost all of its “temples” are open 24 hours a day, 365 days a year. Thus, the development of consumer civilisation supports undertaking bigger and bigger professional activity. As rightly written by Arlie Russell Hochschild: “*exposed to a continual bombardment of advertisements through a daily average of three hours of television, we are persuaded to “need” more things. To buy what we need, we need money. To earn money, we work longer hours. Being away from home so many hours, we make up for our absence at home with gifts that cost money. We materialize love. And so the cycle continues.*”((Hochschild, 2003), pp. 208-209).

Consumerism is expansive. This expansion is manifested in propagating various consumption styles, which are attractive for particular individuals. The most important ones include, among others: *ostentatious consumption* related to the pursuit of distinguishing oneself among others; *symbolic consumption* targeted at goods representing a specific style of life of a single person, group or the whole society and *spontaneous consumption* characterised by irrationality and impulsiveness. It is worth adding that nowadays, in the period of the aforementioned hyper consumption related to the excessive purchase and consumption of goods, the most important becomes the consumer and not consumer goods. This empowerment of an individual as a consumer in market relations support an increase in their activity and one of the forms thereof constitutes the so-called *prosumption*. It assumes active participation of persons in searching for consumer goods, which are individualised and adjusted to expectations. Along with the development of prosumption the role of the consumer is changing. They cease to only be a purchaser of produced goods and services and also become co-creators contributing with ideas, knowledge and competences in the process of creating new products. They start acting as “an employee”, but without any social security and remuneration i.e. *a prosument*((Bylok et al., 2016), pp. 137-163, 225-232).

At the same time, also consumption has been to a large extent dehumanised. It is aimed at maximising profit and not actual satisfaction of human endeavours and aspirations. In highly industrialised countries a person has no impact on consumption, production, distribution of goods and advertisement, which develop, in fact, in uncontrolled manner. Furthermore, the source of anxiety constitutes the advanced dehumanisation of social institutions, such as: family, school, offices, cultural centres and others. In many countries they are predominantly targeted at maximising the efficiency and profit and completely bureaucratised. Therefore, dangerous phenomena of automation and pathologisation proceed, and a human is manipulated like a puppet. What should be underlined is also the fact that consumption is a kind of a defensive mechanism, as people often buy not because given goods make them happy. The activity of choosing products in magazines and collecting new things allow forgetting about solitude and emptiness, about a lack of love and personal independence; they reduce fear that may accompany *homo consumens* ((Kozielecki, 1998), pp. 148-153).

From means to achieve an objective, consumption has been transformed into value in itself. It allows achieving individual objectives and needs related to social and psychological sphere. A specific ethos of consumption has been created with regard to the ideology of consumerism assuming that consumer values are in the centre of the system of social values, and which encourage individuals to excessive consumption, such as e.g.: hedonism, personal fulfilment through consumer goods, individualism etc. Studies on contemporary societies show that today’s generations are characterised by orientation on the presence and strong refocus on new values, which are quickly socialised. The process of internalisation of such values is reinforced by mass media propagating hedonistic consumption in everyday life. Thus, work gradually loses its centuries-old, traditional function generating value to the benefit of consumption and becomes means providing money necessary to fulfil the role of a consumer((Bylok et al., 2016), pp. 7-13).

Thus, in consumer civilisation, where, as has already been underlined, each individual is a consumer, although, not everyone is an employee, the role of work and perception thereof is changing. It does have an impact on the social life and on the individual’s life. Representatives of social sciences dealing with the issue of people’s work should be aware of this progressing process of change.

### ***Consumption versus work***

With regard to the hitherto deliberations it is worth quoting the position of Felicjan Bylok, Urszula Sważba and Danuta Walczak-Duraj, who point out that work and consumption became basis for contemporary societies, on which the axionormative order is created. As far as work is concerned, at least until now, it has performed three basic functions: existential, educational and structuring the society.

Currently, work and consumption become two leading ideologies, around which deliberations are constructed regarding the identity of societies functioning in liberal democracy's logics. As indicated by authors, basing on conducted theoretical analyses and results of empirical research conducted by other researches, consumption ceased to be perceived exclusively as a sphere of meeting existential needs. Nowadays, as has already been underlined, it has become one of the most important spheres of human life, where one can meet their needs. This historical change in the meaning thereof had an impact on developing a specific ethos of consumption related to the mentioned ideology of consumerism and which has influence on the social perception of work. The role of a consumer has already become a social norm, and the consumption itself - one of the central values. Individuals do not cease to act as employees; however, they pay more attention to the role of consumers. They live at the verge of two worlds – work and consumption. However, consumption and not work becomes the area, in which people achieve their aims and which they use to develop “self” ((Bylok et al., 2016)pp. 7-13, 137-163).

With reference to the traditional function of work generating value, which it loses to the benefit of consumption, it should be articulated that work in the broadest understanding means the activity of the individual aiming to produce goods and services, which are to provide the conditions for existence and development. Even cursory historical analysis shows that work constitutes a dominant factor of civilizational development of generations, starting from the times of ancestral community, through the period of slavery and feudalism until the contemporary capitalism. This activity was subject to explicit evolution in the history of humanity. In the first stages of civilisation, the essence of work consisted in ensuring survival and only later, the possibility to generate and store production surplus. Generation thereof established basis for larger scale of exchange and purposeful economic and social development and that is why work, at least until now, has been attributed the following roles: economical (related to creating new values, i.e. goods and services); income (related to obtaining income necessary for life) and social (related to satisfaction of human aspirations and filling lifetime) ((Golinowska, 2004), p. 15; (Jaroszewski, 1980)). Thus, also the literature devoted to the civilizational role of work underlines, above all, that it is targeted at changing the natural surroundings and subjecting them to the human; it is an activity, in which a person can express themselves creatively, manifest and develop own personality; it is also a social and culture-generating activity, which determines the individual's approach to the society, its members and culture ((Wiatrowski, 2008), p. 21). So far, its hidden functions also used to be important, such as: time organisation (by imposing hours and time of its performance, work introduced a certain time organisation to the individual's daily life); enabling contacts with other persons; developing identity by determining self; varying everyday life; determining social status; or influencing the physical and psychological health condition ((Krzyżanowska & Stec, 2012), p. 534). Therefore, until now, it was work that constituted one of the central spheres of social daily life absorbing a large part of individual's time and requiring their constant engagement ((Drozdowski, 2002), pp. 15-17). Moreover, which is especially underlined by pedagogues, through work a person not only produces goods and introduces changes to their environment (by creating material and ecological values), but also creates new values being a result thereof: creates a community of working people (social values), shares own possibilities with others (moral values), develops oneself (mental and spiritual values) ((Furmanek, 2008), p. 46). Whereas, work itself may be considered as a factor of spiritual development, autotelic, universal and timeless value related to the individual, who gives a specific meaning thereto and who can identify therewith. Therefore, the sense of work should be sought in the values of human life and searched for in many contexts.

Nevertheless, the indicated functions of work, as has been presented in the first part of the article, more and more often can be attributed to consumption. The ethos of work is gradually replaced with the ethos of consumption, in the area of which individuals satisfy the aforementioned needs and in the area of which the aforementioned activities are performed. Simultaneously, focusing on collecting goods and linking possession with happiness causes an increase in striving for materialistic objectives. Happiness understood in categories of *pleasure*, is related to taking a hedonistic attitude by individuals. Objects that are used for achieving this aim are consumer goods that have a pleasure aspect and potential of providing happiness. Modern *hedonism* is based on emotions, which are triggered off by an image of an ideal state of pleasure related to using the dreamed-of good. Today, pleasure constitutes the value stimulating the individual (consumer) to act, whereas, happy life is perceived as a superior value, but only when it is immediate and incessant ((Bylok et al., 2016), pp. 154-155; (Bauman, 2007), pp. 201-206).

It should be articulated that more and more often the society's ideal is to divide time into earning and spending money. Tomáš Sedláček the author of the book "Economics of Good and Evil" points out that even though we learn to continuously increase productivity<sup>6</sup>, we do not learn to be aware of the results and enjoy them. Economic activities do not have a place, which we should reach and relax. Today, we only know achieving increase for the increase sake and if the company or country is doing well, this is the reason to achieve even bigger productivity. Consumer civilisation does not have any end aim, when it could rest. It is so, above all, because we assume that work has consumer usefulness (today, a person works only so that they can consume). We do not notice, or we have ceased noticing, the deeper, ontological sense of work, that is, the fact that it is something unique for a human and that people see an important life aim therein. Reducing the value of work to measurable financial benefits deprives it from moral and social character. As the aforementioned author warns, the idea of progress may turn out to be a double-edged sword. On the one hand, striving for progress causes an actual development measured with an increase in the GDP. On the other hand, a basic question arises, if we are more satisfied? Despite the fact that we live in the richest period in the history of our planet, it is still not enough, and abundance brings new problems, e.g. too many options to choose from, which generates mental suffering. Furthermore, contemporary societies became dependent not only on wealth, but also on debt. Meanwhile, accumulating wealth in rich countries improves individuals' wellbeing only to a small degree. The correlation between income and satisfaction is, in fact, completely irrelevant<sup>7</sup>. To conclude the position of T. Sedláček, it seems that consumption can provide people with happiness in two ways: incessant escalation consisting in the fact that achieving another level of happiness requires more consumption or realising the paradox that we have to create shortage, often artificial. After all, nowadays, only shortage creates a chance for adventure and therefore, also entertainment and sense of life. What is striking is that for this purpose the whole industry sector was created, that is, the entertainment industry, which industrially fills in emptiness felt by humans. The more we are full and safe, the more we crave artificial entertainment and plastic threat. We simply desire to desire ((Sedláček, 2012), pp. 102, 164, 252).

While staying in the sphere of reflection devoted to work and consumption, one can refer to the thought of Erich Fromm. According to this philosopher, the consumer society created "homo consumens"- "eternal leech", profoundly indulging in consumption and striving for possessing things; a bored, lonely and scared and at the same time, dangerously submissive and obedient person who agrees with the state of affairs. In the era of consumerism, *mercantile orientation* related to experiencing self both, as a seller and as a commodity, has also been developing. Nowadays, the personality market and the economic market is governed by the law of demand and supply, therefore, personality "packages" of features, which there currently is a demand for, are sold. In current, uncertain economic conditions there is a need for continuous confirmation from others, striving for next success and attractiveness. If a person achieves success in the competitive labour market, they are valuable; if not – worthless. Such persons are no longer interested in their own life and happiness, but in becoming a marketable commodity themselves; they do not present themselves, but their part for sale; they play roles in compliance with the principle "I am the way you want me to be". People with mercantile orientation are characterised only with artificial relations with others, since goods enter into relations of exchange and not them. This characterological mercantile orientation paves the way in the contemporary world. Commercialisation of attitudes and interpersonal relations, as well as mercantile egoism identified with perceiving and treating oneself in a double role (both, as a commodity for sale and as a person offering this commodity) gives a paradoxical feeling of happiness and temporary satisfaction. However, in the long-term and in terms of deeper personality changes, it can lead to losing contact with the essence of own nature and respect for self.

What should be especially articulated is the fact that as a result of the development of characterological mercantile orientation, the *marketing gospel*, in the light of which it constitutes a reasonable manifestation of human abilities and use of own powers, has been replaced with the *selling gospel* ((Fromm, 2012), pp. 7-12, 61-91).

Meanwhile, as reminded by Józef Tischner, work is "the pursuit of holiness"; it is a free activity, although naturally necessary, resulting from the feeling of obligation, related to effort and joy and aimed at creating socially useful spiritual and material values. This author indicates the crisis of work and "the crisis of domestication" of a contemporary human, who can no longer live and reside at home.

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<sup>6</sup>During the last year the increase in the production of goods an hour increased twelvefold; in the last 35 years most capitalist countries have produced three times more and do it in a significantly shorter time.

<sup>7</sup>In 1974 R.A. Easterlin published the article *Does economic growth improve the human lot?* in the book *Nations and households in economic growth*, eds. P.A. David, M.W. Reder, Academic Press, New York, in which he included the thesis stating that the increase in society's wealth does not equal increasing citizens' well-being. This thesis has become one of the most surprising discoveries in the history of economy and seems valid in relation to the countries that have surpassed a certain level of wealth.

In fact, in the consumer civilisation family and home lost meaning. Home of a contemporary human is dying and as the domestication dies out, the sense of work is spreading. More and more often there is no understanding, respect, faithfulness and love at home and people become strangers. Today's home is often no longer a true home, a home based on values and therefore, it is no longer a home, where work originates from, where people recharge and restore, express love and respect for the other person. This situation is one of the key reasons for the crisis of work, that is, the crisis of a domesticated human is a reason for the erosion of the ethos of work. In the consumer civilisation it becomes only means for achieving power/taking possession of everything surrounding us. More and more often work seems to be solely a tool to achieve wealth; this is the activity as a result of which one earns and lives. Work becomes something we are condemned to, not so as to exist, but to satisfy our egoistic whims frequently transforming into the *work hedonism*. In this perspective, there are no relations between the person who produces a given commodity and the person who uses it. The only one important is "I" – a human, my work and my profit. This dangerous perspective of work creates a certain stereotype that is growing and becomes more rooted in the world ((Lęgieć, 2012), pp. 141, 179-223).

Thus, shifting accent from work to consumption causes far-reaching consequences in all areas of social life. Although the ideology of consumption to an increasingly greater extent taking the place hitherto reserved for work does not have sufficient premises to constitute, as work, the basis for norm-generating social phenomena, this process has already started. The phenomenon of leaving the traditional paradigm and ethos of work based on the feeling of obligation, discipline, obedience and order to the benefit of the paradigm and ethics of consumption and related consumption-hedonistic and individualistic values proceeds. These changes, in the context of development of the new economy, are more and more often specified as in the title, "the counter-ideology of work" ((Byłok et al., 2016), pp. 7-13, 137-163).

### Conclusion

The ethos of work is gradually replaced with the ethos of consumption. Work understood instrumentally as means for achieving the aim – consumption and achieving material wealth, becomes a coercion resulting from the principal, material function and even, a certain subjection and source of alienation of an individual, that is, a real threat. This historic change in the way of thinking about work has already become an object of deliberations of representatives of social sciences, in particular: sociologists, psychologists, philosophers. It should not be omitted also in analyses conducted by pedagogues. The progressing process of "the counter-ideology of work" raises concern, or at least it should raise such a concern.

In this context, one may ask about the consequences entailed along with the development of the consumer civilisation by shifting traditional functions of work and attributing them to the consumption sphere. It seems that it is worth searching for the answer thereto.

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