K r z y s z t o f   B i e l
ORCID: 0000-0002-8886-8781
Jesuit University Ignatianum in Krakow

Introduction

The era of post-modernity is characterized by diversity, ambiguity, variability, ambivalence and the pluralism of values and cultures. According to Zygmunt Bauman (2001: 11–12), globalization present in post-modernity (late modernity) affects the stability and durability of identity and means that the identities of individuals are changeable, inconstant, uncertain, fluid. Post-modernism puts the individual in a position that forces him to agree to measures to preserve identity, namely constructing it again, which takes place in the process of self-understanding, in the course of narrative autobiography.

Anthony Giddens (2008: 84–87) argues that the search for self-identity is a particular problem of modernity due to the individualism which is rooted in Western culture. Only in a modern society is the actual person considered the center of interest, and the individual must choose from among the many opportunities offered. In the culture of late modernity, identity becomes a kind of reflexive project, something for which the individual becomes responsible. The concept of identity becomes a construct created in the process of self-understanding.

Recognition of human identity as a reflexive project of the self can also be seen in the category of motivation, which grows out of the narrative nature of identity. This motivation has been translated into an awareness that today becomes a necessity to work on one's own identity. People, ready and able for the reflexive recognition

of their own life, perceive changes taking place around them, but do not recognize them in terms of threats, but only as a new context of their own activities. Such people are capable of autonomy and independence, and therefore have great potential to create their own biographies and to become leaders.

In the twentieth century, the business education of specialists at universities and at work focused on management. As management focuses mainly on the status quo and leadership mainly on changes, in the twenty-first century we will have to take more care to educate leaders (Kotter 2007). What does it mean to be a leader? What is the best model of leadership for today's world (servant leadership, authentic leadership, transformational leadership)?

As Ken Blanchard writes, it is necessary to modify the existing definitions of leadership since they are insufficient. Leadership should not be described only as the process of influencing people. In his definition of leadership, he explains that it is "an ability to influence people through unlocking their strength and potential in order to enable them to pursue the greater good." The notion of "the greater good" refers to what is best for all involved. "Leadership thus becomes a call to action for the benefit of others. It should not be associated solely with achieving the goal or benefits of individual people – it should be measured higher" (Blanchard 2007: xiv).

This issue of *Studia Paedagogica Ignatiana* presents a collection of articles on broadly understood leadership in the context of social integration. It is not only the interdisciplinary nature of the research approach that deserves attention, but also the broad social context of multiculturalism and the emergence of new groups of disadvantaged people. The Miscellanea section contains texts that are not directly related to the main topic of the volume, but nevertheless present great scientific value and deserve careful reading.

I hope that the volume will allow you to understand, at least partially, the issues of leadership in the context of social integration and will provide you with a lot of inspiration for further reflection and for conducting your own research.

Bibliography

Bauman Z. (2001). "Tożsamość jaka była, jaka jest i po co?" in A. Jawłowska (ed.), *Wokół problemów tożsamości*, Warszawa: Wydawnictwo Naukowe LTW, pp. 8–25.

Blanchard K. (2007). *Przywództwo wyższego stopnia. Blanchard o przywództwie i tworzeniu efektywnych organizacji*, translated by A. Bekier, Warszawa: Wydawnictwo Naukowe PWN.

Giddens A. (2008). *Konsekwencje nowoczesności*, translated by E. Klekot, Kraków: Wydawnictwo UJ.

Kooter J.P. (2007). "Leading Change: Why Transformation Efforts Fail," *Harvard Business Review*, January 2007, pp. 92–107.