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Ryszard Kucha, Henryk Cudak

Educationalists versus Politicians

– Who Should Integrate Europe for Wellbeing of all Inhabitants



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I would like to express my deep appreciation and best wishes for Ewa Anna Kucha, the Queen of my man's world. Thank you for our happiness and for always supporting and comforting me in my life, professional and otherwise.

Professor Ryszard Kucha, Main Editor

I am very grateful to my wife Irena for her unfailing support in every life situation.

Professor Henryk Cudak, Co-Editor

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Ryszard Kucha

Introduction

The Third Millennium, which we entered with so many hopes, but also with social unrest, phobias and unfulfilled earlier expectations, encourages us to pause and think about fortunes of the main centers of the European political life in the past and nowadays. It prompts us to ponder over the position and role of individual nations, communities and international organizations in the process of integrating Europe into a single economic and political entity. In the context of our continent's past, the incipient Millennium must also raise doubts whether these expectations of full integration stand a chance of realization in the nearest or more distant future.

The expected process of European Union's growth not only raises hopes of improvement in the living and working conditions of many Europeans, but also causes dormant nationalist specters of the past to rise. Crocodile tears are shed right now over the money crisis of Europe, and there is a lot of talking about new model of Eurosclerosis or about European Union as supranational new gigantic state. We are deeply convinced that there is such a need and it is becoming extremely urgent, particularly under the conditions of United Europe at present. A possible collapse of the EU with its concomitant breakup or division may not only lead to social disintegration on the continent's scale but also call into question the realization of the idea of social and national security, while the progressing process of ageing of Europe will only intensify and aggravate the threat. We cannot afford this for many reasons because Europe as such is too valuable as the mother of many nations and educational ideas, from whose repository many generations of men and women have drawn knowledge and inspirations, not necessarily only in this small part of the globe. When advancing this thesis, we are fully aware that EUROPE AS THE MOTHER was not and still is not a perfect mother to all its children. The tragic fates of some of the eminent Europeans and European nations as a whole are the strong example of that.

That is why we are asking ourselves what true and complete EUROPEANISM consists in if it is limited by many particularisms, cases of chauvinism occurring here and there, by crude nationalism, so characteristic of the time of crisis, regardless of the place where they are encountered. If Pandora's box is opened, ghosts and phobias, which we hoped, at least not long ago, would never return to the political arena, may widespread again.

This book contains many fascinating images of the past and the present, and – the future; nevertheless, it does not present an entirely clear picture of the state of Europe-

an educational integration because this is determined by the content of studies sent by their authors to be published in English. All papers, nonetheless, show many entirely new facts and assessments of concepts and activities of their authors, which, when compared together in one language version, can provide the chance of correct synthesis and necessary generalizations.

The history of European integration and education ideas has – in the past – not only concentrated too much on the story of the great educationalists but also on the history of institutions rather than examining the changes in society which gave rise to those institutions or to changes in their structure and programmes. In our point of view numerous articles and books written by intellectual leaders on the history of education have moved very easily from one famous great thinker to another without sufficient regard for the general historical context of the most important ideas.

Many historians and educators have suggested that if an individual person is ignorant of the history of his country, he is rather like someone without a memory. Thus, they stated that we need the past in order to make sense of the present, or at least to know how we arrived at this point of the society life. The same is true for anyone involved in education, because there are so many aspects of an education system that only make sense if we know how that system has developed over short or longer time. Very important part of that development is the story of how education has changed, but it is also important to understand clearly how ideas in education have developed.

Each society has the problem of bringing up their young generation in such a way that they will become the kind of people who will be wanted and accepted in their own society. However, as our societies become more complex, and especially when writing is adopted or invented, it may become necessary for some specialized teachers to be employed, often in institutions called schools or higher education institutions. It is at this point that ideas about education begin to be developed and discussed. And when the schools exist, those involved in teaching the young, and those who want to criticize the failures of the system, begin to theorise about teaching methods, about curriculum, and about the purpose of the education, and possibly about education of teachers. Different societies, at different times, throw up all these ideas about education, about learning and teacher training [Lawton, Gordon 2002, pp. 1–2].

Yet contemporary modern institutions are different from all preceding forms of social order in respect of their dynamism, the degree to which they undercut traditional habits and customs, and their global impact. However, these are not only extensional transformations, because modernity and global processes radically alter the nature of everyday social and professional life and affect the most personal aspects of our individual experience. This is the reason that modernity must be understood on an institutional level. One of the distinctive features of modernity is an increasing interconnection between globalizing influences and personal disposition of the man [Giddens 1991, pp. 1–5].

That is the reason why in the book *Educational Reform in National and International Perspectives: Past, Present and Future*, edited in Cracow by Cz. Majorek and E. V. Johanningmeier, the authors wrote: "Preparation for teaching and the study of education would be much simpler if schools and their classrooms were securely insulated from the complex and frequently confusing social, political, and economic developments and exigencies that so completely surround them" [Majorek, Johanningmeier 2000, pp. 11–12].

In the book most important periods of many hundreds of years of European history have been interpreted and all authors have tried to show that whilst some ideas have failed, the others have been modified and refined and they continue to exist in the contemporary times. Thanks to hard work and creative interpretations of many authors we have seen that education is essentially concerned with the transmission of values, knowledge and beliefs may change over time` but there has often been a sense of continuity, sometimes even progress` [Lawton, Gordon 2002, p. 228].

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CHAPTER ONE

Trends and Innovations in not Only European Countries

Ryszard Kucha

Between the Troublesome Past of Europe and the Difficult Present of the European Union

Abstract: The globalization processes in the twentieth and twenty-first century as well as European integration have resulted in that the societies of particular countries in the European Continent are increasingly becoming closer and more similar. However, respect for different traditions and cultures of the European nations means that one cannot impose or request the introduction of educational solutions that are at variance with the will of the society in an EU member country. The thorny road taken by political and social conservatism should give way to showing the best solutions used in individual EU member countries. The lessons of not only recent history should be appropriately understood and utilized in educating the successive generations of the Europeans. Over half a century of torment must be adequately used.

Key words: educational and upbringing system, education, education market, educational bureaucracies, prejudices and omissions, fanfares of triumph, indolence

The late twentieth and early twenty-first centuries presented us with many social, cultural and technological transformations. They significantly impact all ranges of human activity and create new conditions for the development of children, young people, and adults. The life experiences of the contemporary child are completely different in many respects from the similar experiences of the child of the nineteen-eighties or nineties. Contemporary children – as scholars call them – cannot imagine the world without computers, the Internet, or all kinds of mobile phones. But it was already in the nineteen-fifties that Professor Bogdan Suchodolski observed that human civilization [...] “became so complex a product that to prepare people to live at its level turned into the principal

social problem even if we are not always aware of it. We do not always fully appreciate the fact that the further development of contemporary civilization, or simply its existence, depends in largest measure on people being prepared to live and work in accordance with its requirements” [Wołoszyn 1966, p. 489].

Over sixty years after that period, the view in question did not lose its relevance, its values being constantly noticed by diverse social scientists. One of them, B. Siemieniecki, even says that “the pressure of technology forces changes in the education system, while at the same time education seeks modern, innovative solutions that modernize it” [Siemieniecki 2002, p. 7].

The foregoing transformations taking place in Europe are grounded in the over half a century-long process of European integration although they are also the outcome of globally spreading processes. A cultural and social change is taking place associated with the rapid development of information technologies, and we are witnessing the emergence of a supranational reality – the multicultural and at the same time postmodern society [Gilarek 2003, p. 48].

And yet, apart from hope and its accompanying optimism, what made itself felt was unfulfilled, perhaps insignificant, expectations whose origin is not easy to assess objectively, not only by scholars of recent history but also by politicians representing diverse options in many, not only European, countries [Davies, p. 1125].

Why the Birth of the European Union through the Caesarean Section Of Ideas?

The second half of the twentieth century was characterized by a strong note of unsatisfied expectations. The hecatombs of WW2 victims did not bring security because the Continent called Europe soon broke up into competing political blocs and military alliances. Their energy was wasted in diverse unproductive actions, first of all in the East; only few countries managed to maintain neutrality, the question of reconstruction of a united Europe being put off until later, when things would improve.

The feeling of unfulfilled expectations was specifically reflected among the people gathered around Jean Paul Sartre and existentialist philosophers. However, in the vast majority of Western countries these expectations waned, to revive in later decades with the emergent peace movements and antinuclear protests.

Generally, fortunately for many who wanted to heal their wounds after the hecatomb of WW2 victims, the post-war division of Europe proved to be one of the stimuli for the birth of a strong movement for reforming international relations and economic cooperation, which in turn was conducive to the creation of a new sense of community of people and ideas. Thus, from 1949 on, the Council of Europe and the European Economic Community as well as the associated organizations created new institutions that were expect-

ted to expand to include more and more European countries. It should be realized, however, that for many years there was a looming alternative prospect of building a Communist bloc that could overrun the whole European Continent.

In the course of the new rivalry the West turned out more expansive than the Kremlin-controlled East. By using American aid, Western Europe fairly quickly rose from ruins and ashes and began its march towards unprecedented prosperity. It should be also added that the concept of "EUROPE" was just as vivid in the East as in the West. The Soviet political model effectively promoted the ideal of Europe without doing much in this field. Meanwhile, the inhabitants of the Soviet Eastern Europe were immensely impressed by the plethora of food available in Western Europe. We can only hope that their dreams and expectations of joining "EUROPE" were not only material but also spiritual. Finally, the Polish Pope John Paul II stated explicitly: "Europe has two lungs, it will never breathe easily until it uses both of them" [Davies 1996, p. 1058].

Essentially, however, Europe's lost years after the end of WW2 can be divided into three periods: the one immediately after the end of the war (1945–1948) when the Allies stopped being united as adversaries of fascist Germany. The second period was the forty years of Cold War (1948–1989) and the third – the exciting period of Mikhail Gorbachev's rule in the Moscow Kremlin (1985–1991). We could say that this period should be counted from the day of victory on 9 May 1945 until the breakup of the Soviet Union in December 1991. From that time on, almost all European nations could freely determine their own fate [Davies 2010, p. 1126].

The end of the grand alliance of 1945–1948 and its heaviest consequences

The post-war division of Europe was, to some extent, a consequence of the situation that arose in that area at the end of WW2. Joseph Stalin rightly assumed that social feelings, hopes and socio-political systems would have to form in close relationship to the deployment of the occupation troops of the victorious coalition. However, this division did not emerge at once because the victorious Allies were highly occupied by matters that required immediate solutions. These were, inter alia, the questions of refugees, displacements, and war reparations; furthermore, they jointly administered Germany and Austria. It should be added that Stalin acted very carefully, taking into account the political lines of individual Allied capitals. Nor did the Americans act too fast or were quick to reveal their plans and intentions.

We might add that unlike the time when WW1 in Europe ended in 1918, there were no demands to urgently convene a peace conference as there was no German government with which a new peace treaty could be signed. In addition, Joseph Stalin was not anxious to resume debates on the huge conquests that had already been guaranteed

for the Soviet Union. As a result, only a conference was held concerning five smaller defeated countries: Bulgaria, Finland, Italy, Hungary, and Romania. The Allied Commission in fact dictated them the conditions of the agreement, all the defeated countries having been compelled to make territorial concessions. Moreover, they had to pay enormous compensation worth billions of US\$, first of all to the Soviet Union and Yugoslavia [Davies 2010, p. 1127].

In the meantime, waves of refugees swept across Europe because both the Nazis and the Soviet authorities had organized mass deportations and forced labor. Large masses of people who managed to survive regained freedom. Only in Germany alone there were 9 million displaced persons, who lived in primitive and overpopulated camps, often abandoned by prisoners of war. The majority of them came from the countries occupied by the Soviet troops and mostly did not want to return home for fear of revenge. These people were slowly relocated, first to industrial centers in Western Europe, and then, as emigrants, to the USA, Canada, Australia or South America. The last groups were resettled only between 1951 and 1952 [Davies 2010, p. 1127].

In the European territory, however, there were still great numbers of military personnel without assignment. It should be admitted that the Western powers had serious difficulties and trouble providing maintenance for the military units that had fought on the Allied side. General Anders' Polish army consisted of several thousand soldiers and their families deprived of their homes by the Soviet authorities. In 1946 they all had to be brought to the UK, where they were enlisted in the Polish Adjustment and Resettlement Corps to be retrained and assimilated. Ironically enough, the UK also accepted the members of the German Waffen SS Galizien, who also managed to reach Italy and as former Polish citizens they were not turned over to the Soviet authorities.

Most of the former Nazi soldiers were not so lucky because those taken prisoners by the Red Army were transported to the Soviet labor camps where they shared their fate with the former Soviet POWs from Germany. The few survivors were freed as repatriates only in 1956 [Davies 2010, p. 1128].

The Western Allies knew very well about the atrocities committed by the Soviet authorities towards those returning to the Soviet Union from abroad. Nevertheless, they conducted a policy of compulsory expulsion of both servicemen and civilians whose return was requested by Joseph Stalin. The first transports of forced workers liberated by British troops secretly sailed out from Liverpool to Murmansk already in October 1944. On the other hand, in Austria, already in the spring of 1945, strong resistance was triggered as many Soviet citizens preferred suicide to tragic repatriation home [Davies 2010, p. 1128].

The exchange of population under the Potsdam regulations began as early as in spring of 1945. Over 9 million Germans were expelled from homes in Poland and Cze-

choslovakia. The mortality among them amounted even to tens of thousands, already in the freight cars of trains sent to the American and British zones. The packed trains, overcrowded to the extreme, gave rise to the *Vertriebenenverbaende*, or associations of expellees (displaced persons), who later played the role of the anti-Communist movement, their assimilation being regarded by historians as the one of the first miracles that happened in West Germany [Kersten 1964, pp. 27–47].

Farther in the East, the so-called compensatory resettlement of populations was carried out. The abandoned fortress and city of Königsberg were renamed Kaliningrad and the Soviet military was quartered in it as an enclave of the Russian Federal Soviet Socialist Republic (RFSSR). Almost three million Poles were allowed to move to the West from the areas incorporated by the Soviet Union. In this way the city of Breslau, renamed Wrocław, was taken over by the Poles displaced mainly from Lvov and they brought almost everything with them: the university, mayor, city authorities and the national museum. Consequently, both in Poland and in Czechoslovakia the post-German territories provided the resettleses from other parts of the country with work and roofs over their heads [Kersten 1964, pp. 27–47].

Remembering about the fact of the failed talks after WW1, the Western Allies decided not to pressurize Germany about punitive war reparations. This was taken advantage of by the Soviet Union, which demanded 20 billion dollars in damages from the defeated Germany. Hence, already in the first days of their occupation, the Soviet troops began to disassemble and transport to Russia the industrial plants, railway lines, rolling stock, power plants and livestock. We should add that those troops behaved extremely cruelly and did not see any difference between the German areas and those handed over to the Polish or Czechoslovakian administration [Davies 2010, p. 1129].

However, after the cessation of hostilities on the fronts, the inhabitants all over Europe wanted to square accounts with the collaborators. This was conducted either through court trials, or lynching, execution by a firing squad, or other forms of sentencing. After all, in Germany alone, as many as 9 million Nazis were too many to cope with.

In contrast, in Eastern Europe the Communists used the purges aimed against collaborators to square accounts with their own political adversaries. Several high-ranking Nazis and collaborators were selected to serve as examples: Hoess, the commander of the Auschwitz concentration camp, was tried and executed in Poland already in 1946. As small number of lower ranking Nazis could save themselves if they were able to do an about-face and serve the Communist authorities. In this way, the chief of the Polish fascist “Falanga” association, Bolesław Piasecki, was released in 1945 from Soviet prison as the chief of the Communist-funded organization PAX. At the same time the people who were sent in masses in Soviet labor camps or prisons as collaborators or fascists were not guilty of such offenses at all. It also often happened that Nazi war criminals were kept in

the same prisons and prison cells in which members of the Polish resistance movement were locked up. Even the concentration camp in Buchenwald was re-opened after being taken over by the NKVD [Davies 2010, p. 1129].

However, it was not the only thing that slowed down the normalization processes in the European Continent. It was also necessary to administer the former Third Reich. Germany – disarmed, demilitarized and reduced, was divided into five areas: four occupation zones and Berlin, also divided into four sectors. Under the Potsdam agreement, the central German government would not be formed while the group of ministers appointed to start economic life again was supervised by the Allied Control Commission. All of the local administration agencies were subordinated to commissions headed by British, American, French or Soviet officers. At the same time German towns were devastated, the roads needed repair, and railways and bridges had to be rebuilt. Furthermore, it was necessary to provide roofs over their heads and food for over 50 million German DPs [Davies 2010, p. 1130].

It should be most strongly emphasized that the machinations and manipulations of the Communist authorities were particularly obvious on Polish soil after WW2. Beginning from 1943, the Western powers turned a blind eye to the suffering and martyrdom of the Polish ally and gave Poland to Joseph Stalin on a plate in Yalta. This paved the way for the Soviet authorities to the Moscow trial [of sixteen leaders of the Polish Underground State] in June 1945 and to mass arrests of the Polish underground soldiers. Non-Communist parties found it very difficult to function and operate and the remainder of the Polish Underground was fiercely fought against while the holding of free and unhindered elections was systematically put off. The country was ruled by the NKVD officer Bolesław Bierut (1892–1956), who pretended to be a nonparty leader. When the election was eventually held in 1947, it was rigged so despicably that the US ambassador to Warsaw immediately resigned from his post [Davies 2010, p. 1130].

It should be stressed, however, that Joseph Stalin's intentions were not so obvious at that time. The conduct of the Communist authorities in Poland and Yugoslavia was definitely wicked whereas the Czechoslovakian Communists tried to make an impression that they were responsible partners of the ruling coalition. All that was accompanied by the increasingly growing influence of the Communists in France and Italy, which the West treated as a natural reaction to the fascist era; moreover, there were no signs that the Soviet Union was implementing any prearranged political plan. But Stalin's extraordinary caution could be explained first of all by the fact that, on the one hand, the Soviet Union enjoyed a very good reputation in the West, mainly in the USA. In addition, it sustained appalling population losses and needed relief and peace. It had also annexed over 613 thousand square kilometers of foreign territories and gained 25 million additional inhabitants. The time to clean the areas and put them in order was necessary to introduce the Soviet political and administrative system there. Yet the most important fact was that the

Russians did not have nuclear arms and any armed confrontation with the USA would be definitely premature. The Soviets therefore waited whether the Americans would keep their promise and withdraw their troops from Europe.

The Stalinist intelligence services were perfectly aware that the US public opinion towards the Soviet Union's policies was not uniform. In the US Congress there was a strong lobby convinced that the Soviet threat was strongly exaggerated, and that the Europeans should be left alone to independently resolve all social and political problems. President Truman's view, on the other hand, was consistent with Winston Churchill's opinion presented at Fulton (USA). At the end of his speech there, Churchill said "our Russian friends... admire nothing so much as strength" [Davies 1996, p. 1062]. Based on that lobby's view the opinion of the United States did not change for two years. Therefore, the proponents of the idea of America's involvement in the European affairs had to intensely strive to change that position. Their stance was strengthened by the insulting propaganda of the Soviets, subversive actions of the Soviet Union's supporters, the resistance of Soviet administration in Germany, or the refusal to recognize and accept American economic proposals. Not without importance was also the attitude of the British. The change was ultimately caused by the political crisis in Greece in 1947 and the progression of the Communist movement in China [Davies 2010, p. 1131].

The victory in WW2 and the Soviet Union's significant contribution to it strengthened the political and social position of Communist parties in Western European countries. They were extremely active in France, Belgium and Italy, where their role in the Resistance movement was appreciated and they were backed by the quarter of the electorate. It soon became obvious, however, that the Western European ranks of Joseph Stalin's supporters were a bridle on the development of democracy and on economic recovery. Moreover, the relations between the Soviet and Western administrations in the post-war Germany were continually exacerbated: there was no will to reach an agreement and find a common language. Finally, from mid-1946 the three Western occupation zones went their separate way under the American and British auspices. The American Marshall Plan appeared in the international arena, which meant that 12.5 billion dollars would be given to 16 OEEC (now OECD) countries for four years: 1948–1951. To administer the Plan, the Organization for Economic Cooperation and Development (OECD) was established (originally as the Organization for European Economic Cooperation). The Soviet Union condemned the Marshall Plan as a capitalist ploy and Moscow refused to participate. This determined the economic progress of 16 Western countries and stagnation in the Soviet Union and in its satellites [Davies 2010, pp. 1132–1133].

From the heap of post-war rubble, morgues, hotbeds of plague and hatred to a common Europe? The iron curtain and a kind of the united states of Europe?

In 1945, the political intentions of the dominant countries in the post-war Europe, i.e. Britain and the United States, were not entirely specified. London and Washington, the two capitals, were able, as Norman Davies wrote, to easily undertake to create new European institutions or act against such ideas. They did nothing, however, and they counted primarily on the United Nations in the area of international cooperation while in the arena of great politics the two governments were occupied with increasingly aggressive confrontation with Stalin's Soviet Union.

In the context of feigned political activity, Winston Churchill stands out as one of the most admired European wartime leaders. Regrettably, the then ruling Labor Party did not share his views. Its members in power did nothing but encourage discussion which would, with time, result in the formation of the Council of Europe. Meanwhile, in his two almost prophetic speeches of 1946, Winston Churchill presented his not so popular views at the time. In Westminster College at Fulton (Missouri, USA), in the presence of US President Harry Truman, he said the significant words about the Iron Curtain: "From Stettin on the Baltic to Trieste on the Adriatic, an iron curtain has descended across the Continent. Behind that line, lie all the capitals all the capitals of the ancient states of Central and Eastern Europe – Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest, and Sofia... This is certainly not the liberated Europe which we fought to build up" [Davies 1996, p. 1065]. In this context we should cite the opinion of the London "Times" of 6 March 1947, which published its position that Western democracy and Communism could learn many a thing from each other [Davies 2010, p. 1134].

On 19 August in Zurich Churchill also called for the creation of something like the United States of Europe, assuming that the general spread of nuclear weapons may soon strengthen the existing differences and divisions. The first step, he then argued, would have to be a Franco-German partnership. Time must not be wasted because, in order to create the United States of Europe, this construction would have to start at once. This was both a moral and political appeal at the same time. "The Times" commentator called this proposal outrageous. It soon turned out that unlike all kinds of self-righteous commentators, Winston Churchill aptly identified the conflicting interests that would produce immense tensions in the decades to come [Davies 2010, p. 1135].

As Norman Davies, a British historian of Europe, said, the views and opinions voiced by Churchill predestined him to the role of the chairman of the European Congress, which was privately organized in The Hague between 7 and 10 May 1948. The subject of debate was the question of the lack of Europe's unity. The Congress was attended by a

large delegation from Germany, headed by Konrad Adenauer. The Commission for Culture was chaired by Salvador de Madariaga, the exiled Spanish writer and minister. During the proceedings, the principle of supranationality was recognized according to which individual states should give up some part of their sovereignty in the interest of common European institutions. It was there that Winston Churchill delivered an expose of immense prospective moral and political value; “We must proclaim the mission and the design of a United Europe whose moral conception will win the respect and gratitude of mankind, and whose physical strength will be such that none will dare molest her tranquil sway... I hope to see a Europe where men and women of every country will think of being European as of belonging to their native land, and wherever they go in this wide domain will truly feel *Here I am at home*” [Davies 1996, p. 1066].

Salvador de Madariaga presented an equally exciting opinion on the future dreamed-of Europe: “This Europe must be born. And she will, when Spaniards say ‘our Chartres’, Englishmen, our Cracow’, Italians ‘our Copenhagen’, and Germans ‘our Bruges’... Then Europe will live. For then it will be that the Spirit which leads Europe will have uttered the creative words: FIAT EUROPA” [Davies 1996, p. 1066].

The feature of the members and participants in the sessions of this historic Congress was enthusiasm and that is why the final communiqué called for the creation of the European Assembly and the European Court of Human Rights. Moreover, a special committee was set up to popularize the goals and resolutions of the historic Congress. It was later renamed the Movement for European Integration, which it inspired and preceded. Apart from Winston Churchill, its honorary chairmen were Schuman (France), De Gasperi (Italy), and Spaak (Belgium).

It was therefore necessary to check whether any of the governments would like to implement the Congress ideas. Because of the Soviet Union's aggressive policy, it became obvious that only Western European governments could be taken into consideration [Davies 2010, p. 1136]. Consequently, at the close of 1947, the Iron Curtain in Europe became a fact, the last hopes that things would turn out for the better evaporated in the face of three extremely important events: the establishment of the Information Bureau of the Communist and Workers' Parties (Cominform), the February coup in Prague, and the Berlin blockade.

In October 1947 the Communist delegations from the Soviet Union, Eastern Europe, France and Italy met in Poland at Szklarska Poręba, where the Cominform was set up whose most important objective was to coordinate the strategies of the fraternal parties. All this resembled the former Comintern – the instrument of subversive activities and was the harbinger of a new ideological offensive.

The Communist coup in Prague took place on 25 February 1948. Jan Masaryk was murdered and the boss of the Czechoslovak Communists was able to say that everything

went smoothly and without a single shot being fired. It was only then that the Western public became genuinely scared, and for fear of a Soviet attack five countries concluded a fifty-year treaty on economic and military cooperation. It was signed on 17 March 1948. The final blow was dealt in Germany, where the new plan of the German Economic Council was revealed. The Soviet plenipotentiary, Marshal Sokolovsky, would not hear of it and, accompanied by his aides, he ostentatiously left the sitting of the Allied Control Council, never to return again. The Grand Alliance of WW2 breathed its last.

Generalissimo Joseph Stalin thus reached the point at which restraint definitely no longer paid. The moment came when the Soviet Bear had to roar. On 24 June 1948 the Soviet troops entirely cut off Berlin from the invasion of the new Deutschmark. This would last 15 months and meant the beginning of the Cold War [Davies 2010, pp. 1136–1137].

Three Parts of Post-War Europe in 1945–1985 and their Position and Status in the Process of Integration Rivalry

The three abovementioned parts of Europe are Western Europe in 1945–1985, the neutral countries, and Eastern Europe. Western Europe comprises the countries that were not occupied by the Red Army and were never in the zone of Soviet influence. These countries should be additionally divided into two groups: one consists of neutral countries that are not members of any military or economic treaties. The other group of these countries comprised the states influenced by the Western Allied countries and acceded to the North Atlantic Treaty Organization, to the European Economic Community, or to the two organizations at the same time.

It should be added, nevertheless, that in 1945 Western Europe was the seat and at once the origination base of the world's colonial powers. Apart from the USA and the Soviet Union, which represented an untypical kind of imperialism, there were no other imperialist powers that would not be situated in Western Europe. Germany was deprived of its overseas colonies in 1919, and Italy lost its colonial territories in 1946. In contrast, the colonial empires of the United Kingdom, the Netherlands, France, Belgium and Portugal remained intact and their decolonization was the necessary condition for the establishment of a new European community [Davies 2010, p. 1137].

The greatest success that Western Europe achieved was in the field of economy. The pace and range of economic development in this part of the Continent after 1948 is unprecedented in Europe's history, and on the global scale it can be compared only with Japan. There is no doubt that this process was significantly influenced by the Marshall Plan and constant cooperation with the United States [Davies 2010, p. 1151].

This economic recovery of Western Europe gave other Europeans a lot to think about. If each individual national economy was able to achieve so high results, would they not be doing better if they functioned together, if various obstacles and barriers dividing

individual countries were removed from the economic space? It was the germ of ideas, which could reinforce the somewhat indecisive movement for European integration both in the economic sphere and also in political terms. It so happened that the English shirked the exercise of leadership, and their role fell to the French, whose former role in the coalition was restored and they appreciated their chance: on 20 July 1948, France's outgoing Minister of Foreign Affairs Georges Bidault firmly opted for the idea of uniting Europe. And then Jean Monnet, Robert Schuman and René Pleven undertook successful actions. As a result, already in August 1949, the Council of Europe began functioning in Strasbourg. It took barely a year for the more ambitious Schuman Plan referring to the Franco-German reconciliation, to appear. It materialized when the Bundesrepublik began its own economic expansion although it was still politically isolated. The prospect of agreement between France and Germany was the significant capital on the path to reconciliation that no reasonable European could reject. Finally, the Schuman Plan was launched and soon gathered momentum.

The first outcome of the Plan was the European Coal and Steel Community (ECSC, in 1951), its founding members being six countries: France, Germany, Italy and the Benelux countries. Its first president (of the ECSC High Authority) became Jean Monnet. We need to add that initially the UK did not take part in this process [Davies 2010, pp. 1138–1155].

Another issue, this time military, and its implementation meant tremendous difficulties not only of political nature. The Pleven Plan (1950) provided for a modernized version of the corresponding military clauses in the Schuman Plan but it was immediately condemned by Charles de Gaulle. Four years of difficult negotiations were then wasted. The British did not want to weaken the NATO whereas the French were against the compromise organization, i.e. the European Defense Community. Ultimately, the Western European Union was established (1955).

In the meantime the Messina conference in 1955 became the point from which the pro-European movement recognized integration as the fundamental element of its strategy. It was decided that if the political movement made no progress, then effective economic cooperation could pave the way to implementing long-term political aims. And this principle was observed for over thirty years. Two treaties signed in Rome in 1957 expressed the determination of the six signatory states to extend the ECSC into other trade and economy sectors. The European Economic Community (EEC) was established in 1958, as well as Euratom (European Atomic Energy Community). Four next bodies were created for executive purposes: the Council of Ministers, Executive Commission in Brussels, European Court of Justice, and European Parliament [Davies 2010, p. 1156].

The participation of Britain in the movement for European unification proved a bone of contention that made itself felt for over 40 years. The UK government did not join the ECSC in 1951 and left the negotiations on signing the Treaty of Rome. Later, in 1961 and

1967 the British twice applied to join the EEC but General de Gaulle vetoed their application each time.

The crowning achievement of the first two decades of the EEC was a number of significant financial events. The currency agreement that came into effect in 1979 included the currencies of the member countries in one consistent system of exchange rates, the goal being first of all to limit earlier fluctuations. The introduction of the international currency unit *ecu* signaled successive new measures towards the uniformization of international money as a means of payment.

The Community's economic successes guaranteed a constant flow of new candidate members. In 1973 these were the United Kingdom under Prime Minister Edward Heath, and Denmark and Ireland. In 1981 Greece joined the Community and two years later but after long negotiations Spain and Portugal were admitted. Thus the original Six turned into the Twelve. [Davies 2010, p. 1157].

It should be stressed, however, that the military and political side of the Community remained entirely paralyzed. In the nineteen-eighties the Atlantic Alliance revived as the assertive duo of Reagan and Thatcher while the importance of NATO manifested itself in the interpretation of the Soviet and American nuclear arms buildup. In terms of international politics, the EEC still played a secondary role while its institutions meant for the original six member states became less and less capable of satisfying the growing interests of the Twelve. The Community was called an adult still in rompers. It was even doubted whether the Twelve were able to break free from the restrictive, narrowly-understood political-economic problems [Davies 2010, pp. 1157–1158]. Nevertheless, the transformation of the former Six into Twelve meant, at least to some politicians, the beginning of a new quality. They optimistically assumed that the European Community reached the turning point after which it started to change into a voluntary union of equal partners – rich and poor, Eastern and Western, small and large. The main criterion for membership, apart from belonging to Europe, was now the rejection of nationalist, totalitarian, and imperialist traditions of the Past. In view of all previous experiences time would only show what the Europeans would do with the voluntary union and how they were going to build it. [Davies 2010, p. 1159].

The second part of the post-war Europe consisted of eleven neutral states, four of which were not involved in one or even two world wars and refused to be drawn into any post-war military blocs, while two managed to gain neutrality directly after the war ended. It should be emphasized that under the European conditions neutrality is closely associated with prosperity and without seeking EEC membership. These countries were: Switzerland, Sweden, Spain, Republic of Ireland, Finland, Austria, and seven European principalities: San Marino, Liechtenstein, Monaco, Andorra, Isle of Man, Gibraltar, and Vatican [Davies 2010, pp. 1158–1161].

Eastern Europe of 1945–1991 as an embarrassing political and social problem

After the end of WW2 the name Eastern Europe was differently interpreted, depending on the place of residence on the Continent. It referred to each side of the Continent that was behind the Soviet side of the so-called Iron Curtain. In this sense, the name applied to both the European countries incorporated into the Soviet Union and those that were not within its borders. At that time this was synonymous with the satellite countries in the Soviet zone. According to Norman Davies, the post-war history of Eastern Europe regarded the Communist Party of the Soviet Union (CPSU's) policy as the only acceptable point of view, and it was only later that the policy of Moscow was presented as compared with its satellites increasingly deviating from the path of "political virtue".

The Soviet Union's post-war history in the period preceding its definitive breakup after 1985 can be divided into three major periods: from 1945 to 1953 – the era of "great" Joseph Vissarionovich Stalin, between 1953 and 1964 – the time of destalinization and the rise and fall of Nikita Sergeevich Khrushchev, and 1964 to 1985 as the period of stagnation under Leonid Ilyich Brezhnev. This was the huge socio-political background of one of the greatest illusions in contemporary history. The Soviet Union emerged from the post-war devastation and smoldering ruins as the largest military power in Europe and then began to transform into a superpower competing with the United States on a global scale. It was, as many people imagined, a huge power and a stronghold armed with the largest global nuclear arsenal. But it was corroded by internal decay processes concealed from outside observers, which Norman Davies called a political cancer and dinosaur that died standing upright [Davies 2010, pp. 1161–1162]. This way the breakup of the Soviet bloc and unification of Germany completed the breakup and fall of the Soviet Empire and presented the European community with entirely new challenges and expectations of the Europeans [Delouche 1994, p. 378].

Between the attempts to build a great common Europe and crisis and the United Kingdom's Brexit – integration and disintegration

In the nineteen-eighties and nineties, acute socio-political experiences managed to propagate the opinion that the West suffered the consequences of persistently maintained illusions. At that time one spoke of convergence or the expectation that time would peacefully bring together the political and economic systems in the West and East. It was even argued that the conduct of the Communist authorities depended on the good behavior of the West. All attacks by Western governments would only encourage Eastern ideological hawks. Amidst those discussions and not always valuable statements in the West, a new star of hope for normalcy in international relations appeared in March 1985:

Mikhail Sergeyeovich Gorbachev, who as elected by the party apparatus and at the same time did not have any democratic credentials. He was the first CPSU General Secretary who did not have any Stalinist stains on his life. An intelligent man with good memory, and Margaret Thatcher said that he was a man to do business with. In the first weeks of his work Gorbachev was occupied with reshuffling the Politbureau, analyzing denunciations of the conduct of previous leaders, and with – very dangerous – anti-corruption campaign. From that moment on the world waited whether the content would change with the new style. Foreign policy left the new Soviet leader vast room for maneuver. And Gorbachev dealt a surprise blow, putting forward a sensational proposal that all kinds of nuclear weapons be reduced by 50 percent. Time passed quickly and Presidents Bush and Gorbachev announced to the world that the Cold War was over before the summit meeting in December 1989 [Davies 2010, pp. 1190–1191].

It turned out once again that both Western and Eastern Europe were coming to the verge of unexpected transformations. For example, the question of a political union came to occupy the first position in the action plan for Western Europe. After four additional years Western Europe proved to be integrating more and more while the Eastern part became disintegrated, the Soviet Union having disappeared from the map of Europe. In essence, two eminent men in their own way, Gorbachev and the new President of the European Commission, Jacques Delors, secured themselves immortality. The events went so fast that before Gorbachev knew it, he was left out in the cold as the puppet president of a phantom state. [Davies 2010, pp. 1200–1201].

A lot of ink was spilt when describing the cause of the collapse of the Communist system. Political scientists strongly emphasized the importance of the systemic political causes, and economists – the ineffectuality of the Communist economy. Not without significance was also the difficult life of Western European citizens with the nonsense of the Soviet system and absurdities of living under it. Suddenly, millions of people lost the readiness to obey, and the existing authorities – the will to impose their power upon citizens. And once again, it was in Poland that the symptoms of this evolution made themselves felt very early. When the living conditions deteriorated, when there was a continual threat of new strikes, the desperate government ministers turned to the “Solidarity” leader Lech Wałęsa. An election was held and Wałęsa’s side won a landslide victory, the authority of the Communists being at its lowest. And then the Brezhnev doctrine gave up the ghost before anyone noticed it was dying [Davies 2010, p. 1197].

In 1990 the effects of that last collapse made themselves clearly felt. The Council for Mutual Economic Assistance and the Warsaw Pact ceased to operate, and the hitherto ruling Communist parties began to withdraw and declared that they would pursue democratic policies and economy. The scenarios of withdrawal of Soviet troops were prepared while in Germany the increasingly strong re-unification movements were gathering momentum. [Davies 2010, pp. 1198–1199].

But the decommunization process turned out to be an extraordinarily difficult task in all post-Communist countries. Moreover, the system of post-Soviet economy left an extremely grim legacy. Despite initial successes (the financial reform in 1990–1991 and fight against hyperinflation) it became obvious that there was no remedy that would be able to cure the malady overnight. The ex-members of the former Soviet bloc apparently faced decades of work in order to build a market economy system. In the meantime, their problems strengthened the tendencies to bar the Eastern European countries from the European Community [Davies 2010, pp. 1199–1200]. The social attitudes produced by communism remained very strong everywhere, with the modest and scanty groups of civic activism being unable to fill the vacuum. The fact that Communism passed away without fighting did not relieve any pain it left behind [Davies 2010, pp. 1200–1201].

The December of 1991 was the time of decision-making on both ends of Europe. This began on 1 December with the referendum in Ukraine, during which 91% of the population opted for independence. In Maastricht on 9–10 December, there was in turn a meeting of the twelve leaders of the European Community countries to discuss the general plan for the unification of Europe. Britain's opposition did not help in making the noblest decisions. Nevertheless, a step forward was taken, but ratification had yet to be made. Some even predicted an imminent demise of the Maastricht Treaty [Connor Cruise O'Brien 1992].

However, after 1989, social and political events took place with extreme speed, while very few observers were capable of personal reflection on the mutual relationships between Eastern and Western Europe. There was still a strong conviction that the East was the East and the West was the West. Western politicians tried to cultivate their own political garden and did not notice at once that the hurricane that devastated their neighbor's house also knocked over their own fences and scattered tiles into their backyard. The Iron Curtain was exceedingly convenient because it was a reference point for all the actions of Western and Eastern Europe. It defined the field of operation of the Marshall Plan, NATO, EEC, and West Germany [Davies 2010, p. 1203].

In his monumental work, Professor Norman Davies wrote that “the collapse of the Soviet Empire is certainly the greatest and perhaps the most awful event of recent times. The speed of its collapse has exceeded all the other great landslides of European history”. It should, however, be emphasized that “the Soviet Union was not a civilization that once was great. It was uniquely mean and mendacious even in its brief hour of triumph. It brought death and misery to more human beings than any other state on record” [Davies 1996, pp. 1134–1135 (this also applies to the next two quotations)]. “It was struck down by a coronary, more massive than anything that history affords. The consequences of so massive a shock were bound to affect the whole of Europe”. The question was asked, for example, whether the peoples of the former Soviet Empire would try to solve

their problems with a minimum of blood and hate or whether this would happen as was the case with the Caucasus and in Yugoslavia. The actual threat of anarchy in the East (Ukraine and Vladimir Putin's war with Ukraine) may reinforce aspirations towards a closer Union in the West. The influx of hundreds of thousands or millions of migrants exacerbates these issues and prompts the EU governments to take quicker actions [Davies 2010, pp. 2010, 1211, 1212]. If this disorder is repeated on a large scale in Central Europe, the sense of danger that requires quick and effective countermeasures by the West's major capitals will intensify, and, hopefully, accelerate integration tendencies within the EU. It must be critically added, though, that the European consolidation of the European Community is progressing at a snail's pace possible. A sudden gust of Arkhangelsk air from the East will produce unpleasant symptoms of political colds and will perhaps cause the wealthy EU capitals to give up thinking only about themselves [Davies 2010, p. 1212].

A lot can therefore depend on the socio-political situation in the USA after the election of the nation's forty-fifth president. If Donald Trump strives to make the United States remain strong and comparatively wealthy, the status quo in Western Europe will not change, and the propaganda explosions in Moscow's power center may tickle Washington a little but the White House's policy will not be fundamentally altered. The NATO will survive and the European Community will evolve and progress at a measured, sometimes perhaps too slow, pace. If, however, the USA succumbs to a wave of crises, the European countries will get together to increase the certainty of protection. If the sea breeze from the Atlantic turns out colder, its gust will produce the same effect as could be brought about by the Kremlin-controlled Arkhangelsk weather. Then, perhaps, the Russian and the Americans will remember that the Western sea wind may resemble the temperatures of Alaska sold by the czarist Russia to America for hard US dollars in 1867. The Russian are probably still ashamed of this hasty transaction, especially when huge deposits of gold were discovered in Alaska in 1896–1902 [*Encyklopedia Powszechna PWN* 1983, p. 58].

If therefore the contemporary Europe as a product of the Cold War cannot meet the expectations of the Europeans because the moral and political vision of the founders of the Community has been almost entirely forgotten, it might be worth reminding ourselves of the statement of Jean Monnet, one of the Community's founding fathers: "If I had to start again, I would start with education", and we should begin intense organic work in education? [de Landshere 1994, p. 2053].

Between the hope for a better tomorrow and insouciance and Brexit, the knowledge of what we are striving for as well as what we expect of the European Union in the nearest years

Both the globalization processes in the twenty-first century and the questions of European integration caused the European societies to gradually become increasingly similar to one another. Europe aims to build a dynamic economy based on advanced knowledge. The European Union promotes the idea of European integration by means of various educational programs. Essentially, this is supposed to be conducive to enhancing the quality of life of European citizens. However, the transition from information society to knowledge-based society is a long process that cannot be continued without specific national education systems. Consequently, the actual commitment of the EU member countries is required. It cannot be ruled out that this should be closely connected with the quality of training at each successive stage of education: from kindergarten to adult education. It should be also observed that all these processes need to be accompanied by increased expenditure on education in all the EU member countries [Włoch 2016, pp. 240–241]. It must not be forgotten that, as various reports and evaluations show, the rapid increase in the number of university students and graduates often causes a decline in the quality of education while the society itself feels the effect of formal overeducation and the so-called “paper qualifications” of graduates of many university programs [Mazińska 2004, p. 6 et seq.] .

In general, the social change now undergone by contemporary European societies is the outcome of globalization processes and the ongoing integration of multicultural communities. Globalization exerts a tremendous influence not only on politics and economy but it continues to be an essential factor of cultural and thereby educational transformations [Włoch 2004, pp. 8–9]. We should therefore remember that European education means the free movement of people, goods, services and capital, but also the free flow of universal values, free national identity, respect for human and civil rights, but also respect for the common roots and traditions (Christianity, Greek philosophy, and Roman law). It is, however, fitting to emphasize that in recent years we have witnessed the dominance of many ideologies, including educational, that reject the significance of the three pillars for common European culture [Włoch 2004, p. 8]. All these require that we should also emphasize ‘ the specific contribution of the Poles’ to building the European path to integration with the European Union. Among the Poles, the integration process with the European Community is generally associated with their hopes for improvement of living conditions while their fears are connected with the supranational consequences of that process. Therefore a question needs to be asked: are we, as the society, adequately prepared for the political, economic, cultural and educational consequences of European in-

tegration? And here self-critical reflection comes to mind: despite the propaganda program, it is difficult to fail to notice both doubts about promoting the forms of integration and about the not always appropriate (and responsible) content addressed to the so-called ordinary citizen [Kucha 1997, p. 10].

If we are to believe the results of studies conducted in Poland after 1989, then their assessment prompts many questions: where are we aiming at as the State and society? What political system would we like to implement? Who needs and should to support the transformation strategy we have chosen? What can be the positive and negative consequences of this choice? The answer that comes to mind is only seemingly easy and simple because we want everything without taking the socio-ideological context [of the questions] into consideration. This is a set of wishes and expectations created by the Poles rather than an action program [Banach 1992, p. 292].

It should however be pointed out, not only to the Polish reader, that both the organization and the didactic and educational programs of the educational system in Europe have developed greatly influenced by the sociopolitical transformation over the last two hundred years of history. Consequently, the educational structure and content taught in the school of the future will first of all depend on the evolution of systems inherited from the past decades. It would also be right to accept the fact that the development of education and upbringing was and will remain a supranational process. The question therefore arises: will the uniting Europe adopt a uniform organization of the educational system and teaching content previously taught in individual countries? [Hamilton 1994, pp. 5–11]. This subject was explicitly summed up by the Polish scholar Z. Łomny: “Integration solutions cannot mean an overt or covert hegemony of one partner or a coalition of partners but should be a genuine, democratically united organism of collective coexistence and multinational development, retaining non-confrontational [...] sovereignty and administrative jurisdiction within their originally own territory, culture and state” [Łomny 1995, p. 7]. The direction of reform should not therefore depend on the educational policy of the ruling political camp in a given time but on recognition of education as a social and national priority and on being open towards partnership and altruism [Kucha 1997, p. 13].

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Małgorzata Miksza

The Role of Maria Montessori's Pedagogy in the Processes of Integration of European Nations. That is: Upbringing to Peace

Abstract: Maria Montessori (1870–1952) is qualified as a representative of “pedagogy towards the child” strand, alternative, not directive pedagogy. From the perspective of contemporary analyses M. Montessori’s pedagogy can be included in the humanistic paradigm in the paidocentric version.

The author is known as a creator of an original idea of education of a child in the kindergarten. Today M. Montessori’s achievements are appreciated in the domain of school education as well as teenagers’ upbringing and also bringing up the child aged 0–3. “Help me to do it myself” constitutes a sort of synthesis of M. Montessori’s pedagogical message. Montessori’s concept of upbringing is also valid today. Discovery of “polarization of attention”, which is the famous “discovery of a child” in Casa dei Bambini (Children’s house) in San Lorenzo in Rome, became a symbolic onset in the history of pedagogical thinking of perceiving a child as a subject who creates one’s own unique personality. By her theoretical and practical activity Montessori wished to prove that upbringing should be understood not as forming and shaping child’s personality but as supporting individual and social development of a human being whose freedom is reasonably pursued with love and in the spirit of peace.

In many lectures and books Montessori highlighted the meaning of self-reliance as an indicator of the child’s development. Self-reliance is connected with freedom and independence, which are essential in developing peaceful approach to the world in oneself and among people. The following text will concern upbringing for peace in Maria Montessori’s views with a reference to such values as freedom and love. The Author’s idea is not only interesting but it can also be a

valuable source in the discussion of opportunities and ways of integrating nations in Europe. Peace was a major value in the author's views and pedagogical activities. This value, together with freedom, tolerance, love, responsibility and independence characterized Montessori's pedagogy in a special way. M. Montessori's views on upbringing for peace are still valid, but still not solved; they still demand global, local and individual actions. The words engraved in Montessori's tombstone read "I ask you, my beloved children, who can do everything build the peace in the world and among people with me". These words are aimed at future generations, thus also at us and these would be an inspiring, though utopian, path in creating and fulfilling the idea of European integration.

Key words: non-directive upbringing, non-prescriptive upbringing, peace, upbringing to peace, freedom, love, self-reliance, independence, tolerance, End specifying those as open European integration

Introduction

Maria Montessori (1870–1972) is qualified as a representative of "pedagogy towards the child" strand, alternative, not directive pedagogy. From the perspective of contemporary analyses M. Montessori's pedagogy can be included in the humanistic paradigm in the paidocentric version.

The author is known as a creator of an original idea of education of a child in the kindergarten. Today M. Montessori's achievements are appreciated in the domain of school education as well as teenagers' upbringing and also bringing up the child aged 0–3. *Help me to do it myself* constitutes a sort of synthesis of M. Montessori's pedagogical message. Montessori's concept of upbringing is also valid today. Discovery of "polarization of attention" which is the famous "discovery of a child" in Casa dei bambini (Children's house) in San Lorenzo in Rome became a symbolic onset in the history of pedagogical thinking of perceiving a child as a subject who creates one's own unique personality [cf. *inter alia* Montessori 2014: 9]. By her theoretical and practical activity Montessori wished to prove that upbringing should be understood not as forming and shaping child's personality but as supporting individual and social development of a human being whose freedom is reasonably pursued with love and in the spirit of peace. That means walking with a child in one's development which is spoken about in contemporary early school pedagogy.

Emphasis on creating oneself is the central issue here. M. Montessori coined a means, method which shows how to achieve it. It is a specific concept so-called "prepared environment". In this environment the child has the opportunity of full and optimal develop-

ment. Montessori's developmental aids are called "keys to the world" or "materialized abstraction" because of priceless educational advantages and they help the child develop optimally in various ways: physical, intellectual, socio-moral and emotional one. The teacher has a vital place in this process playing a role of a guide and helper, he/she enables a child gain one's upbringing goals which is "normalization" [more cf. inter alia Miksza 2014].

In many lectures and books Montessori highlighted the meaning of self-reliance as an indicator of child's development. Self-reliance is connected with freedom and independence. "You cannot be free if you are not independent" said Montessori [2014, p. 55]. The experience of self-reliance and independence starts at birth in order to tell the adult: "A person who acts independently, who gets involved with all one's power in performing tasks conquers oneself, improves and develops one's skills. People of future generations are going to be powerful people if they are independent and free" [Montessori 2014, pp. 55–57].

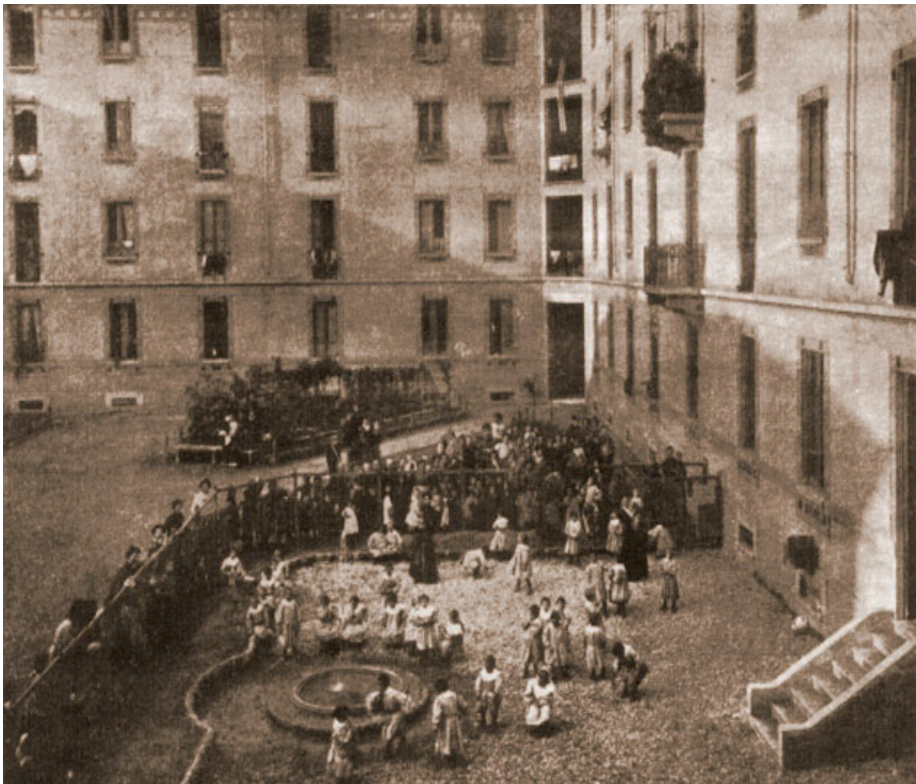
Currently there are numerous research papers on M. Montessori's pedagogy and that is why this text is going to pertain to the chosen aspect of Montessori's pedagogy which is upbringing to peace. Author's idea is not only interesting, but it may constitute precious source of discussion concerning possibilities and ways of integrating European nations. Peace was a leading value in author's views and her pedagogical activities. Especially this value, together with freedom, tolerance, love, responsibility and self-reliance characterized her pedagogy and her methods.

Origins of the idea of peace and upbringing to peace

M. Montessori's views concerning peace and upbringing to peace arose from many circumstances. She was brought up in a catholic family in which she was taught behaviour which had peace as its main premises. It was doing good deeds every day, offering selfless help to the ones who need it. M. Montessori's biographers emphasize her commitment to helping the ill and handicapped. For example in her youth she accompanied a disabled girl in her walks, she was knitting warm clothes etc. When little Maria's parents quarreled she stood on a chair between them and took their hands encouraging them to make up [Kramer 1935, p. 33 and further]. When she was studying medicine in 1892–1896 as the only woman in the group she was often a laughing stock or jibes. Young Maria tried to react peacefully to this behavior showing her fellow students, men, how one can solve problems and conflicts. Once, as E.M. Standing (Montessori's biographer) wrote that when Maria was walking along the corridor they were trying to discompose her. Their jibes such as "Puh!" were met with her calm and humorous "Blow, my dear friends! The stronger you will blow, the higher I will fly!" [Heiland 1993, p. 23].

When Montessori started to work for children intensively one can mention many situations which show her dialogic attitude to them. If we refer to *inter alia* Montessori's experiences in Casa dei bambini in 1907 we will clearly see that the idea of cooperation and peaceful upbringing was strongly developed there. The author frequently in her works referred to her experience from Children's House. She wrote about a *child living in a peaceful atmosphere*. It was a reference to the prepared environment widely described by her and to the relationship between the child and the adult.

Photo 1. Casa dei bambini, Rome 1907



Source:https://www.google.com/search?hl=pl&site=img&tbm=isch&source=hp&biw=1920&bih=979&q=Casa+dei+bambini%2C+Rome+1907&oq=Casa+dei+bambini%2C+Rome+1907&gs_l=img.12...2633.2633.0.4247.1.1.0.0.0.67.67.1.1.0...0...1.2.64.img..0.0.0.u5PTowX_RBI [access: 1st July 2016].

When we refer to Montessori's later life we can easily observe a parallel between her biography and a complicated political situation in 30s and 40s of 20th century in Europe and the world. In her works, congresses and lectures M. Montessori expressed her opinions about dangers of war or the rising wave of fascism in Italy and other countries. It is enough to mention the work *Peace and Education* from 1932 and others, as well as col-

lected texts concerning this subject by P. Oswald and G. Schultz-Bensch [*Peace and Upbringing* 1973].

M. Montessori when promoting her method and concept of upbringing organized international congresses. What should be especially highlighted is the 6th Congress which took place in 1937 in Copenhagen entitled *Upbringing to Peace*. What is important is that it was two years before the outbreak of WWII! In her lectures she proposed creating “Ministry for Childhood” and “A Party for Children” [Heiland 1993, p. 106].

During WWII M. Montessori together with her son, Mario had an occasion to conduct courses on her method among more than thousand teachers in India. She met there such people honoured in promoting ideas of peace as Mahatma Gandhi or Rabindranath Tagore. In spite of her different world view she respected the world outlook and religion in India. She was able to get engaged in a dialogue with people promoting timeless values: good, truth and beauty. Peace which was omnipresent in Gandhi's or Tagore's views (because of its timeless value) influenced her views on peace [Heiland 1993, pp. 106–107].

Photo 2. M. Montessori with her son Mario and M. Gandhi



Source: https://www.google.com/search?hl=pl&site=imghp&tbm=isch&source=hp&biw=1920&bih=979&q=Casa+dei+bambini%2C+Rome+1907&oq=Casa+dei+bambini%2C+Rome+1907&gs_l=img.12. [access: 01.07.2016].

In India during her courses M. Montessori noticed that many mothers with small children participated in it. That event initiated Author's interest in development and upbringing of infants who have different needs than children from the kindergarten. What is interesting is that Montessori accepted such a situation and she closely observed mothers

holding their children in their arms and participated in her lectures.

Photo 3. M. Montessori during her lecture in India



Source: https://www.google.com/search?hl=pl&site=img&tbm=isch&source=hp&biw=1920&bih=979&q=Casa+dei+bambini%2C+Rome+1907&oq=Casa+dei+bambini%2C+Rome+1907&gs_l=img.12. [access: 01.07.2016].

It proves the dialogic attitude to human beings and developing life. In 1949 she was nominated to the Nobel Peace Prize for peace. She was not awarded it but the very nomination confirms her versatile engagement in activities for the sake of peace which were not only known but also highly appreciated.

If we refer to the last period of Montessori's life we get to know that she dreamed about going to Africa. In 1952 she was invited to Ghana to train teachers there. Her sudden death happened before she accomplished her plan.

The inscription on her gravestone is characteristic of Montessori's views on the meaning of peace in the world, ***Please, beloved children, who are able to do everything, build peace in the world and among people with me.***

Photo 4. Maria Montessori's gravestone in Nordvijk aan Zee (The Netherlands)



Source:<https://martinezeemanblog.wordpress.com/2014/04/19/groep-8-bezoekt-graf-maria-montessori/> [access: 1st July 2016].

The notion of peace

In her views, M. Montessori did not stop at so called “negative notion of peace” although she was against wars as methods of dealing with conflicts. According to the author, peace is not only stopping the war.

As long as there are the defeated and the winners there will be no peace, she claimed. “The real peace means victory of justice and love among people: it means a better world in which harmony rules” [Montessori, cf. Berg 2007, p. 181].

Peace and “the old” upbringing

In the discussion on peace a specific relation between the child and the parent should be a starting point. In this place Montessori, referring to infamous traditions in upbringing claimed that what is characteristic for her times is an incessant conflict between the parent and the child, between the older and stronger one and the weaker one. This is “a fight between the adult and the child” [Montessori, cf. Berg 2007, p. 181]. M. Montessori was convinced that the war starts at childbirth and “accompanies the child in the whole process of its development. This is a conflict between the adults and children, between the stronger and the weak one...The adult defeats the child and in the child who has become adult there are always marks of the famous peace after war, which on the one hand means destruction and on the other hand painful adjustment” [Montessori, cf. Berg 2007, p. 182].

M. Montessori criticized upbringing of her times which was based on overpowering the child. Adults' personality traits such as pride, complacency and anger cause a never-ending conflict between children's and adults' world. The result of this conflict is "...a failed human being, weak, finally a slave, an undeveloped being, this is the outcome of upbringing which is based on a blind fight between the strong and the weak one" [Montessori, cf. Berg 2007, p. 182].

What is clearly seen in these sentences is a vision of directive upbringing, direct, which is based on a relationship between the subject and the object. This kind of upbringing is a reproductive and uncreative activity. Directive upbringing is merely a technology of the adult influencing the child-pupil. Teacher's activity is focused on awaiting the upbringing success. Responsibility for effects is on people who bring up, and the very child which is brought up is free from any responsibility for one's development.

Consequences are very depressing because, as Montessori claimed, "the child who never learned how to do things on one's own, guiding one's actions and control one's will is recognisable in the adult who lets others control them and needs support from others"... In this manner, "...the way to submission to leaders opens". Montessori highlights that "a discouraged and punished pupil develops the state of distrust towards oneself and panic which can be defined as shyness. These features can be found in adults in the form of fearfulness, submissiveness and incapability of moral resistance"... "Submissiveness to which a child is forced in family and school, which does not take into account the existence of reason and justice prepares a human being for not succumbing to randomness of things"... [Montessori, cf. Berg 2007, pp. 182–183].

In today's educational reality words of the author are unfortunately invalid. Directive upbringing which yokes, or even rules which we associate with pseudoupbringing, not upbringing leads to loss, emotional instability, clamming up or self-injury!

M. Montessori wrote: "Upbringing for which achievements are the most important element, necessarily accepts readiness to fight and capability of getting everything one's own way as cardinal virtues and strengthens them to their extremes. Other capabilities, such as love, ability to cooperate in this situation only disturb and are suppressed" [Montessori, cf. Berg 2007, p. 183]. A long term outcome of "the war between adults and children" is upbringing of people who are weak, "tossed like fallen leaves", who get influenced by others or full of aggression and capable of unhealthy definiteness.

The power is in the child

What is the alternative for the presented result of upbringing proposed by M. Montessori? The author claimed that upbringing should be started at childbirth. She claimed that there is a power in the child "The source of our hope for the future peace are not teachings to our children by adults but a normal development of a new human being"

[Montessori, cf. Berg 2007, p. 184]. “The new child” is a “normalized child”, it is a child who experiences support in one's self-development, in the process of “normalization”. Indicators of normalization are values – attitudes such as: self-reliance, responsibility, self-discipline, being hard-working, love and peace!

M. Montessori wrote, “In case of normal development it can be stated that love is experienced not only towards things but also towards all living beings. This love is not the result of teachings... It is a natural consequence of the right form of life. We can claim that where love shows itself we are in the sphere of the norm. In the opposite situation we are in the opposite situation of anormality” [Montessori, cf. Berg 2007, p. 185].

To make the new idea of upbringing realized this way we should pay attention to the fact that above all, the adult should accept respect and appreciation towards oneself, because this is a foundation of peace.

Cosmic upbringing and upbringing for peace

Upbringing to peace is very strongly connected with the idea of cosmic upbringing. “Improved society becomes a fact as long as we let a human being follow one's own laws in harmony with inner degrees of development [...]. The child, a free human being, should teach us and society peace, order and discipline. If we help him/her love will develop, which is essential to them to place people next to each other and create happy life” [Montessori, cf. Berg 2007, pp. 185–186]. M. Montessori who expressed her views concerning cosmic upbringing in 30s and 40s of 20th century underlined that a human being still has problems with moral development.

She spoke downright about lack of moral order in a human being and the world. “There has been a great leap in external development”, the author wrote, “but there hasn't been any progress of humanity on the internal level...nothing has been done for spiritual development...” [Montessori, cf. Surma 2009, p. 163]. Thus humanity and the world have to be healed. The result of it will be a human being – the king of universe with broad horizons, self-knowledge, who rules the world reasonably, who educates new generations to living in peace. Here we can refer to a metaphor. “Let's imagine a prince who owns a great palace, ornamented with great works of art, eastern carpets, expensive objects, who got married with a simple woman from the folk. That courageous woman enters the palace as a princess, but walking on costly carpets she does not appreciate their worth, she does not notice and doesn't marvel at works of art. The prince understood that it is not enough to marry a folk woman to make her become a princess: she has to be educated. And so he did. He started to teach her in such a way that she could return to the palace as a princess and be impressed by objects which were given to her by fate at her disposal. Thus the world of civilization is similar to prince's palace, humanity to the folk woman. The princess has to be educated: this is a real problem. Nothing else is ne-

eded; there are enough palaces, honours, titles, only education is missing. Currently the meaning of education is great, because a human being has much more than one knows and can appreciate. One has everything! What is needed is getting to know the value of what he has! To make one be able to use it!" [Montessori, cf. Surma 2009, pp. 165–166].

Table 1. The metaphor of the world of civilization

Metaphor	The world
Prince's palace	The world of civilization
A woman from the folk	Humanity
Educating the princess	Educating humanity

Source: own study.

Conditions of upbringing to peace: environment, freedom, love What kind of conditions of upbringing to peace should be created in today's world

At this point we should return to basic matters, namely to indirect upbringing in the prepared environment. Only in such conditions it is possible to build peaceful personality. "Only when a child starts to develop in the prepared environment and is successful in independent actions and independantly of adults, a harmony will be immediately created, not only between the child and the environment but also between the child and the adults" [Montessori, cf. Berg 2007, p. 186].

Already in Casa dei bambini M. Montessori noticed that in the prepared environment "children are treated with much cordiality", and "the environment is peaceful and filled with warm feelings" – children feel that they are respected, adults willingly help them, understand them and accept their needs, talents and what each of them does and gives.

Children learn how to get acquainted with themselves, name their desires, feelings and emotions; they learn how to recognise and pay attention to others' needs, they learn how to form relations and cohabit. Montessori described the environment as quiet and full of peace. "The child lives in a peaceful atmosphere because we eliminated repression, pressure, unifirmization, imposing the will of the stronger to the weaker one, unstoppable competition, fight for possessions and it was replaced by respect, cooperation and action..." [Trabalzini 2009, p. 27].

In one of her last papers from 1948 M. Montessori wrote about freedom without which neither peace in the negative sense nor the positive one can exist which is strictly connected the concept of the prepared environment and freedom, social upbringing

and peace. She claimed that only “in happy, peaceful atmosphere children solve various problems of social life which step by step brings free and varied individual activity. There is upbringing power present in the environment and everybody: children and the teacher have their part in it”.

It can be claimed that the above vision is in accordance with non-directive but indirect upbringing. Such behavior is support of the pupil in one's development. It is acting from the inside through respect for spontaneous (natural) development of the child. This is a specific non-disturbance in development and rather motivation to self-upbringing, self-fulfilment, self-actualization and working on yourself. The teacher activates one's pupils in their self-development.

The condition of bringing up to peace is parallel peaceful and educational politics which is conducted correctly. A human being mastered nature, overcame geographical and technical limits of human life. A human being should use these achievements in one's service of renewal of the world in justice and harmony, the world in which there is access to science and culture. That is why ...“the pedagogy should face problems of peace and unity understood as awareness of co-dependance, humanity as one common organism in which poverty of one nation does not mean enriching of the other but the fall of all of them” [Montessori 2009, p. 29].

The condition of peace is also taking the category of freedom into consideration

M. Montessori wrote: “...Freedom and discipline are two sides of the medal because scientific freedom leads to discipline. Coins also have two sides: one is more beautiful and elaborately engraved, it presents someone's likeness or allegoric picture, the other one is modest, bearing only an inscription or a number. The other side can be compared with freedom, bearing only an inscription or a number. The other side can be compared with freedom and the first one with carefully engraved discipline...” [Montessori 1949, pp. 257–258].

M. Montessori tried to show that freedom and discipline (inner) are strictly connected with each other and they depend on each other. Paul Oswald wrote: “M. Montessori does not present views about the essence of freedom and its connections with upbringing but she approaches these issues on specified occasions; she does it in such a way that she has grasped the essence and meaning of freedom in some deep sense” [Steenberg 1997, p. 81]. When Hildegard Holtstiege was analysing Montessori's works thoroughly she had an important conclusion saying that Montessori's interpretation of freedom is not primarily of theoretical and philosophical nature, statements and views on this topic are included in views on upbringing. Thus freedom in Montessori's idea can be interpreted as freedom fulfilled (experienced) and the freedom conceived (i.e. in theoretical context). The freedom which is experienced was a central problem in Montessori's works. It means that child's freedom means one's setting free (*Freigabe*, giving freedom) leading them to

setting free (*Freiwerden*, becoming free, freedom to). “This setting free is neither an idea nor utopia but often an experienced fact. It is reality which is continuously experienced” [Holtstiege 1993, p. 328]. Thus the child reaches one’s freedom by continuous activity. “Freedom is activity”, claimed M. Montessori [Holtstiege 1993, p. 328].

Conceived freedom in the theoretical context has to be interpreted as a phenomenon as a subject of experience. Being free – potentially or dispositionally becomes a subject of experience as a capability of acting freely by an activity focused on a specified goal. That is why reflections on freedom as a value are going towards understanding it as an anthropological phenomenon in categories such as “releasing” and “freeing”. In this case we should refer to the concept of child’s development especially the pre- and postnatal period because being familiar with them shows how mundane and long-lasting process is becoming a human being. H. Holtstiege who analysed this issue referred to a culture expert Eibl-Eibesfeldt. This view pertains to the “gap” in human’s existence which results from division of tasks of brain hemispheres (division of purposeful activity and drives); a human being can act with reflection and attention, can act freely according to one’s will. A child experiences a limit of freedom: by content (during polarization of attention, the work of senses during getting to know the world) and spacially (cf. the concept of prepared environment). As it has been mentioned, freedom is a long-term, mundane process and active development of a human being to achieve independancy and self-discipline.

H. Holtstiege specified perspectives of freedom in M. Montessori as “releasing” and “freeing”. These are some dimensions of freedom which overlap creating a consistent whole in child’s (human’s) development. The specified biological, social, pedagogical, moral and didactic freedom is a holistic one. But in order to show the special kind of their scope it is necessary to characterize them briefly. Freedom from biological perspective is a condition of optimal development which is in harmony with needs and inner rights of the child. Here the necessity of “releasing” a spontaneous creative power of the child is highlighted by the opportunity of freedom of choice of activities by a small child (by respecting freedom of others). Freedom from the social perspective refers to the problem of “freeing from” the primary bond between the child and the adult, because it is known that after birth each child is closely attached to parents socially. In the process of social development the child must achieve gradual freeing from the suppressing energy of the adult. However freedom is not laxity or surrendering to repression. M. Montessori underlined that “leaving a child on one’s own will when he/she has not developed it means betrayal of the meaning of freedom”. Social freedom is causally connected with developing free decisions of will, it is expressed in voluntary submission to social rules and instances. Paralelly so called “phenomenon of spontaneous discipline” is developed, it is obiedience which is conditioned by internal balance. According to Montessori, free children are

the ones who control themselves accepting at the same time that freedom has its own limit where the freedom of other people and community begins [Montessori 1968, p. 23].

“What is child’s freedom?, Montessori asked. It is achieved when the child can develop according to one’s inner laws and needs of one’s development. The child is free when it becomes independent of the overwhelming energy of adults. This freeing is neither an idea nor utopia but frequently experienced the state of things. It is reality which we continuously experience. It does not mean that we exclude the necessity of cultural tradition, the necessary discipline or the need of upbringing. The difference is that in such freedom children work with great joy, they learn culture thanks to their own activity and discipline is formed in them naturally” [Montessori 1968, p. 23].

What is important in this topic is social upbringing e.g. in age-varied groups, which causes cooperation. In M. Montessori’s comments there is a lot of room devoted to human solidarity (e.g. through scouting). “Cooperation as the Author wrote, is the result of living in freedom, the choice of activity which is filled with freedom” [Berg 2007, p. 70].

Freedom from pedagogical perspective is expressed in the famous saying “Help me do it myself”. It means reasonable balance between self-reliant activity of the child and the influence of adults. It should be highlighted that adults’ help in reaching independence by the child should be based on directing spontaneous activities of the child and not leaving the child alone. Well-prepared environment constitutes an impulse in making choices about the subjects of work. Children have the opportunity of free “circulation” between groups and rooms and on the other hand “getting attached to” a fixed place. To understand Montessori’s intention in this topic we can quote an interesting statement by Montessori: “When child’s freedom is discussed in upbringing it is often forgotten that freedom is not equal to leaving the child alone. Freeing the child just like that to make he/she do what they want does not mean that they are free. Freedom is always a big positive trophy. It is not obtained easily. It is not obtained by simply overthrowing tyranny and breaking off the chains. Freedom is building, it must be built both in the surrounding world, as well as in yourself. This is our correct task, the only help which we can give to a child” [Montessori 1923, p. 9].

Freedom from moral perspective pertains to achieving moral autonomy (normalization) i.e. a situation in which the human being does not only know moral norms and respects them but also practices them in one’s life. According to Montessori, a human being then becomes “the master of oneself”, human responsibility for oneself and the world becomes reality. M. Montessori claimed that then disciplining oneself becomes an attitude. The child makes choices, takes decisions, uses skills and knowledge thus the rule of transfer is moved to the moral sphere. The evaluation of good and evil becomes more and more correct acceptance and respecting moral norms is exemplified. It becomes clear especially in the period of adolescence when building one’s own world of mo-

ral values and their manifestation is characteristic. A young person becomes “the originator of one’s own perfection”. This process runs parallel to building strong, balanced will helping in fulfillment of freedom “to”. “The will”, Montessori wrote, “does not lead to chaos and violence because these are signs of disorders and suffering. [...] The will, which supports what a human being does, goes down the path of conscious development. Our children choose the task spontaneously and repeating the chosen exercise they develop the awareness of their activities. Something which was originally only a vital impulse (horme) becomes an act of will. First the child acts instinctively, then it acts consciously and purposefully. This is how the awakening of the soul. [...] Our task is shaping the will and not breaking it” [Montessori 1949, p. 227].

From methodical perspective freedom is a consequence of respecting biological, social, pedagogical and moral freedom because they are the conditions of free work of a child. Thus here free work is a crystallization of child’s freedom. Free work in Montessori’s educational institutions is somehow exemplification of freedom from methodic perspective. The teacher who respects this category of freedom will arrange the prepared environment carefully and methodically, one’s attitude and behavior will signify respecting child’s inner freedom. The task of the teacher is introducing children and pupils to perceiving the main rule during the free activity that is respecting the rule of free choice of the object of work, the place and time of doing it. In montessorian educational institutions children and adults agree on certain rules. These are for example the following rules of free activity: do not disturb others in their work, do not speak loud, whispering is enough, finish every work which you start, be conscientious in your self-check, do not disturb when a teacher teaches somebody else, help others in their work, put each educational aid back [Schmutzler 1993, p. 16].

In this topic it is important that specification of child’s freedom demands measure, the border: the right proportion should be maintained between excess and scarcity of objects and space. The task of teachers and educators is teaching respect to freedom of the child and directing spontaneous work of children appropriately to the current state of their development. Freedom and limitations pertain to the teacher as well: one has to respect limits “in the scope of which one can act pedagogically” thus the pedagogue experiences freedom through freedom of the developing person. This mutual learning to respect freedom has upbringing, social and moral values because it becomes the way of building self-discipline and normalization.

M. Montessori strongly emphasized the meaning of child’s environment in upbringing to peace. It refers to learning how to respect norms and social rules and introducing them into the culture of everyday and social life. Only in “happy, peaceful atmosphere children can solve various problems of social life which step by step brings free and various individual activity. Everywhere around there is upbringing power in the environ-

ment and everybody: children and teachers have their part in it” [Montessori 2014, p. 61].

Upbringing to freedom in Montessori's idea is, I presume, upbringing to freedom which has a positive meaning that is upbringing to freedom “to”, that is to: free, in accordance with sensitive phases of development, to free choice of the object of work in accordance with needs and interests, free choice of values which do not threaten the good of others, free and responsible taking decisions as a result of moral autonomy. M. Montessori cared about the fact that during one's development and achieving normalization the educated and the educator fulfill the socially and morally desired aims, ideals, and give a testimony of bearing full responsibility for one's behavior and guiding it according to the sense of one's moral responsibility. Similar descriptions of freedom “to” can be found in literature on the subject of freedom. The aim of upbringing to peace is a skill of making the right moral choices by a human being and appreciating other basic values; capability of perceiving inalienable rights which every human being as the one who has dignity possesses. It refers to the right to live, to work, to one's own convictions, to one's personal development. to establishing family and deciding about bringing up one's own children.

The question of building the world in love and to love

M. Montessori treated the above thesis as a specific mission. On the last pages of her book from 1949 she wrote:

“...When we look at the child more thoroughly than we did before, we discover love in all its aspects. These are neither poets nor prophets who subject love to analysis: reality which each child shows does it. If we read into the words of St. Paul and then we look at the child we have to say: «The described material is in the child; here is the incarnated treasure which contains all forms of love». Thus the treasure is not only in few ones whose we know thanks to poetry and religion but it is contained in every human being from the very beginning. This is a miracle which has been given to each of us and step by step we see the personification of this great strength. The human being creates the desert of disagreement and fight but God incessantly sends the rain upon us. It is easier to understand that everything that the adult creates, even if we call it progress without love, leads nowhere. But if love which is present in every small human being and among us gets actualized in the potential or developed values, our achievements, now big ones will be unmeasurable. The adult has to be connected with the child, one has to become humble and learn from the child how to grow. It is unusual that this only one out of performed miracles the humanity did not notice, the miracle which God created from the very beginning: the child...Love is given to humans as a gift with a specified purpose, for fulfilment of a specified plan- as everything which a living creature obtains from cosmic consciousness. This love should be explored, developed and expanded to its limits. A human

being is the only being who can sublime, develop and accumulate. This is humans' task because this power connects and maintains the universe. Thanks to it a human being can maintain what one's hands and intelligence made and without it everything which one created turns into chaos and destruction which we ourselves can observe even too extensively. Although a human being multiplies one's power without love nothing can be maintained and everything will fall..." [Montessori 1949, pp. 222–223].

M. Montessori's statements concerning love are almost utopian. However, they should not be ignored and quite the opposite, re-read, interpreted and use in practical upbringing anew. Speaking and writing about values and upbringing to values are futile without the basic value which is LOVE. Love accumulates FREEDOM and PEACE as primary values and also responsibility, self-reliance and others described in this article.

Peace and upbringing to peace were discussed by M. Montessori in VI International Montessori Congress in 1937, two years before WWII! This topic returned after the war in congresses, conferences and seminars all over the world. In Poland during Polish Montessori Days in Cracow the topic Upbringing to peace in Montessori's pedagogy was a key issue of the meeting. There was a post-conference publication under the same title [cf. Miksza 2016].

In my view M. Montessori's views on upbringing to peace are still valid, but they are also unresolved, they demand global, local and individual activities. If we quote again the words engraved on Montessori's gravestone:

"Please, beloved children, who are able to do everything, build peace in the world and among people with me" it would be advisable to make them live again in global and local politics and everyday activities of all the people.

It would be one of the most interesting, although still utopian paths in creating and actualizing ideas of European integration.

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Henryk Cudak

Peace Education – an Important Goal for Today's School

Abstract: Peace education is an important task among many contexts of formal education of children and youth. The basis of this education is to create a system of values in the spirit of humanism, tolerance, and human interaction. The decisive factor for achieving success in the field of peace education is the teaching staff. School tasks displaying humanistic and educational values in the area of peace preservation should primarily concern children and families. School to a greater extent than ever before, needs to deliberately raise the issue of peace education.

Key words: peace education, education, values, topics for classes, international cooperation, United Nations.

Introduction

Peace education is not a new educational goal. It is still an important undertaking, though. The whole idea of need for peace education is a result of wide-ranging actions. These actions are mainly taken by international organizations to ensure long-lasting and common safety for peaceful functioning of European and non-European countries.

One of the wide-ranging actions by UNESCO was the creation in 1993 of the International Commission on Education for the Twenty-first Century. The chairman of this Commission was Jacques Delors [2001]. He wrote that globalization is an important paradigm for the life of today and of tomorrow. It cannot be disregarded. It has to, however, be ta-

ken into consideration when thinking about formal or informal education. We are all part of this world, subject to universal laws of mutual wide-ranging interdependence.

Key elements for peace education are described in the works of J. Delors and in other documents of the International Commission on Education for the Twenty-first Century. Teaching in the spirit of peace education is not an easily attainable goal. That is a direct result of real-life social phenomena. They are currently characterized by contradictions, cultural ambivalence, increased migration from less prosperous countries, rarely seen dynamic wave of refugees from countries threatened with war, the threat of terrorist attacks in many European countries.

Over the past few years there could be observed a rapprochement between European countries, especially when it comes to ideology, economy and business. Nevertheless threats to peace between nations become a hot topic discussed at the United Nations. Children and adolescents' peace education exhibits broad development of the activities directed at an individual or a group. The scope of these activities includes development of values and attitudes of kindness and of respect for other people. As rightly believed by B. Suchodolski [1990], all these actions will help unite us in overcoming various threats to our peace – threats having a source in individuals, in political and social reality of Europe and of the world. Threats that are rooted in injustice and wrongdoing and have factual justification.

In the post-modern times there is an urgent necessity to work out a common socialization and education system for all European and non-European countries. Said system needs to be similar content-wise for all countries. It has to be focused on respect for human dignity, tolerance, eliminating conflicts. It is extremely important for preserving international peace. In the near future, each of us will not only be a member of their own country, but also a citizen of Europe and the world. As a result the paradigm of community action in shaping positive attitudes and values is emerging. It is therefore necessary to unite teachers and educators of all countries in order to achieve the school objectives in peace education [Cudak 1995]. The General Assembly of the United Nations has acclaimed this need by issuing a Declaration on the Preparation of Societies for Life in Peace. There is another declaration, dated 24 October 1995 – the 50th anniversary of the founding of the United Nations. This declaration also emphasizes the issue of preserving peace in Europe and in the world.

The particularity of our (Polish) history, our war experiences, as well as the geographical location of our country, all together result in the fact that the issues of war and peace ought to be presented with a great dose of emotion and unambiguity. Nowadays, numerous forms of informal education such as television, radio, newspapers, and the internet are an important factor in the impact on the orientation, views, attitudes and beliefs of the young generation, also on the motivation to fight for peace. Informal educa-

tion institutions are supporting schools with the development of value systems of students. Proper attitudes towards other, different human beings, towards national and international problems should intensify the role of school in peace education. It is believed that as the expansion of higher education grows, the role of schools in improving and expanding the multilateral educational system components and peace education components will also rise. Systematic analysis of curricula, assessment of trends and tasks of educational interactions are required for the improvement of these forms of work, for updating their content.

Methodological remarks

Cultural and axiological globalism in life of modern societies can bring educational and sociological benefits for the younger generation. On the other hand, it eliminates family values, traditions and the culture of life. Formation of the value systems and of the life responsibility for one's own fate of the fate of other people is an important paradigm of peace education. School's functions are important in shaping attitudes, values in the tasks of peace education.

The main objective of this paper is an attempt to assess the real actions taken by schools – teachers and educators in the implementation of peace education.

The following research problems have been selected from amongst the many questions about the degree and extent of dissemination among children and youths of this humanistic idea:

1. What values in the field of peace education are recognized by the secondary school students?
2. Whether and to what extent the issues of peace education are discussed in educational programs of secondary schools?
3. To what extent teachers and form-masters carry out educational tasks in the field of education for peace?

A diagnostic survey was adopted as the method of this research process. The research techniques used in the study were: questionnaire, interview, test, and analysis of documentation. A random sample was selected for the study consisting of seven middle schools. Three of them were from the city of Piotrkow Trybunalski and four from Piotrkow county.

Polish language teachers, historians, form-masters have been a part of the sample. 76 teachers and 246 students in total took part in the study. The study was conducted in the first half of 2016.

Analysis of the test results

Since the Second World War, different types of schools have helped implementing peace education in the Polish education system. Poland has suffered particularly hard during the Second World War and during the German occupation. Therefore, the teachers, especially of the humanities, have been shaping in pupils sensitivity to international conflicts, the need for understanding, respect for human dignity, the ability of peaceful coexistence between nations. Despite the changes of Poland's position on the political map of Europe and of the world, this sphere of education has not been eliminated or slowed down in the implementation of educational and cultural programs of schools even today. Schools are obliged to uphold the ideas of peace education by the Education System Act of 7 September 1991. The act clearly states that the education system in the Republic of Poland "is guided by the principles in the Polish Constitution, as well as the guidelines set forth in the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights and the United Nations Convention on the Rights of the Child. [...] Training and education is aimed to help young people develop a sense of responsibility, love for their country, and [...] to be open to the cultures of Europe and of the world". The new core curriculum of the Ministry of Education published on 27 August 2012, in the fourth paragraph under the name of "values and valuation" states that a student in the course of secondary school education comprehends and uses the concepts of positive values and their opposites, and determines the attitudes associated with them, e.g. patriotism, nationalism, tolerance, internationalism, intolerance. A secondary school student should also be able to discuss (on the basis of literary and other cultural texts) basic, timeless existential problems, for example: love, friendship, death, suffering, hope, otherness, solidarity, a sense of community, justice. A student also recognizes the universal human values, the diversity of social, religious, civic, moral, national, ethical attitudes. And in that context he/she is able to shape their own identity.

The research procedure focused on the value systems recognized and adopted by the secondary school students.

The results of the research on the value system hierarchy of secondary school students are presented in Table 1.

Table 1. The value system adopted by the surveyed secondary school students disaggregated by sex

N – boys = 87

N – girls = 99

N – in total = 186

No.	Recognized values	Boys		Girls		In total
		N	%	N	%	N
1.	Family	31	35.7	39	39.4	70
2.	Love	37	42.5	48	48.5	85
3.	Happiness	41	47.1	38	38.4	79
4.	Career	27	31.0	26	26.3	53
5.	Material Goods	32	36.8	27	27.3	59
6.	Tolerance	19	21.8	21	21.2	40
7.	Kindness for others	21	24.1	28	28.3	49
8.	Responsibility	14	16.1	17	17.2	31
9.	Peace in their own country	32	35.8	36	36.4	68
10.	Peace in the world	17	19.5	19	19.2	36
11.	Respect for other cultures	16	18.7	18	18.2	34
12.	In total	287	329.8	317	320.2	604*

*The answers sum up to more than 100%, as in the value hierarchy adopted by secondary school students there is more than one value.

Source: own elaboration.

The most recognized values in the axiological system of secondary school students are the allocentric values. They are mainly personal values held by young people, as love

(45.7%), personal happiness (42.5%), family (39.3%), material goods (31.7%). What is alarming, is the fact that values directed at another person, at tolerance and social understanding are ranking in the last places in the hierarchy of axiological system of the young people. All this in spite of educational and pedagogical undertakings by schools, teachers and educators. Kindness for other people was selected by 26.7% of the young people. Even fewer people (25.1%) held such values as tolerance for different views, behaviours and attitudes. Respect for other cultures found its place in the hierarchy of values for only 18.3% of respondents.

The esteem in which, "peace" as a value is held is not void of ambiguity. Peace in their own country respondents have situated high up in the hierarchy of values (36.5%). And „world peace" in the minds of the youth is not as emphasized and is on a low position in the hierarchy of values. Such a significant discrepancy in valuing peace in Poland and peace in the world should be explained by the upbringing, in which grandparents and parents foster a specific approach in children to the war, destruction and suffering experienced by Poles during World War II. School education emphasizing peace education is also focused more on the area of the territory of our country, rather than on conflicts and threats beyond the Polish border.

In the research procedure we were interested in pedagogical actions in the field of peace education taken by form-masters. The results show that from amongst the 56 surveyed teachers – form-masters a significant number of 43 (82.1% of the respondents) showed activity in the area of peace education mainly during weekly class meetings. As is clear from the record of the topics of weekly class meetings in the principal teacher's notebooks, peace education is of great interest to the interviewed teachers and is expressed in the realization of sample topics:

- Maintaining peace among nations as a civilization development condition.
- International cooperation as a basis for the preservation of peace.
- The ability to resolve conflicts in the country and among nations.
- Living in peace with yourself.
- Political changes on the world map.
- The struggle for peace by the European Union countries.
- The ability to negotiate in school, family, country.
- Polish authority in the opinion of other nations.
- Risks of conflicts, war and terrorism in the country and in the world.

The presented example record of the issues in the area of peace education shows that during weekly class meetings teachers in secondary schools discuss subjects with the aim to show the problems of children and young people in different countries around the world and to learn about aspects of the economic, political, defence interaction in Europe. Carried out by the teachers – form-masters subject of hours available to the

class teacher provides opportunities to develop sensitivity to other people's affairs, spread the idea of peaceful coexistence and cooperation among nations, shapes the emotional attitude of students to their homeland and rational assessment of the attitudes of citizens in times of war and peace. The topics raised by form-masters during weekly class meetings provide opportunities to develop sensitivity to other people's affairs, spread the idea of peaceful coexistence and cooperation among nations, shape the emotional attitude of students to their homeland, and conduct rational assessment of the attitudes of citizens in times of war and peace. The surveyed teachers – educators use in the course of peace education multilateral forms of pedagogical activities.

In the secondary schools from the rural environment, forms of task fulfilment of peace education are more interesting and richer in their actions than in urban schools. The most frequent activities were film projections, scientific sessions, sound letters, exhibitions of war-themed publications. In urban and rural environments all educators propagate the idea of peaceful coexistence through a wall magazines, school assemblies, academy meetings with veterans, trips to concentration camps, as well as various competitions (recitation, art).

Analysis of the curricula of the following classes: Polish language, history, social studies; proves that education especially for these subjects enables multilateral chances of peace education among the younger generation. This can be obtained through learning about the modern world and its problems, development, dangers, as well as human rights, the need for political, economic, scientific cooperation.

The limitation in volume of this article only allows for presentation of selected elements of peace education in the realization of the mentioned classes.

Analysis of topics in teacher's notebooks of Polish language classes in secondary schools indicates that the function of peace education in this subject is very significant. From amongst the many topics relating to this issue the most interesting statements have been selected.

- Warsaw, Stalingrad, Hiroshima – cities and symbols of the last war.
- Which Polish war-themed books should be read by those who want to solve general human problems through war?
- Walter Sonnenbruch has made the right choice in his life... *Germans* by Leon Kruczkowski.
- Biography of Krzysztof Kamil Baczyński, or the tragedy of war generation, the generation of Columbuses.
- How are the moral laws functioning in the war-torn countries – the ethics of rules, the ethics of a situation, moral relativism – based on a poem *Elegy On A Polish Boy* by Krzysztof Kamil Baczyński.
- How to change the image of the modern world in order to make everyone happy?
- Images of the war-torn country and of the everyday life of its inhabitants – based on

A Memoir of the Warsaw Uprising by Miron Białoszewski.

- Presentation of the Nobel Peace Prize winners.
- Proposals for the Nobel Peace Prize nominations.
- Open letter to the leaders of the countries at war.
- Look inside yourself, are your life choices compatible with your choice of values? (auto-characteristic).

Essays, written by students at home, are an important element of educational interactions in Polish language classes. The registry of homework topics for secondary school students, created by the Polish language teachers was diverse. A lot of these essays fit right in the peace education theme. Below topic examples for student essays:

1. Is war only the source of misery or perhaps it can change the world's image for the better? – essay.
2. What could the Syrians learn from the Poles? (*Mury/Walls* by Jacek Kaczmarski)
3. What kind of reading material would you recommend and why for those who are waging a war on the world? – essay.
4. Prepare a speech on *The role of the United Nations in spreading the peace around the world*.
5. Persecution speech at a trial of a known terrorist.
6. What abilities to resolve disputes Cześćnik and Rejent lacked – the characters of *The Revenge*.

Issues of war and peace addressed in homework and in-class essays of secondary school students show that the objectives of the lessons preceding the subject of the tasks performed by young people have been properly prepared.

The selection of the debated and analysed reading materials is wide and versatile. On that basis Polish language teachers shape in secondary school students humanistic values that are also aimed at fostering peace education. Some of the reading materials are listed below:

- *The Song of Roland*,
- J. Kochanowski – *Na zdrowie (To health)*, *Na dom w Czarnolesie (To the home in Czarnolas)*,
- H. Sienkiewicz – *The Knights of the Cross*, *The Deluge*,
- A. Mickiewicz – *Sir Thaddeus*,
- S. Żeromski – *Labours of Sisyphus*,
- A. Fredro – *The Revenge*,
- A. Kamiński – *Stones for the Rampart*,
- J. Iwaszkiewicz – *Icarus*,
- M. Białoszewski – *A Memoir of the Warsaw Uprising*,
- K.K. Baczyński – *Elegy On A Polish Boy*.

The teaching of history allows schools to implement the most difficult task of education for peace, i.e. To tie the two perspectives and directions: of individual and private life, individual attitudes and the directions of civil and public life. The curriculum of history is designed so that students can observe the development of mankind, its journey to the shape it has today. They learn about the processes, laws and regularities in the history of the world. They have a chance to get to know the course and consequences of wars and patterns of peaceful coexistence and cooperation. History provides knowledge about the sources and powers of creativity. The curriculum and schoolbooks are promoting the tasks resulting from peace education in general. The decisive factor in knowledge, beliefs and attitudes of the students is teaching effectiveness.

A test of knowledge about history and civics was conducted in the research process, on a random sample of third-year classes of secondary schools. Students were asked to explain the concept of defensive war, colonialism, politics of the Cold War, NATO Pact. Their views on the policy of the Western powers towards Germany after the First and Second World War, as well as knowledge of current social forces threatening the world peace have also been examined. The results of research on understanding the concepts of war and peace, historical and social knowledge of students of middle school classes are presented in Table 2.

Table 2. Students' knowledge in the field of education for peace

N = 246 student

No.	Students knowledge on education for peace	Very good		Good		Sufficient		Lack of knowledge
		N	%	N	%	N	%	
1.	War of defence	42	17.1	59	24.0	97	39.4	48
2.	Peace initiatives of the Central and Eastern Europe countries	37	15.0	48	19.5	82	33.3	79
3.	Polish activities in the international system	36	14.6	43	17.5	84	34.1	83
4.	Colonialism	38	15.4	53	21.5	96	39.0	59
5.	Cold War politics	45	18.3	58	23.6	94	38.2	49
6.	NATO pact	47	19.1	63	25.6	102	41.5	34
7.	United Nations role	39	15.8	52	21.1	96	39.0	59
8	In total	284	16.5	376	21.8	651	37.8	411

Source: own study.

The results of the knowledge test in the area of peace education for the secondary school students' given in Table 2 show that most young people have a very good or good understanding of the concept of NATO. The concept of The North Atlantic Treaty Organization and Poland's membership in this defence organization is present in the minds of the youth, because informal education centres, including in particular the mass media, often mention these issues as being essential for the security of our country and of Europe.

The knowledge students have on defensive war and Cold War politics is actually on a quite good level. Very good and a good understanding of the scope of knowledge of the defensive war was exhibited by 41.1% of pupils in secondary schools. Only 19.5% of the young people do not have basic knowledge and understanding of defensive war – its causes, consequences, the need to support and help abused states.

The surveyed secondary students exhibited a similar scope and degree of understanding of issues concerning policy of the Cold War used by some countries. Very good and good knowledge of the issue in question was shown by 41.9% of the students. While every fifth student (19.9%) had incomplete knowledge or lack of it when it came to the politics of the Cold War. Even less knowledge (good and very good – 36,9%) was shown in regards to colonialism by the surveyed students. The mediocrity of students' knowledge on the concepts of "colonialism" and "politics of the Cold War" should certainly be considered by taking into account the outdatedness of the texts and the fact that they do not apply to today's generations. Furthermore, the researched issues aren't given priority both in the process of school education, as well as in various centres of informal education, including television, newspapers, Internet, radio. Results from tests about civics show deficiencies in the knowledge about the role of the United Nations, Polish activities in the international arena, peace initiatives by countries of Central and Eastern Europe. Only the knowledge of students on the role and importance in preserving peace between nations by the United Nations and the Security Council is at an average level, as good and very good knowledge of this issue was shown only by 36.9% of the young people. While almost one in four high school students (24.0%) reveals significant gaps concerning the importance of the United Nations for the perseverance and sustainability of peace in the world.

A disturbingly low level of knowledge has been shown when it comes to the "Peace initiatives of Central and Eastern European countries" and "Polish activities for lasting peace in the international system". The first issue was mastered to a good or very good extent by only 34.5% of secondary school students. In contrast, 32.1% showed a lack of knowledge of the "Peace initiatives...".

Even lower educational outcomes were exhibited by students in regards to the sphere of Polish activities in the international arena for preserving peace. Only 32.1% of se-

condary school students has mastered this knowledge on good or very good level. Lack of knowledge in this regard was shown by more than one third of students (33.7%). Incomplete understanding (on a minimum level) of the analysed issues was also exhibited by a significant proportion of the young people (34.1%).

Analysis of the results obtained by performing knowledge tests indicates that the parts of the program containing the tasks of peace education have not been as part of the lesson properly reinforced. A lack of a deeper interest in the current political and social problems can be noticed in the statements of the students. Their attitude to the presented problems is more emotional than rational.

Final remarks

Peace education of the younger generation has an important place in school education, family, and other institutions of informal education. The development of humanistic and social values in the axiological system of children and adolescents by the formal and informal education is the basis of peace education.

Declaration of the General Assembly of the United Nations from 24 October 1995 emphasizes the need for educating the young generations to preserve peace, friendship and cooperation between the nations of the world. The changing policy of European and non-European countries triggers the need for a more pro-active approach than before to teach societies about peace, respect for human rights and genuine democracy in society, international understanding, tolerance and mutual cooperation. An important element for achieving the goals of shaping humanistic, ethical values, is the teaching staff. Teaching staff which in everyday school education, not occasionally, but deliberately and with full consciousness will fulfil goals of peace education.

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Barbara Surma

Education in the Pedagogical System of Maria Montessori as a Chance for a Real Multinational Integration of Europe

Abstract: The subject of the research is broadly understood education in the pedagogical system of Maria Montessori. The objective includes learning about and specifying those aspects contained within M. Montessori's concept that show the opportunity for education which facilitates the integration of Europe. This issue is analysed in the context of the phenomena of globalization and multiculturalism, which constitute a challenge for the contemporary world. Based on the analysis of M. Montessori's works, the author of the article points to the subjective approach towards children, education for respecting human dignity, as well as education for dialogue, which may become the basis and chance for the multinational integration of Europe. More than one hundred years ago, the Italian doctor paid attention to the fast development of civilization which is good, provided that a human being is well prepared to receive it. What is important is to make the contemporary people aware of their meaning and objective of life in the context of the development of culture and the world. Moreover, M. Montessori believed that the basis of education was helping the child to understand the world and their own responsibility for the creation in the context of the history of mankind. Such global approach to education may be the chance for understanding oneself and others, as well as a way to maintain peace.

Key words: globalization, multiculturalism, the pedagogical system of M. Montessori, education for dialogue, culture

Introduction

The kind of education which is a point of reference for the reflection on the pedagogical assumptions of M. Montessori in the context of social and political changes taking place in Europe requires some clarification. In order to show which theoretical and practical assumptions of the pedagogical system of M. Montessori may facilitate the multinational European integration, I shall first of all present the contemporary understanding of education in Poland, and then I shall refer to the phenomenon of globalisation and multiculturalism which I will compare with selected views of the Italian doctor. Based on the analysis of her works, I shall present those aspects that refer to the issue of subjectivity, dignity, culture and education for dialogue, which may constitute the basis of multicultural integration.

The concept of education

First of all, I would like to emphasize that in modern pedagogy education is a concept that is superior to the concept of bringing up and teaching. In the Polish pedagogy, Danuta Waloszek [2006, pp. 107–115] explains this shift in the direction of education through the description of dynamic changes in social objectives, scientific revolution, transition from the age of certainty, dogmatism and rationality to the age of constant uncertainty (fluidity) and doubt, new social, environmental, cultural and ethical agreements, and the need for the unification of the language of pedagogy in Europe. Until recently, in Poland, broadly understood bringing up was the concept that dominated the others. In the contemporary books bringing up and education are mentioned interchangeably, which is said to be the result of profound understanding of both of them. Due to the fact that these two concepts have not been clearly defined, I will present the definition of education I adopted, on the basis of which I shall further analyse the pedagogical thought of M. Montessori. It shall make it possible for me to select those areas which are particularly important for the subjective approach to education, the significance of culture, and the education for peace or democracy.

In the educational reality resulting from the Polish political transformation, ideological changes that are taking place and the duality of the social order [Lewowicki 1997], apart from the hitherto adaptation doctrine the doctrine of the critical education has appeared. The former is focused on making children and youth adapted to the existing social, political and economical conditions, while the latter searches for educational concepts focused on creating proper conditions for the spontaneous development of personality and meeting the individual's needs and aspirations [Nowak-Łojewska 2003; Lewowicki 1997]. Thus, education means “releasing active powers and ambitions that are already deposited in a given personality” [Folkierska 1998, p. 662]. It is important

for the one who is educated to make their own choices, be active and have the opportunity to experience themselves in various contexts. Such approach is based on humanistic presumptions that may also be found in the texts by M. Montessori. Those assumptions are contrary to the assumptions on which the adaptation doctrine is based. According to the adaptation doctrine, education, which is referred to behaviouristic doctrines, means “exerting influence on the personality, forming or changing it” [Folkierska 1998, pp. 661–662]. In this concept, the process of teaching and learning focuses on the unification of the children’s behaviour and on the achievement of similar results through similar means [Waloszek 2006]. In the context of the problems related to globalisation and multiculturalism, education should definitely abandon this instrumental way of treating children. What is important is preparing them for the dialogue with others through shaping their own cultural identity and their ability to make choices, to experience freedom and to behave responsibly.

Analysing the current situation, Zygmunt Bauman describes it as “living at the cross-roads” [1995, p. 28] where the man must choose from a variety and multitude of offers. The contemporary man has to make decisions that should result from critical thinking and a shaped system of values. Such assumptions are made and fulfilled in those educational concepts that are based on humanistic presumptions which refer to dignity, freedom, dialogue, subjectivity and which may become the point of reference for the fulfilment of the multicultural integration of Europe.

The definition of education I adopted is the definition that refers to the new paradigms. It is described in detail by Zbigniew Kwieciński [1996] who writes that education is a sum of influences exerted on individuals and groups of people that are to facilitate the development and use of their abilities, so that they could become – to the maximum degree – **aware and creative** members of the **social, national, cultural and global community**. This way the author indicated the objectives of such education and the direction of the influence – from the development of the individual’s abilities to their functioning in the local community and to the gradual opening for its broader aspects.

Moreover, education is to help young people so that:

- they are **fit for active self-fulfilment, unique and strong identity and autonomy**,
- they are able to develop themselves through taking up actions that are “more than personal”, and through maintaining the continuity of their selves by fulfilling “distant tasks” [Kwieciński 1996, pp. 37–38].

At present, education is also understood as the whole set of activities related to leading the other person and their activity which should be oriented towards the achievement of their full and specific capabilities. Also, education is to support the development of personality and adjust the person’s behaviour in relation to other people and to the surrounding world. What is also taken into account are various influences and interactions, as well as the active role of the subject itself.

• The notion of “education” as eliciting (*e-duco*) means “making it possible to see what human nature hides, what is its spiritual wealth and potential which makes the man a person who fulfils themselves consciously” [Szołtysek 1998, cf. Śliwerski 2010, p. 213]. In particular, the following is to be elicited:

- humanity, which first of all manifests itself in love, but also in the natural rights of a human being;
- personality, which is manifested in the harmony of the symptoms of sagacity, volitiveness, sensibility and notionalness [Szołtysek 1999, cf. Śliwerski 2010, p. 213].

Holistic and integral approach to the student’s development in the educational process also considers the spiritual and religious dimension. As early as in the 70’s of the 20th century some scholars emphasized the need for implementing such changes. Since the postulates recorded in the Report of Edgar Faure entitled *Learning to Be* [Faure et al. 1975], and in the Report of Jacques Delors: *Learning: the Treasure Within* [1998], which were published in the 90’s of the previous century, are still up-to-date, I shall below mention those of them that show some solutions of the issue in question.

The authors of the reports emphasized that all educational processes should aim at teaching a person how to “be”. The essence of education is the development of the subjective dimension of personality. According to the report authors, the fulfillment of the main postulate: “learning to be” should take place in three integrated areas of a person’s existence. The first area includes gathering tools which help to learn about/understand oneself and others in order to gain knowledge. The second area involves the ability to act in and for the environment, including culture/religion, and the third area comprises the ability to live with others, to share and cooperate with other people in all fields of human activity.

We shall further reflect on the way of fulfilment of those three areas that aim at “being in the world” in the M. Montessori pedagogical system, and on their significance in the context of the phenomenon of globalisation and multiculturalism which require brief specification.

Globalisation and multiculturalism – opportunities and threats

Diagnosing the phenomenon of globalisation, Zbyszko Melosik [2007, p. 11] indicates its two meanings. In the first one he sees the advantages of the increasing interdependence of particular regions of the world, including societies, nations, countries and local communities. He thinks that their coexistence facilitates the increase in people’s sensitivity to cultural differences and equality of the nations. He points out that globalisation, as well as resulting multiculturalism and cultural diversity awareness, develops people’s ability to accept distinctness and facilitates integration. In the second meaning the au-

thor notices certain disadvantages, including the expansion of dominance and dependence in which the “periphery becomes subject to the normative centre” [Melosik 2007, p. 11]. One of the visible results of such expansion is the popularisation of western cultural standards and the homogenization of the world [Surma 2012, pp. 205–207]. The lack of understanding of cultural distinctiveness and the willingness of some societies to dominate others leads to the increase in aggression, terrorism and antagonisms. The above two meanings of globalisation, as well as its opportunities and results, show how important it is to teach young people to respect their own dignity and value, and to respect the others irrespective of their culture, language or religion.

Also, education must solve the problem of multiculturalism that results from the European integration, relative openness of borders and increasing migration.

The phenomenon of multiculturalism is related to acculturation which is usually understood as “the individual’s response to the changing cultural context, as well as one of the forms of cultural changes resulting from the encounter between one cultural group with another” [Gęsiak 2007, p. 30]. Depending on the individual’s attitude towards their own and foreign culture, the process of acculturation may take the form of integration, separation, assimilation or marginalisation [Nikitorowicz 2009, pp. 65–66]. Integration is the most favourable of the above mentioned forms as it helps people both to maintain their own culture, and to learn how to interact with people of other cultures in their everyday life [Nikitorowicz 2009, p. 85]. Multiculturalism, i.e. the coexistence of people of various cultures in the same area, requires the change in the approach to education, which must be a multilayered system that takes into account such key aspects of culture as language, religion, tradition and patterns of behaviour. Such education must be implemented as early as in the kindergarten [Surma 2013]. Its basis should include shaping the individual’s sense of self-approval in their own group [Nikitorowicz 1999, pp. 105–114; Gęsiak 2007, p. 101]. What is important in multicultural education is starting from shaping one’s identity in the context of the values of the family, the home, where the closest surrounding area, i.e. the “microworld” is perceived as the environment which is original and superior to the mass culture [Gęsiak 2007, p. 101]. Another aspects of multicultural education include interactions between groups, a lasting intercultural dialogue based on the search for similarities, as well as the avoidance of conflicts and cultural prejudice.

According to the authors who analyse this issue, opening to another culture does not have to result in diminishing or rejecting native values, including the religion, which in many countries is the carrier of culture and tradition, but often makes people feel different. It is believed that a person’s identification with their own group, as well as the correct way of shaping their native cultural identity and their sense of being rooted in their social group’s values exert a good influence on the processes in which individuals meet and learn about other individuals. Skilful introduction of children into the world of other cul-

tures is fulfilled within the program of regional education oriented towards intercultural dialogue [Surma 2012, p. 207].

Activating the children's curiosity about "otherness" starts from looking for similarities. All that is new awakens children's cognitive activity, so at this early educational stage children should be given stimuli that facilitate the creation of a proper construction that makes the process of cultural identification easier. Intercultural education constitutes the bridge between the child's "microworld" and "macroworld". In order to evaluate the culture of other people, the child must have a sense of belonging to their family and its values.

"Learning to be" in the pedagogical system of M. Montessori

Thus, education should take place in the conditions that facilitate the development of an individual who is to become an aware and creative member of a society. In order to fulfil this assumption, the need for eliciting humanity from a young person was emphasized. This is also the basic thesis of the pedagogical thought of M. Montessori [1935] which she successfully put into practice. She called for a change in the approach towards children and the way of understanding them. She realized that each child has their dignity and freedom which must be respected. Children are not adults in miniature; they have their own unique value. At the first educational stage, the child discovers their personality, shapes their identity and "learns to be".

M. Montessori underlined that children must be supported in the transition from the natural desire for having into the discovery of the joy of "being". The child is to discover the beauty and meaning of the things that surround them, and to share their discoveries with others. The excessive desire for having things which the child eventually does not use results in various defence mechanisms and behaviour disorders, such as aggression, crying or withdrawal. In this case, the child shapes their dignity based on the possession of material objects. However, in the "to be, not to have" approach, being is the basis for the development of the child's personality and dignity. The child is to discover in themselves various kinds of abilities and skills that shape his or her "being". In the first years of their life, the child gathers tools that help them learn about themselves and other people. Respecting the fact that the child must develop themselves as no one can do it for them is the main message of M. Montessori [1950] for the adult.

According to M. Montessori, one of the necessary conditions for the development of personality is freedom [Montessori 1910] the lack of which has a bad influence on the individual's way of functioning. Discovering freedom within the boundaries of another person's freedom is one of the aspects that constitute the opportunity for the integration of societies in the future. This is how M. Montessori writes about freedom: "the limit of freedom should be the common interest, and its form should be what we call polite be-

haviour and tactful conduct. We cannot allow the child to offend or harm others. We cannot let them do anything that is rude or cruel” [Montessori 1913, p. 67].

Why is the respect for the child’s freedom so important for education – also in the sense of opening oneself to “otherness”? First of all, freedom leads to the development of the child’s independence, which is the basis for bringing up the man of peace. In 1932, during the conference in Geneva, M. Montessori said that “the child who has never learnt to do anything on their own, to direct their own actions and to control their own will, shall grow up to be an adult who lets people control them and constantly needs the support of others” [Montessori 2004]. Such an adult yields to the pressure of the leaders; it is easy to manipulate him or her. The fact that he or she is unable to make an independent choice, and has no sense of satisfaction resulting from the success they achieved on their own, makes such an adult dependent on other people’s judgement [Surma 2014].

Second, the teachers working in the Montessori schools noticed that providing children with the conditions that facilitate the development of their own creative activity results in a deep change of the child and their earlier behaviour. The child stops doing things only for themselves and becomes sensitive to the desires, needs and time of other people. As the child is deeply satisfied with themselves, they start to listen to other people, follow ethical values and become creative in their acting on behalf of others [Honegger Fresco 2000]. Respecting freedom leads to shaping a good image of oneself and one’s dignity. It takes place in the situation of decision-making as that moment the child experiences oneself as a separate person. Horst Klaus Berg [2007, p. 69] points out that free work is not only a methodical and technical issue, but it also makes it possible for a child to experience oneself as a full value person, which facilitates their functioning in a varied society.

The result of free and independent choice is developing the ability to think and act, to plan one’s own activities, to shape independence and reliability, to notice one’s own value, to check oneself and to experience success or failure. In the atmosphere of freedom and peace the child starts to reveal their new skills, spontaneous discipline, continuous work that brings joy, as well as willingness to help other people and to understand them [Montessori 1992a; 1992b]. This way, further areas of the person’s development are supported; the child starts to learn how to act and cooperate with others. Only such early experience may be transmitted to the meeting with other people of different cultures, language, and values.

According to M. Montessori, another educational aspect related to the subjective treatment of the child is rejecting a directive and restrictive management of the child’s activity. A visible sign of such an approach is continuous evaluation and education for obedience which, in the Italian doctor’s opinion, does not shape a strong personality of the adult who is to aim at peace and dialogue. M. Montessori believes that “a stu-

dent who is constantly discouraged and punished becomes distrustful towards oneself and panicked, which is manifested in shyness. Such features in the adults take the form of fearfulness, submissiveness and inability to express moral resistance” [2004, p. 20]. Obedience – often unreasonable and unfair – to which the child is forced in the family and at school, prepares the child for subjecting to the circumstances that occur. Those punishments, that are so popular at schools, make the child exposed to public accusations which the child is unable to resist. They make the child fearful and submissive, even if they are unfair or obviously untrue [Montessori 2004]. Such treatment and such attempts to adjust oneself make the person feel inferior. The child perceives the adult as an unequalled perfection and authority to which they must be obedient. According to M. Montessori, this way discipline becomes a synonym of slavery [Montessori 2004, p. 21] which will never make the child stabilize their inner order. Adults that were raised this way are not prepared to aiming at the truth, they cannot express love to other people or unify with them [Surma 2014, p. 182].

Paola Trabalzini emphasizes that education as per the concept of M. Montessori is directing the person towards their greatness irrespective of their race, culture, social class or views [2009, p. 173]. In my opinion, this is another aspect that may support the education of a person who knows and develops their own culture but, at the same time, is open to learning about another.

The characteristic feature of M. Montessori’s pedagogical system, which is at present implemented everywhere in the world, is such an educational approach that respects the child’s rights and living conditions irrespective of their culture or place of residence. M. Montessori’s priority was to educate a “new generation” that would be able to live in peace, which is the basis for the integration of varied society. She paid attention to the necessity to build respect for the society, to respect human uniqueness resulting from the role given to each person by God, and to change people’s attitude to the world. Discovering the meaning of life by an individual, but within the perspective of past, present and future, frees the person from egocentrism. M. Montessori realized that culture and its development contributes to the evolution of the world, but – on the other hand – there are certain threats related to the fast development of civilisation. In order to protect humanity from such dangers, she suggested proper pedagogical actions which are to prepare a person for using the wealth of culture. She noticed a certain mutual dependence of a human being and culture. The objective of her education was to shape, from the earliest years, the person’s awareness of their full responsibility for the development of culture and making the world better [Montessori 2000, p. 165].

Conclusion

M. Montessori believed that the basis of education is to help the child understand the meaning of the world and their own responsibility for creation in the context of the history of mankind.

Shaping the respect for humanity and respecting human individuality results from making the child aware who the man is and what is their task in relation to another person, the world and all the things that surround them.

The key to the multinational integration of Europe is the change in the approach to education which cannot be based on adaptation doctrines that aim at unifying individuals and adapting them to the existing conditions. The solution includes the approach based on the principles of freedom and responsibility, as well as the subjective treatment of students. One of the suggestions may be the concept of M. Montessori who has been successfully implemented for more than one hundred years.

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Tetyana Koshmanova
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Preparing a Citizen of Humanity for the Wellbeing of All

Abstract: Based on the authors' self-study, the chapter argues that three approaches would strengthen central European teacher education with regard to promoting cultural acceptance. Firstly, a democratic classroom is essential if we want to build a democratic society. Secondly, students need to learn to care about those who are different. Caring, however, is not enough, it needs to be combined with critical thinking in order for students to become activists working for acceptance of cultural diversity. And thirdly, the paper suggests academic service learning as a viable approach to further social cohesion via teacher education. Even though the academic service-learning model comes from the United States, the authors argue that it can be applied in any post-conflict country as a way to further acceptance of different ethnic groups.

Key words: teacher education, cultural diversity, cultural acceptance, democratic classroom, critical thinking, academic service learning

Introduction

With the start of the new millennium, internal conflicts are becoming more and more salient. The numerous ethnic conflicts that have occurred in recent years in various regions of central Europe attest to the seriousness of this problem.

Today's humanity is facing nearly overwhelming challenges, risks, social crises and divisions. Violent conflicts, wars, terrorism, nationalism, corruption promote these multiple divisions in the world, social life. Today we have so many examples of divided nations,

which are falling apart because of nationalism. The list can be long like the Syria, Middle East, Central Africa, Eastern Europe, and many other countries. Even the European Union is torn into pieces not only because of financial crisis, but also because of nationalism, though the Union was created to combat nationalism. Currently we are facing a possible collapse of the EU, and probably, further new divisions. Even in the United States, which was fighting the civil war about 150 years ago, we see these divisions and acts of hatred, violence, intolerance, shootings, racism, and also many different separations, like blacks and whites, republicans and democrats, Catholics and Protestants, and many others.

One of the main sources for such conflicts are social and economic inequalities and in particular the increasing disparities between majority and minority groups. Even societies that had been successful in dealing with external conflicts and making a transition from war to peace have realized that this does not automatically resolve internal conflicts. At the contrary, the resolution of external conflicts may even sharpen internal ones. Therefore, pluralistic societies are increasingly facing the question of how to deal with internal issues of social inequalities and cultural diversity and, at the same time, to build a shared civility among its different national, ethnic, religious and social groups. These challenges have brought to the rise of multiculturalism as both an indicator for social structure and as a conception.

The paper focuses on the area of the world that we know personally as a result of our life experiences and research. Having central European roots and living through the times of bloody ethnic conflicts, which once took place in Croatia and now are going on in Ukraine, we are currently teaching in the United States. The intent is to help explicate our educational research experiences as a basis for understanding the dynamics of the violent situation, which is one of the conditions, which we need to do in order to make the situation more peaceful, inclusive and multicultural. It is important that educational policymakers, university faculty and teacher candidates understand the potential dangers of interethnic intolerance in order for them to better prepare the next generation of teacher educators, teachers and students.

The main question of this study is to provide the answer to the issue of how to build a shared civility among its different national, ethnic, political, religious and social groups at the time of social crises. We argue that three approaches would strengthen central European teacher education with regard to promoting tolerance. First, a democratic classroom is essential if we want to build a democratic society. Students learn democratic principles by practicing them. Second, students need to learn to care about those who are different. Caring, however, is not enough, but needs to be combined with critical thinking in order for students to become activists working for acceptance of cultural diversity. And third, we suggest academic service learning as a viable approach to further social cohesion via teacher education. Even though the academic service-learning model comes

from the U.S., we argue that it can be applied in any post-conflict country as a way to further acceptance of different ethnic groups.

Research Setting and Tools

Theoretical Framework

We construct the analytical framework for this study from a variety of sources. Based on the supposition that socio-cognitive conflict is an effective tool for students developing sociocultural beliefs, the study is grounded in the premises of cultural-historical theory of understanding the social situation as a source of human development [Vygotsky 1978]. According to this theory, we created the conditions for teacher education that we were teaching: (1) developing a supportive learning environment; (2) changing a social role of the instructor who became a facilitator of student learning; (3) changing the essence of learning which became the process of knowledge construction; (4) organizing developmental learning through problem solving and critical thinking; and (5) learning to care for each other [Koshmanova & Ravchyna 2009; 2010; 2015].

Method

This is a mixed method study based on qualitative research. We collected data from a variety of sources to construct the analytical framework for this study. For the literature review and the elaboration of the theoretical framework, we were using research findings published globally and in the United States, with an emphasis on research findings from Michigan. The primary data source was generalization of our personal experiences as teacher educators of one of Michigan public universities. The paper also employs a case study on Ukraine.

Research Base on Peace Education

There is a growing recognition among educators that radical ideological thinking forms underpin violent reactions to political conflicts [Koshmanova & Hapon 2007]. Among other incidents around the world, the tragedies of the Balcan wars, September 11, 2001 and Ukraine have heightened educators' worries about, as well as interest in, handling conflicts and extreme social events. One constructive response has been a sentiment for expanding understanding of other nations' languages, cultures, and immediate needs, in addition to our social, political and economic interaction with their populations, understandings that the K-12 teacher is in a unique position to facilitate and imbue. Our roles as teacher educators in classes where teacher candidates were responding to social conflicts provided the opportunity for looking beyond prior studies of human behaviors in the context of crisis.

Research in Ukraine, Russia and the USA made the basis for our study. Research on the historical memories and behaviors of people in social conflicts found an influence of social or collective memory [Cohen 1989]. This indicates the close interconnection between personality development and cultural-historical change. In the frames of such an approach, human memory is considered to be a function of constructing and reconstructing the past, which is submitted to the situation based on needs in the present and future.

Cognitive modeling of the past is influenced by the sociocultural situation, in which a person lives. According to Barclay [1996], sociocultural contexts are capable of making a strong impact on the meanings of people's personal stories and narratives which are important for the construction of "self". Consequently, sociocultural context can influence individual memories about social conflicts. The social memory [Bauman 1982] reproduces and describes past events and society to maintain social order. As Connerton [1989] asserts, members of any society should preserve in their memory those values, which unite them and make them co-participatory.

Social beliefs, reactions, and memory have been examined with qualitative methods of research, mainly through incorporation of narrative analysis. Qualitative methods, such as investigation through narrative analysis, dialogue, discussion, reflection, peer-mediation and academic service learning, are directed toward a broad spectrum of phenomenology. Narrative analysis reveals data, such as reason-outcome explanations, which are useful for examining human cognition. The unconscious motivational elements of different perceptions produced by the sociocultural impacts and individual consciousness are evident through discourse analysis. Methods of examining narrative data have been used for studying war responses [Koshmanova & Hapon 2007].

Education in the context of social crisis and ethnopolitical conflict needs examination in terms of teacher preparation. Teachers are challenged with helping students recognize their thought processes as they hear political and media accounts of social violence described as acts of "terrorism". Relevant to the field of teacher education, there is a pedagogical value of using narrative analysis [Koshmanova, Hapon & Carter 2007]. As a social construct, this method displays social learning, which illustrates the content of the studied phenomenon. When changes of the sociocultural situation lead to the formation of different narratives about a studied event, deeper and pluralistic learning can occur through analysis of narrative data. Research on forgiveness and reconciliation focuses mostly on interpersonal relationships, though some studies have been conducted in the context of intergroup relations, intergroup conflict and reconciliation [McGlynn, Niens & Cairns and Miles 2004]. Empirical research on intergroup forgiveness in the context of ethnopolitical conflict is rare. Intergroup forgiveness and reconciliation could be considered an issue for society as a whole because personal injuries by the parties in conflict

are often understood as a grief of whole communities [Morrow 2000]. As intergroup forgiveness and reconciliation describe affective, cognitive and behavioral components of conflict resolution, they also appear to describe integrated programs, which promote a societal movement from conflict to peace. In the context of ethno-political crisis, forgiveness by members of all social groups affected by the conflict is often regarded as a necessary prerequisite for reconciliation.

There is an ample research on the positive impact of integrated education on resolving ethno-political conflict, on outgroup attitudes to forgiveness and reconciliation, the relevance of educational programs aimed at diminishing conflict and promoting peace [McGlynn, Niens & Cairns and Miles 2004]. From this point of view, the introduction of citizenship education is suggested as a way of moving beyond community differences and promoting social inclusion and multiculturalism. While integrated schools may provide a systemic structure which supports intergroup relations, a proactive approach to integration is required to promote critical thinking, a feeling of responsibility to society and involvement in political processes which may contribute to positive group relations.

Preparing a Citizen of Humanity

We argue that three approaches would strengthen central European teacher education with regard to promoting tolerance and acceptance of all citizens of humanity. First, a democratic classroom is essential if we want to build a peaceful democratic society. Students learn democratic principles by practicing them. Second, students need to learn to care about those who are different. Caring, however, is not enough, but needs to be combined with critical thinking in order for students to become activists working for acceptance of cultural diversity. And third, we argue that academic service learning is a way for students to confront on their own identities, stereotypes, and prejudices.

A Democratic Classroom

A powerful way in promotion of a democratic society is a creation of a democratic learning environment [Vygotsky 1978]. According to cultural-historical theory [Vygotsky 1978], democratic learning environment promotes the solution of socio-cognitive conflict and might help teacher candidates to become more tolerant to other social backgrounds of those who are different by reviewing and developing existing personal values [Koshmanova 2007, 2014; Koshmanova & Ravchyna 2015, 2016].

In a democratic classroom the instructor models both the intellectual and moral virtues that pre-service teachers will need to learn to model and exercise themselves as practicing teachers in a democratic, culturally diverse society [Koshmanova & Holm 2007]. The intellectual virtues that would promote open communication include enco-

uraging questioning, listening carefully and respectfully, and analyzing statements in order to better understand others. Students need to learn that it is safe to take a stand and to evaluate positions. Teachers need to model critical thinking and expressing their views. For example, in Ukraine, thanks to the Orange Revolution, European integration, Bologna process and Revolution of Dignity, it is becoming easier for teachers to create the kind of classroom atmosphere where students and teachers feel safe to express themselves [Koshmanova & Holm 2007; Koshmanova & Ravhcyna 2015].

Likewise, the instructors need to model giving constructive criticism. The moral virtues include among others, modeling tolerance of and respect for others and their views as well as caring about others' points of view. However, it is important to note that the instructor is not an equal of the students. The instructor bears the responsibility for developing a democratic classroom, not a relativistic classroom where all views are regarded as equal [Koshmanova & Holm 2007]. The goal for teacher education is to contribute to building a democratic and peaceful society, not an ethnocentric and nationalistic society. The instructor, together with the students, needs to strive to build a classroom community where the participants learn to critically examine both the written and lived curriculum for intolerance, ethnocentrism, and bigotry. In other words, students need also to examine critically their own as well as their fellow students' views. This can be a difficult and painful experience to acknowledge one's own stereotypes and ethnocentric views. It is helpful for students in this process to understand their own locally grounded experiences in the light of a larger, more global perspective.

In order for multicultural education to flourish, classrooms have to be democratic both at the university and the grade school levels. Teacher education students need to understand their own roles as change agents in a democratic society. Teachers are key professionals in socializing new generations of young people towards taking a stand for a democratic, culturally diverse society as opposed to living passively in a nationalistic, ethnocentric society. Future teachers need to learn to be more in charge of both the formal and the hidden curriculum in order to counteract other more nationalistic influences.

The literature focusing on democratic classroom environment points to the needs of helping students to become active members of the society they live in. For example, according to Pezone and Singer [2003], the role of public education should be to meet the overarching goals of the democratic society where students are being prepared to be its active participants who able to think critically and imaginatively.

Democratic learning environment emphasizes the importance of providing students with an opportunity to be actively engaged in the process of learning [Bennis, n.d]. By creating an engaging and participatory environment, teachers provide students with opportunities for discussion and relevant decision-making [Bennis, n.d]. In addition, democratic classrooms consist of teachers creating opportunities for empowerment by he-

aring students' opinions, introducing multiple perspectives, promoting of cultural diversity, and fostering participation in discussions that foster the class dialogue, the skills necessary for the promotion of a democratic society [Greene 1993a, 1993b]. As stated by Eide [2012], skills of interacting, monitoring and influencing are one of the important skills required for informed and effective participation in democratic society. The skill of effective interacting can be especially developed in a democratic-oriented classroom whose primary purpose is to promote student interactions, effective communication through collaboration, discussions, and debates.

In recent years, one important pedagogical method that can contribute to the development of a more democratic learning environment is the concept of the so called "flipped classroom" Flipped classroom is a pedagogical model in which the typical lecture and homework elements of a course are reversed [Educause 2012]. Specifically, students are required to view a class lecture before coming to class, and the class time is devoted to various class activities such as discussions, exercises, hands-on activities and projects that linked to the topic of discussion. The instructors serve as on-site experts that facilitate discussions, clarify content and monitor progress [Educause 2012]. In contrast to traditional lecture where students are passive participants who listen what the speaker says and may not have the opportunity to reflect upon the concepts they hear or do an activity, flipped classroom allows the time for applications of concepts and discussions, encourages active interaction amongst students and instills more responsibility in students to master the material. The concept of flipped classroom clearly supports the notion of a democratic learning environment where students are provided with an opportunity to be actively engaged in the process of learning. This prepares students to be active participants of a democratic society.

According to Bennis (n.d), educational environment that provides students with an opportunity for active participation is also linked with higher attendance, student achievement, greater creativity and conceptual learning, as well as increased intrinsic motivation and self-determination. Specifically, according to self-determination theory [Ryan & Deci 2000] individual's motivation increases when the needs of competence, autonomy and relatedness are adequately met. Clearly, democratic learning environment provides numerous opportunities for these essential needs of self-determined behaviors to be met.

Specifically, the main premise behind democratic learning environment is to help students develop competencies through inclusion of a number of activities (i.e., discussions, hands-on projects, etc.) that promote active learning. The need for autonomy is met through students being given responsibility to be actively engaged in mastering the material instead of just being passive recipients of knowledge. This is accomplished by providing students with an opportunity to engage in student-led discussions and de-

cision-making. The need for relatedness is being met through a strong emphasis on student interactions through class discussions and overall encouragement of a participatory environment. Thus, a creation of a democratic learning environment has the potential to foster one of the critical aspects of educational success, students' motivation and self-determined behaviors.

In summary, the process of active learning emphasized through the democratic learning environment is promoted through creation of a community of active learners who are given an opportunity to take responsibility for their own mastery of the education material and in the process develop critical and imaginative skills necessary from a participant in a democratic society. As opposed to the traditional model where learning is unidimensional with teachers holding the main authority of the learning process and students being the passive recipients of knowledge, democratic learning environment allows for the creation of a student-centered through engaging students into hands-on activities, discussions, collaborations, and debates. Democratic learning environment also allows for a creation of multifaceted-learning where learning occurs on many different levels – students learn from teachers and students learn from other students. While teachers hold the expertise, they are still just a part of the learning community. The applications of this active and multidimensional learning environment transcends beyond the classroom and it helps prepare students to be active participants and contributors to a democratic society.

Critical thinking and caring

The traditional way of teaching in Ukraine and Croatia may be considered to be what Freire called “the banking model” [Freire 1970]. It is a model that does not challenge students to think critically or to examine their own views. Learning according to this model is a fairly passive activity of receiving a body of knowledge from the expert teacher. Some changes to this model are slowly appearing in Ukrainian teacher education. For example, many [Hrynkevych & Tsyura 2005; Ravchyna 2004; Karas 2005] now emphasize the necessity for teachers to organize student learning based on student activities for achieving socially meaningful goals.

Applying this concept to teaching tolerance and multiculturalism it is useful to base it on the ideas of Vygotsky [1978] and Makarenko [1984] about communication as a cooperative activity that recently came into the international prominence [Koshmanova 2007]. The constructed activities should be grounded in the students' own interests. To achieve the goals of developing students' levels of tolerance and multicultural understanding an instructor could use the system of the two motives: one of them is a concrete motive, which is personally meaningful for students. This motive, based on students' immediate needs such as recognition from others, interesting communication with friends, a good

grade for the assignment, etc. becomes the primary goal for doing a certain activity. The second motive of socializing with others is more meaningful although it is not perceived as a meaningful motive in the beginning. However, such a motive can become an important goal, if the student has a positive personal experience by participating in the activity [Koshmanova 2006].

In Tetyana Koshmanova and Gunilla Holm's [2007] seminar where teacher education students were assigned to do fieldwork in a culturally different community, the authors found in their reflection journals that students were indifferent or opposed to the ideas of multiculturalism in the beginning and didn't want to get involved in a cultural activity in an ethnic minority community [Koshmanova & Holm 2007]. But their students wanted to fulfill the assignment given by the instructors, their primary motive being the grade for the course, as well as spending more informal time with their groupmates, who were also assigned to be in the ethnic community. Through enjoyable communication with friends, work on an assignment grade, personal experience in the activity (visiting the community several times), and communication with minority children, students gradually began to realize that they liked this activity. Their biases and stereotypes towards this ethnic minority became smaller, or even diminished and disappeared.

In other words, the secondary motive became as powerful as the primary motive thanks to the pleasurable activity where students let their guard down and at least temporarily forgot their ethnic biases and stereotypes. As witness to this, are the following excerpts from Koshmanova & Holm [2007] study from the journals their students wrote:

Only now I have understood how pleasant helping people could be, especially helping children who need caring... I cannot forget those happy and grateful eyes, which looked devotedly at me. Exactly this look helped me understand and realize the usefulness of the work I did. But at the beginning, it was just completing the assignment, it was important for me to do the task my instructor needed. Now my attitude towards this has changed. I want to continue doing something new and useful [p. 237].

I went to this community just to get an excellent grade. To be honest, I didn't know why it was needed. You know, I believed that it was not necessary to go to the minority community to fulfill this assignment. Indeed, maybe it is not pleasant to me. I could successfully complete the task in another place. But somehow, in a strange way, my communication with friends began gradually to engage me in the process of working with children. At one moment, those kids seemed to be not that bad... And what is special about their being different? They are the same as others: they want love, caring, attention. And at this moment, I thought that I could also be perceived by someone of a different ethnicity as not really friendly [p. 238].

I even didn't know that there are some ethnic differences among the Ukrainians, some different customs and traditions, and that some of the "Ukrainians" are not Ukra-

inians at all. Working in schools for minorities, I got convinced that students better open to each other while telling about their culture and lives [Koshmanova & Holm 2007, p. 238].

These excerpts from students who participated in fieldwork in a culturally different community indicate that they became more aware of others as well as started to care somewhat for others. Caring is an important characteristic for teachers especially learning to care about marginalized students. However, in a society that is driven by ethnocentric public policies caring about those who are excluded is not enough. Teacher education students also need to learn to think critically about the societal structures and policies that exclude and marginalize the children and youth of culturally different backgrounds.

Academic service learning

In this section we argue that academic service-learning (ASL) is a promising way to promote the understanding and acceptance of culturally different groups among teacher education students. ASL has been used in the U.S., for example, to better prepare white middle class, and mostly female teacher candidates from suburban and rural backgrounds to teach inner-city students from a different racial and ethnic background [Koshmanova & Holm 2007]. Although ASL has been mostly used in the U.S. context, we think it would be an important approach for any central European post-conflict teacher education to promote among its teacher education students the acceptance of ethnically different groups. ASL has its roots in Dewey's ideas about experiential learning but today also in Freire's critical pedagogy [Deans 1999]. From the beginning ASL has been an activist approach. In other words, accomplishing change is central to the mission of ASL [Stanton, Giles and Cruz 1999]. For many universities it is also a way to promote citizenship education and participation [Bringle and Hatcher 1996; Rhoads 1998; Bringle, Games and Malloy 1999]. A survey conducted in the U.S. in 1998 "found that more than 225 of the approximately 1,325 teacher education programs in the nation offer service-learning experiences" and over half the high schools also offered or required service-learning experiences [Anderson 2000, p. 1]. These figures have increased substantially over the years due to the many grants that have been made available for developing ASL courses.

The goal of ASL courses is to tie the academic content of a class to issues of importance in a community in order to make the academic content more relevant for students. The service the students engage in should be based on a need in the community and should be beneficial for both the community members and the students [Koshmanova & Holm 2007]. Hence, the service-learning activities have to be developed in collaboration between the university and the community. In other words, the university students' work is not simply an exercise on which they are graded but an actual authentic issue which is important to people in the community. In preparing students to work with communi-

ty members it is necessary to deconstruct some common myths among university students [Langseth 2000].

These myths center on the idea that the university culture is superior to the local community cultures and that faculty and student knowledge is superior to community members' knowledge. Furthermore, university faculty are often considered wiser than community members by the students. Instead university and community members have to treat each other as equals. This is also a healthy thing for prospective teachers to learn with regard to their future interactions with parents. Community members know their communities and parents know their children in depth. Overall, students need to learn to focus on community assets and not just to see the deficits. The thought that they will learn from the community is often new to the students but the experience contributes to an increased respect for the community among the students [Howard 2001]. For these reasons, ASL is considered a major vehicle for teaching civic education to young people (Seals).

Interacting with community members helps the university students understand how others see them, which in turn helps them realize how they view others in terms of stereotypes and prejudice. They come to understand that how others see them influences the work they can accomplish in the community and that they have to learn to interact in culturally sensitive ways [Rice and Pollock 2000]. Students need to be challenged to confront their own stereotypes and prejudices. An important part of this work is the ongoing reflection upon their work. This can be done through classroom discussion, reflective journals or analytic papers. Not reflecting or being challenged about their stereotypes can actually lead to ASL confirming existing stereotypes and prejudices among students.

From our experience with ASL in one of the largest teacher education programs in the U.S. we have found that it has a major impact on teacher education students [Holm and Farber 2007]. We have incorporated ASL into a teacher education course on social justice in education. Teacher education students worked as mentors in both an alternative high school for students who had failed in the regular high schools and in an elementary school. In both schools most of the students were poor and the majority were either African American or Latinos. Most of the students were not doing well academically and very many had difficult home circumstances due to a large extent to the poverty of the family. Hence, the teacher education students were engaged as mentors or adult friends to these students. They helped with academic work at times or simply listened to the students when they needed to talk. They also introduced the students to the idea of going to college since many of the students came from homes where no one had had any contact with the university. In most cases the students had never been to the university campus or to any cultural or sports events organized by the university even though the university is located only a few kilometers from the schools. The teacher education students

on the other hand were almost exclusively white and middle class. All of them had been quite successful academically. Hence, the students were placed by the school personnel as mentors to students who were very different from themselves both culturally and academically. This posed a challenge to them especially since many of the students did not speak standard English which was a new experience for the university students.

For many of the university students it was the first time they were in regular contact and built a relationship with a person of color or a person living in poverty [Boyle-Baise and Kilbane 2000]. It was often a challenge for the university students but once they had worked with one student they at least knew what some of the issues were going to be when they later would have their own classrooms with 25 students from all kinds of backgrounds and cultures. The university students also learned that diversity means more than ethnicity and race. Social class and gender constituted chasms at times that they had to bridge and that do exist in all schools. The students wrote weekly electronic reflection journals and participated in an electronic discussion about the issues they encountered with regard to the students and their families, the school structure and curriculum. In both schools the curriculum resembles what Haberman [1991] calls the pedagogy of poverty with worksheets to keep the students busy and under control. Learning is often not the focus of such a curriculum. These kinds of issues made the university students question their own privileged schooling which they, for the first time, understood to be privileged. The university students had always had supplies, good teachers and facilities, up-to-date textbooks, extracurricular programs, and fundraising help from their parents and communities. This was an essential feature of the ASL experience because in order for the students to not blame individual students and their families for the difficulties they have, they themselves need to understand that many of the problems are structural. However, one of the most difficult aspects for the university students was not to blame the families for the students' academic failures and other difficulties. The university students struggled with understanding that in most cases the families did the best they could. Sometimes the problems came from the fact that the parents worked several jobs in order to support the family and had little time for their children. Seeing clearly the assets in the families and communities or even in the schools did not come easily, but ASL did contribute to their doing so.

Not much is known about how ASL impacts students' understanding of academic learning, but it is very clear that it has a substantial impact on students' attitudes and acceptance of cultural diversity [see also Root and Furco 2001]. Astin, Sax and Avalos [1999] also found that it leads to more community engagement. In other words, students participating in ASL will be more active citizens, something which is crucial for an emerging democratic society like Ukraine.

Conclusions

To prepare a citizen of humanity for the wellbeing of all inhabitants of post-conflict countries of Central Europe, we argue that changes towards accepting and appreciative of cultural diversity could be built from a grassroots level through the educational institutions. Teacher educators and consequently teachers themselves can actively contribute to building a democratic and tolerant nation. By practicing democracy in their classrooms young people and children will learn what democracy is. Without training in the analysis of democracy, the pre-service teachers might pass on limited perspectives to their students, skills and emotional behaviors that impede understanding of complex concepts. Furthermore, engaging in academic service-learning contributes to students' civic engagement. Interactive learning strategies including simulations, cooperative learning and constructive criticism require an atmosphere of trust and would forge a socially cohesive learning community, which teacher education students could later build again in their own classrooms. Teacher educators and their students can also further the development of a multicultural society by confronting and reflecting on their own positions, privileges, and stereotypes.

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Grzegorz Ignatowski

Timelines of Tadeusz Kotarbiński's (1886–1981) Ethics

Abstract: The people of Europe are divided not only in economic, political, cultural and religious issues, but also in ethical ones. Starting from ancient times, there were also divisions among philosophers. The author of this statement believes that ethical views of Tadeusz Kotarbiński should become a subject of deep reflection, which can lead to a wide recognition of his work in the field of ethics. That philosopher does not provide one general rule, which would give the answer to the question of how a human should act. In his idea of a trustworthy protector, he indicates universal character traits, which every human being should possess. They are reflected in the honesty, integrity and responsibility for another person.

Key words: ethics, trustworthy protector, independent worldview

Many events that have taken place in the second decade of the twenty-first century show that Europe is still an unstable continent. On the one hand, arguers of unity demand not limited subjectivity of the Member States of the European Union. On the other hand, the same people expect the Member States of the union to offer a significant help when there are serious threats, such as terrorism or the endless influx of refugees. The author of this statement will firstly indicate some issues that do not facilitate or support the powerful aspirations and hopes of unification inherent in European nations. Then, he will emphasize that in extremely difficult times for Europeans it is worth to review and implement the ideas and concept of a trustworthy protector, which were advocated by a Polish philosopher Tadeusz Kotarbiński. The article is closed by a brief summary.

The subjective view of Europe in the background of Tadeusz Kotarbiński's silhouette

In Europe, at the beginning of the twenty-first century strong unification trends are visible. There are also the unity contesters, who in recent years have been attracting even more followers. Apart from the extreme opinions we still do not know what shape should a united Europe have. To which extent should the Member States possess and maintain the cultural, social and political sovereignty. Eurosceptics talk about the Europe of free nations, who work together in the field of economics and military power. What is disturbing in their statements is the lack of mention about cultural exchange. It should be remembered that the economic cooperation has existed for a long time. The EU institutions have clear procedures and tools that assist and promote the economic, cultural and social exchange, even if they are limited. Could it be that talking about free and independent sovereign was aimed at stopping the unification process. What is also not exactly understandable is the skipping of issues of cultural independence. Cultural exchange is a permanent part of educational programs at primary and secondary schools and higher education institutions. Exchange of students, adapting curricula to the common European requirements and raising standards is a priority in the activities of universities.

What should be considered to be a sign of naivete or a certain nonchalance is the call for the unification to be accomplished by reference to the Christian roots of the old continent, repeated by some politicians and religious leaders. Our entire European history is however a witness that unity in religious terms has never been feasible. There have always been doctrinal and, as it turns out, insurmountable divisions within Christianity itself. Today, as rarely in the past, what comes forward are not only hard doctrinal differences, but also different views on ethical issues. They also are insurmountable. It does not seem that it is possible to achieve some consensus on issues such as birth control or view of same-sex relationships. Speaking about one of the foundations, as the Christianity, is comfortably and opportunistically used by politicians, who do not remember that we are dealing with various Christian denominations. Also, it should not be forgotten that in this same Europe the religious communities of the followers of Islam and Judaism have always existed. Forgetting about them in the context of the separatist processes is nothing but a means of successive divisions. The ecumenical movement and religious dialogues have allowed only to expose the differences, and only in the minor extent they helped to establish a common position. It is worth to pose one question. Namely, whether skipping the Jewish contribution to the culture and heritage of the European continent is not some, perhaps unintentional, aftermath of the Holocaust. It is known that its ideologues and proponents sought the total elimination of Jews from our European culture.

The statements about the unity of Europe should not forget about the philosophical heritage. Yes, here, as rarely found elsewhere, there have always been divisions, and a dif-

ferent view of reality seemed impossible to overcome. However, it should not be forgotten that scientific disputes have never led to tragedy. Different approach to the philosophical problems of ontological and ethical solutions given by philosophers, have never led to excessive obstinacy of opponents or drastic divisions. Different concepts usually do not refuse other possibilities to coexist. On the contrary, they enriched our European culture. Various beliefs of philosophers show that thinkers, when staying away from politics, are able to maintain unity in diversity. They have never denied that the man and his legacy are the most important.

The proposal for the philosophers to play the primary role in the efforts of unification is not something new. Every reader, if he chooses, can find in the above proposal far aftermath of Plato's thought. It is known that this famous Greek argued that the head of state should be philosophers. We omit in this context, his further beliefs about the ideal state. We remember that in his concept of ideal state, there was a place only for those, who could ensure its successful existence. So it envisaged the place for the guards and craftsmen. The king, in such a country, as Leszek Kołakowski reminded, should be none other than a philosopher. Because only a philosopher, a lover of truth, knows what the real benefit is and where to discern the good of man. Leszek Kołakowski [2007, p. 41] was right, when he stated that intellectuals have not been and will not be inherently prepared to effectively manage the affairs of state. Apart from in-depth thinking and intellectual inquiry, there is the need for more "practical talents and skills". This does not mean that the views of the philosophers should not be appealed to, or ignored. The author of this statement believes that it is worth to recall in that regard views of Tadeusz Kotarbiński, and particularly its ethical reflection on a trustworthy man.

Tadeusz Kotarbiński died in 1981 in Warsaw. After World War II, in the years 1945–1949, he was involved in the organization of the University of Łódź. As a student of the famous Lviv philosopher, Kazimierz Twardowski has dealt with all areas of philosophy. Kotarbiński, who was a renown and valued logic, specifically dealt with axiology. He is the creator of praxeology – the science of effective action. In the textbooks of philosophy shows that even before the war, he promoted the original doctrine known as reism. Of course, this concept had its predecessors in such well-known philosophers as Gottfried Leibniz and Franz Brentano. Reism, which was later called the concretism, recognizes that there are only specific things. Besides us there is nothing. So we cannot say that there are some attributes, relationships or even events. Consequently, the only trustworthy and logical names are the names of concrete things [Wolański 1999, pp. 85–87]. R. Wiśniewski [2002, p. 632] writes in strong terms that reism, according to ontological views of Kotarbiński is a radical nominalism, which "rejects the existence of any universals, designates of general terms". In other words, general subjects are fiction. Kotarbiński's reality and world are reduced to individual objects. It is necessary to note, however, that

under the influence of criticism, Kotarbiński softened his ontological views, which does not mean that renounced his beliefs. The difference in the views is visible in the field of semantic. His ethical views, especially praxiology, left indelible traces in science. The latter focuses on the good work that finds its best expression in the idea of a trustworthy man. It is about a man, on which we can rely in exceptional situations. Kotarbiński was convinced that there exists a universal model of noble intentions that goes beyond the boundaries of time and territorial restrictions, which explains the concept of a trustworthy protector.

The concept of “trustworthy”

It must be recognized that the term ‘trustworthy’ [*spolegliwy*] in Polish seems archaic and distant. For this reason, it is too often used in the Polish language. It is evidenced by the fact that we do not find it in all the dictionaries and studies such as encyclopaedia. It does not occur in, for example, *Słownik wyrazów bliskoznacznych* from 1985, which was developed under the editorship of Stanisław Skorupko. Much better is in a newer *Słownik synonimów*, written by Andrzej Dąbrówka, Ewa Geller and Ryszard Turczyn. The authors explain [2005, p. 408] that it is an archaic word and a specialistic term, which is taken into account in textbooks. It is interesting, however, that the authors of this dictionary give to our term only positive meaning. According to these authors, the term ‘trustworthy’ can be replaced by such terms as ‘conscientious’, ‘solid’, ‘trustworthy’, ‘good at ones word’ ‘responsible’ or ‘conscious’. Trustworthy man – according to the same dictionary – would be a loyal, trusted and trustworthy. When describing his character, we could say that he is truthful, clear, crystal, incorruptible, and even unrestrained.

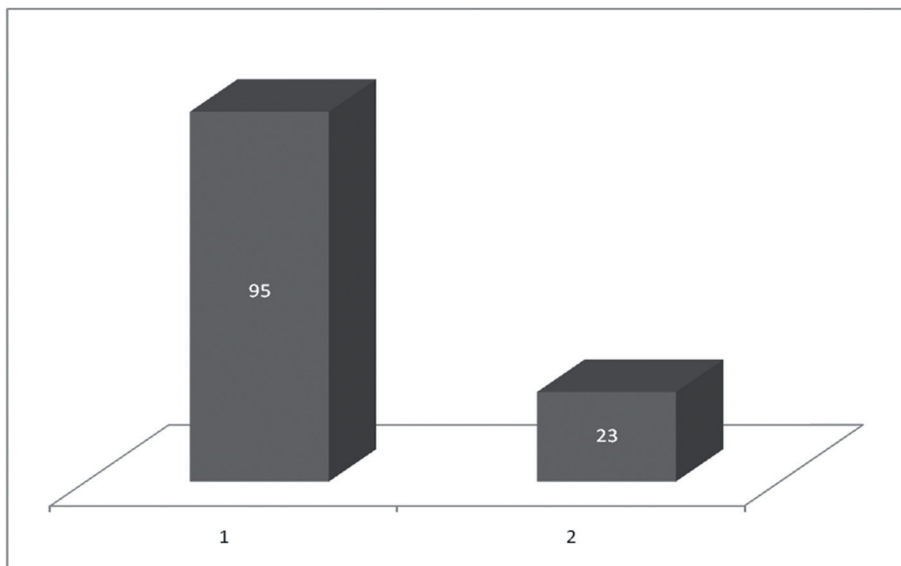
Positive understanding of our term of interest is also present in other studies. Over ten years ago, Wojciech Gasparski [2003, p. 20] wrote that it is not a person who is submissive or subordinates itself to one, from whom he depends. He is neither compliant nor does he satisfy desires of this superior. Gasparski writes that this is a man you can rely on. In other words, we are dealing with a person with a strong character. This author is also supported by Władysław Kopaliński [1999, p. 470], who gives the term ‘trustworthy’ exclusively positive meaning. According to a well-known Polish lexicographer the term comes from the Czech language, in which we encounter the lexeme *spolehlivý*. It means nothing less than just a man, who is trustworthy and trustworthy. Kopaliński adds that a trustworthy person is a man, on whom you can always count. The positive meaning of our term of interest should be sought in the verb ‘spolegać’, which means precisely “to count on someone”. Today in Polish we are not using the archaic term, it was simplified to the word ‘polegać’ – to rely.

However, it seems that now a positive outlook for the word ‘spolegliwy’ finds no support in everyday life. This is one of the evidence that our language is extremely ra-

pidly evolving and changing in meaning of individual words. Observers and experts in the field of the Polish language argue that the negative meaning of the term 'spolegliwy' stems from the fact that we find in it a piece of 'legły', which occurs in the word 'uległy' – submissive. Another factor that influenced the negative meaning of our term is the fact that in Polish we find several similar terms with pejorative meaning. For example, let us list the word 'kłótniwy' – cantankerous or 'łamliwy' – brittle [Pan Literka].

Regardless of the linguistic inquiry, we note that the Polish term 'spolegliwy' in everyday speech usually has a negative meaning. The author of this statement asked one hundred and eighteen students, whom they consider to be of a trustworthy man. It should be added here that his audience were students, which had previously conducted a lecture on Kotarbiński's ethics. When asking about the meaning of the word 'trustworthy', the author offered students two options. According to the first of them a trustworthy man would be someone that you can rely on, trust, because he is a righteous and responsible person. Only in the second proposal he pointed out to students that the term 'trustworthy' can also mean a man, who is disloyal, dishonest and untrustworthy. The obtained results confirmed the author's conviction that the term 'trustworthy' has a rather negative meaning. To be precise, the negative option favoured as many as ninety-five students. The conviction that the man is a trustworthy person with a positive character traits confirmed only twenty-three respondents. The results are presented in the chart below.

Table 1. The number of students adapting a negative (95) and positive (23) understanding of the term ‘spolegliwy’



Source: Own research on the group of 118 students.

Given the above considerations, one should first note that already in the thirties of the last century the term “trustworthy” was understood in a double sense, both positive and negative. And so in Cieszyn in 1930 the advertising of yeast necessary for the production of fruit wine appeared. The creators of advertising praised the product declaring that recommended yeast will “reliably acidify your wine made of blueberry, blackberry berries, apples, pears, plums, rowan etc.”. At the same Cieszyn in one of the local newspapers they wrote that “in Russia a passport coercion was reportedly introduced also within the country. Government in truth argues that because of this compulsion so-called purge is to be carried out, on the basis of which the political affiliation of every citizen and his reliability will be determined” [Wierzchoń 2002, p. 356].

In place of a summary of the number of language comments, it should be emphasized that Kotarbiński understood the term ‘trustworthy’ in a positive sense. The reading of his writings, however, shows that also the term “protector” requires explanation. We will, therefore, focus on this issue in the second part of this statement. We are interested in the question, therefore, who is the trustworthy protector?

Independent ethics and the concept of a trustworthy protector

It should be noted at this point that Kotarbiński shaped and promoted his ethical views, which permanently joined to the contemporary philosophical thought, in a time of deep ideological confrontation in Poland. Faced with this situation, he wanted to create an independent ethics that would distance itself primarily from religion. And this is not the end. It also had to be free from other ethical systems, which were then accepted. Of course, the need to create independent ethics is not a new project. Similarly to many thinkers and ethicists, Kotarbiński was looking for rules or a simple rule, that would be a guideline approved by the broad mass of people, regardless of their ideological beliefs, especially religious ones [Szaniawski 2002, p. 350]. The solution which gave this philosopher surprises the modern reader.

It should be here stressed clearly that it would be a serious abuse to claim that a philosopher takes some part in the confrontation on the worldview field. Today we see, however, the relevance of his views. Today, even more strongly than sixty years ago, the society (not only European one) clearly moves away from religious institutions and ethical principles imposed by them. This is not to say that people cease to be religious or do not look for religious solutions. We note only that the answers for which a modern man is looking for and which he gives, even if they are religious, are clearly distanced from the institutions and religious authorities.

Already in the sixties of last century, the first rector of the University of Łódź wrote that “at the moment of the collapse of religious faith, what began to be visible is that after all primates ethical motto in the form of charity is still valid”. However, it must have some other explanation other than the one which is expressed by religious beliefs [Kotarbiński 1987a, p. 194]. We see, therefore, that the philosopher was an advocate of universal values proclaimed by Christianity. He was not looking for their justification, however, in the context of religious beliefs. He also did not advocate for any Marxist conception. Kotarbiński wrote in an extremely clear way that in terms of “independence from the philosophical assumptions, in particular religious beliefs concerning the existence of Providence, the immortality of the soul, rewards or punishments in the next life, as well as ontological disputes, which differ idealists and materialists, determinists and indeterminists” [Kotarbiński 1987b, p. 196].

The reading of the writings of the philosopher allows the conclusion that we do not find in them any single universal principle. This does not mean that he did not build any own ethical system. In his statements he focused on the description of the pattern of personality, which correspond to today's challenges. This model finds its embodiment in the idea of a trustworthy protector. As was pointed out in the previous chapter, Kotarbiński understood the term ‘trustworthy’ in a positive sense. In his own way he came to the de-

definition of a 'protector'. In the *Medytacje o życiu godziwym* [1967, p. 68] he wrote that he wanted to give the term 'protector' a much broader sense than the one that is widely accepted. The philosopher did not only mean to include there only the people, who take care of their children, the elderly, patients or the legal parents of minors. According to Kotarbiński, the protector for him is "anyone who has the task to take care of any individual or of that or another group of beings, watching their well-being". If we understand the professor correctly, a protector will also be a grandparent looking for their grandchildren because parents work every day from morning to evening. Protectors are also teachers in the schools, protectors of each student group and even ordinary guides entrusted during a tour by a group of tourists.

The reader is primarily interested in, what characteristics would a protector have, about whom Kotarbiński writes that is trustworthy. The professor [Kotarbiński 1967, pp. 69–70] lists the following traits of such a man. He is, therefore:

1. Favourably oriented to his subjects.
2. A good person, who particularly has a good heart.
3. Sensitive to the needs of even strangers.
4. Willing to help others.
5. Energetic and disciplined.
6. Brave and prevailing over fear.
7. A person, who knows how to always give witness to the truth.

Tadeusz Kotarbiński did not indicate one basic rule for the people to follow. Anyway, he did not pose such a sublime task on himself. Magdalena Środa [p. 238] points out that, like many philosophers of Lvov-Warsaw School, he believed that the answer to the question of how a man should behave is to be looked for in our intuition, the obviousness of the heart and in a moral sense. The founder of the University of Łódź was convinced that ethics is imperative of conscience and depends on our personal experience. This does not mean that it could be accused of an ethical relativism. Because such qualities as truthfulness, sensitivity and simple human decency and bravery have always been and will be a priority in the thinking and action of modern Europeans. A good example of this – as wrote Kotarbiński – was Janusz Korczak, who as a trustworthy protector, in order to fulfil his duty, agreed to die.

Kotarbiński pays particular attention to the perseverance that should characterize a trustworthy protector. He devoted a lot of thought to this issue and says that it is difficult to rely on a man of cumbersome nature, or the person, who is addicted. A man should impose himself a goal and not deviate from it at any temptation. In pursuit of the objective one should show patience and perseverance. Perhaps this human feature requires a highlight today. For nothing good is not born without perseverance. It is needed for a solid preparation for the exam, for fulfilling ones professional duties and for realizing pe-

successful intentions in old age. Unfortunately, we see that these same elements a man at the beginning of the twenty-first century is missing.

Instead of a summary

Does the idea of a trustworthy protector have a chance to find its permanent place not only in our, but also in the European consciousness. On the “competitive market” of human ideas and ethical principles of behaviour, we need a man who would be independent from external factors, such as continuously appearing new ideological currents and religious ideas that occur as far as globalization progresses. This does not mean that in any respect any person is denied the right to express their beliefs and religious views. The postulate of reflection on a man, who in his actions can be independent and at the same time honest and truthful, generally trustworthy, may result from the attractiveness of the very notion of ‘reliability’. It can today, on the market of vulgar words and equally elaborate patterns of human action, be an interesting idea to think about. The attractiveness lies in the provocative sounding of the word ‘spolegliwy’ in the Polish language. With a great deal of conviction, we can propose and find that this idea can be an inspiration for a reflection even outside the restricted circles of the scientific community. Perhaps this is due to the fact that in the Polish-English dictionary *Wielki Słownik Polsko-Angielski* edited by Jadwiga Linde-Usiekiewicz [2006, p. 1051] we find out that the term ‘spolegliwy’ occurs in a double sense. It can both indicate a trustworthy person and a compliant one. In the latter sense it has a derogatory meaning. Encouraging serious conversation, beyond the barriers set by the limitations of language, throughout the world we can ask why modern man is to be a trustworthy protector.

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The Problem of Educating the Succeeding Generations in the Spirit of Tolerance

Abstract: The paper investigates the problem of educating the future generations in the spirit of tolerance. The importance of education for tolerance is emphasized. The concept of tolerance is considered in different branches of science. Much attention in the development of the ideas of tolerance is paid to the educational system. The authors examine the student age as the most favourable period for forming the tolerant personality. The goals of pedagogy of tolerance are highlighted. Three main factors influencing the formation of the students' tolerance are determined. They are the learning environment, the teacher's personality and the content of academic disciplines. The positive and negative aspects of the multicultural environment are revealed. The advantages of the multicultural environment for tolerance education are shown. The teacher's role in inculcating tolerance is discussed, as well as the main criteria of the teacher's work in order to nurture tolerance among students. The content of education is regarded as an effective means for forming tolerant consciousness and behavior. The humanities are believed to have great potential in cultivating tolerance. The role of foreign languages in the process of fostering tolerance is described.

Key words: content of education, foreign language, fostering tolerance, higher educational institution, humanities, learning environment, multicultural environment, pedagogy of tolerance, tolerance and tolerant personality.

The 21st century is characterised by international migration and integration processes, existence of racial, ethnic, age, professional, religious and political differences, diversity of beliefs, worldviews, ways of thinking and behaviour, non-compliance with cultural and ethical communication norms, loss of moral and spiritual values, escalation of intolerance, discrimination, aggression, violence, interethnic strife and confrontations and a large number of criminal and terrorist acts.

The conflict in South Serbia (2000–2001), military clashes in the Republic of Macedonia (2001), the war in Afghanistan (2001–2014), the war in Iraq (2003), the Lebanese-Israeli conflict (2006), the war in Georgia (2008), the Second Chechen war (1999–2009), the armed conflict in Syria (2016) and the Russian military aggression against Ukraine (2014–present) are vivid examples of such problems in the current millennium. The most well-known crimes of terrorism, which has become a mass phenomenon and one of the most urgent global challenges of mankind, include the terrorist attack in the United States (2001), the Nord-Ost terrorist act in Russia (2002), a series of terror attacks in France (2015), Turkey (2016), Belgium (2016) and many others. Wars, terrorist acts, crimes and conflicts result in negative consequences, leading to numerous victims, hundreds of life losses, disabilities of innocent people, orphaned children, devastation and poverty.

Taking into account this situation in the world, each country confronts a number of complex issues related to the positive interaction of all members of humanity and Ukraine is not an exception in this dilemma. Nowadays it is important to overcome the barriers that separate individuals and whole nations and establish relations between them based on the principles of humanism, understanding, unity, equality and mutual respect. In order to attain peace, our society must actively strive toward positive values which enable different viewpoints, cultures, religions and nations to coexist harmoniously. Therefore, we consider education for tolerance to be one of possible ways to overcome social tension and ensure peace, harmony and sustainable societal development.

Tolerance means the capacity for or the practice of recognising and respecting the beliefs or practices of others [Mifflin 2011]. It is necessary between individuals and at the family and community levels. Tolerance promotion and the shaping of attitudes of openness, mutual listening and solidarity should take place in schools and universities, and through non-formal education, at home and in the workplace [Declaration of Principles on Tolerance 1995].

Being a scientific phenomenon, tolerance is discussed both in Ukraine and abroad. The concept of tolerance is studied in different branches of science and in each of them it takes on a new meaning. In sociology, tolerance is a mandatory principle of the constitutional state existence, democratic views of society and moral health of people [Radul 2004, p. 274]. In political science, tolerance is a kind of relationship between individuals, social groups, nations and political parties in which they show patience and perception

of differences in opinions, ideas, positions and actions [Shemshuchenko 1997, p. 352]. In psychology, tolerance is defined as a mental set directed towards the liberal acceptance of someone's behaviour, beliefs and values [Petrovskyi 1990, p. 352]. In philosophy, tolerance is associated with a number of philosophical and ideological issues relating to understanding another person's point of view, his identity, opportunities and limits of cognition [Yashyn 2012, p. 20]. Pedagogy considers tolerance as a personal quality that can be fostered during educational and self-upbringing processes [Bilous 2004, p. 32]. The scientific literature review shows that there is no single definition of the term "tolerance". Each field of science examines this phenomenon in its own way. Thus, all interpretations of the concept of tolerance do not exclude but rather complement each other.

Every human being inherits good and bad innate characteristics such as altruism and selfishness, kindness and cruelty, the tendency to aggression and violence or the ability to forgive and create a friendly atmosphere. None of these traits can be eradicated. On the one hand, each of them can be developed or formed. On the other hand, it is possible to suspend its further progress. Tolerance is not also an inherent quality. It should be inculcated until it becomes a personality trait and a kind of a spontaneous reflex. This requires special emotional and intellectual work, forming stereotypes and self-awareness that can be provided by the educative process.

Instilling tolerance begins within the family unit in early childhood. The state, religion, culture, literature and mass media also play a significant role in it. A tolerant personality continues to develop both at schools and higher educational institutions. We believe that the educational system can establish contact with all the other social institutions and become a bridge between them and a person, creating the necessary conditions for the individual's successful development. World peace is closely connected with education. The main reason for wars, terrorism, conflicts and discrimination is people's ignorance. Therefore, education for tolerance is essential for peace and human survival.

The priority in the development of the ideas of tolerance was given to the educational system in the Declaration of Principles on Tolerance, approved by the UNESCO General Conference resolution on 16 November 1995. The document states that education policies and programmes should contribute to the development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations. Education for tolerance should be considered an urgent imperative and it should help young people to develop capacities for independent judgement, critical thinking and ethical reasoning [Declaration of Principles of Tolerance 1995].

We support M. R. Jackman's opinion that the relationship between tolerance and education is based on the following hypothesis: democratic values cannot be developed on their own and these values are to be learned [Jackman 1978, p. 303].

Today the problem of educating youth in the spirit of tolerance is becoming one of the main tasks of modern education. Tolerance education is of utmost importance for students because they will determine the future of our country and planet. Higher education should help young people to acquire those moral values that will allow them to be useful to humanity and which they can transmit to the succeeding generations.

In this respect, we consider tolerance as conscious and unconstrained socially active behaviour and the educational component of youth.

The purpose of fostering tolerance is readiness to interact with people and groups of people, regardless of their ethnic, social, religious affiliation as well as their beliefs, worldviews, styles of thinking or behaviour and forming the individual with a spirit of partnership, respect and a positive attitude to human dignity.

Education for tolerance includes:

- forming a negative attitude towards violence and aggression;
- nurturing respect for people, their cultures and traditions;
- developing the abilities to tolerant communication.

Thus, the vector of education should be directed not only towards training of a qualified professional, but also formation of a tolerant personality, search of effective ways to educate youth in the spirit of tolerance and implement tolerance in public practice as a social norm and value, the basic principle of interpersonal and intergroup interaction. In our opinion, higher education has great potential and opportunities to foster tolerance in the educational process of the institutions of higher learning if solving this problem is deemed as one of the most important tasks.

The period of study at the university can influence tolerance education and formation of the whole value system of students. Considering this problem, it is necessary to focus on the characteristics of the student age. Modern students are young people ranged in the age from 17 to 25 years old. The student age has its own specificity which manifests itself primarily in the student's activity. Youth as a social category is of particular scientific interest in terms of studying the students' behaviour, factors and prerequisites for their development. At the same time, the student age is a central period of forming the student's personality and displaying a variety of interests. The process of shaping the personality of the student getting a degree is still actively in progress regarding both psychophysiological and social characteristics.

G. Blimling identifies students between 18 and 24 years of age as "young adults". He believes that young adults begin to integrate their identity, enhance their intellectual development, and internalise a personal set of beliefs and values [Blimling 2010, p. 135]. This period permits students to increase their awareness of the concepts of equality and individual rights, their understanding of the collective functioning of humanity and their knowledge of and concern for objective criteria for moral judgments [Blimling 2010, p. 151].

A. Gorianska notes that the students' professionalisation promotes motivational alteration of the whole value system, intensive formation of special abilities, shaping and stabilisation of character, further improvement of intelligence, active development of moral and aesthetic emotions, mastering a full range of social roles of an adult, namely civil, family, professional and others. As a result of an increased interest in oneself and one's own world, a personal and life views of the young man are formed. The student tries not only to defend his own opinion, but begins to feel responsibility for his personality and masters the ability to accept others under new circumstances [Gorianska 2011, p. 84].

According to V. Chopei, studying at the educational institution coincides with the student's self-affirmation process. The author believes that even if the student is not a great supporter of a tolerant attitude before the admission to the university, his point of view can be changed in the learning process [Chopei 2011, pp. 53–54].

Ya. Dovhopolova asserts that young people actively accumulate life experience, develop self-esteem and a capacity for objective estimation of other people [Dovhopolova 2007, p. 70]. At a young age, it is especially important to develop a mechanism for forming tolerance, mutual understanding, ability to take into consideration different and even opposing points of view and compare them with one's own opinions [Dovhopolova 2007, p. 50].

Therefore, summarising the researchers' views, we conclude that the period of university studies is the most favourable time for forming the student's personality, his worldview and value system in which tolerance plays a vital role. In this regard, the main areas of the student activity include not only training, but also personal growth and self-affirmation, development of intellectual capacity, spiritual enrichment and physical self-improvement. We believe that tolerance should be taught as all the other academic disciplines because the learning and educative processes are inextricably linked with each other.

Every institution of higher learning, using its educational opportunities, can become a place for nurturing virtues. The scientists emphasise significant potential of higher educational establishments in fostering tolerance.

Here students develop social communication skills (relations with their groupmates and society), become acquainted with social activities and find opportunities to develop their abilities. At the university a young person is formed as an individual with certain norms of behaviour, principles, ideals and values [Dziuba 1994, p. 45].

We support Ya. Dovhopolova's opinion that a university can become an institution of non-violence, freedom and tolerant relations. Modern higher educational establishments should teach students the ability to defend their rights and at the same time to respect the rights of others, use the basic knowledge of legal norms and the state legal system [Dovhopolova 2007, p. 65].

The features of tolerance education include the development of human readiness to live with other people and communities and accept them as they are, willingness to treat others positively, ability to try to understand a situation, another person and his circumstances. This requires the constant development of such tolerance components as sympathy, trust, imagination, compassion and empathy. It is important that students understand the concepts of racism, fascism, nationalism, religious persecution, political repression and so on.

Inculcating high moral qualities is the main purpose of pedagogy. But unfortunately, neither of its branches actually deals with tolerance education and its development. Therefore, pedagogy of tolerance helps to cultivate this trait. Its main objective is to develop the capacity for patience, self-control and the ability to solve problems without aggression.

Pedagogy of tolerance is a specially organised educational process, having one of its primary tasks to teach students respect for other people, nations, cultures, rules of open dialogic interaction, thus providing effective international cooperation, intercultural communication and mutual understanding. Being a guarantee of social stability, tolerance involves peaceful resolution of contradictions and conflicts in education and creating social and pedagogical conditions for tolerant interaction, communication culture, cooperation, partnership, rejection of domination and harm and respect for human dignity. Pedagogy of tolerance has to ensure the transformation of tolerance as a universal human value into goals that are realised in practice in education.

Tolerant education, which is based on pedagogy of tolerance, is primarily aimed at understanding other people, forming a tolerant society and creating conditions for learning that can ensure freedom and security of a person and contribute to communication between different population strata, mastering the values of a democratic society and finding ways of mutual help and interaction in everyday situations.

O. Zarivna considers the following tasks of education:

- forming the ability to make one's own judgements on issues that are not shared by other individuals and show respect for the views of others;
- developing effective communication skills providing an opportunity to interact with all people, regardless of their personal characteristics and avoid conflict situations;
- understanding the most important, specific and general characteristics of all cultures of the world;
- expanding opportunities for studying foreign languages at educational institutions;
- promoting the humanistic vision of the world in all its diversity and unity;
- improving the vision of oneself in interdependence with others and realising the necessity to take into account the needs, priorities and values of individuals, groups of people and whole nations [Zarivna 2008, p. 88].

- Analysing the problem of tolerance in education, O. Hryva highlights a number of educational goals to optimise the process of forming tolerance of youth in Ukraine:
- assistance in the development of a person's cultural identification and his adaptation in the modern multicultural world;
- fostering the culture of tolerant relations in the society by means of cultivating a tolerant personality and forming his tolerant consciousness;
- creating conditions for the realisation of tolerant relations between people;
- preventing negative phenomena related to such features of the multicultural society as social alienation, cultural marginality, social conflicts, violation of human and minority rights, terrorism based on ethnic and religious grounds [Hryva 2007, p. 9].

Principles of tolerance are inherently pedagogical principles. They reflect the public need for cultivating tolerance as a value, a behaviour regulator and a personal trait. In addition, the principles of tolerance education reveal the ways of the educational process organisation and determine the teaching methodology and types of learning activities. Distinguishing these principles appears to be the starting point for further improvements of the already existing and finding new and more effective ways and methods of forming tolerance. We consider these principles to be the basis of the pedagogical conditions of shaping a tolerant personality.

T. Bilous defines pedagogy of tolerance as an integrated system of forming values, knowledge and skills of tolerant interaction and developing tolerance as a pedagogical set and personal quality. From this perspective, the author determines the following principles of pedagogy of tolerance:

- social value orientation of pedagogy of tolerance;
- integrated approach and interaction of different types of educational activities;
- holistic and harmonious combination of sensory and intellectual, emotional and volitional, activity and practical components of tolerance education;
- fostering tolerance in a student group;
- cooperation;
- relationship between educational activities and life;
- individual approach to students [Bilous 2004, pp. 64–70].
- We determine three main factors influencing the formation of the students' tolerance:
 - a learning environment of a higher educational institution;
 - a teacher's personality;
 - content of academic disciplines.

The development of the student's personality at the university is under the influence of the educational environment in the process of interaction with other students and teachers. The term 'educational environment' can be defined as a social and psychological space that includes a range of conditions and interrelationships formed on the basis of

interpersonal interaction, a system of goals, intentions, means of communication and information which play an educational role as well as organised pedagogical processes and influences [Koshmanova 2005, p. 126].

Young people must understand their place in society and in the country's life in particular. Studying at the higher educational institution contributes to the formation of professional competence of the student and provides opportunities to realise one's personal potential. Thus, in order to educate Ukrainian and foreign students as conscious civil society representatives it is necessary to create a type of the learning environment that is a model of a democratic society in which civil values prevail. This learning environment is multicultural. It can create positive conditions for the full development and formation of the student's personality as an equal partner in the educational process [Piatakova 2007, p. 309].

The multicultural educational environment occurs primarily as a result of migration and international integration. In recent years, the number of international students has increased in Ukraine. They are mainly from North and South America, the Middle and Far East and Africa. There are also foreign specialists from Britain, Canada, Germany, Austria, Korea, Japan, France, working at the institutions of higher learning in our country. Hence, today practically any university is multicultural as people of different nationalities and cultures study and work here.

O. Hryva points out that these cultures can be quite dissimilar and have different evaluation criteria. This does not allow regarding one of them to be better or superior than others. The value of each culture has to increase and enrich other cultures with which it is in contact [Hryva 2008, p. 15]. On the one hand, the multicultural environment provides high culture of interethnic relations, aspiration for cooperation and cultivation of human values. On the other hand, it means the growth of ethnic and cultural complexity resulting in worsening the relationship between foreign and Ukrainian students, aggression, contempt, distrust, possible conflicts that may lead to extremely negative consequences. Both students and teachers often cannot solve these problems because of lack of tolerance. One of the important tasks of the educational process is to foster the students' multicultural awareness and respect for human rights, national minorities and people's freedom to choose places of residence and studying.

N. Ananieva analyses the concept of multilingualistic and multicultural environment as the integrated space which forms the student's multilingualism, tolerant attitude towards other cultures and belonging to one's nation [Ananieva 2007, p. 7].

Ya. Arabchuk designates the challenges of the multicultural environment in relation to the individual [Arabchuk 2011].

1) The multicultural environment increases demands on a person. Multiculturalism of the environment, surrounding the individual, requires knowledge of more than one language, acquaintance with different world cultures, open-mindedness to new dialogues, identities and contacts and a tolerant attitude towards representatives of other cultures.

2) The multicultural environment has a number of threats: complicated self-identity (as a result of a large number of possible role, status, ethnic and national identities); chaotic adaptation to the social environment; intra-personal chaos as a result of these processes which may also lead to interpersonal and intra-social chaos; the threat of distorted language learning (in the environment where two or more languages are taught, especially related ones).

It is obvious that in order to adequately respond to these challenges a person must be properly prepared that can be achieved in the educational process of the university using pedagogic techniques. We believe that the multicultural environment does not guarantee tolerance by itself. Fostering tolerance is possible only with the help of qualified teachers who can educate a decent person under the influence of various factors of the multicultural space. Therefore, the transformation of the surrounding reality into the environment that can influence the formation of one's personality is an educational priority.

In the multicultural environment of the university it is possible to apply the ideas of tolerance in practice and learn tolerant behaviour towards others. Each educational institution should come up with a positive approach to ethnic issues and prevent any manifestations of racism, extremism, xenophobia, separatism and Nazism. It can be achieved by creating a friendly atmosphere in student groups, respecting other people, understanding the diversity of human existence in cultural, religious and social spheres.

Creating the necessary conditions for positive interaction in the multicultural environment makes the learning environment of the university a place of possible cultural discussion, assists students in overcoming fear of personal differences, helps them to positively perceive other people's diversity, learn to solve problems and resolve conflicts through dialogue, cooperation and compromise, form a proper system of values and personal qualities and skills of tolerant behaviour in the multicultural society.

The multicultural environment also ensures that teachers and students get acquainted with the peculiarities of cultures of other countries, their traditions, customs, beliefs and social ways of life. It provides cultural self-expression of one's identity and acceptance of the world's cultural and historical values. Studying in the environment that is characterised by the diversity of interethnic cultures promotes the development of international cooperation, mutual understanding, mutual respect, dialogue of cultures and involves respect for the dignity, honour, culture, language and history of each nation, readiness to help people of other nationalities, goodwill, tact and attention to other na-

tions, rejection of any manifestations of national arrogance, mockery or humiliation. One of the most important functions of this environment is to teach people to live together, assist them in transforming the existing interdependence of states and ethnic groups into real solidarity. For this purpose, education should encourage every student to realise his origin and determine his place in the world. Multiculturalism in education creates conditions for rapid adaptation to living in the society that is constantly changing and helps to form a multi-faceted picture of the world.

As the formation of the students' tolerance greatly depends on the conditions in which the future specialist studies at the university, it is important to create the tolerant learning environment at the educational establishment. Researchers state that it celebrates diversity and empowers students to make appropriate choices for a better, safer life [McMurray 2015, p. 247]. The tolerant interaction in this environment embraces both the relationships between the teacher and the student and relations in the student multicultural group. It provides a feeling of comfort, peace of mind and equality with each participant of the educational process and affects the formation of friendly relations with classmates and teachers. In the student behaviour the level of hostility and intolerance towards their fellow students and teachers decreases. The tolerant learning environment also allows students to coexist in the environment of intellectual equality and assists society in the advancement towards more tolerant and open-minded Ukrainians.

Consequently, the institution of higher learning has a significant educational impact on students, purposefully and systematically influencing the development of their self-consciousness. The educational environment of the university can be a place where they can learn tolerant behaviour. At the same time, it gives students an opportunity to cognise the world's diversity and to educate the future specialist's humane personality by means of the purposeful pedagogical activity.

In our opinion, studying should take place in the tolerant environment of the university involving tolerant teachers, positive tolerant relationships between fellow students and cooperation of students and teachers. Investigating the pedagogical impact of the university in the context of forming tolerance, let us consider the teacher's role in this process.

Each historical period in the existence of mankind sets certain objectives for teachers to achieve. Therefore, a new type of higher education, which is being formed simultaneously with a new type of the 21st century civilisation, requires a new type of university teacher possessing new qualities which can ensure the formation of the students' tolerance.

In the context of this dilemma, two key points should be distinguished:

1. only the tolerant teacher can educate the young generations in the spirit of tolerance;

2. instilling tolerant qualities in students requires that teachers possess relevant knowledge and skills in this area.

According to Yu. Todortseva, tolerance is a professionally important quality of the teacher's personality which can help him not only to reach the peaks of pedagogical professionalism, but also achieve success in shaping the new generation that wants to integrate and live in the European social and cultural space [Totortseva 2004, pp. 11–12].

D. Kramarenko understands tolerance as the teacher's trait that reveals its essence in the ability to perceive without aggression other opinions, lifestyles, behaviour, appearance and any other features of people surrounding him in the educational and socio-cultural environment and establish with them the relationships of trust, cooperation, compromise, joy, sociability, empathy and psychological comfort [Kramarenko 2010, p. 118].

I. Kozych defines the concept of the teacher's tolerance as his ability to control himself in all situations and circumstances maintaining friendliness, politeness, ability to notice other people [Kozych 2005].

Hence, tolerance is part of the teacher's professional culture. A pedagogical dialogue between the teacher and the student is an important source of tolerance formation when the teacher's personality serves as an example to be followed.

Yu. Todortseva distinguishes the main criteria of the teacher's tolerant personality:

- social activity as readiness to interact in different social situations to achieve goals and build constructive relations in the society;
- divergence of behaviour as the ability to solve problems in a non-standard way;
- mobility of behaviour as the ability to quickly change strategies or tactics in the educational process taking into account circumstances;
- empathy as an adequate picture of what happens in the inner world of another person;
- firmness of a person as forming social and ethical motives of the teacher's behaviour in the process of interaction with students, colleagues and parents [Todortseva 2004, p. 19].

The tolerant teacher should instill in his students the ability to interact positively with others. His activity should be based on the following principles: purposefulness; taking into account individual characteristics of each student; connection of tolerance and life; treating others with respect; creating the tolerant environment at institutions of higher learning; cooperation. The university teacher must know different methods and techniques that help to promote tolerance among students. Thus, special attention should be paid to improving the teachers' training in order to foster kind-hearted and responsible citizens, able to accept other cultures and rights, respect human dignity and individuality, prevent conflicts or resolve them using non-violent ways.

How should modern teachers coordinate their work in order to nurture the students' tolerance?

In terms of pedagogical tolerance as the teacher's personal quality, which manifests itself in cooperation, the teacher's teaching and educational professional activities are of particular importance. They are aimed at forming the students' abilities to organise and conduct various activities together. These activities are characterised by: the purpose and ways of organisation; participation motives; the style of pedagogical interaction; the teacher's point of view; the degree of personal activity in interaction. We consider pedagogical tolerance as professional tolerance which is the most important professional quality of any university teacher and reflects his professional knowledge and skills. Professionally important qualities do not determine the attitude of the future teacher to his professional functions but they influence the process and outcome of performing these functions by the teacher [Piatakova 2014, p. 138].

Educating tolerance begins with the teacher's professionalism, his pedagogical skills, teaching and methodological freedom. T. Ravchyna notes that the teacher's essential task in the educational process is to create situations in which students can gain the experience of interpersonal interaction, cognitive and social activity [Ravchyna 2005, p. 4].

The researcher highlights the main conditions for the formation of the students' sense of community belonging. They are:

- stimulating students to exchange views and values through discussion, dialogue, finding common and different;
- using various forms of cooperative learning in a student group;
- engaging the group representatives in different forms of collective solving of educational and cognitive tasks;
- supporting a sense of belonging to a student group;
- emphasizing such values as collaboration, mutual respect, mutual support and mutual assistance;
- recognising the contribution of each person to the success of the whole group [Ravchyna 2005, p. 12].

In order to educate the tolerant personality, both the teacher and the student have to make considerable efforts. L. Zaviriukha considers tolerance in the teacher-student relationship as a complex problem. It can be solved by means of exercising common sense, willpower, impartiality and responsibility otherwise there can be inevitable conflicts and misunderstandings [Zaviriukha 2004].

According to Yu. Todortseva, in order to build relationships in the spirit of tolerance the teacher has to create conditions for encouraging the students' independent work or self-learning [Totortseva 2004, p. 53].

Tolerant interaction between the teacher and the student is determined by four dimensions: dialogue, collaboration, care and forgiveness [Todortseva 2010].

Dialogic interaction is the basis of tolerance and tolerant convictions. In the structure of dialogic interaction, emotional and cognitive components dominate which occur due to the ability to accept a partner as he is, the absence of stereotypes, flexible thinking and the ability to see one's own individuality and adequately assess one's personality. In the dialogue a person shows his individuality and perceives the other's diversity as it involves equality in communication.

Cooperation as a joint discussion of activity goals, its planning and sharing capabilities between participants can be characterised by the following features: rapport, goodwill, showing the absence of aggression or self-aggression, loss of anxiety, politeness, patience and social activity. The method of cooperation is an alternative way of resolving conflicts and promoting partnership.

Care is a style of exhibiting tolerance which is possible only when both parties treat each other with patience. It can be identified by the following criteria: emotional stability, a high level of empathy, extraversion and help.

Forgiveness has the following peculiarities: willingness to forgive offenders, understanding mistakes of others, rethinking one's own views concerning offenders and a situation by assuming different roles, awareness of decreasing negative emotions and increasing positive feelings towards offenders. Yu. Todortseva considers forgiveness as a completely free moral act of a person that treats emotional trauma caused by interpersonal abuse which ruins the communication process in the learning environment.

According to T. Bilous, a democratic style is the most effective in terms of its impact on students. One of its main features is tolerance. Its application is possible when using a humanistic approach to the educational process in which a human being is regarded as the highest value in solving various problems. This helps to create conditions for the development of a person's capabilities as well as consideration of his individual and psychological characteristics. The humanistic approach involves the dialogical interaction of the teacher and his students. It includes emotional and personal openness of partners, trust and sincerity of feelings, tolerance towards beliefs and habits of interlocutors. As a result, it is an effective means of preventing conflicts [Bilous 2004, pp. 6–7].

The researcher points out that one of the fundamental conditions for implementing a tolerant approach in the educational process is the teacher's mental set which is directed towards acceptance of the student's personality as a value as well as friendly and trustful communication. Tolerance serves as a necessary condition for the dialogue, communication partnership and subject-subject interaction which are the peculiarities of the pedagogical activity [Bilous 2004, pp. 25–27].

The teacher's pedagogical activity can affect the formation of tolerant relations between students. Coordinating social processes, tolerance helps to avoid conflicts among students, shape a democratic personality and establish the relationships based on equ-

ality, openness and mutual assistance. Hence, tolerance improves the relationships in each student group, faculty and higher educational institution.

In this context, the teacher's task is to help students to realise the problem of understanding other people as the problem that requires sensitivity and tact. Developing the abilities to look into a bright and diverse multicultural world of different people is the first and most difficult step in forming tolerant relations among students. It is necessary to cultivate a way of life where tolerant relations prevail everywhere, preventing outbreaks of individual and collective aggression, cruelty and violence [Dovhopolova 2007, p. 77].

Thus, the teacher's personality plays an important role nowadays. The university teacher is considered to be a supervisor and coordinator of the educational process at institutions of higher learning. He selects learning materials, forms and methods of studying and organises the learning process taking into account the capabilities, opportunities and creative potential of each student. The teacher's task is to accustom future generations to different cultures, values and traditions. Tolerance of the teacher demonstrates his professionalism. The intolerant teacher shows prejudice, provokes conflicts and aggravation of situations. Therefore, tolerance must be one of the essential traits of every teacher that characterises his professional dignity and skills contributing to the further development of the teacher and his students.

Tolerance is effective when it covers all areas and activities of students. Tolerance is a virtue that can be acquired both by practice and by theory.

Education is a social institution where tolerant consciousness and behaviour of students can also be formed by means of using the relevant educational content. Programmes, textbooks, curricula and learning materials can help students to develop practical skills of tolerant interaction and improve mutual understanding, solidarity and open-mindedness in communication both between individuals and ethnic, social, cultural, religious groups and nations. It is also necessary to support and implement research programmes about tolerance and non-violence.

Education for tolerance begins with giving students knowledge about tolerance, their rights and freedoms. One of the ways for creating tolerant relationships is to give the society accessible and comprehensible information about the life of a person who differs from others, his needs and problems and how he can be useful to the humanity. In addition, it is important that the information reveal cultural, social, economic, political and religious sources of intolerance leading to violence and hostility. It is necessary to help students to compare and analyse this information so that they could draw conclusions about their attitudes and behaviour and use the acquired knowledge in their lives.

We believe that the humanities have great potential in forming tolerance of university students. Humanitarian training is of utmost importance today because it shapes one's worldview, thinking, spirituality, citizenship and patriotism. The humanities help future

specialists to be aware of the economic and political situations, have legal consciousness, know about the history and culture of their countries. Hence, humanitarian education creates conditions for the comprehensive and harmonious development of the individual's potential and should be a mandatory element of any professional education.

A foreign language is one of the most essential humanitarian subjects directed towards promoting dialogue, peacefulness, intercultural communication and mutual understanding between people. Foreign language courses help in fostering tolerance by means of:

a) selecting learning materials (vocabulary, texts for reading and listening, situations and topics for discussion, exercises and tasks intended to provide students with knowledge about the phenomenon of tolerance, explain the importance of tolerance in the world and in the student environment, show examples of tolerant behaviour in various life situations and at the same time develop speaking, reading, writing, listening skills and enrich the students' vocabulary on these topics);

b) organising the educational process (the teacher's ability to conduct practical classes at the appropriate pedagogical and methodological level, including the use of modern teaching methods and techniques, the ability to create a friendly atmosphere in the "teacher-student" and "student-student" relationships) [Yashyn 2013, p. 62].

Due to the use of specially selected learning materials, this academic discipline helps to develop the students' abilities to tolerate, understand the culture, lifestyle and pluralism of other nation, express their thoughts and feelings in the process of communication and develop self-awareness, kindness, compassion and the capacity for empathy. In addition, the study of various topics in a foreign language involves not only language skills but also acquaintance with the language, history, religion, art, life, customs and traditions of other peoples. As a result, the integration of the individual into the global community occurs. The material chosen in the context of tolerance education, appeals not only to one's thinking but also to the emotional world of a man. It is possible to create problematic situations aimed at choosing values and hold discussions and dialogues providing spiritual and moral perception of life and culture. In the process of learning foreign languages students discuss the problems that allow them to form critical thinking skills and relate their views to the norms of public morality. Foreign language classes can shape the student's worldview and spirituality. Eventually, the study of foreign languages contributes to a better understanding of the native culture through the context of the culture of foreign countries [Yashyn 2014, pp. 71–72].

The process of fostering tolerance during foreign language classes becomes more effective when the teacher uses texts which are based on different cultures. Educational potential of poetry, folklore, quotations, proverbs, educational games, festivals, music, literature, cinematograph, their translation and discussion is great because it forms

the students' positive attitude towards social values, ideas, principles and ideals. The formation of tolerance greatly depends on the communication with peers from other countries, e-mailing with native speakers, travelling abroad, thematic events dedicated to finding common and different in native and foreign cultures, discussions on global and patriotic themes, creating various clubs and electives to show students human diversity and introduce the individual in the sociocultural space as the tolerant representative of the international community [Yashyn 2014, p. 72].

In the context of forming tolerance of university students, the content of learning material in a foreign language can also include not only the vocabulary and topics connected with the student's future profession, but it should also deal with personal qualities of a man, his professional ethics and behaviour, types of discrimination and tolerant atmosphere in the workplace; highlight the significance of the student tolerant environment; reveal positive aspects of cooperation between students during lectures, seminars and workshops, while working on their laboratory exercises, course works and graduation projects; bring students together by telling about important scientific inventions and discoveries made by scientists from other countries to show the unity of the world, the value of each person for the good of all mankind; arouse the students' interest by the prospects of meeting and communicating with people from different countries at international scientific conferences. These classes create conditions for the students' orientation towards the values of non-violence and humanism. The student will bring into his system of conduct rules and norms adopted by the student team. He will also apply knowledge and skills in the interpersonal relationships and situations involving the interaction with others in social and professional contexts [Yashyn 2013, pp. 62–63].

Consequently, the study of foreign languages forms communication skills, expands worldviews, teaches students to perceive, analyse, evaluate, compare and interpret cultural values, defend opposite points of view, understand other cultures and peoples, apply knowledge and skills from different learning situations in real communication, make appropriate conclusions that promote forming the students' tolerance to people of other cultural, religious and ethnic traditions [Yashyn 2014, p. 72].

Therefore, tolerance is the most important and obvious result of education. Modern higher education should be aimed at educating tolerant young citizens of our country who can guarantee our peaceful future and the advancement of Ukrainians towards highly developed community. Tolerance can be formed with the help of the appropriate pedagogical interaction, creating the tolerant learning environment and study of the relevant educational materials. The problem of forming the students' tolerance at higher educational institutions of Ukraine requires further research. Today there is a need to identify and thoroughly study ways, methods and techniques to develop this quality. Thus, only regular and persistent work aimed at fostering tolerance will help to achieve effective results in this process.

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Chapter Two

Creative Teachers and their role for building Future

Doroła Nawrat

In Search of an Innovative School and Education that Prepares a Person for Life's Quicksand

Abstract: New challenges have arisen in the twenty-first century school and education. When faced with constantly accelerating changes and turbulent reality, education should be one step ahead of those changes or even an incubator for them instead of “trying to keep up”. A particular challenge for education is the changing labour market. An important task of the school is to equip the student with the skills and career that will help him overcome these challenges. In this article I present chosen problems and challenges facing the current school, in relation to the changing labour market.

Key words: creative school, innovative teaching, education for future, education for the labour market

Introduction

The twentieth century can be described as a period of great experimentation and achievements in the field of pedagogy. Various school models have been created, new paradigms and ideologies introduced. Finally a number of systemic and methodological advancements has been implemented.

The New Education Ideology, as well as pedagogical streams of thought derived from and inspired by it, has forever changed the perception of a student, a teacher, school, and

the entire educational process. As a result, not only the theory, but also the practice of education has been changed. It does not, however, mean that the search for optimal solutions concerning the directions for education's development, and the challenges arising in education has been successful. A compromise between the traditional approach and the new theories has been established. Modern European educational systems (including the Polish system) are coherent. They are fulfilling the goals of the state, they guarantee universal access to education, they strive for standardization and comparability of the student achievement levels, and are raising the level of schooling in society. In this way education, especially formal education, aims to increase intellectual capital, which is a strategic resource for every country and its economy. The role of a school is to prepare its students for future functioning in society, for professional work and for active participation in culture, as well as for fulfilling their civic duties. In a way, formal education is a political tool and it tries to be up to date with social, economic and cultural changes. It appears as though, when faced with constantly accelerating changes and a turbulent reality, education should be one step ahead of those changes or even an incubator for them instead of "trying to keep up".

New challenges have arisen in a twenty-first century school and education. The experiences of the past century have resulted in diversification of educational offer and system modernization. This can be observed in Poland and in other European countries. Despite the care and effort of the decision-makers, as well as numerous reforms, the Polish educational system remains strongly centralized and bureaucratic, which in turn slows down the adaptation to the turbulent environment. The syllabi and learning contents are formalized, inflexible, obstinate or even obsolete. The routine's reinforcement is caused by system centralization and limited powers in decision-making (also financial) of a school principal. Habits and outdated procedures are a barrier for changes. Standardization leads to a unification of achievement levels among all students¹ and to a fixation on exam preparation. As a consequence, students spend hours on rote learning "for test only", many of whom wait idly during classes for their "weaker" fellow students to finish their tasks. Bureaucratization and standardization motivate teachers to achieve high learning outcomes instead of stimulating cognitive curiosity of their students and introducing innovations. The scores, i.e. the level of student achievement, become the base for measuring a teacher's value. Since appropriate measuring standards have not been developed, personal, social, and entrepreneurial skills as well as self-reliance and creativity have been marginalized as a result of focusing on scores. Individual approach to a student's autonomous development is still not given enough time and space. It is not preparation for the challenges of today and tomorrow that schools prioritize, they rather focus on internal exams [cf. Neil 2009]. Students hone their problem-solving skills based on repetitive, schematic exercises, which is why, even those with good grades, have

¹ Excluding students with special educational needs; Author's note.

issues with problems that deviate from standard, are not covered by the syllabus or are just a part of everyday life. System, syllabus and methodological failures such as wasting student's abilities, skills, and their complex potential; compulsion, boredom, stress, low student participation and lack of decision-making power regarding their own learning process are all revealed when contrasted with latest pedagogy research [cf. Spitzer 2012]. Meanwhile, it is school's responsibility to prepare students for the present and future challenges. Small changes, such as abandoning routine, patterns, and myths about school's responsibilities, the role of a student and of a teacher, rather than great reforms are required to implement the new theories. According to Zygmunt Bauman [Buman 2016], modern world, especially labour market, resembles a "quicksand", where nothing is secure, stable, safe, and anyone on it can lose their footing unexpectedly. Preparing a human being to find footing on the quicksand becomes an essential task for education. This article shows a selection of challenges with which modern education and schools are faced. The ever so current issue of preparing a student for self-reliance and for coping with freedom by shaping their subjectivity is here discussed as well. The author ponders the role of a school in preparing a student for career development, paired with the assumption that personal development is the key factor in building a professional career [Cybal-Michalska 2012, pp. 201–211] and in achieving a satisfying performance on labour market. Another challenge schools face is the development of creativity and innovativeness, which are important characteristics of a modern person. In the times of constant change, innovativeness raises from being important to being essential. A significant and recently signalled problem is the development of health competencies as a prerequisite for personal and professional welfare, public health, and as part of the idea of sustainable development implementation. The aforementioned problems are not new and they do not cover a long list of requirements facing education, however they do touch those areas that still require changes, which need to be emphasised further. Education is changing, the systems are still being improved, and the requirements of the present day are to some extent reflected in syllabi or in the change of approach to a student and to the learning process. Still, these changes are not sufficient to fully explore and develop the potential of the individual-student. School education, like other spheres of social life also begins to resemble quicksand, where there is no support points, no stable foundation, and no clear signposts. Political agenda, law regulations, standardization and measurable learning outcomes, institutionalism and finally a school building are all the things some probably consider to be the basis of education. In times of change and liquid modernity should these factors still be the basis of school education? Would it not be better if instead of the formal-institutional basis, education and teachers would prioritize adapting to the changes happening around us and focus on honing the skills that will help students solve problems of today's world as well as deal with the challenges and bur-

dens? An attempt at answering those questions is but a voice in a worldwide debate on dilemmas of modern education [cf. Robinson 2015].

Education preparing for freedom, subjectivity, self-reliance and self-responsibility

One of the key tasks of education is to prepare a person-student to take a variety of social roles in adulthood. Openness, accessibility, mobility, and freedom manifested in various spheres of life stand out when taking a closer look at the features of modern civilization. New problems are arising for education: preparing a person for freedom; giving them tools for making informed decisions in the world of axiological chaos; replacing falling authority figures and dogma, which used to give a sense of security and moral support, with something (or someone?) new. Young Europeans joining Islamic State, where life rules are defined, clear, and final is a dangerous example of the search for moral guidance and for authority figures. This can be considered a manifestation of the desire to live in an ordered, purposeful, and seemingly safe (because clear-cut) environment. Contestation of the established social values and phenomena such as NEETs², show insistent and sometimes chaotic search for values and purpose by young people. It also reveals the helplessness of educational systems that do not yet have or that do not use educational methods adequate to the needs of the present day.

Jean-Jacques Rousseau has stated in 1762 that every person is free and that a child should grow in accordance with his own nature. Since then educators have been trying to find an answer to this question: how to prepare an individual to cope with freedom? Unwaveringly, for almost a hundred years Summerhill School has been the realisation of the “free school” idea. There also have been others, i.e. alternative schools [cf. Okoń 1997], such as dynamically developing democratic³ and innovation schools [cf. Robinson 2012]. All these schools focus on individual and creative growth rather than learning outcomes. In this type of schools, a student, for whom a learning friendly environment is created, and his/her aspirations, motivations, educational needs and resources are the key factors in a teacher’s work.

Supporting the student in the process of self-learning through play, experience, experimentation, exploration and problem solving, cooperation, questioning and reflection, self-discovery and building self-esteem is seen as a teacher’s role. “High risk schools” is the term used by critics, as it is assumed that no learning outcomes can be achieved without coercion, pressure and school rigour. Students of such schools do have, however, a chance to discover and develop their personality and creativity. Education has an

² Demanding youths: NEET generation challenging the labour market http://www.rynekpracy.pl/artykul.php/typ.1/kategoria_glowna.32/wpis.872, access: 13.04.2016.

³ <http://www.eudec.org/index.html>, access: 23.04.2016.

important task in the process of preparing a person to deal with freedom and challenges of present day. That task is to shape subjectivity, self-reliance, and self-responsibility of students. Subjectivity can be defined as “a conscious activity initiated and developed by an individual according to their own values and standards” [Korzeniowski, Zieliński, Daniecki 1983, p. 43]. It constitutes to a person’s active participation in the real world and a conscious and purposeful creation of it. It is not enough if one is affecting their own person and the surrounding world in a conscious manner. In the process of “becoming” a subject it is paramount to be the source of that action and to be the one to set its goal [cf. Nawrat 2003]. As noted by Kazimierz Obuchowski, a person can become a subject only when “actions and their execution are a result of a person’s own preferences, in compliance with the entirety of one’s aspirations and treated as one’s own” [Obuchowski 2004]. He also states that it is crucial to determine whether an individual’s tasks are external, i.e. have been “assigned” to him/her, or whether they are created by that individual to assign to him/herself or to others [Obuchowski 2004, p. 26]. According to Obuchowski, educational action, if at all taken, cannot be based on indoctrination and on persuading a specified idea. Education should be a helping hand extended to a person so they can formulate their own opinions, so they can change them through negotiation with the world and other people, and finally so they can guide others “into being able to build their own palace of convictions” [Obuchowski 2004]. The ability and striving for self-growth, crossing one’s boundaries, changing oneself – all resulting from opportunity and one’s uncoerced desire – are what builds subjectivity. According to Józef Koziński, subjectivity is an orientation that assumes a person is a cause and a co-creator of events, a doer, not just a receiver. This shows that the basis of subjectivity is a sense of agency and of control over one’s actions [Koziński 1987, pp. 39–40].

Being an “author of yourself” [Obuchowski] is not an easy and comfortable situation for a human being. It burdens with responsibility for one’s own choices and actions, as well as with fear resulting from that. Below, Bauman’s position on the issue of freedom in regards to the prophesied crisis of democratisation: “after having a taste of freedom’s charms (i.e. the right and obligation of self-determination), mixing in the burden that it is to avoid traps and the increasing risk linked with the bar being raised higher and higher, a lot of people matures to sacrifice more and more of their freedom goods for a sense of security and for ceding the responsibility for their life choices to elements wielding more power than a frail individual. And since more powerful, also more trustworthy in making word become flesh” [Bauman 2016]. A question remains though. Can a person return to the past and escape from the freedom, which they have assigned upon themselves, and from the resulting self-responsibility? For that to be possible, it appears that the changes in human mentality, social and cultural order have gone too far. What is more, in the chaos of axiological modern world an individual has to face more and more choices, “for

which the criterion of good and bad has never been created” [Obuchowski 1993, p. 134]. Up to whom is it to decide then if not up to an individual? What is good, what is bad, what to choose? The crisis of authority can be overcome when a person is their “own source of purpose and of constant recreation of purpose. An individual has to impose changes on themselves to compensate with their characteristics for the things that before were given to them, to which they could just adapt” [Obuchowski 2004]. For making those choices and for conscious moulding of themselves a person needs proper preparation.

Education forging student’s subjectivity is not a new thing. This already bore the fruit of multiple theorems, methods and techniques on working with a student [Nawrat, Marcinkowska 2005]. In creative and democratic schools, students from the earliest ages explore making choices and experience their consequences. They learn how to think and act independently and how does cooperation with others work. Being independent in the choice of problem, space, material, and time for learning, as well as in the decision on learning methods, prepares a student for self-responsibility. Having the freedom of choice teaches about one’s own needs and how to respect them, builds self-esteem and autonomy. It also stimulates internal motivation. Researchers also point to the fact that student’s independence is a key factor in learning and exploring the world. Every explanation given by a teacher restrains the learning process, i.e. independent exploration [Żylińska 2013]. That is why asking on-point questions is more important than clarifying. The researchers also suggest that an educational unit should be divided into interchangeable sections, where first the knowledge is delivered to a student, and then processed on deep levels [Żylińska 2013]. Education for freedom, self-reliance and self-responsibility prepares an individual to solve problems, to face challenges and to consciously mould themselves and the surrounding world.

Education preparing for professional career

Independence and self-determination concern not only personal life but also the professional one. Modern labour market and the factors influencing it are undergoing constant changes. Globalization has a big impact on these changes by generating the following phenomena: multiculturalism, cross-borderism and the so-called “cross-border careers” [Bańka 2006, p. 35], increased professional mobility and economic migration. The work environment, working conditions and forms of employment all undergo significant changes. Professions are being transformed: some develop, diversify or change, others simply disappear. The working environment undoubtedly requires continuous learning from employers and for them to be flexible and creative. Nowadays, being prepared for professional work does not only mean having theoretical basis, mastering the field and skills. It is a lifelong process of career creation [Savickas 2011, pp. 179–181] as a part of life construction [Szumigraj 2011, p. 209]. It is achieved by the development of the so-called

career competencies [Szumigraj 2011, p. 209], which enables finding footing on the quicksand that the turbulent labour market is.

According to Mark Savickas [Savickas 2011], constructing one's own career is a skill of self-exploration in three roles: an actor, an autonomous subject (agent), an author (of one's own life, career) [Savickas 2011, cf. Minta 2013, p. 8]. Thus, professional preparation amounts to: self-exploration and self-understanding, developing self-reflexion and formulating accurate self-esteem. Among other important skills are: tolerance for uncertainty and changeability, as well as the willingness to be responsible for successes and for failures. The ability to deal with unforeseeable situations and the readiness to undertake and complete foreseeable task are both significant [Savickas 2011, cf. Minta 2013, p. 10].

According to Luzackas [Cybal-Michalska 2012, p. 208], career competencies are a peculiar combination of knowledge, skills and abilities, which determine the quality of communication between an individual and the environment, resulting in a professional success. An integral part of career competencies are educational, professional, personal, and social competencies. The most significant one is the educational competence, without which there is no personal and social development [Cybal-Michalska 2012, pp. 208–209]. This way of defining preparation for professional work enables an individual to be able to deal with challenges of the modern labour market, such as: changeability, mobility, uncertainty, unforeseeability, and self-responsibility (for own fate and career development). It requires, however, a certain approach towards education. Students locked away in classrooms are deprived of direct contact with professional world, for which they are, in fact, being prepared. Educational and professional counselling is very limited (if present at all) in Polish schools. General education does not help students acquire any knowledge about themselves. And if they do have that, they are not shown how to confront it with the expectations and requirements of the labour market. This is in direct relation with the inability to perform self-assessment, which is a key component in building career capital. There is still not enough being done to facilitate development of social competencies, so important for professional success. As has already been mentioned, the basic career competence is the ability to learn. And yet, formal education still does not develop individual learning abilities, contrary to what may seem. According to the research [Aamodt 2010] people have various innate learning patterns. The learning process causes changes in the structure of neural network and in the strength of synaptic connections. What is more, the brain is "sculpted" by the type of performed activity in a unique and inimitable way. The brain of every human being is different. It has its own structure and its own way of processing information, of perceiving and interpreting the reality. Therefore, each student learns differently. Meanwhile, the educational system strives to make all students assimilate knowledge at the same rate and achieve comparable learning outcomes. Neurodidactics believe that this is not possible, or at the very least it does not serve learning, construed as the creation of permanent knowledge structures [Aamodt 2010].

Preparing a student to construct their own career is an important task for education and it requires specific system solutions, such as employment of guidance counselors in schools. It is also important to include in syllabi links to labour market, give more room to project-based learning and to development of appropriate attitudes towards work.

Enlightenment education or innovative way to individual and societal development?

Innovation is not only a popular slogan of ad campaigns, but first and foremost, a requirement of modern times. Accumulation of innovative intellectual capital is a source of advantage, the starting point, and one of the most important strategic objectives of the European countries. In 2010, in Brussels, the Council of Europe recognized as one of the three major demands of European Strategy for 2020: smart growth – developing an economy based on knowledge and innovation [COMMUNICATION FROM THE COMMISSION, Europe 2020 A European strategy for smart, sustainable and inclusive growth Brussels 2010, p. 5]. “An agenda for new skills and jobs” [COMMUNICATION FROM THE COMMISSION... p. 6] is listed as one of seven key projects in this document. Alongside, three main areas of activity: research, innovation and education are described. These areas, focused around knowledge-based economy, aim to foster Europe’s competitiveness in comparison with other world leading economies. An economy based on intellectual capital and innovation requires that the new type of employee – a knowledge employee – becomes the pervading one. Such a jobholder can: work in a team (also intercultural one), cope with stress, maintain a work-private life balance [cf. Poczowski 2007, p. 39], think creatively, act innovatively, flexibly adapt to changes and continuously learn and improve their skills and professional competencies.

For this new knowledge employee to be prepared, according to Józef Koziński, education would have to forgo its enlightenment character and cultivate an innovative person [Koziński 1987, pp. 3–16]. As stated by this researcher, such a person is: a multidimensional personality; a doer, who sees surroundings not as a permanent and harmonious structure, to which he has to adapt; but rather as a set of questions waiting to be answered; as areas of cognitive and practical uncertainty to be reduced; and as the multitude of difficulties that must be rationally overcome [Koziński 1987, p. 8]. Koziński has already drawn attention to the necessity of innovative competencies development in 1987. He has also stated that it is of utmost importance that a person, who has undergone innovative learning training has much less difficulty in adapting to the future world and in creating it, than an enlightened person. “The first one is not shocked at every turn of events. Is less prone to emotional disorders. Is less often depressed or despaired. The future is a chance, not a «wailing wall». To put it short, he seems better prepared for changing reality” [Koziński 1987, p. 11]. Koziński has established five main principles of an innovative person:

1. Creating a research attitude directed at searching for problems in the world and solving them independently should be the aim of the education process.
2. Acquiring knowledge about the world and ourselves should have priority in the system of education and self-education. Said knowledge is essential in problem-solving, it stimulates and focuses thinking processes. The learning method is peculiar in the concept of innovative person. A majority of facts an individual acquires in “a natural way (in the course of gaining personal experience, in the course of direct contact with the surrounding reality, in the course of reflection)” [Kozielecki 1987, pp. 11–12]. The importance of information starting with “I know how” increases in the learning process in comparison with information beginning with “I know that”. In innovative education, it is important to develop the right hemisphere of the brain, which is responsible for imagination, fantasy, intuition, thinking metaphorical.
3. An individual’s knowledge structuring changes. Its agenda is not entirely externally imposed. It is mostly based on personal experience, it corresponds to the capabilities of a student who is actively involved in its processing, organization and reconstruction.
4. A person becomes the subject, the doer, and not only the recipient of information. Thus, “he initiates action, manifests entrepreneurship, makes choices, determines the probability and the extent of consequences, accepts responsibility for the risky acts, for their own failure and defeat” [Kozielecki 1987, pp. 12–13]. The consequence of subject approach is dialogue education. It has key meaning as it helps develop student’s sense of control over events and sense of agency. “And sense of agency and life satisfaction are one and the same” [Kozielecki 1987, pp. 12–13].
5. What becomes important is prospective orientation. This means not so much adapting to a future world, but rather incorporation into it of clever innovations. Prospective orientation is a creative adaptation, focused on boosting motivation and developing the skills of self-education.

What is worth noting, it has been almost 30 years since Kozielecki formulated these demands, and education still continues to educate an enlightened person rather than an innovative one.

Creativity and innovation not only contribute to building economic capital of societies and to career development of an individual, but they also stimulate professional welfare psychosocial wellbeing. The Author’s own research on the relation between creative attitudes of employees and an innovative climate [Nawrat 2014, pp. 234–242] showed that creative workers have lower psychological labor costs. The ability to create, develop their own ideas and to express their personality gives them mental health. What is more, creative individuals recognize development opportunities where people with reproductive attitudes fail to do so. Creativity helps an individual solve professional and personal problems. It also gives the flexibility to cope with the challenges of the modern world.

To put it metaphorically, a person is an innovative one, when they are able to construct instruments specific to themselves to move through the quicksand of modern labour market. Meanwhile in the school system, creativity and innovation are neither fostered nor even welcome. They are merely a byproduct of some school courses, e.g. art classes, which are unfortunately treated as minutiae, something wasting student's precious time he could devote to exam preparation, i.e. blind memorization. It seems that educating an innovative person is the most difficult challenge for Polish schools. It is more wishful thinking and a syllabus slogan, than the actual state of affairs strengthened by practical solutions. With the above mentioned challenges the issue of health and wellbeing arises. It encompasses the overall mental fitness that allows a person to maintain a balance in a difficult situation [Wojnarowska 2008, p. 391].

Education preparing to manage one's own health as an element of sustainable development

The need for development of health competencies is discussed more and more often due to the increasing psychosocial health risks. Nowadays it is children and teenagers, who tend to suffer from neuroses, anxiety and emotional problems caused by peer pressure, school stresses, parental expectations, unhealthy competition, focus on results and achievements, or the informational and axiological chaos of surrounding world. This world shocks young people with multiplicity, variety and diversity, which does not help them make life choices.

The ideologies are falling, the truths of faith are being challenged, commercialization and consumerism, pervasive violence (eg. in computer games) and the stripping of human taboos (eg. easily accessible pornography) do not help in shaping a healthy personality of the young man. In Poland, about 15–20% of children and adolescents have mental health issues, 11% of students felt high mental distress and had suicide thoughts [Czabała, Brykczyńska, Bobrowski, Ostaszewski 2005, pp. 1–19], while 40% have emotional problems and social anxiety [Wojnarowska 2008, pp. 391–392]. Living in a hurry and chaos results in increased levels of stress and provokes risky and unhealthy behaviour, resulting for example with addictions.

The results of nationwide research in Poland from 2010 [Ostaszewski, Pisarska 2013, pp. 20–21] about addictions shows that 50% of 15–16-year-olds drank alcohol often, more than one-tenth of them smoked cigarettes daily, and about one-fifth at least once in their lives tried marijuana or hashish. What is more, young Poles have the highest rates in Europe when it comes to the use of psychoactive drugs such as sedatives and tranquilizers [Ostaszewski, Pisarska 2013, pp. 20–21]. They also consume alarming quantities of various types of energy drinks that contain large amounts of taurine and caffeine. Excessive use of and dependence on the internet, computer, telephone, computer ga-

mes and social networking (eg. Facebook) becomes a serious problem. The number of factors affecting the health condition of modern people is increasing rapidly. School life is a stress trigger, as well as crossing the threshold of adulthood, i.e. entering the world of work. Kazimierz Czarnecki lists various types of anxiety associated with the professional work, among them fears linked with: catastrophes, environment, military, war, philosophy, economy, society, educational and professional life [Czarnecki 2006, p. 111]. On top of that, there are fears resulting from the threat of unemployment, job insecurity, the collapse of many traditional occupations, mass migration or related to the difficulties of cultural adaptation [Czarnecki 2006, p. 111] and the endangered material prosperity. Fears of parents are transferred to family life and to children, causing a general decline in overall health of society. According to Henry Skłodowski, "the issue of mental health is becoming more serious in the times of globalization. It should treat it as an important field of theoretical knowledge and practical activity aimed at protecting the mental health of society" [Skłodowski 2010, p. 20]. Therefore, education should develop the ability to deal with difficult situations, self-reliance in solving complex problems of life and in overcoming all kinds of difficulties – that way an individual would be able to successfully cope in a crisis, increased stress situation [Skłodowski 2010, pp. 20–22]. Knowledge and skills in coping with stressful situations are part of becoming aware of one's own health and building job performance [Skłodowski 2010, pp. 20–22]. Kazimierz Dąbrowski [Dąbrowski 1996, pp. 22–24] notes that the key to health is conscious increasing of physical and mental energy – that manage one's own energy potential. Achieving well-being requires synchronized impact on both spheres of human potential: physical and mental. This process is accompanied by self-awareness, an insight into one's own potential and its management in accordance with the current requirements and challenges of the environment. It is worth noting that the abilities of coping with stress and with difficult situations are rarely the subject of educational actions, even though they are particularly important in the face of the challenges of the modern world and health maintenance. Self-awareness when it comes to one's own health is a key competence, not only in dealing with life's challenges but also in career development. Professional work and the numerous risks associated with the working environment lead to many ailments, illnesses, dysfunctions, behavioural disorders. Often people do not realize what are the health effects of the work they do or the adverse environment they work in, and they do not see the slow pathological changes in their organisms. Health problems, in turn, lead to the lack of employment or to difficulties with performance. Therefore, the problem of health, development of health skills and health self-awareness is becoming increasingly important. In 1948, the World Health Organization (WHO) defined health as a state of complete physical, mental and social well-being and wellness and not merely the absence of disease, infirmity or physical defects [http://www.nfz-Warsaw.pl/index/promocja_zdro

wia/zdrowie]. Health is divided into the following areas: healthy nutrition, body care and physical activity, coping with emotions and stress, optimism, sense of identity and self-esteem, creative potential and life skills [Woynarowska 2008, pp. 6–10]. With the latter, Barbara Woynarowska includes [Woynarowska 2008, pp. 6–10]: skills and interpersonal communication, decision making and critical thinking [cf. WHO 1993] and interpersonal skills: building self-awareness, building unique value systems, decision making, coping with and managing stress [cf. UNICEF 2001, after: Woynarowska 2008, pp. 6–10]. According to WHO, life skills allow an individual to present such behaviours that allow them to effectively cope with the tasks and challenges of everyday life. Health education in the Polish educational system is just an appendix to physical education classes, as well as to some other classes (biology, education for family life, social studies, education for security, business, religion, ethics). No separate class is dedicated to health education. As Woynarowska has written [Woynarowska 2015, pp. 1–5], health education in the school system is focused around the concept of “health” from the positive side and on the factors determining it, as well as around the care of health. Its aim is not only to protect health or to prevent disorders and problems (prevention), but also the improvement and strengthening of health of students and staff by assisting them in developing healthy behaviours and creating a health-friendly environment in schools [Woynarowska 2015, pp. 1–5]. In practice, however, there is little or no attention paid to the development of health competencies and of preventive healthcare (also for psychosocial health). Meanwhile, the school years are a period of growth. That is when habits, attitudes, beliefs and behaviour patterns are developed. That’s why this time is an opportunity to shape the health behaviours of students and to acquire skills: coping with stress, emotion and health management. It is likely that these are the skills that will prove much more useful in their lives than futile knowledge.

Taking care of health is one of the symptoms showing the need to maintain a balance between the various dimensions of human functioning in the world. The idea of sustainable development was born from this need to maintain balance in a *human – society – natural environment* system. Its aim is to meet the basic needs of all people in the world and give them the possibility to fulfil their aspirations to a better life, while caring for the environment [Ignatowski 2012], and keeping a balance between the need for economic development, and the resources available from the environment [Report of the World Commission on Environment and Development: Our Common Future, Państwowe Wydawnictwo Ekonomiczne, Warsaw 1991, p. 69]. Health – according to the World Health Declaration adopted (including Poland) at the World Health Assembly in 1998, is one of the fundamental rights of the human being and the wealth of society [after: National Health Programme for 2007–2015]. The Ottawa Charter from 1986, points out that health is a resource (means) for each person, which can be used in everyday life. Developing and

capitalizing on one's own health potential enables can give anyone a rewarding, creative, and fulfilled life, both socially and economically. This document also emphasizes that health, seen as a social resource, is one of the natural resources of every country. It determines a country's economic and budgetary development, contributing to the development of material and cultural goods – thus leading to economic boom and social welfare [Wojnarowska 2008, pp. 27, 40]. Healthy people are better equipped to use their abilities and skills to the full extent. They are also more efficient in meeting their own needs, as well as those of their loved ones. It is easier for them to achieve goals and meet their career aspirations, and as a result, they achieve a higher quality of life.

From this perspective, health education is an important issue not only from the viewpoint of an individual. It has a social, national, and global dimension as well. It is an element of sustainable development, without which human civilization may be endangered. In both the European and the National Development Strategy for 2020, the health of citizens is one of the most important priorities. Therefore, in the area of health, a number of objectives has been set, e.g. increasing health awareness, promoting healthy lifestyles [Konowrocka 2016]. That is why there ought to be more attention devoted to the wide topic that health is.

Final conclusions. School without a school?

Schools are facing many difficulties and new challenges. Numerous efforts and resources are spent on their continuous improvement. It should also be noted, that family, social environment, mass media, and later to some extent peer environment, all have a key influence on a young person's development. However, children and adolescents spend many years in school and the starting age is being lowered. Therefore, undertakings such as debates and polemics cannot cease in an effort to make sure that the time spent in school is used optimally, efficiently, and to foster student's individual development. It's hard to imagine a developing society without schools. Although in Poland, the number of parents who choose home education is growing. Over the past few years this number increased from 100 families to 1200 families in 2012, so ten times more. It turns out that gradually the myths about this form of education are dispelled. Schools are said to be as a space fostering the socialization of children and adolescents. That is a great overestimation, given that the average teacher does not allow free interaction between students during the lesson, and break does not always serve to build positive peer relationships. Home-educated children, as adults, show much more pro-social attitudes than children taught in the formal education system: they more often volunteer their time in social organizations and non-governmental organizations, they often work as volunteers by helping others, it is more likely they will vote in elections, and generally they are more satisfied with their lives than adults who have gone through the traditional system of edu-

cation [Konowrocka 2016]. Parents also point out the organizational freedom of home education and efficient use of time. If child can master a scheduled material in 25 minutes, that is all the time needed. Contrary to the traditional school, where the “teacher” and “student” are wasting time on keeping up appearances, just to survive until the end of the classes. This in turn means that home learners have more time for their own passions, to participate in sport, artistic, cognitive, and educational classes [Budajczak 2016]. Home schooling, although it is still a marginal occurrence, is a source of interesting experiences that can be used in designing changes in school education. Systemic solutions, bottom-up initiatives, drawing upon the enormous research achievements and experiences of alternative schools are equally important things. As an example of an interesting solution can serve the establishment in 2012 of the Association of Good Education by Katarzyna Hall, a former minister of education. The Association’s work was creating several schools without bells and stiff class structure. May the twenty-first century schools meet the expectations of students and be prepared to overcome the challenges of the present and the future, so that no one else has to repeat Mark Twaine’s words “I have never let my schooling interfere with my education”.

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Beata Ciupińska

Protecting the Young Generation from Aggression – a Challenge in Modern Education

Abstract: The young generation is not properly prepared to understand the surrounding reality and young people's undeveloped abilities to correctly function in the present world are conducive to various undesirable and dysfunctional behaviours. Increasing aggressive behaviours, which are often a learned way of coping with obstacles and problems, are a crucial problem of today. One of the most important challenges of contemporary education counselling is to prepare the young adolescents for proper functioning in social groups. Considering the fact that the process of education occurs in the conditions of the European community striving for a model of a transnational state – the European Union – there emerges a dilemma concerning such a choice of the directions of educational activity that will provide the development of attitudes and competences which will give future generations a chance of peaceful coexistence, regardless of their background and cultural and ethnic affinity.

Key words: aggression, social dysfunctions, educational prevention

*The essence of education is for man to become more and more of man –
for man to be more than to possess,
so, through all things possessed,
man could be whole and full, not only with others but also for others*

St. John Paul II

Introduction

In the times of globalization, when differences between particular countries are blurred, there occurs a flow of human capital and an exchange of information that lead to the blurring of the difference, and the world is becoming a global village. This leads to adverse effects – an increase in segregation and exclusion of certain social groups from the main stream of development. Modern man is facing contradictory tendencies, on the one hand there is a tremendous technological progress and knowledge acquisition, on the other hand – interference with the development of the individual as well as growing aspirations to treat man as a subject, which leads to a disturbance of social stability. The dilemma of modern education has arisen from the question of such education of young generations that enables uncontested coexistence.

The present time is often described as an era of breakthrough and uncertainty, the most symptomatic phenomena being: the domination of money, an increase in indifference and disturbances in interpersonal relations. The reality in which a teenager enters their adulthood – as Ciupińska [2012] argues – is marked by the weakness of educational efforts because all former values and commonly accepted norms are put to the test. Specialists in different areas emphasize the progressing crisis of interpersonal relations and the crisis of trust. The uncertainty of personal safety and the strength of the social relations is becoming a key issue. Dach points out the social dangers which result from the progressing globalization: crime, brutalization of life and international terrorism. This is the consequence of tensions and conflicts which arise from disproportions in economic development of particular regions and thus cause the deprivation of the individual's important needs (unemployment, poverty, hunger) [2010, p. 18].

One of the most urgent issues of modern day is the ever-increasing aggression. Interpersonal social relations are frequently accompanied by malicious behaviours which deliberately aim at hurting others or damaging objects. Aggressive behaviours and their various motives are encountered daily. It is a complex problem which significantly affects the quality of the interpersonal relations.

An important issue is the question of protecting the young adolescents from dangers of the contemporary world – including aggression – and providing the youth with the ability to manage their interpersonal relations according to the principles of tolerance and justice.

Therefore, modern school becomes fundamentally important in the preparation of the young generation for the protection against aggression and constructive managing of problems in such a way that does not threaten others. Educational facilities as institutions are created both to realize educational purposes and to stimulate the development of children and youths, as the superior goal of education is the formation of personality. The teacher, tutor and school counsellor affect the changes in the student's mental struc-

ture and their activities by undertaking conscious, purposeful and planned actions. The school is therefore a place where the young generation acquires competence and abilities important for effective performance of social roles and future professional duties.

Origins of aggressive behaviours in young adolescents

Aggression and violence particularly affects young adolescents. Children, as well as youths, are both culprits and victims. “The problem of aggression and violence occurring in schools more often becomes a mass phenomenon, which is confirmed by many research explorations” [Przybysz-Zaremba 2015, p. 186]. A link between aggression and the social background is pointed out, and special emphasis is put on the role of the parents in the formation of the phenomenon. However, it turns out that the peer environment and the aggression-inducing character of the educational facilities. Recent years saw a clear increase in aggression manifested by schoolchildren and youths. It is very important and necessary to know the causes and mechanisms of aggression in order to “work out effective ways to prevent and eliminate various forms of aggression from the repertoire of youths’ behaviours” [Kliś 2005, p. 49]. Observation of real life situations and “experimental research shows that the occurrence of aggression leads to further aggression” [Frączek 1970, p. 287], so nobody can remain indifferent to it.

“Aggression is, to a large extent, a permanent behaviour. Cross-cutting research clearly shows that an enormously aggressive child often grows up to become an aggressive teenager and eventually an aggressive adult. Aggressive, antisocial behaviours, once learned and «working», trigger, feed and generate more and more similar behaviours, thus creating a cycle: *aggression – reward – aggression* which is repeated, while there is still the ability to learn and use alternative, socially desirable behaviour patterns” [Goldstein, McGinnis 2001, p. 24]. In this context, aggression may be viewed as an addiction or a long-lasting, permanent or consecutively copied behaviour which can be characterized by the following properties:

- tendentious obligation,
- limited control of the intensity of behaviour or a complete lack thereof,
- frequent relapses,
- taking pleasure despite severe negative consequences.

When analyzing aggressive behaviours in the aspect of dependent behaviours, it must be noted that these behaviours occur as an answer to a stress situation in order to ease it. In spite of the risk of health damage, a drive for pleasure occurs.

Aggression, as Goldstein and McGinnis point out [2001], is a studied behaviour, acquired since early childhood. Parents prefer an autocratic educational style and force their children to submission instead of finding constructive ways to manage difficulties, they

simply pass on patterns of force solutions which force further submission. Through this, those parents demonstrate patterns conducive to early forms of aggression that a young adolescent begins to realize in other environments. Peers reject those whose lifestyle is unpleasant and disagreeable, which leads to assigning to them hostile intentions and their eventual social isolation. It is particularly difficult to function outside a peer group during puberty, hence searching for other, similar individuals as well as entering antisocial peer groups. In such situations, social competence and skills do not develop in a desirable direction.

Aggressive behaviours are preserved and sustained. Often, as Kozłowska [1991] points out, they are an effective (however used unconsciously) method of at least temporary acceptance and closeness of others, a method of reducing fear that children are frequently unaware of, and, what is also important, not noticed by their parents. It is this fear that often blocks cognitive abilities and chances of correct interaction with the environment. It manifests in shy, withdrawn children so strongly that they begin to lose touch with the environment as well as in those who show aggressive behaviours.

Aggressive behaviours can be learnt in one's environment. It must be noted that, under certain circumstances, situational influences triumph over personal capabilities. According to Zimbardo [2008, p. 16], full understanding of the dynamics of human behaviour requires us to perceive the range and limits of personal, situational and system strengths. It turns out that aggression and violence in young adolescents is conditioned by the environment in which they developed and acquired specific behavioural models since childhood. A person beaten and maltreated in their childhood will copy these models in their adult lives. There is a rule: I get beaten by the stronger, so I will beat the weaker.

The role of the family in the formation of aggressive behaviours

An important issue in the subject of aggression is to establish ways that lead to aggressive behaviours. The environment teaches aggression; not only through direct examples of demeanour, but also through a hierarchy of values passed to the adolescents and personal models promoted. This occurs through constant mass-media exposure to the so-called *manly virtues*, a glorification of being a *tough guy* who always get their way and have an advantage over others, and a constant praise of competition in all walks of life. A very dangerous form of teaching aggression is exposure to crime and cruelty. Such scenes not only accustom one with aggression, but also, like pornography, may trigger an urge for such behaviours.

There are many factors affecting human beings and a good deal of them affect the formation of their personalities and behaviour. The family is of great importance. Research shows that "social experience acquired within the family is the most significant fac-

tor affecting the occurrence and development of aggression in children” [Poraj 2004]. Frequently, the source of the development of undesirable behaviours is seen in incorrect educational methods, faulty ways of control and the problem of penalties and rewards.

The task of the family is to care for its members, attend to them and protect them. This is the *internal* function of the family. However, while being a structure that ought to provide the individual with mental development and protection, the family must also be able to adjust to changes occurring in the society and culture. It may be acknowledged that the changes occurring outside the family always somehow affect it and cause it to react to these external socio-cultural changes. This task becomes more difficult when the changes of the environment in which the family lives become more violent and sweeping.

In all cultures the family is an environment that largely shapes the personalities of its members. The sense of one’s identity lies in living as someone who remains themselves, regardless of changing circumstances, changes in their physical state or changes in relations. The experience of human identity includes two very important elements: the sense of affinity and the sense of individuality. Aggressive behaviours in children are largely due to the interaction occurring within the family environment, in which the child spends the first years of their lives [Biel 2014, s. 80]. In the early process of socialization, the family *programs* the child’s behaviour and their sense of identity. The sense of affinity is formed when the child adjusts to a subgroup in the family that has a specific name and specific parents. Thus, the family becomes a permanent element of human identity.

Educational situations within the family are complex. Typically, there are many coexisting factors that affect the formation of the child’s personality. The fundamental mechanisms of the educational process are therefore:

- the mechanism of imitation and identification – examples and patterns from the parents;
- the mechanism of social control – a system of penalties and rewards;
- the mechanism that inspires and stimulates the child’s suitably directed activity [Kawula 2000, p. 56].

The structure of the family is an invisible network of mutual expectations, which conditions the way its members enter interactions between each other. In every family, particular patterns are formed, regular schemes are maintained as to how, when and to whom one should behave. The patterns of relations functioning in the particular family regulate its members’ behaviours. As Poraj points out, “there occurs a commonly harmful pattern of interaction which is called the process of family captivity. Such families are characterized by few utterances and behaviours that would be kind or encouraging cooperation and much hostility and negativism. [...] Aggression is the child’s way to survive or avoid aversive stimuli” [2004, p. 45].

Wójcik looks into parents-children relation and categorizes factors and situations affecting the development of aggressive behaviours in the young generation:

- disturbed emotional relations with others – incorrect contact, emotional rejection by the parents lead to the deprivation of needs such as: safety, love, recognition, contact with others;
- tolerance towards aggressive behaviours – lies in indulgent tolerance of the child's manifestations of aggression;
- modelling, provision of patterns of aggressive behaviours – according to the concept of the social theory of learning, it is understood as observation, imitation and identification with aggressive models [1977, p. 22].

Children whose emotional relations with their parents are endangered, and those who have a feeling of rejection, show anxiety attitudes and hostility. The permanent feeling of danger, reluctance and anxiety cause strong emotional tensions to which the child reacts non-aggressively – passivity and withdrawal, or aggressively – negativism and aggressive behaviours. Therefore, along with the incorrect educational attitudes of the parents, there are incorrect educational methods employed. These educational errors include, for example, introducing rigorous rules, excessive penalties, aggression, exaggerated authoritarianism.

It is worth stressing that tolerance towards aggressive behaviours “is often related to inconsistency. Incoherence in the parents’ reactions – expressed mainly by a strong feeling of love accompanied by severe punishments – leads to the formation of aggression in the child because the child grows immune to this way of punishment for aggression” [Kirwil 1992, p. 429].

It is obvious that the parents are very important, especially to younger children. They identify with their parents particularly strongly. When considering the question of modelling aggressive behaviours in the family environment, the way of the functioning of the parents ought to be looked upon in three areas:

- mutual relation of the parents – if it is dominated by quarrels, conflicts and misunderstandings as well as full of hostility, then the children will take over these behaviours and act in a similar fashion towards others;
- aggressive, contemptuous attitudes of the parents towards others – neighbours, acquaintances, random people – models a similar way of behaving towards others;
- aggressive behaviours towards the child, application of corporal punishment – a boy beaten by his father will introduce the same behaviours into his peer relations, and later, into his adulthood towards his own children.

In conclusion, modelling aggressive behaviours in the home environment may occur indirectly. The parents pass the behavioural patterns by giving advice which encourages or commands aggression – permission to watch films, play computer games or reading books which contain large portions of aggression, violence and threat. A very im-

portant, aggression-inducing factor, which must be mentioned, is the dysfunctionality of the family.

Satisfaction of the child's basic needs has a tremendous impact upon their full and harmonious development. The conviction that the child is loved by their parents and makes a source of satisfaction for them is particularly important to the child. It is this conviction that the child's sense of own value, their attitude towards the environment, their aspirations and prospects of further development depend on.

The most important environment forming behavioural patterns is the family. However, in case of weak family bonds, the peer group has an enormous power of impact. Young adolescents entering such environments easily take over violence from their depraved leaders, as a way to solve problems, and vandalism as leisure and entertainment. The school environment plays an important role, too – it is there that the process of socialization is completed through interaction with others, and preparation of the young adolescents for their future social and professional roles occurs.

Aggression-inducing factors related to school and peer environments

The school is a larger and broader system of relations which the child-student must enter. To the student, it is a new space as compared with the family. It is also a place of daily meetings of teachers and students. The quality of these meetings has a huge impact not only on the children, youths and their parents, but also the entire local community. Poraj points out that educational institutions which are “established to serve the development of students, often bring negative experiences and become a threatening environment for them, thus an aggression-inducing one” [2004, p. 53].

Occurrences of aggression and violence in schools ceased to be treated as incidental events. Research conducted within the “School Without Violence” framework shows that over 80% of the students experience aggression and/or violence in school nearly every day. The dominating forms include verbal aggression and abuse, also cyberbullying [Przybysz-Zaremba 2015, p. 176]. Among the students, most violent behaviours occur where there is the least control from the teachers and other school staff. These places commonly include toilets, locker rooms and the area around the school premises.

It must be remembered that the school, as an institution, along with its educational conditions and methods of organizing the didactic process, may contribute to the formation of aggressive behaviours – both in the students and teachers. Poraj [2004] distinguishes the following, among aggression-inducing factors:

- incorrect process of evaluation of students' behaviour and skills;
- too large groups leading to students' anonymity;
- students overburdened – teaching is concentrated on the syllabus and teacher-centred;

- too much time spent in a pre-assumed way – many hours of sitting at desks, limited natural need for movement;
- lack of clear, transparent rules of school life.

Another group of aggression-inducing factors is connected with inappropriate interpersonal relations:

- incorrect relations among students may take various forms; among others, verbal or physical aggression;
- demonstration of power which shows in using younger students or even bullying them;
- relations between teachers and students are marked by conflict which arises from contradictory interest of both sides.

School may create such conditions that protect the entire community from aggression and violence or such conditions that are conducive to aggressive behaviours. Undesirable behaviours are facilitated by keeping a taboo around the problem – e.g. teachers do not react to occurrences of violence, there is lack of communication between parents and teachers, there is not enough supervision from adults during breaks. This situation favours impunity of culprits.

It should be noted that the compulsoriness of education arises from the structure of school – a student has to go to school, adjust to its material conditions, timetables, requirements. The student is assigned to a particular class group, a group that they have no influence upon. The student is required to “sit still”, be quiet and speak when spoken to. The school often blocks any activity and creates situations with no choices. These imposed actions cause the student to lose their responsibility for their personal actions and cause a learned helplessness [Rylke 1999].

In the process of education, the most important cause of aggression is frustration and modelling. The occurrence of these situations depends on the teacher's conduct. Contemporary school sets targets that assume the development of personality, skills, interests, independence in thinking and acting, preparation for life. The basic condition for the realization of those targets is the subject treatment of the student. While acknowledging that a teenager is a subject for didactic and educational relations, it must be remembered that the student is exposed to two fields of interaction – they acquire general knowledge and gain competence and skills necessary for the realization of their future social and professional roles.

Juszczuk – Rygałło points out that “the role of education should be to prepare students for conscious participation in social life and for using various goods which accompany humankind. The character of contemporary information society, in which we live, forces a change of paradigms of education which ought to prepare students to take up new tasks in the conditions of changeability and risk” [2013, p. 177]. Meanwhile, it turns

out that the aggression and violence is more and more often transferred by the students into their social environment and vice versa [Przybysz-Zaremba 2015, p. 177].

It is symptomatic that people tend to behave more aggressively when they have a chance to observe another person acting this way. This applies primarily peer group relations, e.g. boys – described as strong, courageous and tough, or girls – perceived as attractive, self-confident, popular objects of admiration and envy. These are readily imitated. If any of the “models” becomes a perpetrator of violence – steals things, conspires intrigues, uses bad language, bullies others – there will always be followers willing to imitate these behaviours. Another group mechanism is lowered control over stimuli of aggressive behaviours – thus the chance for refraining oneself from this kind of behaviour is decreased. Self-control is also weakened by lack of reaction from adults and leaving violent acts unpunished [Rylke 1999]. An important factor is blurred responsibility – presence of others who directly take part in a violent act or, at least observe it without objection – reduces the feeling of guilt and responsibility of the perpetrator. This is why educational tasks of the contemporary school impose a necessity to know social relations between students, while forcing teachers to diagnose interpersonal relations within those groups.

When considering the question of aggressive behaviours in the life of the young generation, one should look closer at the phenomenon in the aspect of environmental conditions concerning the adolescents’ relations with their peers. The most common form applied by the young adolescents is bullying their schoolmates. In spite of “a common conviction among adults that bullying is a traditional element of school folklore [...], it may have serious (short-or long-term), negative consequences in adult life, both for bullies and their victims” [Kliś 2005, pp. 48–50].

The occurrence of bullying strengthens during puberty and is a serious problem in Polish schools. This type of behaviour includes such forms of aggression as: maltreating the weaker, forcing or intimidating them to become submissive, embarrassing them, calling them names, terror, exclusion from the group. Three important features of bullying may be distinguished [Kliś 2005]:

- these actions are repeated over a long period of time;
- there is distinctive lack of balance between the bully and their victims;
- verbal, psychological and physical acts of bullying are not provoked by the victim, but initiated by the aggressor.

Violent and aggressive behaviours are also described as mobbing which includes various forms of harassment and abuse, both in children and adults. Mobbing is harassment of an individual, usually by a group. Other synonyms include: persecution, abuse, stalking, cornering. It is often connected with the individual being excluded from the group against their will and includes both direct actions – beatings, pushing or various forms of limiting freedom – and indirect ones – threats and spiteful remarks. This phe-

nomenon can be compared to another term functioning in the Polish language – “army bullying” [Olweus 1998; Szkatuła 2011]. Mobbing occurs when the victim is continuously exposed to negative actions from another person or group, experienced hostile gestures, avoidance or other behaviours aimed at hurting or upsetting.

The phenomena described above – mobbing and bullying – are also connected with stalking whose importance is increasing [Szkatuła 2011]. It turns out that one of the forms of aggression-inducing relations could also be persistent stalking and harassing another person using electronic media. Potaczała – Perz points out that aggression and violence, which are both ubiquitous on the internet, exert a negative impact on the mentality of young people by providing them with experiences that surpass their adaptive and cognitive abilities as well as by providing patterns of pathological behaviours which bear a risk of social maladjustment [2015, p. 228].

A specific phenomenon developing quickly in today’s reality are youth subcultures, also described as counter-cultures or simply subcultures. The youths, driven by the need of affinity and peer acceptance, which is only natural for adolescence, assume specific norms, patterns and personal values which are the basis of constructing a sense of own value. Youth subcultures are usually characterized by negative attitudes towards commonly accepted values and rules of conduct, especially those accepted by adults; therefore, belonging to a subculture is often associated with social pathology and primitivism of behaviours [Sołtysiak 1993; Tankielun 2012]. Importantly – the specific forms of behaviour and the system of values, which constitute the most important element of a subculture, are connected with conflict-inducing attitudes, criminal behaviours and lead to a threat to the general public order. Subcultures value courage, resistance to pain, scorn for the commonly accepted system of values in the society, physical force applied against others [Tankielun 2012, p. 16]. It can, therefore, be concluded that youth subcultures are one of the risk areas for the occurrence of aggressive behaviours in the young generation.

The time of adolescence is connected with changes in the social and moral sphere. Also relations with peers and adults are transformed. Strengthening of misunderstanding and conflict with adults is typical for this period. This results from the young generation’s drive for independence and intensification of criticism. Such attitudes and behaviours of teenagers generate more and more severe actions from their parents. It should be noted that the freer from adults’ influence they become, the tighter their bonds with the peer group. They identify with their peers, acknowledge values compliant to those acknowledged by other adolescents.

The group may therefore have a significant impact on the formation of the youths’ identity through peer relations and social modelling. If, in the environment, pro-aggressive behaviours strengthen, if the drive for independence gains unacceptable propor-

tions, if the tendency to gain freedom and independence from adults is based on principles that hurt others, then the borderline between correct social adjustment and pathological tendencies is very thin and blurred. There is every likelihood that lack of intervention will eventually lead to its elimination. On the other hand – which must be stressed heavily – relations of adolescents with their peers often become friendships which enable further mastering of social skills and provide a sense of security. Therefore, they can be beneficial to the development of the individual in later periods. It is therefore imperative to prepare the youths to be able to make responsible choices and to derive from their peer relations whatever will contribute to their personal and social growth.

In conclusion, social development of the young generation is conditioned by social relations in which a young person is entangled as well as emotional exchange experienced in relation with social environment. An adolescent learns aggressive behaviours in two ways: through own, direct experiences in social contacts or through observation, imitation or modelling. It is, therefore, a challenge for contemporary school to know the extent and manner of satisfaction of individual developmental needs of young adolescents as well as their interaction with their peers. This could be recognized as a priority in counteracting against wrong attitudes and behaviours hurting others.

Individual conditions for aggressive behaviours in the young generation

Development of aggressiveness is a long process and it occurs gradually, along with the general psycho-social development of the individual. Ways of expressing aggression are condition by the reactions of the social environment, particularly the behaviours of the parents and the extent of their sensitivity. Poraj stresses that the forms of aggression manifested by the children and youths adjust according to their age and the acquired social experiences. The process of education results in the formation of the ability to restrain reactions and control behaviour [2004, p. 65].

The repertoire of the child's actions typical for expressing aggression is commonly known – fights with peers or siblings, using bad language, quarrels, arrogant behaviour, physical or verbal abuse towards others. It should be noted that means of persuasion and punishment applied by the adults do not always bring effects. Research shows [Browne, Herbert 1999] that, among adolescents who show antisocial attitudes and behavioural disorders, quite a percentage includes victims of abuse and neglect. There is a correlation between dysfunctions manifesting in the period of adolescence and lack of warmth and parental acceptance in childhood. Neglected children are insensitive to their social environment, whereas abused children are hyperactive, aggressive, susceptible to provocation. Violence is a form of controlling the environment to them. The abused children

also show a low level of empathy, often do not understand others and become vindictive towards their peers.

An important aspect of manifesting aggressive behaviours in young adolescents is the desire to perform something extraordinary, a feat – this is particularly intense during adolescence. Unfortunately, lack of attractive leisure suggestions, e.g. free access to football grounds or gyms, easily results in hooligan excesses. Young people, who have no constructive possibility to check their strength or agility, e.g. by doing sports, show off with bravery, take actions which threaten the public order – vandalism, beatings, thefts.

Sociologists point out an increase in aggression and ruthlessness in the young generation, which can be observed in daily life. This does not apply to the entire population, but the individuals showing aggressive behaviours have an important meaning and attract numerous imitators. There are particular qualities in adolescents who show aggressive behaviours: they use vulgar language that is often intelligible only to the group, they organize various street riots, just for the “fun of it”, they gladly succumb to the hypnotic influence of rock music, they gather into “fan clubs” of bands or rock stars, they blindly support particular football teams by following their team to away-games and organizing battles against the opposing team’s fans and damaging the stadium in the process. They often wear tattoos [Obuchowska 1996; Zajęcka 2014].

The difficulties that accompany adolescence occur in three areas: biological, psychological and social and cause a number of problems, both to the adolescents and adults. They frequently have a negative impact upon the fulfilment of tasks peculiar to the consecutive phases of puberty. This, often a turbulent process of confronting the child and their family with the developmental problems and ways to solve them is described as the crisis of adolescence. It may manifest itself through a tendency to withdraw, worsened school achievements, a rebellion against former authority – particularly the parents; criticism, taking risky actions or aggression.

The instability of the immature mind is also connected with an increased sense of anxiety and threat in a young person, which is hardly bearable. The accumulated anxiety tensions can be discharged by aggressive behaviours, often with limited self-control. The anxiety may be caused by some definable factors or it may be incomprehensible, caused by unclear, internal processes. A calm, quiet person unexpectedly comes to an aggressive outburst – this behaviour may mean that the level of anxiety in that person exceeded the capability to bear it. Rylke points out that an example of the drive for keeping the desired level of stimulation is the syndrome of emptiness, boredom, pointlessness, which is experienced by adolescents. In this state of numbness and half-deadness, the adolescents take up aggressive behaviours – fights, vandalism, bullying, thefts – as a form of self-stimulation and an attempt to get out of depression. In such a depressive state, a form of self-directed aggression might be suicide attempts or self-inflicted injuries [1999, pp. 42–48].

Problem behaviours, commonly described as educational difficulties, are typical of the period of adolescence. They include primarily stubbornness, defiance, laziness, bad temper, arrogance, absent-mindedness, shyness or lying. These are conditioned by changes in the physical, mental and emotional spheres in the youths. To a large extent, they disorganize functioning in different environments – school, peer and family. The character and intensity of problem behaviours is determined by many physical, psychological, social factors and their mutual alignment. Therefore, it depends on the individual hormonal changes in an adolescent, their general physical health, their level of mental development, the extent of acceptance of their mental needs, the position of the adolescent in their peer group or their preferred standards of behaviour. What also matters is the character of the educational methods applied by the parents which result from their attitude towards their child and the educational model assumed by the particular family.

It must be stressed, however, that not every symptom of aggression is negative or harmful. The child, later the adolescent, also learns to express unpleasant emotional states in the process of education. An important task of the process of education – as Poraj [2004] points out – is therefore directing the occurrences of aggression from its antisocial path to a socially accepted one.

Problem behaviours of the adolescents may have some positive functions and support the development of a young person. Anger is conducive to the drive for autonomy, to experience the possessed power and will; it also serves the strive for identity. A similar role is played by defiance which is also a tool of strive for an independent position and the right to have own desires. The adolescent signals their own advantage and autonomy, thus actively contrasts themselves through arrogance. Some protection against failure – especially in areas where the adolescent has a negative judgment of themselves – is laziness. It is also a defensive mechanism against the excess of stimuli and overburdening. Absent-mindedness is a form of protecting the body against the excess of sensory stimuli, particularly when fatigued. Lies, in turn, protect the originating identity of the adolescent from a “humiliating punishment” and from the necessity to give long explanations, especially when the young person sees that their way of reasoning may not be accepted by the adults. For some teenagers, lying is also a form of attracting attention, thus signalling their own importance.

It occurs that the problem behaviours typical for puberty strengthen or accumulate and the adolescent is not capable of coping with them on their own. This may result in serious conflicts with the environment (parents, teachers), with themselves (neuroses, depression). It may occur that the young adolescent will drop out of school, become addicted to various psychoactive drugs, and, in extreme situations there may occur suicidal crises and the ultimate form of aggression – suicide.

The human being is a sentient creature, aware of their conduct and free – i.e. self-deciding and making choices. They can and should be responsible for themselves and their environment. Adolescence is often accompanied by emotional imbalance manifested through hyperactivity. Bad moods, irritability, outbursts of anger and aggression are a burden to the adolescent's immediate surroundings. It must be stressed that aggression ceases to be a feature or behaviour typical of boys and men. It often becomes a way of living and being popular, also among girls and women. Occurrences of aggression in social life are also the effect of the interaction of alignments of various social, political and economic factors.

Responsibility for aggressive behaviours has a social dimension to it. It lies with those who contribute to the formation of aggression in particular persons through their conduct. This responsibility may sometimes be attributed to particular persons: parents, schoolmates, teachers. However, it is often dispersed and anonymous, as in the case of people responsible for promoting aggression in the media. The people who control the mass media bear particular responsibility in this area because they create a cult of violence.

In every person's life, the need for success is very important. The young adolescent, as a student, seldom has a chance to satisfy this need. The school gives support in this matter only to the brightest students, while the so-called average students, who constitute a vast majority, as well as those showing difficulties, must seek satisfaction outside the school. Most typically, this is accompanied by harder and harder relations with parents. The young adolescent therefore looks for a group that will accept them as they are, falls into a destructive environment and takes risky actions.

Conclusion

Globalization is a process that cannot be stopped. It is therefore worth discussing the issues of security of the individual in the social dimension because, regardless of the geographic location or economic development, disadvantageous phenomena spread, such as aggression, violence, brutalization of life. An important place for the realization of these tasks is the school where the student acquires general knowledge and social competence and skills. Nowadays, the teacher – as Sikorska points out – “is obliged to prepare the students to participate in social life and to efficiently function in the ever-changing reality, from the earliest stages of education” [2013, p. 318].

Numerous specialists working in the field of prevention of problem behaviour in young adolescents agree that it is not easy to grow up for the young generation in today's world. Adults do not offer the adolescents anything special, they do not always care to use opportunities and situations that would facilitate making difficult choices for the

adolescents; they do not sufficiently care to create a reality that would be a counterweight for dangers – and the world does tempt with its new cultural patterns and the availability of formerly scarce goods.

Most problem behaviours – including aggression and violence – manifesting during puberty arise from the frustration of mental needs, the inability to cope with life difficulties as well as difficulty achieving life targets. The adolescent tells lies because it is a way to avoid responsibility or to be relieved from chores; it is often a means of achieving a desired goal or protecting own privacy from the adults. Fascination with certain genres of rock music which conveys negative contents – glorification of drugs and alcohol, exposure of occultism, sadism, aggression and violence – is frequently a symptom of rebellion against norms and authorities. Membership in destructive groups is connected with the promise of satisfaction of the need for love, acceptance, self-reliance and, at the same time, gives a feeling of support and affinity.

Aggression is ubiquitous and it would be wrong to think that it can be eradicated from life once and for all. One cannot, however, remain indifferent towards growing aggression of the youths in the society and its effects. The school, as an institution, creates possibilities for preventive actions and can counteract against violence through proper organization of the didactic process and, generally, a good atmosphere in the school. It is important to know that it is not the corrective proposals themselves as well as the description of their effectiveness in reducing aggression that are the key question. For it is most important to prevent undesirable behaviours – primary prevention. Consistent and constructive discipline, teaching self-discipline and responsibility, reasoning and argumentation, desisting from the system of do's and don'ts, making sure that the punishment is always educational and not perceived as vengeance – are all conducive to the formation of pro-social attitudes which are not manifested through hostile tendencies towards others.

When concluding the above considerations, it is worth quoting one of Zimbardo's thoughts concerning responsibility for the dehumanization of social life: "People, in different time, may possess certain particular qualities (such as intelligence, pride, honesty or wickedness) in a smaller or greater extent. These qualities may be changed, aiming at the good or evil side of human nature. A cumulative approach assumes the acquisition of certain qualities through experience or intense exercise or through external interference, such as being given an exceptional chance. To put it in a nutshell, we can learn to be good or evil, regardless of our genetic heritage, personality or genealogy" [2008, p. 29].

It turns out that the protection of the young generation from aggression is still an open question. Regardless of personal and environmental conditions, there is still a chance to prepare the young adolescents for a responsible peaceful coexistence. Despite personal experiences, which are often difficult, there are institutions – such as the

school – and professionals – such as teachers, counsellors, whose duty is to show how to live with others and for others.

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Olga Tsaryk

Culture of Speech as a Way of Integration into European Multicultural Space

Abstract: The article outlines the prospects for the study of speech as part of the spiritual culture of society, taking into account modern approaches to the analysis of the major philosophical and sociological concepts. Hermeneutic interpretation was used for the study. It was found that culture as a social process and function is realized and develops in human activities, while language – as means of direct or indirect organization of this process – is an important element of national forms of culture.

Based on the foreign scientific resources, the main spheres of writing are analyzed. Nowadays different types of writing (writing at school, in literature, everyday writing, and written private communication) are developing on the basis of special principles. However, in the times of changes in the communication forms, it is necessary to study the writing properly, in particular the culture of writing.

The main models of writing have been researched: spontaneous writing, epic writing, conceptual writing, journalistic writing, scientific writing, and literary translation. Spontaneous writing is characterized by the internal impulse, by fixing the thoughts arising unexpectedly. Conceptual writing requires the thematic appeal to the public, which also characterizes the writing in journalism: targeting, searching the language means according to the language situation. Academic writing requires the greatest objectivity and methodological consciousness to use correctly the language tools. The literary written translation of original text is considered the important model of writing.

Key words: identity, culture, culture of speech, spiritual culture, hermeneutics, society, the function of language, writing, model of writing, communicative competence

The changes, taking place in the socio-cultural sphere of society, necessitate the study of language issues, focused on improving language culture in order to achieve effective communication and integration in the European multicultural space. Language problems went beyond philology and became general problems of society. Language Culture in the Social Communications regulates social processes, ensuring the development of society as a whole system. In the political sphere culture of speech contributes to mutual interest and respect between people of different nationalities and stabilization of interethnic and international relations. In the spiritual life culture of speech is an increasing the educational and general cultural level of the people factor.

Problems of speech culture coverage have reflected in the books, several articles, theses (N. Babych, I. Bilodid, O. Bilyayev, S. Yermolenko, M. Zhovtobryuh, A. Kanischenko, A. Koval, L. Matsko, M. Pentylyuk, M. Pylynsky, V. Rusanivsky etc.). Scientists have studied the culture of language and human society, the theory of linguistic rules, peculiarities of speech communication, psychological and psycholinguistic aspects and features of speech (L. Vyhotsky, I. Zymnya, O. Leontyev, S. Rubinshteyn, I. Synytsya etc.).

Problem interest is caused by the importance of the spiritual life of society and language culture in a comprehensive revival of culture and spirituality. The relevance of the study is that the culture of speech topic in terms of cross-cultural communication requires thorough analysis based on an interdisciplinary approach. The range of problems of science expands greatly, new themes, challenges, contexts, and thus the study, conducted with the assistance of related sciences, appear. Philosophy and psychology are primarily for pedagogy [Sukhomlynska 2005, p. 41].

We know that the spiritual life of society is an extremely broad concept that encompasses multi-faceted processes associated with the spiritual sphere of human activity, phenomena, set of ideas, opinions, ideas, people language, the process of their occurrence, distribution, transformation of social, individual ideas into the inner world rights. The ideal world belongs to the spiritual life of society (a set of ideas, opinions, theories, hypotheses), together with its bearers – social actors – individuals, peoples, ethnic groups. The basis for the spiritual life of society is the spiritual world of the individual: spiritual values, world view. However, the spiritual world of the individual is impossible without spiritual life of society, because spiritual life is treated as a dialectical combination of individual and social [Frolova 2014, p. 232].

In terms of spiritual development value of formation in the public consciousness of moral values that affect overall the progress in culture and language culture in particular is updated. Scientists believe that culture as one of the most common philosophical and sociological concepts covers many events and is at a very high level of abstraction [Sokolov 1973, p. 32].

The theory of dialectical and historical materialism in the analysis of social phenomena in general and particular culture is based on knowledge of specific patterns that underlie the development of human society and its economic, political and cultural life. From the scientific point of view man confronts nature as not material, but as an intellectual force. The main thing in the creation of spiritual culture is the transformation of person, his spiritual world, the formation of a certain type of human being, ideally – harmoniously developed person [Vykhovanets 1986, p.18].

Speech development for T. Donchenko is forming part of the spiritual culture of person, which ennobles his life, enriches the field of communication with other people. The high degree of speech characterizes the education of the individual and society as a whole. Using language means a person expresses himself, his inner world outlook, his aesthetic, ethical, ideological and intellectual development, communicative competence, his possession of literary norms, the linguistic richness of stock, oral and written skills, dialogue and monologue speech [Donchenko, p. 2].

That's why the main task of modern society in spiritual life is to create conditions for the most complete mastering multifaceted spirituality and culture as well as for self-realization of spiritual and cultural potential of its own spiritual philosophy and worldview of a person. S.Kvit notes that we live in a day of simultaneous deepening specialization of human activity and inflation culture, which reduces the need for communication and the loss of common topics of conversation [Kvit 2003, p. 5].

For the study the speech culture as part of spiritual life of society we will try to use the hermeneutic interpretation. In order to assess and understand the true meaning of existing knowledge in this article the link between culture of language and spiritual culture of society, we need to go beyond it, to identify the contexts and connections with other knowledge, its place in the science and practice. The phenomenon of understanding studies special branch of scientific knowledge – hermeneutics, which basic concepts are understanding, meaning, authority, tradition, interpretation, hermeneutical circle, part and whole [Leont'ev, p. 244].

There is a view that hermeneutics is the art to interpret something strange or even distorted, to explain the meaning of a foreign language or sign. Journalism performs the function of hermeneutics in modern society. Journalists through the media and communications highlight in simple terms information about various facts and events [Kvit 2003, p. 6].

Hermeneutics is interpreted as a universal philosophical method, understanding of the world in all its forms – from intelligent communications to social manipulation, from social experience of the individual, based on historical tradition, to human consciousness, radiating and releases energy. The main condition of this world view in accordance with modern concepts is entering the hermeneutic circle, the basic idea which, in our

opinion, quite interesting, to understand we need to explain and to explain, we must understand. The role in this belongs to interpretation – image, decryption or one system modeling (text, work, events, fact, etc.) in another, more specific, definite, clear, visual or conventional. In a narrow sense, the concept of hermeneutics is taken in specific areas of culture. In modern logic and methodology of science it means the installation of systems of objects whose domain values are the basic terms of theory study and comply with its provisions truth [Mohylnyi 2002, pp. 245–246].

Hermeneutic interpretation of cultural monuments that affect the spiritual culture of society reveals their language, means of expression, stylistic features, historical and psychological or personal context. For disclosure of language or means of expression, cultural values we should first clarify their meaning, that special sense in which man gives his life manifestations, objects and phenomena of reality in their spiritual and practical development, and the importance she gives them in the hierarchy values. Knowledge of cultural values of a day, cultural community, etc. is defined by their functional features, design parameters related to the variability of methods and conditions of their creation, their ideological motivations creators, stylistic or decorative characteristics.

For initial understanding of the cultural values is necessary to distinguish a number of types and levels of understanding their meanings:

- clarify the scope of activities which may be classified as cultural phenomenon;
- determine their structural characteristics, to bring under the general principle when it comes to human action or the objective of the law or laws when it comes to understanding the cultural values in terms of science;
- examine stylistic features that are characteristic of the creators of cultural values [Mohylnyi 2002, p. 246].

For understanding the cultural values of weighty importance is the disclosure of its social significance and personal meaning. Absolutization of any one moment leads to the impossibility of adequate communication and human society. A. Mohylnyi notes that real, true understanding of the world of culture still begins with awareness of his personal sense. Thanks to the openness of the human mind a personal world view is based on generally accepted social values and cultural traditions [Mohylnyi 2002, p. 247].

Understanding is a complex set of levels and forms, in which we can distinguish the different elements and characterize them using a variety of parameters. Psychologists, for example, among the parameters commonly refer depth understanding of its clarity, completeness and reasonableness. Penetration into the essence of cultural phenomena is included to measure the depth of understanding, the degree of understanding of their properties, connections and relationships – to definition, the maximum content detection – to the fullness, awareness of the reasons that contribute to the confidence in the correctness of understanding – to justification [Mohylnyi 2002, p. 252].

But the problem of understanding is the problem of communication. Understanding as a result of the communication process and communication is the development, enrichment of existing knowledge and deepening them as in the knowledge of new facts and by establishing new connections between known facts. With the development of society appeared a practical need for high-quality communication, factor “speech increased responsibility” has led to a focus on communicative qualities of speech [Voloshyna 1986, p.128].

In the twentieth century linguistic turn, based on a transformation of philosophical ideas about the nature of consciousness, the relationship between consciousness and language, the essence of language structures, has occurred in philosophy. In the process of linguistic turn was a new formulation relationship between language and consciousness for which we are not only neutral means of objectification of thoughts and makes the very form of cognitive processes. Because of linguistic philosophers turned back from reflection on the subject-object schema to the world as discourse analysis [Voloshyna 1986, p. 128]. Given the fact that discourse is a set of statements regarding certain issues are dealt with in the mutual relations with this issue, as well as the mutual relations between them [Kvit 2003, p. 7], proceed to the analysis of the problem of language and culture.

Researchers consider the problem of “language and culture” in terms of communication objective and subjective culture as well as the question of national form of spiritual culture, because the language focuses not only spiritual, cultural, aesthetic, epistemological, information wealth of society, but also contains a whole range of psychological motivations of human behavior.

The development and operation of speech consistently confirms the words and spirit synthesis, the interpenetration at the level of psychology, spiritual life as an individual and society as a whole. Actually, the history of language, its ontology, its nature requires isolating connection between language and spirituality as a separate social-philosophical problem that considers language as a spiritual substance and helps to explore the aspects of the sacredness of language, their impact on people, their importance to find out more for spiritual life and to analyze their functions and display of the world [Frolova 2014, p. 234].

Then turn to the main functions of the languages that are tangent to the formation of spiritual culture of the individual and society, including social, communicative and cognitive.

The social function of language is to fixing results of intellectual activities of person and his knowledge in mediation in the exchange of thoughts in human society and promoting public activities aimed at the transformation of nature [Vykhovanets 1986, p. 21]. It is known that in society there are certain standards of social behavior, including ver-

bal behavior, defined by stereotypes and notions about standards of conduct in a particular situation. For large system operation as society enjoys etiquette – a system of rules of external culture and human behavior. Socially etiquette exists in two forms: linguistic and non-linguistic, which are interrelated and interdependent. So if etiquette – established rules of conduct in society – regulates external behavior according to social demands, the language etiquette can be defined as rules governing linguistic behavior of the individual. It should be noted that the specific and structure of language etiquette of society is influenced by psychological, social, political and cultural factors.

Scientists consider linguistic etiquette as one of the most important characteristics of human behavior, because without the knowledge of civilized rules of speech etiquette, without verbal forms of expression of polite relations among people individual can't exercise effective communication process.

In the field of communication scholars believe the communicative function of language is a function regulation of behavior, which can be direct and indirect, and the reaction to it can be instant or delayed. During the speech activity communicative function of language can occur in three ways:

- individual regulatory function (selective influence on the behavior of one or more people);
- collective regulatory function implements in the context of mass communication that is intended for large undifferentiated audience (public speaking speech, radio, newspaper);
- self-regulating function is manifested in the planning of their own behavior [Leont'ev 1968, p. 102].

A spiritual culture in turn performs some social functions: cognitive, communicative, regulatory, predictive, function of focusing on values that are related.

Considering language as a means of synthesis and reflection of reality, scientists analyze primarily two aspects of language – social and individual, due to the nature of the process synthesis, combining language as a social phenomenon with linguistic consciousness of the speakers. The individual aspect involves primarily the function of language as a way of thinking and intellectual activity in general. Then we analyze the function of language as the assimilation of social and historical experience of mankind, because for the realization of human intellectual activity a person acquires a certain amount of knowledge through language. In the transition to the social aspect language considers as a form of social and historical experience of mankind, because it reflects and preserves realities, abstract concepts, acquired in the process of historical experience [Leont'ev 1968, p. 103].

For spiritual culture of society issues of speech culture are very important. They are directly related to the main feature of the use of language in the modern world – the

massive nature of the communication, which is expressed not only in immensely increase the number of people who communicate with each other, but in a more complicated form of communication in monolingual collective and between multilingual teams.

One characteristic of the cultural situation developed societies of the modern world is the rapid development of mass communication and its tools. This is due to the change of ratio of oral and written language and approach of the spoken and literary language. Continuing the role of books and writing. At the same time, the spoken language is gradually approaching the book-writing rules. Language in which the value of oral and written, spoken and literary excellence of speech provides informative and communicative functions indicates a high level of spiritual culture of society as a whole [Vykhovanets 1986, p. 28].

Cognitive function of language is manifested in a particular influence on thinking and cognitive human activity. First, language provides the ability to specifically human, generalized, abstract thinking and cognition of the world. Secondly, the results of previous stages of understanding reality that affect the next stages of cognitive activity are recorded in the language [Vykhovanets 1986, p. 25].

Synonymy contributes implementing cognitive functions of language. Participation in the processes of language cognition is possible thanks to multi-layer semantic. The presence of such general linguistic universals as conventionality, openness, discretion and semantic universals of language – polysemy, synonymy and semantic multi-layer – provides real cognitive opportunities for language [Vykhovanets 1986, p. 56].

Using language as a means of materializing thoughts procedural plan also includes cognitive activity. Besides procedural language serves static knowledge of the plan, because linguistic units record and preserve knowledge of the known human reality. According to researchers, each new generation begins his cognitive activity from the level of knowledge achieved by the previous generation. A person looks at the world through the prism of complicated human experience, which it acquired through language. Because of language from generation to generation not only the substance of ideas is passed, but also the form in which human thought carried, the law that regulated it [Vykhovanets 1986, p. 56].

There are complex dialectical relationship between the language and culture: verbal language as a component of culture depends on the culture, displays its using with the available arsenal of means, reacts to changing of culture, modifies with changes in its elements and forms; simultaneously and culture, especially the elements of spiritual culture, correlates with forms of linguistic expression, depending to some extent on the last [Vykhovanets, p. 67].

The peculiarity of language as a means of verbalization of various aspects of culture and saving information about past and present of culture means the language is po-

lychrome; it has the ability to combine and maintain society cognition of reality results, the results obtained in different synchronous sections in the structure of language. Polychromy does not mean the loss of markedness of time by language elements; time mark emerges as a semantic connotation, character of structures and significant changes in the frequency and areas of use of language units [Vykhovanets 1986, p. 71].

Information increasing and modern requirements for the educational process enhance the role of self-education. Education system promotes solving problems related to the improvement of the learning process, which is aimed at formation of communicative competence, including the development of culture of writing. We turn to the analysis of the theoretical aspects of writing, the study of the main areas and types of writing.

Martin Greenberg at work *Loss of writing research* notes that in the twentieth century the most common manifestations of writing, at the same time, this phenomenon demands for differentiation “writing” to establish a typology of concepts. Different types of writing (writing in school, literature, writing daily, fixed private written communication) are developing by specific guidelines. However, in times of change forms of communication writing requires a special study, including writing culture. Reduced need for writing caused by increasing of communication mechanization: verbal communication through telephone is increasingly replacing individual private correspondence on the other hand there is less and less need for private writing across a broad range of modern communication options. Only for a small part of people – writers, journalists and academics – writing is necessary for professional activity [Grimberg 1988, p. 8].

William Herman in his book *Theory and Practice of Writing: Towards a new written culture* also distinguishes written culture losses trend and notes that much of mankind could do without writing, using audiovisual media. The process of writing became immaterial, heretical as writing does not use paper. The process of writing is separated from the process of expression as an opportunity to change writings does not suggest the completeness of the ideas presentation. William Gesmann compares changes in writing with the development of printing. Technical facilitate the process of writing and all external programs for the formulation and correction of written do not deny that writing requires intelligence, thinking and development of the language senses.

By Christian H. Muench, writing and writing are rather new research topics in the German scientific thought, the researchers turned more to speech – accuracy, appropriateness of use of language means. Sociolinguistics favored speech and language norms in society research, transitional forms between speaking and writing, between spoken and written language have rarely interested scientists. In the study of writing and literature in Germany written competence and elimination of illiteracy as a factor of social development were taken into account. The writings of Jack Goody highlight the historical consequences of writing and the alphabet in particular, parallels between written culture and

level of development of society are held. Socio-cultural analysis of writing appears axiomatic definition of cultural progress of society [Münch 2006].

Cognitive research of writing belongs to the prospects of writing study, which is regarded as a social phenomenon. The scientific study of the cognitive aspect of writing is held recently. Several generations of scientists explore the production of writing mainly lyrics and all possible forms of realization of writing. Cognitive aspect of writing research was launched in the 70s of the twentieth century and is closely linked with the social problems of the United States. In the early 60's in statistics appeared information about reducing skills of writing that caused concern in terms of the growing importance of written communication for American society. To refer this concept the term 'writing crisis' is used, therefore it was necessary to study writing in the system of language policy, which further led to cognitive research and writing.

Despite the research of writing psychological characteristics scientists focused on identifying the cognitive aspects that occur in solving problems in the process of writing. This fundamental change in perspectives and the results of numerous studies reflected in cognitive models of the process of writing required for laying the foundations of language competence. Communication models, creativity, rhetoric and basic types and types of texts research are proposed for theoretical substantiation of writing.

Modern psycholinguistic research of oral and writing speech indicate that writing and speaking have different origins. Also, the study of the brain provides that writing and speaking are located in different centers of the brain [Gössmann 1987, p. 43]. Trying to reach shared competence of oral and written speech, G. Lukaks resorted to language studies applications. The language of daily use is considered as center and the point of language, including oral language in daily life situations. A religious language that relatively early was recorded in writing has played an important role in the emergence of writing.

Over time, it became necessary to have literary language, scientific language and public language, which are still the most important areas of writing application. We include language media to a public speech, while professional language to the scope of scientific language.

Focus on writing, including most of the exercises aimed at developing skills of writing dominates in old textbooks teaching the German education system. At present use of language the oral communication becomes more important than written language. Scientist V. Gesmann believes that the main educational purpose should be no subordination of oral speech writing, and vice versa. Writing serves to concentrate the thoughts and development of linguistic competence in general [Gössmann 1987, p. 45].

So learning to write is used not only as a prerequisite for further use of the written language in society, and leads to more precise and reasoned use of speech. Reading skills are crucial for learning to write. The process of reading involves the internalization of lan-

guage structure contained in written texts. However, the external perception is not enough, only linguistic structure transition into their own internal language and inner awareness leads to a subsequent language competence, even imitation may be relevant as a preliminary stage, so it is not necessary to reject the process of rewriting the text.

For a detailed study of writing, let's consider the basic scope of the writing, which is not always possible to distinguish clearly, since writing obeys the syntactic structure of a language only at first glance. But stylists deny the widespread assertion that "who owns the grammatical rules of a language can use writing in all areas if significant competence was achieved" [Gössmann 1987, p. 57].

Since writing is used in various spheres, each sphere, particularly in view of the manner and process of presentation, has a different relationship to language. To determine the scope of writing we must find out the intention of writing first. Based on the literary language and the psychological concept, the process of writing is coordinated as follows: first, there is still unwritten inner speech, which is caused by the need to writing spontaneous. Greater objectification demands narrative writing, which primarily differentiates various narrative perspectives. New technical capabilities of the text work can cover broad areas of writing, unload the memory and relieve the efforts to facilitate the formulation. The purposeful and functional writing is accessible and easy to use. However, there is a danger that important areas of written culture, that are required for understanding the humanity culture, are neglected or refused. New conditions for a proper written culture must be created at the request of the present. Writing is not only the speech or thoughts fixation, it serves for cognizing and determining the emotional state. The basis of a written practice for the public and schools could be writing theory, which collected the experience of contemporary writers, and the psychology of language, where writing is seen and perceived as an internal process of mental activity.

Next, we'll consider the basic models of writing, spontaneous writing, epic writing, conceptual writing, journalistic writing, scientific writing, literary translation.

1. Spontaneous writing. Spontaneous literary writing can be described as follows: the spontaneity of writing is characterized by internal momentum, thoughts fixation that suddenly arise. This includes also a reaction to the texts and language expressions in general. V.Gesmann notes that spontaneous writing cannot be equated with associative logging. Literary aspect supplement of spontaneous writing indicates that it is guided by unconscious, half-conscious and even conscious intent. Spontaneous writing doesn't require precision of syntax, allows thoughts variability and repeating.

2. Epic writing. The transition from spontaneous writing to epic writing is almost imperceptible. Once memories, observations, facts and events are given in time series, we can talk about the story. In contrast to spontaneous literary writing epic writing takes objective shape, somehow invisible distance, but is in the subjective experiences that are

caused by internal embarrassment. Stories content is filled with epic significance. Didactic problems, creative development, personal internalization, writing are basic characteristics of epic writing. In high school literature lessons epic writing is central and has the particular importance for the formation of linguistic consciousness of the individual, including analysis, interpretation, methodical forms of work define ideological and historical, aesthetic goals of lessons, and thus affect the forms of writing.

3. Conceptual writing. The final completed version of writing often requires preliminary stages of developing a project, plan and draft sketches, which are essential for writing practice. Conceptual writing can be constantly enriched by the information, changed during the thematic reflection. Internal awareness and substantive informing overlap and lead to the starting point of mental activity.

Conceptual writing can perform different functions. Draft allows making amendments, reflecting the spontaneity and fresh expression process. In the school in all grades draft serves as an aid, which positively influences the culture of writing, firstly, in this case students can express their thoughts more naturally and freely and secondly, the stage of conceptual writing envisages further adjustments and improvements so thinking and writing processes can occur smoothly and quickly. Conceptual writing is often used during preparation for speech, statements variants are previously recorded, refined and processed. In particular, when it comes to professional problems or public performance, you should prepare a conceptual workpiece first in order to structure the spoken language better.

V. Hessmann notes that writing does not belong directly to the profession of politics, spoken word is more important for creating commitment and recruitment. However, writing still stands an integral component and an adjuvant. For successful performance is not enough to speak loudly and gesticulate, it is important to know what you want to say and how to justify your ideas. Organized thoughts and a form of speech are considered a crucial aspect. The best method to achieve a successful performance is using the conceptual writing that disciplines and clarifies thoughts and helps to find the necessary form. An ordinary person without prior training on public speech often has difficulty because of the excitement, so it is important to record conceptual speech points, note down the numbers, data and other details that facilitate audience perception and understanding [Gössmann 1987, p. 105]. Conceptual writing is also used at the project formulation of political, economic or administrative problems which must be ultimately outlined in writing.

4. Journalistic writing. This form of writing has emerged with the development of media and features a combination of narrative and spontaneous expression. Freedom of speech in the press guarantees political freedom, while censorship of any party paralyzes the formation of public opinion. In the absence of state censorship journalist has

a wide space for personal activities, submitting regarding criticism and analysis using only Charter for a Free Press. For journalistic writing is necessary to have language talent of quickly and aptly wording, appropriate to an informative presentation of news and events feeling.

Involvement of journalistic writing at classes in school allows you to create a modern communicative culture. Analysis of newspaper articles promotes critical political awareness and challenges associated with writing their own message from the analyzed material are aimed at creating the culture of writing.

5. Scientific writing. With increasing amounts of information education process becomes a scientific nature. The premise of such education is scientific use of language, abstract thinking, conceptual formulation and using the theory grounded methods. Do not expect the use of scientific writing at school, but focus on the formation of scientific character should be the goal of each lesson. The scientific mind has to be formed within the educational process, influence the improvement of spontaneity in thinking and writing, until independent forms of knowledge and judgment. In this way cognitive competence related to writing and research issues and topics is developing.

The slow and difficult path to scientific methodological consciousness is combined with reasonable internal consistency. Even the first steps and even phases in this process serve the development of conceptual thinking and verbal expression. Spontaneity, epic speech and journalistic statement are necessary for the development of scientific writing.

Using scientific writing is the prerogative of the universities and research institutions, but with the growing importance of science in the school ways of working that would be feasible for students and led to the formation of scientific thinking must be already looked for. When appropriate forms of writing we can take into account some scientific basis: the students are aware of methodical steps and systematic review replaces the coincidence of ideas and observations.

Understanding texts in the written world is the basis for acquiring knowledge. In the process of reading texts can be learned, but only written notes lead to the specification and to the possibility of testing the understanding the content. Reading text causes your own reaction, requires a statement of your own position and leaves the capture or even protest, because the work on tests is not identical. To understand the text you have to make some effort, often the reader needs more information, without any understanding of the text is incomplete and insufficient. After text processing we need historical knowledge, explain the comments and sometimes texts for comparison. Further the necessary is mental work on the text: clarifying the development of ideas, making conclusions, analyzing the linguistic formulation.

There are various methods and techniques to interpret the texts, but to what extent they can be used as a basis for written work depends on the level of education of students, forms of organization of educational process at school and on the goal at the lessons. Literary texts are easier to interpret than purely substantive text because of functional structure. For the subject texts study is often required a professional competence which can be achieved by using additional information. The interpretation of the text in school contributes to the process of semantic understanding of language that is eventually transferred to every text.

An important role in the development of scientific writing speech plays writing, focused on the topic or a specific problem. Work-reflection which was practiced in Germany as the examination for matriculation in high-school education is increasingly replaced by the product of a scientific nature that requires additional information and material, as well as phasing in preparation (problem, collection of material, processing material, writing structured work, summing up and conclusions). In scientific writing should be argumentativeness and evidence, prudence and consistency of clarification the reasons, but the most important is the development of ideas, promotion problems, systematic and logical presentation of ideas. Since the structure of inner speech differs from that of writing, it is important for the purpose of clarity for others to consider the correct syntactic structure of the utterance. However, the main purpose of the tasks of scientific writing is stimulating the thinking process.

6. Literary translation. Translation from a foreign language into your own played an important role for learning to write in the past. Since monolingualism announcing to foreign language lessons in German schools has escaped an important form of work – the translation into the local language which positively influenced the stylistic improvements of the students' first language. Learning objectives relocated on the development of speaking skills, listening, writing in a foreign language.

Creative literary translation unlike conventional translation is aimed at finding language means in a native language. Almost all famous writers practiced literary translation and thus experienced literary abilities. Literary translation exercises require a high level of linguistic consciousness, especially the addition to the translation of the basic text reflections and explanations, correct and well-aimed translations is appreciated.

Thus, we can make conclusions about the culture of speech research as part of the spiritual culture of society and integration into the European multicultural space. Culture as a social process and function is realized and develops in human activities, language as a very important means of direct or indirect organization of this process is an important element of culture. Speech culture shows the development of the individual intellect and high general culture of society. High linguistic culture can be achieved with the development of thinking. Language, in which the excellence of informative and commu-

nicative functions is provided by ratio of oral and written, spoken and literary language, indicates a high level of spiritual culture of society in general. Culture and art of communication, in our opinion, is a means of spiritual development and improvement of the individual and society as a whole.

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Halina Majer

Socio-political and Educational Context of ELT: Native versus Non-native Teachers of English

Abstract: Aiming to target the readership interested in language classroom teaching practices and teacher professional development, this paper focuses on the sociolinguistic constructs of the NEST (Native English-Speaking Teacher) and the NNEST (Non-Native English-Speaking Teacher) in light of the ever-growing role of English in cross-cultural communication and education in both the European Union and worldwide, manifested by recent developments such as EIL (English as an International Language), Euro-English or ELF (English as a Lingua Franca). While this study reviews current perspectives on the two types of instructor since the publication of the seminal monograph *'The Non-Native Teacher'* by Peter Medgyes (1994), it also addresses the dynamic change in the constructs of the native speaker and the proficient non-native speaker of English, which must be highly instrumental in redefining the present-day status of a NEST and a NNEST. The article also discusses research studies investigating learner attitudes towards the two types of English language instructor.

Key words: NEST (Native English-Speaking Teacher), NNEST (Non-Native English-Speaking Teacher), EIL (English as an International Language), ELF (English as a Lingua Franca), native speaker, non-native speaker, learner attitudes.

Introduction

In the present times of growing political difficulties and turmoil in the united Europe, it seems even more compelling than ever to turn again to the generally cherished ideas and hopes for further integration, both within the structures of the European Union itself and among the individual nations. The important role of the international organizations in these processes is obvious; however, we must not ignore the responsibility of the national communities for their own contribution to the unification of our continent and for eventually getting closer to the optimal model of “Europeanism”.

The question of whether these responsibilities lie more with the European politicians or with the “educationalists” – in the broadest sense of this term – seems particularly urgent for the young generation of those for whom an integrated Europe is not a vague and distant concept, but everyday reality in which they would certainly find it very difficult to accept limitations, not to mention considering giving up the “unity” that they have long been taking for granted.

Whenever we consider the educational context in relation to the European Union and its member nations, the language issue is bound to appear. For one thing, it is impossible to ignore the unique status of a *lingua franca* that the English language has acquired, regardless of the official regulations pertaining to the use of other languages in formal contexts. Undoubtedly, for several years now English has been the most widely taught and spoken language in the “integrated Europe”, which has resulted in serious social, psychological and linguistic developments, influencing the attitude towards the language itself, as well as towards different forms in English instruction. To take the argument further, we can easily claim that within the education sector in the EU teachers of English as a foreign (or second) language are a large and important group, with very specific responsibility. Moreover, it is necessary to remember that those teachers are by no means a homogenous group. On the contrary, they function in diverse teaching contexts, addressing different age groups, learners with different L1 backgrounds, studying English for a great variety of purposes. Thus, English teachers are confronted with typical classroom instruction – “general English” in all types of state schools, private schools and language courses, not to mention more specific language needs: Business English, English for Specific Purposes (ESP), English for Academic Purposes (EAP), to mention but a few. In this regard, it is also indispensable to keep in mind the fact that “European” teachers of English will naturally have had different experiences, will have come from different educational backgrounds, and will have received somewhat different professional training, depending also on the countries they come from.

Last but not least, a distinction has to be made between English teachers who are native speakers of the language and those for whom English is a foreign language. It is the

comparison between those two types of English teachers which is particularly interesting, from the point of view of their efficiency, their teaching results as seen from both their own and their students' perspective, as well as the job satisfaction and overall evaluation. As it will be argued, depending on the teaching context, the obvious advantages of being a native English speaking teacher may frequently be counterbalanced by equally numerous disadvantages.

Aims

This paper examines the socio-pedagogical constructs of the native and the non-native English speaking teacher (hereafter NEST and NNEST, respectively) in light of the changing views on teaching English as an International Language (henceforth EIL) and English as a Lingua Franca (ELF, in short). In so doing, this article elaborates on an earlier study by the present author [Majer 2012].

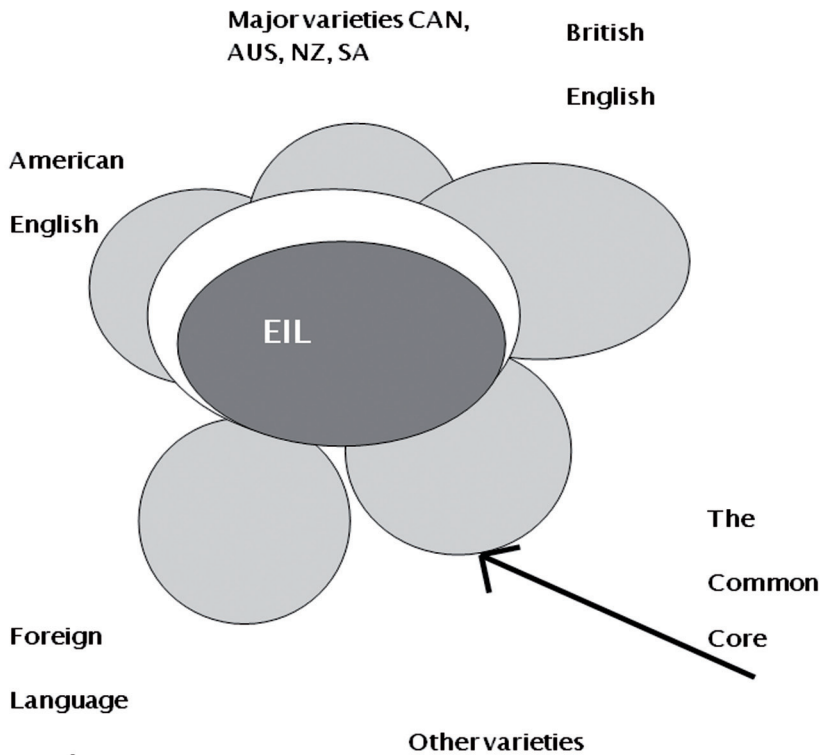
In the subsequent sections we shall briefly discuss the theoretical background of the EIL, ELF and Euro-English concepts, presenting them in a historical and sociolinguistic perspective, proceeding later to define a native speaker of English, as distinguished from "a proficient non-native speaker of English". Further, we shall concentrate on native and non-native teachers of English, aiming to present different aspects of classroom behaviour, as well as the "bright" and "dark" sides of being a NEST or a NNEST; this discussion will be largely based on evidence from Central and Eastern European EU member states.

The argumentation to follow will concentrate on students' perceptions of the advantages and disadvantages of learning English from NESTs and their non-native counterparts. The starting point for the discussion is based on the common stereotype assuming that it is always better to have a native speaker as a foreign language teacher. The main thesis of this paper, which is put forward and supported by examples in sections 5 and 6, is that both groups can be highly successful in their teaching and equally appreciated by students, although their "routes to success" may be very different.

EIL, ELF and Euro-English

Where EIL is concerned, sociolinguists involved in language pedagogy tend to place it in the central position amongst the present-day Englishes. A typical diagrammatic representation, suggested by Modiano [2009], can be viewed below:

Figure 1. Model of EIL



Source: Modiano 1999, p. 10; Erling 2005, p. 41.

The above graph illustrates the centrality of EIL. However, while the general framework appears to be in place, Figure 1 can only be deemed accurate as a general idea. To be sure, the overlapping geometrical shapes represent various modern Englishes of the Kachruvian three-circle model [cf. Kachru and Nelson 1996]. Yet if Modiano's shapes were to be interpreted symbolically in terms of their size and location, then there would have to be certain inadequacies pointed out. Thus, for one thing, the role of American English seems to be disproportionate in comparison to other Inner-Circle core varieties (Canadian, Australian, New Zealand, South African⁴). The same could be said of “other varieties”, which account for a number of World Englishes and New Englishes – a myriad of Outer-Circle [Kachru and Nelson 1996], post-colonial dialects around the globe – as well as of

⁴ It is intriguing that schematic representations of this kind should typically leave out Irish English.

“foreign language speakers”, who these days constitute the largest English-speaking community, namely the Expanding Circle. Finally, non-native speakers’ Englishes would be better suited if they were situated between British English and American English, as those varieties have been the most obvious pedagogical targets of ELT for many decades.

Some criticism is in order. Referring to EIL and ELF, writers tend to restrict the focus of their attention to the very instrumental function of English as the language for international communication. What is more, as pointed out by Kuo [2006, p. 215], “EIL has largely overlooked aspects of language such as literacy, register, style, and various aesthetic concerns and has made no reference to a language’s social functions, such as to project self-image, to establish self-identity, and to develop personal voice”.

Much in the same vein, McKay [2003] argues that the teaching of EIL should be based on an entirely different set of assumptions than has typically informed English language teaching (ELT) pedagogy. Because the features of an international language have altered the nature of English itself, the author maintains that the pedagogy for teaching English must also change. According to McKay, two developments – a dramatic increase in the number of second language users of English and a shift in the cultural basis of English – have significantly altered the nature of English. These changes challenge several traditional assumptions of ELT pedagogy, namely that:

- interest in learning of English is largely the result of linguistic imperialism;
- ELT research and pedagogy should be informed by native speaker models;
- the cultural content for ELT should be derived from the cultures of native English speakers;
- the culture of learning that informs communicative language teaching provides the most productive method for ELT.

Instead, argues McKay [2003], educators should work out a comprehensive theory of EIL pedagogy.

Going even further, Llorca [2004] claims that the growing research on EIL, together with the increasing appreciation of NNESTs – both in ESL and EFL contexts – are creating the right conditions for the gradual acceptance of ELF, with the consequence of a decrease in the role of NESTs in setting the principles and norms on which this lingua franca will be taught in the future. More extremely, Yano [2009] wonders whether the Kachruvian three-circle model can accommodate the possible change of English use (e.g. native/non-native to individual proficiency, a special talent to a basic skill). Besides, the author considers what transformation English would undergo if it survives as EIL/ELF. Finally, Yano ponders the possibility of creating what can be called a “supra-normative (not exo-/endo-normative) standard” for EIL/ELF for pedagogic purposes (e.g. the Lingua Franca Core).

According to Wolf and Polzenhagen [2009, p. 26], among the conflicting trends observed within the realities of English as a global language there are two main developments:

- *alienationism*, which emphasizes the supremacy of Inner Circle Englishes over World Englishes, New Englishes, EIL and ELF,
- and *hybridizationism*, which emphasizes the structural and socio-cultural transformations English has undergone in the diverse colonial and post-colonial contexts.

The authors argue that both concerns are reflected in further terms such as *nativization*, *Africanization*, *indigenization*, and *acculturation* used in reference to the processes shaping the varieties of English. As the above terms suggest, the attitude of hybridizationists towards the New Englishes is, though not uncritical, basically positive. This favourable attitude is also reflected in the key theoretical notions developed in the notion of the “‘creative bilingual speaker’, who created new, cultural-sensitive and socially appropriate meanings [...] by altering and manipulating the structure and functions of English in its new ecology” [Bhatt 2001, p. 534].

If the concept of EFL can be seen as a highly politicised educational issue in the globalisation of English, it is the recent phenomenon of Euro-English [Gozdawa-Gołębiowski 2012] that goes even further in that direction. Euro-English is based on EIL, but differs from the previous concept of ELF in that it goes beyond the phonological confines. While it is believed that the foreign accent of many mainland Europeans will reflect their geographical positioning, Modiano [2009, p. 66] claims that since Euro-English includes lexical, grammatical, and phonological features which are characteristic for the English used in continental Europe by non-native speakers, there will always be a great deal of regional variation.

Defining a native speaker of English

Over 20 years since its publication the monograph by Péter Medgyes entitled *The Non-Native Teacher* (1994) remains a key publication. It is just as relevant a work for the topic in question as *Linguistic Imperialism* by Robert Phillipson [1992]. Those two books inspired a host of researchers to observe the changing scene of ELT. And so the recent two decades have provided arguments for redefining the linguistic and socio-psychological construct that used to be taken for granted with respect to English, namely that of the native speaker of that language.

Kiely [2015, p. 213f] points out that as early as in 1990 Ben Rampton questioned the “myths” of “native speaker” and “mother tongue” arguing that they do not really represent clear-cut boundaries that could be relevant for language learning and language pedagogy because “they are both incoherent and ideologically grounded”. The author suggests that instead of these terms, the concepts of *expertise*, *inheritance* and *affiliation* should be adopted and developed in both sociolinguistic and language pedagogy discourse. And if we look more closely at the dynamics of change in the native-speaker construct, the trend toward a more liberal conceptualization is already visible in the defini-

tions found in the literature of the 1980s, 1990s and the early years 2000. Let us consider at an exemplary selection of those views as discussed in Hadla [2013, p. 55]:

- “one who learns English in childhood and continues to use it as his dominant language and has a certain level of fluency” [Tay 1982];
- “the person possesses communicative competence, he or she has the knowledge and the ability to use language within various social contexts” [Stern 1983];
- “an individual acquires the language in one’s infancy and continues to maintain using the language” [Davies 1991];
- “the individual’s knowledge of his/her native language is intuitive” [Phillipson 1992];
- “the speaker identifies himself/herself with a particular language community, or is identified by that community as one of their own” [Johnson and Johnson 1998];
- “one who has reliable intuitions to distinguish right and wrong forms of English” [Árva and Medgyes 2000];
- “A term used in linguistics to refer to someone for whom a particular language is a first language or mother tongue. The implication is that this native language, having been acquired naturally during childhood, is the one about which a speaker will have the most reliable intuitions, and whose judgements about the way the language is used can therefore be trusted” [Crystal 2003];

On the basis of the above definitions, we are ready to assume that a native speaker is one who has been a member of a particular speech community from birth. Accordingly, their mastery of L1 enables them to produce spontaneous and fluent discourse. However, recent views no longer seem to follow the rather simplified perception of the NEST vs. NNEST dichotomy. For example, the two decades that have passed since the publication of Péter Medgyes’ seminal monograph [1994] are enough to question the validity of certain claims made there. Thus, the growth of the significance of EIL and ELF has boosted the prestige of the NNEST to the effect that today we would not be prepared to agree that the fundamental difference between the two types of instructors under consideration can be accounted for on the basis of the interlanguage continuum, whereby NESTs are always one step ahead in comparison to NNESTs. In 1994, Medgyes claimed that NNESTs just learn to copy native speakers of English, whose creativity and originality in productive skills they are nevertheless not in a position to outperform. “At a certain point”, states Medgyes, “their progress is halted by a glass wall” [1994, p. 12].

In contrast, as argued by McKay [2002, p. 29], early exposure to a language is not sufficient for it to be considered someone’s native linguistic system; rather, in defining a native speaker, there exists some level of competence that is necessary. Similarly, the rather general definition by Richards et al. [2003, p. 188], i.e. “a person considered as a speaker of his or her native language”, strikes the reader as cautious in its political correctness. However, such broader views can also admit highly proficient L2 speakers.

A modern, liberal definition of a native speaker of English would also have to include the parameters identified by Cook [1999, p. 186]:

- subconscious knowledge of rules,
- an intuitive grasp of meanings,
- the ability to communicate within social settings,
- a range of language skills,
- creativity of language use,
- identification with a language community,
- the ability to produce fluent discourse,
- knowledge of differences between their own speech and those of the standard form of the language,
- the ability to interpret and translate into L1 of which she or he is a native speaker.

It is interesting to note that Cook [1999] says nothing about a speaker's country of origin, namely whether that person was born in an English-speaking country and/or acquired English during childhood in an English-speaking family or environment. In contrast, the discussion in Medgyes [1992; 1994] and Davies [2003] still made many references to native-speakership as defined by belonging to an Inner Circle speech community. That view seemed to still reflect the changes taking place in Central and Eastern Europe, namely NESTs successfully challenging NNESTs on their job markets in countries such as Hungary.

Similarly, in the study by Reves and Medgyes [1994], the authors claim that the issue of native and non-native speakers of English is mainly important if related to the contrast between NESTs and NNESTs. The NNEST respondents of the questionnaire survey reported in that paper appear to perceive differences between their teaching and how this perception influences the teaching behaviour and attitudes as biasing their self-image and approach to instruction. The NNEST complex is still very tangible.

On the other hand, in his later study, while still emphasizing that a NNEST cannot aspire to acquire a native speaker's language competence, Péter Medgyes [2002] no longer speaks of "a pseudo-native speaker", but chooses to focus on considerable differences in the teaching behaviour between NESTs and NNESTs, yet adding that most of the contrasts still are language-related. But the author does not insist that NNESTs are by definition less efficient. On the contrary, eight years after the publication of the memorable monograph he contends that a deficient command of English may even have hidden advantages. Indeed, both NESTs and NNESTs have an equal chance to become successful teachers, but the routes used by the two groups are not the same. Yet in a still later work, Medgyes [2011, p. 191] writes: "As a Hungarian who has spent the better part of his life in his home country, I find it hard to empathize with NNS teachers seeking employment in a foreign country. Rather, my sympathy lies with NNS colleagues in the outer

and expanding circles when they find themselves at a disadvantage compared to unqualified NS backpackers”.

The challenge and futility of comparative studies of the effectiveness of L1 and L2 teachers is also researched by other writers, e.g. Kiely and Rea-Dickins [2005] and Kiely [2015], while Holliday [2005] considers the hegemony of the discourse of “native speakerism” in ELT, pointing out the difficulty in moving on from this conventional but inappropriate marker of English language teacher identity. A key element of moving on from native speakerism as a key marker in language teacher identity has been a focus on pedagogic expertise: the teacher as a professional is skilled in implementing techniques and methods in the classroom.

Defining a proficient non-native speaker of English

How should we define a non-native speaker of English? Are the parameters specified by Cook [1999] sufficient? They seem to be now, in the second decade of the 21st century, even though the fallacy of comparing NNESTs to native speakers of English is still commonplace [Canagarajah 2005]. This is no longer tenable if we consider that nowadays 80 per cent of English language teaching instructors worldwide are bilingual users of English. Because, as pointed out by McKay [2002, p. 42], “just as it is unreasonable to take the poorly defined construct of native speaker as the basis for SLA research, it is unwarranted to take this construct as the basis for judging pedagogic expertise”. Thus, if a given speaker meets Cook’s criteria, they can be regarded as a native speaker of English regardless of the place where they were born or the kind of passport they hold. This did not used to be the case

Also the terminology is gradually undergoing modifications. In light of the recent change of attitudes towards English, a proficient non-native speaker has often been termed using politically correct labels such as “an English-knowing bilingual” [Pakir 1999], “a multicompetent English user” [Cook 1999] or “a bilingual English speaker” [Jenkins 2000].

According to Davis [2003; quoted in Moussu 2010], “non-native speakers of a language can become native speakers and master the intuition, grammar, spontaneity, creativity, pragmatic control, and interpreting quality of ‘born’ native speakers” [p. 9]. However, the author also stresses that although these competence characteristics can be attained by hard work and exceptional motivation, a late bilingual will still be missing on the kind of language acquired by an early bilingual in childhood, indispensable for becoming a “real” native speaker.

Following Davis [2003], Moussu [2010, p. 750] lists a few further characteristics of native-(like) speakership that a non-native speaker of English could have:

- by birth (i.e. by the early childhood exposure),
- by being an exceptional learner,
- through education using the target language medium (e.g. CLIL⁵),
- by virtue of being a native user (as in the Outer Circle),
- through long residence in the host country.

The above criteria place the proficient non-native speaker in a new, broader perspective.

NESTs and NNESTs in the English classroom: students' attitudes

Although native speakers are still highly valued as L2 instructors at all levels of teaching, in the countries of Central and Eastern Europe their role has been largely confined to the private sector, where the stakeholders – employers and parents alike – often prefer them over NNESTs. However, doubts concerning “native speaker fallacy” have been voiced for decades, most notably since the publication of the afore-mentioned works by Phillipson [1992] and Medgyes [1994]. The former author [1992, p. 185] points out that in fact there are no scientific proofs which could support the assumption that native speakers are superior to non-native speakers in teaching and in his opinion teachers' mother tongue does not have to influence their effectiveness. Medgyes [1994, p. 27], in turn, observes that both types of instructor have their advantages and disadvantages and can be equally good teachers in their own right while still being, as he puts it, “two different species”. The author summarized his argumentation stating that NESTs and NNESTs differ in terms of:

- language proficiency,
- and their teaching behaviour,

However, the presumed gap in language proficiency can account for most of the differences observed in NESTs' and NNESTs' teaching behaviour.

Other researchers addressing the issue under consideration in the 1990s do not go beyond the well-known stereotypes. Thus, for example, Cullen [1994; quoted in Moussu 2010, p. 759] states that a NNEST has the advantage over a NEST since “one can better teach something one had to learn consciously”. Similarly, Tarnopolsky [2000] emphasizes that NNESTs share their students' L1 and culture, which is why they are better equipped to cope with specific problems that arise as a result of the incompatibilities or differences between the two linguistic systems and cultures.

However, there can be cited more recently published studies which support the claim that, contrary to the common stereotype, student perception of an English teacher does not so much depend on the instructor's nationality (native vs non-native speaker) as on multiple other variables. Admittedly, in a study by Butler [2007] the researched gro-

⁵ Content and Language Integrated Learning

up of students who listened to recordings of native and non-native accented English speech (without seeing the speaker, who was in fact the same person), expressed a preference for the person with native-accented English as their potential instructor, and believed that that person would focus more on fluency than on accuracy and would be more confident in her use of English. On the other hand, in the surveys reported in several studies published more recently, such as Hertel and Sunderman [2009], Moussu and Llurda [2008], Moussu [2010], Mahboob [2010], Braine [2010], the subjects' attitudes towards NESTs and NNESTs were found to depend on different factors and they turned out to be sometimes unexpectedly positive or predictably negative. Thus, a surprising finding was that the studied attitudes could be significantly influenced by variables such as the subjects' first language or teacher-contact time. Besides, it was also noted that the students' attitudes towards NESTs and NNESTs had the tendency to change over time [Moussu 2010].

Furthermore, the data collected for the purpose of another study, one by Ma (2012), show that some students experience anxiety when facing NESTs in the classroom and they tend to prefer apparently more familiar, local instructors' (NNESTs') teaching styles. Apart from that the research subjects appreciate the easiness of communicating with their tutors in their L1 and they expect a more understanding and empathic attitude towards their difficulties in learning English. Summing up, all the studies reviewed in the present section strongly suggest that the linguistic background of ESL/EFL teachers is only one among numerous variables influencing students' attitudes towards their instructors.

Concluding remarks and implications

It remains an open question which direction European countries will advance in the foreseeable future, and which integration model is most likely to prevail. Nevertheless, it may be reasonably argued that the status of English as the "international language" – whether in the form of EIL, ELF, or Euro-English – will remain valid. Thus, the role of English teachers in all EU member states will continue to be significant, and the controversies addressed in this paper seem unlikely to disappear. However, the above discussion of the socio-pedagogical constructs of native-speaking and non-native speaking English teachers should allow us to draw some general conclusions.

On the basis of the theoretical considerations and research evidence presented above, it follows that NESTs (native speakers of English) are frequently perceived as "better" instructors. As observed by Holliday [2005], irrespective of the type of teacher, native-speakerism is deeply rooted in an Anglophile tradition along with conventional "prescriptive" ELT. Both still happen to be the dominant paradigms in language pedagogy in the European Union, including Central and Eastern European states [cf. e.g. Kasztalska

2014]. On the other hand, even if the educational scene is behind the social and political changes, the perspective is likely to continue to change visibly.

First of all, as demonstrated above, the construct of a “native speaker of English” has become much less straightforward. Secondly, research into native speakership [e.g. Kjelmer 1996, p. 124] shows that whereas the average performance of a proficient non-native speaker of English still differs from that of a native speaker’s with respect to some critical variables, e.g. lack of automation of collocations, underuse of phrasal verbs or insufficiently frequent use of colloquialisms, these are unlikely to have any serious negative effects on the teaching process of the NNEST. Finally, although the popular stereotype still has it that the interlanguage phonology of non-native accented English will negatively influence students’ oral skills, the research results failed to find any differences in student listening comprehension.

It is interesting to see that learners of English themselves are not always enthusiastic about NESTs. They obviously appreciate their “good English proficiency”(!); however, they are worried about their “strong accent”, which they find difficult to understand. On the other hand, when evaluating their local teachers, students value their proficiency in their L1, knowledge of students’ learning difficulties, the ease students experience in understanding their teaching, and in communication. Thus, the strengths of one category of teachers appear to be the reverse of the weaknesses of the other.

In any case, sometimes students themselves have difficulty describing their ideal teacher. An interesting definition of a “native” teacher has been offered by a student reported in Ali [2009, p. 46]: “A native English teacher is a teacher whose first language is English, or a teacher who’s so fluent in English and speaks better than people whose first language is not English”.

Consequently, as pointed out by Majer [2012], English proficiency and instructional skills in NESTs and NNESTs should no longer be defined by the ambiguous constructs of native and non-native speaker but, instead, they should take into consideration the multilayered context in which the instruction is taking place. This claim has significant implications for classroom teaching practices and teacher professional development.

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Anna Włoch

Teacher as a Master – are the European Teachers Properly Trained in Higher Education? Differences in Teacher Education Systems in Europe

Abstract: The main objective of the article is to examine the main changes in teacher education in Europe. The paper presents the current problems of teacher education and teacher profession in Europe. The first part of the article presents teacher education in European countries in the context of the Bologna process, also pointing out to major differences between the individual countries. The second part examines two models of teacher education that exist in Europe and shows the differences between the levels of teacher education. The following part presents teacher education in Finland as an example of good education practice. The last section summarizes the main considerations and identifies the major challenges facing teacher education in Europe.

Key words: teacher education, teacher training, quality of teacher education, master.

Introduction

Development of the “Europe of knowledge” will not be possible without greater stress put on the problem of teachers’ education. Professional education for teachers is one of the most important tasks that the European Union educational policy needs to face ri-

ght now. In the age of globalization, it is necessary to equip future teachers with inevitable knowledge and competences, as well as to put emphasis on the development of a teacher's authority. A teacher should not only accompany a young man in their journey of getting familiar with the world, but they would also pose a personal pattern to follow. Thus, a question emerges, whether an answer for the contemporary challenges in education is to go back to a traditional role of a teacher as a master? However, such a concept requires introduction of a well-thought model of teachers' education, following the best European and world solutions in the field by particular countries.

In European states we generally deal with two models of teachers' education, which results from educational traditions of given countries. Some European teachers' education systems may be also treated as patterns to be followed by other states. Currently, great influence on teacher studies is exerted by the Bologna Process, and the interconnected reforms that head towards establishment of the European Higher Education Area. The most significant transformation that took place in the recent years as a result of the Bologna reforms, is introduction of two-degree course of studies for teacher majors. Such a solution triggers certain controversies in plenty of states, out of a simple reason. Namely, it is impossible to reliably prepare for the teaching profession after just a 3-years-long course of the first degree studies, or to prepare a teacher during the second degree studies, who chose a different specialty than the one selected during their first degree. In majority of European countries, the teachers are required to complete MA studies. Therefore, certain European states are currently considering the matter of restoring 5-years-long studies for pedagogical majors.

Eurydice report entitled: *Key Data on Education in Europe 2012* suggested that the European states will need to face a serious problem in the nearest years, related to an insufficient number of qualified teachers of basic subjects. Europe is currently facing demographical transformations, which are characterized, among others, with society aging. This process is of enormous impact on functioning of numerous occupations, including the teachers. As suggested in the report by Eurydice, the problem of insufficient number of teachers is most visible in such countries as Belgium (French Community), Germany, Luxembourg and Turkey. The forecasts predict that the situation may get even worse within the closest decades [Key Data on Education in Europe 2012, pp. 113, 125–26]. The number of teachers may turn out to be insufficient also in Great Britain, Italy, the Netherlands and Austria, because statistics say that these countries have more teachers in their pre-retirement age than student in teaching majors. Until 2015 a great number of teachers retired, which caused a necessity to hire more than a million of new teachers in the European education systems in the nearest years. Mathematic teachers will be needed in Belgium, Great Britain and Italy and teachers of sciences in Germany and Austria in the upcoming years. Free flow of European citizens within the area of member states

made a significant contribution to the increase of the labor migration wave. Education of children of immigrants from other EU member states also poses a considerable challenge, which must be faced by national systems of education. For example, today Polish teachers are sought for in Great Britain and Ireland, where the greatest number of Poles-immigrants live.

Teacher education in Europe in the context of the Bologna Process

So how does contemporary education of teachers in Europe look like? From what kinds of higher schools and what countries do the best teachers come from? Considering the school prestige, everything would suggest that universities, especially those with long traditions, are the best in preparing for the teacher's profession. As suggested by the ranking developed by the Shanghai Jiao Tong University, only two European universities are among the best ones in the world. These are of course Oxford and Cambridge [Commission Communiqué 2010, p. 14]. However, in plenty of European states, a high level of teachers' education may be also observed in higher pedagogical schools. Higher education in Europe has been under significant transformations for almost two decades. According to objectives and assumptions made by the Bologna Process, these transformations are related to the structure and organization of higher studies. The Bologna process itself was commenced upon conclusion of the Bologna Declaration in 1999, and its final purpose was to create the European Higher Education Area until 2020. The Bologna Process heads towards establishment of a strong and modern system of higher education in Europe, which would be competitive towards other systems around the whole world, but as well interesting for young people from other parts of the world. Investments in development of the European higher education are a manner, in which the European states response to the series of social problems. The Bologna Process contributes to the increase in mobility of European citizens, and through adjustment of the education system to the needs of the transforming labor market, it improves employment considerably. The Bologna reforms also pose a significant phase in development of the European Research Area, they support the knowledge-based economy and contribute to realization of the "Europe of Knowledge" concept [Kraśniewski 2006, p. 5].

Undoubtedly, the Bologna Process is a political initiative, and its purpose is to play significant social functions and to facilitate European citizens' lives. Adequate reforms of higher education in Europe begun upon conclusion of the so-called Sorbonne Declaration in 1998. The declaration was signed by ministers of education of four countries: France, Germany, Italy and Great Britain. The main purpose of the declaration was to provide the European citizens with access to the labor market within the whole Europe, and at that time differences in qualifications obtained by graduates of universities were

believed to pose the greatest barrier. The document included a provision on facilitation of mobility to students and teachers within the territory of the whole Europe, as well as integration within the European labor market. Furthermore, development of a common system of studies was assumed, which would be based on the bachelor, master and doctor degrees [Sorbonne Joint Declaration 1998]. The Sorbonne Declaration was signed by 29 ministers of education in European countries already in 1999. In its original version, the Sorbonne Declaration stipulated among others, adoption of a system of clear and comparable titles and degrees, adoption of the system of two-degree higher studies, application of ECTS, promotion of mobility and support for cooperation in the scope of education quality provision [The Bologna Declaration 1999]. It must be stressed that purpose of the undertaken Bologna reforms was not to standardize the higher education systems in Europe, but rather to develop the principles of sharing them, which would consider differentiation and autonomy of particular countries and universities [Kraśniewski 2006, p. 5]. Objectives of the Bologna Declaration were referred to positively by European universities, which adopted the so-called Bologna Charter – *Magna Charta Universitatum* – already in 1988. It was crucial, as independence and autonomy of universities provide for continuous adjustment of the higher education systems and development of science, to the changing needs of the society, its expectations and general knowledge advancement [Magna Charta Universitatum]. The major transformation in the scope of teachers' education, which was introduced by the Bologna Declaration, was to divide the course of studies into two main cycles (1st degree and 2nd degree), and this is the change that is most visible in teachers' education. According to provisions of the Bologna Declarations, the student is prepared in vocational terms during the 1st degree of studies, while the 2nd is understood more as studies of a general-academic character, complementing the student's general knowledge acquired within a given discipline. Only some European countries require future pre-school or early school teachers to complete only the 1st degree of studies. Teachers in primary school, especially in lower and upper secondary school, need to have 2nd degree education. The labor market in numerous EU member states forces the teachers with bachelor education to complete the 2nd degree of studies as well. Therefore, it is frequently discussed in some European countries, whether the notion of teacher's education within the two-degree course of studies is justified or not, supporting the idea to restore uniform, usually 5-years-long MA studies, adequate for educational tradition of a given country.

Subsequent conferences of ministers of education, which took place every two years, did not refer directly to the problems of teachers' education in Europe, although significant progress was recorded at the conference in London in 2009, related to implementation of the three-tier character of studies, also in case of teachers.

Transformations in the area of higher studies, and greater stress in the scope of teachers' education are also expressed in the "Europe 2020 Strategy" [Commission Communi-

cation – Europe 2020]. This strategy assumes, among others, improvement of access to higher education for young Europeans, but it does not stipulate how to take care of the education quality at the same time. When a greater number of young people are provided with access to higher studies, the quality of education drops almost always. Even the educational systems that are believed to prepare to the teacher profession in the best manner within the whole Europe, as the Finnish education model for teachers, struggle with the problem of the “diploma disease” and “overeducation of the society”⁶. The “Europe 2020” Strategy also emphasizes how important it is to provide adequate teachers’ education and professional training, and to strive to render the teacher occupation an interesting career path for young Europeans. These objectives will be realized through introducing proper recruitment principles for master studies, and providing young and experienced teachers with a possibility of further development and professional training.

Two models of teacher education in Europe – differences in education

Is the teacher profession currently interesting in Europe? Is this profession picked by the most gifted students? Which teachers’ education model is the best? PISA studies (The Programme for International Student Assessment) suggest that in the OECD states only 5% of students plans to work in the teaching profession in the future (including 6% women and 3% man). The scientific profile of students, who are planning to work as teachers is different in the OECD countries. However, it is surprising that these students show weaker reading and mathematic skills than other ambitious students, who prepare to work as professionals in their fields, but not as teachers. The PISA studies also suggest that a greater percentage of students, who are willing to work as teachers in the future, are students in those countries, where the teachers are paid more than in the remaining ones [PISA 2016]. Educational systems in European countries are different, and the same applied to requirements put forward to the teachers at particular levels. In some countries, the teachers of pre-school and early school education are required to complete the 1st degree studies, while in secondary schools, the teachers are obliged to complete the 2nd degree of studies. The labor market in Poland and in Slovakia forces the candidates for teachers to complete both the 1st and 2nd degree of studies. Therefore, these countries are often a place of discussions on whether it would be a justified concept

⁶ The “diploma disease” was characterized for the first time by Ronald P. Dore, a sociologist from the London School of Economics, who in 1975 issued a publication entitled *The Diploma Disease: Education, Qualification and Development*, Berkeley, University of California Press. These studies are described in Polish pedagogic literature by Mirosława Cylkowska-Nowak (2004), *Edukacja i “choroby dyplomu” – analiza wybranych kontekstów* [in:] M. Cylkowska-Nowak (ed.), *Selekcyjna funkcja szkolnictwa wyższego w krajach Europy Zachodniej*, Wołumin, Poznań, pp. 119–130.

to return to uniform 5-years-long course of studies for teachers. In each European country, students, who are willing to work as teacher in the future, must graduate, including completion of pedagogical courses, which provide them with theoretical and practical skills, including apprenticeship. Generally, in Europe, education of candidates for teachers may be organized in various manner, but most often it covers an element of general and vocational education. The general element is the stage of studies that is devoted to general education and several particular subjects that the student will teach. This stage may also provide the future teacher with a professional title in a given subject. The vocational part focuses on pedagogical preparation, the purpose of which is to equip future teachers with practical skill and theoretical knowledge, inevitable in their professional work, together with apprenticeship in schools. The manner of combining these two elements allows to diversify two essential education models for teachers in the European systems of education. We distinguish two education models for teachers in European states: “the concurrent model” and “the consecutive model”. Initial education of students in teaching majors within the obligatory course of education is usually undertaken in the concurrent model. Within the concurrent model, the program of teacher studies covers general and pedagogic courses from the very beginning, as well as the classes that the future teacher will teach in school. While in case of the consecutive model, the students at first realize just the courses related to the main subject that they will teach in the future, and afterwards they realize the curriculum from the pedagogical subjects’ block. The pedagogical preparation is acquired by the future teachers after completion of the 1st degree studies, and obtaining the bachelor title. It must be stressed that plenty of changes have taken place from the moment where the Bologna reforms entered into force, so it is hard to apply historical comparisons in this scope. Already in the academic year 2002/2003, the number of countries that offer a two-degree teachers’ education model along with the concurrent model increased significantly [Key Data on Education in Europe 2012, p. 110].

Teachers in the European educational systems are usually educated on the bachelor or master level, and in case of 13 countries there is a stage of introduction into professional work. The “introductory stage” is a structured phase of support, which is provided to recently employed young teachers. This is the period, when an inexperienced teacher realizes all or almost all tasks allocated to an experienced teacher, being remunerated for their work. This stage most often also comprises of the theoretical aspect, which poses an additional requirement for obligatory professional education, which a young teacher acquires before they are awarded a diploma. The introductory stage differs from the administrative trial period, and it usually lasts for several months.

Certain states differ in terms of the level of qualifications that must be obtained in order to be provided with a status of a fully-qualified teacher. Pre-school and primary school education teachers are educated according to the concurrent model in almost all

European countries. In states such as: Bulgaria, Ireland, Poland, Portugal and the United Kingdom (England, Wales and Northern Ireland) offer both the concurrent and the consecutive path. In case of Ireland and Poland, the concurrent path is the most common model of educating pre-school and early school education teachers, while in England it is the consecutive model that is encountered most often. The minimum requirement for the pre-school education teachers in majority of countries is higher education, obtained after 3 or 4 years of studies. Most of the countries also require the pre-school teacher to obtain the bachelor title or its equivalent. It is a curiosity that in the Czech Republic, Germany, Ireland, Malta, Austria and Slovakia, the teachers are obliged to complete at least the upper secondary education (ISECD 3) or graduate from a non-academic study center (ISCED 4). In France, Portugal and Iceland, the pre-school teachers are required to possess the master title. The situation is similar in case of requirements put forwards to primary school teachers. Majority of states require completion of the 1st degree of studies, lasting 3 or 4 years. Exceptions are such countries as: Czech Republic, Germany, Estonia, Portugal, Slovenia, Slovakia, Finland, Iceland and Croatia, where primary school teachers are educated on a master level, usually for 5 years. The statistical data suggest that since 2009 the minimum level of qualifications, required from the teachers, improved in Europe significantly. In case of lower secondary education teachers, the situation seems more complicated. The concurrent model is available as an only option in Belgium, Denmark, Germany, Slovakia and Turkey. While in Estonia, Spain, France, Italy, Cyprus, Luxembourg and Hungary, the only way to educate a teacher at this stage of education is the consecutive model. Majority of the remaining European countries offer both models, but the concurrent one is the most common path for teachers' education in case of lower secondary education schools. When it comes to education of teachers for upper secondary schools, European countries offer both models, however the consecutive model is most common. Such a situation can be encountered in Greece, Slovenia, Norway and the United Kingdom. The concurrent programs function only in case of several subject specializations. In Germany and Slovakia, the concurrent model is the only possible path that prepares future teachers to work on all levels of education. While France offers only the consecutive model [Key Data on Education in Europe 2012, pp. 110–112]. It is difficult to disagree with the statement that some European countries face the pre-school education teachers with too lenient requirements, when compared to secondary school teachers. Provision of early childhood education of a high quality constitutes a precondition for realization of the "lifelong learning" concept, and establishment of the "Europe of Knowledge". It is generally known that the highest quality of pre-school and early childhood education is achieved in the states which require the teachers to complete the master education program. The level of pre-school education is evaluated highly e.g. in Poland, although it is not available to all children that are more than 3 years old.

It is believed in most European countries that these are teachers, who are responsible for continuing vocational training. In Spain, France, Lithuania, Romania and Slovakia, a teacher must participate in professional trainings if they are willing to get a promotion and a raise in remuneration. Participation in such courses is not required from teachers only in some states. While in Poland, Portugal and Slovakia, a teacher's participation in such sources is absolutely required for a professional promotion. Furthermore, in Portugal, failure to participate in professional trainings may result in a fine, or it may be perceived as a negative element in the general evaluation of the teacher [Key Data on Education in Europe 2012, p. 119].

As suggested by the Eurydice data, special requirements for candidates for teacher studies are not very common. Admission criteria for studies and methods of candidates' selection differ in particular European countries in term of both the content and number. In order to take up teacher studies, the candidate must be a holder of a certificate proving that they passed a finishing exam after the upper secondary school. Upper secondary school results are taken into account in about half of the countries. An initial exam for a higher school is practiced in numerous states. Only one third of the European countries apply special selection methods during recruitment for teacher studies. Candidates for teacher studies must obtain satisfactory results in the predispositions test or during an interview, when they are asked about the reasons why they want to take up the teacher studies [Key Data on Teachers and School Leaders in Europe 2013, p. 31]. Lack of special requirements or exams for teachers' studies in numerous European countries may be related to a drop in popularity of the teacher's profession, or with a lower level of interest with such studies among young people. Some European countries resign from special predisposition tests, even for candidates for pre-school and early childhood education teachers, what does not seem to be the best solution. It is obvious that the candidates for pre-school and early childhood education teachers should be required to present basic skill in the scope of music, arts, but also correct diction and pronunciation. Resignation from special tests or interviews with candidates for teachers, when these competences would be verified, leads to a situation, in which a person deprived of those basic skills becomes a pre-school or early childhood education teacher. It is surprising that despite of the current trend to support development of early childhood education and care in Europe, countries resign from the possibilities to verify competences of future teachers in the sector while admitting students. Hence, we cannot say about provision of high quality in case of teachers' education, since admission to teacher studies most often depends on the exam taken at the end of the upper secondary school, or results in education, which do not reflect actual predispositions and competences, which would be absolutely required from future teachers of pre-school and early childhood education.

Some European countries provide young teachers, who start their professional careers, with complex aid programs, i.e. additional trainings, individual support and advice. Mentoring has been becoming more and more popular in numerous countries, as a supportive measure for inexperienced teachers. The mentoring process assumes that an experienced teacher is delegated by the school's principal, to take responsibility for the newly-employed teachers. Most often, the teacher-mentor organizes regular meetings with the inexperienced teachers, discussing their progress or problems, help them to plan their classes. In Estonia and Cyprus, the persons who are mentors for the inexperienced teachers, must undergo a special training beforehand. In Portugal, teachers who are to play a supervisory role, are usually those who completed a training in the scope of supervision over teaching practices, and half at least 5-years-long experience in teaching a given subject [Key Data on Teachers and School Leaders in Europe, 2013, pp. 39–43].

Differences in the manner of educating teachers between European countries result first of all from various educational traditions and ideologies, applicable for a given state. Currently, we notice certain global tendencies in reforming the teachers' education process, which are mainly supported by the Bologna reforms. However, not all the solutions related to the Bologna Process are evaluated positively when it comes to education and professional training for teachers. Numerous European countries must face new challenges in teachers' education, and may introduce particular reforms, which will contribute to restoration of a teacher's position, and significantly improve quality of all levels of education.

Teachers' education in Finland – examples of good solutions

Development of education in Finland within several past decades – according to educational sociologists – adopted a direction headed towards a meritocratic model, where these are the education and diplomas what provides an individual with their place within the social and professional structure [Gmerek 2003, p. 130]. Reports issued by Eurydice suggest that the teacher's profession is not perceived as especially interesting in majority of European states. An exception here is Finland, whose educational system is characterized with a specific approach to teachers' education. In Finland, the teacher's profession is broadly popular, but just a small number of the best candidates is admitted to studies. The Finnish system of higher education adopted the *numerus clausus* principle, which provides universities with a possibility to employ additional criteria for the recruitment process, when the number of candidates is much higher than the number of places. Sometimes, even ten candidates apply for a single place, and the universities pick the most talented ones. Finnish schools require teachers to hold higher education and a master title. Teachers in kindergartens and care facilities are obliged to hold a uni-

versity or technical college bachelor title, or qualifications, which were previously determined as post-secondary professional qualification. Aid and support may be provided by specialists, who take care over children professionally, and who hold proper qualifications at the upper secondary level. Pre-school teachers are usually pre-school education teachers, and they hold a bachelor degree or a title of an integrated education teacher. The integrated education teachers usually teach in grades from 1st to 6th of general education. While in case of grades from 7th to 9th of a general school and upper secondary schools, teachers teach specific subjects. The integrated education teachers hold a MA title in pedagogy, and the subject teachers graduated from master studies in the area that they teach and pedagogical studies. Candidates for teachers' studies, apart from the secondary school final exams, also need to pass an entrance exam, which is composed of a written exam, competence test and qualification interviews. In case of some universities, the entrance exam also includes verification of an ability to work with a group in an exemplary situation, and voluntary presentation of pedagogical skills [Education Systems in Europe – Finland, 2012]. Teachers in Finland are believed to be experts in the field of teaching, what is best proved by results of mathematic and science tests obtained by Finnish students, who are the only one in Europe to occupy one of the top places in the world rank. PISA tests are prepared every three years, and supported by OECD. Leaders in classifications are such countries as: China, Singapore, South Korea and Finland. Studies from 2009 were attended for the first time by students from China. Students from Shanghai took the first place in all of the three categories: reading and text comprehension, mathematics and natural sciences, both in the 2009 and 2012 study. In the 2012 study, the Finnish students occupied respectively: reading and comprehension – 6th place, natural sciences – 5th place, although in they took the first and the second place in the previous studies, respectively (studies from 2000 and 2003). It needs to be mentioned at the same time that students from Poland occupied a high place in the PISA study from 2012 (reading and comprehension – 10th place, mathematics – 13th and natural sciences – 9th) [PISA]. High results obtained by Finnish students in the PISA tests must result from perfect preparation of teachers, but also from meticulous selection for teachers' studies. Selection for teacher's majors is sometimes similar to selection for medical studies. Furthermore, there are no school rankings prepared in the Finnish education system, there are almost no private lessons, because students are not overburdened with homework, and they do not take many exams. The Finnish educational system is of a centralized nature. Profession of a teacher is highly prestigious in Finland, despite the fact that remuneration is not the highest. It may seem that the key to success is to put the teacher's professionalism first. A teacher in Finland must be perfectly educated and prepared for professional work, and their most important job is to bring the weaker students to the level of the best ones. Educational success in Finland is a perfect evidence that the educational process should be left at the states' discretion. In recent years, the country was visited

by education specialists from more than 50 states, to investigate the Finnish educational phenomenon. Finland managed to develop its own national concept of teachers' education, which brings perfect results. In this model, a major role is played by a teacher – professional, perfectly prepared for professional work, having full freedom to make decisions about the teaching process.

Outlook

The problem of teachers' education is currently one of the more important challenges that the European educational systems need to face. Experts agree that more efforts must be made in order to attract more young people to the teacher's profession. This objective is also supported by EU institutions. Numerous countries have already introduced certain reforms in order to improve teachers' education and trainings, but it is also necessary to increase efforts to obtain persons with greater qualifications for the profession, and to fight the deficit in the number of teachers, which plenty of states may need to face in the future. Another significant problem is to make every effort so the teacher's profession becomes valued by the society again.

In 2009, the European Commission and the Council of the European Union drew attention to the need to improve teachers' education and their professional training quality. The notion of improving attractiveness of this profession has been also included in the conclusions issued by the Council of the European Union on strategic framework for European cooperation in the field of education and training. As suggested by the studies carried out by Eurydice [The Teaching Profession in Europe: Practices, Perceptions and Policies 2015, pp. 13–17] majority of teachers is highly satisfied with their professional work, but they believe that the society does not value their work. Two thirds of teachers in Europe are currently more than 40 years old, and about 40% of them is retiring within the nearest 15 years. Therefore, the European systems of education must undertake actions today, to encourage a greater number of young people to select teacher studies. It is crucial at the same time to take care of a high level of education in these fields, and provide the inexperienced teachers with appropriate support. Professional training for teachers is a priority of European Union in the scope of actions to the benefit of quality in education. Analysis of the teachers' needs in the scope showed that they feel that they are well-prepared in content-oriented terms, but they expect trainings in the field of application of new didactic methods. The teachers would be most willing to receive additional education in the area of new technologies, especially application of ICT solutions in the didactic process, and in the scope of cooperation with students that have special educational needs. Undoubtedly, a great challenge for European educational systems will be to undertake actions, the purpose of which is to employ new teachers in countries where the population is aging. High significance in this scope will be also borne by support to teachers' mobility, not only within the Erasmus Plus program, and not only for those teaching lan-

guages, but also other subjects. Plenty of those assumptions and objectives may be realized within the national systems of teachers' education, while using the experience of other countries.

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Barbara Lulek

Informing, Consultations and Compromise in Decision Taken by Parents and Teachers in Polish Schools (Based on Research Carried Out in Podkarpackie Province)

Abstract: Poland has been under political, economic, cultural and social changes since the beginning of 1960. Therefore, it is more difficult for parents and teachers to act independently. Moreover, the difference between values and educational goals implemented by parents and teachers in relation to the process of education and upbringing of young generation is unpropitious towards work efficiency and it shows lack of consistency in undertaken operations. The significance of parallel relations between individuals and groups involved in common projects, i. e. undertaking mutual decisions – co-deciding in major educational matters, becomes increasingly emphasized. This article was written in order to answer the question of educational partnership manifested by primary school teachers and pupils' parents. By isolating ideas of cooperation between family and primary school, the author analyses operations and activities undertaken by family members and pedagogues, consequently categorising them and placing on the scale of educational participation.

Key words: parents, teachers, cooperation, partnership, primary school

Introduction

Structural transformation in Poland in 1980s and 1990s ushered a series of changes in social and cultural measure. They effected in gradual shifting from central management for the benefit of official centres built up on regional level as well as in local communities, thus encouraging social relations between environmental entities based on cooperation and partnership. Described trends are noticeable also in various types of educational institutions, including primary schools. As a result of spontaneously arising parental movements guided by the desire to take responsibility for their children's education, equal status of parents and teachers in school – separation of parents' rights in school education, is generally acceptable. Instead of holding minor role in the school, parents become fully fledged co-hosts responsible for overall functioning of school. Thus, they were granted conditions essential for taking responsibility for the level and quality of educational process, as well as for putting the idea of parents, teachers and student's partnership into practice [Lulek 2004, pp. 203–205].

Cooperation between teachers and parents and local environment representatives usually is a consequence of previously accepted division of labour and frequently refers to solving teaching and educational problems, in order to optimize the educational process. The cooperation has other educational values such as advancing and expanding of knowledge by entities working together – especially parents and teachers, broadening of their socio-pedagogical competence, reassessing mutual attitudes, generating a sense of shared responsibility. Moreover, it is a basic condition harmonising educational endeavours, as well as it promotes forming a proper educational atmosphere [Winiarski 2005, pp. 56–57]. It is very difficult to put parents and teachers' cooperation into practice, for it requires from participants of social relations to recognise the restrictions which exist in the society itself. The limitations are expressed in the need to respect the division of partial tasks, subordinate to the leader of the task, establishing and harmonising individual activities with other participants of the project. Exceeding these rules disrupts the process of cooperation, prompts gradual withdrawal of individuals and groups working together, triggers conflict situations, and even leads to rupturing of cooperation process.

It is equally difficult to build a specific kind of social relations based on partnership – relations between primary school teachers and pupils' parents. It characterises with voluntary will between cooperating individuals and groups, elimination of supremacy, domination, compulsion, obligation, duty or charge of some individuals in relation to others. It is an unwritten commitment of partners to loyalty and credibility [Maszke 2002, p. 77].

Partnership generates equality of rights and duties in making decisions by participants, including their creative role. In addition, partnership relation means introducing

initiatives by all parties involved, their mutual communication, as well as fixing partial tasks with the awareness of goals and participating in their implementation. These relationships are based on respecting the rule of mutual trust, complementing one another, loyalty, unity and full flow of information. Obviously, partnership requires frequent contacts in order to define goals and objectives, but also to raise awareness, discussion over existing possibilities and to make choices together and to "mature" gradually to understand the core of partnership activities [Lulek 2008, pp. 13–19; Lulek, Frączek 2010, pp. 93–104]. Therefore, achieving such a state requires from all parties building up and strengthening horizontal relationships, the need for consensus in conflict situations, coordination, as well as cooperation in the field of ongoing projects, in order to increase their efficiency. Then, partnership is accompanied by dialogue associated with exchanging ideas, formulating, deciding, deliberating and solving difficulties but also maintaining autonomy of both sides [Kwiatkowska 1997, p. 89]. There is no place for directing, leading or controlling others. Partnership between parents and teachers in school education is a specific, active, bilateral and exclusive meeting, based on building interpersonal relationship [Buber 1992, p. 214]. It is connected to parents and teachers' attitude, their response to other people's needs, engagement in educational matters and building active community. It is a net of strongly related people with personal contacts, motivating themselves and supporting operations which cover social expectations. It is a team working for a welfare of communities, groups or individuals and to fulfil their social goals [Rutkowska-Krupka 2012, p. 267].

Working together with others, usually for the sake of solving difficulties can have a very different character. Mutual relations can be described as occasional or regular, within the entities, between entities or outside formal organizations. They may function on various levels, such as individual, organisational and interpersonal [Austen 2010, pp. 62–67]. Nonetheless, it always leads to participation, involvement and shared responsibility, and improves the system of mutual support. This way, partnership becomes a process instead of a single act. The idea is to bring people together, especially parents and teachers and unite the community. Parents participating in the process of education and upbringing in the facility, build the credibility in the eyes of children, who have the opportunity to watch members of two basic educational environment to work compatibly. Moreover, planning and implementing activities, as well as engaging parents to monitor effects caused that propositions and initiatives are clear [Polakowski 2010, pp. 150–151].

Despite such obvious opportunities arising from the idea of partnership in school, there is a noticeable phenomenon characterising with limited participation of parents in their children education process. The initial time when parents were fairly motivated to make any efforts concerning their children education in the early 90s turned out to be brief [Lulek 2012, pp. 269–291; Lulek 2012, pp. 29–49; Lulek 2012, pp. 251–269]. This

period was undoubtedly conditioned with complexed social and political situation, distant and rigid relations with local government representatives, school principals and teachers, continual defining family- school relations beneficial to division of powers and responsibilities. As a consequence, at the beginning of 21st century, some educational institutions have to deal with increased withdrawal of parents' community from school life or merely verbal and declaratory affirmation of parental representatives' willingness to cooperate. From such a perspective, parental community's spontaneous and grassroots movement in school, seems unrealistic, much less that in the process of social changes, parents reveal the entire range of behaviours, from accepting changes, through adaptive or defensive responses to negating occurring changes. They are manifested by the culture of complaining or affirmation, social discontent, especially with the financial situation, the lack of future prospects, and disengagement in public activity [Balicki 2008, pp. 50–51].

A few words about research

Taking into account earlier considerations, the author outlined the concept of research devoted to determining the relationship between parents and teachers in the category of balance or imbalance of forces resulting from domination pursuits and desire to hold the right to decide on important matters in the process of education and upbringing. It is about identifying the horizontal relationship between two fundamental participants in the process of raising children - parents and teachers, about understanding the systems, strategies and modes of operation, which control these parties. On this basis, the author will categorize degrees of parental activity and place them on the scale of educational partnership [Grabow, Hilliker, Moskal 2010, p. 145], starting from creating social awareness, educating local community by collecting opinions, including individuals into cooperation and finishing on real shared decisions. The research was carried out in 2013–2015, in random primary schools in Rzeszów, including Primate of the Millennium's Primary School no. 25, on 17 Starzyński Street, 10th Primary School on 4 Dominikańska Street, Adam Mickiewicz's Primary School no. 1, on 4 Bernardyńska Street and 22nd Primary school on 2 Ptasia Street. Generally, the research included 1200 parents sending their children to elementary schools, as well as 300 teachers working in mentioned institutions. The study used survey and monographic method. Further reflections include a piece of research related to determining the levels of public participation based on the narrative of 200 parents directly involved in pupils education, and thus shared activities with teachers. These reflections are structured by categorised statements of interviewed participants into levels of educational involvement. Such strategy was connected with confirmation that parental utterances reflect actual school-home relations. Among 200 parental narrations, 143 may be considered as full and complex. The rest of judgements

had a synthetic nature. The collected research material was relatively heterogeneous, and included rich description of teachers and parents' relationship. Nonetheless, there were only three levels of educational participation recognised while categorising utterances in examined schools. They were as follows: informing about major educational matters, consulting educational solutions by parents and sharing decisions about educational concerns with parents.

Informing as a basic level of social participation ladder in primary schools

As described above, the empirical data collected in the course of research was categorised. It identifies three areas of involvement in educational matters shown by primary school parents, varying in ranges. Informing parents and teachers about important issues related to children's functioning, their life environment, as well as institution's work, was determined as a basic area of educational participation. It was assumed that basic factor determining social commitment and its level is information exchange between cooperating parties. It can be either active or passive, and therefore connected with indicating access to a variety of information, as well as actively promoted educational content. In other words, separate actions contain two levels of social participation ladder, namely creating awareness and educating the community of parents.

Basic area, connected with information flow in tested schools, should be considered fairly well-organized, although major concentration of activities is among teachers. The collected narratives were divided into two main groups – subjects participating in the exchange of information and mutual communication content, i.e. problems addressed and settled by common understanding and respect, search for consensus through talks, discussions and negotiations. 127 parental narrations, from among 200, were qualified to the group describing the process of sharing information between parents and teachers, where 84 opinions were connected to communicating and 43 connected to problems solved together through a conversation.

Unfortunately, almost all statements included into the first group were defining two major parties communicating with each other – teachers and parents. What is interesting, parents never indicated school principal, pedagogue, hygienist or of environmental entities' representatives cooperating with school or even pupils as parties in communication. In fact, the process of communication itself, was depicted as a bilateral relation between teacher and parent, with a narrow range of information exchange between the individuals. It is confirmed by exemplary statements made by parents describing their activities: "I pass on the information to my child's teacher", "the most important thing is for my child's teacher to know", "I inform my child's teacher, there's no need for other people to know about my child issues", "the most important is contact with the teacher

and perhaps that teacher understood all the information”. Parents emphasize the necessity to understand the statement and react according to the sender and their own intention, indicating at the same time how important it is for parents and teachers to use a common system of signs. However, this is rarely the case in parents and teachers’ relations. Sometimes there are discrepancies shown between well-established and encoded standards and new messages occurring in the investigated schools. One of the parents describing relationship with child’s teacher says, “Sometimes my contact with the teacher is accompanied by emotions, which are often negative. Sometimes teachers thinking is highly stereotyped and also parents’ words are often perceived this way”.

Space between teachers and parents is often filled with information passed on by pedagogues. There is only one-way transfer of information in such as situation. Respondents emphasized that teachers inform about “their child’s progress”, “work methods in class”, “events and school celebrations”, “school work plan”, “how to solve teaching and upbringing difficulties connected to their own children”, “how to work with the student”.

The interviewed parents inform of terms, which appear in the conversation with teachers determining dos and don’ts. Here are exemplary statements: “teachers mostly inform and instruct”, “Please do bring, bake, prepare”, “make sure to pay correct”, justify, communicate, report and complete. There were many verbal expressions of that kind, mentioned by interviewed children’s legal guardians. In this context, parents become only passive recipients of information and they are often unable to share their comments or reflections connected to educational process. One-way flow of information expands to cases related to the student and educational process. It also often applies to educating parents’ community [Lulek 2014, pp. 155–164]. Interviewed parents verbalise also that: “teachers point where to search for information, help or support, however they do it in an orderly manner. [...] they exclude parents from analysing the problems or discussions – I believe I ought to know – they make parents act according to what school wants”. Teachers promote other knowledge sources, including websites, newsletters wall and press articles. Hence, among the activities described in all primary schools there are activities related to popularising publications for parents, which raise important educational issues. Unfortunately, there are no indicators signalling the system based on partnership between parents and teachers in analysed interviews. And so we can read in one of the statements: “even providing parents with additional scientific information about upbringing children appears to be prescriptive and organised in the framework of general meetings or in classrooms for radio broadcasting. It is difficult to leave even when no one listens”. Other mother ads: ”subject matter of educational meetings for parents is unattractive, topics are out of date and invited guests speak in an uninteresting way”. Perception of information about educational process passed on by teachers and parents, from the perspective of vertical relations and lack of equal status between

cooperating individuals are common in primary schools included in the research. Parents are treated as persons requiring educating, and yet many parents are well educated people with high level of pedagogical competence. Parents claim it is impossible for bi-directional or omnidirectional information exchange to happen in this area.

However, respondents often inform about bi-directional communication when it comes to issues connected with their children. Therefore, we can read the following narrations: “Teachers encourage parents as the first educators of the child to inform them about the development of their offspring, «the difficulties», «disturbances in family functioning»”. Unfortunately, even when didactic and educational difficulties appear, there is no omnidirectional information exchange between parents and teachers. This situation preserves a certain pattern in parents and teachers’ relationship, which, most of all, is deprived of mutual communication and free information flow. In many cases, interviewed parents indicate the presence of the masked dialogue [Gadamer 1979, p. 96], in which teachers seek to defend their authority, fearing to loose it. They give an impression to be an expert, an infallible person perfectly acquainted with the education and they ask questions to their interlocutor without listening to the answer.

Collecting parents’ opinions or consulting?

Higher level of educational participation, enable parents to express their concerns and correct proposals, forming opinions taken into account by executors. However, is this a reality for parents in primary schools? How active are parents in terms of consulting relevant educational issues in surveyed primary schools? Empirical data related to this issue states that only 56 people out of 200 surveyed report about consulting educational solutions. The author divided respondents’ narratives into two groups. The first one include 37 opinions of parents concentrating mainly on giving opinions on school documents and solutions applied in these institutions. The other groups included 19 people, whose statements articulate gaining alternative solutions, determining range of changes which were able to be realised as a result of consulting, instead of focusing on the opinion activity itself.

Table 1. Consulting – a level of participating in primary school life by parents – exemplary parents’ narrations

Parents’ statements emphasizing activities related to giving opinion – 37 narratives	Parents’ statements stressing the extent of the changes achieved through consultations – 19 narratives
<p>“As a member of parent board I gave the opinion on draft of financial plan for school” – 8 statements;</p> <p>“As parent board, we gave opinion on school’s educational work and child care plan” – 10 statements;</p> <p>“We expressed an opinion on school grading system” – 7 statements;</p> <p>“Our opinions – class parent board, concerned organising extracurricular classes for student, e.g. pool” – 6 opinions;</p> <p>“As a member of school parent board I expressed an opinion on choosing an insurer and the amount of insurance” – 6 statements.</p>	<p>“As a member of the parents’ council I consulted a calendar of school events and celebrations. Together with other parents, we introduced events such as family picnic, Christmas markets linked with collecting funds for poor people” – 4 comments;</p> <p>“We managed to increase the number of hours for social therapeutic in the prevention program” – 3 comments;</p> <p>“As a parent board, we improved school’s grading system, especially criteria of assessing behaviour. They are clearer for students” – 4 comments;</p> <p>“We expressed opinion on school work plan – parent board. As a result of discussion raised by parent board, many formulations were specified” – 4 statements;</p> <p>“After consulting members of parent board, New year’s festival has changed a lot” – 2 narratives;</p> <p>“We introduced more extracurricular activities and some of them actually appeared” – 2 opinions.</p>

Source: own study.

Engaging into the study, the author assumed that opinions on educational institutions’ activities is a public debate, which would enable most of parents’ community members to engage. Unfortunately, the survey revealed that about ¾ of parents are excluded from participation in evaluating and consulting major issues related to the functioning of pupils at school. The analysis of parents’ statements shown that consultation as an area of cooperation takes place on two levels. Firstly, parental board chosen by parents’ community is entrusted with a task to consult significant didactic and educational school issues. In fact, parents decide about important school issues indirectly, through their representatives. Unfortunately, parent board members rarely consult final decisions with parents, and if they actually do – it is based on polling all parents on a specific topic. It is then significant to emphasize that there is lack of discussions and debates between parents concerning important educational, didactic and care matters. Secondly, each parent consults, however only individually, on the occasion of conversing with a child, expressing an opinion on teacher’s work and solutions proposed by pedagogue. The scale of solutions on which parents expressed their opinion is also worth noticing. They focus mainly on the issues of accepting the principal and teachers’ propositions. Only pedagogical staff prepares school charter, elaborates school plan of labour, chooses textbooks, proposes a

schedule of events at the facility, or proposes additional activities. However, the information exchange between teachers and parents, combined with presenting their proposals related to improving solutions used in the school is definitely less visible. In such cases, there is a real dialogue and debate concerning the effectiveness of children education.

It should be emphasized that neither of surveyed schools uses consultation techniques such as the box of complaints and requests, requests for proposals or written consultation. Therefore, the author of the study was unable to reach the information about sending or distributing forms in order to allow parents to request for specific changes. Parent board and teachers left all the community of parents uninformed about the possibility to consult in writing the solutions described in the internal documents of institutions.

Data gathered in surveyed institutions show that relations between parents and teachers are deprived of a specific kind of continual consultations and feedback. If consultation, as an area of cooperation, is about to bring assumed results, it has to be organised on permanent base and it has to reflect needs of both parties involved. It is extremely difficult to build authentic partnership between family and school when a period of little parental activity in the field of consulting solutions applied in the institution is followed by a sharp one.

Sharing decisions in major educational matters

The third area isolated in family and primary school cooperation is sharing decisions about educational solutions applied in the institution. This area reflects authentic participation of parents in their children's educational process and it is connected with undertaking common decision, which includes ideas of all individuals and is accepted by all entities involved. Such situation provokes omnidirectional communication during which participants work together to define difficulties and project solutions. Nevertheless, only 17 respondents from parents' group (8,5%) pointed this area informing about four major spheres of shared decisions, i.e. expenditure of funds collected by parent board, sponsoring awards, culinary setting of events and funding repairs.

Sharing decisions in surveyed school is inevitably connected with expenditure of funds collected by parents. Thus, each school in the survey includes buying equipment for the institutions and playgrounds, as well as funding prizes for students into the sphere of sharing decisions. Here are the exemplary comments of respondents: "we are able to easily decide on collected funds. Together with the parents we determine what they will be used for. The debates tend to be long but eventually we reach agreement"; "We always buy prizes, with the consent of all parents"; "We decide together what we want to spend our funds on. They are not too big, but we can help the school". In addition, the

interviewed parents indicate that such ventures as expanding websites, organizing culinary settings for school events and celebrations. One of the fathers indicates that “school’s internet website was awful. We were unable to find anything there. We’ve made the new website for free, parents and teachers together. It is perfect now”. There were only few individual comments suggesting that parents prepare and conduct classes for children expanding their knowledge about the world, introduce culture or develop artistic and music abilities. One of the mothers says: “it’s true, I organise occasional classes for students. Mainly showing new artistic techniques”. Another father adds: “I was running history classes”. Therefore, it is obvious that the area of sharing decisions about children’s education in primary schools is quite limited for parents. Traditional, historically-based solutions saying that parents should limit their decisions to organisational support instead of putting educational process into practice, are dominating.

Conclusions

Empirical data collected in the course of research was referred to levels of participation, also called ladder of participation. The viewpoint of S. H. Grabow, M. and J. Hilliker Moskal taken at this point enabled to extract five degrees of the scale evaluating relations between parents and teachers. The lowest level of parental involvement in school affairs can be described as creating educational awareness among parents and it mainly involves informing parents and making them aware of how meaningful are activities undertaken at home towards own children and in the institution. That degree of scale was achieved in all surveyed primary schools. The assumption that parents should be informed about everything that happens in the facility is realized, although it is dominated by the traditional forms of communication, often one-way communication, from teacher to parent. There is no wide and authentic exchange of information between school and home. The second degree on the scale was called educating of parents’ community. As evidenced by the statements presented by parents, also in this area teachers from the surveyed schools raise the level of parents’ knowledge about educational processes. This area’s actions are accompanied by teachers’ belief that parents who are aware of teaching and educational purposes are more eager to become involved in their implementation. However, parents are very often given additional information about upbringing children in an unattractive way and topics discussed are often out of date. The third grade of scale (parents manifest the need to give opinions on school functioning) also has numerous shortcomings. There is no free information exchange in parents’ community, while the system of indirect evaluating and consulting solutions is fairly well developed. Collected data reveal that there are very few propositions of alternative solutions proposed by parents within assessing institutions’ work, in comparison to the number of propositions worked out by pedagogical staff. What is interesting, is that there is little or no feedback

in relations between parents and teachers, which would allow to know effects of evaluated solutions. Another degree of building educational participation among parents is connected with their engagement into educational process. It is about spontaneous joining into schools' activities with the possibility to share decisions. Parents' comments reveal the image of parallel relations between them and teachers. There are dominating situations when parents' activity is restricted to only some areas – disposing of funds accumulated by parental community, setting culinary backup for school events, funding of school facilities – within which they are free to decide. The highest degree on the scale – partnership, connected with ability to undertake decisions granted to broader social group. It is a situation when teachers decide to apply solutions accepted by their social partner – parents' community. However, it is still impossible to experience such a situations in primary schools. Why does it happen? The answer is inconsistent. First of all, educational institutions have little experience in implementing educational partnership. There are no sources of inspiration, as well as no clear and fully understandable solutions. In reality, educational institutions still base on stereotype and division, often supported by teachers that pedagogues are professionals in didactic and educational matters and parents should hold a supporting role. Moreover, teachers and members of parent board emphasize that they are inexperienced when it comes organising debates on the large scale with numerous groups of parents, they fear irrational arguments which could cause conflicts. Parents' narrations also present this type of comments. Parents are reluctant and distant to general meeting with all parents. They justify their attitude with lack of time, necessity to work but also lack of contacts and acquaintances among parents – lack of parallel relations between parents [For more information about this topic Lulek 2015, pp. 227–245] and little willingness to cooperate and solve problems together.

In the author's assessment, building a genuine partnership in relations between family and school, as well as other educational institutions requires above all perceiving that this single action must be followed by others. Partnership requires a consistently implemented activities, regular meetings and establishing a plan of action. Thus, it has to be recognised as a process of creating ways to decide on important educational issues. It requires, therefore, changes, especially mental changes stemming from prejudices and stereotypes, among both heads of educational institutions, teachers as well as parents, moving away from the schematic perception of school but also other institutions, in terms of building the division between pedagogues – professionals and parents – less competent activists. The point is to emphasize participation in educational activities and develop educational dialogue between the parties involved.

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Chapter Three

The Great Educators in our Memory Today

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Scientific School of Johann Friedrich Herbart as a Factor of European Integration

Abstract: The present article provides the analysis of the background of education system reforming and it shows the determined periods of Herbartian pedagogy development, the process of formation, the change of ideas, principles, and objectives of the educational process. It has been found that Herbartianism was included in pedagogy as continuation of Herbart's ideas, whose heritage is still discussed and has not lost its significance up to this day. The authors have revealed the assessment of Herbartian doctrine, which used to be mostly critical (conservative, reactionary, dogmatic) and such one-sided criticism remained almost to the end of the twentieth century. The article shows the significance of theory and practice of Herbartian pedagogy in modern history of pedagogy. It offers a scientific assessment of Herbartian pedagogy contribution to modern science.

Key words: J.F. Herbart, scientific school, Herbartian pedagogy, theory and practice, teacher training, content, forms, methods, principles of education

The problem of the unity of European countries, coordination of economic, educational and social policy will remain a priority of the XXIst century. Even the most cursory look at the problem allows making a conclusion about a certain “primacy” of education in matters of integration. It is enough to recall the history of university education.

After all, it was actually the universities which from the XIth century to the present day remained international centres of European intellectual elite. Much later, the graduates of these universities could negotiate unity of action in all life spheres of the European nations.

Focusing their attention on the political, economic and cultural factors, researchers use the conclusions of the authors according to which globalization provides a number of related concepts, including “internationalization of production; trade and finance; the development of multinational corporations; deregulation of financial markets; international mobility of people; the development of diaspora and immigrant communities and increasing multinationality of society in developed countries; international communication flows that are carried out through telecommunications and media technologies and provide transnational dissemination of cultural services, images, objects of mass consumption; global circulation of ideas and concepts; exporting ‘culture-imperialistic’ Western values; development of the international organizations...” [Енциклопедія освіти 2008, p. 136].

Modern authors point out several characteristic features. Firstly, they highlight the unreasonableness of the use of concepts combined with global nature of the phenomena and processes in determining the essence of globalization. This is explained by the necessity to avoid tautology. Secondly, they distinguish political, cultural, social, economic, environmental, technological aspects of globalization. Attention is drawn to the globalization of crime and terrorism. Thirdly, taking into account statistics, the attention is drawn to the fact that only one percent of the USA companies conduct their activities abroad; only two percent of students are enrolled outside their home country; three percent of the population lives outside the place of birth; no more than seven percent of leading companies’ directors is foreigners. Fourthly, the essence of globalization is seen as a historical and spontaneous process of liberalization and associated integration with separate markets of goods, capital, and with a certain delay labour forces into a united internally combined global market [Kołodko 2013, pp. 94–95].

We believe that concise definition of “globalization” can be represented as follows. Globalization is the management of socioeconomic development of the areas at the transnational level in accordance with the interests of powerful financial groups.

With regard to globalization of education, two unique approaches are distinguished. First of all, the concept itself is defined, according to S.S. Sbruyeva, as a process of “convergence of fundamental principles of state educational policy in a number of parameters, especially such as goals and strategies of education development, its content, methods and criteria for evaluating the effectiveness of educational systems, etc.”

As a certain complement to the definition, the given approach suggests political aspects of globalization of education, built on the principles of neoliberalism, which is manifested in the following: “1) the erosion of sovereignty of the state and the complete-

ness of its powers in the field of education policy, activation of international organizations' influence on education policy (World Bank, World Trade Organization, International Monetary Fund); 2) privatization of the education and educational services; 3) transformation of forms of control in education from political and administrative to market and consumer control” [Енциклопедія освіти 2008, р. 137].

According to S.S. Sbruyeva, economical aspect of globalization of education manifests itself in scholastic investment to gain profit for the internationalization of education.

In the context of the problem under study of particular interest is cultural globalization as the most controversial, ambiguous, hidden and, after all, dangerous for both the personality and the nation. Although the researchers emphasize homogenization and heterogenization of cultural spaces, teaching to live in the “global lodging” while preserving the national identity, the combination of traditional culture and modernism [Енциклопедія освіти 2008, р. 137] (everything is actually more prosaic. If you consider the main question about the benefits of globalization of education by its systemic impact on the youth audience, the role of geopolitical and economic factors becomes absolutely clear.

Globalization of education, in our opinion, is the subordination of teaching and educational process to the tasks of transnational financial groups.

The positive effects of globalization, in our opinion, include: openness of informational space allows us to quickly share best teaching experience, analyze the advantages and disadvantages of educational systems; development of Internet promotes the establishment of democratic values, which is directly related to the organization of educational process; opportunity to participate in international conferences, exchange and translation of literary sources contributes to the gradual transition to a new level of pedagogy in general and the system of scientific and methodological support in particular. We are witnessing the emergence of educational periodicals of qualitatively new level. Monitoring the effectiveness of educational systems demonstrates the advantages and disadvantages of educational activities that promote appropriate managerial decisions. Exchange programs for pupils, students, and teachers create good prerequisites for teaching process optimization and mutual enrichment with promising forms and methods of work. Training programs for representatives from different countries are becoming increasingly popular. Video materials supplementing books are becoming particularly promising. In the context of globalization, comparative studies are increasingly gaining significance, gradually moving from chaotic description of the international experience to the level of analytical comparison and specific suggestions. Modelling and predictive evaluation, including the transition to an information society, seem particularly promising. However, excessive optimism is a kind of barrier, because the reality shows the importance of actual training that requires specific skills. In the near future, globalization will contribute to the formation of international research teams which will coordinate the direction of creative search.

Disadvantages of globalization are equally obvious: excessive pragmatism eliminates the attention to personal development. The advantage of financial success can cause and exacerbate inequality, due to the differentiation in access to education. In a global world, national characteristics are becoming less important. Lack of attention to the root system can activate the development of cynicism, the transition of currently popular assertiveness to the primitive selfishness. The impact of the church on the youth is reduced. Moreover, we are witnessing numerous informational attacks on religious institutions, and, hence, the system of religious education. Under the conditions of global market development, the importance of family values is reduced. Modern family, influenced by modern innovations, is going through a period of degradation; euro-orphans are only the first signal of the negative effects of globalization. We can only guess what kind of challenges will be faced by pedagogical theory and practice in the future. Our findings confirm previous studies of Polish colleagues about the alarming fact that every fifth young person has no ideal to follow. The consequences of this situation will manifest themselves in the nearest future. We are witnessing the growth of consumer interest; a significant percentage of young people prefer entertainment to self-improvement. The system of traditional values is depreciated. Europe is on the verge of demographic crisis and society aging. Motherhood becomes “unfashionable” in both poor and rich countries. The cult of the mother must be returned into society and school. The purchase of the intellectual elite can get menacing proportions in certain states. Besides a number of advantages, multiculturalism among young people has many disadvantages. In particular, there may be observed the elimination of patriotic motives, uncritical perception of other cultures, disillusionment with their own country, nihilism.

A separate study needs to be devoted to the balance and ratio between positive and negative aspects of globalization. We must note that it is an objective fact of our reality. Therefore, it should be considered as a problem that requires resolution. First of all, the changes must affect pedagogy, which aims to analyze the past, to meet the requirements of today and anticipate adequate responses to the challenges of the future.

Retrospective evaluation of the problem will allow us to understand the causes and effects, to determine priority ways to use the benefits of European integration. We will consider these questions through the example of the unique phenomenon in pedagogy. The phenomenon of J.F. Herbart and his scientific school requires extra monographic study. In the given section we will try to describe only certain aspects of this unique phenomenon. History of education knows no other example when the educational system, suggested in the first half of the XIXth century, developed and perfected by the disciples and followers, sparked debate for centuries. Moreover, in the XXIth century, at the end of a short-term entrainment with other innovations, J.F. Herbart is back again. As to the continuous criticism of his doctrine, it has a certain psychological background, which is particularly evident in times of crisis relapse. However, the history of pedagogy allows us

to make a regrettable conclusion about the continuity of the crisis phenomena, indicating the formation of a young science which is gradually approaching the level of laws of development of educational systems and human development.

To understand the peculiarities of science development, preconditions of new trends emergence, new level of theoretical generalizations, it is important to pay attention to several important features. First, we must note the importance of understanding the essence of crisis phenomena that are inherent in every science. The conclusions made by L. Vygotsky [1927] while analyzing the critical state of psychological science, do not lose their relevance. First of all, he drew attention to the experience of predecessors. In particular, in 1914 M. Lange proposed four signs of the crisis: the lack of system in the science and development of author concepts on various grounds, manifesting themselves in a different interpretation of the main concepts and categories; crisis caused by the uncertainty of science (between sociology and biology), which, however, is not a bankruptcy of science, but rather a peculiarity of its development; lack of scientific principles that serve as the foundation; development of a new theory based on a combination of different trends. L. Vygotsky called this attempt an “agreement of the inconsistent”, although he admitted the rationality of the four critical characteristics [Выготский 1982, pp. 373–374]. L. Vygotsky actively promoted the thesis of F. Brentano about the single psychology that should have many academic schools, departments and trends, but at the same time remain essentially unified. This psychology still needs to be created and it will resemble the existing one like constellation Canis resembles a living dog, according to the precise definition of Spinoza [Выготский 1982, p. 436].

It is significant that the idea of the unity of the basics and further differentiation within a single science, which is so important for pedagogy, having already dozens of “pedagogies”, will be constantly referred to by experts in the field of methodology.

Thomas Kuhn was right, drawing attention to multiplicity of theoretical constructs at the early stages of science formation: “Philosophers of science repeatedly showed that the same data set can always serve as a basis for more than one theoretical construct. The history of science proves that especially at the early stages of a new paradigm such alternatives are not difficult to be created. However, this invention of alternatives is exactly the way in which scientists rarely succeed, if not to take into account periods of preparadigmatic stage of their scientific development and very special cases in their further evolution. While methods, provided by a paradigm, make it possible to solve problems arising from it, science progresses most successfully and penetrates the deepest level of phenomena, confidently using these methods. The reason for this is well-known. In science, exactly as in manufacturing, the equipment change is an extreme measure, which is resorted to only in case of urgent need. The importance of the crises consists in the fact that they indicate the timeliness reequipment” [Кун, <http://izbornyk.org.ua/kuhn/kuhn08.htm>].

The conclusion that fruitful and beneficial revolution and crisis in science almost always presupposes a painful and long-suffering crisis in teaching and learning this science does not lose its significance, too. However, despite all the difficulties, crises and disadvantages, the rejection of psychology in the system of education would mean the “rejection of any possible scientific justification and coverage of the educational process itself, the very practice of the teacher’s work” [Выготский 1982, p. 176].

It is significant that in recent decades, after writing the theses mentioned above almost nothing has changed in terms of pedagogy. Maybe this sphere is influenced by the law of “long wave”, too. That is, qualitative changes need centuries.

However, there appeared new features. For instance, A. Pavlenko in his polemical article noted that the negative role is played by the so-called “generals of science”, that delay the paradigm shift in science as it should cause the emergence of new scientific leaders, which, by the way, to some extent restrains the defence of doctoral theses. To confirm their findings, the author uses a conclusion of philosopher Karen Swassjan, who characterized modern science in the following way: “The current science is a huge range of power, framework of tenets of such invincible firmness, that religious dogmas leave the impression of softness and elasticity when are compared to the first” [Павленко, <http://www.personal-plus.net/259/2959.htm>].

Thomas Kuhn in his work *The Structure of Scientific Revolutions* paid attention to the fact that all discoveries “were either the causes of changes in the paradigm, or contributed to these changes. In addition, all changes that have led to these discoveries were just as much destructive as constructive. After the discovery was realized, scientists get the opportunity to explain the broader sphere of natural phenomena or consider some previously known phenomenon more precisely. But this progress is only achieved by rejection of certain former standard beliefs or procedures and replacement of components of the previous paradigm by the others”.

The conclusions regarding the long-term anomalies do not lose the importance for pedagogy, too. Moreover, the “awareness of anomalies lasted so long and penetrated so deeply that it is reasonable to argue that the theories under discussion are in a state of crisis which is growing. Since it requires the revision of paradigm on a large scale and significant progress in the problems and technical means of normal science, the emergence of new theories is usually preceded by a period of pronounced professional uncertainty. Apparently, this uncertainty is created by permanent failure of normal science to solve its puzzles in the extent that it has to. Bankruptcy of current rules mean prelude to finding the new ones” [Кун, <http://izbornyk.org.ua/kuhn/kuhn08.htm>].

As for the pedagogy, the given problem was most fully investigated by O. V. Sukhomlynska: “Modern pedagogical science in Ukraine, as well as the school, undergoes crisis. This affects also understanding of theoretical and methodological, conceptual principles

of pedagogy, its structure, content, determination of the goals, objectives and content, methods of teaching and educating children. Today pedagogical science is left behind the practice, radical change and innovation processes taking place in the work of schools, children's institutions, and system of higher education... Critical state of pedagogical science has evoked in scientists the desire, on the one hand, to find and argue a new basis, a new paradigm of science, and, on the other – to scientifically describe and suggest scientific foundation for modern innovative processes taking place in educational environment of Ukraine” [Енциклопедія освіти 2008, p. 5].

Not coincidentally, researchers cite a deep thought of S.U. Honcharenko, who was one of the first to combine the issues of globalization, crisis of civilization, crisis of pedagogy, personal crises, which result in and from “fragmentariness of human view of reality that under the conditions of emergence of post-industrial information society prevents people from responding adequately to the worsening of energy and environmental crisis, devaluation of moral standards and spiritual values, kaleidoscope of technological changes, unstable political and economic situation. Today, under the avalanche of information, we suffer from the inability to capture the complexity of the problems, understand relationships and interaction between things that seem to our segmented minds to dwell in different areas” [Енциклопедія освіти 2008, p. 5].

In this situation it is important to consider the crisis phenomena as a stage of development, the transition period to the new system entities, new quality of science and practice. It is essential to understand the laws of formation and development of pedagogical science. The emergence of the scientific school of J.F. Herbart was also a response to the needs of time.

First of all, following the principle of innovation, we will single out new ideas of J.F. Herbart. In our opinion, it is possible to mention 10 basic ideas.

1. J.F. Herbart was the first thinker who combined philosophy, pedagogy, psychology. The complexity of the problem was that philosophy, beginning with the Stoics and Epicureans and completing with the classical German philosophy, had a great scientific tradition (the problem was a certain detachment from the needs of practice, challenges that arose before society and man). Pedagogy, thanks to the great J. A. Comenius and thousand-year practical experience, had significant achievements of empirical nature, lacking only their scientific generalization, systematization, prognostic evaluation based on structural, functional, theoretical modelling. Psychological science in the early XIXth century was only becoming independent from the mother's womb of philosophy.
2. J.F. Herbart as the first Associate Professor in Education in Europe began delivering lectures at the University of Göttingen, which contributed to the gradual establishment of pedagogy in the system of higher education. Owing to the tradition of university science, the emergence of a new discipline resulted in the appearance of

a new level of generalization, scientific discussions and publications. Administering the Department of Philosophy after Kant only promoted the unity of humanities.

3. Modern didactics history researchers have not yet succeeded to estimate J.F. Herbart's attempt to suggest what after many years psychologists will call the gradual formation of mental activities: clarity – association – system – method. Each of these concepts has become the basis for individual book. With its external simplicity it is a deep level of philosophical and pedagogical generalization.

4. The idea of educational teaching does not lose its relevance in the XXIst century and is one of the fundamental principles of human development.

5. Researchers distinguish five ideas related to the goal, a certain ideal: 1) the idea of inner freedom, compliance of beliefs and actions; 2) the perfection of body and soul as a value; 3) goodwill as the basis of human relations; 4) conformity with the law; 5) justice, ratified on through rewards and punishment [Grzywna 2003, pp. 183–184].

6. The lessons for the students and teachers at the university became a prototype for future teachers' seminars and institutes.

7. The idea of pedagogical tact does not lose its relevance.

8. J.F. Herbart may be regarded as the founder of educational psychology. It should be noted that in his studies he immediately went to the deepest level, singling out the question about the role of the subconscious in human life, the essence of psychological trauma, which “sends its modified substitute from the subconscious to the sphere of conscious”. The problem of interest in teaching and educational process became the foundation of educational psychology, which has been serving up to our days.

9. The problem of management in pedagogy in combination with the achievements of other sciences is one of the most promising. Therefore, attempts of the outstanding teacher to review some aspects of this controversial, latent process deserve a positive assessment.

10. A clear separation of the purpose of education, a certain modelling of the ways to solve the given tasks require additional evaluation and application in modern terms, obviously taking into account the historical peculiarities [Федчишин 2008, p. 109].

The influence of the ideas of the outstanding teacher on the content, methods and forms of organization of educational process in schools led to the emergence of numerous historical and pedagogical works and the pedagogical concept of Herbartians takes a special place. From the 90's of the XXth century, we can trace the growing interest in pedagogy of J. F. Herbart and Herbartians, particularly in Germany. Conferences in Oldenburg (1991, 1994, 1996, 2001) have become particularly important for this. In 1997, a similar congress took place in Jena (centre of Herbartianism in Germany with the support of K. V. Stoy and W. Rein), later in 2005 it was held in Sint-Niklaas (Belgium), in 2007 – in

Halle (Germany), in 2009 – in Eichstätt-Ingolstadt (Switzerland), in 2011 – in Warsaw (Poland), in 2013 – in Essen (Germany), in 2015 – in Karlsruhe (Germany).

During the XIX–XXth centuries, Herbartianism and its ideas did not remain unnoticed by scientists and researchers from different countries, and the historiography of education assigned it the role of a phenomenon-stimulus. International Scientific School of J. F. Herbart is represented by names which are the pride of European pedagogy (L. Strümpell, T. Weitz, G. Gartenstein, M. W. Drobisch, F. W. Dörpfeld, K. Kerbach, K.W. Mager, G.A. Lindner, W. Rein, K.V. Stoy, O. Frick, T. Vogt, T. Ziller, O. Willman). This is particularly important in the sense that the presence of followers capable of creative rethinking of outstanding founder's heritage, prepared for the further development of the basic ideas, ready to respond to the challenges of modern times, their promotion of innovative ideas among teachers and students, use of teaching periodicals, influence on educational policy at the state level, use of benefits of university departments created the conditions for further development, scientific debate, emergence of new trends, which eventually provided scientific progress, uniting science and practice.

For the scientific assessment of the phenomenon, it is particularly important to single out the periods of development of the phenomena under study (even the worst periodization is better than a chaotic accumulation of information). It must be noted that the periodization of a complex and contradictory process of European integration is rather relevant.

On the basis of comprehensive analysis of Herbartian pedagogy, it was singled out the periods which were determined by the most significant changes in the content, trends, ideas, principles and objectives of the educational process. The first one (1841–1867) is the period of domination of theological trend in pedagogy or the period of activity of the immediate disciples of J. F. Herbart: L. Strümpell (1812–1899), G. Gartenstein (1808–1890), M.W. Drobisch (1802–1896), K.W. Mager (1810–1858). The period is characterized by the development of a number of theories: the idea of concentration in learning, incomplete perception of Herbartianism as a comprehensive educational system, the formation of moral and religious character, individual morality (man's relation to themselves, relationships with other people), the idea of charity (observation and action, conscientious duties performance), the idea of inner freedom (common relationships in society), which aimed to ensure the idea of civilization.

The second period (1868–1881), Ziller's period (the period of scientific recognition of Herbartianism), was based on authentic ethnological positions of T. Ziller (promoting accession of other members to the association, awakening external interest in scientific pedagogy, publishing educational materials for public schools, preparation of the research topics, publication of the results of scientific research, psychological substantiation of formal study degrees, teachers unions).

We must emphasise the desire of T. Ziller to combine leading “research areas” as J.F. Herbart on practice combined various aspects of the question of education, psychology, ethics and religion, having not singled out a religious part in theory, while T. Weitz and F.E. Beneke preferred psychological basis. T. Ziller tried to take this into account as far as “sequence of system” made it possible because he felt the need for “balancing” religious trend in pedagogy. What concerned social, political and educational goals, the Herbartianist followed the positions of religion, and J. F. Herbart’s psychology and pedagogy were considered by him as more promising research areas.

The third period (1882–1905), the period of institutional strengthening, was the time of distribution of pedagogical seminaries, active enlightenment and educational activities of K.V. Stoy and T. Vogt (chief editor of *Yearbook of Society of scientific pedagogy*). It is characterized by the following features: increasing the number of members of Herbartianism Society in Europe, the publication of an annual collection of works, reform of school institutions, scientific and practical conferences for teachers, Herbartian doctrine in school practice, the use of analysis of methodological problems of higher education, especially of university seminaries, for the scientific substantiation of pedagogical theory. It must be noted that theory and practice of K.V. Stoy are imbued with pedagogy of personality.

T. Vogt (1835–1906) taught pedagogy at the University of Vienna for 41 years and for the 35 of them he was the head of the first Department of Pedagogy at the Faculty of Philosophy in Austria. In 1877, he founded two teaching seminaries, using the suggested by O. Willman seminary charter following the example of seminary in Prague (O. Willman in Prague in 1876) and became one of the most active Herbartians in Austria-Hungary among the representatives of professorial group. T. Vogt studied classical philology in H. Bonitz in Vienna and practical philosophy in direct student of J.F. Herbart F. Lott. In 1865, he successfully defended habilitation work *The main features of Plato pedagogy*, which contained 44 pages. V. Bretsinka emphasizes that it was the first habilitation in pedagogy in the Austrian university [Bretsinka 2000, p. 275].

The fourth period (1906–1921) is the period of W. Rein (the issue of a *Yearbook of the Society abroad, national education, reviewing coexistence of schools and churches, historic teaching of religion in schools, popularity of W. Rein’s school, a new plan for the 8-grade elementary school and its “intellectual content”*).

The fifth period (1922–1927) is the period of academic activity of Herbartians (a growing number of students, management of academic departments, broad publishing opportunities, scientific activity). The conducted analysis gave the reason to distinguish scientific activity of O. Willman which further developed the idea of a practical school affiliated to the seminary, ideas about methods of teaching basic disciplines, the means and methods of professional training of a specialist, and suggested teaching forms, methods, principles, improved content of teaching.

The sixth period (1928–1947) is the period of critical interpretation. Evaluation of Herbartian doctrine remained largely critical, conservative, reactionary, dogmatic, etc. These were the terms which representatives of reformist pedagogy used to “attack” Herbartianism in the early XXth century. Herbartianism was assessed as outdated, dogmatic doctrine, since this assessment was based not on analysis of original works of representatives, but rather usual, repeated assessment of secondary and tertiary sources.

The seventh period (1948–2005) is characterized by a return to J.F. Herbart and Herbartians’ study, the restoration of the “Union of Herbartians” in many countries (Bulgaria, Hungary, Italy, Switzerland, Austria, Poland, Slovenia, Japan, China). Researchers have begun a new stage in the study of patterns of herbartian pedagogy [Федчишин 2016, p. 8].

Herbartians’ pedagogy was focused on individuality. It regarded “diversity of interest” as an ideal, combining mental and spiritual life. Herbartians brought the goal of upbringing out of J.F. Herbart’s practical philosophy, and thus they represented a unified system of education. Herbartians developed and modernized a concept of J.F. Herbart’s teaching management in a new way. Management, discipline and education reached its goal, when a student had a control over their way of living. Herbartians’ management style was not authoritarian, but “teaching” one in the classical sense. They prepared the background for school reform, which not only conveyed knowledge and promoted understanding of morality, but it prepared students for creative learning and leisure, helped to strengthen the spirit and religious awareness.

J.F. Herbart’s followers raised several important issues: the religious and philosophical foundations of education (Herbartians were against any dogmatism); philosophical justification for teaching purposes. In the study of genesis and the principle of the human mind activity, Herbartians defended the opinion that all processes of consciousness could not be explained by mental capacity, and the process of formation of ideas in the mind was characterized as cognitively oriented [Федчишин 2015, p. 162].

There will be analyzed the achievements of some Herbartian representatives.

One of the followers of an outstanding German teacher was a Czech educator Gustav Adolf Lindner (1828–1887). The scientists-pedagogues emphasize the fact that H.A. Lindner was the first Czech professor of pedagogy, who studied, most notably, the questions of philosophy, logic, pedagogy, psychology, sociology, ethics. A. Meisner said that G.A. Lindner’s textbook on psychology withstood 11 editions and it has been translated into foreign languages. As a director of the teachers’ seminary and regional inspector of secondary schools, G.A. Lindner combined theory and practice. His works as well as his scientific, journalistic and political activities in the field of pedagogy, philosophy, psychology, sociology and economics, namely *Handbook of empirical psychology (Lehrbuch der empirischen Psychologie)* (1858), *Handbook of formal logic (Lehrbuch der formalen Logik)* (1861), *Introduction to the study of philosophy (Einleitung in das Studium der Philosophie)*

(1866), *Higher pedagogical educational establishment (Die Pädagogische Hochschule)* (1874), didactic work *Accounts in pictures (Rechnen in Bildern)* (1875), textbooks *General theory of education (Allgemeine Erziehungslehre)* (1877) and *General theory of learning (Allgemeine Unterrichtslehre)* (1877), and the author's original teaching vocabulary *Encyclopedic reference book about science of education (Encyklopädisches Handbuch der Erziehungskunde)* (1884) (18 volumes devoted to classical pedagogy), sociological and psychological works, i.e. *The problem of happiness. Mental search for human happiness (Das Problem des Glücks. Psychologische Untersuchungen über die menschliche Glückseligkeit)*, *Ideas of psychology of society as the basis of social science (Ideen zur Psychologie der Gesellschaft als Grundlage der Socialwissenschaft)* (1871), allowed the scientist to play an important role in European pedagogy [Meissner 2003, p. 1078]. This book achieved the greatest success in the last quarter of the XIXth century, when the need in teacher-scholars and practitioners was increased in Austria-Hungary. It was the first book in Austria, which was able to fully answer the questions in terms of pedagogy.

At the same time there is paid attention to the assessment of G.A. Lindner's book, presented by V.M. Johnston: "G.A. Lindner laid the groundwork for a professional career of a great scientist by means of his scientific works. That's why his doctrine was spread far away the borders of the monarchy" [Johnston 1980, p. 22].

The authors of the given article don't support the thesis that "Lindner worked not in the context of Herbartianism". The scientist is obvious to have his vision of some pedagogical issues. These issues are important to be considered in the context of the main pedagogical concepts of the founder of the school. As the works were published in German, they were available to educational elite of the Austrian Empire. Moreover, according to A. Meisner, V. Seredynsky translated into Polish and published two books of G.A. Lindler: *The principles of logic and common didactics for the use in Polish teacher's seminars* (1880) and *General principles of science about education for the use in teacher's seminars*. An interesting article by V. Shulakevych [Szulakiewicz 2006, pp. 59–76] was dedicated to this problem, especially to the issues of content and teaching methods, and to the discussions of the first book. V. Shulakevych's conclusion is an interesting one. He says that even critics of V. Seredynsky's book (e.g. V. Hadovski) actively implemented the principles of Herbartian pedagogy in their activity.

An outstanding Polish scientist Cheslaw Mayorek attempted to make a comparative analysis of "Herbartianism" and "new education" in his polemical article. Firstly, scientific system of J. F. Herbart and his followers is considered as identity, as a synonym for conservatism and authoritarianism. Secondly, there was made an attempt to prove that due to the domination of the official doctrine, Herbartian apologists determined the educational policy in the occupied territories. Thirdly, the followers of J.F. Herbart are considered to be supporters of the classical German philosophy, unlike their opponents who represent

positivism and pragmatism. Fourthly, manuals by German-speaking authors for teacher's seminars predicted grandmotherly care in all manifestations of school life. Fifthly, according to Ch. Mayorek, the authors of the first Polish books thoughtlessly copied the German-speaking analogues. *Pedagogika polska w zarysie* by V. Seredynsky, published in Lviv in 1868, is considered to be an example of such analogue. According to Ch. Mayorek, this book was based on the work of J.F. Herbart's follower, A.C. Ohlera (Aloysa Carla Ohlera), who is the author of the book «Lehrbuch der Erziehung und des Unterrichts» (*Handbook for education and training*). V. Seredynsky borrowed several paragraphs from A.C. Ohlera's book.

In Austro-Hungarian empire, there was carried philosophical and pedagogical teacher training, preparing teachers for the work in folk secondary schools. Such education could be got at the universities of Vienna (1365), Krakow (1364), Prague (1348), Graz (1585), Salzburg (1619), Innsbruck (1669), and at Lviv (1784) and Chernivtsi (1875) universities (West Ukrainian lands), and therefore in special schools firstly, in the so-called preparandakh that were later either closed or replaced by teacher's seminars (order of the Ministry of religion and education 22 November 1870). These establishments resembled educational institutions—seminaries of such Herbartians as K.F. Stoy, T. Ziller and W. Rein [Федчишин 2015, p. 319].

The monitoring system of the level of future teachers training don't lose its significance. Qualification examinations were oriented into practice, they were organized as written and oral exams, and demonstration lecture. R. Gonner (R. Gönner) in his work *Teachers training in Austria: from school to pedagogical academy* (*Die österreichische Lehrerbildung von der Normalschule bis zur Pädagogischen Akademie*) gives a list of questions for the final examination in pedagogy in teacher's seminars of Vienna, Linz, Klagenfurt. Thus, in 1871 students of St. Anna seminary (Vienna) were asked to answer in writing the following questions:

- life and pedagogical heritage of J. Pestalozzi;
- concept of "educational teaching";
- "formal degrees of education"
- There was the following list of questions on the final exam for graduates of the teacher's seminary of Linz (1874):
 - educational reforms in Germany and Austria in the XVIIIth century;
 - properties and memory training;
 - concept of pedagogical interest [Федчишин 2015, p. 319].

Students had to master the given issues in the teacher's seminary of Klagenfurt (1882):

- unity of training and education;
- connection between pedagogy and other sciences;

- objectives of the folk school, i.e. religious and moral education. In the given direction the following statements were offered to reveal in the same institution in 1906;
- formal education;
- learning process;
- J.F. Herbart's educational system;
- analysis and synthesis in learning process [Gönner 1967, p. 322].

Based on the study and analysis of archived materials of educational institutions (Allgemeines Verwaltungsarchiv – Unterricht, Wien. 1910; Allgemeines Verwaltungsarchiv – Akten der Studienhofkommission, 1892; Allgemeines Verwaltungsarchiv, 1875; Archiv für erzbischöflichen Amtes für Unterricht und Erziehung, Diözenarchiv. Schulakten, Linz, 1874; Archiv des Wiener erzbischöflichen Amtes für Unterricht und Erziehung, Klagenfurt, 1882, 1906), academic journals “The Main Newspaper of Vocational Education System of Austria” (“Centrallblatt für das gewerbsmäßige Unterrichtswesen in Österreich”), the journal of the Ministry of religion and learning “Austrian School Journal” (“Der österreichische Schulbote”), other publications “Folk School. Journal for National Educational Workers” (“Die Volksschule. Zeitschrift für den vaterländischen Lehrerstand”), “Real School” (“Die Realschule”), M. Miaskovsky has clarified the influence of Herbartianism on a list of questions for the oral examination in teacher's seminary of Linz, including: the concept of apperception, reproduction of ideas, J.F. Herbart's pedagogical concept, educational process, theory of education of related disciplines. M. Miaskovsky drew a conclusion that the objective of pedagogy teaching in the period of Austrian educational institutions was to familiarize students with the system of scientific pedagogy [М'ясковський 2008, p. 92].

We believe that the form and content of the vocational training of a teaching staff at universities and in teachers' seminaries in Austria-Hungary (from 1867 to 1918) were largely influenced by Herbartians. Herbartianism had also an impact on educational process itself as a teacher, who had been formed and prepared on the basis of Herbartianism, put his knowledge and skills into practice, taught and educated the younger generation.

M.T. Baranovsky, F. Maykhrovych, L. Kulchynsky, A. Danysh who «referred themselves to the teacher's seminary» belong to the representatives of the followers-herbartians. We want to note that the critical assessment is not enough reasoned. In fact, the thesis about educational teaching, the five elements of the lesson (a link between previous knowledge, new information, association, memorization of new knowledge and its implementation), religious aspects and “traditional character” require a deeper assessment of its advantages and disadvantages.

Late XIXth and early XXth century was marked by a search for new ideas in public life, that were manifested in pedagogy by a “new education”. This area is characterized by

parental attitude of teachers to pupils, the intensification of extracurricular activities, increasing attention to physical education, pupils' recreation and excursions, self-education. These issues were the focus of two educational congresses held in Lviv in 1894 and 1909 respectively [Majorek 1996, pp. 11–26].

Summarizing the achievements of J.F. Herbart's scientific school followers, there can be highlighted the following issues:

1. Besides the subjects of academic cycle (pedagogy, didactics, pedagogical literature, educational encyclopedia, history of pedagogy, teaching practice, J. F. Herbart's educational system) the curriculum of teacher's seminaries, organized within the universities, included the study of psychology, logic, philosophy, pedagogy, disputes on the Latin language.
2. In our opinion, it is, in particular, the representatives of J.F. Herbart's scientific school have become the founders of an effective system of advanced teacher training.
3. The content of education in secondary schools of Prussia in the second half of the XIXth century served as a model for Europe, because in addition to religion, native and foreign languages (French, English), it provided the study of mathematics, geometry of space, natural science, drawing, singing, gymnastics, manual work.
4. Mass publishing of educational works and educational periodicals contributed to the gradual improvement of pedagogical culture of the population, thereby strengthening the level of general culture that distinguishes Europe from other regions.
5. Structuring of lessons (consideration lessons, art lessons, language lessons), which according to W. Rein became a kind of coordinate system for other subjects, will return to modern didactics.
6. Management of educational establishments and educational process management don't lose its relevance.
7. Creation of original system, including University – Pedagogical Seminary – a School, was an example for the successful functioning of education systems for a long time.
8. The origin of ideas of creative pedagogics can be found in the works of J.F. Herbart's followers.
9. There was gradually approved an idea about the priority of national education, based on the historical origin of the nation.
10. The common education of boys and girls, the scientific study of this process, remains topical up to this day.
11. In conclusion, it can be confirmed that J.F. Herbart's pedagogical heritage and his International Scientific School, namely Union of Herbartians from various countries are returned to modern pedagogy. Union of Herbartians is represented by Ger-

many, Austria, Switzerland, Slovenia, Hungary, Bulgaria, Poland, Ukraine, Japan, Italy, France, the USA, Russia and others. (E. Anhalt (E. Anhalt), V. Asmus (V. Asmus), D. Benner (D. Benner), J. Blidner (J. Bliedner), R. Bolle (R. Bolle), W. Bretsinka (W. Brzhezinka), G. Buck (G. Buck), M. Winkler (M. Winkler), B. Vinci (B. Vincze) F. Wismann (F. Wißmann), K. Heinz (K. Heinze), C. Gerdenich (C. Gerdenitsch), J. Hofner (J. Hopfner), B. Dollinger (B. Dollinger), P. Zedler (P. Zedler), B. Klinhberh (B. Klinhberh), R. Coriand (R. Coriand), R. Kovshnitske (R. Kowschnitzke), R. Korents (R. Körenz), C. Martens (C. Martens), J. Meyer (J. Meyer), P. Metz (P. Metz), E. Muller (E. Muller), J. Oelkers (J. Oelkers), K. Prang (K. Prange), E. Protner (E. Protner), B. Shvenk (B. Schwenk), J. Shlomerkemper (J. Schlömerkemper), A. Schott (A. Schotte), D. Stepkovsky (D. Stepkowski), A. Chavdarova (A. Tschavdarova) and others.)

At our request, scientist-pedagogues from different countries brought into focus prognostic ways as to the assessment, value and impact of Herbartian pedagogy on the development of educational thought. Specifically, the president of the Union of Herbartians, Prof. Dr. Rotraud Coriand (Rotraud Coriand) from University of Duisburg (Duisburger Universität) in Essen, Ph.D. Dr. Thomas Mihail (Dr. Thomas Mikhail) from the Institute of Technology (Karlsruher Institut für Technologie (KIT)) in Karlsruhe, Prof. Dr. H.c. Dietrich Benner (Prof. em. Dr. Dr. hc Dietrich Benner) from Humboldt University of Berlin (Humboldt-Universität zu Berlin), Prof. Ralph Korents (Prof. Dr. Dr. Ralf Koerenz) from Friedrich Schiller University of Jena (Friedrich-Schiller-Universität Jena), Prof. Jorg Shlomerkemper (Prof. Dr. Jörg Schlömerkemper) from Goethe-University Frankfurt (Goethe-Universität, Frankfurt am Main) (Germany) have noted that J. F. Herbart and Herbartianism greatly influenced the pedagogy of secondary school. Herbartians (T. Ziller, W. Rein) have developed a specific model of formal education degrees that is still considered by scientists as one of the main components of didactic training of secondary school teacher. The scientists speak about the influence of Herbartian study on „professional and theoretical basis“ of pedagogy, and this is confirmed by historiography of the German pedagogy. Prof. R. Coriand and Prof. T. Mikhail pay attention to the contrast between Herbartians and the representatives of reform pedagogy. It could also be the reason why the Herbartian doctrine was not properly represented in the German pedagogy. Answering the questions about Herbartians' study that has greatly influenced the development of educational theory and practice in their countries, the experts from Germany (D. Benner, R. Coriand, R. Korents, T. Mikhail, J. Shlomerkemper) mention such Herbartians as T. Ziller (model of formal education degrees) and W. Rein (issues of advanced teacher training, summer courses for teachers, an experimental school at the University of Jena) [Федчишин 2016, p. 26].

Johannes Hofner (J. Hopfner), Claudia Gerdenich (C. Gerdenitsch) from University of Graz (Austria), Prof. Beatrix Vinci (B. Vincze) from Lorand Eotvos University (Hungary) highly assessed the reform of gymnasia and universities in the early 50's (the XIXth century), spearheaded by L. Tun (L. Thun), F. Exner (F. Exner) and H. Bonitz (H. Bonitz) who are

the supporters of philosophy and educational views of J.F. Herbart and his school. The palladium of Herbartianism in Austria-Hungary became the Department of Pedagogy and Psychology at University of Prague, where books on pedagogy, empirical psychology, used throughout Austria-Hungary, were written.

Swiss historians of pedagogy (Peter Metz and Jurgen Oelkers) mentioned four representatives of Herbartianism in their country, namely F. Huks (François Guex) and E. Briod (Ernest Briod) from Lausanne and T. Vihet and P. Conrad from Thun. The scientist from Lausanne were greatly influenced by Herbartians from Jena. E. Schneider (Ernst Schneider) from Bern canton represented interpretations of study of both K.V. Stoy and T. Ziller. Very intense awareness of Herbartian ideas took place in three evangelical centers for teacher training, namely Bern, Aargau and Zurich. According to P. Metz, the discussion of syllabi, curricula, learning materials, teaching methods in Switzerland began in these cities. P. Metz confirms the opinion of his contemporaries that Herbartians's initiatives were very popular among local teachers who were greatly interested in the Herbartian ideas and as a result they successfully began to implement them into the teaching and learning process.

J. Oelkers said that Herbartianism was directly connected with the teacher training. However, after World War I pedagogical works actually included the theory of formal degrees. P. Petersen made much efforts to it. Swiss scholars emphasize the inadmissibility of the claim that Herbartianism is not discussed today and is only mentioned in the context of historical assessment. Their views are based on the analysis of studies of their contemporaries (E. Anhalt, J. Hofner, P. Metz), and Swiss scholars confirm that the ideas of reform pedagogy could not substitute the Herbartians' views, whereas Herbartianism presented the concept of school reform in the context of reform pedagogy. They advise to pay attention to the Herbartians' concept in terms of the quality of professional teacher training. Studying the works of their contemporaries in Switzerland, scientists-pedagogues pay attention to the fact that Herbartians rejected catechetical teaching methods, and offered to replace them with formal degrees that are better demonstrated in pedagogy, psychology and methodology. Herbartians raised concerns about polyhistory of traditional learning materials and syllabi, and tried to replace them with culturally-stage curricula and facilities, directed to child development.

D. Stepkowski (D. Stępkowski) from Cardinal Stefan Wyszyński University in Warsaw (Poland) confirms the significance of study and analysis of historical and educational topics and proves that they deserve thorough study, including Herbartian pedagogy. Investigating the impact of J.F. Herbart's ideas on the development of the education system in Poland, he says about the growing interest in J.F. Herbart's study and his scientific school, and points to the lack of translations of their works on pedagogy, psychology and philosophy in Polish. Against the background of a significant amount of researches

in Germany, Austria, Hungary, Italy, Prof. D. Stepkovski confirms that there is an interest of Polish scientists in the raised question, too (there are about 60 publications in catalogs of the National Library in Warsaw).

Prof. Carlos Martens (Carlos Martens) from Catholic University of Brussels (Katholieke Universiteit Brussel) (Belgium), focuses on the fact that J.F. Herbart's ideas were suppressed in Belgium till 1885. Only in 1886 J.F. Herbart's pedagogy was published, and later T. Ziller and W. Rein's views were introduced, especially the ideas of formal education degrees and concentration on learning. C. Martens shows the result of such publications: more than 20 teachers, headmasters, school inspectors participated in summer courses organized by W. Rein in Jena from 1896 to 1912. C. Martens points out that J.F. Herbart and Herbartians' doctrine influenced Belgium through France and the Netherlands. And since 1900 it has become a part of a teacher training system in Belgium for a long time, particularly the ideas of apperception, concentration on learning, and formal degrees. Teachers of Belgic state educational institutions highly appreciated J.F. Herbart and Herbartians' study, W. Rein's ideas got its recognition. The representatives of the catholic school basically rejected Herbartian ideas, but Otto Wilman's didactics was widely used in the educational process beginning from 1910.

According to the head of the Department of Pedagogy (University of Maribor, Maribor, Slovenia), Prof. Edward Protner (Prof. Edvard Protner), the introduction of Herbartians' ideas in the Slovenian pedagogy enabled international educational discourse to improve chiefly teaching issues that provided a higher academic level. The issue of professional teacher training is still topical, and a return to scientific bases of Herbartianism enabled the access to theoretical knowledge and practical skills. Prof. E. Protner drew attention to the lack of knowledge of Herbartians' original works by Slovenian teachers and he confirmed the dominance of Herbartian ideas in pedagogical educational institutions, which was based on G.A. Lindner's works.

Prof. B. Vincze (B. Vincze), the head of the Department of Pedagogy at Lorand Eotvos University (Hungary), as well as Prof. A. Chavdarova (Albena Chavdarova) from Sofia University «St. Kliment Ohridski» (Bulgaria) confirmed the influence of J.-F. Herbart and Herbartians' pedagogy on the development of the school system in Hungary and Bulgaria with the help of the Hungarian teacher-herbartian, M. Karman (Mor Karman), and the Croatian representative in Bulgaria, S. Basarichek (Stjepan Basaricek), in the second half of the XIXth century. The scientists paid attention to the fact that their educators-compatriots got education in German-speaking countries, and as a result they got to know about German educational reforms.

Swiss historian of pedagogy Peter Metz analyzes Herbartian doctrine as a scientific paradigm based on theoretical foundation, systemic conclusions, global spread of its in-

fluence and the large number of followers. He names the network of scientific unions and associations that held a great number of symposia, conferences and meetings. Educational establishments reform was implemented in Switzerland. The scientist claims that this influence was a diverse one. Reform pedagogy followers often used Herbartian theory without referring it to Herbartians. Being critical to the Herbartian concept, G. Kershenshtainer (G. Kerschensteiner) (1914) and H. Gaudih (H. Gaudig) (1917) adapted the theory of formal degrees, using its consistency during labor training. Then H. Roth (Heinrich Roth) (1957) and H. Aebli (Hans Aebli) (1983) showed Herbartian concentration on learning and combined it with formal degrees. Peter Metz emphasizes that the representatives of reform pedagogy put main ideas of Herbartianism into practice.

New monographic studies dedicated to both the essence of scientific schools in pedagogy and some personalities are topical nowadays. Achieving theoretically-based and proven when applied patterns of development of educational systems will allow the specialists of comparative studies to offer European model of reforms while preserving national peculiarities. Personal development will allow teachers to achieve good results in self-improvement and management of educational process, and it will simplify the complex and contradictory process of self-realization for pupils.

A successful Europe is above all successful people. Nowadays this can be achieved only by combining the efforts of politicians with the consistent activity of the pedagogues.

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Vasyl Galuzyak
Iryna Kholkovska

Personal Maturity as a Factor of the Teacher's Readiness for Constructive Interaction with Students

Abstract: The article contains a consideration of the phenomenon of the teacher's personal maturity as the key factor of the efficiency of pedagogical activity. On the basis of an analysis of psychological and pedagogical approaches to the interpretation of the essence of personal development, we define the following criteria of the teacher's personal maturity: self-determination, self-consciousness, spontaneity, authenticity, readiness for emotionally close relations, adequacy of self-perception and the perception of the surroundings, internal control, tolerance, flexibility, tolerant treatment of contradictions, understanding of relativity of things, positive self-image, inclination for creativity, the existence of individual life philosophy and professional position. The humanization of school and organization of the educational process on the principles of the personal approach requires a teacher with high level of personal maturity who can present himself/herself to pupils not as an impersonal functionary, a performer of professional duties, but as an original personality who has his/her own position, who is open in the expression of feelings, emotions and attitudes. Training of such teachers requires the realization of a complex of pedagogical conditions in the educational environment of higher educational institutions connected with securing a subjective position of students, activation of their reflexive process, dialoguing, problematization and personalization of pedagogical intercourse.

Key words: maturity, personal maturity, criteria of the teacher's personal maturity, development of personal maturity of the future teachers.

The personality of the teacher was always considered as a decisive factor in the efficiency of upbringing. The outstanding teachers of the past constantly stressed that the success of upbringing depends not only on the subject competence and a teacher's skill in teaching methods but above all on his personal qualities. This dependence becomes even more evident in terms of changing the education system to the personal approach in the context of which the stress is put on the development of the personal characteristics of students: subjectivity, autonomy, reflexivity, creativity, inner freedom, responsibility and so on. The methodology of the personal approach requires a transition to such a style of educational relationships that ensures the formation of subjectiveness as the pupils' ability to consciously, creatively and independently to determine their own life, to take responsibilities for their actions. The personal development of students, in its turn, is possible only on condition that there is the appropriate level of personal ripeness of the teacher: "for the child's correct personal development, it is necessary that first of all, the teachers themselves possess the adequate personal organization" [Burns 1986, p. 350].

It is difficult to imagine, how the teacher can promote harmonization of the personality of students if he himself is not deprived of psychological complexes and internal contradictions. In R. Burns' opinion, teachers with the negative I-concept "experience social and emotional difficulties which cause uneasiness, generate stress and finally should for sure be reflected in their teaching work" [Burns 1986, p. 302]. N. Osuhova fairly notices that "by means of intimidated and conformed teacher who does not accept himself and others, it is impossible to solve a problem of a school humanization" [Osuhova 1991, p. 30]. Psychology and pedagogical researches testify that "together with cognitive development of the teacher the important requirement, which is necessary to consider in the course of vocational training, is his general psychological tone and adequacy of personal regulation" [Burns 1986, p. 314]. Whatever pedagogical techniques, methods and modes the teacher did not own; he should show to the students, first of all, the sample of psychological health and a personal maturity.

Numerous researches testify the importance of personality maturity of the teacher as preconditions of efficiency of pedagogical activity and in these researches the existence of indissoluble connection between personal characteristics of the tutor and personal formation of students is proved (R. Burns, U. Glasser, I. Dubrovina, A. Markova, L. Mitina, A. Orlov, C. Rogers and others). The personal maturity of the teacher defines a humanistic orientation of his actions and deeds, ability to creative self-realization and self-development in professional work space. Therefore in the course of vocational training of the

future teachers, the character and an orientation of personal development of students has not smaller importance, than the academic achievements. In this connection, the development of a personal maturity of the future teachers should become one of priority tasks of their vocational training.

The analysis of psychological and pedagogical researches testifies that despite interest of scientists to studying of various aspects of the teacher's person, the problem of personal maturity formation as a complex attribute of the teacher meanwhile has not got appropriate interpretation. Much attention is demanded, in particular, by such questions, as criteria and structure of a personal maturity of the teacher, laws of its formation, psychological mechanisms, pedagogical conditions and ways of purposeful influence on personal formation of the future teachers, dynamics of personal development of the teacher in the course of vocational training.

The concept "maturity" is widely enough used recently in psychology, pedagogics and other sciences. In particular, such versions of a maturity, as biological, cognitive, intellectual, academic, emotional, psychological, social, civil, professional, spiritual, etc. are investigated. The term 'a personal maturity' is used in papers of L. Antsiferova, Yu. Gil'buh, V. Morgun, N. Tkacheva, V. Petrowskiy, D. Leont'ev, O. Stepa and others.

V. Morgun and N. Tkacheva define the mature person as the conscious and self-regulated individual who has carried out transition from object of education to the subject of education, realizes himself as the integrity which is included in a society system, in an activity system. The mature person during its development more and more independently selects or changes, improves its own leading activity and a social situation of its development and, thanks to it, itself. Hence, the basic criterion of a personal maturity V. Morgun and N. Tkacheva consider independence, ability of the person to self-determination and self-control [Morgun 1981, p. 109].

I. Kon uses concept a social maturity of the person, considering it as a stable condition of the person which is characterized by integrity, predictability, a social orientation of behaviour in all spheres of vital activity, ability to adequate perception of itself and surrounding people. "The mature person is a person who actively owns it's environment, owns stable unity of personal traits and value orientations and is capable to perceive correctly people and oneself" [Kon 1999, p. 177].

L. Bozhovich defines the person as the human who has reached highly enough level of development, when he starts to perceive and understand himself as a single whole, different from other people, that is expressed by concept "I am". According to the researcher, an indicator of development of the person as personality is socially comprehensible and optimum parity for it of such qualities as: responsibility and feeling of internal freedom, feeling of self-respect (self-esteem) and respect for other people, honesty and conscientiousness, readiness and aspiration to socially necessary work, criticality and

conviction, presence of stable ideals, kindness and severity, initiative and discipline, desire and ability to understand others, insistence to oneself and to another, will, ability to argue, readiness to operate, boldness, readiness to run risks and care [Bozhovich 2001, pp. 160–166].

Key indicator of a mental maturity, according to G. Suhobskaya, is reflexivity, ability to a reflexion, as all new growths and specificity of person's displays at adult age are connected with this quality [Suhobskaya 2002, pp. 17–20]. The researcher considers as attributes of a psychological maturity of the person: ability to independent forecasting of one's behaviour in any reality situations on the basis of the generated ability to extract the necessary information and to analyze it for the purpose of the decision of concrete and non-standard life situations; ability to mobilize oneself on performance of own decision contrary to different circumstances and internal socially not motivated unwillingness (I "was tired", I "do not want", "It is difficult", etc.); ability to trace independently a course of performance of own actions and their results (that provides readiness of the person for "normal imaginary bifurcation" on "I am an executor" and "I am a controller"); ability to an estimated reflexion on the basis of the generated consciousness and an objective unbiased estimation of one's opinions, actions, deeds; ability to do conclusions from own behaviour in different situations, raising quality of forecasting, performance of planned and objectivity of estimations; ability to react emotionally adequately to various situations of own behaviour.

Characterizing the mature person, researchers focus attention on such indicator, as autonomy, self-determination. So, for example, D. Leont'ev considers personal potential as an integral characteristic of the mature person, which is shown in the form of self-determination – ability to operate rather independently both from external, and from internal conditions (biological factors, requirements, character and other mental structures) [Leont'ev 2011, pp. 5–11]. Self-determination indicator is possibility of the individual as in cognitive, and in the practical level to deviate from a stream of everyday vital activity, to fall outside the limits of habitual and standard, to overcome the set circumstances and finally to overcome oneself. In such transcendental relation to own life, first of all, the personal maturity is shown.

In human psychology a mature person is mainly considered as a perfect person, characterized by mental health, the fullest development of inclinations, productivity and inclination to creativity. G. Allport used the concept of maturity, describing a mentally healthy person. A mature person, in his opinion, differs by the following main features: wide limits of "Myself", the ability to see yourself from the side; ability to warm, sensitive, social relationships that are expressed in friendly intimacy (the ability to show a deep love for your family and friends, not stained by proprietarily feelings and jealousies) and sympathy (tolerance to differences between themselves and others and a deep respect

for people and recognition of their position); self-acceptance, a positive self-image and a composed attitude to their own deficiencies; realistic perception – the ability to see things as they are, without distorting the facts to suit their fantasies and needs, the adequacy of the level of demands; the self-knowledge ability; sense of humor; the ability to proactive conduct – conscious influence on their surroundings in new ways; holistic life philosophy – the system leading values, which give meaning to everything that a man does [Allport 2002].

A. Maslow considers the personal development of man in connection with the concept of self-actualization, which means the maximum full disclosure of the inherent innate potencies [Maslow 1999]. He pointed to the characteristics that distinguish self-actualized personalities: the highest degree of perception of reality; the developed ability to perceive yourself, others and the world at large as they really are; the increased spontaneity; the developed ability to focus on a problem; a more expressed desire for solitude; autonomy, opposition to any involvement of another culture; perception of freshness and richness of emotional reactions; frequent breaks in peak experiences; identifying itself with the whole human race; capacity for constructive interpersonal relationships; democratic structure of one's character; developed creative abilities.

To describe the phenomenon of personal maturity C. Rogers used the term “fully functioning person” [Rogers 1994]. The main characteristics of a fully functioning individual he considered: openness to experience, lack of fear of your own feelings, whatever they may be – negative or positive; living in the present with full awareness of each moment, the being ready to rebuild their own behavior to the extent that the experience provides new opportunities, flexibility and ability to adapt to changing conditions of life; belief in yourself, your inner motivation and intuition, ever-growing confidence in their own ability to make decisions.

It should be emphasized that according to most scholars between the chronological age and personal maturity of the individual there is no direct dependence. Responding intellectually and socially to his age, the individual may be characterized by a low level of personal maturity (S. Kovi, G. Allport, E. Fromm, P. Hersey et al.)

The majority of researchers, considering a phenomenon of a personal maturity, focuses attention on such characteristics of the person, as self-determination, self-control in a counterbalance of external determination; creativity in a counterbalance to reproduction; individuality, authenticity in a counterbalance to standardization, banality; initiative in a counterbalance to passivity; self-esteem in a counterbalance to a negative self-estimation; a personal openness in a counterbalance to an estrangement and closeness; reflexivity in a counterbalance to an impulsiveness; flexibility, understanding of a relativity of things in a counterbalance to rigidity, dichotomizing (“black-and-white”) thinking; realness of perception of the reality in a counterbalance to stereotype and bias.

It is obvious that the personal maturity has not one-dimensional, but multidimensional structure, i.e. it integrates the complex of interconnected traits. Generalization of various approaches gives the grounds to allocate some bipolar parameters which have great value in a context of pedagogical activity and characterize the level of a personal maturity or, accordingly, immaturity of the teacher.

Proactivity (self-determination, autonomy, initiativeness) – activity (passiveness, dependence, orientation to authorities). One of the main features is the maturity of the individual autonomy, inner freedom – the ability to distance him/herself from both impact of the environment and the principles on which behavior based up to the present moment. A matured person is able to switch from one to the other activity determinants, to choose between alternatives, to resist the temptations and distractive factors, to change arbitrarily leading principles of behavior. The self-determination ability becomes particularly important in the context of the personality-oriented approach, which requires the teacher to show willingness over situational activity, to resist generally-accepted patterns and pedagogical routine, defend own creative freedom and uniqueness, critical treatment of widely-known truths.

Reflexivity, a reflexive ability to go beyond the accomplished activities – activity absorption, inability to go beyond its boundaries and look at him/herself and own actions from the perspective of an observer. The most important feature of reflection is that it allows the individual to go beyond the accomplished activities and look at him/herself as if from another side, from the position “over” and “behind” to control his/her own activity based on awareness of him/herself and own actions. Through reflection a person becomes an object of control by him/herself. Reflection allows the teacher to be a full author that constructs his/her present day and future, allows to understand and evaluate the difficulties and contradictions of educational process, resolve them independently and constructively according to his/her own orientations on values, to consider the problem as a stimulus for further development, overcoming own limitations. The teacher’s awareness of his/her own potential, prospects for personal and professional growth prompts him to constant experimentation, creativity. Hence reflection can be seen as an important means of professional self-development, a condition and factor of the personal development. Self-observations and analysis of the own actions in different situations as if through the eyes of another person helps the teacher to understand the peculiarities of professional and role behavior and thus allows to correct it. Only thanks to reflection the teacher becomes a real participant in the sense that he or she can consciously and deliberately transform him/herself, to question and change those principles, which are based on his/her actions.

Spontaneity, authenticity, no fear of self-disclosure, the ability to emotionally close relationships – being closed, hiding behind various social masks and facades, fear of

emotionally close relationships. C. Rogers states that the personal development of pupils is determined by the ability of the teacher to form when communicating with them a special type of interpersonal relationships that he calls "helping ones" One of the conditions of such relationships is the congruence of experiences and behavior of the teacher. This means a sincere, frank, direct and conscious manifestation of own feelings by the teacher, his attitudes towards his pupils. "The facial", alienated, formal communication is the opposition to the congruent, when the teacher hides his true feelings under a role professionally impersonal mask. A. Orlov notes: "If a teacher behaves insincerely, tends to hide behind the guise of various kinds ("facades", "stripes") if he shows disrespect or cold... he adversely affects the personal development of the pupils" [Orlov 2002, p. 182]. The reason for the teacher's avoiding close, open relationships with his pupils may be his low level of personal maturity, manifested in anxiety, deep concern, doubt about the ability to cause the sympathy and respect. The spontaneous teachers build their communication with pupils on the basis of personal feelings, rather than social-role expectations, openly show their qualities and emotions, come to the students individually pay attention not only and not so much to their competencies and academic achievements, but to the personal traits, extracurricular interests and inclinations.

The realistic perception of themselves and the environment, the ability to see things and other people as they really are – is a distorted perception of reality due to the impact of different kinds of unconscious attitudes, stereotypes and psychological defense mechanisms. Personally mature teachers are distinguished by a more adequate perception of reality; know themselves better and easier perceive themselves as they are. They are characterized by a less dependence on the mechanisms of psychological defense; in particular they are not characterized by the distorted perception of themselves and the pupils, which often reduces the teachers' activity with a less psychological harmonious type. Often teachers with low level of personal maturity perceive themselves limited – only as performers of respective social role. This makes the teacher's activity poorer, dehumanizes his activity, because the personality is always broader and richer than any role. For example, it is important for teachers not only teach but also learn, that is to go beyond their role. Taking into mind only what corresponds to the social role, and discarding the rest, the teacher limits his personality, turning it into a kind of mask, behind which it is impossible to make out a living person. Another, also negative consequence of inadequate self-image psychology explains the known pattern: the more difficult for a person to perceive oneself, the more difficult it to take the others. The teacher is not able to perceive pupils as they are, denying their right to be themselves, which causes communication barriers psychological conflicts and brings to nothing the educational effort.

The internal locus of control, taking responsibility for their actions themselves is the external locus of control, attribution of responsibility to the environment. The results of

the research indicate that teachers with an internal locus of control tend to take responsibility for the consequences of their actions, have a higher level of personal maturity than the teachers with an external locus of control that shift responsibility to others: colleagues, pupils or their parents. Teachers from the internal locus of control are characterized by kindness, tolerance, altruism, perseverance, self-criticism, a tendency to critically analyze their own actions.

Tolerance, flexibility, tolerance of contradictions, dissimilarities, understanding of the relativity of things, openness to everything new – intolerance, being categorical, dichotomous (“black-and-white”) thinking, rejection of alternative views. The personal development of pupils is largely dependent on the ability of teachers tolerantly accept different points of view, to recognize children’s’ right to their own position. Tolerance is the result of the teacher’s conscious choice of this position in the relationships with the pupils, resulting from the understanding, acceptance and respect for plurality and diversity of life, recognizing the inevitability of individual differences, and – preparedness to build their own world so strong and flexible, to be open to interaction with the others. The teacher should have sufficient intellectual flexibility, not to be dogmatic, not state that there is only one way to solve the problem, the one and only correct view. Unfortunately, in daily teaching practice frequently observed manifestations of the teachers’ intolerance – from indifference to the child’s own opinion to frank and hard impaired and even the humiliation of the pupil for the “wrong views”. This behavior shows primarily the low level of personal maturity teacher.

A positive self-concept, self-confidence – a negative self-concept, self-diffidence. R. Burns on the basis of summarizing several researches makes conclusion that authoritarian tendencies in communication is often inherent to diffident teachers with negative self-rating, who feeling their own personal inadequacy, anxiety and insecurity, are identified with authoritarian roles, which are manifested both with the excessive cruelty and authoritativeness and as well the desire to establish himself for any price in the eyes of students. And vice versa, a teacher with a positive self-rating, “feeling confident in the classroom, does not feel the need of psychological defense ... accepts easily some limitations of his opportunities and capabilities of students... will be able to be friendly and at the same time, in the right case to turn to justified criticism” [Burns 1986, p. 310]. Self-confidence helps the teacher to overcome fear and anxiety, to enjoy the progress and not to despair, facing difficulties to remain emotionally balanced and flexible enough to interact with students for a long time.

Creativity, enthusiasm, inclination for risk, the creative transformation of reality – a reproductive orientation, stereotyping, fear of risk, a tendency of keeping to established standards. Practice shows that those teachers who have an expressed belief, passionate about something (their subject, ideas) deeply and truly believe in something (truth,

beauty, goodness, justice, freedom and self-worth of each person) help to the personal development of students. Typically, children recognize easily the spiritual emptiness, distrust and false in teacher's actions and internally try to suspend from him. Only those teachers who are characterized by bright personality and creativity can be not just sources and transmitters of information, not just good people, but also to be the catalyst for personal growth of students.

The presence of the own life philosophy and personal and professional position – an amorphous idea about their life and professional priorities, passive perception of externally imposed values and principles. Unlike those who passively and uncritically accepts the goals and values which are imposed by the environment, the personality matured teachers have a clear idea of their life, professional aspirations and beliefs, know what they want, and accordingly structure their lives and organize the professional activities. They are characterized by a sense of confidence, stability and optimism for the future. Temporary life and professional difficulties do not reduce their desire to follow the chosen strategy. His goals, values and beliefs as they experience personally meaningful, such as providing a sense of directional and meaningfulness of life, professional activities.

The allocated parameters can be considered as criterion of a personal maturity of the teacher and, at the same time, as reference points of its personal-professional development.

Development of a personal maturity of the future teachers demands reconsideration of traditional problems of their preparation which are usually seen in formation of various aspects of professional competence, perfection of methodical skills, equipment of students by an arsenal of means of pedagogical influence, etc. As A. Orlov fairly marks, it is necessary to refuse such ideas about pedagogical skill as about set of non-personal professional knowledge, skills and habits which are transferred in the course of training and are defined by the experience of pedagogical activity. Pedagogical skill should be considered as a result of personal growth of the teacher in the profession, as consequence of improvement of its complete creative and personal potential inseparably linked with specificity of a personal position in a socially-psychological context of teaching and educational process [Orlov 2002, p. 153]. It is necessary not habitual “improvement of sphere of professional knowledge, skills and habits”, but working out of a complex model of pedagogical accompaniment and support of personal formation of the future teachers.

For stimulation of development of a personal maturity of the future teachers it is necessary to create conditions for transformation of students from objects of pedagogical influence into subjects of personal-professional formation. Pedagogical support of personal development of students assumes creation in a higher educational institution of educational space which stimulates subject forms of students activity in determination, of which the leading part is played by the person itself: initiative, shown in initia-

tion and expansion of this or that activity without external prompting; creative, shown in the decision of tasks for which neither the way of the decision, nor possible results are not known in advance; super-situational, that is an activity exiting for frameworks of a situation which is set by sociocultural norm or answers the previous experience of the individual; the self-management, shown in conscious management by one's possibilities, construction and realization of vital strategy, the organization of one's way of life and professional work, professional self-improvement; reflective – comprehension, critical analysis and correction of one's actions as a subject of activity, definition of own advantages and lacks, prospects of the further personal and professional growth.

The analysis of domestic and foreign psychology and pedagogical concepts of the personally-focused educational interaction gives the grounds to allocate some pedagogical conditions necessary for stimulation of subject activity and, accordingly, of development of a personal maturity of pedagogical high schools students. The first of them consists in transition from monologue to dialogical strategy of pedagogical interaction. At monologue strategy the teacher operates thus as if only he is the full subject and the carrier of the real true. Unlike it, dialogical strategy is based on a recognition of subjective full value and basic equality of co-operating partners and in this sense abstracts from possible differences in the social status of the teacher and students.

Researchers consider as base characteristics of dialogical pedagogical interaction: mutual trust, an openness, goodwill, the common vision of situations by the teacher and students, a mutual orientation on the problems solving, equality of psychological positions, mutual understanding (L. Petrovskaya, A. Spivakovskaya); equality, mutual trust, mutual understanding, mutual sympathy (R. Karneev); orientation to equality in communication, aspiration to mutual understanding, co-creation and mutual development (S. Bratchenko); personal orientation, equality of psychological positions, mutual penetration into the world of feelings and experiences, readiness to accept the partner's point of view, a withdrawal from especially role position (N. Ostroverhova). Despite of certain differences, the majority of researchers recognize the most effective from the point of view of creation of favorable conditions for personal development of pedagogical process subjects the dialogical, the subject-subject strategy of interaction which assumes: perception of students as partners psychologically equal in rights; certainly positive relation to them and belief in their potential creative possibilities; a personal openness and trust; disposing to mutual understanding and creative cooperation; granting to students of a freedom in choosing, the right to personal-professional self-determination.

Dialogical character of pedagogical interaction is connected, first of all, with transformation of superposition of the teacher and subordinated position of the student in personally equal in rights positions of partners of joint activity. Construction of pedagogical process on dialogue principles as cooperation equal in rights is a necessary condition of

realization of the personal approach and, at the same time, the precondition of development of a personal maturity of the future teachers.

Development of a personal maturity of students is possible under condition of personification of relations of pedagogical process subjects. Unpersonified pedagogical interaction is based exclusively on socially-role expectations: the teacher plays a role of the instructor, the teacher, and the student – a role of the subordinate, the pupil. Everything that is beyond these social roles, is forced out from pedagogical process, disappears behind official masks or facades. It interferes the occurrence between teachers and students of mutual trust, psychological contact therefore the developing potential of educational interaction essentially decreases. Development of a personal maturity of the future teachers demands personification of pedagogical relations, refusal of role masks and the facades, adequate inclusion in interaction of those elements of personal experience (feelings, experiences, emotions) which are beyond role expectations. It is important, that in various situations of pedagogical communication the teacher concerned the student not from a position of a formal role of the instructor, but accepted it as the person, not from a position “over”, but from a position of the participant of dialogue equal in rights. Under such condition it is established not inter-role, but interpersonal contact, arises dialogue therefore the psychological basis for positive changes in informative, emotional and behavioural spheres of subjects of pedagogical interaction is created.

Development of subjective character of the person occurs during the creative activity directed on decision of tasks for which neither the way of the decision, nor possible results are not known in advance. Hence, an important condition of stimulation of personal development of the future teachers is making the pedagogical process problematic, wide use of problem, creative tasks which demand search activity. Unproblematic pedagogical interaction is constructed under the reproductive sample: the teacher transfers to students certain norms and the standards of professional work fixed in the form of concepts, principles, methods, modes, technologies, etc. Activity of students is reduced to comprehension and mastering of a material offered to them and the decision of the informative-practical tasks put to them. In unproblematic pedagogical interaction the teacher puts tasks, students carry them out. Problem character of interaction provides change of roles and positions of pedagogical process subjects. The basic function of the teacher should consist not so much in translation of norms and professional standards, but in stimulation of students' aspiration to personal development, the organization of research activity, creation of conditions for independent revealing and the decision of problems which arise in personal-professional formation.

Making pedagogical interaction problematic can promote usage of a method of a problem statement in which the teacher creates professionally focused problem situations which stimulate comprehension by students of personal sense of one or another

er theoretical-pedagogical positions in a context of the future professional work. The teacher offers the various points of view concerning this or that problem, setting thereby certain space of internal dialogue and professional self-determination of each student. For example, it is possible to acquaint students with two concepts of education (technocratic, “forming” according to which the student is an object of pedagogical influences, and naturalistic, assuming support of development of the potential abilities put by the nature and qualities of the individual) and suggest to define one’s own relation to them. Thanks to it process of personal-professional development of the future teachers gets variation character, conditions for a choice by students of an individual approach to the decision of one or another pedagogical problems are created. Any pedagogical problem can be differently apprehended and interpreted by students who analyze and estimate it from the personal positions. It is necessary to underline that in the conditions of the latent dialogue which occurs during lectures, students independently carry out a personal choice and define own relation (meanwhile substantially contemplate) to those or other problem aspects of the future professional work.

The future teachers receive broad opportunities for a substantiation and detailed representation of own point of view during the active form of professional-semantic dialogue, characteristic for practical, out-of-class activities, and also free dialogue with teachers. In this case there is a joint with teacher choice of actual professional-semantic problems, their discussion is organized which comes to the end with a dialogue reflexion. Such form of dialogical interaction assumes creative participation of the teacher in the process of choice of one or another approaches, interpretations, his sincere enthusiasm for a subject, personal experience of discussed problems, his right to express and defend actively own point of view, to convince students in its justice. The result of collision of various, at times even opposite, positions should become an atmosphere of common creative search of answers to personal and professional problems exciting students. The organization of such dialogue assuming a moral and aesthetic estimation of the various pedagogical facts, phenomena and processes, promotes deeper understanding, emotional experience, reflexion by students of valuable-semantic contradictions and problems of pedagogical activity, and also substantially stimulates their personal-professional development.

Formation of a subject position of students can be promoted by methods of interactive training which model subject and social aspects of the future activity and realize a problematic character principle: the analysis of pedagogical situations, a case-method, business and role-playing games, dramatizations, a method of projects, etc. One of the effective means of development of a future teachers’ personal maturity during their vocational training is the group training, theoretical bases of which are intensively developed nowadays. In psychology and pedagogical researches transition from application of traditional means of preparation of the teachers directed on perfection of their methodical

skills and subject competence, to use of various socially-psychological, psychotechnical and even psychotherapeutic procedures, which create conditions for the general personal development of students, is planned (F. Vasylyuk, Yu. Gippenreyter, L. Petrovskaya, S. Spivakovskaya, R. Burns, T. Gordon, C. Rogers, T. Yatsenko and others).

The developed programs of socially-psychological training for students of pedagogical high schools have a various orientation: increasing of professional communicative competence, mastering of bases of actor's skill, development of separate communicative qualities (empathy, sensitiveness, dialogical character), activating of motivational potential, development of a professional orientation, consciousness, etc.

In process of training work with the future teachers the basic concepts of the human-centered psychotherapeutic approach are made operative (C. Rogers), concerning a pedagogical context. The basic postulate, on which such training is based, consists in that quality of pedagogical process is defined by quality of interpersonal dialogue of the teacher and students which, in turn, depends on level of a personal maturity of the teacher, its relation to himself. Hence, the primary goal of training – to promote development and harmonization of the teacher's person, and, thanks to it, to increase the efficiency of pedagogical process as a whole.

Group training can be an effective mean of pedagogical support of personal-professional formation of the future teachers, expansion of their personal experience, correction of professional settings, positions, professional identity. Specially organized interpersonal interaction in groups of socially-psychological training gives the chance to students to feel themselves psychologically more protected, self-assured, capable to cooperation, raises their readiness to accept themselves and pupils. All of it considerably facilitates to the future teachers the decision of uneasy problems of dialogue with schoolchildren, does less intense collision with realities of school life. Participation in group training also promotes to correction of inadequate professional stereotypes, formation of students' ability to more objective, unbiased and deep understanding of themselves and surrounding people. Typical effects of socially-psychological training of the future teachers are: a tendency to give to relations with pupils as much attention and value, as to the subject maintenance; the aspiration to accept innovative, creative ideas of pupils instead of to react to them as on threat to own authority; propensity to resolve interpersonal problems together with pupils, instead of traditional disciplinary means; the general harmonization of the person. Training approaches pedagogical dialogue to therapeutic one, promote personal growth of the future teachers, harmonizing system of their intrapersonal relations.

Thus, a major factor of education which finally defines its efficiency, the person of the teacher is. As by means of a curve ruler it is impossible to spend a straight line, so by means of immature, intimidated and conformed teacher who does not accept himself

and pupils, it is impossible to bring up the mature person. For a school humanization and the organization of pedagogical process on dialogue principles the teacher is necessary, who is characterized by high level of a personal maturity and can appear before pupils not as the faceless functionary, the executor of a professional role, but as the original person having own position, opened in expression of the feelings, emotions and relations. Preparation of such teachers demands realization in educational space of a higher educational institution of a complex of the pedagogical conditions connected with maintenance of a subject position of students, activation of their reflective processes, dialogical character, personification and making problematic of pedagogical interaction, application of technologies of socially-psychological training of a personal maturity.

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Political and Pedagogical Activity of Paulo Freire (1921–1997)

Abstract: Paulo Freire is a famous Brazilian educator, teacher, philosopher, politician and public figure of the twentieth century. Freire is a bright scholar of educational theory and practice who has overcome difficult obstacles for achieving the objectives and implementation of enormous work. Freire considers the notions of “conscientizacao” and “dialogue” as the key issues of his critical pedagogy. Paulo Freire defines two opposite educational models, namely “problem-posing” and “banking” Paulo Freire describes “culture of silence” when people cannot think critically. Freire’s creation of the concept of cultural circles instead of traditional classes is a great step towards initiating discussions in groups. The Brazilian educator states that education is a political act. Freire’s Doctor Honoris Causa in many universities of different countries as well as a lot of awards, including UNESCO Award for Education and Peace show the importance of such a prominent figure. His contribution to the development of education is of great importance for researchers worldwide. Paulo Freire is considered a prominent politician and pedagogue.

Key words: political and pedagogical activity, Neo-Marxism, critical pedagogy, “conscientizacao”, dialogue, banking and problem-posing models of education, “culture of silence”

Paulo Freire is a famous Brazilian educator, teacher, philosopher, politician and public figure of XX century. The biographical data of such prominent personality in the field of

pedagogy and politics is valuable. Freire is a bright scholar of educational theory and practice who has overcome difficult obstacles for achieving the objectives and implementation of the enormous work. He is named Doctor Honoris Causa in many universities of different countries. He has also got a lot of awards, including UNESCO Award for Education and Peace.

Freire's works are translated into different languages, however, only several books are provided in Ukrainian. O. Demianchuk translated *Pedagogy of the Oppressed, Education for Critical Consciousness* and *Pedagogy of Freedom: Ethics, Democracy, and Civil Courage*; I. Korunets – *Pedagogy of the Heart*, S. Savchenko – *Teachers as Cultural Workers: Letters to Those Who Dare Teach*. We have read Paulo Frere whose biography and activity inspires to compare and write about this famous educator and politician. It has motivated us to go into the research of this personality and provide the significant material for scientists, students, and interested people. Exploring Paulo Freire in terms of his educational and politician activity, we can make valuable suggestions.

The Brazilian scholar overcame the obstacles that limited the opportunities of the normal life. We should take into consideration the political climate in Brazil for the full picture of the formation of Freire's scientific and pedagogical worldview. In the early childhood, Freire experienced the Great Depression, which took place from 1929 till the 1930s. The life of the middle-class representatives became worse.

In this respect, we should note that Freire was born in 1921 and his family belonged to the middle class. Taking into account the very situation in the country, only the German piano and his father's necktie as the signs of their status which were never got rid of despite all difficult situations because those things expressed a certain lifestyle needed for the survival. The position marked in the society did not help to stop hunger in their family that was felt by poor people [Freire 1996, pp. 21–22]. It was a hard time not only for small Paulo but also for a lot of famous people, who had difficulties. To add more, Freire [1996, p. 15] remembered that his body parts became skinny and sockets of the eye – deeper. The millions of Brazilians died of the violence of the hunger every year. It is valuable to give information about the Holodomor of 1932–1933 years in Ukraine. So, the data, provided by the scientists about the deaths varies from 2.6 to 7 million people. The scientists of Ptoukha Institute for Demography and Social Studies of the National Academy of Sciences of Ukraine published information on this man-made famine. So, it took the lives of one million children under 10 years and 600 thousand kids were not born [Kuryshko 2015]. Thus, people felt hunger both in Brazil and Ukraine and we can outline the similarity, however it concerns sad statistics.

Freire lived during the Vargas Era, the period between 1930 and 1945. The political philosophy of Getulio Vargas was formed under the influence of the Italian fascism. Then the leader dissolved the Congress and proclaimed Estado Novo, based on the centraliza-

tion of power, authoritarianism and support of the national capital. Then the military deposed Vargas in 1945 and in 1951 he returned to the presidency [Pidkova and Shust (eds.) 2008, pp. 112–113]. Until 1945 Vargas was a dictator and then he returned as the president, elected by people [Freire 2003a, p. 132]. Vargas restricted the activity of foreign companies which led to a military conspiracy. They demanded his resignation but the president committed a suicide and accused an oligarchic power in his suicide note [Pidkova and Shust (eds.) 2008, p. 114].

Later Freire [2005, p. 151] stated that Vargas's open promotion of the organization of people, linked to the events in favor of national interest led to the extreme measures of the reactionary elites. Vargas appealed to the people to unite and defense their rights. The Brazilian educator concluded that "any populist leader who moves towards the people in any way" would be stopped by the oligarchies that could do it. We can outline some features of populism. They are idealization of the masses and their opposition to elite; formal appeal to democratic principles; attraction to stereotypes that are an idealized image of the best things from the past; nationalization of state ownership; hostile attitude towards foreign capital and others [Demianenko 2016, p. 10]. Thus, the role of political elite is significant because it takes part in making political decisions. Those people rule and distribute money [Kuhta and Teploukhova 1996, pp. 76–77]. So, the Vargas Era was an important stage for understanding political rules, particularly populism. That is why, Paulo Freire wrote about Vargas and populism in his works, mainly in *Pedagogy of the Oppressed*. He could compare the ideas of elite and ordinary people.

From 1941 to 1947 Freire practiced law briefly but he opted to be a teacher at high school. In this context, we can mention that the Brazilian researcher made mistakes in writing words till he was 15 years old but thanks to his persistence he taught Portuguese and wanted his students to know the rules [Schugurensky 2011, pp. 15–17]. The outstanding researcher studied the philosophy of education in Recife [Ryan (ed.) 1974, p. 4]. Freire realized that he was only "an average student" in law but at the same time he began to learn more about education, philosophy, and the sociology of education [Collins 1977, p. 6]. The learning of the language is the creative process, so people should use their positive thinking in this process. They should not do it as the routine work. Paulo Freire had an opportunity to study and then teach and share own views, and a minority could enjoy schooling. He felt that his calling was teaching and he did not develop his talent in law. Moreover, the prominent figure valued creativity in learning and teaching.

Researching Freire's activity, the period from 1947 to 1957 was fruitful for his development. He was a director of the Department of Education and Culture of the Social Service of Industry (SESI) in Pernambuco. This organization was aimed at the improvement of the workers' standards of living and the funds were provided by the factory owners [Schugurensky 2011, p. 17]. SESI, created by the dominant class, was turned into bureaucracy.

These people tried to ease class conflict, providing different services [Freire 1996, p. 82]. This institution promised to create a social peace in Brazil and lessen the class conflict.

In addition, SESI provided adult literacy classes where the importance of the self-help, hygiene and respectful relations was mentioned. Freire worked on the problems of schools and made experiments with new ideas [Kirkendall 2010, pp. 15–16]. The Brazilian educator could feel the problems of down-and-outs because he experienced difficult times in his childhood. He understood how it was difficult to grasp new material because of hunger. Leaders who were in the same boat could reach the best results. The division of society into classes was the key problem for Freire, who felt it personally. SESI influenced formation of his political and pedagogical views.

Freire tried to understand education and schooling, taking into account his democratic experiences from his personal past and the authoritarian climate of the Brazilian society. He criticized the traditional school and opted for the democratic New School. Freire stressed that the ability to learn things depended on health and emotional stability as well as teachers' instruction. Students should have food, clothes, place to sleep in order to grasp knowledge [Freire 1996, pp. 88–90]. Such moments are repeated in the history. Today the same situation is in Ukraine. It reminds the situation when a lot of people from the eastern part of our country have left their homes. Studying for those young people is important but they have hard times in life and it is understandable that sometimes they cannot concentrate on intellectual knowledge because of personal problems.

In his researches and works, the Brazilian educator mentioned about the criticism as to the very projects of SESI. The first critical opinion was expressed by one parent who liked the meeting and learning but he still had a problem with the discipline of his child at home. Then the colleagues and Freire decided to discuss themes with parents and teachers, so they were chosen by the participants but topics did not meet their expectations. That is why they started to prepare "Thematic Letter" [Freire 1996, p. 91]. When the outstanding scholar worked with students, he took into account "their social and family environment". Parents were involved in the solution of some problems [Gerhardt 1993, p. 2]. The second critical thought was based on the demand to teach with the ABC primer as it was done in the past. Freire convinced people by asking a question whether a child began to talk and said the letters of the alphabet or just pronounced letters in words [Freire 1996, p. 94]. The prominent scholar could defend his ideas but he also listened to the critical thoughts. He was enthusiastic about his work and convinced people to agree with him.

First of all, Paulo Freire introduced different ideas and developed many projects. Freire started to work on the educational program for workers from the fishing industry and in nearby factories. It was the period when he thought about the adult literacy level. He re-met those people from his childhood and got acquainted with them as an adult and a learner [Jeria 1984, p. 34].

Furthermore, Freire wanted to create a center for the leaders of the SESI divisions in order to better their professional relationships. The coordination of all actions improved the lifestyle and saved money for other things. Considering the educational problems, Freire organized Saturday mornings' meetings of the directors, assistants, the entire staff of the division and janitors for getting to know each other in a better way. It is vital to mention one story about the influence of the senior janitor's words about the members of the organization. He spoke about his day routine in the regional office where he cleaned, bought cigarettes for the professors and others but he was happy to have this job. He was disappointed with the fact that directors and professors did not greet him when he served them coffee and never said "thank you" to him. He asked to think about choosing things to buy before giving instructions because it was difficult to bring something and went to take other things. People felt discomfort after his true thoughts [Freire 1996, pp. 95–97]. As we see, the drawbacks of upbringing are expressed in life. The great problem of some educated people and authorities lies in their forgetting about simple workers who help them. Humanity makes people better and changes the world but indifference can spoil everything. We can state that Freire's thoughts are topical nowadays.

Moreover, Paulo Freire's aim was to improve education. Therefore, the central idea of his work at SESI was setting up clubs. Each center had its club with the directorship and it was important to have the same methods. These clubs received everything from the regional divisions [Freire 1996, p. 98].

Freire's proposal of the autonomy of the SESI clubs was criticized. He was accused of his anti-management. He meant that the clubs had to keep 50% of the money from medical and legal services; the other 50% had to go to the regional division in order to distribute it to the services. The clubs had to maintain different festivities and collect money from them. His thoughts were defeated but later one of the leaders announced that "his general assembly had approved the service charge for various services". He added that the club worked greatly and put money into a bank account and did not ask the regional division about the assistance [Freire 1996, pp. 102–105]. Thus, the implementation of Freire's ideas as to the functioning of clubs showed that he was a great coordinator and manager. He was a great organizer because he valued planning and was against the unnecessary purchases and services. Rejection of such things brought the order and expanded the opportunities to do job in a better way.

Meanwhile, under the leadership of Raquel Castro, Freire was a co-founder of the Capibaribe Institute, an establishment with high-level scientific, moral and ethical education. In 1956 he was appointed a member of Educational Consulting Board of Recife [McLaren 2000, pp. 142–143]. Paulo Freire always stressed the importance of the cooperation of teachers and learners because mutual exchange of thoughts was the best way in this process.

Later Freire took into account criticism on his activity in SESI and in 1957 Freire resigned from his position in the organization [Schugurensky, 2011, p. 18]. In 1958 he became Director of the Division of Culture and Recreation of the City of Recife's Department of Archives and Culture [McLaren 2000, p. 143].

In the preface to *The Pedagogy of the Oppressed* it is emphasized that Freire's ideas on the philosophy of education were first expressed in 1959 in his doctoral thesis which he defended at the University of Recife, where he became a Professor of the History and Philosophy of Education [Freire 2003a, pp. 14–15]. Paulo Freire [1996, p. 87] noted that he reflected his experience at SESI in his thesis "Education and Present-Day Brazil" ("Educação e Atualidade Brasileira"). H.-P. Gerhardt [1993, p. 4] claimed that Freire's dissertation was not approved by the university committee due to his critical thoughts of the undeveloped state of the structure of the Brazilian university; however, the researcher continued to work there because of his friendship with the first vice-chancellor. Mackie and Elias after Collins stated that Freire was appointed Professor at the university after approving his thesis [Coben 1998, p. 57]. Taylor [1993, p. 152] mentioned about the confusion over Freire's doctorate and said that the public figure was awarded a doctorate *Honoris causa* due to his educational programme and it allowed him to work at the university. Moreover, he received ninety-eight points of one hundred required to obtain the degree. It was unusual but two doctoral degrees were conferred that year [Jeria 1984, p. 45]. To make conclusions, Paulo Freire wrote the academic thesis and defended it, thus, the very process involved him in the science and teaching, so he learned how to prepare scientific papers. He worked as a professor at the university and achieved this position due to his efforts.

In 1960 Movement for Popular Culture was set up in Recife. Freire was the coordinator of the whole research [Kirkendall 2010, p. 20]. The mayor of Recife Miguel Arraes, who initiated the creation of the MCP, invited Freire to take part in this movement. "The critical understanding of the role of culture in the educational process and the political struggle for the Brazilian society change" were considered in that institution [Freire 1996, pp. 109–111].

Concluding the work in two organizations, Freire wrote: "At SESI I was a possible contradiction while at MCP I was a fortunate coincidence" [Freire 1996, p. 122]. It meant that the politician Freire did not accept all notions at SESI but at MCP people shared ideas, close to his views.

By 1963 Freire became the first director of the University of Recife's Cultural Extension Service, which brought literacy programs to peasants in northeast Brazil [Schugurensky 2011, p. 21]. His first experiments date back to 1962. In 1963 Freire coordinated the national literacy programme [Ed. Ryan 1974, p. 6].

Paulo Freire's literacy method was controversial. Between June 1963 and March 1964 literacy training programs were developed in almost all state capitals [Elias 1975, pp.

207–208]. The participants discussed such important themes as nationalism, development and illiteracy and used visual aids to better dialogues on these issues. Freire tried the same methods with literacy training [Sanders 1968, pp. 3–4]. He wanted to develop “an educational method that could speak to and make speak those who lived in silence and accepted ignorance and poverty” [Ryan (ed.) 1974, p. 4].

During 1960-ies there were favorable conditions for plans, coordinated by Freire’s team in Brazil. J. Goulart began the nationalization of sectors of economy. People had a populist experience as well as a moment of “the presence of subordinate masses in the streets and parks” [Freire 1993, p. 26]. Furthermore, president Goulart was interested in the successful Freire’s method and a literacy campaign (with the usage of this method) was undertaken by the Ministry of Education [Shugurensky 2011, p. 22]. So, the support of the head of the country helped Freire to develop literacy method.

Freire’s philosophy is based on the understanding of the phenomenon of power. He notes that the political struggle is the struggle for power and that is why the education cannot be neutral because it either supports power or not. According to Freire education is like symbols in which the human knowledge is encoded. Education is under the influence of the authorities whom he calls the oppressors in undemocratic countries. Educator’s task in the democratic society is to “reread” these symbols using own experience [Horuk 2006, p. 133]. According to Freire knowledge is political because it is a power for people who generate it [Elias 1975, pp. 216–217]. An ability to read is a political act. A person, who cannot read is marginal among literate people. It is difficult to find information by her or him. If a person wants to be a political participant, she or he has to learn to read.

We can make a comparison with early medieval society. Diverse social and cultural levels had different registers of orality and literacy. That is why the members of elite could entrench their own position through their control of literacy [Innes 1998, p. 10]. Taking into account all these principles, the society could be changed and it was dangerous for the leaders of the world. The poor people, who were oppressed, began to speak about their needs and it was not a comfortable position for the oppressors. Therefore, reading was momentous, considering the political life in Brazil and gave opportunities to elect leaders.

Freire emphasized that teaching people to read and write meant showing them how to create words. He examined five phases of the programme:

Phase 1: to learn the vocabulary of people in the certain territory. The teachers need to understand people and their way of speaking in order to record their words.

Phase 2: to select the generative words from the vocabulary based on the phonemic wealth and difficulty as well as usefulness for social, cultural and political reality.

Phase 3: to create “codification”. It is important to give typical situations for a group of people. They have to decode them together with the coordinator.

Phase 4: to develop an agenda

Phase 5: to prepare cards with “the breakdown of the phonemic families which correspond to the generative words”.

The very program is the following: when slides or posters are prepared and coordinators are instructed, then the codified situation with the generative words is projected. People discuss the situation, that is, decode it. After that the coordinator pays attention to the generative words and participants visualize them. After the discovery card people read words horizontally and vertically and create new words from the existing combinations [Freire 2003b, pp. 65–68].

Describing the very method, we need to provide an example of the generative word ‘Slum’ (favela). People should discuss the problems of the necessities (housing, food, clothing, health and education) in a slum. Then they visualize the word with its semantic links. There are six slides: 1) FAVELA; 2) FA-VE-LA (the word in syllables); 3) FA-FE-FI-FO-FU (the phonemic family); 4) VA-VE-VI-VO-VU; 5) LA-LE-LI-LO-LU; 6) FA-FE-FI-FO-FU VA-VE-VI-VO-VU LA-LE-LI-LO-LU (the discovery card) [Фрейре 2003b, p. 96].

Freire’s initiative of setting up cultural circles was useful. He created those circles instead traditional classes in order to initiate discussions in groups to analyze different situations inspired by such analysis [Ed. Ryan 1974, p. 6]. Firstly he took the major educational program and began to understand literacy in a new way which generated a sense of injustice. To make it clear, the method of “cultural circles” was not new as the peasant associations established them in 1930-ies in Brazil [Taylor 1993, pp. 22–23].

According to the 1964 plan 20,000 discussion groups had to be established in order to teach 20 million illiterate people but Freire was accused of his literacy method because people could understand the oppressive conditions in their lives but it was considered as revolutionary ideas [Elias 1975, p. 208]. Considering the Development Plan there should have been 30 participants in the circle which had to last about three months [Ed. Ryan 1974, p. 7]. People could understand their problems and discussed them in cultural circles. It is possible to compare it with medicine. If people want to recover then the most important thing is the diagnosis. Nowadays the creation of such circles can be a background for the talking and the search of the right answers.

In the preface to *Pedagogy of the Oppressed* Richard Shaull [Freire 2005, pp. 33–34] writes that Freire’s method, developed in Latin America, seems to belong to the world which is different from ours. It will be absurd to propose to copy it, as there are similarities. The advanced technological society programs men and women into “conformity to the logic of its system”. Young people understand that their right to speak their minds had been stolen. Thus, education can stimulate that conformity or it becomes the means by which people are able to think critically and creatively. They try to transform their world. Paulo Freire’s ideas are significant for those who are looking for concepts for expe-

riments. We state that the same conclusion can be told not only about the USA but also our country. People become suitable for the up-to-date society and sometimes it is difficult to say the word. That is why the formation of new consciousness of people is a great task for researchers.

In his works, the Brazilian scholar noted that he was called illiterate and the plagiarist of European and North-American educators and that his method did not teach the creator how to write and read. Freire didn't take everything to his heart because he related the literacy to "conscientizacao" which was hazardous. The only accusation which hurt him was in the fact that he wanted to "bolchevize the country" [Freire 2003b, p. 73]. Professor W. Griffith blamed Freire that he did not always say new things and ideas, but Paulo's friend P. Furter liked his style, because the Brazilian educator provided material in a new way. It was interesting as opposed to the academic style which was sometimes boring. He stated that Freire's energetic writing was successful among people [Ed. Ryan 1974, pp. 119–120]. Thus, Paulo Freire was a great researcher who used his peculiar style in writing. Critical thoughts helped the outstanding figure to improve his knowledge.

Freire's method on illiteracy program was dangerous for the existing authorities. The educator was arrested after the 1964 coup d'état [Freire 2003a, p. 15]. The military coup started in Minas Gerais and was known as "March Revolution" and lasted until 1985 [ed. Pidkova and Shust 2008, p. 114]. The educator believed that the struggle against illiteracy was vital for the society but his method was the cornerstone for the oppressors. Gerhard [1993, p. 6] stated that the scholar went to Bolivia which provided him with the haven as the political refugee. The embassy of this country invited Freire to work as an educational consultant for the Ministry of Education. Unfortunately, the coup happened after 15 days of Freire's arrival and he had to find a new refugee. He went to Chile [Taylor 1993, p. 27]. However, Freire wrote that after 75 days of jail, he was questioned in Rio de Janeiro. He went into exile in Bolivia, then to Chile [Freire 1985, p. 181]. The exile for Freire started after the military coup was difficult for a great patriot of Brazil. So, the Brazilian educator experienced coups in two countries where he searched for temporary home. He could pull himself together and continued to do his best in researching.

In Chile the Brazilian politician and educator spent five years. He worked in United Nations Educational, Scientific and Cultural Organization (UNESCO) and Chilean Institute for Agrarian Reforms on adult education programs [Freire 2003a, p. 15]. During that time Eduardo Frei was the first Christian Democratic president of Chile as his candidacy was the only alternative to Marxism. He initiated agrarian reforms and provided the poor people with the educational opportunities (Editors of Encyclopedia Britannica). The administration of Eduardo Frei carried out the dual programme of literacy and land reform. Freire worked at that institute until 1969 [Taylor 1993, p. 28].

In contrast to Brazil, Freire used generative words in the pictures and slides which were imposed upon the codification of Chilean peasant culture because people were

not involved in speaking about their life problems [Collins 1977, p. 14]. In Chile villagers “planted” words on tree trunks or on the dirty ground [Freire 1993, p. 17]. Those literate-to-be peasants participated in the very process. Freire found the approach towards illiteracy in Chile and the administration of the president helped him on his way. Thus, the support of the authority is vital because one person is not able to change the whole system but he or she can be the key to it.

Paulo Freire and his followers absorbed the best ideas of Neo-Marxism and proposed the alternative approaches to the explanation of nations of different levels of development and worked out strategies to overcome problems. The theory of liberation meant that any improvement of living conditions in a backward nation and, especially the poorest social classes, is impossible without great radical transformations both inside the very society and general social and economic, political and cultural world order. These transformations are achieved in the process of the development of every personality, who thanks to the education, perceives own life situation critically and can transform it. Thus, according to Freire, the national development is not possible without the liberation of a man and the release of his/her creative potential for the transformation of an environment. The works of Marx, Lenin and Castro, “fashionable” in 1960–70-ies, have influenced the construction of that theory. Meanwhile, the peculiarities of the situation of Ukraine in Soviet “family of nations – brothers” and the causes of the problems during our independence become understandable in the light of the theory of liberation [Freire 2003a, pp. 6–7].

We need to state that Paulo Freire is the follower of Neo-Marxism. This “new Marxism” matters only on the background of its opposition to the “old Marxism”. Neo-Marxism or “western Marxism” is a theoretical doctrine and practical measures of organizing the state system where freedom with the disclosure of its potential for people can be established. The person is considered not as the representative of some class but as the personality [Zhovtobriukh 2013, pp. 21–22]. In response to modernization, neo-Marxists propose the theory of dependence which explains the miserable life of backward countries from the burden of colonialism. That theory cannot offer the positive methods of the national development. Only the liberation from the colonial yoke is a good proposal [Freire 2003a, p. 6].

We can note that politics is a hierarchy of the authoritative relations which arises from the people’s organization and state organization formation. Authority is the central element in the politicized society. Authority is the relations of inequality. H. Hegel states that equality is an abstraction because in the real world there is inequality everywhere [Kuhta and Teploukhova 1996, pp. 75–78]. Freire was accused of his interest in politics of Chile as well as his thoughts in *Pedagogy of the oppressed* which led to his leaving that country. Then Freire was a visiting professor at the Center for Studies in Education and Develop-

ment in Harvard [Schugurensky 2011, p. 26]. Freire was at the Center for Information and Documentation (CIDOC) in Guernavaca (Mexico) during two summers of the last years of the 1960s [Schugurensky 2011, p. 28]. Interest in politics and participation in these organizations played a particular role in Freire's educational and political development. In Chile, he could develop illiteracy plan and work on other programs. In addition, to be a visiting professor at Harvard was prestigious and respectful.

Freire's works were popular not only in Latin America but also in the Northern America and Africa. The critical potential of his creations was appropriate, considering the cultural context of the 1960-ies. Firstly, that historical period was characterized by political conflicts and the development of the revolutionary movements of anti-capitalist and anti-imperialist direction (particularly, the Cuban revolution of 1959–1969). Secondly, the intellectual atmosphere of the 1960-ies – the revival of Marxism (L. Althusser, A.Gramsci) – helped in the formation of Freire's thoughts which became the innovative synthesis of existentialism, phenomenology, Hegel's dialectics and historical materialism. Thirdly, an anti-capitalist and anti-colonial spirit of Freire's works was closely intertwined with the ideas of struggle against "De-Africanization" of Africa [Haidenko 2006, p. 92].

Later the North-American educator preferred the invitation of the long stay in Geneva to Harvard but Freire decided to spend several months at that famous university [Taylor 1993, p. 29]. Freire was a special educational advisor of the World Council of Churches in Geneva in 1970. He together with other Brazilians in exile founded the Institute for Cultural Action (IDAC) in 1971 [Schugurensky 2011, p. 28]. In this non-profit organization people were researching the potentiality of education through "conscientization", undertaking different workshops and programs [Collins 1977, p. 23]. Freire became the president of that Institute, which provided the educational services to the Third World countries as well as the widening of the notion "conscientizacao" [Gerhardt 1993, p. 9].

"Conscientization" and dialogue are key concepts of Freire's literacy method. Freire states: "The term 'conscientizacao' refers to learning to perceive social, political, and economic contradictions and to take action against the oppressive elements of reality". "Conscientizacao" helps to find self-affirmation and avoids fatalism [Freire 2005, pp. 35–36]. "Conscientization" cannot be anti-dialogical and it does not manipulate or reify the peasants [Collins 1977, p. 18]. Therefore, people have to realize that the oppression exists and the most influential tool is "conscientization" which leads to altering the oppressive situation. Only people who think critically about the reality can make changes.

Freire was influenced by Hegel and the philosopher's analysis of consciousness and self-consciousness is worth reading. For example, Freire used Hegel's treatment of the subordination of the oppressed to the consciousness of the master [Freire 2005, p. 49]. According to Hegel, consciousness of self requires elucidation. It is important to mention that "self-consciousness is truly realized only when it is universal self-consciousness

when consciousness is certain of itself throughout all reality, and explicitly finds there only itself” [Hegel 2011, p. 217]. In this respect, we understand the meaning of “self-consciousness” and the way of its realization. To add more, Hegel also emphasizes that freedom has the phenomenological character and it is related to the state of self-consciousness of a man and there is a space for freedom and creative opportunities even a person is in the situation of a slave [Karas 2003, p. 188]. Freire cites Hegel in his works, mainly in *Pedagogy of the Oppressed*, for example, “It is solely by risking life that freedom is obtained” [Freire 2005, p. 36]. Thus, the problem of consciousness and self-consciousness as well as freedom occupies an important place in the works of Paulo Freire. He gives his own explanation and uses the works of the outstanding philosopher Georg Wilhelm Friedrich Hegel. The Brazilian educator reads the philosophical works in order to better his writing and provide comparisons. The interpretation of the philosophical ideas in the educational papers is valuable.

Paulo Freire describes “culture of silence” when people cannot think critically. The scholar realizes that the existence of people is not silent. He claims: “Human beings are not built in silence, but in word, in work, in action-reflection”. Then he explains that he refers to the silence as an authentic type “when the mediator is “bathed” in reality [Freire 2005, p. 88]. The famous educator notes that we need new ways of the organization and development of knowledge and new methods of teaching in order to overcome the culture of silence, which penetrates into our thinking. We should avoid both the mechanistic fatalism and naïve idealism, typical of the research and studying about injustice in the system of education and beyond it [Lynch 2012, p. 31]. So, people should feel the danger of the culture of silence because it is a great tool of the oppression. They need to develop consciousness in order to tackle such a big problem. “Conscientizacao” helps people to become assured and they begin the dialogical relations.

Analyzing Freire’s creations, we can note that 1968 year was the significant year in the life of Paulo Freire because his famous work *Pedagogy of the Oppressed* was published in Portuguese, in 1970 it was translated into English and the Ukrainian readers could get acquainted with this masterpiece in 2003 thanks to the translation of Oleksandr Demianchuk. The Brazilian author managed to combine his deep philosophical thoughts about the oppression together with the pieces of advice for teachers how to organize the educational process. Freire described “problem-posing” education as opposed to the “banking” education, which causes the oppression in the education. He revealed the problem of the struggle for liberation in the process of achieving freedom. He also paid attention to anti- dialogical and dialogical theories.

In his preface, O. Demianchuk [Freire 2003a, p. 9] notes that some people will find “advice” how to strengthen their dominance, other – how to avoid it and get the freedom. The politicians can understand the essence of methods of the manipulation of voters and thus the electors will comprehend the way of being manipulated by the politicians.

Furthermore, the sources of Freire's intellectual inspirations are two convictions: firstly, Marxism, which has been absorbed due to the interpretations of the North-American authors, and secondly, Christianity. For this reason, *Pedagogy of the Oppressed* is also regarded as the classic work of the theology of liberation. Freire is the author of modernist thinking. He believes that the social Meliorism should be the calling of every humanist [Kostyło 2011, p. 8].

From 1971 to 1975 Freire visited Tanzania, where his ideas influenced community development programs, 12 states of the United States, where he held meetings and participated in seminars, Argentina, Australia and New Zealand [Schugurensky 2011, pp. 29–30]. Between 1975 and 1980 Freire worked in São Tomé and Príncipe, Mozambique, Angola and Nicaragua [Gerhardt 1993, p. 9]. According to Freire, visiting post-colonial countries was an important experience. The ideas of the liberation theory were successfully used in such post-colonial countries as Guinea-Bissau, Angola, Mozambique and Nicaragua, where a particular attention was paid to the education of the population, especially adult people, allowed to reach the relative economic, political and social development [Freire 2003a, p. 7]. Freire firstly stated that the transition from the colonial system to post-colonial one is the fundamental educational problem [Horuk 2006, p. 133].

In 1975 IDAC representatives and Freire were invited to a small African country Guinea-Bissau to work on the development of a national literacy programme [Gerhardt 1993, p. 9]. The difficulty in this country was to choose between “Portuguese and one of the many native dialects as the main language of the literacy campaign” because of the political decision of the government [Schugurensky 2011, p. 31]. It was difficult to think of the language of teaching because 80 percent of the population in the African country did not speak the Portuguese language and 45 per cent – spoke Creole, a hybrid of Portuguese and African dialects [Ed. Leonard, McLaren 1993, p. 132]. The choice of the language for the teaching process is not an easy objective as the way of learning and understanding material depends on it. Freire treats the language seriously because he greatly researches vocabulary and grammar. It is the sign of the excellent theoretician and practitioner.

Freire is the founder of the critical pedagogy which became famous worldwide due to the creation of the best studying environment, the relation of learning and teaching, social transformation of students, providing critical principles for educators, consciousness and others.

The task of Freire's critical pedagogy is the analysis of the power distribution, the system of values as well as public and social problems and their solution [Horuk 2006, p. 133]. V. Haidenko [2006, p. 95] also points out the objectives of this pedagogy. They are:

- Participation (“inclusion” in the educational process, interactivity and cooperation);
- Contextuality (the creation of knowledge, relevant for learners);

- Democracy and multiculturalism (overcoming of hierarchies, involvement of different social classes with the educational process, promotion of equality);
- De-Socialization (the critical approach to prevailing stereotypes, rejection from boring teaching and transition to dialogue);
- Focus on research (teachers learn students and students investigate material);
- Focus on the action (how to change authoritative relations, leading to social changes).

Describing the critical pedagogy of the famous educator of XX century in the context of postmodernism, we should outline that it is a kind of perspective, means of understanding the situation in which we live. Postmodernism strongly opposes Enlightenment Rhetoric in which the objectivity, truthfulness, authentic knowledge, power of the mind, dichotomous thinking and the idea of transcendental subject occupy the chief place. Postmodernism in education means the deconstruction of hierarchies (teacher/student relations, the discrimination in the financing the educational establishments, the authoritarian teaching style, hidden curriculum, a clear distinction between high and low cultures, disciplinary boundaries) as well as the opposition of consumerism of culture, praising the difference, dialogue and multiculturalism [Haidenko 2006, pp. 91–92].

Researching the concepts, provided by Freire, we can state that “banking” and “problem-posing” models of education occupy a prominent place in the works of the famous pedagogue of XX century. Freire probably calls the model of education “banking” because teachers invest knowledge in “depositories” (he meant students), so he compares it with the bank. Students can only receive and save the investment. According to Freire, “banking” education is erroneous because it dichotomizes teacher from student. In addition, it domesticates people as teachers transfer knowledge, which is their private property, to passive objects who simply pay back this information [Collins 1977, p. 80].

In his autobiographical book *Letters to Christina* [1996, p. 15] the scholar writes that to understand the context means to memorize it and it is a sign of intelligence. Those priorities were influential for the future educator. At that time teachers gave students clear instructions and their performing was welcomed. This position was relevant for that period but not for today's situation.

The “problem-posing education” presupposes the solution of the teacher-student contradiction which is impossible without dialogue. This model of education is always cognitive and people teach each other. “Problem-posing” method is important for the personal development. The dialogical relations between the teacher and students impact positively on their development and they'll be able to think critically. Freire calls such students “co-investigators in dialogue with the teacher” [Freire 2005, pp. 79–81]. So, dialogical interaction allows a man to go beyond his/her culture and “get used” in another context of the world perception. Young people don't treat information about past eras as providing of “ready-made truths” but as the system of open valuable knowl-

edge for the individual and the community [Hanaba 2011, pp. 56–57]. Freire insists on the dialogical form of teaching as it is the best way to teach and to be taught. Dialogue is the great power and Freire shows how to use it.

Examples from the personal experience are valuable because they illuminate the benefit of the creation. Professor M. Apple [2011, pp. 10–11] wrote about his personal interaction with Paulo Freire. The professor mentioned about the disagreement with the Brazilian educator and his reaction. Apple criticized the tactics of convincing teachers for following some of the Ministry policies during the public dialogue. The people expected the end of their friendship, but there was a three-hour discussion with Freire, who showed himself as a real leader and user of a critical dialogue. Paulo Freire could listen carefully to Apple's worries despite the fact that they did not see eye to eye.

The Brazilian educator emphasizes the importance of critical thinking. It must be a self-organizing principle of the modern individual-oriented education. Only people who can think critically try to make own decisions and be responsible for their implementation. According to Freire education enables to have a critical attitude to reality. Critical thinking focuses on people's freedom and responsibility. The spirit of criticism requires the reconstruction of academic disciplines in colleges and universities as well as students' mastering skills of critical thinking which can be achieved by learning theoretical disciplines and the practical use of acquired knowledge in a social sphere. The philosophy is important because it is critical [Ryzhak 2009, pp. 30–31].

Thus, two opposite educational models, provided by Freire, are essential for the complete understanding of the system of education. The advantages of the "problem-posing" education are creativity, dialogue, and critical thinking. The disadvantages of "banking" education are narration, oppression, alienation. These models represent the world – the modern democratic world, where people are not afraid of expressing their opinions and have access to information, and the oppressed world, where people cannot think independently and don't know the feeling of freedom.

Paulo Freire returned to Brazil after 15 years of exile [Schugurensky 2011, p. 32]. On the one hand, exile was a difficult time for the Brazilian educator, because he felt homesickness. He loved Brazil and Brazilians, Brazilian culture and food. On the other hand, exile was a fruitful time for writing works, membership in different organizations and sharing his experience. Thus, he chose to come back home when there was an opportunity to do it.

The scholar was involved in politics of Brazil before the very returning. Freire evaluated the current social and political systems by the criterion of whether they stimulate or hinder the activity towards self-realization. Having understood that neo liberalism did not change the life of ordinary people, he joined the oppositional Workers' Party [Freire 2004, p. 33]. Policies of the Worker's Party and Paulo Freire had a democratic-socialist and

anti-capitalist orientation [Torres 1994, p. 182]. Freire valued democracy and freedom. He often described these issues in his works. However, he liked neo liberalism in the past he opted for another political power because he believed in the ideas, proposed by leaders of this party.

Speaking about his role in education and politics, then it is worth mentioning the period from 1989 to 1991 when Freire was Secretary of Education [Gerhardt 1993, p. 10]. He introduced ideas about the changing of municipal education. He implemented reform at the K-8 grade level and new models of management at school. He launched a movement for literacy training (MOVA). “Freire presided over 662 schools with 710.000 students and 39.614 employees (teachers, administrators, and service personnel), the latter constituting 30% of the total employees of the Municipality of Sao Paulo” [Torres 1994, p. 184]. These figures show the responsibility of Freire while taking the position of Secretary of Education. The realization of reforms requires a lot of efforts and attention to details.

In addition to the previous tasks, the Brazilian researcher dreamed of school which had to be serious but not dull. He added: “Seriousness does not need to be overbearing”. He wanted pupils to be happy at school [Freire 1993, p. 32]. Freire desired to see joyfulness on the faces of learners because sad facial expressions do not stimulate to be taught. He also liked the democracy at school.

At the beginning, Freire admitted that not only municipal education was not good but also “the physical conditions of the municipal school building were even in worse shape”. Finally, new buildings were constructed, new desks and chairs were provided and old furniture was repaired [Torres 1994, p. 197]. In his work *Pedagogy of the Oppressed*, Freire notes that education is a political act. He takes into account not only pedagogical issues of education but also political ones.

In her article *Philosophy of education in Brazil: critical pedagogy of Paulo Freire*, V. Haidenko [2006, p. 92] explains that “policy” of education provides the character of teacher/student relations, the content of the curriculum, teaching methods, discourse in the classroom (interaction of subject and object, whether there is the feeling of freedom or not), tests, marks, methods of punishment, physical conditions (type of room, heating and lighting systems), priorities in financing. So, education should be regarded not only as teaching and educational plans but also as the physical conditions of the very structure.

Freire’s teaching activity since 1980 was great. He was Professor of the Faculty of Education of the Catholic University of Sao Paulo, and Professor of the Faculty of Education at the University of Campinas. He also accepted the honorary position of President of the Worker’s University of Sao Paulo [Ed. Leonard, McLaren 1993, pp. 135–136].

According to Torres [1994, p. 214] “as a policymaker, Freire certainly has recognized that politics, technical competence, and ethics are deeply interwoven in any attempt at

educational reform”. Developing an educational policy is feasible and workable, technically competent and ethically sound and gives a challenge for Freire’s followers. The prominent scholar takes into account contradictions of these elements. For instance, sometimes technically competent and politically feasible reforms are at odds with ethics.

Freire’s governance was not successful to the full extent because of desire to introduce too many initiatives at the same time. One should also take into account the bureaucracy in the Secretary of Education, however, some reforms were implemented despite this problem [Schugurensky 2011, p. 39]. Unfortunately, red tape can destroy great plans because of formal rules. Sometimes it is difficult to meet the demands of bureaucratic institutions.

Moreover, in 1991 Freire resigned from this position in order to go on such activities as lecturing and writing [Torres 1994, p. 184]. He was “honorary ambassador” of the municipal administration until 1992 [Schugurensky 2011, p. 40].

After the resignation and until his death, Paulo Freire wrote a lot of books useful for understanding the life and works of this prominent scholar. For example, *Letters to Christina* is a reflection of Freire’s life and work, consisting of 18 letters, addressed to his niece Christina. One can find details of all periods beginning from the childhood. The next work *Pedagogy of the City* is the description of Freire’s leadership of the Municipal Bureau of Education in Sao Paulo. This book is comprised of different interviews. There is a plan of action for the transformation of schooling in this work. We can find out about Freire’s combination of theories and practice while being Secretary of Education in Sao Paulo. The Brazilian educator had heart problems and died on May 2, 1997, in San Paulo [Schugurensky 2011, p. 45]

Pedagogical scientists always research the works of the outstanding educators. So, reforming the Ukrainian pedagogical education, one should take into account the progressive experience of foreign countries. Different approaches to teachers’ training are conditioned by historical, social, cultural and economic factors of the development of every country [Myshchysyn 2007, p. 7].

Conclusions

Taking into consideration the political situation in Brazil and the period of exile, Paulo Freire advocates the ideas of democracy, equity, and critical thinking. As an educator, he researched the problems of critical pedagogy, “banking” and “problem-solving” models of education, literacy method, and others. Freire firstly expressed his thoughts in the doctoral thesis and its defense was not an easy task. As a politician, he successfully worked in different organizations and made great decisions for the country and, mainly, education.

The Department of Education and Culture of the Social Service of Industry (SESI) is the organization where Freire managed to develop a lot of projects, namely “Thematic

Letters”, educational programs for workers, meetings of SEI participants, coordination of clubs. He defends the idea of rejecting ABC primer at the beginning of teaching.

Membership in Educational Consulting Board of Recife and the directorship of the Division of Culture and Recreation of the City of Recife’s Department of Archives and Culture were important periods in improving educational and cultural problems. The Brazilian educator could share ideas which were close to his views thanks to the coordination in Movement for Popular Culture (MCP). As the first director of the University of Recife’s Cultural Extension Service, Freire introduced literacy programs to peasants in northeast Brazil.

Freire also coordinated the national literacy programme. Freire stressed that illiterate, who were oppressed, began to speak their minds and it was dangerous for the oppressors. Freire’s setting up of cultural circles was a great stage towards the initiating discussions.

The period of exile was a hard time for the Brazilian educator and politician, who contributed much to other countries, namely Chile, Africa, the USA, Geneva, Argentina, Australia and New Zealand. Freire worked in United Nations Educational, Scientific and Cultural Organization (UNESCO) and Chilean Institute for Agrarian Reforms on adult education programs, then at the Center for Information and Documentation (CIDOC) in Guernavaca (Mexico) and World Council of Churches in Geneva. Freire founded the Institute for Cultural Action (IDAC), which provided the educational services to the Third World countries.

After returning to Brazil he made a fruitful work. He was a Secretary of education in the Municipality and implemented new models of management at school and a movement for literacy training (MOVA). The enumeration of all organizations gives the chance to feel Freire’s activity which has the great heritage for his followers.

The notions of “conscientizacao” and “dialogue” are the key issues of Freire’s critical pedagogy. This pedagogy plays an important role in struggling against any form of oppression. Freire points out that education enables to have a critical attitude to reality. Freire emphasizes that the concept of “conscientization” helps people to understand how to change and restrict their social realities.

Paulo Freire defines two opposite educational models, namely “problem-posing” and “banking”. He focuses on creativity, dialogue and critical thinking in “problem-posing” model of education as well as narration, oppression, alienation in “banking” education. Considering the fashion on Marx’s works, Paulo Freire researched him and later he absorbed the best ideas of Neo-Marxism.

Freire states that knowledge is political and states that politics, ethics and technical competence are deeply interwoven in any educational reform. Freire’s Doctor Honoris Causa in many universities of different countries as well as a lot of awards, including UNESCO Award for Education and Peace show the importance of such prominent figure.

Freire's philosophical and educational ideas are relevant for the modern world where there are a lot of problems, especially terrorism and the absence of democracy. Freire's works give an opportunity to get acquainted with this outstanding scholar and his views and use this foreign experience.

Thus, implementation of educational ideas of the Brazilian pedagogue Paulo Freire in the realm of world education will be useful for scientists in order to form a new vision of education.

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Influence of Lifelong Learning Concept Support of Professional Self-actualization Of an Individual

Abstract: The article identifies the interrelation and interdependence of the concepts of life-long learning and professional self-actualization of an individual. The essence of self-actualization is defined as: a process of consistent realization of life goals, a result of the efficiency of an individual in the social and personal spheres, the disclosure of his or her “I” and the focus of individual characteristics of the personality on the self-affirmation in society. The authors argue that the professional self-actualization, which is an important final stage in the model of professional development along with the stages of self-determination and self-expression, should be considered as a two-tier integral characteristics of an individual who is viewed as a business entity and a personality. It is shown that the professional self-actualization is carried out throughout professional life: an individual constantly reflects, reconsiders his or her professional competence and self-actualizes in the profession. Factors have been distinguished that determine the professional self-actualization: external ones, related to levels of human and society interaction as an open system (socio-political, socio-economic, and social factors which reveal the influence of the society on the person and his or her professional self-actualization) and internal factors, which characterize the personal and professional potential of an individual (self-esteem and self-perception, values and motivation, communicative, emotional and volitional characteristics). The internal factors have been defined as the main prerequisite for the professional self-actualization allowing quick adaptation to the social change. The authors show that professional self-actualization largely depends on the way the person involves himself/herself in the process

of lifelong independent cognitive activity. Lifelong learning is defined as the main condition and decisive tool for professional self-actualization since its central idea is the development of an individual as a business entity and an active participant of communication, the social need for constant personal development and self-actualization of an individual being the strategic factor.

Key words: lifelong learning, self-actualization, professional self-actualization, self-development, identity formation, activity, experience

Introduction

Implementation of the concept of lifelong learning along with other modern progressive educational ideas plays an important role in ensuring the sustainable development of the international community which enters the era of post-industrialization, globalization and integration processes amidst the dynamic political, economic and social changes of our time. Lifelong learning is the conceptual basis for the development of educational systems worldwide and the evidence of the public awareness of the importance and priority of education for the development of the countries. Recently, lifelong learning has become a key element in determining the European Union strategy on the formation of a competitive and dynamic global society based on knowledge.

One of the first international documents in which the notion of “lifelong learning” appeared was the report of E. Faure “Learning to be; the world of education today and tomorrow”, in which education was viewed as a means of personal development, a way of self-actualization [Faure 1972].

In this context, special importance in the implementation of strategies for lifelong learning is attributed to the problem of professional self-actualization, which should be considered as a factor and as a result of life-long learning.

Significance of this research

An integrative literature review is a form of research that “reviews, critiques, and synthesizes representative literature on a topic in an integrated way so that new frameworks and perspectives on the topic are generated” [Torraco 2005, p. 356]. The analysis of scientific literature shows that problems related to lifelong learning were the focus of study of a number of researchers, including R. Dave, J. Delors, E. Jelpy, E. Edwards, E. Faure, T. Husen, D. Husman, I. Kalen, D. Kidd, G. Kliuchariev, B. Kremen, P. Lenhrand, O. Novikov, N. Nychkalo, V. Onushkin, S. Vershlovsky, B. Vulfson, I. Ziaziun, and others. The problem of self-actualization has been analyzed since the time of ancient philosophers (Aristotle, Plato, Socrates) and still remains the subject of study of many researchers today, includ-

ing V. Demydenko, E. Fromm, O. Kyrychuk, A. Kovaliova, L. Kohan, N. Losiev, A. Maslow, V. Radul, C. Rogers, S. Rubinstein and others. However, the transience of social development processes in education leads to addressing this problem again and again.

The purpose of the article

The purpose of this article is to show the correlation and interdependence of the concepts of life-long learning and the professional self-actualization of an individual. This article intends to explore three areas: approaches to the definition of “self-actualization” in the context of the concept of lifelong learning; the essence of professional self-actualization, its factors and criteria; professional self-actualization as a factor and as a result of life-long learning.

Methodology

From the methodological point of view, the research was based on the interdisciplinary and system approaches. Therefore, we used a complex of interrelated research methods: general scientific (comparative, structural, systemic-functional analysis, comparison and synthesis that are necessary for studying scientific works, official regulations and empirical data) and empirical (conversation, dialogue, discussion, questionnaire, expert surveys, etc.) ones. The paper presents data collected through a set of research strategies: direct observation of the study process in higher education establishments, institutions of postgraduate education, adult learning centers and corporate universities, employment center (lectures, workshops, students' self-study), involving workers (47), students (134), unemployed (28), members of community-based organizations (14) and scientists (16) on the impact of the concept of lifelong learning on the development of professional self-actualization; analysis of educational programs, reports of training sessions, essays on “micro-pedagogies”; discussions and conferences.

Self-actualization as a process and as a result of personal growth and development

The ability to update skills and realize oneself as an individual in various fields of activities and communication are the main imperatives of our time. Therefore, the phenomenon of self-actualization is based on issues of growth, development, self-improvement.

The term “self-actualization” first appeared in the Oxford English Dictionary in 1902. At that time it was concisely defined as the realization of the opportunities of “I”. However, the edition of 1989 gave a broader definition, which interpreted self-actualization as the realization of man's efforts, opportunities of “I”, charisma in accordance with Christian beliefs [Simpson & Weiner 1989, p. 1015].

Initially, self-actualization was exclusively the subject of study of humanistic psychology, particularly, of such scientists as A. Maslow, G. Allport, C. Rogers and others. Significant contribution to the understanding of the concept of “self-actualization” was made by the works of the American psychologist C. Rogers who believed that the main driving force of life is the tendency to growth, to movement ahead. Thus, the personal development is linked to the “full realization of each moment” of life and the purpose of self-actualization is the man’s desire “to actualize himself, to become his potentialities... to express and activate all the capacities of the organism” [Rogers 1992, p. 137]. According to C. Rogers’ psychological theory, every person has a desire for self-actualization, which is innate and “is just waiting” for certain conditions before it manifests itself. Extending C. Rogers’ idea, it should be noted that it is the concept of life-long learning that creates conditions for productive self-actualization.

According to E. Fromm, “there is no meaning to life except the meaning man gives his life by the unfolding of his powers” [Fromm 2003]. Perhaps, this can explain why A. Maslow understood self-actualization as the highest vital human need, the desire of individuals to identify their potential abilities, achieve their goals, manifest their universal human and personal nature. A self-actualizing person is able to accept challenges and create a life full of meaning [Maslow 2014].

Our study shows that researches into the problem of self-actualization are based on the humanistic approach, which considers the self-actualization as an innate human trait. Despite some differences in the terminology related to the phenomenon of “self-actualization”, namely “self-development” (A. Angyal), “intention” (C. Buhler), “self-realization” (K. Goldstein, A. Maslow), “achievement of productivity” (E. Fromm) and others, most of the scientists believe that self-actualization is based on the human need for growth, development and self-improvement, that the main steering force of the quest for meaningful and fully functional personal and professional life is the responsibility and consciousness of an individual, his system of values [Ogijenko 2015; Fedosenko 2011].

Analysis of scientific literature shows that scientists are not unanimous in the definition of “self-actualization” since this problem is of interdisciplinary nature and thus considered with regard to philosophical, sociological, psychological, pedagogical approaches.

The summary of existing approaches shows that self-actualization is regarded as the highest stage in the development of an individual, a result of personal growth and development; a form of manifestation of human self-organization associated with the solution of the problems of personal identity, selection of life environment; the human capacity to objectify the richness of their inner world in any form of activity (work, play, learning, communication, etc.); the realization of capabilities and personal potentials (plans, guidelines, etc.); the desire to develop their individual strengths; the conscious, purpose-

ful process of manifestation and objectification of the essential powers of an individual in a variety of practical activities; an integrator of professional and personal abilities, which provides the opportunity to effectively meet the professional requirements; a phenomenon of implementation of possibilities of “I” through efforts, co-creation, cooperation with other people, the society, the world as a whole.

The process of personal development is naturally associated with the implementation of goals, so from this point of view self-actualization can be represented as a process of consistent implementation of life goals. Thus, with regard to the human desire for development in the context of the effectiveness of lifelong learning, self-actualization should be considered as: a goal (through achievements of an individual), a state (through the satisfaction with personal self-actualization), a result (the level of success being measured by the criteria of “success–failure” and the presence of the necessary personal qualities), a summary (apprehension of one’s stages of life) [Korostyleva 2005].

We attribute special value to the definition of self-actualization as the implementation of the abilities of “I” through efforts, co-creation, self-activity of an individual with other people, society and the world as a whole [Korostyleva 2005, p. 52]. Therefore, an important determinant of self-actualization is the activity and the motive that produce promptive and stimulating functions.

Two basic forms of self-actualization have been defined: external and internal ones. The external form is aimed at the expression of an individual in different spheres of life: in profession, creative work, sports, arts, education, political and social activities and so on. The internal form provides self-realization in the physical, intellectual, aesthetic, moral and spiritual aspects. They determine the existence of three types of manifestations of self-actualization: the pragmatist self-actualization, characterized by self-expression of an individual in various activities (not necessarily related to the official profession, like an amateur sport, arts, education, etc.) providing a high level of professional competence; the social self-actualization associated with the implementation of the humanitarian mission, socio-economic, socio-political, social, educational or any other socially useful activity; the personal self-actualization that promotes spiritual growth of an individual providing the development of personal potential: responsibility, curiosity, sociability, diligence, perseverance, initiative, erudition, creativity, morality, etc. [Ogienko 2013; Pylypenko 2005].

According to the results of our study, self-actualization consists of three phases: actualization – exertion – relieving. Actualization phase takes place since the need for self-actualization is both the purpose, the motive and a mechanism of satisfying the interests. Exertion is the result of motivation. Realization of the motive leads to relieving exertion. Then the cycle repeats. Free will is necessary to satisfy the interests. It is the driving force of the self-actualization process which takes place at the final phase. Each

phase includes a series of “self-processes”, such self-cognition, self-consciousness, self-selection, self-control, self-analysis. As a result, the activity which meets the need of an individual for self-actualization can be called creative. While satisfying the need for self-actualization a person creates and develops his potencies.

Despite the differences in approaches to the scientific definition of “self-actualization”, most researchers emphasize the importance of its motivational and axiological spheres.

We agree with the conclusion that self-actualization is both the process and the result of the self-expression of an individual in the social and individual spheres, the disclosure of his or her “I” and the focus on self-affirmation in the society.

Professional self-actualization as a factor and result of lifelong learning

Since self-actualization is a process that covers all human life, it depends on the involvement of the individual in the society, especially in the professional sphere, which is crucial in the human life. Therefore, professional self-actualization is one of the most important human needs in the context of the implementation of the lifelong learning concept [Field 2003].

Although the term ‘lifelong learning’ was officially accepted by the UNESCO only in 1970-s, it was first used by B.A. Yeaxlee in his monograph in 1929 [Yeaxlee 1929]. He believed that lifelong learning is based on the nature and needs of an individual so that the individual can only be viewed in its context, and the social factors that prompt lifelong learning are as important as the personal ones.

According to C. Rogers, “we faced with an entirely new situation in education where the goal of education, if we are to survive, is the facilitation of change and learning. The only man who is educated is the man who has learned how to adapt and change; the man who has realized that no knowledge is secure, that only the process of seeking knowledge gives a basis for security. Changingness, reliance on process rather than upon static knowledge, is the only thing that makes any sense as a goal for education in the modern world” [Rogers 1983, p. 104].

Today we can talk about the presence of several conceptual approaches to the definition of the theory of lifelong learning: continuing education, continuing professional education (CPE), recurrent education, community education, adult education, learning organization, learning society. Each of the approaches has certain distinctive features, but all of them are closely related to the personal and professional self-actualization.

Scientists believe that self-actualization in the professional as well as in any other field can be defined with the use of two criteria: satisfaction (as a subjective condition) and efficiency or success (as an objective condition) [Fedosenko 2011].

Researchers' definitions of "professional self-actualization" are diverse and often controversial. The analysis of scientific resources shows that the term "professional self-actualization" is understood as a socialized way of harmonious development of an individual, combined with the acquisition of vocational and spiritual experience in the process of initial professional development (studying in higher education) and professional growth while performing professional roles, which is an inherent part of the realization of personal professional capacity [Pylypenko 2005, p. 74]; a process and result of the realization of the intrinsic properties of an individual, direction of development that meets the life priorities and coincides with a particular type of professional activity [Artemova 2010, p. 113].

Exploring issues of professional self-actualization, scientists focus on the factors which determine this phenomenon. Among them are external factors related to the interaction of an individual and the society as an open system. These include socio-political, socio-economic, and social factors that reveal the influence of society on an individual and his professional self-actualization. The inner factors characterize the personal and professional potential of an individual and include his self-esteem and self-image, axiological and motivational sphere, communicative, emotional and volitional characteristics. In the context of lifelong learning, internal factors are the prerequisites for the professional self-actualization that allow quick adaptation to social change.

Professional self-actualization can be viewed as a two-tier integral characteristic of personality, which is an important final stage in a model of professional development along with the stages of self-determination and self-expression. It is characterized by the formation of one's own life philosophy in the professional sphere, understanding of the meaning of life and thus not only the achievement of professional skills, but also the development of harmony in an individual. At the same time, professional development, which takes place during the whole life, is defined by contradictions between I-active, I-reflecting, and I-creative of each professional. I-creative is the vector of professional self-actualization [Mitina 1997].

Professional self-actualization as a process of socialization has two levels:

- reproductive, in which the individual tries to ignore the values, motivations and needs that might focus him on the professional prospects in terms of new knowledge and skills and which could help him perform new professional tasks;
- creative, at which the individual implements his accumulated intellectual experience in the professional sphere and further develops the professional skills and competence [Artemova 2010].

The studies have shown that the reproductive level mostly corresponds to the initial stage of professional development. It is most typical of the unemployed who are registered at employment centers and are still looking for life goals and professional values and motives.

The creative level is most typical of the employed individuals and students who already have higher education and are learning for the second bachelor's or master's degree, as also students of corporate universities. They usually have the features of a self-actualized personality: high self-esteem and self-confidence, faith in the ability to control their professional behavior. Realistic attitude stipulates their high aspiration for self-improvement and self-development grounded on their logical apprehension of life and professional values and motives. At the creative level, the main stages of professional self-actualization are: professional identity formation, professional growth and development of competencies.

There are three areas of professional development of an individual which relate to the professional self-actualization: the content area (content of professional development process, development of conceptual and technological models of professional development of an individual); the dynamic area (the whole period of the professional development of an individual beginning with the elementary school, followed by the stage of self-directed and conscious career choice leading to creative self-actualization); the institutional area (the institution of the professional development of an individual which includes the type of environment containing the "market of professions", educational systems and specific social groups, in which the process of professional development is realized) [Mitina 1997].

As evidenced by the results of our research, professional self-actualization largely depends on the way the person engages oneself in the process of independent self-directed lifelong learning, which actualizes the importance of inner social and psychological factors, such as: setting long- and short-term goals in life; focus of an individual on the learning; world outlook that determines the orientation, needs and goals; the ability to manage self-educational activities; experience (knowledge, abilities, skills).

Conclusion

The study allowed the following conclusions: lifelong learning is an objective phenomenon that can effectively solve professional, social, personal and other problems of the present and future society. It is a strategy of development of an individual aimed at continuous update of professional knowledge and skills for securing competitiveness in the labor market and meeting personal needs in the spiritual, cultural spheres, art, politics, etc. Lifelong learning is a crucial prerequisite of the professional self-actualization of an individual since its central idea is the development of individuals in all spheres of their activities and communication. The strategic factor of its development is the social need for continuous personal development, growth and actualization. The professional self-actualization provides professional identity formation, professional growth and development of competencies. It is determined by axiological, intellectual and motiva-

tional features. The most important personal factors which influence the professional self-actualization are self-efficiency, flexibility of behavior, and dissatisfaction with their own activities. The professional self-actualization is carried out throughout professional life: the individual constantly reflects, reevaluates his competence and self-actualizes in the profession. Lifelong learning is viewed as a mechanism, an integral complex of means and processes that can help to provide optimum conditions for both personal and professional self-actualization.

Among the prospects for further study are models of adult professional self-actualization in the context of lifelong learning.

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Political Accomodation and Education for Ethnic Minorities: Lesson from Malaysia

Abstract: Education of ethnic minorities in multiethnic societies is always a contentious issue. In the case of Malaysia, the government has relied on transitional bilingual education to cope with the conflicting demands between the ethnic groups. Such a system of bilingual education allows for mother tongue education at the primary level but students are required to switch to the national medium at the secondary level in support of a common language policy. It is through political accommodation at the elite level that such a system of education is instituted. Such educational system intends to strike a delicate balance between national and ethnic interests. The manner in which Malaysia deals with conflicting ethnic demands in the provision of education, especially to the ethnic minorities, could provide an alternative perspective to the European Union in dealing with the education of ethnic minorities amidst the great linguistic diversity of its member states.

Key words: political accommodation, education of ethnic minorities, multiethnic societies, Malaysia

Introduction

Malaysia (Malaya before 1963) is a multiethnic society comprising three main ethnic groups, namely Malays, Chinese and Indians. The Malays are the indigenous majority group

while the Chinese and Indians are the minority groups. The Chinese and Indians were originally immigrants who came to Malaya in large numbers beginning in the mid-nineteenth and early twentieth centuries. The influx of these immigrants was largely drawn by economic opportunities created by the British in Malaya. While the Indians were brought in by the British, the Chinese were forced to leave their homeland to eke out a living on foreign land because of agrarian problems of overpopulation, natural calamities and landlord exploitation [Yen 2000]. Though transient at the beginning, these immigrants later developed roots into settled communities, resulting in the formation of a multiethnic society in Malaya. In 1947, the ethnic composition of Malaya was 49.5 per cent Malays, 38.4 per cent Chinese, 10.8 per cent Indians and Pakistanis, and 1.3 per cent other ethnic groups. By the time of independence in 1957, this ethnic composition had not changed markedly – 49.8 per cent Malays, 37.2 per cent Chinese, 11.3 per cent Indians and Pakistanis, and 1.8 per cent other ethnic groups [Hirschman 1974]. While the Malays are certainly the majority group, the non-Malays, especially the Chinese, are not a marginal minority group. They are in fact a significant minority group who has the numerical strength to challenge the Malays.

The educational landscape of Malaya was radically transformed with the large-scale immigration of Chinese and Indians and the result of which was the emergence of a segregated vernacular school system which offered mother tongue education to the Malays, Chinese and Indians alongside a multiracial urban-based English-medium school system. Prior to the Second World War, the British adopted a *laissez faire* policy over the development of education in Malaya. Such a policy was underpinned by the political interests of the British to divide and rule Malaya as its colony. Thus, the dire consequences of the segregated vernacular system were never the concern of the British. However, things changed after the Second World War when decolonization and self-government were inevitable. The British began to see the segregated vernacular school system as dysfunctional and malintegrative to the nation-building process. This culminated in attempt to reorganize the segregated vernacular school system. The British intended to use bilingual education, especially at the primary level, to replace the segregated vernacular school system. However, this attempt which involved the use of English and Malay as the main medium of instruction under a common school system failed to take off. Ironically, it was budgetary constraints rather than the strong opposition by the non-Malays that eventually halted the endeavor of the British to establish a common school system in Malaya.

Prior to independence, the Alliance interim government – a coalition that comprised three ethnic based political parties, namely the United Malays National Organization (UMNO), the Malayan/Malaysian Chinese Association (MCA) and the Malayan/Malaysian Indian Congress (MIC), attempted to accommodate the mother tongue education of

ethnic minorities at the primary level within a larger context of transiting to the national medium of instruction (initially English and subsequently Malay medium of instruction) at subsequent levels of education. This attempt at educational reorganization resulted in the provision of transitional bilingual education for the ethnic minorities in Malaysia. Such a system of education was finally instituted in the 1960s, despite the strong opposition from the non-Malays, in particular the Chinese educationists affiliated to the United Chinese School Committees' Association (UCSCA or Dong Zong) and the United Chinese School Teachers' Association (UCSTA or Jiao Zong), who had by then established a strong system of Chinese education comprising the Chinese primary and secondary schools.

This chapter begins with a discussion on the political system adopted by the Alliance to deal with conflicting ethnic demands. It then goes on to trace the development of the Malaysian model of bilingual education. It is hoped that the Malaysian experience could provide some perspective insights to the European Union (EU) in dealing with the education of ethnic minorities.

Political Accommodation

In a multiethnic country like Malaysia, there is a need for political accommodation in resolving conflicting ethnic demands in educational issues since the Chinese and Indians are not marginal minorities who are willing to accept a common language policy at the expense of their mother tongue education. The government had to opt for a unique system of bilingual education, i.e. transitional bilingual education, to cope with their educational needs. As we see in due course, such a provision of education is the result of political accommodation on the part of the Alliance government. It should be noted here that being a tripartite coalition of political parties representing the interests of different ethnic groups, the Alliance had to resort to the politics of accommodation in resolving issues with ethnic implications. In other words, it had to adopt a compromising stand based on the "a spirit of give and take" [Tan 1997, p. 178] so that the interests of all ethnic groups were accommodated, though Malay interests remained the main concern of the Alliance.

This politics of accommodation was guided by 'an elite accommodation model' [Means 1991, p. 2]. Among other things, this model hoped to ensure that public mobilisation on ethnically sensitive issues was kept to the minimum to enable the political elites to deal with these issues in a bargaining mode [Means 1991]. More specifically, such a model was based on limiting and controlling ethnic hostility, depoliticising tense ethnic issues and compromising at the elite level; it required considerable pragmatism and moderation, ambiguity, gradualism combined occasionally with the technique of *fait accompli*, and a carefully controlled feedback system so that the elites did not find themselves estranged from the masses [Mauzy 1983]. Lijphart [1997] associates this model (as

observed during the Alliance era) with consociational democracy, which entails conscious cooperation among the elites from different communities to control the destabilising effect of open, ethnic competition [Rabushka and Shepsle 2009]. In short, these political elites have to seek a delicate balance between national interests and ethnic interests.

Although such an accommodative approach could not fully satisfy the educational demands of ethnic minorities, there is no better option to rely upon to avoid educational issues being a stumbling block to the nation-building process. For one thing, ethnic minorities have to realize that their ethnic interests are always subsumed by national interests which are often synonymous to the majority interests. Meanwhile, the majority groups should not be too over assertive over their educational rights without some leeway given to the minority groups.

The Development of the Malaysian Model of Bilingual Education **English-Malay Bilingual Instruction**

The first attempt by the British to reorganize the Malayan educational system in the mould of bilingual education was proposed by H.R. Cheeseman who was the Director of Education from 1946 to 1949. This initial attempt at bilingual education was most evident at the primary level. The Cheeseman Plan recommended the provision of free primary education through four types of primary schools using English, Malay, Chinese and Tamil as media of instruction as well as the extension of English language instruction to all primary schools [Chang 1973]. But the Cheeseman Plan which was accepted by the Malayan Union Advisory Council could not be implemented following the decision of the British to abort the proposal to establish a Malayan Union in Malaya.

The Malayan Union proposal was inaugurated by the British on 1 April 1946. It aimed at establishing a single politically-united system in Malaya which the British had attempted to achieve since the mid-1930s [Mohamed Noordin Sopiee 1976]. More specifically, it aimed at integrating the Chinese and Indians into a Malayan polity with “a sense of ‘Malayaness’” [Ariffin 2009, p. 45] by granting a common citizenship to all who professed loyalty to the country [Haris 1983]. To achieve this aim, the Malay States and the Straits Settlements (SS) (with the exception of Singapore which was designated as a separate entity) were to be united under a centrally-controlled state headed by a British Governor. This implied that Malaya would be turned into a British colony directly under the Secretary of State of the British government in London [Wan Hashim 1983]. The non-Malays were to be granted citizenship rights based on the principle of *jus soli* under the Malayan Union proposal. This was well received by the non-Malays but not the Malays who were extremely upset over the proposal. To the Malays, the administration of the Malay Sta-

tes by a British Governor would herald a corresponding decline in the power of the Malay monarchy – a much revered traditional institution that went back to the fifteenth century Malacca Sultanate. In other words, the Malay rulers would be relegated to the pathetic status of mere “social and religious leaders” [Lee 1995, p. 5]. This was contrary to existing British policy which recognized the Malay Sultans as the rulers of the country and the obligations of the British to protect the rulers and their subjects. The Malays were also apprehensive that the granting of equal citizenship rights to the non-Malays would undermine their special position and privileges as the indigenous community. The threat posed by the Malayan Union proposal to the Malays became the greatest force that galvanized them, culminating in the emergence of Malay nationalist movement in defense of their rights [Wan Hashim, 1983, pp. 45–46]. This nationalistic movement was led by the UMNO which called for “non-cooperation, non-participation and mass demonstrations” [Mauzy 1983, p. 7] to reject the Malayan Union proposal. Its leaders appealed to the Sultans and Malays who sat on the various state councils to boycott the installation of the Governor [Wan Hashim 1983]. In place of the Malayan Union, it outlined an alternative scheme in the form of a federation that would safeguard the interests of the Malays. The Malayan Union proposal was finally aborted and replaced by the Federation of Malaya Agreement on 1 February 1948, which restored the sovereignty of the Malay rulers, though they remained under the protection of the British. The special position and privileges of the Malays as the indigenous people of the country were recognized. The Federation of Malaya Agreement dropped the principle of *jus soli* in the granting of citizenship to the non-Malays. Citizenship laws which imposed stricter citizenship requirements on the non-Malays were introduced [Wan Hashim 1983]. In addition, Malay was also recognized as an official language alongside English [Awang Had Salleh and Ibrahim Ahmad Bajunid 1980].

With the establishment of the Federation of Malaya, it was considered necessary to re-examine once again the educational policy. The task was entrusted to the Central Advisory Committee on Education (CACE) established towards the end of 1949. The Committee, headed by the then Education Director, M.R. Holgate, came out with a report (the first CACE Report or commonly known as the Holgate Report) to replace existing multiple types of vernacular schools with a single system of English schools to unify young Malaysians. Since this objective was not immediately possible, a system of bilingual primary education was proposed as an interim measure. This system consisted of schools teaching in English with Malay as a compulsory subject and the other, teaching in Malay with English as a compulsory subject. Both types of school provided facilities to teach Chinese and Tamil (Federation of Malaya, 1950). This report raised fears among the non-Malays who were concerned about the possible demise of their vernacular schools. Meanwhile, the Malays were also unhappy that the Malay language was not given a more prominent role in the educational policy. When the Holgate Report was presented to the Federal Legislative Council in July 1950, Dato’ Onn Jaafar, a council member and president of the newly formed

UMNO, denounced the Report as “a gratuitous insult to the Malays and the Malay language” [Tan 1997, p. 49].

Given the strong objection of the Malays, the Federal Legislative Council decided to postpone further deliberation on the educational policy until the Barnes Committee had submitted its report. The Barnes Committee was appointed by the CACE to look into the state of Malay education in Malaya. It was named after its chairman, L.J. Barnes, Director of Social Training from Oxford University. It comprised nine Malays, L.D. Whitfield (Deputy Director of Education in 1950 and Director of Education from March 1951 to 1955) and three other officials from the Education Department. The Barnes Report was released in June 1951. Although the Barnes Committee was established “to inquire into the adequacy or otherwise the educational facilities available for Malays” (Federation of Malaya, 1951a, p. v), it had, nevertheless, gone beyond these terms of reference by recommending a revamp of the existing educational system. In place of the vernacular school system, it recommended a single-type national primary school with bilingual instruction opened to pupils of all races. This was underpinned by its conviction that “the primary school should be treated avowedly and with full deliberation as an instrument for building up a common Malayan nationality” [Federation of Malaya, 1951a, p. 20]. English and Malay were to be used concurrently as the media of instruction: “We have been obliged to treat the National School in our thinking as a bilingual school, rather than as a Malay-medium school or an English-medium school. Each language will in practice be employed in any ways which are convenient in helping children to acquire facility in both” [Federation of Malaya, 1951a, p. 20]. Children who attended the national schools were expected to become effective bilinguals by the age of 12. The Barnes Committee appealed to all parents who regarded Malaya as their permanent home to accept the national schools. This, to the Committee, was an act of undivided loyalty to the country. The Committee, however, had no intention to extend bilingual instruction to the post-primary levels. The establishment of the bilingual schools was only meant to be a bridge to English-medium education at the secondary level. The Barnes Report clearly stated that the national school “would produce pupils who were bilingual (i.e. effectively literate in Malay and English) by the end of the course, and the best of whom would then be fitted to proceed direct to an English-medium post-primary school” [Federation of Malaya, 1951a, p. 75].

The Barnes Report was initially well received by the UMNO. In August 1951, Tunku Abdul Rahman who took over the helm of the UMNO from Dato' Onn Jaafar gave his support to the Report in a speech delivered at the UMNO General Assembly held at the Majestic Hotel, Kuala Lumpur [Wan Mohd. Mahyiddin and Nik Mustaffa 1997]. However, the UMNO's stand took a drastic change following the denunciation of the Report by the Malay school teachers who were wary that English instruction might become too domi-

nant to the detriment of Malay instruction, leading to the possible termination of their teaching service [Ramanathan 1985]. While the Malay school teachers were worried about their own future, there was a genuine concern among the Malay community that the Barnes Committee was not fully committed to promoting Malay as the language of national integration, nor did it come up with any concrete measures to strengthen Malay education, especially at the secondary level where the Malays were lagging behind the non-Malays, especially the Chinese who had the financial means to establish Chinese secondary schools. In fact, as early as 1938, the Chinese had already established 36 Chinese secondary schools in Malaya [Tan 1988].

Meanwhile, the Barnes Report's drastic recommendation to phase out the vernacular school system was not well received by the non-Malays. Thirty-five Indian educationists met in Kuala Lumpur under the banner of the MIC to condemn the Report [Finklestein 1952]. But it was the Chinese who were most vigorous in opposing the Report. Their opposition to the Report was spearheaded by the well-organized Chinese educationists. The Chinese educationists feared that such a recommendation would bring about the demise of the Chinese schools. However, in an apparent move to appease the Chinese, the British High Commissioner, Sir Henry Gurney, appointed a committee to look into the plight of Chinese education. It was headed by two foreign consultants, namely, Dr W.P. Fenn, an American educator from China and Dr Wu Teh-yao, an official from the United Nations. The Fenn-Wu Committee released its report in July 1951 barely a month after the release of the Barnes Report. Contrary to the Barnes Report, the Fenn-Wu Report, besides advocating the retention of the existing pluralism in the school system, also emphasized the need to give due recognition to the Chinese language as an important language of Malaya [Haris 1983]. It was clear that the Fenn-Wu Report struck a major blow to the Malayanization policy envisaged by the Barnes Report. Instead, it stood for the preservation and the strengthening of the Chinese schools [Oong 2000]. It maintained that the Chinese schools "should be strengthened and helped to find their proper place in the educational pattern of Malaya" [Federation of Malaya 1951b, p. 40]. Nonetheless, in view of the importance of Malay and English in the social domains of Malaya, it noted that "the Chinese Malaysians are likely to choose to be trilingual and should be encouraged to do so" [p. 40]. Thus, in contrast to the Barnes Report, the Fenn-Wu Report did not see a common language as a key factor in fostering national unity. It argued that "the unity of a nation depends not upon the singleness of tongue or simplicity of culture; it lies in the hearts of its citizens" [p. 6]. However, it conceded the need to reexamine the reliance of the Chinese schools on textbooks imported from China which had resulted in the undesirable inculcation of China-consciousness among the Chinese students. It noted that earlier revisions of these textbooks were largely from a corrective rather than a constructive point of view. It went on to assert that "textbooks must be pre-

pared with life in Malaya in mind and be based on modern pedagogical methods” [p. 40]. Clearly, the Fenn-Wu Report opted for curriculum contents rather than an English-Malay bilingual school system to inculcate a sense of Malayan consciousness among the Chinese students in Malaya.

The diametrically contrasting views presented by the Barnes and Fenn-Wu Reports over the language and education issues put the British in a predicament. The CACE, chaired by L.D. Whitfield, was tasked by the High Commissioner to come out with an alternative solution [Tan 1997]. The result was the Second Report of the CACE released in September 1951 [Chang 1973]. Much to the despair of the Chinese educationists, the Report favored the approach of the Barnes Report in reorganizing the educational system of Malaya by accepting the establishment of the bilingual national schools. But the type of bilingual education envisaged by this Report differed from that recommended by the Barnes Report in the manner in which English and Malay were used as the media of instruction. While the Barnes Report recommended the concurrent use of English and Malay as the media of instruction, the Second Report of the CACE recommended the separate use of the two languages as the media of instruction. Also, in contrast to the Barnes Report, the CACE did not recommend the phasing out of the vernacular schools, which had been strongly contested by the Chinese educationists. Instead, it attempted to convert the vernacular schools into national schools by means of persuasion and inducement through the provision of government aid, though it maintained that government aid to the vernacular schools should continue “as long as there are not enough national schools to take their places” [Tan 1997, p. 60].

The Second Report of the CACE was submitted to the Special Committee on Education appointed by the Federal Legislative Council on 20 September 1951 and headed by the Attorney General. The Committee was tasked to complete a draft legislation of the educational policy before presenting it to the Federal Legislative Council. The Chinese educationists were alarmed by such a move and intensified their opposition to the establishment of national schools. But the British did not budge under the immense pressure of the Chinese educationists. In September 1952, the Special Committee released its report which endorsed the recommendation of the Second Report of the CACE to establish national schools that used English and Malay as the media of instruction. In a move to accommodate the non-Malays, it recommended the incorporation of Chinese and Tamil as language subjects in the national schools. But the facilities for the teaching Chinese and Tamil would only be provided “to those children whose parents so desire where there are at least 15 students in any standard who wish to take advantage of such facilities” [Federation of Malaya 1951c, para. 15]. Arguably, the teaching of Chinese and Tamil as language subjects could not stand in for the demand of the Chinese and Indians for mother tongue education. Meanwhile, the Special Committee Report tried to assure the Chinese educationists that “Chinese vernacular schools are an integral part of our edu-

cational system and must continue to be so for a very long time to come, until... the Chinese themselves decide that they are not needed” [Federation of Malaya 1951c, para. 25]. However, the Chinese educationists remained unconvinced. Immediately after the release of the Special Committee Report, they submitted a memorandum to the Special Committee in defense of the Chinese schools. In the memorandum, the Chinese educationists demanded the recognition of the Chinese schools as an important component within the educational set-up of the country. They urged the government to provide equal rights and opportunities to vernacular schools for all races as this was a legitimate right of all the component groups within a multiethnic society [Tan 1997].

Despite the strong opposition by the Chinese educationists, the British went ahead to promulgate the 1952 Education Ordinance which incorporated many of the recommendations of the Special Committee Report, most notably the establishment of the national schools. But much to the relief of the Chinese, the national school project espoused by the British failed to take off. For one thing, the British lacked strong financial resources to successfully undertake such a massive reorganization of the educational system. They not only had to contend with expanding educational expenses from about \$11.5 million in 1946 to \$95.8 million in 1953, but also a budgetary deficit of \$200 million in which priority had to be given to the prosecution of war against the communists and the requirements of economic development [Chang 1973]. One reason for this deficit was the decline in the two main export commodities of Malaya, i.e. rubber and tin, after the Korean War (1950–1953) [Haris 1983]. Given such budgetary constraints, it would certainly be unwise for the British to push for the establishment of national schools which involved a huge capital outlay. Realizing this financial limitation, another Special Committee was appointed by the High Commissioner in November 1953 to look into the problems of implementing the national school project in the context of the diminishing financial resources of Malaya. The result was the Report of the Special Committee on the Implementation of Educational Policy, commonly known as the White Paper, released in October 1954. The White Paper recommended the introduction of national school features (English-medium classes) in existing vernacular schools [Federation of Malaya 1954]. But the 1954 White Paper had only limited success. The Chinese educationists refused to allow the establishment of English-medium classes in the Chinese schools despite immense pressure from the British. In the end, the British could only manage to introduce 60 English-medium classes – all of them were attached to Malay and Tamil primary schools (Song 2009 [1956]). The Chinese schools managed to hold their ground. The 1954 White Paper was the last attempt by the British to reorganize the educational system of Malaya. The vernacular educational system remained intact. Efforts to reorganize the educational system were subsequently left to the political elites of the Alliance Party who were entrusted by the British to form the first postcolonial government. The British had attached a precondition to the granting of Malayan independence: it would hand over power only to a multiracial go-

vernment and not an exclusively Malay government [Heng 1988]. This implies that the Alliance had to come out with an educational policy that could accommodate the interests of the Malays and non-Malays.

Transitional Bilingual Education

The provision of bilingual education for ethnic minorities in Malaya took a different trajectory when the Alliance managed to secure a resounding victory in the 1955 Federal Legislative Council Election held on 27 July beating its arch rival, the Party Negara, led by Dato' Onn Jaafar, the former UMNO president who had left the party due to irreconcilable differences with other leaders over his intention to accept non-Malays into the party. The election was held to form a transitional local government that would work towards the independence of Malaya. Prior to the election, the Alliance pledged to come out with a new educational policy replacing the British educational policy which had become contentious. The promulgation of the Razak Report by the Alliance government in May 1956 was to fulfill its election pledges. The Report was released by a committee headed by Abdul Razak Hussein (hence popularly known as the Razak Report), then Minister of Education, and comprised representatives from the component parties of the Alliance. The Razak Committee took six months to complete the Report after deliberating on 150 memoranda submitted by various organizations [Mok 2000]. The Razak Report was hailed by many as the cornerstone of the educational policy of independent Malaya [Chai 1977] as well as being the most consequential document in the development of Malayan education [Roff 1967]. Its terms of reference were to establish "a national system of education acceptable to the people of the Federation as a whole which will satisfy their needs and promote their cultural, social, economic and political development, having regard to the intention to make Malay the national language of the country whilst preserving and sustaining the growth of the language and culture of other communities living in the country" [Federation of Malaya 1956, p. 1]. But it was a daunting task for the Razak Committee to come out with an educational policy that was acceptable to all given that it had "to balance a very complex set of factors in reformulating education policy" [Tan 1997, p. 166]. The Committee had to resort to an accommodative approach in dealing with the language and education issues to satisfy both the Malays and non-Malays.

In a move to accommodate the educational interests of the non-Malays, the Razak Committee retained the vernacular primary school system that had existed since the colonial period alongside the English school system. The Chinese and Tamil primary schools were officially known as the Standard-type Primary Schools, while the Malay primary schools were officially known as the Standard Primary Schools. The non-Malays were undoubtedly relieved that the Alliance government had accepted the Chinese and Ta-

mil primary schools as an integral part of the national educational system and revoked the national school system proposed by the British. However, the multilingual primary school system was subjected to a common content curriculum to ensure that pupils would undergo the same process of enculturation regardless of the medium of instruction. Thus, the common content curriculum served as the overarching link between the multilingual primary schools.

On the other hand, to accommodate the educational interests of the Malays, the Razak Committee recommended the ultimate objective to make Malay the main medium of instruction in the national educational system. Apart from making Malay the language of national integration, this ultimate objective would also help to enhance the educational mobility of the Malays, especially at the secondary level where the Malays were lagging behind the Chinese. As we shall see in due course, the use of Malay as the main medium of instruction was mainly targeted at the secondary level and the Chinese secondary schools had become the main casualty of this ultimate objective (the Tamil primary school was terminal in nature as there was no Tamil secondary school in the country). However, this educational language policy was to be implemented in a gradual manner on a long-term basis. It appears that as a statement of ultimate objective, the Alliance hoped that it could be used to satisfy the Malays. Meanwhile, it could also placate the non-Malays that there was no proposal yet to move towards this far-off objective and the Razak Report's other recommendations, in fact, allowed for the diversity and plurality of schools to continue [Tan 1997].

Attempts by the Alliance government to accommodate the educational interests of the Malays and non-Malays did not resolve the long-standing language and education issues. The Malay nationalists were unhappy that the Alliance government had not opted to make Malay the sole medium of instruction in the national educational system, despite voicing such a demand when the Razak Report was debated in the Federal Legislative Council prior to its release [Ibrahim Saad 1986]. Two Malay Federal Legislative Council members, Abdul Khalid and Ibrahim Fikri, criticized the Razak Committee for lacking courage to set a target date for the adoption of Malay as the sole medium of instruction [Tan 1997]. The Malay nationalists were also disappointed that there were no immediate measures to improve the educational mobility of the Malays at the secondary level. The issue of Malay secondary education soon gave rise to a political crisis of major proportions. Beginning in the early 1957, sections of the UMNO combined with the influential Federation of Malay School Teachers' Association (FMSTA) (a 100,000-strong union of the Malay primary school teachers) to urge the immediate establishment of Malay secondary schools [Funston 1980]. The Association accused the Alliance of lacking interest in Malay education, and various UMNO town and rural councillors who were also Malay school teachers threatened to resign if there were no efforts to improve Malay secondary education by 1 February 1958 [Roff 1967].

Meanwhile, the non-Malays, especially the Chinese educationists, were strongly against the ultimate objective of the Razak Report to make Malay the main medium of instruction in the national educational system. They construed this ultimate objective as an attempt to abolish the vernacular school system, despite the fact that Abdul Razak Hussein had assured them in a meeting prior to the presentation of the Report to the Federal Legislative Council that the ultimate objective was merely a suggestion that would eventually be dropped when the report was legislated as an Ordinance [Lim 1990]. Widespread protests against the Report in Penang, Ipoh and Kuala Lumpur were staged by political parties, Chinese educationists and other Chinese associations [Means 1976]. To be fair, the ultimate objective of the Report was not meant to abolish the entire vernacular school system. It was mainly targeted at the Chinese secondary schools as the position of the vernacular primary schools as an integral part of the national educational system had been clearly stated in the Report. There was already an initial attempt by the Report to convert the Chinese secondary schools into national-medium schools via the provision of public examinations. The Report recommended the establishment of one type of National Secondary School (NSS) where the pupils worked towards a common final examination. To achieve this aim, the Report stipulated two types of public examinations: the Lower Certificate of Education (LCE) taken at the end of Secondary Year Three and the Federation of Malaya Certificate of Education taken at the end of Secondary Year Five [Federation of Malaya 1956]. Although the medium of instruction through which these examinations should be conducted was not stated by the Report, it is reasonable to assume that these examinations would be conducted in the two official languages, i.e. English and Malay. Barely a week after the promulgation of the Report, the Educational Department issued a directive to the Chinese secondary schools notifying them that the LCE examination scheduled in November 1956 would be conducted in English and they had a week to register their students for the examination. The Chinese secondary schools were shocked by this directive. The Chinese educationists immediately came out in the open to accuse the government of attempting to force the Chinese secondary schools to switch their medium of instruction to English in order to allow their students to sit for the LCE examination [Jiao Zong Jiaoyu Yanjiu Zhongxin 1986]. However, the government was determined to stick to the directive. Much to the relief of the Chinese educationists, no Chinese secondary school had taken the drastic measure to switch to the English-medium of instruction in compliance with this new policy. Although the Chinese secondary school students were deprived of an important means of social mobility that the public examinations would provide them, their qualifications obtained through the Chinese school internal examinations, especially Senior Middle III Examination (equivalent to grade 11), remained sufficient for them to seek employment in the Chinese commercial and industrial sectors. But as we shall see, the bigger challenge to the Chinese second-

ry schools came in the early 1960s when they were unable to hold their ground against the promulgation of a new educational policy.

The promulgation of the 1957 Education Ordinance prior to independence renewed the Chinese educationists' hope that the future development of Chinese education would be secured. The Ordinance provided the legal effect to the recommendations of the Razak Report and was introduced in the Federal Legislative Council in March 1957. In the words of the Minister of Education, Abdul Razak Hussien, the Ordinance represented "the maximum agreement possible under present conditions of education in this country" [Haris 1983, p. 131]. He even considered the Ordinance as "the constitution, the charter for the children of the newly independent Malaya" [Haris 1983, p. 131]. The Chinese educationists were particularly relieved that Abdul Razak Hussein kept to his promise not to include the ultimate objective of the Razak Report to make Malay as the main medium of instruction in the national educational system when it was legislated as an Ordinance. They strongly supported paragraph 3 of the Ordinance which reaffirmed the terms of reference of the Razak Committee. Paragraph 3 states that "The educational policy of the Federation is to establish a national system of education acceptable to the people as a whole which will satisfy their needs and promote their cultural, social, economic and political development as a nation, with the intention of making the Malay language the national language of the country whilst preserving and sustaining the growth of the language and culture of peoples other than Malays living in the country" [Federation of Malaya 1957, pp. 34–35]. The Ordinance became the *sine qua non* of the Chinese educationists in defense of the legitimate position of Chinese education. When Malaya achieved its independence on 31 August 1957, a Federal Constitution was instituted. Although Article 152(1) of the Federal Constitution recognizes Malay as the national language, a sub-clause (clause 1b) maintains that no person shall be prohibited or prevented from using (otherwise than for official purposes), or from teaching or learning any other language. This, to the Chinese educationists, was in line with paragraph 3 of the 1957 Education Ordinance. Also, the Federal Constitution had not pushed for an immediate implementation of Malay as the sole official language and English had been retained as an official language for a grace period of 10 years as indicated by Articles 152(2), (3), (4) and (5). This implied that the existing language policy would only be revised in 1967.

However, subsequent educational developments cast doubt on the future of the Chinese school system in Malaysia, especially the Chinese secondary schools. Despite the promulgation of the 1957 Education Ordinance, the Alliance government continued to uphold the ultimate objective of the Razak Report to make Malay the main medium of instruction in the national educational system. This began with the appointment of the Rahman Talib Committee, named after its chairman, Abdul Rahman Talib, the then Minister of Education, in 1960. The Committee was appointed to review the state of imple-

mentation of the Razak Report. It released its report, the Rahman Talib Report, in August 1960. In reviewing the task of the Razak Committee to establish an educational policy “accepted to all the people as a whole”, the Rahman Talib Report was of the view that this had been achieved “by providing for the time being at public expense primary education in the language of the family” [Federation of Malaya 1960, p. 3]. It was clear that the Report was only willing to accept multilingualism at the primary level. Beyond that, multilingualism was deemed incompatible with “an educational policy designed to create national consciousness and having the intention of making the Malay language the national language of the country” [p. 3]. The target of the Report was obviously the Chinese secondary schools which it felt had perpetuated racial differences in the publicly financed educational system. It clearly stipulated that “we recommend that education at secondary level paid for from public funds shall be conducted mainly in the medium of one of the two official languages with the intention of ultimately using the national language as the main medium of instruction, except that other languages and literatures may be taught or learnt in their own media” [p. 3]. It went on to recommend the conversion of all Chinese secondary schools into national-medium secondary schools, failing which state funding (grants-in-aid) would be withdrawn from them and they had to exist as Independent Chinese Secondary Schools (ICSSs) or Duli Zhongxue (Duzhong) outside the ambit of the national educational system. This was a devastating blow to the Chinese educationists who had not expected the government would take such a drastic action against the Chinese secondary schools. To further complicate the matter, the MCA had distanced itself from the Chinese educationists. The MCA representatives in the Rahman Talib Committee endorsed the decision to convert Chinese secondary schools to national-medium secondary schools against calls by the Chinese educationists to safeguard the Chinese secondary schools [Tan 1997].

Despite the strong opposition by the Chinese educationists, the 1961 Education Act incorporated the recommendations of the Rahman Talib Report by only allowing two types of fully-assisted secondary schools: the NSS that used Malay as a medium of instruction with English being taught as a compulsory subject and the National-Type Secondary School (NTSS) that used English as a medium of instruction with Malay being taught as a compulsory subject. Both types of schools would provide facilities for the teaching of Chinese and Tamil as language subjects at the request of parents of 15 children from any school [Federation of Malaya 1961]. The Chinese secondary schools were given an ultimatum to decide on their future status by 1 January 1962. In a desperate attempt to safeguard the Chinese secondary schools, the Chinese educationists reminded the management committees of the Chinese secondary schools that they had to uphold their schools as bastions of Chinese culture in accordance with the *historical raison d'être* that underpinned the establishment of their schools. Meanwhile, the president of the UCSCA,

Chin Chee Meow, made a public appeal to the management committees of the Chinese secondary schools to be self-reliant by not accepting government funding which would result in the conversion to English-medium secondary schools [Jiao Zong 33nian Bianjishi 1987]. In a move to thwart the strong resistance of the Chinese educationists, the Alliance government took stern action against Lim Lian Geok, the president of UCSTA who was the most vocal critic of the Rahman Talib Report and the 1961 Education Act. On 12 August 1961, Lim was served with a notice of intention to deprive his citizenship signed by the Registrar-General of Citizens. A week later, on 19 August 1961, the Registrar of Teachers officially revoked his registration as a teacher [Yen 2010]. It was clear that the Alliance government was determined to push for the conversion of the Chinese secondary schools.

As a consequence of the promulgation of the 1961 Education Act, the management committees of the Chinese secondary schools were in a dilemma over the future direction of their schools. If they chose to conform to state policy, it would mean the end of their independent status and of Chinese education. If, on the other hand, they chose to become ICSSs, they would lose the much needed state funding. In the end, out of the dire need for state funding, 55 of the existing 71 Chinese secondary schools decided to conform to state policy and became National-Type Chinese Secondary Schools (NTCSSs) or conforming schools. The remaining 16 became ICSSs [Tay 2003]. They were not provided with state funding, neither was the qualifications obtained from them recognized by the government. The decision to comply with the new educational policy was also influenced by the assurance that substantive teaching hours would be allocated to the teaching of Chinese and Chinese literature [Jiao Zong Jiaoyu Yanjiu Zhongxin 1986]. Thus, the management committees of the Chinese secondary schools felt that the compliance with the new educational policy would not severely affect the learning of Chinese. But the fact remained that the conforming Chinese secondary schools no longer catered to Chinese mother tongue education. The Chinese educationists had thus failed to safeguard the Chinese secondary school system.

The NTCSSs initially used English as their main medium of instruction. But beginning in 1970, their medium of instruction was switched to Malay in stages [Asmah 1976]. This conversion was supposed to come much earlier, i.e. in 1967 as laid down by the Federal Constitution. Despite the strong opposition from the Malay nationalists affiliated to the National Language Action Front (NLAF) [Von Vory 1976], the political elites of the Alliance government were hesitant to do so as they were not convinced that the Malay language was ready to fill in the gap. The promulgation of the National Language Bill in 1967 in which the Alliance government allowed for the continued use of English for official purposes resulted in massive protests from the Malays [Haris 1983]. Malay discontent was also fueled by the demand of the Chinese educationists for a rightful place for

the Chinese language by recognizing the Chinese language as an official language [Protem Working Committee of Representatives of Chinese Associations and Guilds of Malaysia 1965]. To the Malay nationalists, the official language had long been resolved and it was contentious on the part of the Chinese educationists to raise the issue again. Further compounding the matter was the move by the Chinese educationists to establish a Chinese-medium university, namely the Merdeka University. The language issue was one of the main reasons that sparked the May 13 racial riots in the aftermath of the hotly contested 1969 General Election [see Comber 1986; Abdul Rahman Putra 1969; Goh 1971; National Operations Council 1969].

In 1970, a new educational policy was promulgated to enforce the implementation of Malay as the main medium of instruction in the national educational system espoused by the Razak Report. Following this implementation, Chinese students had to switch to the Malay medium of instruction upon completing six years of Chinese primary education if they wanted to remain in mainstream education. The government felt that six years of Chinese primary education would be adequate for the Chinese to maintain their language and culture. Beyond that, they had to switch to the national medium to strengthen the nation building process. The Chinese were thus provided with transitional bilingual education. The Alliance government intended to use this system of transitional bilingual education as a step to achieve a sense of national unity among the Chinese in Malaysia through the acquisition of the Malay language [Solomon 1988]. However, they are allowed to learn Chinese as a language subject through the provision of the Pupils' Own Language (POL) scheme. The POL scheme would be implemented if requested by at least 15 students in a class or a form. In addition, a remedial class, the Remove Class, was also established to facilitate transition to the Malay medium of instruction among students who lacked the required proficiency in the Malay language. Such a remedial measure was deemed necessary as the Malay language was only being taught as a language subject in the Chinese and Tamil primary schools and many students had not acquired a satisfactory level of proficiency in the language. While students from the Chinese primary schools have a choice to avoid transitional bilingual education by progressing to the ICSSs, the Indians students from the Tamil primary schools have no such choices. But only about 10 per cent of Chinese students opt to continue their secondary education in the ICSSs. For the Chinese and Indian students who have gone through bilingual education, they were expected to become "Malay-knowing bilinguals" [Ozog 1993, p. 65]. It was clear that the Alliance intended to use transitional bilingual education as a step to achieve a sense of national unity among the Chinese [Solomon 1988].

Conclusion

Malaysia is perhaps the only country in Southeast Asia that offers transitional bilingual education to the ethnic minorities. Such a system of education provides a delicate balance between national and ethnic interests and has now become the mainstay of education of ethnic minorities in Malaysia. It is through political accommodation that such a system of education is instituted, despite opposition from the Malay nationalists and the Chinese educationists. But unlike Malaysia, most countries tend to take an easy way out by imposing the assimilationist approach on ethnic minorities. This includes some member states in the EU. The problems of the education of ethnic minorities in the EU differ markedly between the national minorities and the immigrant minorities who are the two largest groups of ethnic minorities in the EU. National minorities exist in multination states where the 'nation' means a historical community, more or less institutionally complete, occupying a given territory or homeland, sharing a distinct language and culture [Kymlicka 1995]. It is indeed a daunting task to integrate these minorities into the national mainstream since they are autonomous minorities. Meanwhile, the influx of immigrant minorities leads to the formation of a polyethnic state. But in contrast to the national minorities, immigrant minorities are more willing to be mainstreamed. They have traditionally accepted the expectation that they will integrate into the larger societal culture of a polyethnic state. Kymlicka [2001] observes that "few immigrant groups have objected to the requirement that they must learn an official language as a condition of citizenship, or that their children must learn the official language in school" [pp. 29–30]. In fact, the commitment to ensuring a common language has been a constant feature of the history of immigration policy [Kymlicka 1995].

The need for bilingual education, especially transitional bilingual education, is quite self-evident in both the multination and polyethnic states in the EU as a means to integrate the national minorities and immigrant minorities into the mainstream societies via educational provision. In the case of the multination states, ethnic minorities have to go beyond the preservation of their culture and language by adopting the official language of their respective member states. This entails political accommodation between leaders of the multination states. Meanwhile, the immigrant minorities are deprived of their mother tongue maintenance if they are forced to adopt the official language of their respective member states. Thus, political accommodation by the EU member states is also a key concern here. But as far as the EU as a whole is concerned, a third language for wider communication across member states should be adopted in the bilingual curriculum. This third language for wider communication should be elevated as the sole official language of the EU to facilitate communicative integration among the member states amidst the great linguistic diversity of the EU. English should be a viable choice given its worldwide predominance as the global lingua franca. Currently, English is only one of

the official languages of the EU. The other official languages are Danish, Dutch, Finnish, French, German, Greek, Italian, Portuguese, Spanish and Swedish [Phillipson 2003]. From a practical perspective, having a sole official language would provide the overarching link among the EU member states. This would also resolve the problem of translation of official documents to the respective languages of the member states. All in all, it augurs well for the existence of the EU as a single and cohesive political unit.

The integration of the national minorities and immigrant minorities in the EU via the provision of transitional bilingual education is indeed a necessary move. For one thing, this would prevent these communities from setting up their own private school system and spawning radicalism and violent extremism among religious groups, notably the Muslims. In other words, the state would have to “sponsor” Islamic religious education in the public school system to ensure that the Muslim community is not indoctrinated in the radical and deviant teaching of Islam.

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Sergey Trapitsin

Sociocultural Foundations of Modernization of Education Systems

Abstract: Problems related to the crisis of modern education, as well as technocratic and humanitarian paradigms of social practices at the time of transformation are considered in the article. The sociocultural bases of modernization of educational systems are analyzed.

Key words: educational systems, education crisis, education modernization, humanitarian technologies, humanistic paradigm, culture, dialogue of cultures

Today the world is witnessing the establishment and development of a new form of education, that is manifested in its target, structural, functional and meaningful transformation. Differentiated educational opportunities are expanded, and the impact of education on economic and social development is enhanced. All of this raises the problems of defining the strategic directions of modernization of educational systems, development of long-term perspective of national education policy to a new, socially significant level.

Most countries recognize education as a fundamental factor of social development, ensuring the development of the market economy and the formation of the new society's cultural values: freedom of choice, independence of action, of enterprise and responsibility for the condition of society. In the face of numerous challenges posed by our

future, education is essential in order to enable humankind to move forward to the ideals of peace, freedom and social justice. Of course, education cannot solve all the world's problems, it is only one tool that serves the development of man and society, its goal is to finish poverty, exclusion, misunderstanding, oppression and war...

The advanced countries of the world recognize education as a strategic factor of socio-economic development, they are constantly and steadily increasing the level and quality of education, they are doing everything possible for the reproduction and accumulation of educational resources. It should be noted that many educational systems, including the one in Russia, have positive momentum in recent years. At the same time, inconsistencies “of the challenges of the new era” and traditional functioning of education systems manifest themselves very clearly, and it makes us look for ways and mechanisms of transformation of education. The aim of the educational reforms implemented in recent years is the formation of education systems, oriented on innovative development and ensuring a high quality of life.

Today, due to the development of communications any “know-how” almost immediately ceases to belong to one person or social group. New ideas and new knowledge very quickly become a global domain. Global restructuring of the very foundations of the world community happens. In the conditions of dynamic development of society, the complexity of its infrastructure, the changing nature of social interaction, knowledge becomes the same strategic resource, as the traditional raw – material and energy. Knowledge becomes an important factor in the life of society, they are a means of increasing the efficiency of all spheres of a public life and a source of growth for human welfare. The education level of the population today is recognized as one of the main factors of competitiveness and national security of the state.

R. Passe believes that in modern society, knowledge became the main driving force of development. “In the Neolithic period mankind has entered the energy era, nomadic communities of gatherers, hunters, fishermen, settling on the land for farming and cattle-breeding, began to systematically use it as a energy storage and a solar energy converter. At that time the basis for the development of the society served as solar energy. All subsequent great revolution of mankind, there have been revolutions in energy: change of energy the animals came natural energy. Today we come to the moment when the driving force of development moves from the energy sector in the field of information. It giant revolution is associate with the Neolithic revolution”.

The issue of ownership of knowledge today gets the discharge of priority problems. Objectively – knowledge and culture is the only form of collective ownership, from which its volume and its value only increases. The transmitted thought is the deed. The person who took it, already sees the world differently, and therefore acts differently. Not less obvious is true: “who owns information and knowledge, owns the world”. Therefore, en-

sureing free access to information, knowledge, without which it makes no sense to talk about the information society and the knowledge economy, is a difficult socio-political problem that cannot be solved within the framework of the modern “appropriation” of civilizations. It is necessary to change the scale values to change the mentality, change the civilized paradigms.

One of the major problems of modern civilization is the increasing gap in access to knowledge between the developed and developing countries. This inequality exists not only between countries but also within countries, between social groups. According to the International Commission on education for the twenty-first century there is a real danger that will take root two type of society – a dynamic and lagging, this will depend on access to information. Thus, a new form of social inequality is an information inequality. UNESCO estimated that in the world today every sixth person is not competent, 100 million children do not attend school. The task of the education system in these conditions is to reduce the acuteness of this inequality, to ensure equal opportunities for every member of society to receive quality education.

Why after a long period of continuous transformation of the educational systems reform does not produce the expected effects? What results it was supposed to lead? Today, a profound transformation undergone by almost all the components of educational systems: funding, governance and educational management, the structure and content of education, institutional environment – it was changed almost everything. Only the methodological foundation of the educational system, the emerging nature for centuries inside and outside of the relationship has remained virtually untouched by the reforms. The problem is that most of the changes pertained to the condition of development of the education system, but not paradigmatic and methodological foundations of this system. Analysis of the situation clearly indicates the need for conceptual changes in educational theory and practice.

When we consider the phenomenon of education, it is extremely important to answer the question: is education merely a reflection, a consequence of socio-economic and political life, or reason for, the leading factor of its changes?

In the world of educational practice in recent decades has revealed two opposite and yet closely related trends. On the one hand, the role of education in society and the individual is steadily increasing; on the other hand, there is a clear crisis of education and its institutions.

“Currently... there is every reason to speak about the crisis of education” wrote B. Simon in 1985. According to Coombs, “the essence of the crisis can be characterized by the words ‘change,’ ‘adaptation’ and ‘gap’”. He believes that the essence of the crisis is the growing disconnect between the performance of education systems and continuously changing requirements of the economy and society.

Today the issue of crisis of education was the subject of many studies in the educational sphere. Worldwide growing dissatisfaction with the General public education system, questioned its ability to adequately react to changing situation.

Some researchers (Reynolds, Barber, Myers, etc.) called the reasons for the prolonged crisis in education:

- acknowledge the need for and directions of development;
- lack of leaders who can effectively manage in modern conditions;
- underestimation of the causes and consequences of current education issues;
- fear of change;
- understanding of the meaning of change;
- the tendency to blame in crisis the external circumstances, etc.

Researchers say the factors that limit the effectiveness of education:

- lack of vision;
- unfocused leadership;
- dysfunctional relationships between the subjects of education;
- ineffective methods of management and teaching.

However, a number of researchers notes that the crisis of the educational system not only leads to a situation where students have less progress, but produces even negative effects. The researchers note that in today's world there are such system of education where "students would achieve more if they just stayed home instead of going to school" [Myers 1995].

However, attempts to find the "culprit" within the education system itself seem to be, at least, barren. Once educators have been tried and are trying still to change the situation – developing innovative educational technologies, adopt new educational standards, change of the assessment system, transitioning to new models of management, but these measures do not bring expected effects.

It is obvious that the crisis of education is the fact that requires analysis and not so much "inside" the system of education, but in the context of the interaction of education with other elements of the social system. If we accept this thesis, it is logical, in the first place, to look at what is on the surface – the problems of economics of education. The cause of the crisis here can be find easy – it is insufficient financing of the education system, increasing imbalances between the education market and the labour market, the poverty situation of teachers, etc. The remedy is also clear – we must increase investment in education, to provide a good material base, to increase the salaries of the teachers. However, in the last decade the education system of most developed countries lost a significant portion of state funding and were forced to impose austerity and raise tuition. Many states fail to properly maintain the material base of universities for scientific research. In this case, the control by the state over the spending allocated to education funds, by con-

trast, has become more stringent. New pressures on the education system from the market and power structures leads to the fact that education more and more ceases to be a special social institute, a “non-economic sphere”, where the special kind of effects – social are achieved, in educational institutions is increasingly subject to the same rules that exist for market industrial and commercial enterprises. Some authors characterize modern education as “academic capitalism”.

An important issue that today the government and the population are interested is how to determine if there is sufficient number of resources allocated by the state for education? To answer this question, we can compare resources with costs in other countries with similar income levels, about which we know that their education sector shows good results. Costs can be compared from the point of view of their share in GDP, the share of the budget, in terms of the amount spent per student. One of the key variables here is the amount of expenditure per student by level of education per year. This variable is important because it affects the learning environment, including such factors as class size, teachers' qualification, the existence of special rooms and teaching materials, etc. in addition, this indicator allows to take into account the demographic structure of the population. If it turns out the relative lack of resources, then the key issue becomes the extent to which the government, employers, parents and the local community can increase its contribution; or how to redistribute the education budget at different levels of the education system. For an objective assessment of the quality of education many countries are now increasingly turning to so-called “profile of poverty”. Information that is used to assess the impact of education on welfare includes:

- the number of students at different levels of education and their socio-economic characteristics
- the share of budgetary and extrabudgetary allocations for each level of the education system
- number of educational institutions by level of education
- types of schools (public, private, etc.) at each level of the education system.

For each level of education specific allocation of costs can greatly affect the characteristics of the education sector. Therefore, a change in the apportionment of the expenses can be a powerful tool to improve the quality of the educational system. The analysis of the distribution of expenditure on educational programs can give a general idea of what attention is given to primary and secondary education in comparison with universities. You can also consider the trends and the results of the comparison of the share of different education levels in total expenditure on education in different countries. This information can be useful for identifying anomalies that merit further investigation.

Another problem is that the makers of strategic decisions in the field of education, are often removed from the reality of the educational system and the reality in which live the

poor. Requires the availability of competent managers at the local level, however, such competence is often not available. Therefore, the question of professionalization of managers in the sphere of education becomes a key issue changes in educational policy and educational practice.

It should be noted that the recognition of the key role of education in the context of globalization, market economy and establishing democratic institutions is growing worldwide. Today it became obvious that the level and quality of education are vital not only for the individual but for entire countries and peoples. Ensuring access to education, efforts to involve people at various levels in education become part of public policy, one of the key factors of human capital development and economic growth.

Through education people increases its value as a producer of wealth, the consequence, usually, is the growth of wages and welfare, and after that grows and the welfare of the entire society. This occurs primarily because the level of education determines the ability of the economy to absorb and develop innovations: technological, organizational, social, etc. But this happens only when the state has a clearly articulated strategy for the development of human capital, if it correctly uses intellectual potential, if it carries out an active policy in the field of education.

Today, however, after a series of large-scale reforms in education, it is clear that simply increasing expenditure on education can't to change the situation. School bus, ultra-modern classrooms, the newest computers will not solve the problem of loss of spirituality and professionalism does not compensate for the lack of social responsibility. Therefore, more and more thinking people are starting to turn to big ideas the culture of education, raise the question about the relationship of education and culture.

Paradoxically, at the same time with the access to information, the development of science and technology, man and society begin to lose the true spiritual values, original culture, real freedom. The success of scientific and technical progress has given rise to a new society the technocratic culture that began to spread to all areas of public life. The education model of technocratic society is rational, as the culture that produced it. About this heartless rationality says O. Spengler, noting that "the brain takes the reins, because the soul is resigned".

Technocratic culture and technocratic education require certainty, rationality, marginality, patterns. In this case the person ceases to be a subject possessing freedom of thought, conscience and behaviour, to be of the highest social goal and value, and becomes the object of manipulation. Education industrial-technocratic culture is inherently reproductive, suggests the presence of two hierarchical components: the teacher is the source of knowledge, and student – its "recipient". The culture of such education is a culture of suppression and submission, culture "dosage" of information distribution.

"Information drug" unnoticed poisons the minds of people, deprives them of the will, leads to a situation where the manipulative effects that mimic the ability of rational and

autonomous judgments, causes a person to blindly follow the program laid. We are all witnesses to how the media, the gigantic industry of advertising is used for direct human exposure. The market does not need a thinking man, it needs a consumer, machine, which continuously buys Pepsi and presses the button of the iPhone. Today is not so much technological progress serves the people, how much they depend on him, turn into a machine's application. Modern information technology, computers, mobile phones destroy the direct contact with nature, with other people, replacing their artificial world. Is it moral relative to the person? Doesn't person lost in the ocean of goods? Doesn't person has place in it, if he has "unnecessary" consumer characteristics: their own thoughts, conscience, morality, patriotism, ethnic and cultural identity?

Apparently, the only alternative to technocratic challenge, the only remedy against the dictates of the "world of things" can become a "humanistic paradigm", which declares the human higher value on the earth and are focused on solving the problems of "man and the world", "man and society", "man and man", "man and information" on the basis of humanistic post-industrial culture and humanities.

The epicenter of the interest in this logic is shifting from high tech to humanities, to person, to humanitarian technologies aimed at a wide range of manifestations of the spiritual and social experience, on the individual and his consciousness, worldview, system of basic values. With increasing cultural content of education become relevant, due to the understanding of the phenomenon of human life, the world view of polyphony, harmony knowledge, feelings, creative actions.

The humanistic paradigm necessitates changes in the education system, it determines that the main direction of the strategy is education, in which the foreground is the personality of the student and learning is education in which people from the cultural product becomes a Creator of culture.

In the humanistic paradigm the crisis of education is discussed in the context of the global trend of formation of postindustrial culture, which is accompanied by the "conflict between a dying civilization of industrialism and the dawning civilization of post-industrialism" (D. Bell, J. Gvishiani, A. Toffler, etc.). "Once we understand that a fierce battle is now raging between those trying to preserve industrialism and those who seek to eradicate it, we get a new key to understanding our world. It is important if we... develop policies for the whole country, the strategy for any Corporation...To do this, we must distinguish between opinions that serve to preserve old civilization, from those that will facilitate the arrival of the new" – said O. Toffler.

Education is a "derivative" of culture, it represents a certain "projection" of culture and adequately gave rise to its features. Therefore, the current education crisis is a natural result that reflects the contradiction between the educational model that has served the industrial culture and the emerging culture traits of the new type. Describing the cri-

sis of education, A.G. Asmolov notes that “in the current situation of education, created during the Comenius-centric model of culture as a factory of mass production, which from the outset based on the principle of averaging the knowledge of quantum, temporal distribution of the classes, was good only for this age”.

Thus, the essence of the crisis of modern education lies in the exhaustion of the cultural adaptation of educational paradigm which was created for the industrial era. Therefore, the society should be the problem of bringing education into line with the signs of postindustrial culture.

The problem of relationships between education and culture makes you think more on the same issue – changes in which one is primary? Traditionally education plays a secondary role to culture. “Education bears all the hallmarks of the culture within which exists”, “education rests on the Foundation of culture”, “what is the culture of society, so is the education system”. For the formation of a firmly entrenched feature of the transmission of culture, to attract younger generation to cultural heritage, development of cultural norms and traditions. Education, as a cultural phenomenon, serves in this sense as a means of its preservation and reproduction, the culture defines the architectonics of the architectonics of education; as a projection of culture, education preserves the culture and stability of society as a whole. This corresponds with the principles of the reproduction of social relations – social inequality is projected onto the relationship of teacher and student, based on seniority and the headship of the first and second absolute dependence. In this logic, we should wait until a post-industrial humanistic culture firmly takes its place in the public consciousness and public behavior, and then “learn” it in educational practice. But there is another logic. This logic is in the system of education cultivating sprouts of the new, emerging culture. Dare to remind that all the transformations of culture began with the asceticism of the enlightenment, for only the enlightened man can become the Creator of a new culture. The impact of mass consciousness on the culture will be more effective than the educated masses, the more elements of a scientific worldview is a part of their everyday consciousness. In other words, education is the main source of the genesis of culture. Culture-based education is manifested not so much in the transmission of cultural experience, but the development of self-awareness, which leads to the formation of a new culture the individual and society. With this approach, not the nature of social relations determines the pedagogical interaction, and built on dialogue, collaboration of teacher and student creates the potential to change relations between members of society.

The concept of dialogue (M.M. Bakhtin, V.S. Bibler) in the conditions of culture-based education takes on a new meaning, the dialogue stands not only as a meditation but also, and primarily, focus on the “other”. Dialogue of cultures is a dialogue with the previous and subsequent crops. The ideal of culture-based education is a “man of culture”

(V.S. Bibler), which integrates in his mind the different culture that is focused on another, which is predisposed to dialogue with him which is able to reproduce in your thinking, other ways of thinking that can create the image of the world and their way in this world. The formation new humanist, post-industrial culture of man – cultural subject’s activity – is, in our opinion, the most important task of modern education.

This is reality, and it belongs not to any individual country but all modern civilization. The problems of education as a force that can stop the destructive onslaught of industrial civilization concern the world community. Focus on the development of personality, individuality, the embodiment of spirituality can be realized only through the creation of corresponding socio-cultural model of education, which will create conditions for the realization of creative energy. In this regard, the urgent becomes the task of the “expansion and enlightenment ... consciousness” (N. Berdyaev), restore the image of man as an original, free, spiritual, humane personality, which is focused on the preservation and restoration of cultural property, which is capable of cultural self-development and cultural-moral regulation of behaviour.

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Marianna Sokol

THE Unity of Conceptual Apparatus as Precondition of Integrative Process of Pedagogical Science

Abstract: The integration of a concept in pedagogy is a complex and lengthy process of scientific investigation. Indeed, the latest achievements of science and social practice are accumulated and concentrated on terminology. The starting materials for the formation of concepts serve as sensory images of perceived reality and clearly they serves the recipients. This process is carried out by abstraction and generalization of any of these sensory images and understanding them as a special, independent content of thought. As a conversion tool practice, pedagogical integration can eliminate duplication, which optimizes the teaching process, leads to the creation of new objects (concepts, theories, educational systems, new courses, activities, changes of environment, new models, technologies, teaching tools). Pedagogical terminology is not always clear. In several educational concepts, there is inherent ambiguity, and the existence of synonyms leads to lack of clarity, vague interpretations or definitions of pedagogical phenomena. The reason for this phenomenon is the terminology of the field of humanities, which include pedagogy, as well as proximity of pedagogical knowledge to everyday life, and the complexity of the studied pedagogical processes and phenomena. Integration processes in pedagogy occur primarily at the application level. The integration of conceptual and categorical apparatus of pedagogy is a purpose for association (synthesis) of certain pedagogical concepts into an independent educational purpose system, which aims at ensuring the integrity of knowledge and skills. The integrating of pedagogical concepts allows recipients to open new opportunities, to master generalizations in cumulative knowledge that can free them from the one-sided development and will

improve the conditions for full formation of each individual.

Key words: integration, pedagogy, concept, definition, apparatus, precondition, unity

The study of educational concepts and terminology is one of the priorities of modern science. Such studies help to study the problems of pedagogical knowledge development and its theoretical stability. Indeed, as noted by A. Vyhrusch “the problem of the current pedagogy is a chaos in the system of basic concepts. Even the term “science” has hundreds of definitions” [Вихрущ 2009, p. 534].

Now let us speak about integration of pedagogical concepts in general. First of all we may say that the set of theoretical propositions that explain the essence of the phenomenon of integration of pedagogical concepts in modern pedagogy is united by a common concept of “integrative approach”:

- Pedagogical integration provides explanations, forecasting of concrete manifestations union and management subjects within pedagogy in accordance with its aims;
- As a result the integration of previously separate pedagogical concepts are combined (synthesized) into a coherent system that is based on making interaction, mutual transition and mutual addition;
- The integration of conceptual and categorical apparatus pedagogy is the highest form of expression of the unity of purpose, principles, content and process organization of a system educational concepts in general;
- Integration as a managed process has the following steps: definition of the objectives of integration, integration of object selection, definition of systems forming factor that create a new structure of the object, processing content, test efficiency, adjusting the result;
- There are such ways of integration of concepts: unification, universalization, categorical synthesis, extrapolation, synthesis, modeling, systematization;
- Integration associated with qualitative and quantitative transformation of interacting elements.

Otherwise, as methodological knowledge of pedagogical integration can ensure continuity of old and new, theoretical knowledge and practical experience. We may sum up that, as a conversion tool practice, pedagogical integration can eliminate duplication, that optimize the teaching process, lead to the creation of new objects (concepts, theories, educational systems, new courses, activities, change of environment, new models, technologies, teaching tools) .

There is no single approach to the interpretation the concept of “scientific term as functional unit of the language of science” in scientific literature [Сисоева 2010, p. 5]. Thus, the problem of definition determining takes philosophy, linguistics, semiotics, com-

puter science, science of science and other branches of science. “Terminological field” (A. Reformanskiy) enables (allows) to do the differentiation and correlation the concepts meanings that were assimilated to pedagogy from everyday terminology or were borrowed from other sciences. So, now we have theoretical significance of the building and solving the problem of concepts and terminology in pedagogy. In our opinion, each branch of scientific knowledge in the term identifies the parties and peculiarities that are needed to solve the problems. For example, V. Danylenko takes 19 options of definition, noting that this multidimensional phenomenon can not be formulated by one definition. In general, we denote term as a “word (or phrase) that is used in special areas and it is the name of concept and it requires the definition” [Бім-Бад 2002, р. 3].

“The word meaning is historically formed relationship between the sound of words and the reflection of an object or phenomenon that occurs in our minds. The concept is a thought about the subject, which distinguishes the most common and essential features. The concept is an universal category, although it depends on the level of thought and meaning is the category of language that prevails within it” [Гинецинский 1992, pp. 22–23]. Study of the conceptual and terminological apparatus pedagogical knowledge is impossible without defining the essence of the phenomenon of interaction between thought and language as a concept. The authors of the research in the philosophy of only one thing: the notion reflected the most common, essential features of objects and phenomena of reality. However, scientists’ opinions differ when they speak about concept: “it is form of thinking that reflects common and essential features of objects and phenomena” (I. Andreyev, I. Chupahin) or “opinion in which these signs are said (generalized)” (E. Voishvylo, D. Gorskiy etc.).

We can add that the formation of a concept is a complex and lengthy process of scientific investigation. Indeed, the latest achievements of science, social practice are accumulated and concentrated in terms. The starting material for the formation of concepts serve as sensory images of reality perceived and clearly serves the recipient. This process is carried out by abstraction and generalization of any of these parties’ sensory images and “understanding them as a special, independent content of thought” [Горский 1961, р. 10].

Otherwise, a number of conditions affect into the formation of pedagogic concepts. First of all, it is a separation and synthesis of essential features that are perceived separately from the other external, non-essential features. Second condition is that the content of notion should be considered in the mind in a form that can be used in the following thought process, but the goal will be to create a clear set of attributes of the concept. The process of notion formation is completed by verbal clearance. Despite the fact that, “the formation of concepts based on verbal mentality, so in appearing time of concept when we have only the process of its origin, it may not have appropriate verbal form [Горский 1961, р. 9].

Thus, the process of formation and development of concepts and terminology of any science is closely associated with the process of formation and development of scientific knowledge. In its genesis, the research industry runs the way from the empirical to the theoretical stage. The process for each area of scientific knowledge is individual. We agree with the statement of A. Vyhrusch “for the proper determination of the merits of the main concepts first of all we should take into consideration the reservation that is grounded in logics. According to Aristotle the definition cannot be a concept that we determine; we should not use the words that needs additional; explanation; it is inappropriate to use negative forms. Each definition must be logical, short, clear, simple and 'elegant'” [Вихрущ 2009, p. 534].

The creation of more or less structured conceptual system is one of transition indicators of scientific knowledge to a new theoretical level, where the concept begin to acquire a fixed content, so they become a part of developed theoretical system. Therefore, the moment of empiricism continues to exist at this stage of science development. As a result, the process of forming its own system of categories began within the transition to the theoretical level of development in every field of scientific knowledge.

The verbal clearance is the final stage of the formation of the concept. We can add that despite the close relationship with the concept of language, the word cannot be directly equated with the concept. P. Danylenko states that “scientific term is just a name, designation, first of all the thought of the object, and then the concept of it” [Даниленко 1977, pp. 18–19]. Thus, in general the term is defined by the specific feature of scientific language.

The term refers simultaneously to two systems:

- To the logical and conceptual system of science’s branch;
- To the lexical system of the language. As a result, these areas made the definition function of the term. Furthermore, the term is an iconic expression of the notion that performs nominative function. Pragmatics of the term is the realm of professional communication, here we have the informative (as a means of fixing the amount of scientific information) and communicative (as a means of professional communication) function.

Scientific terms have a number of significant features which distinguish them from common words (non-urgent):

1. The term expresses the scientific concept that requires a “sufficiently precise definition in accordance with the level of development of any branch of knowledge” [Кантор1968, p. 32].
2. The terms always function as part of terminology or term systems, because they are “closely linked because one meaning of the term is interpreted and emerging according to the other” [Кантор 1968, p. 40].

3. The lack of uniqueness and absence of synonyms is demand to the scientific terms. L. Reznikov states ‘many specialized terms denote these requirements and differ from normal words, potentially minded ambiguity’ [Резников 195, p. 92].

4. The usage of terms is motivated [Бархударов 1970, pp. 172–175]. This motivation, S. Barkhudarova defines as “easily conscious influence, regulation and streamlining” [Бархударов 1970, p. 9].

The main tasks of terminology are:

- 1.** to find common and national specific notions and terms in pedagogy;
- 2.** to systematize terminological apparatus of modern international pedagogical science and practice of education;
- 3.** to describe pedagogical terminology according to the opposition of global and regional information, research, educational processes and communications;
- 4.** to determine pedagogical educational terminology, its features and characteristics in various scientific and educational communities, cultures, countries;
- 5.** to develop the linguistic-pedagogical support in single multicultural educational environment that performs informative, integrative, communication, coordination, educational, vocational-oriented, general cultural humanistic functions within the global field of professional pedagogical communication in the form of agreed terminology and ordered information lexicographical resources and databases data;
- 6.** to change the fixation of concepts and terminology ensuring the current level of teaching science as a unity of separate educational cultures, global and regional research processes;
- 7.** to help to remove the conceptual and linguistic barriers through the development of standardized language means and turn back to integrated information systems, common standardized terminology in pedagogy and education-oriented automated modes of communication as a prerequisite in a single information space of research and education;
- 8.** to create the conditions for pedagogical science and practice of language means, that the terms and terminology, as well as removing ambiguity and vagueness of their interpretation [Тузлукова 2001, p. 33].

In our opinion, the problem of terminology and definitions current pedagogical concepts is among the common problems that we meet in modern pedagogical science. O. Sukhomlynska rightly stresses that it is caused by “underdevelopment concepts and terminology, so different authors approach to the interpretation of certain processes and multidimensional, multidimensionality and contradictory components that make up various definitions” [Сухомлинська 2002, p. 68]. Therefore, teaching science as a theoretical form of understanding terms summarizes certain aspects of the socio-historical experiences and expresses these generalizations through this terminology. Education is a branch

of scientific knowledge. Its concepts and terminology are a set of features that characterise terminology of every science. As the basis of scientific knowledge it is conceptual form of thinking. The consequence pedagogical concepts and terms represent all above listed features. Thus, the structure of educational terminology reflects the directions of pedagogical knowledge.

According to the definition of famous scientists (I. Cantor, B. Komorowskiy), pedagogical terminology is a “set of lexical tools that are used in the theory, practice, education and training. Teachers terms that belong to it reinforce basic concepts of pedagogy” [Кантор 1968, p. 33]. B. Komorowskiy tells that “the establishment and development of concepts and terminology as laws stipulated pedagogy of teaching knowledge and laws of society” [Комаровский 1969, p. 76].

The object specificity of various fields study of scientific knowledge affects their terminology. For example, seeing significant differences between the terminology of humanities and technical sciences. It should be noted that scientific terminology of humanities has following characteristics.

a) First, a textual description of the subject of a humanities depends on the language. Hence the explanation of “the substantial (compared to languages of other sciences) depends on the context, which dictates the requirements for the use of language, as well as a great motivation of linguistic units that make them” [Сисоева 2010, p. 6]. So, as a result, multiple meanings and synonyms are more common in the humanities.

b) Second, significant activity in scientific terminology, in search of new definitions to terms are constants seeing it in this field.

c) Thirdly, “the element of subjective assessment is often added in the humanities building terminologies” [Тузлукова 2001, pp. 22–23]. Since the late 1960s a thorough study of educational terminology already began in scientific and educational literature.

Thus, the work of I. Cantor *Educational lexicography and lexicology* is one of the first works in this field [Кантор 1980], because it reveals the theoretical foundations and the history and encyclopedic dictionary of literature on pedagogy, namely as a source of information on educational and pedagogical ideas practice. Author attempted to the theoretical analysis of educational terminology and its role in the development of pedagogical knowledge. Subsequently fundamentally scientist explored this issue in his book “conceptual and terminological system of pedagogy: logical and methodological problems” [Кантор 1980].

Educational terminology is not clear. Many educational concepts, terminology inherent ambiguity and synonyms leads to lack of clarity, “vague interpretations” and definitions of pedagogical phenomena. We add that the reason for this phenomenon is the terminology of humanities features, which include and pedagogy; proximity pedagogical knowledge to everyday life (N. Korshunova), and the complexity of the studied pedagogical processes and phenomena (G. Bordovskiy, V. Izvozchikov).

The lack of clear definition of categorical apparatus is the peculiarity of pedagogical terminology. In modern domestic pedagogical science there is no general thought that pedagogical concepts include the categories of pedagogy. For example, B. Likhachev suggests 54 concepts and terms that belong to the category of teaching. V. Hinetsynskiy argues that the conceptual apparatus of science can be divided into one central concept that serves as the industry called the study of science and thus distinguishes it from other sciences. In this core concept of pedagogy scientists use the term “education” [Гинецинский 1992, p. 14]. So, the most frequently used general and fundamental concepts are:

- “Upbringing”, “education”, “development”, “formation” (Y. Babanskiy, T. Ilyina);
- “Person”, “individual”, “personality”, “regularity”, “development”, “science”, “upbringing”, “education” (A. Vyhrusch);
- “Upbringing”, “education”, “development” (E. Monoszon);
- “Upbringing”, “regularity”, “development” (B. Korotyayev);
- “Upbringing”, “education”, “regularity” (S. Baranov, N. Bordovskaya, A. Rean, E. Bondarevskaya, S. Kulnevych);
- “Upbringing”, “education”, (P. Pidkasystiy).

We think that a authors’ different understanding of generality and fundamental variety of pedagogical concepts is done because of the intensity of modern pedagogical knowledge is very high. The relevance of the directions of pedagogical knowledge, especially systematization of its concepts and terminology, including categorical, apparatus is currently increasing.

Educational terminology has clearly enough structure. Because it belongs to two systems simultaneously: to the conceptual system (the special branch of science) and scientific language system, the classification of concepts and terms that make it possible to hold the two positions – in terms of pedagogy and lexicology [Даниленко 977, pp. 18–32]. Educational classification is primarily object-thematic classification. It is the only system of pedagogical knowledge areas. It consists of four groups:

- 1.** General concepts and terms of pedagogy. This thematic series includes the designation of the basic concepts of pedagogy, principles, patterns, teacher typology terms, names areas and trends in teaching science, naming educational institutions of society, members of the educational process, scientific notation teaching methods.
- 2.** The concepts and terms of theory of education that reflect the nature, structure and development process of education; means, methods, techniques and organizational forms of educational process.

3. The notions and terms of didactics that outline the content, structure and development of the learning process, methods, means and organizational forms of the learning process and didactic range.

4. School concepts and terms, which include the foundations of the national education system and internal rules of school life. Special attention in the context of the studied problems of modern educational thought worthy the work of A. Vyhrusch (*Personality in the context of teaching Personology*), where the author clearly identifies and analyzes three groups of educational concepts: the first is the “person”, “individual”, “personality” respectively next triad is “pattern”, “development” and the last group is “upbringing”, “education”, “teaching” [Вихрущ 2009].

The historical and pedagogical approaches allow to distinguish the origins of the specific features of terminological conceptual apparatus of science teaching, its impact of sociocultural factors specific trends, trends and patterns of the process.

In our point of view, pedagogical terminology is entice core lexical system. Otherwise, its component framework is among the integrating factors that can create a single information and ensure easy understanding at the international level.

We may say that with the gradual consolidation of personality the oriented education is the result of approach to training, qualification measurement of human development, rapid technologizing educational activities updated clarify the basic problem of pedagogical concepts. We agree with the statement O. Sukhomlynska that “long time useage of different notions and definitions in pedagogy, their broad understanding in different contexts leads us to the historical and genetic deeper into the issue, which will show us the complexity and ambiguity of approaches to this problem and reveal the possibilities and ways of its solution” [Сухомлинська 2002, p. 14]. Since, completing a comparative analysis of the basic concepts in different countries, we concluded that in fact scientists speak different languages. In other words, “a phenomenon often observed in one country” [Turnbull 2010, p. 22]. Thus, the scientific community is not interested in “formal recognition of the increasing number of notions and in their assessment of the analysis of the scientific validity of definitions, as well as to study the cause-effect relationships that led to their emergence” [Будагов 1971, p. 194]. The question of terminology are important in the functional aspect for evaluation of professional competence of the expert. To our mind, the language of scientific inquiry, free and correct handling individual concepts demonstrates the professionalism, ability and willingness to scientific and educational activities.

The analysis of scientific papers that directly or indirectly affect the outlined problems shows that there is a lack of comprehensive research on the formation and development of pedagogy thesaurus. In addition, scientists have traditionally focused their attention on the logical and meaningful clarify educational concepts. While the formation of global thesaurus of different fields of science, education and development concepts

as the concentrated expression of historically achieved pedagogical knowledge in pedagogy was not solved at the conceptual level. In our study we qualify pedagogy thesaurus scientific as a scientific and cultural phenomenon, providing an understanding of scientists and practitioners in the global educational space and consistency of methodological principles of research of problems; as a system of concepts that are designed for people and their assimilation, mainstreaming the successful orientation in the plane of the subject of scientific knowledge. In the formalized language as it appears in the system terms or terminology research problems of educational system concepts [Безрукова 1983, pp. 34–35].

A. Vyhrusch's statement deserves special attention in the context of the research problem: "the description of the conceptual apparatus in all the humanities must begin with the famous triad: human – individual – personality", further building up this "triad" scientist proposes defining such concepts: "human is a living creature, capable of development and self-knowledge. The individual (from the Latin language – 'indivisible') is a human, who are characterized by unique qualities. Personality (a person, in Greek theater it is a mask for an actor) is individual, characterized by the ability to creativity. This approach allows us to treat the person as a living being capable to development and self-knowledge, and characterized by unique qualities and the capacity for creativity" [Ви-хрущ 2009, p. 23].

Since most of the concepts and terms derived from Latin and Greek equivalents, it is advisable to begin our comparative analysis of the above mentioned "triad" of concepts from Latin glossary. In Latin language *Individuum*, *in* is person, individual, and that is synonymous to identical concepts. *Persona*, *ae f* is personality or person. *Personalitas*, *atis m* is personality. *Homo*, *inis m* is man, intelligent, sensible, honest decent and weak creature [Петрова 2010]. Consequently, the following notions are the primary source of a number of synonymous concepts regarding personality: *individuum*, *persona*, *personalitas*.

Noteworthy English sources of United States and United Kingdom in which the above-mentioned concepts have some differences and peculiarities of determination. For example, a person (*Person*) is patrimonial concept that embodies humanity in general and the concept of human beings in particular. *Man* is an individual, who understands itself as an object of public life. To become a man, a person has to interact with the life of society, system of values, ethical norms operating in society [Foster 1921, p. 207]. *Individual* (Individual) is an individual, group or person in the community, some representatives of the human community. The essence of the individual determines not bodily separateness, and a set of spiritual and psychological traits that make up its identity. The basis of the concept of the individual is the fact of indivisibility, integrity and availability of subject inherent characteristics [Murdoch 1998, p. 356]. New impetus on understanding the concepts of person is a person presented in J. Turnbull's dictionary. Turnbull (J. Turnbull)

states that human is a person who has weaknesses that are typical for all people, it means that other people should not overly criticize each other. Everyone has the similar (to a certain extent even only son) emotions and feelings. *Individual* (individual) is a unique and quite different from the other person, sometimes a little eccentric. *Personality* is the personality, whose strong character never ignored [Turnbull 2010].

We should notice that the proposed J. Turnbull definition of these concepts coincide with interpretations in *English terminological dictionary of Pedagogy*. However, there is a terminological disagreement with the position of authors in the designation of the same concept: *Person* is a person, all intellectual and emotional nature of man, including her abilities, interests and sustainable model of understanding and relationship with the environment. *Individual* is individual person, the individual, the individual. Initialize all wise and outstanding creations comes and must come from individuals, because the source of the world is the individual. *Personality* is the personality, figure, celebrity, known person. The term 'personality', we mean a set of inherited and acquired psychic qualities which are characteristic of one individual, besides these qualities help him become a unique (unique) with its own individual "I" [Turnbull 2010, p. 253].

Thus, analyzing the English-language encyclopedias, dictionaries and glossaries, we concluded that the concept of man, individual and personality are interrelated and synonymous. This "triad" of concepts we can find in Shevaille de Joucour's book, he is the editor of the article *People* in the *Encyclopaedia and Dictionary of Education*. So, the following definition tells that: "Man, individual, individual is collective name that is hard to determine because there are different views in different places, according to the time and nature of events" [Foster 1921].

The German reference materials worth special attention in the context of the research: *Mensch* is a person in the nature of the soul and mind, who has the ability (subjected to the processes of training and education) for training and education and features a language, the ability to think, the ability to work, experience, and understanding, perceive values, etc. Man stands out among other creatures biologically able to control instincts, subject to education, able to acquire knowledge and skills, acquire cultural skills is a social [Kant 2003].

I. Kant said that: "Der Mensch kann nur Mensch werden durch Erziehung. Er ist nichts, als was die Erziehung aus ihm macht. A man can become man only through education. He is nothing like what he does to education" [Kant 2003, p. 341].

Individuum is an individual with desires, needs and rights. This term is used with the aim to pay attention to individual properties, the interest among people in a society or community. *Persönlichkeit* is an identity. Thus, it is the individual who manages activities with the total mass (first through individuality and, secondly, due to the higher level of independent, emancipated individual) [Lenzen 1983].

The comparative analysis of francophone encyclopedia and reference works on pedagogy provides an opportunity to discover the essence of person's concept.

The individual is a person in the multifaceted dimension. *L'homme* is a man with a characteristic set of emotional and psychological qualities. A person becomes a person from the moment of awareness of their freedom and responsibility. Responsibility can not exist without freedom, but freedom can not be absolute. Personality development is only possible in a free society in which every person can realize themselves, since it is directly responsible for their own actions. *Le personne* is a person in a broad sense – concrete, integral human individuality in the unity of the natural and social qualities. In terms of pedagogy and psychology of personality it is a combination of mental properties, abilities, characteristics of mental processes. *L'individu* is individual special representative of the human race, the aggregate carrier morphological, physiological and psychological characteristics that distinguish it from members of other species of living beings. The individual is everyone [Morandi 2006]. Consequently, one of the dominant lines of content and research these sources, other than disclosure features explication triad of concepts person – the individual – personality, analytical recorded the presence of certain sections, therefore, in the ontogenetic development of the individual is the person, personality, conscious subject of his conduct and activities.

In the first decade of the third millennium, the scientific development of the psychopedagogical concepts of acmeology was very intense. There are hundreds of research works, created books and guides for higher education dedicated to acmeology. It should be noted that only Internet search engine Google resources offer 36,300 references to the term “acmeology” (dissertation, educational documents, programs, manuals, publications, comments). So, now actively formed the methodological principles conceptual approaches and research strategies developed practice-oriented acmeological technologies designed to integrate them into the system of modern science teaching and ensure implementation of knowledge in teaching practice. Analysis of philosophical, psychological, pedagogical works on the phenomenon studied shows that acmeology may be considered under different aspects: as a goal, a means, a phenomenon, a process state change, result, outcome and more. In our opinion, such a multidimensional understanding of the essence of the phenomenon, on the one hand, allows content to fill it, and on the other, it is the need to streamline the existing definitions and make acmeology explication of this concept close to our understanding.

For the first time the scientific use of term “acmeology” was introduced by N. Rybnikov in 1928 to describe the development of the science of adult (mature) people. However, today, there is a divergence of terminology and differences in the interpretation of various scientists pedagogical nature of this phenomenon. B. Ananiev for many years studied experimentally mental development in adults. In 1968 in the book *Man as an object of knowledge*, the author highlighted acmeology as a special area of knowledge in the sciences of man. Thus, the scientist found the place acmeology in the sciences of

man, human embryology, morphology and physiology of the child, pediatrics, pedagogy, acmeology, gerontology.

Today acmeology is the science that emerged at the intersection of natural, social sciences and humanities, and studies patterns and mechanisms of human development on its degree of maturity, especially when reaching the highest level in this development. The direction and magnitude of manifestation acme of different people differs significantly. This is quite natural, because people naturally are not identical in their inclinations and abilities, they have different according to development opportunities.

In the first stage of acmeology, the main attention was focused on the professionalism of teachers. N. Kuzmina told that acmeological knowledge is actual, independent and highly efficient. Later the same notion is in the monograph of A. Derkach and N. Kuzmina. So, acmeology is the way to achieve the heights of professionalism". V. Halipov defines acmeology as a "knowledge (science) of the highest achievements in the field of professional skills. In terms of democratic life needed a systematization of knowledge, ideas about modern requirements to the personality of the leader, the state and economic leader, significantly increasing professionalism of managers of various kinds and rank. These aims and serving development issues acmeology" [Халипов 1966, p. 12].

In *Pedagogical Encyclopaedia* we can find a more detailed interpretation: "acmeology is a science that studies the phenomenology, laws and mechanisms of human development during the professional maturity. Acmeology explores the growing problem of conflict between the volume of information on the one hand, and the time necessary to master it on the other. It identifies common and distinctive features inherent to people in the course of their activities, and explores the factors that determine the qualitative and quantitative characteristics of "acme". Acmeology is also exploring the issue features of professional relationship between man and his behavior outside the sphere of professional activity [Blishen 1969, p. 14]. In addition, there is a slightly different interpretation of the teaching of science as "the peak of achievement in the life and development of man", and then the author adds that acmeology "explores the conditions for achieving high quality education systems and development actors educational process: teacher and student" [Максимова 2002, p. 3].

There are new independent research areas of acmeology: pedagogical acmeology, military acmeology, acmeology activity in special and extreme conditions, management acmeology. At the stage of formation it is legal and medical acmeology actively developed acmeological problems in the field of social work, economics and sports.

Noteworthy R. Zhukov interpretation that acmeology is a science that develops under the "influence of education and self-education" [Жуков 2001, p. 34]. Nevertheless, A. Rakhimov for professional peak, acme adds that even "self-movement teacher, allowing the teacher to become a unique innovator, productive technology training and education" [Рахимов 2004, p. 7, 27].

Certainly, Russian school was one of the most powerful at the early determination acmeology as science acmeology. But as we can see, that local educators also made significant steps to expaline this phenomenon. We can add that definition acmeology as a separate science do not often used in foreign academic circles. After all, a clear definition of the term “acmeology” in the English and French language sources in full with comparing to the “Slavic” sources, was implemented. Thus, analyzing the various foreign-language sources, we noticed that most authors-researchers focused on determination the term “acme”, which is considered one of the main characteristics of teacher professional development of the individual. For example, F. Newman notes that “acme” in the pedagogical process serves as the maximum realization of human nature during professional development [Newman 2011, p. 186]. Noteworthy D. Biford’s thought, “everything in the world has acme. The society reaches its highest level of perfection as the “acme-society” only if the internal equilibrium “between groups like the economic optimum” [Tyrrer 2004, p. 105]. Similar to our understanding is the definition acmeology as mastering the opportunities that life offers man (H. Ortega-Gasset, J. Feydimen, R. Freyher, R. Heviherst). The famous scientist H. Ortega-Gasset sattes: “to live is to be in the “acme it means to be in a circle of some professional opportunities” [Oprtera-i-Facet 1994, p. 148]. In addition, C. Rogers stresses the importance of “acme”, which is considered as one of the essential characteristics of teacher’s professional development of the individual. It is obvious that only through their own activity natural person can perform tasks that realize their own professionalism and selfactualisation “will become all the more” [Rogers 2013, p. 56].

Therefore, after analyzing many Ukraine, Russian, English, French sources, we can offer a summary table of the interpretation acmeology terms in pedagogy (Tab. 1).

Table 1. The acmeology term and its interpretation in selected European languages

Russian Sources	Ukrainian Sources	English Sources	French Sources
Acmeology is the science of developing adult (mature) people, the highest achievement in the field of professional skill of the laws and mechanisms of human development in the period of professional maturity, and explores the factors that determine the qualitative and quantitative characteristics of “acme”.	Acmeology is the science of the highest peaks of human achievement in the life and self-creative potential, and it examines the processes, patterns and mechanisms of human improvement, leading to self-realization and reaching peaks in the development of professional maturity.	Acmeology is a hybrid of theories and it is an additional method of application of “normal science, which has the rhetorical and philosophical nuances” that frame the professionalism, dignity and self-improvement in new “colorful” conditions, examines the issue of training “new axis” of person with its own unique “acme” .	Acmeology is one of the mechanisms of transformation that helps to reconsider established institutional processes and introduce new conditions in acmeology, new pedagogical processes where intellectual person – “acme” is a flexible tool for various psychological, personal, social and political issues.

Source: own personal comparative studies.

In our opinion, analysis of scientific works that directly or indirectly touch the outlined problems shows that acmeology is problematic in several respects. First, acmeology determines conflicting values. Its basic concept (acme) includes both individualism and conformity (as two parallel paths to perfection, and this dualism is not seen only in acmeological theory. To summarize, the contradictions in acmeological theory we can say that acmeology is a controversial trend with diversity. Secondly, acmeology attributes to science, which has recognized the traditional scientific and practical trend practices. Third, the “new science” has strong ties with the Soviet tradition of pedagogy, declaring itself as “the science of the XXI century”.

Thus, modern pedagogy (the science and practice) that seeks the ways to justify theoretical and practical problems realize the increasing impact factor of education in the development of the individual, objectively supplement their conceptual and terminology relevant now tightly interrelated concepts. Their proper understanding and practical application will help to improve efficiency in the implementation of its mission in a continuous tribal socio-cultural development of humans through lifelong learning, provided high-quality educational results and competitiveness capable concepts and qualifications of each person in the conditions of world globalization and European integration.

Conclusions

In our point of view, we should organize conceptual and categorical apparatus due to the structuring and systematizing scientific pedagogical knowledge. While research work is a modeling knowledge, the definition and classification of basic concepts that are correlated to develop a model of scientific knowledge in the subject of basic research plane pedagogical concepts. The elaboration of the conceptual apparatus using foreign primary sources will contribute to the analysis of theoretical concepts and problem determination categorical system of teaching science, and thus for further experimental work.

So, we may sum up that the problem of specification major pedagogical concepts is actualized with the gradual consolidation of individual oriented education, result approach to training, qualification measurement of human development, rapid technologizing educational activities. We performed a comparative analysis of basic notions in different countries and we have concluded that scientists speak different languages, in fact, this phenomenon is often observed within the same country. In functional aspect, the issues of terminology are important for evaluation of specialist's professional competence. The skills in scientific research, free and correct handling of individual concepts are the evidence of professionalism, ability and willingness to scientific and educational activities.

Thus, modern pedagogy (as a science and practice) seeks to justify theoretically and practically implement of improvement impact factor in the development of person education. This science objectively supplements its conceptual and terminological apparatus by relevant tightly interrelated concepts. Proper understanding and practical application of concepts will help to improve the efficiency in implementation of its generic mission in continuous social and cultural human development through life by learning, and provide high quality educational results and competitive terms and qualifications of each person in terms of world globalization and European integration.

Preparation of conceptual and categorical apparatus is connected with structuring and systematizing the scientific pedagogical knowledge. In the process of scientific investigation thesaurus knowledge modeling, identification and classification of basic notions, that are correlated to develop a model of scientific knowledge in the subject plane study of basic educational concepts, takes place. The elaboration of the conceptual apparatus with application of foreign sources will lead to better theoretical analysis of the problem of conceptual and categorical determination of pedagogical science apparatus, and thus for further experimental work.

Nowadays, integration processes in pedagogy occurs primarily at the application level. That integration of conceptual and categorical apparatus is a purpose for association (synthesis) certain pedagogical concepts into independent educational purpose system which has the aim to ensure the integrity of knowledge and skills.

The integrating of pedagogical concepts allows recipients to open new opportunities, to master generalizations in cumulative knowledge that will free them from the one-sided development and will improve the conditions for full formation of each individual.

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Chapter Four

Some Exciting Experiences and Reflections

Nataliya Machynska

Career: Gender Approach

Abstract: This article is devoted to theoretical and practical aspects of professional development of future professionals. On the basis of the theoretical analysis described three groups of gender differences have been described. The author determined the differences between traditional gender-role and gender mainstreaming in training, education and professional development of the individual.

By relying on a gender approach in the education of children and youth, the author offers different approaches to the definition of “gender” in native and foreign theory and practice; the author focuses on the main differences between male and female styles of professional activity, as well as various motivational factors of business life; she analyzes different attitudes of modern society towards women's self-realization and appropriate sex patterns and qualities of behavior in the society.

In the context of the research topic, the author offers a description of the related concepts of “gender approach in education”, “gender dimension in education”, “gender sensitivity”, “gender pedagogy”. Further, she proves the necessity and feasibility of their active implementation in the categorical dictionary of pedagogy.

Key words: gender, gender pedagogy, gender sensitivity, career, women, men

The beginning of the XXI century has been marked by the search for the ways of social partnership between women and men, the equal use of their potential in any sphere of life activity that constitutes the aim of modern humanity.

The problem of the relationship between a woman and a man in the society has a long history. Nowadays it has become especially important because of the struggle for the implementation of democratic norms and principles that is being activated in the world. In this context gender partnership (equal relationship between the genders), gender equality have become more and more important.

In the present-day situation, when the system of education of Ukraine is being reformed, the attention is focused on the necessity of studying and considering the gender problem. In the process of studying the gender aspect of the educational systems of the members of the EU the European committee (2009) discovered that there is an urgent need for the implementation of the complex gender policy. In the course of parliament hearings in 2006 “Equal Rights and Equal Opportunities in Ukraine: Realia and Prospects” it was pointed out that the tempo and the quality of gender policy implementation do not meet the needs of the time and hinder further democratic and social development of every member of our society. Order of Ministry of Education and Science of Ukraine № 839, dated September 10, 2009, confirms “The Plan of Activities for the Implementation of Gender Equality Principles in Education”.

New transformation processes in the world community and in our state, the beginning of the era of full rights being of a woman and a man need serious consideration of social and psychological mechanisms of assuming gender identity by the personality as a condition of full realization of “Self”. Scientific studies have proved that high femininity of women and masculinity of men in the modern society are not always the guarantee of their social and psychological well-being. Nowadays more and more scientists connect the solution of this task with the realization of the gender approach in education, because it is aimed at forming and confirming equal, irrespective of sex, opportunities for the self-realization of a person in all the spheres of life activity.

In pedagogy and psychology the problem of gender was studied by the Ukrainian and foreign scientists, such as: S. Agulina, T. Doronina, I. Zagainov, V. Moshnenko, I. Muntian, O. Plakhotnik, S. Rykov, S. Rozhkova, L. Shtyliova, L. Shustova, O. Yarska-Smyrnova and others.

Gender studies began in Western European countries, the USA and Canada in the mid-1970s. The very concept of “gender” in its contemporary meaning is “the correlation between people of both sexes”, in the Ukrainian language it means the system of marking words as being masculine, feminine or neuter. Nowadays the term “gender” is used for describing various transformations in the society and in the state, because they take place under the influence of a man and a woman and their relationship.

“Gender” is one of the youngest terms in psychology, pedagogy, sociology, social science etc. It is believed that at the scientific level it was first used by J.W. Scott, an American scientist and pedagogue, to analyze the relationship and the activity of men and women and to explicate more directly the biological, physiological and social-role differences between the representatives of both sexes.

There is a point of view that the term 'gender' was first introduced into the scientific usage by an American psychoanalyst Robert Stoller in his work *Sex and Gender: On the Development of Masculinity and Femininity* (1968). He saw “gender” as a concept that conveys biological, social, cultural peculiarities independent of those that explicate the biological sex. That is why it is not necessary to connect the being of a woman with the femininity, and the being of a man with the masculine behaviour. Such an approach was supported by many sociologists, especially those of a feministic direction. This very approach gave start to a new direction of social studies – the gender ones.

The appearance of new scientific paradigms and theories is, as a rule, called by the necessity of reinterpretation of the reality when the previous categories and methods of studying the social phenomena are already of little use. The basic reasons and factors that determined the beginning of gender studies in Ukraine were connected with either social changes in the Ukrainian society or the development of the humanities, and thus they can be conditionally divided into two categories: social and academic. A lot was said and written about the interconnection of gender studies with such social society transformations as the cardinal reformation of social and economic relations in the country that changed the context of the condition and status of women in the society, and also with the appearance of an independent women's movement. Less attention was paid to the changes in the field of pedagogical education, postgraduate training in particular, that were called by the appearance and the development of new/alternative theoretical approaches and conceptions and also by the possibilities of androcentrism and positivism in the science.

Gender means “a social relationship between the people of both sexes”, “a socially organized relationship between the people of both sexes”, “the division of roles into male and female”.

Gender equality is not only the equality of sexes, but also the equality of using the potential of the personality of every human being irrespective of the sex [Kravets 2003, p. 17].

If democracy is in general the form of state government when the source of power is considered to be the will of the majority of citizens who make use of all the fullness of political freedom that is the guarantee of holding this power, then gender democracy is a system of declaration of will in a civil society of both sexes – men and women – as equal in their possibilities and rights that are fixed by law and guaranteed in reality in political and law principles, actions, the development of social and state structures taking into account gender interests and needs.

The most complete and productive of all the mentioned concepts is “gender democracy” that is a system of declaration of will of both sexes – women and men in a civil society as equal in their rights and possibilities that are fixed by law and guaranteed in reality due to the understanding of political and law principles, actions, the development of social and state structures taking into account gender interests and needs. The distinct formulation of the gender strategy helps to establish gender democracy. The latter is understood as the determination of socially important gender directions in the activity of societies and their organizational structures that are directed towards the consolidation of gender democracy in the society with the aim of developing gender culture.

Contemporary Ukrainian and European practice testifies to the insufficient realization of the task of developing an intellectual personality with formed system of European values that is able to adapt in the dynamic society and owns a formed consciousness as to the realization of his/her own capabilities (especially for women), the absence of gender democracy in the professional sphere [Levkivskyi 2004].

The implementation of the gender approach into the development of a harmonious personality offers a new way of reality perception, in which the inequality and the hierarchy of “male” and “female” are absent, that expands the life space for the development of individual capacities and aptitudes of every personality. There are some universal ways of sex perception. Thus, the male is associated with the initiative in the relationship, the aspiration for the leadership, the rationality in the thoughts and actions, the aspiration for monologue, egoism. The female way of behaving is, as a rule, connected with tenderness, patience, altruism, emotionality, responsibility, the aspiration for the dialogue and compromise, but depending on the character of the society gender differences will have different power.

While studying the influence of sex on the behavior, E. Maccoby and K. Jacklin pointed out three groups of gender differences.

The first group of differences consists of the reliable ones (higher aggressiveness of men, their advantages in mathematical and dimensional operations, higher linguistic aptitudes of women).

To the second group of differences belong the doubtful ones (men and women differ in care, domination, stress and anxiety, the general level of activity, competition (competitiveness), tactile sensations).

The third group of differences consists of those that have not been proved (for women – the key role of the environment in their development; the bigger ones are being suggestible and social, better results in solving the tasks that need standard solutions; the smaller ones are self-respect and the need for success, mostly the development of the acoustic analyzer. For men – the significant influence of heredity on their development, better results in solving complicated and non-standard tasks, the analytical cognitive style, the passing development of healthy analyzers) [Kravets 2003].

The undeniable fact is that more than half the population of our planet are women, but almost in all modern societies men dominate. In the world of legislators only 12% are women, and less than 1% are women-presidents. The roles of a man and a woman in the society life do not coincide. While creating artificial barriers for women in the professional, political and social spheres, the society deprives itself of the great potential owned by this social group. Women far rarely take up responsible and chief positions. But we must admit that in our family lifestyle, according to R. Fossier, a French historian, there is often place for “the secret matriarchy that rules on a patriarchal basis”. Men draw the model of the world, and women act within its framework. By consolidating their knowledge, experience and intuition men and women contribute to the process of management. During the previous five years there have been considerable changes in the analysis and interpretation of the professional self-realization of men and women.

In every concrete society there are gender expectations about the representatives of male and female genders. Because of gender expectations the society and the state in fact demand such kind of feminine and masculine behaviour of their members that meets the accepted norms and values.

The traditional gender-role approach demonstrates the contrast between the business styles of men and women, the ways of solving the problems, the differences between the techniques of organizing the work. Though, modern researches testify that men and women are similar in their basic motivation for business life: success, career, financial stability, professionalism, independence, enterprise, management, integration, service, authority, power. But, men are more inclined towards authoritarianism, women – towards democracy. If the organization follows a democratic way of communicating, then women are valued as professionals in the same way as men, and if it is the authoritarian one, then women go down in value. In the organization men are seen as strong, active, persistent, women, acting in the same way, are considered to be aggressive and intrusive. The male style of communication testifies to the inclination towards social domination and independence, the female one – towards mutual dependence, partnership or cooperation.

Let us point out the basic differences between the male and female styles of professional activity. According to the traditional society models [Chyrikova 2003], men are characterized by the so called technocratic style, women – by the emotional and egoistic one. It is easier for men to accept innovations, and women tend towards traditions. Men solve the problem as a whole in a quicker way, women pay more attention to details. Psychologists point out male and female management as a divergence between male orientations towards power and the exchange of services and the female ones towards people’s interests and their wish to work. Women have a strong sense of responsibility and discipline, the strategy of their business behaviour is less ambitious and unexpected.

Women are better managers than men, because they more often and effectively combine various management strategies: cooperative, individual, altruistic, and on the whole they can behave both as a man and a woman. Rationality and simplicity are the main criteria of the decision correctness for men, while those for the women are positive human relationships. Men ignore the emotional tension of the activity, women cannot work without their personal attitude to the activity and their partners. For men the result is more important than the process, for women it is quite contrary.

While solving any problem, men tend towards cutting down on intermediate links, women are characterized by doing their work in a consecutive order. Women rely on themselves, and men rely on the team, though in reality women are more inclined towards consultation and communication, while men are more inclined towards authoritarian ways of taking decisions. Women are more careful than men, they do not like to risk. It is easier for women to submit to the authority of somebody else, and they are inclined to believe that other people's interests are more important than their own. Women are not able to separate their private life from the professional one at the emotional level. Women both happy and unhappy work worse, at the same time men either happy or not are able to forget about their personal problems while working, and to forget about their work in their private life. There is an opinion according to which domestic work is traditionally a female sphere, and work is traditionally the male one.

Let us analyze modern society stereotypes about women's self-realization. We will either disprove or prove the main myths about women's business activity by providing psychological grounds and explanation: "A real woman does not tend towards career", "Career is an occupation of lonely women", "Men must manage", "The best career for women is to get married successfully", "While making a career a woman loses her femininity" [Hranovska 2003], "Family life is incompatible with making a career", "The achievements of women are inversely proportional to their beauty". The problem of combining the success in private life with the professional realization is one of the most burning ones for a modern woman, that is why many psychologists, sociologists, scientists are interested in it. A number of researches point out that it is more difficult to combine business career with the family life roles than the political one, and also that successful business women have specific problems with combining these two spheres [Redko].

The term 'gender' is borrowed from the English language (gender – the system of marking words as masculine, feminine or neuter) and reflects biological, social, cultural and historical peculiarities of a human being. A gender approach is a social phenomena dimension seen as a combination of statements the main idea of which is that the biological and physical differences between men and women are less important than the cultural and social significance attached to these differences by the society to achieve gender equality.

A gender approach is a set expression used in the humanities, mainly in pedagogy, to clarify the social and biological characteristics of human being.

In different countries the gender approach has different names: gender analysis, gender lenses, gender dimension, gender integration etc. [Levkivskyi 2004].

The necessity of implementing the concepts “a gender approach in education”, “a gender dimension in education”, “gender sensitivity”, “gender pedagogy” is explained by the fact that modern school must provide pupils with the opportunity to develop personal aptitudes and interests, irrespective of the sex, to oppose traditional and outdated standards concerning the sexes, for this reason the teaching staff must have gender sensitivity and professional competence as to the problems of gender socialization of girls and boys, to know the methodology of the gender approach to their education [Kremen 2008, p. 129].

Nowadays in Ukrainian society there is quite an active process of integrating gender approaches into the system of higher education, though it has not been generally implemented in the school education where it is seen as some artificial invention. In Western countries gender education starts from the kindergarten and continues in secondary school. But it is difficult to introduce the gender approaches into the methodological support of various subjects, into thematic plans, into everyday communication between the participants of the teaching process.

In I. Kostykova’s view, the concept of “gender education” should be regarded according to the age category of the learners as school, university or adult education. The aim of school education must be to help pupils solve the problems of socialization, one of the components of which is child identification as a boy or as a girl and the acceptance of a certain social role by them. The major role of university education is to explain gender stereotypes and to find ways of their challenging. Adult education mainly has an adaptive character and helps to adjust to the changes taking place in the society [Kostikova, Mitrofanova, Pulina, Gradskova 2001, p. 75].

Besides the content of education, it is also necessary to change the methods of teaching. Gender pedagogy as well as the gender approach in general is a regular alternative, a challenge to everything established and traditional, it is a constant search for alternatives and at the same time a complex approach that will help to move to a higher educational level. So, the gender approach must always contain gender sensitivity, respect for personality and political correctness that is an important skill for all the members of a civil society.

In the context of professional communication one more term “androgyny” and its derivative “androgynous communication features” require urgent consideration. It means that women and men should construct some mutual neutral field of interaction where professional qualities of a personality take the first place. The knowledge of the funda-

mentals of gender business communication will allow male and female students to avoid or quickly react to misunderstanding, communicative barriers and conflicts between men and women at work [Prepotenska].

If sex determines the ability or inability to bear, give birth to and nurse children, biologically put into differences between a man and a woman, then the term ‘gender’ characterizes the similarities and differences of men and women in social roles, the way of living, behaviour patterns, intentions and aspirations, norms and expectations etc. In such a way, the term ‘gender’ reveals the social-role status that determines the social potentials of a human being – a man or a woman – in different spheres of life activity [Kremen 2008, p. 128].

Having analyzed a great number of researches on the problem of reflecting biological sexual differences in social behaviour, intellectual activity, E. Maccoby and K. Jacklin, came to the conclusion that there is a need for parity interaction between men and women and in such a way they doubted the fallibility of some stereotypes in society. They in particular prove that both sexes do not differ in their general level of intelligence, the level of motivation for the success in career [Kravets 2003, p. 17].

Widespread sexual stereotypes or established conservative expectations of certain sexual behaviour models and qualities cause psychological pressure on the development of sexual consciousness, induce the identification with traditional patriarchal behaviour models. They contrast feminine with masculine as passive with active, as weak with strong, dividing the male and female worlds into the objective-instrumental and emotional-regulatory ones with the corresponding sexual roles [Kremen 2008, p. 127].

All the gender stereotypes can be divided into three groups [5].

1. The stereotypes of masculinity-femininity. Masculinity means male features, femininity means the female ones.

Men – what kind of people are they? They are considered to be active, dominant, independent, aggressive, self-confident. What about women? They are considered to be more passive, dependant, emotional, careful, gentle.

2. The second group of stereotypes is connected with the consolidation of family and professional duties. The main roles for men are the professional ones, for women these are the family ones. A “normal” man seeks to make a career, to realize his potential in the profession. A “normal” woman wants to get married, to give birth to children, to make her house a cosy place. In our society there are three types of work (table 1).

Table 1. The association of the types of work with the gender roles

Types of work	Productive	Public	Reproductive
The association with the gender role	Men	Men	Women
The content of work	It raises the social status of a personality. The society considers it to be "work" in its direct meaning.	Political parties, funds, associations, trade unions.	Giving birth to children and bringing them up, taking care of the family members, doing the housework are considered to be "natural" for a woman, that is why the society does not notice her and does not pay for her work. At the same time they say about a double amount of work for a woman (besides her official job these are housework duties), less time for taking a rest.

Source: results of individual interviews investigations.

3. The third group of stereotypes concerns the content of work for men and women. Service work and executive activity are considered to be traditional types of work for women. The instrumental, creative, organizing and managing types of work are characteristic of men. For example, to fill the vacancy for a director they will most likely take a man than a woman (table 2).

It is necessary to characterize the content of the criteria used to formulate the concept of "male" and "female" professions. Criterion 1. "Hard/easy" work. The gender division of professions into the "male" and "female" ones is connected first of all with the physical load and the division into "hard/easy" work.

Men are physically stronger than women, that is why they do physical work. No matter how hard a woman tries she will not be able to rescue a fully equipped person in the mountains. No matter how hard a woman tries she will not be able to bear the load of a firefighter.

Table 2. The stereotyped concepts of “male” and “female” professions

female	male	neutral
Medical nurse, make-up artist, midwife, teacher, accountant, preschool teacher, nurse, cleaner, physician, librarian, seamstress, food seller, dispatcher, secretary, administrator, conductor, hairdresser, manicurist, cook, cosmetologist, tram driver, dishwasher, social worker, florist, knitter.	Driver, locksmith, turner, milling-machine operator, bricklayer, painter, loader, blacksmith, builder, surgeon, pilot, policeman, diver, miner, security guard, tiler, forester, philosopher, combine operator, military man, rescuer, gas and electricity welder, electrician, plumber, smelter, fitter, barman, firefighter.	Jurist, lawyer, judge, manager, scientist, doctor, insurer, engineer, enterpriser, conductor, seller, psychologist, actor/actress, agronomist, film director, waiter/waitress, journalist, finance analyst, economist, storekeeper, auditor, masseur/masseuse, designer, teacher, administrator, stylist, translator/interpreter.

Source: results of private social investigations.

It is difficult to imagine women laying sleepers on the railway, working as bricklayers or miners, excavator operators or truckers. There are no female analogues of purely “male” names of professions, for example, those of “bricklayer” or “smelter”.

Criterion 2. “Creator/executor”. It is believed that the routine work that does not need any decisions is the work for women, and the creative, innovative work that involves taking decisions is for men. There is a common belief that the role of strategists belongs to men, and women are good executors. Assiduity, monotony, perseverance are the features inherent in women and necessary for an executor. They are not characteristic of men, that is why such kind of work is not for them.

Criterion 3. “Good work – well-paid”.

How do you understand the concept “good work”? Young people usually answer that:

- “good work” is well-paid, it allows to establish a reasonable standard of living for oneself and the family;
- It is not dirty – if you have any brains, you should use your intelligence and go to university; if you have a degree, you should not do dirty work.

Nowadays “male work” is connected not only with physical work, it is probably intellectual and highly-paid, this allows a man to feel himself a man, to provide for himself and the family. Many employers think that women deserve any kind of work and low salaries. Why do they need high salaries? The husband earns money, he is a breadwinner. And generally speaking, women work because of boredom [5].

In the past women could only dream of getting an education and making a career on an equal footing with men. The sign of the present time is the increasing number of women who choose traditionally male jobs, realize their potential in these jobs, successfully perform the given production tasks. But human life is not just professional activity.

According to statistics, it is easier for a man to combine family life with the career than for a woman. Indeed, many women refuse to get married and have children in order to make a career. Thus, in Great Britain among managers there are 88% of married men and 69% of married women. 21% of women-managers and 43% of men-managers have children under 16. The situation is worse in Germany where among managers there are 43% of unmarried women and 4% of unmarried men. 74 % of women and 57% of men do not have children [Fedkovych, Protsiuk, Trokhym, Chumalo 2006].

The concept of gender is the cultural and social one, that determines character traits and the peculiarities of behaviour characteristic of men and women in a certain society (for example, women are characterized by such character traits as care, compliance, emotionality, while men are characterized by such character traits as leadership and restraint).

Gender is a social division often based on sexual differences but not always coincident with them.

A gender stereotype is a reception, an evaluation of the sex by people and spreading the characteristics of the sexual group beyond it with the help of general characteristics concerning either men or women without taking into accurate account possible differences among them.

Gender is one of the most important peculiarities of an individual. The first peculiarity is sex or a complex of inherited biological peculiarities of the body and human organism that prove his/her being either a man or a woman. Sex is inherent in an individual from birth. Sex determines whether a person is a man or a woman. It is conditioned by the structure of genes and is a biological concept.

The vagueness of sexual characteristics is usually caused by the pathology of the biological development of an individual. This concept combines and characterizes socially developed psychological traits, features, peculiarities of an individual's social behaviour determined by the sex. Speaking of gender differences we do not mean the biological differences between women and men, but the social and psychological difference between "male" and "female" roles and functions performed by the members of a society [Kremen 2008, pp. 126–127].

The conception of gender contains social and psychological characteristics, aptitudes and typical behaviour inherent in women and men. These roles and duties are subject to the time changes, depend on culture peculiarities and social and economic relations. For example, in the second half of the 20th century society held discussions about the ability of women to study at universities. Many people, specialists in particular, shared the view that higher education could do harm a separate woman as well as the social development in general. Nowadays the right of women to study is not doubted, but many girls, women abandon serious professional attempts, leadership, because, in the-

ir opinion, this can make them less attractive to men, cause difficulties in family life and bringing up children. The concept of a gentle, soft, caring, attractive and obedient woman is still a set social stereotype that influences the real behaviour of young girls and women. The conception of gender is based not on the problems of women but on the relationship between sexes. The subject of modern researches on the problem of gender is the relationship not only between a man and a woman but also the relationship among the representatives of the same sex (homosexual, transsexual etc.) [Kremen 2008, p. 128].

The manifestation of gender inequality in the job market is part of a wide social and economic context where cultural and political convictions and the existing practice consolidate this inequality in all its aspects.

Best of all the negative consequences of gender stereotypes can be traced in the analysis of professional relations based on the stereotypes connected with the content of work. The phenomenon of professional segregation in the society is, in our point of view, a reflection of the existing stereotypes about the priorities of professional activity for men, mainly. The asymmetrical position of women in the professional society structure causes inequality in payment, discrimination against job applicants, disproportionate division between men and women in different spheres (horizontal segregation) and discrimination while filling the positions within one and the same professional group. Despite the constitutional norms sex is a criterion that differentiates between the possibilities of professional growth [Fedkovych, Protsiuk, Trokhym, Chumalo 2006].

Modern Constitution of Ukraine proclaims that all the citizens have equal rights of access to the civil service and also to services in bodies of local self-government (Article 38) [9]. Gender equality of rights in civil service is recognized by the Law of Ukraine on Civil Service (Article 4) [8].

The activity of women in Ukraine increases, embracing new aspects and spheres. This process is closely connected with the appearance and the development of a feminist movement that unites a great number of feminist organizations which, on the one hand, solve their problems independently, and, on the other hand, become pressure groups while solving not only women's problems, but more often those of the society. Active women who are civil leaders exert a political influence on the public through their participation in politics, parties, elections, law-making and other kinds of work on the state level.

Under the guidance of O. Kulachek in 1999 there was held a special research "Barriers to Women in Civil Service" that resulted in pointing out the main problems influencing the career of women in a negative way [Kulachek 2005]. Let us outline them.

1. It is the influence of the traditional environment in the workplace. Researchers believe that male culture has created three significant barriers to the equality between a man and a woman: the first barrier – women are likely to be seen as dependant, obliging, modest workers, though men are called to be independent, compe-

titive, active; the second barrier – to hold a responsible position a woman must first demonstrate her real competence in contrast to a man for whom it is enough to have the potential one; the third barrier – there is a belief that morality and senior position are incompatible things, and women do not seek promotion in order not to endanger their family relations and values.

2. A great barrier to the professional promotion of women in civil service is a lack of time. Mostly middle-aged women who have families and duties to take care of their children, elderly parents or other relatives (this is on average 45–55 hours a week) are employed in civil service. Double work load leads to constant emotional and physical tension and exhaustion of women that may be accompanied by psychological, emotional, and sometimes physical suspension from service activity.

3. One of the main barriers that make it quite impossible for women to get promotion is a lack of opportunities for increasing the professional level. On the level of a region, district or village there are almost no sources of information about the world or native experience in civil service.

In such a way, women in Ukraine, on the one hand, take an active part in civil service, and, on the other hand, do not actually influence the process of taking decisions. The Institute of Civil Service in Ukraine is just in the process of its formation. There a need for time and serious professional training to involve women in it.

Literary sources analysis allows us to define the concept of “career” in its narrow and broad meanings. In the first case, analyzing career from the point of view of the effectiveness of professional activity, A. K. Markova sees career as professional promotion, professional growth, the transition from one level or stage of professionalism to the other one, a process of becoming a professional (from choosing a profession, practicing it, fixing the professional position to mastering the skills etc.). The result of a career in its broad meaning is a high level of professionalism of a person, the achievement of professional status. In its narrow meaning career is understood as promotion. In this case not only reaching certain levels and stages of professionalism becomes the primary focus, but also achieving certain social status in the professional activity, occupying a certain position [Markova 1996, pp. 123–127].

Etymologically the concept of “career” derives from the Latin word “carrus” that means “cart”, it is translated from Italian as “running, a life road” and from French as “successful promotion in the sphere of social, service or scientific activity”.

Y.O. Mohyliovkin understands career from the viewpoint of a psychological and acmeological approach and regards career promotion not only as the transition from one level of organizational hierarchy to the other one, but as a process of realizing oneself, personal abilities in professional activity, achieving personal “acme” [Mogilevkin 2007, p. 35].

In general, as scientists point out, personal and social interests intersect in a career. The criteria of a successful career are satisfaction with the life situation (a subjective criterion) and social success (an objective criterion). That means that the outer side of a career is a succession of professional positions occupied by an individual, and the subjective, inner side is how a person perceives the career, his/her professional life and his/her role in it [Pochebut, Chiker 2002, pp. 195–196].

The social and demographic barriers to the professional realization of a woman are connected with the age problems. Very often employers limit the number of potential applicants to the young specialists, because they do not have any experience. At the same time the representatives of an older generation who have enough experience and knowledge and, what is important, want to work also become the victims of their age. Trying to find a job women face a psychological wall. Having learned about their old age, the employer tries to avoid further cooperation. As a result the whole age group of women has a common view: it is practically impossible to get a job for an average person older than 45–50. The woman at this age is traditionally seen as some burden, a worker involved in personal and family problems, who finds it hard to adapt to the new demands of the time, such as progressive habits – a considerable skill in operating the computer, being competent in modern technologies, the knowledge of foreign languages, the ability to work on the verge of one's potential, to risk, to compete etc.

The statistics of the latest decade shows that women in their early fifties just begin making their career. And this has its natural explanation: settled family life, growing up children, so a woman has an opportunity for self-realization using the extensive professional and social experience and the wish to learn. In spite of this there is a problem with the employment of the young generation. Employers think that a 20–28-year-old woman is characterized by the absence of a steady life position, her professional style has not been worked out yet, and there are no necessary reliable contacts in various professional spheres.

O. Kulachek points out three main arguments about the necessity to help the professional development and consolidation of women-politicians and the women doing civil service [Kulachek 2005].

The first argument, in her opinion, is that the appropriate representation of women and men in the legislative and representative bodies is the question of democracy. Women make up the biggest half of the population of Ukraine and they must have the corresponding influence on the process of taking decisions.

The second argument – women do not take part in making political decisions – is that the society that does not use the incredible intellectual resources and experience loses.

The third argument is that the interests of men and women, due to their physical differences, cannot coincide, that is why they cannot represent each other. Women's view-

points are often not taken into consideration. As a result, there is a situation that influences the psychological, economic and political condition of the whole Ukrainian society in a negative way.

As a result of the intensive influence of the public women's movement, the extensive mass media coverage of the problem of women, the detailed research into the gender problem, the opinion on the women's activity in the workplace is gradually changing. Thus, it is not a secret that there is a great difference between the approaches used by women and men while solving the problems. The features that differentiate the social behaviour of men from that of women are still traditionally used to determine the attitude to women in service. The reason for this is the so-called "male" or "competitive" approach practiced in the system of civil service. In the post-Soviet society where a "firm hand" is of great value it results in the men not being able to evaluate the competence and the effectiveness of women's work. There are a lot of differences between the ways of evaluating the social environment of men and women, and between the peculiarities of the attitude of the society to its members. The work culture in a state institution has a great influence on the type of the position held by a woman, and a different approach to the social role of men and women causes a constant influence on the peculiarities of a woman's situation in the workplace. One of the aspects of such a situation is the style of management, the way of communicating at work. A "male" or a "competitive" style emphasizes the authoritarian approach to the problem of management.

As an alternative there may be an "integrated" style of management that emphasizes making a strong team, everybody taking an active part, the ability to react to the changes quickly and taking into account various viewpoints. This would directly reflect the role of a woman in a society and the corresponding behaviour connected. This is the style mostly inherent in women. To use various abilities, skills and aptitudes of all the workers extensively nowadays it is necessary to learn to value and to use the difference that women make to the culture of work. The "integrated" style values team work, everybody's participation, the ability to react to the changes and the ability to consolidate various viewpoints into the situation favourable for everybody. The specifics of civil service, as a special type of activity, is that its effectiveness depends on the ability to work with people, to establish contacts, to provide and receive certain information, to organize a team around concrete management decisions.

The above mentioned barriers to the career promotion of women are not a verdict but a challenge to a modern female representative of the information era. Following the constructivist paradigm they suggest an approach according to which active participation of every woman in making a successful career becomes possible on the basis of career competence. Career competence is an integral characteristic of a person making a career that determines his/her ability to solve typical and nonstandard professional

and other tasks that arise in real productive, life and communicative situations. The above mentioned competence is a multidimensional phenomenon that consists of separate competencies that are realized in individual and personal, social and communicative, professional peculiarities and skills important to the achievement of success while realizing the career programme [Biskup 2010, p. 86]. The development and the acquisition of the given competence are a free choice for the women aimed at both active mastering of professional, productive, business aspects of social life and harmonizing private, family life. It is obvious that the aim of any personality, irrespective of his/her gender or other characteristics, is to go through life with dignity, to realize him/herself in the family sphere, to reach personal “acme” in the diversity of social relations. The prospect of further researches is seen in working out programmes of developing the career competence of women of different age, social, educational groups with the aim of integrating them into a highly competitive environment.

The Law of Ukraine on Ensuring Equal Rights and Opportunities of Women and Men [7], passed on 8 September 2005 by the Verkhovna Rada of Ukraine, is a significant achievement in the implementation of gender equality in Ukraine. It came into force on 1 January 2006. The Law determines the basic directions of state policy towards ensuring equal rights and opportunities of women and men, which are the following:

- ensuring gender quality;
- prevention of discrimination on grounds of gender;
- ensuring equal participation of women and men in making socially important decisions;
- ensuring equal opportunities of women and men in respect of combining professional and family responsibilities;
- family support and forming responsible maternity and paternity;
- promotion and advocacy among the population of Ukraine of the culture of gender equality and expansion of outreach activities in this sphere;
- protection of society from the information, aimed at discriminating people on grounds of gender.

The process of ensuring gender equality in a society is characterized by such categories as: gender strategy, gender ideology, gender culture and others.

For ensuring gender democracy in a society gender ideology is of great importance, that is a system of ideas and beliefs about society formation and the relationships between women and men as two social groups.

Clearly formulated gender ideology brings a new culture of gender relations for the achievement of social goals. And, in such a way, gender culture is formed as a combination of gender-role values existing in a society and the corresponding needs, interests and forms of activity, determined by the democratic order and connected with the corresponding democratic institutions.

The formation of a gender-favourable environment in a higher educational establishment is a top-priority task, taking into consideration the ensuring of the policy of democracy and free choice, the autonomy of higher educational establishments, proclaimed by the new editions of legislative acts that regulate the system of relations in education and the functioning of an open society in general. Only under the conditions of tolerant attitude to urgent societal problems rooted in conscious toleration for the principle of gender equality on the one hand, and in the hostile attitude to the negative phenomena that take place in a modern society (from sexism, slavery, human trafficking to discrimination against job applicants, the access to the use of social rights etc.) on the other hand, it is impossible to find a basis for the social harmony and balance, society development. Polar forms of perception of such a social phenomenon as gender, the problems connected with it in a society do not give an opportunity to destroy the stereotypes, to ensure a high level of societal morality and to use it in the process of educating young people. The situation requires step-by-step integration of modern educational technologies into the processes of society development, the explanation and advocating of the practical experience of gender laws functioning, especially in a student environment of a higher educational establishment that allows us to expect radical improvements in gender relations in the nearest future.

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Arthur K. Ellis

Trends and Innovations in University Teaching in the United States

Abstract: In recent years, higher education in the United States has undergone and continues to undergo, a number of significant changes that can be categorized as socio-economic, technological, and pedagogical. Taken together, these changes which range from reforms of the existing order on one hand to disruptive innovations on the other, offer both promise and peril. In this paper, I have drawn on a range of sources including think tanks, university centers, and entrepreneurial activity.

Key words: flipped classroom. wearable technology, markerspaces, bring your own device (byod)

Socio-economic issues

Greater numbers of students are entering colleges and universities than ever before. This is particularly true in the case of students of color, including African-American and Hispanic students. According to the National Center for Educational Statistics (NCES, nces.ed.gov), 66% of students who completed high school in 2013 enrolled in college or university [https://nces.ed.gov/programs/digest/d15/tables/dt15_302.30.asp?current=yes]. In the fall of 2015, 20.6 million students were enrolled in institutions of higher education [https://nces.ed.gov/programs/digest/d15/tables/dt15_105.20.asp?current=yes]. The percentage

of black students who complete high school and enroll in college or university is close to average at 61% [https://nces.ed.gov/programs/digest/d15/tables/dt15_302.20.asp, https://nces.ed.gov/programs/coe/indicator_cpa.asp], but this belies the fact that nationally 87% of white students complete high school while the figure for black students is 72% and for Hispanic students 76% [https://nces.ed.gov/ccd/tables/ACGR_RE_and_characteristics_2013-14.asp].

Unlike many of our European counterparts, American higher education is not tuition-free for students. Tuition costs vary from one university to another. Basically, there are four types of institutions, and each type has a different fee structure. I will provide examples of each type (from Washington state) and the 2015/16 academic year tuition costs: 1) large prestigious state university: University of Washington \$12,000 per year [<https://opb.washington.edu/sites/default/files/opb/Annual%20Tuition%20%26%20Fee%20all%20three%20campus.pdf>]; 2) regional state public university: Western Washington University, \$7,143 per year [<https://www.wvu.edu/about/costs>]; 3) state supported two-year community college: Edmonds Community College, \$3,756 per year [<http://www.edcc.edu/finaid/apply/cost-of-attendance.html>]; 4) private liberal arts college: Seattle Pacific University, \$36,700 per year [<http://spu.edu/student-financial-services/costs/undergrad-tuition-fees>].

Given the fact that students incur tuition costs for higher education, it is not surprising that many of them are in debt because they borrow money to pay for tuition and other expenses, such as books, fees, and in many cases room and board. By the time the average college graduate completes his/her degree, he/she will owe approximately \$35,000 [Kantrowitz 2016]. The total debt owed by students as of 2015 is \$1.3 trillion [Kane 2016].

All of this raises a question of social justice in higher education. According to the U.S. Census Bureau in 2014 median annual household incomes in the United States were white \$60,000, Hispanic \$43,000, and black \$35,000 [DeNavas-Walt & Proctor 2015]. These figures alone point to the heavy burden carried by those who aspire to degrees in higher education. Taking high school graduation rates into account, it is clear that the obstacles are considerable.

Pedagogical considerations

In 1894, John Dewey faced a teaching/learning problem at his newly-opened laboratory school at the University of Chicago. Dewey wanted learning spaces where his central themes of curiosity, activity, and experience could become reality in the lives of students and teachers. In his time, and even now, classrooms were filled with desks, a large one at the front of the room for the teacher, and several rows of desks for students. A typical room itself was then, as now, a rectangle possibly with windows along one side and

a chalk board at the front. As the legend goes, Dewey found several tables at a Chicago warehouse and had them put in a classroom, replacing the student desks. He thought tables were a pedagogical improvement because they offered space for projects and the students could face each other as they did their work.

The 2015 New Media Consortium Horizon Report [Johnson, Adams Becker, Estrada & Freeman 2015]– on trends in higher education identifies several innovations that will transform how professors teach and how students learn. Among other things, the report categorizes certain innovations as “near-term”, that is, doable within a year, and “mid-term”, doable in a space of 2–3 years [Johnson et al. 2015]. In the case of both near and mid-term innovations, the future is already being realized. The report also lists “far-term” changes, but I will not address them since they are rather speculative in nature.

Near-term changes include the “flipped classroom” and “bring your own device”

The flipped classroom challenges the effectiveness of traditional lecture methods in which the professor talks and students listen and take notes. Typically, readings and written tasks follow on as assignments. This is familiar to us all. Typically, a lecture is 50 minutes or so in length, and may include some class discussion as well. In a flipped classroom, the lecture may be video- or audio-recorded or written and placed on a course management website for students who are asked to listen to it and take some notes in advance of the class session [Johnson et al. 2015]. This enables the professor to use class time for small-group discussion, activities, debate, or whole class dialogue. It is a simple idea, but it changes everything. When used effectively, it creates an environment in which students come to class informed and expected to entertain the subject matter seriously [Aronson, Arfstrom & Tam, n.d.]. I use it myself with doctoral students and find the discussion time in class to be far more valuable because the students are enabled to assume an active role, one that encourages them to take responsibility for engaging themselves and their fellow students. Allowing students to view, read, or listen to important lectures ahead of the class gives them opportunity to replay portions and to reflect on key ideas. A powerful pedagogical element of the flipped classroom is the responsibility this format places on the student to come to class prepared and to behave as someone who helps to construct knowledge, not merely receive it.

Bring your own device or BYOD as it is called, reflects the rapid changes taking place in hardware such as tablets, laptop computers, smart phones, recording devices, etc., and the availability of software in the form of internet browsers and cloud storage [Andrus 2014]. The big change in pedagogy is that of student and instructor access to information sources. Access to thousands of sources of information is available in the moment. Recently in class I mentioned an important article titled, *How to Make Our Ideas Cle-*

ar, by Charles Sanders Peirce, an original thinker who in 1879 laid out the foundations of pragmatism as a distinctly different philosophy. Almost immediately the students had the article in front of them. When students work in groups during class time, they have their tablets and laptops with them [Chen, Seilhamer, Bennett & Bauer 2015; Shuler, Hutchins & Lashell 2012] and are able to call up sources that in the past would have meant a trip to the library at a minimum, and even then what they needed might have to be ordered. The library, once the central and sometimes only rich repository of sources, has itself changed to more highly interactive functions [Dunlap 2008]. The “library” now is everywhere, no longer centralized; access to relevant information has a sense of immediacy. A \$100 tablet gives nearly anyone nearly anywhere instant access to realms of information not thought possible a generation ago.

Mid-term changes involve maker spaces and wearable technology

The redesign of learning spaces is considered one of the most important innovations in higher education. University classrooms have traditionally been used a places where students come to listen and take notes as professors lecture. A lectern for the professor and individual desks for students have served this need for centuries. The room can be fairly small or as large as an auditorium; it makes little difference. All this is rapidly changing. Three years ago at my university, six classrooms were identified on campus for retrofitting to meet new methods and technologies designed to enhance teaching and learning. These classrooms were to be used only by professors who taught their classes using highly interactive approaches, especially using new technologies. The classrooms are designed so that there is no “front” or “rear” of the room and where all walls could be written on with erasable felt pens. Also, large flat screens were placed along the walls so that wherever someone might be sitting, a screen could be easily viewed. Individual desks were replaced with modular tables that could be configured to accommodate groupings of different sizes.

Because these rooms were at a premium and because many professors would not use the new technologies anyway, it became necessary to determine who was motivated and capable of using them to the best of their potential. I was asked by a committee to develop an instrument that would identify innovative as opposed to traditional instructors. For example, if a professor responded that “the lecture method is the best way to teach students”, it was clear that this instructor does not need to be assigned to one of these active learning classrooms. On the other hand, if a professor responded positively to statements such as “a classroom should be a place actively engaged with other students,” then a redesigned classroom makes sense. One of the outstanding researchers in curriculum theory and practice in the United States, John Goodlad [1984], of the University of Washington, once noted ironically that, unfortunately, students come to school to

learn alone in groups. The disruptive change is toward classrooms at all levels where students come to school to learn together [Phillips 2014].

As classrooms change from lecture-spaces to makerspaces, everything changes. We all know what a lecture space looks like: a podium for the professor at the front of the room, and rows of desks for students. A makerspace is a place where students can come together in order to work on team projects. A makerspace exists to make invention, creativity, exploration, and discovery possible [Johnson et al. 2015]. Makerspaces make possible situational learning where people work and talk together. Classrooms are redesigned so that during actual class time the room is configured in a number of ways to accommodate small groups, hands-on activities, and places where student role changes from receiver of knowledge to constructor of knowledge [Henseler 2014]. Related to this are two subtle changes that are not only possible but much needed. The first has to do with social distance. The traditional social distance between professors and students is great. The alignment is vertical in a top-down arrangement with the professor at the top, an authority figure. Changing the social space between teachers and learners is fundamental to the progressive paradigm. This is not to say that there should be a lessening of respect toward professors who do indeed possess deeper knowledge of subject matter, but who view themselves in the tradition of Socrates whose perspective on the teacher was that of guide, questioner, and facilitator. The other change that must follow addresses both social and physical space. On my campus at Seattle Pacific University, much like other universities, most classrooms are empty most of the time, especially in afternoons and evenings, and certainly into the night. If classrooms were to be viewed as learning spaces open to students at such hours, learning communities would begin to emerge. Students could use the space to meet, work on projects, form teams, hold discussions, and share ideas. These two changes can be brought about quickly, with little additional cost, and their transformative potential is great.

It is one thing to reorganize a top-down instructor-dominated submissive-learner classroom into a more socially and intellectually engaging environment. But what happens when we do? Do students learn better? Do they learn more? Do they want to continue learning even more on their own as a result of these changes? These are empirical questions, to be sure, and those questions could be put to the test with outcomes measured. But two of the great challenges in the life of students in higher education remain. How do we teach them complex thinking skills? And how do we best organize teaching and learning environments so that continued life-long learning becomes a personal quest?

Wearable technologies differ from mobile devices such as smart phones and tablets in that they have a greater sensory integration with the student him/herself [Johnson et al. 2015]. Examples of wearable devices include virtual reality headsets, smart watches,

fitness trackers, Muse (a brain sensing headband), and Oculus Rift, a virtual reality wearable device [Johnson et al. 2015]. Some of this sounds like science fiction to those of us who have been in higher education for years. And it is true that at this point, we are only on the leading edge of serious, scalable implementation, but we should expect tremendous growth in the use of these devices in university classrooms within the next five years. A student learning a foreign language can don Oculus Rift and find him/herself in Italy, for example, hearing and speaking Italian. A class using Google Glass can experience a Google hangout in which the class interacts with counterparts in another section of the country or in another part of the world. Muse, originally marketed as a medical device, can monitor engagement, concentration, and other factors needed in learning.

What Is Doable?

If we ask ourselves about needed changes in teaching and learning in higher education, we must take into account matters of practicality. In other words, are there some things we can do to make fundamental positive changes in the way without too much cost? By cost, I mean monetary funds, of course; but also, how do we get professors to change the way they teach? The overwhelming primary mode of instruction in university classrooms is the lecture, a method that made a great deal of sense in the Middle Ages when access to knowledge was scarce. Books were indeed rare and were often chained to the wall in libraries. Professors were a primary source of knowledge. They could read or deliver their lectures to students who took notes. As necessary as this approach seems to have been, it was in fact preceded by another method known as Socratic dialogue, a far more interactive means of thinking while learning.

The invention of the printing press and moveable type created a major disruption in the diffusion of knowledge. Books appeared, followed by the spread of libraries. In early 20th century America, a wealthy philanthropist named Andrew Carnegie gave tremendous sums of money enabling the founding and construction of over 2,500 public lending libraries in the USA, and around the world (Carnegie Corporation of New York, n.d.). Print was everywhere and available at inexpensive prices. This led to an innovation known as the text book, a pedagogical adjunct to the lecture.

With the widespread availability of the personal computer and the invention of the internet, the expansion of access to knowledge took a quantum leap. It was not only greatly more available from countless numbers of sources, but it became immediately available, much of it at no cost.

We live in a time in which change is greatly accelerated. New technologies have created the potential for greater creativity and team building in teaching and learning. We can only expect even greater changes in the future. The university as we have known it is

a centuries-old institution. It has been a brick and mortar place of buildings and offices and classrooms where students come to learn from experts, to be a part of an academic community. Much of that will remain. But the transformation that is taking place means that universities will need to adapt considerably to the changing times. Increasing numbers of students are and will be taking classes where physical attendance is not required [Vioreanu 2016]. Distance learning has increased exponentially. A question that arises is the challenge of involving students in teams. This has led to the idea of virtual teams that work together across space.

Well over a century ago, John Dewey (1899) wrote that students come to school with four natural tendencies: 1) they want to talk to each other; 2) they want to construct; 3) they want to inquire and discover; 4) they want to express themselves artistically. These were not commonplace activities in the schools of Dewey's time. But today, with new insights into how people learn, and advances in technologies that make information available in ways Dewey could have hardly imagined in his day, all this is possible.

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Governance in American Higher Education

Abstract: American higher education policy is influenced by demands from various stakeholders, including accreditation bodies, students, industry, and faculty. While it is challenging for institutions to balance competing pressures from stakeholders, the net result is that those institutions have diversified their program and degree offerings. These new offerings range from traditional to alternative, academic to vocational, and knowledge-based to skill-based. These new offerings bring attention to other broad institutional issues, such as the benefits and drawbacks of hiring contingent faculty. In the present era, American higher education strives to be more relevant, responsive, and engaging for its students.

Key words: Higher education, America, American higher education, student debt, vocational education, accreditation, employment rates, higher education engagement

Introduction

American higher education is characterized by significant diversity, both in terms of its students and its program offerings. This diversity can be considered both a driver and an outcome of governance considerations. Students in higher education have become more diverse, not simply in terms of ethnicities, but also in terms of students' expectations for their own education. Conversely, as institutions are increasingly being held accountable for program outcomes, vis-à-vis employment rates and the like, the institutions have been forced to diversify program offerings to better meet those outcomes. It

is challenging for institutions to create responsive programs while balancing pressures from accreditation bodies, student debt concerns, and institution-wide practices and beliefs

Overview

Higher education institutions in the United States are characterized by significant diversity in terms of type, student demographics, and mission. Institutions can be public or private, for-profit or nonprofit, two-year or four-year (see Table 1). Private, nonprofit, 4-year institutions and public, 2-year community colleges make up the majority of higher education options in America. Additionally, the face of the higher education student in America is changing – 57.3% of students are female, 61.7% are full-time, 31.5% are of an ethnic minority, and 3.4% are international.

The mission and purpose of American higher education institutions are also varied. While some focus on the production of research, others provide a broad, liberal arts education, and yet others specialize in a specific trade or purpose (e.g., arts schools). Additionally, institutions can be either secular or have a faith-based mission. A number of different models and solutions have emerged in response to student and industry demands that post-secondary education be more relevant, responsive, and engaging.

Table 1. Number of Higher Education Institutions by Type in the United States

<i>Type of Institution</i>	<i>Number</i>
Public 4-year	664
Public 2-year	919
Private 4-year, nonprofit	1283
Private 4-year, for-profit	656
Private 2-year, nonprofit	83
Private 2-year, for-profit	602
	4207

Source: National Center for Education Statistics 2016, p. 212.

Current Issues Driving Higher Education Policy

Higher education policy is driven by a number of factors, such as the assessment of learning outcomes by accreditation bodies, student debt crisis, industry demands for voca-

tional preparation, growth in alternative delivery models, and the increase in the number of contingent faculty. The diversity in tertiary education can be considered both an outcome and a driver of these policy considerations.

Accreditation Bodies. Accreditation bodies evaluate the effectiveness of educational institutions, examining characteristics such as the institution's mission, admission requirements, and faculty reputation. Accreditation can influence both the flow of prospective students into the program as well as the employability of its students after graduation. Both students and potential employers view accreditation as a metric of the quality of education an institution provides.

Primary accreditation is required for all universities offering degrees, and some programs require secondary accreditation as well. Historically, accreditation focused on descriptors of resources, such as faculty, library, budget, and facilities [Eaton 2012, p. 8]. More recent accreditation models also include measures of resources, but more heavily emphasize the assessment of programs. These new accreditation models require significant resources and additional administration. Some institutions create assessment director positions and/or assessment committees to gather and parse data about program success for the accreditation bodies. These new demands can be a difficult change for many faculty, who are now tasked with identifying effective metrics of program success.

Student Debt Crisis. The increasing cost of obtaining an education at tertiary institutions in the United States is an obstacle for many students. While some prospective students may elect not to pursue higher education due to the risk of debt through student loans and predicted return on investment for cost, many do secure loans to fund their education [Burdman 2005, p. 2]. Higher education debt in the United States exceeds one trillion dollars. Predatory lending practices at for-profit institutions can exacerbate this debt crisis. Such institutions typically have lower degree completion rates, often leading to higher loan default rates. In response to this growing debt crisis, the United States Department of Education (USDOE) imposed new regulations for higher education institutions in 2011, which served to hold institutions accountable for preparing students for gainful employment, protecting students from overly aggressive recruiting practices, and ensuring that only eligible students received financial aid. Nevertheless, the cost of higher education is still a deterrent for many prospective students.

Vocational Preparation. The increase in vocational preparation programs in the United States can be seen as an outcome of the debt crisis. Vocational and professional preparation programs directly address USDOE regulations to prepare students for gainful employment, as such programs are driven by market and industry needs. Higher education programs such as nursing, business, computing, and teacher preparation explicitly strive to prepare students for a vocation or profession. Such programs must flex in response to changing demands within those vocations. Employers are increasingly more interested in skills than degrees.

Vocational programs also address an increasingly espoused belief that one must not necessarily have a college degree in order to secure gainful employment. This juxtaposition of vocational programs with traditional degree programs highlights a tension concerning the purpose of higher education. On the one hand, liberal arts faculty believe that the purpose of higher education is to provide students a broad education that affords critical thinking skills. On the other hand, vocational faculty believe that the purpose of higher education is to give students specific job preparation skills and knowledge.

Business Model. Due to many of the aforementioned issues driving higher education governance, some institutions are struggling to maintain and/or increase enrollment. Many higher education institutions have begun to adopt a mindset that is more congruent with a business model [DeShields, Kara & Kaynak 2005, p. 129]. Institutions can be marketed based on what sets them apart from others – a “brand” or distinctive programs. For example, Seattle Pacific University is a faith-based institution located uniquely in an urban center, yet convenient to a beautiful natural backdrop. For some institutions, the “brand” may be a popular sports team. The relationship between the sports team and student enrollment is mutually beneficial – the team draws students to the institution and increases enrollment, while the enrolled students invest in and support the team. For other institutions, the “brand” can be the campus or environment that the campus creates. Higher education institutions can be marketed as a type of country club –with student centers, recreational facilities, and dining options.

Other aspects of the business model that can be seen in higher education marketing include the visibility of the institution to prospective students and the ability to defray out of pocket student expenses. A strong Internet presence is both convenient and pervasive. Any prospective student can “visit” a campus without traveling to do so. The better the reach and readability of the website, the more effective it can be as a marketing tool. For online universities, the Internet presence is one of the main methods through which students learn about program offerings. Additionally, institutions that can offer attractive financial aid packages, through work-study and/or scholarships can draw those students for whom the financial burden is daunting.

Increase of Contingent Faculty. Another factor contributing to higher education governance is the prevalence of contingent or adjunct faculty members. Adjunct faculty are those who teach only one or two specific courses, and are not considered part- or full-time faculty. The benefits to the university of the use of adjunct instructors are decreased cost, and increased relevance for students of having instructors who are active in their fields. Additionally, the adjunct work force is more fluid, meaning an institution has more control over hiring and letting go instructors.

Despite the benefits of using adjunct professors, there are also drawbacks for the university. Adjunct faculty tend to have less understanding, and thus, possibly less commit-

ment, to the mission of the university. Similarly, adjunct instructors have less overarching knowledge of programs, and this can result in programmatic gaps for students. Adjunct faculty are also not involved in the self-governance of the university, so their feedback and buy-in can be limited.

Alternative Delivery Models. Many alternative delivery methods have emerged that improve the convenience and efficiency of accessing higher education. These alternative structures challenge traditional universities like Arizona State or Northeastern University. Online degree programs are becoming more popular, allowing students in rural areas to access high quality education, as well as allowing students to receive a college degree while working full time [Allen & Seaman 2010, p. 5]. Additionally, some online programs are competency-based, emphasizing mastery rather than seat time. Competency-based institutions, such as Western Governors' University, give credit for course-work and/or work-based experience that meets required competencies.

For-profit universities, such as the University of Phoenix and Walden University have an open enrollment policy that allows non-traditional students more access to higher education. Additionally, such institutions are perceived to be more nimble and innovative, and potentially seen to put pressure on traditional institutions to provide more responsive instruction. However, students graduating from for-profit institutions have lower employment rates, lower salaries, and higher loan default rates than their counterparts from other higher education institutions [Deming, Goldin & Katz 2012, p. 159]. Additionally, these negative outcomes result in more regulations for all institutions, which can stifle or limit programs or their offering.

Rethinking Pedagogy. Implicit in many of the higher education governance drivers is an allusion to teaching pedagogy questions and concerns. Though K-12 teachers receive training and education about pedagogy in order to be certificated, university and college professors receive no such training. Many teach as they were taught – largely through lecture. However, lecture is not considered to be an effective pedagogical method, particularly for higher order student learning and thinking. The prevalence of lecture can create problems from both the perspectives of student engagement and graduate employability [Roberts 2011, p. 187]. Students who do not engage in their higher education coursework may choose to drop out or may not internalize instruction.

Despite the prevalence of lecture, higher education pedagogy is evolving to reflect current trends. The Center for Scholarship and Faculty Development (CSFD) at Seattle Pacific University is a professional learning community focused on effective teaching methods. Other institutions also promote collaboration among faculty in different programs and departments. Flipped learning is gaining traction as an alternative to in-class lecture. Students are first exposed to content and knowledge prior to a face-to-face class session, perhaps by watching a video, reading an article, or doing research. During the

face-to-face session, no time is spent lecturing or repeating information, but rather, students have collaborative discussions and work to enhance understanding of the information and how it might be applied. Such a model is characterized by students working in groups and the instructor acting as facilitator.

Conclusion

Higher education in the United States is both diverse and in need of diversification. A number of different models and solutions have emerged in response to student and industry demands that post-secondary education be more relevant, responsive, and engaging. Evaluating the success of such models is complex, as a number of desired outcomes must be considered—cost to the student, graduate employment rates, student satisfaction, workplace demands, and economic feasibility for the university. Nevertheless, the evolution of higher education is underway in the United States, and prospective students have a variety of options to consider to meet their needs.

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Cosmopolitan Approaches to Literary Education: a Case Study in Madeira Island, Portugal

Abstract: The former historical–nationalist paradigm for literary education, inherited from the French Revolution and the Herderian Romanticism, gave place, throughout the 20th century, and all over Europe, to new transnational or cosmopolitan approaches. In Portugal, this paradigm shift was delayed by the New State’s ultranationalist and colonialist ideology. The opening to the world of the school literary canon came only after democratic Revolution in 1974 and, decisively, after the country’s accession to the European Union in 1986.

In the present century, there have been several signs of this paradigm shift. The current Portuguese Curriculum for Basic and Secondary Education requires the recognition of the “Cultural Lusophone Heritage” and the promotion of a “dialogue of cultures” involving “direct contact with other texts in Portuguese (written in Portuguese or translated into this language)”. The project “World Literature of Lisbon” draws from this renewed canon the crucial “values of an inclusive citizenship”. As far as the National Reading Plan is concerned, it includes texts which are being recommended to secondary students, written by native and foreign authors.

Meanwhile, the autonomous governments of the Azores and Madeira islands have created their own Regional Reading Plans. One of the main goals of these programs is the inclusion in the school canon of regional literary works not considered in the national curriculum. It is therefore necessary to discuss the significance of a regionalist perspective within a cosmopolitan ap-

proach to literature teaching. Are current regionalist expressions more than a late replica of the old nationalisms?

Key words: literary education, regional literature, cosmopolitan citizenship

From nationalist to communication paradigm

During Second Republic (1926–1974), teaching literature in Portugal “served a fascist ideology that emphasized the alleged unique features of Portuguese people” [Ceia 1999, p. 123]. According to Amélia Maria Correia [2010], the syllabus of Portuguese language teaching approved in 1954 was guided by a historicist paradigm, where an exposition of the characteristics of each time prevailed over a study of the text itself. Additionally, contemporary authors were not studied at schools, but only the classics who promote a positive image of Portugal.

It is only after the democratic revolution of 1974, precisely during the educational reform of 1978, as explained by Carlos Ceia, that is becomes established that “government does not have the right to intervene in educational and cultural contents in the name of any ideology” [Ceia 1999, p. 123]. But if democracy liberates literary education from ideological state apparatuses (as Louis Althusser would say), the official syllabus of Portuguese language will largely be affected by all scientific-pedagogical disputes that occurred since then.

Although a thorough exposition of the multiple changes occurred throughout last decades has no place here, let us point out, for example, that they prioritized, consecutively, the formalist and structuralist materiality of literature (1974), the genre classification and thematic organization of texts (1989), the revitalization of literary history (1996–1997) or, finally, the text types and linguistic and communication competences (2001–2002) [cf. Correia 2010]. This last reform, which took place in the beginning of the century, comprehended, also, at secondary level, the introduction of a new disciplinary subject – Portuguese Literature – with a historicist and philological nature, independent from Portuguese language subject.

Thus, the phenomena observed in Portugal finds parallel in the movement felt “a bit all over Europe”, especially in the 80’s, when “a reconversion of Portuguese syllabus, guided by the Holy Grail of Literacy and by an urgent need to *communicate* in terms of efficacy and versatility” occurred [Bernardes 2005, p. 15]. Meanwhile, the opening of school canons, promoted by 1989’s reform, would bring to the corpora of Portuguese language teaching a reasonable set of texts from foreign literature (as well as other non-literary texts).

Next section will account for the most recent expressions of internalizations of school canon in Portugal⁷.

Integration of foreign literature in school canon

The appreciation of reading (non)literary texts, Portuguese or foreign, is expressed nowadays in Portugal in three distinct and exemplar projects/documents: the National Reading Plan, the project World Literature in Portuguese and the new syllabi for Portuguese language teaching.

National Reading Plan in Portuguese schools

As announced by the official site, this National Plan was launched in 2006 and since then has been “assumed as a political priority”; the main goal of this project is to “elevate Portuguese literacy standards and place the country at the same level of other European partners”. Although it is a governmental initiative, involving in particular the ministries of Education and Culture, promoters wish that „multiple and varied initiatives, local, regional or national” come up, capable of developing Portuguese’s ability to “interpret the information transmitted through media, access to scientific knowledge and enjoy great literary works”⁸.

One of the main actions of National Reading Plan has been materialized through project LER+ Escolas, concerning the “activities practiced by schools, in the context of Books and Reading” (cf. *site*). It is within this context that official lists of “recommended books” are born; the most recent were released in 2015. They build a wide corpus of texts – Portuguese and foreign – directed to different publics, according to age group. These lists are created by a group of specialists, according to several criteria, such as “aesthetic quality”, “accuracy of translation”, and “graphic revision”.

The texts recommended for the first nine years of schooling (Basic Level of Education) are organized in “oriented reading”, implemented in class, under guidance of Portuguese language teachers, and “autonomous reading”, done at home, by student’s initiative and, eventually, presented in school. As to secondary level of education (from 10th to 12th grade), lists contain “Reading suggestions”, with no other subdivision within.

A brief analysis of these lists tells us that, in the field of oriented reading for students from 7th to 9th grade (3rd cycle of Basic Teaching Level), 154 books are recommended of

⁷ Helena Carvalhão Buescu recalls that the educational system’s reform of 1919, during First Republic (1910–1926), “stressed as goal of the complementary course the study of «important relations between histories of foreign and Portuguese literatures» (Law 2409 of 1919), showing a progressive concept of an inter-national idea, that, though shy, must be acknowledged”. Nevertheless, after the military coup of 28th May 1926, “that opens the gates to the future Estado Novo, this tendency is quickly corrected by the prescription «love to homeland and pride of being Portuguese» (Law 1774 of 1926)” [Buescu 2013, pp. 143–144].

⁸ Further information is available at <http://www.planonacionaldeleitura.gov.pt/index1.php>.

which 54 are from foreign authors, i.e., more than one 3rd of the total. Amongst this subgroup, nine belong to foreign writers from Portuguese speaking countries (African, Brazilian or Timorese) and 45 are translated (into Portuguese). As to the reading suggestions for secondary education level, they equal 376 books, of which 197 are from foreign authors, i.e., more than a half. From these, 37 are of Portuguese speaking countries and 160 are translated texts. Do these data show that, according to specialists' opinion, literary education should go hand in hand with the progressive cosmopolitan formation of Portuguese students?

From *Weltliteratur* to *Littérature-Monde*: Project World Literature in Portuguese

Project World Literature in Portuguese, based at Centre of Comparative Studies of the faculty of Letters – University of Lisbon – is coordinated by Professor Helena Carvalhão Buescu, who also integrates the coordinating team of current syllabi for Portuguese language teaching: *Programa e Metas Curriculares de Português*, for Basic and for Secondary Education levels. The activities promoted by this project involve the execution of training workshops for Portuguese teachers, the organization and editing of three anthologies and the production of scientific papers about literary education and its relation to World Literatures.

The training workshop *World Literature and pedagogical innovation: principles and practices of reading*, promoted in 2013, answered to the revision of the “concept of national literature” and to the opening of curricula “to the dialogue with other literatures” proposed by Portuguese Language Teaching syllabi, promoting “a paradigm shift of literary reading based on the debate about supranationality of literature and considering concepts such as European literature, literary texts in Portuguese and World Literature”⁹.

On their side, the anthologies *World Literature in Portuguese*, *European literature translated to Portuguese* and *World Literature translated to Portuguese*, convergent and divergent amongst them, want to appreciate “the idea of a Europe that doesn't limit to be Eurocentric, but welcomes different dimensions of its history, ancient and recent” [Buescu 2013, p. 68].

Finally, among the papers collected by Helena Carvalhão Buescu in the volume *Experiência do Incomum e Boa Vizinhança. Literatura Comparada e Literatura Mundo* [2013], we must stress the notion that European cosmopolitanism is also, in Silviano Santiago's words, “the cosmopolitanism of the poor”, in the sense that it “incorporates those different modalities of migration and exile that have always been part of European history”; we must also point out the idea that “world literature has to be an experience capable of avoiding literature's culture homogenization, and capable, on the other hand, of showing the construction of traditions and of alternative phenomena” [Buescu 2013, p.

⁹ Further information is available at <http://www.comparatistas.edu.pt/>.

65]. This is the only way to get from this renovated canon the necessary “values of an inclusive citizenship” [Buescu 2013, p. 161].

Literary Education in Portuguese Language syllabi

Previous Portuguese syllabus for Basic Education level, created in 2009 and coordinated by Carlos Reis, demanded “an effective presence of literary texts in language teaching” [Reis et al. 2009, p. 5]. Although the emphasis was put on the literary patrimony of Portuguese language, an effort of internationalization was already evident: „reading Portuguese and foreign authors allows to broaden cultural references, taking others to know multiple ways of being, doing and acting, other places, other people and other voices, and at the same time contributes to a better knowledge and acceptance of the other and of the world” (idem, p. 64). This document was, in 2015, replaced by *Programa e Metas Curriculares de Português do Ensino Básico* [Buescu et al. 2015]. However, within this updated syllabus, literary education is still highlighted: authors point out the importance of children being able to build, gradually, “their reading ability”, based on a guided contact with literary texts – of Portuguese authors, Portuguese-speaking authors and foreign authors – representing different periods and genres.

This tendency to internationalization of school canon had started to emerge in the previous syllabus for Portuguese teaching at secondary level (from 10th to 12th grade), created in 2002, though in a still discreet way. This document suggested “the establishment of a period for recreation reading, based on acknowledged literary texts, mostly contemporary and representative of national and universal literature” [Coelho et al. 2002, p. 25]. In this sense, authors seem to obey to principles that are similar to the ones that underlie the later formed National Reading Plan. However, much more assertive are the guidelines provided by the new syllabus – *Programa e Metas Curriculares de Português do Ensino Secundário* (2014) – that highlights “dialogue between cultures, main goal of the Reading Project, which adds to the literary education domain a direct contact with other texts written or translated into Portuguese” [Buescu et al. 2014, p. 5].

It is also important to emphasize that in the context of this document literature is characterized as “an essential repository of the memories of a community, an invaluable patrimony that must be known and studied” [Buescu et al. 2014, p. 8].

It is precisely this patrimony and community aspects that regional reading plans of Madeira and Azores want to point out, as explained next.

The Regional Reading Plans of Madeira and Azores

Created according to National Reading Plan, Regional Reading Plans of Madeira and Azores resulted from formal agreements ratified by the governments of Portuguese Republic and of the two autonomous regions (Madeiran documents were signed in 2008 and Azo-

rean in 2010). Just as happens in mainland's schools, regional reading plans are nowadays included in regular activities and practice in Portuguese language teaching, particularly from 5th to 12th grade. The most common practice consists of reading and presenting, orally, to class, a book in each school period (approximately, one presentation per trimester). The books chosen by students are most often selected from a list of suggestions given by teachers.

Azorean Reading Plan is in a more advanced stage of development, particularly as far as legislation and editorial work are concerned. Note that the third „specific goal” of this plan, described in official document *Government Council Resolution N.º 82/2011*, of 6th July 2011, emphasizes the promotion of “reading Azorean authors and/or texts about Azores”. Also, at the bookshops of this archipelago, it is possible to find literary works with a stamp “LER Açores/Plano Regional de Leitura”, similar to stamps “Ler+” of National Reading Plan. Furthermore, Azorean Regional Secretary of Education provides, online, several lists of recommended texts, organized by study cycles (and, inherently, by age group), frequently updated.

As to Madeiran archipelago, Regional Reading Plan is being carried out in articulation with “Baú da Leitura” (Reading Chest), a project with similar goals, created in 2001. “Baú de Leitura” includes books exchange between schools, the organization of several literary contests and games (that evaluate students’ competences regarding reading comprehension and writing), as well as other recreational reading activities, articulated with Portuguese language teaching. One of the events promoted by *Baú da Leitura* is a Literary Triathlon, which aims, among other goals, to ensure that students get to know more “about the life and work of regional and national writers”¹⁰. Although functioning in a less “structured” way, the fact is that most of the books read within *Baú de Leitura* are listed in Madeiran Reading Plan, and are most often written by local authors and/or approach local themes.

Thus, the only specific goal of Regional Reading Plans that distinguishes them from their continental counterpart is the fact that they include in the curriculum or in school activities some literary work of regional authorship or theme – which is not a priority in National Reading Plan.

Note also that partial regionalization of school literary canons is doable because of the legal frame of public teaching in Portugal, as well as because of the new syllabi of Portuguese language teaching. The Education System Basic Law, approved by law N.º 46/86, dated 14th October 1986, in Article 47.º, N.º 5, states, “curricula of secondary teaching will have a main structure applied at national level, but some of its components can include regional or local characteristics”¹¹. As to the current syllabus of Portuguese language teaching

¹⁰ Further information is available at <http://projetos.gov-madeira.pt/baudeleitura/Pagina-Inicial/Perguntas-Frequentes/ctl/Read/mid/611/Informacaoid/6762/UnidadeOrganicald/7>.

¹¹ The previous number of the same Article asserts that, in a similar way, “Basic Education curricula must be

for secondary level, it can include reading regional works in the specific domain of Literary Education; within this scope, the curricular targets establish that, at the end of compulsory schooling (12th grade), students should be able to “read”, “interpret”, “appreciate” and “place” (in history and culture) literary works of different cultural and linguistic worlds. In particular, the appreciation of literary work must imply the acknowledgment of “cultural, ethic and aesthetic values manifested in texts”, their appreciation “as symbolic objects, at an individual or collective imaginary level”, as well as the grounded expression of “points of view raised from the texts read” [Buesco et al. 2014, pp. 48–56].

A cosmopolitan teaching of regional literature

The Research Centre for Regional and Local Studies of the University of Madeira is currently developing the project *Tratuário* – Routes to the History of Madeiran Culture, coordinated by Ana Salgueiro. The second overall aim of this project is to “contribute to the discussion about the Regional Reading Plan” and, in particular, to “the discussion and renovation of school literary canon in Madeira”¹².

Besides the empirical observation and the evaluation of the practices already in process in Madeiran schools (and eventually in Azores), the debate about regional reading plans must imply aspects such as 1) their political, cultural and pedagogical reasons, 2) the theoretical and practical strategies used to legitimate them, 3) their suitability within regionalization policies of educational curricula or, ultimately, 4) their implications to Portuguese language teaching in autonomous regions as well as to students’ reading abilities.

In other words, it is necessary to discuss the relevance of a local approach in a transnational paradigm of literature teaching. After all, could these local expressions be just a late replica of ancient nationalism? Is there, in fact, a deficit of regional literature in national curricula? Which criteria should guide the selection of a “regional canon”? Can those criteria be compatible with a cosmopolitan education that aims to form European citizens?

From our point of view, a partial regionalization of the educational literary corpus must obey, previously, to two crucial conditions. First, choosing a regional text cannot neglect literary quality. Although being problematic to define “literary quality”, relativism must not prevent from distinguishing a good from a mediocre work. In order to avoid discussing these issues in a closed circuit, it is crucial that teams responsible for choosing school canons are actively plural, with different scientific, pedagogical and ideological perspectives. This plurality should also involve different degrees of affinity to the region addressed in the books or to the place where the author was born.

defined at national scale, though allowing for some content’s flexibility, integrating regional features”.

¹² Further information is available at http://www4.uma.pt/cierl/?page_id=362.

If works by provincial writers “are always particularly liable to be assimilated to the immediate interests and agendas of those who edit, translate, and interpret them”, as stated by David Damrosch [2003, p. 25], the same can be said for the ideological or editorial interests that decision makers – political or economic – of the different regions of all countries (from Europe and from the world). Thus being, a second condition that must be considered when adapting school canons is the need to adopt a teaching perspective oriented to develop critical spirit in a multidisciplinary dimension, as well as to promote tolerance and acceptance of aesthetic and cultural differences – in other words, the need for a cosmopolitan teaching of literature.

Considering these assumptions, the following section will present a group of writers born in Portuguese archipelagos and whose study in the context of Portuguese teaching is, from our point of view, an excellent choice, since they can join cosmopolitan and regional principles together.

«Good neighbourhood» of Fernando Pessoa as selection criterion

Our first suggestion was unwittingly given by Helena Carvalhão Buescu [2013], and is based on the usage of Aby Warburg’s rule of “good neighbours” as a selection criterion for the “regional” texts to be studied in classrooms. We will focus on Fernando Pessoa, the most highlighted writer in Portuguese syllabus in 12th grade (but also studied in 9th grade). The “good neighbourhood” of this great Portuguese modernist includes forerunners such as Antero de Quental, Azorean poet, or successors as José Agostinho Baptista, Madeiran poet.

Antero de Quental has returned to school canon after decades of oblivion of his “poetry of ideas”, outshone by structuralist and semiotic readings [Seixo 2001, p. 119]¹³. Antero is, surely, the poet that best draws near the two lyric axis of national canon, i.e., Luís de Camões and Fernando Pessoa. Concerning this issue, Vítor Aguiar e Silva wrote that: “Anthropological thinking, metaphysical anguish, dialectical depth, that seemed to have vanished from Portuguese poetry with Camões became again, with Antero’s talent, poetic praise and lyric emotion” [Silva 2010, p. 292]. Also, Eduardo Lourenço assures that “as to the symbolic nature, expressed through poetry”, Antero was, in many respects, “Pessoa’s soul mate” [Lourenço 2007, p. 152]¹⁴.

As to Madeiran poet José Agostinho Baptista, who publishes his first book in 1976, he can be studied as an inheritor of the great odes and elegies of Álvaro de Campos (one of the multiple Pessoa’s heteronyms), as demonstrated by Diogo Fernandes in his master’s thesis [2012].

¹³ Current Portuguese syllabus for 11th grade sets as mandatory reading and study three sonnets of Antero de Quental (but makes no reference to a possible comparison of Antero’s poetry to the work of Camões or Pessoa).

¹⁴ About this poet, Helena Carvalhão Buescu [2013, p. 99] says: “Antero’s literary and symbolic presence hovers, intensively, over the figures of most of our XX century poets, particularly modernists”.

But students' literary education in the autonomous regions can also benefit from their affective connection with other poets and intellectuals contemporary of Fernando Pessoa, such as the Azorean Armando Côrtes-Rodrigues, co-founder of modernist magazine *Orpheu* (1915) and "one of [his] most important correspondent" [Uribe 2015, p. 320], or João Cabral do Nascimento, whose first book, *As Três Princesas Mortas num Palácio em Ruínas* [1916], was praised by Fernando Pessoa, that saw in the young writer "qualities of imagination and intelligence" capable of "rendering him an outstanding poet" [Pessoa 2000, p. 131].

Literary works of Madeiran authors included in National Reading Plan

We believe that more important than selecting texts based on the place where their authors were born, it is crucial to benefit from the possibility, created by the lists of National Reading Plan, of discovering among the books of "regional" writers the most eloquent expression of a cosmopolitan concept of literature, of arts, of culture and of citizenship. Moreover, the purpose is to achieve a literary and civic education that will result not only from the books chosen but also from the teaching approach used.

For secondary level, National Reading Plan includes, in its most recent list, three books of two Madeiran writers: *Os Passos em Volta* (short stories, 1963) and *Ofício Cantante* (poetry, 2009), by Herberto Helder, and *O Fim de Lizzie e Outras Histórias* (short stories, 2009), by Ana Teresa Pereira. In fact, these choices seem to have been made in order to ground our last and most important argument.

Ana Teresa Pereira, whose first book, *Matar a Imagem* (1989), won a national mystery and detective fiction award, has also written, between 1991 and 1992, a series of five juvenile adventure books, in an Enid Blyton style, where the plot takes place in Madeira Island. These narratives are part of the National and Regional Reading Plans and this has increased their popularity among Madeiran students.

As to her works directed to an adult public, António Guerreiro wrote that "the literary sceneries" of Ana Teresa Pereira are placed "in London, Scotland, Dublin and Amsterdam", concluding that "evidently, the intellectual and material scenery of her fiction cannot be traced back to her biographical place". Her characters, in general, "resemble figures from movies (Hitchcock) and books (Jane Austen, Henry James, Iris Murdoch, among others)". About the writer's style, António Guerreiro states that it includes "the fantasy, the marvellous, the gothic", that shape "a world of ghosts and full of dual stories" [Guerreiro 2012, p. 32]. The fact is that the pure fictional nature of these characters, made of "memories" and "dreams" [Pereira 2009, p. 183], could be seen as having some influence from Fernando Pessoa's personae.

Ana Teresa Pereira's book *O Fim de Lizzie e Outras Histórias* rewrites, in many respects, these and other fundamental characteristics of the author. The linguistic surface of her narrative, rather indifferent to Romanic tradition, recalls a watercolour technique, clear and laconic, that works as a facilitator to comprehension for teenager readers.

The scenery of the three stories is primarily placed in Cornwall; a setting that in Ana Teresa Pereira's style recalls *Wuthering Heights*, by Emily Brontë. The most intense pictorial reference is determined by the title (of the book and of its central story), i.e., the spectral Lizzie Siddal that with John Everett Millais embodied Ophelia of William Shakespeare's *Hamlet*. Also, Miranda of *The Tempest* finds her double in different moments of the three stories.

It should be noted that the parallel universes that inhabit this book find some type of filiations with Plato's philosophy, juvenile fiction (e.g., *Alice's Adventures in Wonderland*, by Lewis Carroll) or currently, with scientific fiction (e.g., *The Man in the High Castle*, by Philip K. Dick) or cinematography (e.g., *Matrix*, by The Wachowski Brothers).

There are, by the way, several cultural and artistic references in the whole book, that cross the field of music (J.S. Bach, Duke Ellington), painting (J.M. W. Turner, Oskar Kokoschka, Claude Monet), cinema (Nicholas Ray, Ingmar Bergman), drama (Henrik Ibsen, Tennessee Williams), poetry (William Blake, W.B. Yeats) or fiction, including characters (Ellery Queen, Sherlock Holmes) and authors (Jane Austen, S.S. Van Dine, Josephine Tey, Eudora Welty, Michael Innes).

Throughout the book, different art forms interact in an intricate web of actions, places and characters. See, for instance, the constant alliance established between literary creation and painting: English and French museums welcome the two leading figures, Kevin and Lizzie, when they wandered around, with art being a quiet but inspirational witness at some of their romantic moments. Regarding this issue, Kevin says that: "The artist must look to its creation with the eyes of God. With love. Or, at least, with some tenderness. A bit of tenderness can save a character or a painting" [Pereira 2009, p. 103]. The character and the painting are both, according to this perspective, the result of a creation instinct. Thus, there are many interactions between texts and arts in this book, and this constitutes a great source of teaching possibilities.

Similar to what has been suggested for José Agostinho Baptista, the poetry of Herberto Helder, compiled in *Ofício Cantante*, can be read and understood in the sequence of Modernism, a movement that is analysed by students in the 12th grade. Herberto Helder is, by de way, one of the twelve suggested authors listed for the 11th grade within literary education. According to the syllabus, they must be studied having as reference "contemporary representations", "literary tradition", "poet's representations", "poetic art" or "language, style and structure" present in their works" [cf. Buescu et al. 2014, p. 27].

Former editions of the complete work of this poet, such as *Poesia Toda* (1990), included the book *O Bebedor Noturno*, a set of poems from different origins – Egyptian, Jewish, Maya, Aztec, Japanese, Scottish or Arabic, among others – all of them "changed into Portuguese" (as written by Herberto Helder). According to Helena Carvalhão Buescu [2013, p. 87], this behaviour finds parallel in the constant reference of the poet to "concepts of work and of poetry that strongly refuse national borders" – as of course, refuse regional

frontiers, we could add. In fact, it is precisely this cosmopolitan tendency that we find in the short stories gathered in *Os Passos em Volta*.

Contrary to its poetry, absolutely refractory to biographical representation, his first narrative book shows some influence of his travelling to France, the Netherlands and Belgium (1958–1960); other stories also include references to Scotland, South Africa or Singapore. But the apparent autobiographic traces of these narratives are constantly destroyed by unusual and fantastic events that appear throughout the text. Such experiences invade *Teorema*, whose historic-literary main theme is also found in *Os Lusíadas*, by Luís de Camões, in a famous episode studied in 9th grade. It is about the story of Pedro and Inês, certainly, the most famous love story of Portuguese literature. However, Herberto Helder's revisit of this national myth lays on the subversion of giving the narrator's voice to Pero Coelho, whose heart was pulled out of his chest under Dom Pedro orders, as a punishment for being one of the executioners of Inês de Castro. In *Teorema*, a grateful Pero Coelho and a sublime Dom Pedro are accomplices in an act of cruelty that, simultaneously, celebrates the highest Love.

Besides this subversive version of one of the most important national myths, and besides the vertiginous journeys through Central Europe, these stories can also provide an interesting ground for multidisciplinary readings that involve not only History (cf. *Teorema*), psychoanalysis tradition, as in *Estilo*, or modern discussion about arts, as in *Teoria das cores*. Libertarian, celebratory and sometimes dark the book *Os Passos em Volta*, by Madeiran but “placeless” Herberto Helder, represents, after all, the highest traditions of biographical, cultural, artistic and literary cosmopolitanism.

Readings and identities in a perfinacious change

Can literary education, in its traditional form, contribute to the formation of a cosmopolitan citizenship? Or is its subordination to language and to national canons an obstacle to the process of political unification of Europe? And what about us, teachers, what can we say? Are we prepared for a transnational, European and cosmopolitan literary education? Or will the romantic notion of literature as a primarily national phenomenon continue to determine our teaching practice?

Reforms applied to school canon always presuppose some degree of belief that literary education contributes to civic education of students. If we ask ourselves *what's the purpose of literature?* [*La littérature, pour quoi faire?*], as Antoine Compagnon did, we can find, throughout Europe's cultural history, four major types of answers. In the classic period, Aristotle argues that literary mimesis “delights” and “educates” (as Horatio will say, also) and that catharsis “results in an improvement of life, private or public” [Compagnon 2010, p. 29]. Within the framework of Illuminism and, after, of Romanticism, it was argued that literature “liberates the individual from subordination to authorities”, forming an

“instrument of justice and tolerance” [Compagnon 2010, p. 31]. Closer to us, in Baudelaire or in Bergson’s writings, literature “corrects the imperfections of [common] language” and allows, according to Roland Barthes, to “«listen to language outside the logic of power»” [Compagnon 2010, p. 34 e 38]. Nevertheless, and since Plato (to whom Aristotle tries to answer), the same Europe could not stop being a bit suspicious of the practical value resulting from literary education. It is crucial, therefore, as stated by Antoine Compagnon, “to renovate the praise to literature, protect it from depreciation, at school and in the world” [Compagnon 2010, p. 42].

This is also the goal of project *Tratatório* and of our discussion about the regional reading plans being carried out in the autonomous regions of Madeira and Azores. “The never ended exercise of reading” – concluded Antoine Compagnon [2010, p. 54] – “is still the privileged place for learning about oneself and the other, finding not of a stable personality but of an identity in voluntary change”. We choose to believe that not only among our students, within classrooms, but also when surrounded by our colleagues, in the training workshops initiated in March, 2016, we will be able to promote a literary education that is capable of integrating regional cultures in the cosmopolitan goal that defines our idea of Europe.

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Tetyana Horpinich

Integration Guidelines of Western Countries in the Formation of Creative Personality of Medical Students

Abstract: The article presents an overview of the problem of creative skills development in medical students in the UK, Germany and the United States. The notions “creativity”, “creativity”, and “creative skills” are analyzed. The main strategies and methods aimed at the creative skills development in medical students in Great Britain and the USA are investigated. A brief overview of historical development of the problem of creativity in pedagogy of higher education in Germany is suggested. The given paper analyzes the main directions of reforming the system of higher medical education in Germany, in the context of which the formation of medical students’ creativity takes place, as well as the methods and techniques aimed at developing the creative skills of medical students. It is established that there is a significant impact of British and American medical schools’ experience on the medical education in Germany, which was reasonably transformed and implemented into German system of medical education. It is proved that the main achievements of the British, German and American systems of higher medical education in the context of development of creative abilities of medical students are the following: providing students with opportunities to study elective subjects and to participate in programs and grants competitions; autonomy in the scientific research; the use of teaching methods that activate the mental abilities of students, and motivate them for creative activities; wide range of learning objectives, methods and educational material, as well as requirements for academic achievements; the use of individualized learning in all subjects; the use of advanced science and technology achievements, encouraging strong investment in education and science.

Key words: creativity, creativeness, creative personality, higher medical educational institutions, the UK, Germany, the USA

Modern processes of European cooperation, coordination and integration result in the changes in the parameters of the primary activities of higher education institutions, teaching and research. Speaking current political language, these processes are referred to as belonging to the “Europe of Knowledge” and to the efforts aimed at the creation of European areas of higher education and research. The boundaries of the higher education landscape in Europe are crossed. Thus, new cooperation between Ukraine and Western countries presupposes borrowing a successful experience of Europe and its application within Ukrainian educational becomes more and more urgent.

At present, the development of students’ creative skills and their readiness for independent problem statement, its solution, as well as creative perception of the experience gained and its usage in new professional situations is one of the priorities of future doctors training at the current stage of higher education development. Nowadays, most universities in Ukraine, as well as in other Post-Soviet states, use an information-based learning model which directs the activities of a student on the perception of information, its processing and demonstration of the degree of new skills mastering. This model promotes the development of a passive student and forms such a kind of motivation which is aimed at “failure avoiding” rather than overcoming it, and is directed primarily to gaining the necessary knowledge and is not focused on the formation of readiness for professional activity, development of creative abilities and creative professional thinking.

It is obvious that this type of educational process in which future professionals acquire knowledge in a ready-to-use form, does not conform to modern learning theory. It significantly inhibits the development of independent thinking and creative cognitive activity of students. Therefore, it is necessary to teach every student to think creatively and independently, to effectively respond to non-standard professional situation and solve a variety of unpredictable tasks.

Medicine is one of those branches of human knowledge in which these qualities play a specific role. This is why the problem of development of creative potential of the future physician becomes more and more urgent. One of possible ways to solve this problem consists in the study of foreign experience of health care workers training, including the experience of the UK, Germany and the USA, whose higher medical institutions have proved their high status.

Problems of creativity and creative skills formation are considered in the context of many sciences: philosophy, psychology, pedagogy, the science of science, cybernetics,

information theory, etc. Thus, the problem of formation of creative abilities and students' independent learning was discussed by N. Adamar, E. Holant, M. Danilov, L. Zankov, I. Lerner, I. Ogorodnikov, V. Okon, U. Pysklynets, D. Poiia, S. Rubinstein, V. Rozumovskiy and other scientists. The analysis of foreign experience of formation of the creative personality in high school was the object of scientific exploration of L. Tkachenko, N. Kuchunova, E. Tanko, O. Isaeva,. However, despite a fair amount of scientific research in this area, in general, international experience in the developing creative abilities of medical students has not been investigated enough.

Along with great interest to the problems of creativity, researchers are faced with the complexity of studying this phenomenon. Many authors indicate blurring and lack of clarity in the concepts of "creativity" and "creativity". Today, we can observe the systematization of accumulated empirical facts and establishment of a typology of creativity. Thus, creativity is seen as a separate aspect of creativity, as an internal resource of a person.

Researchers in the field of psychology of creativity and creativity (H. Eysenck, G. Altshuller, D. Bogoyavlenskaya, M. Boden, M. Wetheimer, J. Guilfords and E. Torrance) speak about this phenomenon from different methodological concepts using rich methodological research tools. The logic of research requires defining the most important views on this phenomenon.

The founders of the modern theory of creativity are J. Guilford and E. Torrance. They linked this personal quality with divergent thinking, which (unlike convergent) is aimed at solving problems, allowing some non-standard decisions [Guilford 1965, p. 85; Torrance 1974, p. 12].

A. Spirkin defines creativity as a spiritual activity, which results in the creation of original values, the establishment of new, previously unknown facts, properties and laws of the material world and spiritual culture [Spirkin 1972, p. 193].

From the standpoint of Gestalt Psychology, creativity is a "circuit" of disparate facts into a single unity in the process of thinking, bringing into interaction separate fragments of knowledge which are stored in the memory that results in the correct solution [Keller 1930, p. 75]. E. Fromm, similarly, defines creativity as the ability "to wonder and to learn, the ability to find solutions in unusual situations, focus on opening a new and deeper capacity for understanding one's experience" [Fromm 2002, p. 19].

Within his cognitive theory, G. Kelly considers creativity as an alternative to the commonplace, routine. Without using the term "creativity", he developed an original theory of creativity and a creative personality, being the first to describe hypothetical alternative thinking [Karpenko 2013, p. 142]. For G. Kelly, a man is a scholar, a scientist who effectively and creatively interacts with the world, interpreting it, processing the information, predicting the events. Human life is a constant investigation, hypothesizing about a

permanent reality in which a human tries to predict and control events. World picture is completely hypothetical and people formulate hypothesis, test them, carrying the same mental action, which are used by scientists in the scientific research. Thus, life is a process of creative research [Kelly 1963, p. 127].

T. Kudryavtsev believes that creative work is an opposite notion to non-creative work not only because of its results, but also because of the peculiarities of its flow. He considers psychologically important such an analysis, at which creative work is seen primarily as a process of human activity, and not as its end result, because in practice there may be elements of creativity, but the result itself will not be new and original. Furthermore, the author believes that there may be two types of work: work as “opening for oneself” and work as “an opening for the others”. In the first case, the result (product) of creativity has no social significance, in the second case, it is characterized by this property. Nevertheless, in both cases, creative process is very similar, since solving the problem, a man does not know its algorithm, rules and methods of action. Only after solving he/she captures ways of solving theoretical and practical problems [Kudryavtsev 1975, p. 48].

According to R. Gut, creativity is a “productive mental activity that can achieve a new result by allowing certain contradiction” [Gut 2007, p. 132]. Understanding creativity as a source of inner mental activity also is represented in the concept of V. Rotenberg [Rotenberg 2000, p. 10]. The scientist is the author of the search activity concept. He understands search activity as an active behavior under the conditions of uncertainty, when a person is unable to predict with absolute certainty the results of their activity (if they will be successful or not). In his opinion, creativity is a typical example of search activity in solving complex intellectual tasks. With this type of search activity the human brain does not require additional stimulation, though he is self-supporting. In addition, a charge of search activity, obtained in the course of the creative process, promotes resilience in difficult life situations or in emotional conflicts [Moroz 2012, p. 34].

Thus, two main approaches can be singled out in a variety of interpretations of the creativity: 1) an approach aimed at understanding creativity itself, which presents the creativity as human activity, the result of which are new material and spiritual values that have social significance. Although the creativity is the result of work and efforts of an individual, it always has social character [Gut 2007, p. 134]; 2) an approach aimed at understanding creativity (creativity, suggested by E. Fromm, which consists in understanding creativity as the ability to wonder and to learn, to find solutions in unusual situations, to focus on opening a new and to deeply understand one's experience [Fromm 2002, p. 12].

Consequently, both creativity and creativity are related to socially significant creative activity of a man, but the creativity, in our opinion, should be considered as characteristic of the process, activity performed by an individual, noting it is as an effective

procedural side, while creativeness is a quality (property) of a gifted person, which is the determinant of creative man's relation to the world, thus, displaying its subjective side.

In the context of the study of creativity, another problem can be singled out. It is theoretical substantiation of the concept of "creative skills of personality", the study of their structure, key indicators and optimal conditions for their formation. The development of creativity in the structure of professional competence of medical student plays a special role as long as an effective response to the non-standard professional situation and ability to solve complex problems are particularly important for the formation of a professional doctor.

As we can see, the problem of development of creative abilities is particularly thoroughly investigated by foreign researchers. Many scientists suggests that purposeful activity aimed at future doctor's training will provide bridge for the gap between knowledge obtained in high school and actual practical work. Despite this, large number of formal obligations related to documentation and the frequent occurrence of stressful situations make it impossible to search new approaches to solving professional problems. To avoid this problem in preparation of specialists in the field of medicine, a comprehensive analysis of the experience of foreign educational systems, including that of UK, Germany and the USA, is timely and relevant.

In the UK, the formation of creative abilities of medical students is carried out along with the introduction of partnership between a teacher and a student and stimulation of self-realization of the latter. Today, in this country there is a growing tendency of coordination between primary, secondary and higher levels of education. Thus, formation of the necessary skills for professional life happens at all levels of education. This is especially true of high school leavers and so-called "Six-form colleges", the latter being intermediate between a school and a university. Scientists have developed special programs that provide the readiness of school-leavers and students for creative and independent professional thinking at the next stage [Tanko 2013, p. 160].

At medical universities of the UK, two systems of teaching co-exist: the first is based on lectures and tutor classes, while seminars and workshops perform additional functions. In the centre of the second one, there are tutor classes, with lectures and workshops being additional forms of learning [Hodtseva 2011, p. 9].

Significant role in the British system of higher medical education always was played by classes with the use of debates and discussions. These classes not only contribute to the development of students' ability to think and express their own opinions, but listen to others, to be in the role of a critic, and, accordingly, form of the cours, independent reading – 10%, audio and videolearning – 20%, showing a demonstrative material – 30% discussion, discussion in small groups – 50%, practical learning – 75%, collective learning (students teach each other) – 90% [Wertheimer 1945, p. 134].

Nowadays, American universities actively create their scientific online portals. Teachers post videos aimed at practical skills, commentaries, and a large range of electronic textbooks, manuals, lecture multimedia presentations at servers of distance learning at the universities. Independent work of students is an effective form of learning process that students perform both independently and under the guidance of the teacher in extracurricular time.

Another country, whose achievements are worth paying attention to in terms of Ukraine's integration to European community, is Germany. Analysis of the literature on the given topic gives reason to conclude that one of the main components of modern medical training in Germany is a learning process, which aims at developing creative thinking of medical student. In the centre of all medical education in Germany, there is a person, not only as a carrier of specific knowledge, skills and abilities, but rather a creator of something new that creatively approaches the experience gained, interprets it in terms of further use in practice and on the basis of his own observations creates a new socially significant product.

The modern system of higher medical education in Germany has passed through a difficult way of formation and modernization. In the second half of the twentieth century, because of the division of Germany, views of higher education in the two countries were completely different. Scientists (H. Niemann, D. Klemmerer) noted that in the German Democratic Republic (GDR) there was a comprehensive approach to the development of creative personality while in the Federal Republic of Germany (FRG) there was a more pragmatic approach, aimed primarily at the development of creative abilities of students. This trend is due to the influence of national educational policy of the USA with the dominant position of the development of creative abilities of gifted youth. Accordingly, the purpose of teaching in higher educational establishments consisted in the fully developed personality formation, while in FRG student plays a special role as long as an effective response to the non-standard professional situation and ability to solve complex problems are particularly important for the formation of a professional doctor.

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One of the most valuable elements of higher medical education in the UK is a tutor method, which provides regular classes for 1–2 students (at the new universities 5–6 students) with a teacher tutor during whole course of study. Tutor classes are conducted by teachers (not professors), graduate students, practitioners directly at university hospitals, and their attendance is mandatory. Every student is officially affiliated to the tutor, who keeps an eye on student achievement, the formation of his personality as a future professional. Communication between a student with his/her tutor is specifically important for senior students, when only clinical disciplines are taught and the formation of future physicians is completed [Khodcewa 2011, p. 26].

Student individual work has an essential role in the formation of creative abilities of physicians at British universities. It is carefully planned and considered as an important part of creative specialist’s training. Among the forms of independent work, teachers most often suggest work in libraries, which are open during the holidays. In general, vacations are designed not so much for the rest, rather to work on literature, write essays, and perform practical training in hospitals and clinics. Some universities require essays or reports on the practice for some time before the end of the holidays.

Perspective ways to form creative abilities of medical students in the UK consist in the establishment of direct links with the medical universities, public and private hospitals, transition to interdisciplinary courses and multidisciplinary comprehensive research, further intensification of the use of problem-based approach in the educational process [Tan’ko 2013, p. 160].

In general, the formation of creative abilities of medical students takes place in the context of the main guidelines of the British system of medical education:

1. rejection of lectures as the primary source of information that encourages creative exploration of information;
2. regular assessment of the work done by a tutor directly at the University Hospital;
3. permanent reference to interdisciplinary aspects;
4. discussion of the opportunities for application of knowledge in the discipline being studied as a future career with the help of university employment service;
5. encouragement of discussion by students and tutors of the difficulties encountered in the learning process;
6. the use of comprehensive methods for students knowledge assessment and urge towards the reduction of stress during the evaluation;
7. reduction of the number of tests; teaching future professionals self-assessment of their activities [Isayeva 2013, p. 59].

In addition, the formation of creative thinking of future doctors is performed through early orientation to practice in clinics and hospitals, integrating theoretical and practical training, using modern innovative technologies that make it possible to search for information and ways of solving educational problems, high mobility of students, priority to student-centred rather than teacher-centred teaching. The most effective type of learning in terms of formation of creative abilities is the one which takes place under the conditions as close to real life situations as possible [Ghiselin 1963, p. 35]. This approach activates a critical attitude to educational material, causing the need for statement of complex questions, focuses attention on the critical elements of practical skills, stimulates the search for the most effective way to obtain new information and transferring new knowledge not only by students, but also by teachers.

Common forms of organization of teaching process at higher medical schools, both at undergraduate and postgraduate levels, include lectures, practical training using interactive teaching methods (solving situational problems and problem situations, creating a plan of problem solving, oral discussions), workshops, laboratory training, consultations and independent work.

The most effective methods of teaching, which are used at medical schools in the UK, include the following: a method of problem-based learning, workplace learning, learning by working with a partner and actor-patient method of non-formal and person-oriented training, learning with the use of computer software, electronic method (remote training) and so on. These methods are learner-oriented, which increase the incentives for students and young physicians and promote the training of the specialist, who meet the requirements labour market: independent, active, able to think critically and ready for permanent self-improvement.

Higher medical education in the USA, as well as in the UK, is aimed at training independent specialist who can quickly orientate in professional situations, critically reflect new developments in their field and provide the results of their own work, represented in patents, new technology implementation procedures. Formation of creative approach to work and development of creative abilities of medical students is, first of all, implemented by supporting the desire of the future expert to examine carefully a chosen topic, encourage the implementation of complex task, formation of flexibility of mind and bring independence, rigor and determination, providing opportunities for leadership qualities, developing the ability for self-analysis and evaluation of environment events [Hrebennyk 2013, p. 183].

Within the national education policy in the USA, development of intellectual and creative abilities of talented students occupies an important place. Activity of American universities goes far beyond the country, covering almost all countries of the world. By working with the best universities and research institutions in other countries, the USA universities are able to teach talented students around the world, realizing continuous exchange of knowledge and borrowing advanced achievements from different fields of social activity. Studying abroad, talented students can deepen and improve their intellectual and creative abilities, as well as efficiently organize their time choosing a program that is optimal for their needs and capabilities. These programs include fully integrated programs of study in a foreign university; programs specifically designed for students of American universities; hybrid programs.

The main methods of work aimed at the development of creative abilities of medical students are following:

- to provide medical students with the opportunities to study subjects on their own choice, take part in various programs, competition for grants, awards that student can use to study abroad, to conduct scientific research. It enables students to participate in scientific work and create inventions that promote creative thinking and responsibility for their own actions [Boden 1989, p. 349].
- to use teaching methods that stimulate mental abilities of students, motivate for obtaining new knowledge, develop creativity, independent learning, with a student selecting teaching material and the way to study it; self-guided learning process (self-directed study), with a student choosing a way of learning; and educational programs focused on student's individuality (learner-centred program);
- to provide a wide choice of rates of learning, learning objectives, methods and educational material, requirements for the level of academic achievements;
- to use the technology of individualized learning in all subjects beginning with minimal modifications in the group training to fully independent learning, which helps to uncover intellectual and creative potential of an individual and significantly increases the competitiveness of the future expert in the international labour market;

- to use the achievements of science and technology, encouraging strong investment in education and science.

Obviously, these factors such as the dominance of higher medical education in the United States in terms of financing, growth rate and logistical resources, its clear orientation to development of doctor's personality who is independent and full of initiative, demonstrates flexibility in learning, possibility of the selection of subjects, teachers and training rates, lack of commonplace educational standards, in addition to standardizing the testing of secondary schools leavers, full autonomy of universities, lack of students overload with academic subject, self-study, which contributes to the formation and development of critical thinking, intellectual activity and ability to solve problems and make decisions constant control over the process of mastering the knowledge of students, testing, writing scientific papers, participation in conferences and scientific seminars, flexible evaluation system, providing students with teaching materials, opportunities to use international databases, libraries and other hightechnology sources of information, promote the formation of creative thinking and development of creative abilities of medical students.

It is also worth mentioning that the effectiveness of higher medical education in the USA is achieved by the so-called "teaching pyramid", which is followed in most USA medical schools. According to it, the effectiveness of learning depends on the method of training, at which time allotted for lectures is 5% of the overall length more attention was paid to the search and selection of creative personality [Niemann 1980, p. 179].

In higher educational establishments in East Germany there was a constant rise of tendencies of convergence of teaching and research methods on the basis of targeted application of modelling, conducting a scientific experiment, systemic analysis, which in combination with the methods of synectics, systematic heuristics, collective search of original ideas comprehensively stimulated research and creative ability of students. In high medical schools in Western Germany, attempts were made to introduce active learning methods, mainly oriented at stimulation of intuitive thinking and creative skills development of students.

Thus, there were differences in the use of the term 'creativity' itself. Thus, scientists in GDR (H. David, H. Gran, H. Otto) tended to use the term 'Schöpfungstum' (creativity) while in FRG (A. Langwinat, H. Neubert) used the term 'Kreativität' (creativeness), with creativeness considered as creative thinking and creative skills. In West Germany there was a tendency of pragmatic approach to the definition of 'creativeness', 'creative', 'personality', 'creative abilities' [Tchuhno 2008, p. 17].

Due to the reform of 1976 in FRG "Law on higher education", there was defined the purpose of higher education, which consisted in students' preparation for professional activity, transfer of the necessary knowledge and skills, development their abilities to con-

duct research. The development of creative personality was not the aim of higher education. In 70-80-ies of the 20th century, tendencies of pragmatic pedagogy further strengthened in the content of education, first of all, aimed at preserving elitist character of education.

In the East Germany, as well as in West Germany, traditional forms of educational process were used in the problematic perspective: problem lectures and workshops. However, in higher educational institutions of FRG methods of stimulations of intrinsic motivation of educational and creative activities of students were also used. In higher educational establishments in GDR all the students were involved in research while in FRG only the most capable and prone to scientific activity were selected for scientific research. After basic education cycle, they continued their study according to the so-called "long program". The above facts are a prerequisite for the formation of higher medical education in Germany [Hofmann 2003, p. 9].

The course in medical universities in Germany lasts 6 years and in most cases consists of three main stages: two years of theoretical course, three years of clinical disciplines and one year of clinical practice. In addition to practical training in the last year, students must undergo a practical course in their main speciality, including three weeks laboratory practice at the end of the fourth semester, five weeks at inpatient health care institutions at the end of the sixth semester, five weeks at inpatient medical institutions service at the end of the eighth semester and five weeks of military medical practice or practice of civil defence at the end of the tenth semester.

Experience of higher medical educational institutions in Germany shows that the most productive way to form a creative personality is by working out curricula and syllabi according to the principles of integration and specialization. Integrated unit of the curricula is designed for the bulk of students, and a special unit helps to meet their interests and develop the ability of certain groups of students. Developments of special curricula unit is one of the manifestations of differentiation [Kalcsics 2002, p. 231].

In the third year, students choose an appropriate area in which they plan to continue their studies and develop together with the supervisor their individual curriculum. Cooperation between a student and supervisor corresponds to tutor method, borrowed from the concept of medical education in the UK. The main features of the individual curriculum in medical schools in Germany are: variability, free choice of subjects and the main subject of the study.

As it was mentioned above, an important component of professional training of medical student in Germany is clinical practice. Preparation for practical training of students consists not only in providing them with the necessary knowledge, but also in the formation of practical skills of carrying out medical procedures. Automation of these skills in the classroom is provided by the students' individual work or a large number of training

and creative tasks. Creative tasks are different from training tasks because their main purpose is to develop students' initiative, ability to apply theoretical knowledge, instilling a taste for research. At the lessons, medical students deal with the following types of creative tasks: predicting and optimizing: review: research, communicative and creative tasks. Such creative tasks as laboratory work are directed towards students in independent practice. Materials of many studies indicate that the majority of medical students in Germany at the beginning of clinical practice are fully able to work independently [Kalcics 2002, p. 232]. We believe that it is achieved because of wide application of creative tasks and efficiently organized self-study which provide optimal autonomy in solving cognitive problems and development of creative thinking of students and contribute to the rise of their knowledge.

In medical schools in Germany, the emphasis is made on the scientific work of students, and the results are displayed in their coursepaper and thesis. Since 1980, the universities have organized seven centres for talented students which support more than 6000 people. Research work is performed in groups of 6–12 students and a supervisor. Scientific research is also carried out by the students in centres for postgraduate preparation (Graduiertenkollegs) [Klemmerer 2006, p. 69].

The strategies mentioned above are implemented in practice by the intensification of traditional forms of teaching: seminar-discussion, problem, research, interdisciplinary seminars and workshops, extracurricular lectures and seminars. At the same time, specific “summer and vacation academy”, the annual federal competitions in different disciplines, microteaching (training), preparation of projects with elements of scientific research, participation in real scientific investigations, “Brückenkurse” (which help to gain knowledge for professional training in the system of transition “Gymnasium – higher educational institution”), Kompaktkurse (held at the beginning or at end of the semester, when one topic is being worked on every day for two weeks), Projektstudien (where practical issues in a certain professional field are solved), training excursions and trips to the country and abroad. Great importance is given to self-organization in special study groups [Tchuhno 2008, p. 12].

Formation of creative thinking and development of creative abilities of medical students is realized within the following areas of higher medical education reformation in Germany: 1) insurances of continuity of training health care professionals, consistency of all its stages; 2) improvement of medical education by reducing its duration and workload; 3) formulation of targeted aspects of medical education, based on new methodology of goal-setting that involves determining professional competence of health professionals; 4) modernization of educational content according to the development of science, medical knowledge and technologies and the actual needs of the health care system, its restructuring; 5) strengthening humanistic orientation of the educational process; 6) en-

sureing efficient ratio between theoretical and practical training of medical personal with increased emphasis on clinical and practical component [Mahinia 2005, p. 118].

The study of the curriculum of higher medical institutions in Germany gives grounds to state that the structuring of educational and methodical process in higher medical education in the coutry at the present stage is aimed at implementing a decisive turn from knowledge-centric to competence-centred training model, which, in turn, leads to a change from information-based to activity-based methodology [Kuchtumova 2012, p. 12].

Thus, taking into account German experience in the formation of creative personality of medical students, we may conclude that its main features include: 1) interdisciplinary integration of learning content through the implementation of the principle of structuring medical knowledge (i. e. “body – system – function – pathology”); 2) teaching material optimization, particularly, through the reduction of teaching time allocated to the humanities, and increasing the number of academic hours allotted to classes in laboratories, polyclinics, hospital wards; 3) improving clinical and practical component of higher medical education, particularly, through the introduction of the so-called clinically-based year of practical training; 4) the use of interactive educational technologies, problem-based learning, which is an effective means of intensification of teaching and learning; 5) maintaining the conditions suitable for the improvement of teachers’ competence in higher education institutions in the form of master program „Medical Education” [Niemann 1978, p. 9].

The effectiveness of self-actualization of medical students in Germany also depends on the creation and implementation of appropriate organizational and pedagogical conditions: 1) the creation of intellectual and creative atmosphere in a team, conducive to the creative process; 2) taking into account students’ individual interests in the creative research activity; 3) formation of students’ creative thinking; 4) activation of the students motivation for creative self-expression [Tchuhno 2008, p. 15]. Another advantage which is important for the development of creative abilities of future doctors in Germany is the dominance of visual and practical methods of teaching (demonstartion of drawings, diagrams, using multimedia for explanation of the structure and principles of functioning of various organs and systems, ways to perform manipulations, surgery, experiments, inventive tasks of practical and laboratory work, etc.).

Conclusions

Summing up the experience of the UK and the US in forming creative individuality of medical students, special attention should be paid to the following achievements of higher medical education in these countries: 1) providing students with the opportunity to select disciplines according to their own choice, to take part in various programs, competi-

tions for grants aimed at successful conduction of international scientific research; 2) the use of teaching methods that stimulate mental abilities of students, motivate for obtaining new knowledge, develop creativity, independent learning, with a student selecting teaching material and the way to study it; 3) providing students with a wide choice of rates of learning, learning objectives, methods and educational material, requirements for the level of academic achievements; 4) the use of the technology of individualized learning; 5) a wide application of the achievements of science and technology, encouraging strong investment in education and science.

The main achievements of German higher medical school in terms of the formation of student's creative personality include: effectively organized independent work of students with a lot of specific creative tasks; intensification of traditional forms of education, such as seminar-discussions, problem solving learning, research seminar, project work; a wide use of visual and practical methods of training; real, rather than formal involvement of students in research work.

With increasing exchange of experience and highly-specialized personnel within an already culturally diverse Western world, there is an urgent need for more knowledge sharing on the nature and effectiveness of educational integration processes. As it was demonstrated above, for Ukraine, entering the European educational space, it is especially important to borrow and reasonably adjust the experience of Western countries in the formation of creative personality of medical students to local realities.

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Michał Skorzycki

Dilemmas of Polish Politics of Memory. Educational Context

Abstract: The article presents two main paradigms of the politics of memory adopted in post-communist Poland – a pluralistic and critical liberal model, as well as a strict and myth-oriented conservative one, based on advanced institutionalization. The author is searching for the reasons behind changing the former for the latter, which is observed in the second decade of the 21st century, and finds it in the very core of the main historical narrative of Polish nation, which is based on an intermittent story pattern with interchanging periods of turmoil and prosperity. Its popularity and some elements of its content tend to make it difficult for the liberal paradigm to prevail. Another circumstance hindering the popularity of that paradigm is its intricacy, which – in the face of continuous readership decay – lowers the chance for its revival. The author concludes that all this, together with some psychological features typical for the age of adolescence, makes the youth especially vulnerable and increases the chances for the success of the conservative paradigm in affecting Polish school education.

Key words: nationalism – politics of memory – myth – education

Politics of memory in Poland is shaped by the fact that nationalism forming its nation belongs to the Habsburg type, defined by Ernst Gellner [1991, pp. 109–133] as formed in the communities deprived of assistance of state institutions in the formative period of

the 19th and 20th centuries, that left local intelligentsia no choice but to use the native culture (language, local literature, tradition, etc.) as a major measure for creating and integrating newborn modern societies. The social consciousness built on such foundations usually shows proclivity towards primordialism and perennialism combined with messianism used for creation of the values. The said process was accurately characterized by Milan Kundera [1968] as necessary for a relatively small nation to prove its right to exist among others. Narratives of those nations tend to specify the mission in question, which frequently refers to the peculiar moral version of geopolitics, ascribing specific functions to individual nations, fulfillment of which is expected to be rewarded with proper recognition. A classic example of such story is the historic myth of *antemurale christianitatis*, ascribed to Poland, Hungary and Croatia, the history of which is commonly believed to contain a number of events forming *quasi*-evidence for the popular belief that the *raison d'être* of the mentioned nations is defending the western civilization against the alleged dangers coming from the East perceived as an unfamiliar cultural space. The proofs in question are obviously not based on the logical order but on the alternative, mythical way of thinking, derived by Ernst Cassirer in the form of principles of *concrecence* and *post hoc ergo propter hoc*, which means seeking links between objects with reference to their similarity and time sequence, not the rational causality [Bal-Nowak 1996, pp. 84–91]. All that makes looking for historical precedents a common practice in Poland, familiarizing public opinion with the use of such explanations as arguments in discussions on present matters. This, in turn, fertilizes cultural ground for politics of memory, which may be presented (and even perceived) by political actors resorting to it as indispensable and may prove highly effective as a measure of achieving political goals.

One may argue that all the state administrations run politics of memory of some sort in the frame of cultural and educational function of the state, the core of which is propagating desirable attitudes and supporting traditions (including Eric Hobsbawm's invented ones). The thesis is hard to defy; still, countries and political parties forming governments vary in attitudes towards politics of memory and its types they support – be it – pluralistic and though respecting different point of views, as well as group-oriented and ascribing the right to it regardless of possible assessment of its actions made on the basis of universal systems of values.

Regardless of its type and content, politics of memory always ends up creating and promoting discourses, understood as a collections of statements formed upon the same rules and subjected to the same anonymous procedures of control, selection, organization and distribution, that serve as measures of social control by rationing the contents and thus forming popular visions of reality [Nowicka 2016, p. 188]. One of the ways of their reproduction, dissemination and institutionalization is shaping history programmes of study – adopted by mass education systems – that by their very nature are su-

sceptible to simplifications needing the proper key, which discourses provide. However, the reasons for this simplification go beyond obvious limits, such as the number of years of study or students' abilities; the functionalist school of analysis of the nations – of which mentioned Gellner is a prominent representative – explains it by interpreting this field of schooling as a way of disseminating national consciousness and thus constructing the nation itself. Understood like this, institutionalized history teaching is a part of the politics of memory – creating and recreating nations and supporting nationalisms.

The main goal of this article is to single out the basic concepts of politics of memory developed so far in post-communist Poland and major problems related to the implementation of one of them, namely the liberal paradigm. In the course of achieving the goal, an influence of the main historical narrative of the Polish nation on the possibilities to pursue discourses related to the concepts in question is outlined. Among the abovementioned problems, particular stress is to be put on the chances for implementing the politics of memory based on conservative model among contemporary Polish youth through the public system of mass education.

Theoretical background of the analysis is provided by constructivism represented by the explanations of the origins and transformations of the modern nations offered by Karl Deutsch, Rogers Brubaker, Ernst Gellner, Benedict Anderson and Eric Hobsbawm. The nation is then defined here as Deutsch's "community of communication" being formed in order to maximize an effectiveness of collecting and interpreting information by assuring complementarity of preferences, habits and memories through their institutionalization [Deutsch 1994, pp. 26–27]. The article is also based on Gellner's opinion that a nation is a result of nationalism, not the other way around. It is, therefore, consequence of political actions aiming at creation of anonymous and long-lasting cultures based on a written language and this way able to embrace large societies [Gellner 1991, pp. 70–72]. Nation can be then seen as a synonym of national consciousness, or as Brubaker prefers – "institutionalized form" or "practical category", that is some sort of categorization used in the process of symbolization of reality [Brubaker 1998, p. 20]. In turn, in a more structural version, it may be defined as one of Anderson's "imagined communities" – too massive to be linked with direct bonds and using awareness of shared fate instead [Anderson 1997, pp. 19–20], furthermore, supported by Hobsbawm's "invented traditions" [Hobsbawm 2003, p. 1].

Politics of memory, thus, should be interpreted as a process of deliberate shaping of a nation by constructing and reconstructing its main historical narrative, which may result in creating a basis for legitimization of current actions and opinions, as well as the alleged fate of the community, through the mechanism of cosmogonic-eschatological myth, supporting the assumption that reality should go back to its state set in chosen idealized formative periods from the past – *in illo tempore* – being popularized as "golden ages" [Eliade 1994, p. 13].

Main types of Polish politics of memory implemented since 1989

A good starting point for characterization of the politics of memory introduced by Polish intellectuals and politicians is simple categorization proposed by Antoni Dudek [2011, p. 35], dividing it into liberal and conservative paradigms with respect to the role of history in public and intellectual life, desired vision of historical process and the role of the state in dissemination of that vision.

The identity of the former is hard to grasp for the reason of unawareness regarding its implementation experienced by the participating actors. Worth mentioning is the remark of Adam Michnik – a former anti-communist oppositionist, to whom leading role in propagating the liberal model in question is often ascribed – that all the states in the world do implement some politics of memory, so, what is really done by the people claiming to have started it is announcing the change of the previous version of history and replacement of national symbols [Dudek 2011, p. 11]. The liberal side is the one that does not make such announcements, sometimes explicitly contesting the use of such politics in general, proposing pluralism of views reflecting complexity of the society and a variety of personal experience instead, which attitude Paweł Śpiewak [2001] interpreted as emotivism, based on assumption that norms and moral judgments are derivatives of subjective emotional attitudes, not the perennial values. This philosophic approach obviously complicates passing unequivocal judgments about the past, although does not necessarily have to exclude searching for an objective truth. The case of it is the opinion of Józef Tischner that thinking about the communism in Poland should not be founded on a utopia of justice but on looking for the truth regarding motives of those who accepted the communist illusion, as well as peculiarity of the times when it was happening and circumstances of the process [Śpiewak 2001]. The goal is then not to punish the culprits, but to understand how they became ones.

Such approach results in a reluctance towards the institutionalization of politics of memory, not excluding it though. Rejecting involvement of state administration in the dissemination of the highly subjective vision of the past legitimizing the regime in the communist times and associating possible current attempts to implement deliberate and decided politics of memory with that model based on propaganda, lead adherents of liberal politics of memory to more deliberative forms of its institutionalization, like committees composed of representatives of groups expressing contradictory opinions with the task to work out compromise. Solutions like this are frequently applied in international relations, due to lack of a strong institution able to impose one ruling narrative in this sphere, a telling example of which is Polish-Russian Group for Difficult Matters set up in 2002 during the visit of president Vladimir Putin to Poland (currently inactive due to mutual frictions caused by Russia's military involvement in Ukraine [Polsko-Rosyjska Grupa...]). A committee of this sort was proposed by Adam Michnik and Włodzimierz Ci-

moszewicz (a former activist of Polish United Workers' Party) in 1995 with the purpose to compile "a report for the truth and reconciliation" where all the sides of the dispute on assessment of the communism period in Poland were to exchange views and try to understand one another to achieve national reconciliation over the common good that was probably to be defined along the way.

It must be emphasized here that the liberal model is generally prospective. In spite of this, it does not refrain from treating history as the source of examples to follow, structured in traditions, like the one of Polish tolerance derived from the culminations of main Polish historical narrative. The secret time creating the patterns is in this case formed by the periods of reconsolidation of the Polish state after the medieval partition, marked by the crowning of Władysław I the Elbow-high (1320) and the death of Casimir IV Jagiellon in 1492, i.e. in the symbolic end of the Middle Ages, as well as the following "golden age", linked to the ruling of two last kings of the Jagiellonian dynasty and Stephen Báthory, whose death in 1586 closes the high point of the narrative. The aforementioned apogee encompasses such events as elevating the provisions of the General Charter of Jewish Liberties to the status of general privilege by Casimir III the Great (and his support for settlement of the Jews fleeing persecution caused by the plague in Western Europe) or Warsaw Confederation of 1573 guaranteeing tolerance for religious dissidents, unknown in Europe of that time. The "golden age" marks also the beginning of another supposed Polish innovation, that is the parliamentary system developed by series of king's privileges supporting the enhancement of the competencies of the legislature.

However, historical narrative proposed in the frame of the liberal paradigm is not limited to the positively estimated facts, but involves also shameful ones, since it is based on an assumption of rationalist – so critical – approach to history and abandonment of myths, nonetheless, in practice it does not abstain from using them, as the aforementioned example shows. In most radical version it requires citizens to develop predisposition named by Magdalena Nowicka [2015, p. 191] "maximalist reviewing competence", i.e. radically self-critical evaluation of the past of own society, changing its foregoing interpretation and resulting in treating inactive witnesses of the past crimes as co-responsible for them. In Polish case, it is related to the scope of participation of Poles both in the Holocaust and in rescuing Jews during World War II. The culmination of that discussion was the case of the mass murder of Jewish inhabitants of the town Jedwabne by their Polish neighbors in 1941, which got publicity after the publication of the book by Jan Tomasz Gross [2000]. An example of the running liberal model of politics can be found in the address given by the president Aleksander Kwaśniewski at the ceremony commemorating the victims of the tragedy on July the 10th, 2001 in Jedwabne [The address...]. Even though the speaker rules out collective responsibility taken literally, saying "We cannot speak of collective responsibility burdening with guilt the citizens of any other locality or

the entire nation. Every man is responsible only for his own acts. The sons do not inherit the sins of the fathers”, he also emphasizes the necessity of expressing some kind of guilt related to the integrity of the nation sharing common history and moral obligations to expose embarrassing events from the past¹⁵, and, finally expresses an apology: “For this crime we should beg the souls of the dead and their families for forgiveness. This is why today, the President of the Republic of Poland, I beg pardon. I beg pardon in my own name and in the name of those Poles whose conscience is shattered by that crime. In the name of those who believe that one cannot be proud of the glory of Polish history without feeling, at the same time, pain and shame for the evil done by Poles to others”.

However, it is worth mentioning that at the same time the president excludes the perpetrators from the alleged Polish tradition derived from the said fragments of Polish historic narrative (“And the standards of a civilized state, the state with ages-old traditions of tolerance and amicable co-existence of nations and religions should be binding on its citizens. Those who killed, beat, took part in the dead set, set fire – committed crime not only against their Jewish neighbors. They are also guilty towards the Republic of Poland, its history and glorious traditions”).

The second period of narrative that highlights main features of the liberal model is the communist one symbolized in the public discourse by the abbreviation of the official name of the Polish state from years 1952–1989 (Polish People’s Republic), that is “PRL”. The necessity of taking multiple views and a variety of private experience of the actors involved into account, as well as holding critical approach to attitudes from the past results in nuanced stances on the assessment of “PRL”, which is usually proceeded on the basis of questions distilled by Paweł Śpiewak [2001] from the Polish press discussion on “PRL”, i.e. the scope of its totalitarianism and sovereignty, its role in modernizing the country as well as assessment of attitudes and motivations of the people involved in it (including the contemporaneous elites), embodied by the dilemma whether it is justified to evaluate them in terms of patriotism and pragmatism or opportunism and collaboration. The discourses functioning in the frame of the liberal model allow for opinions authorizing partitioning of the “PRL” into periods distinguished by a different level of dependence on the Soviet Union along with a different scope of oppression embodied by the evolution from totalitarianism to authoritarianism, helped by turning points usually going along with personal changes in leadership of PUP [Śpiewak 2001]. Furthermore, it does not deny the opinion that “PRL” played some role in allowing for social advan-

¹⁵ “The nation is a community. Community of individuals, community of generations. And this is why we have to look the truth into the eyes. Any truth. And say: it was, it happened. Our conscience will be clear if the memories of those days will for ever evoke awe and moral indignation. We are here to make a collective self examination. We are paying tribute to the victims and we are saying – never again. [...] We have become aware of the responsibility for our attitude towards the dark pages in our history. We have understood that bad service is done to the nation by those who are impelling to renounce that past. Such attitude leads to a moral self-destruction”.

cement of hitherto excluded masses and providing the country with infrastructure enabling industrialization and urbanization. It also creates the frame for interpreting limited involvement in the political structures as an act of pragmatism in the face of geopolitical situation locating Poland in the Soviet zone of influence on approval of western powers symbolized by agreements of conferences in Teheran in 1943 and Yalta in 1945. Yet, it must be emphasized that tolerance for justification of such acts and attitudes is limited, even though the model in question allows for revising the popular conviction of a wide scale of involvement of the Polish society in activities of the anti-communist opposition.

The liberal paradigm is then a synthesis of selected myths and moralist as well as rationalist pursuit for the truth, rested on assumptions that are often difficult to accept and understand. History is then interpreted as both source of examples and values and as a problem to solve.

The latter element leads to some elitism linked with the belief in the role of intelligentsia characteristic for the societies undergoing belated modernization conducted on the basis of the patterns distilled from the more advanced countries, where the process in question had been accomplished earlier and without such assistance. Thus, the discourses created by the aforementioned model form the broader frame of centre-peripheries contradistinction, i.e. part of relational code, which (according to Eisenstadt's and Giessen's constructivist theory [Ścigaj 2012, p. 355]) is one of the versions of a familiarity-strangeness distinction providing the frame for symbolic construction of a community. In view of it, the ideas inconsistent with the notions seen as belonging to the modern "centre" can be interpreted as provincial, retarded and underdeveloped, which applies also to the rejection of the revision of the national history, that liberal politics of memory includes. Imputing provinciality to the part of Polish society may be, by the way, interpreted as the indication of provincial situation of the Polish elites, using civilizational criteria to judge milieus that do not share their notions of modernity [Nowicka 2015, p. 192].

Politics of memory is manifest in other policies of a state as well, the striking example of which is foreign policy, especially in countries with history of conflicts or demographic losses in the near past, which is the case of the whole Central and Eastern Europe. The application of the liberal model leads to a tendency towards reconciliation, which in the Polish case appears as mentioned revealing the past wrongdoing to the other ethnic group and mitigating the requirement of repentance for such acts against Polish nationals. In practice, the demand for information about and expiation for past deeds is not excluded, but frequently takes the form of agreements with negotiated text and cautious wording. Andrzej Nowak [2010, p. 65] points to the "Joint Declaration of Presidents of Republic of Poland and Ukraine on Concord and Reconciliation" as an example of such form of creating mutually accepted version of the past. Worth mentioning is the sentence "Blood of the Poles shed in Volhynia, especially in years 1942–43 must not be forgotten" that do

not highlight the Ukrainian perpetrators of the massacre functioning in Polish public discourse as “Volhynian slaughter” with death toll reaching 600000 people (total number of Polish victims of Ukrainian nationalist guerilla in years 1939–1945 [Siemaszko 2010, p. 85]). The whole text is carefully composed of pieces of information about the past incidents of suffering of both sides, and the mentioned sentence is followed by the other one commemorating the victims of “Operation Vistula” – forced resettlement of Ruthenian minority of post-war south-east Poland (proceeded on the orders of Polish authorities, which fact is also omitted [*Wspólne oświadczenie...*]).

Nowak [2010, p. 66] noted, at the same time, that Polish politics of memory towards Lithuania, Belarus and Ukraine, is directed not only to the external by also to the internal subjects, so it was designed to familiarize Polish citizens with new critical national consciousness linked to the western standards. The key point of those efforts is overcoming the attitude that Jacek Kuroń [Nowak 2010, p. 65] named “a victim complex”, based on the conviction that a dominating position of the Polish nation in history was being the subject of persecution by other ethnic groups, that is a way to build moral capital enabling to deny or downgrade the past examples of the opposite situation.

Nowak’s remark about bi-directionality of the politics in question may be referred to the whole liberal model, the aim of which was to transform the mentioned consciousness (and as the constructivist theory indicates, the nation itself) to fit a wider European one, so its application in the 1990s can be interpreted as part of preparation of the society for the European integration. Accomplishment of this task paved the way for an advancement of the rival conservative paradigm.

In contrast to the liberal counterpart, it assumes planned and fully conscious implementation of activities leading to the propagation of a coherent vision of the past, that is to result in achieving specific political goals and shaping the nation in the form developed with precision and clarity. As in the liberal model, the manifested purpose is pursuit of the truth, yet the truth is alleged to have strong objective foundations and to be completely cognizable. Apart from that, the paradigm in question includes extensive institutionalization with the engagement of state administration, mass media and pop culture.

An active role of the state in politics of memory is being justified with both moral and strictly political arguments, which in Polish case are completed with a strong criticism of the liberal model, enabled by the fact that paradigm had its best times in public life of the 1990s, so it came earlier than the conservative one developed and applied after the year 2000. The state neutrality with reference to the historical narrative is seen by its adherents as a lack of respect for the national heritage and sacrifice of the past generations and critical approach to national history is being regularly defined as “pedagogy of shame”, as the whole liberal politics of memory is nicknamed – accused by conservative critics of a deliberately exaggerated exposition of the disgraceful sides of a national iden-

tity to make people reject it not to disturb the European integration [Zapis spotkania..., p. 25]. The intention of the deliberate creation (or recreation) of the national identity by the state is then revealed and the core of the identity – perceived as a diversifying factor.

The purpose of activities leading to such a goal may be interpreted in terms of a military necessity, as Marek Cichocki pointed, saying that strong identity is useful as a factor motivating for combat efforts, which may be the aftermath of joining NATO and the EU [Dudek 2011, p. 39].

A frequently repeated argument is also the alleged necessity for a reaction to similar activities of other countries. Two of them mentioned most often are Germany and Russia, that were said by Dariusz Gawin and Paweł Kowal [2008] to run politics of memory against the Polish interests, consecutively, exposing the suffering of the German refugees leaving (in the last months of World War II) their homes situated now, in Central Europe, including Poland, and going back to Soviet historiography with its imperialism legitimized by Soviet demographic losses during World War II and its contribution to the victory over Nazi Germany. The thesis was repeated, *inter alia*, during the meeting of experts representing government and self-government administration, research units and mass media (most of whom represent the conservative paradigm), held by the president Andrzej Duda on November the 17th, 2015 to initiate a preparation of the central state strategy of the politics of memory. Russia's effort in the field of politics of memory was acknowledged by the host himself, who raised the question of the purpose behind choosing the anniversary of "ousting the Poles from the Kremlin" (as he called recapturing the Kremlin by the forces of popular uprising in 1612), as (in his opinion) endorsed to the rank equal to the Victory Day (May the 9th – celebration of the end of World War II). He stressed, by the way, his impression that the promotion of the mentioned holiday is a part of recreating tradition of the "the great Russia", expressing, at the same time, curiosity as to why the historical event referring to Poland was chosen for the role of the fact commemorated this way [Zapis spotkania..., p. 65]. German case of a successful activity in this field was to be a short TV series "Generation war" produced by the German public TV station ZDF, that was to be watched by the president many times, as he claimed to have been impressed by the scale of means invested in creating a movie showing the history in a version that fits best the current interest of the country [Zapis spotkania..., p. 5].

The major external hazard that conservative version of Polish politics of memory defines and promises to target is alleged popularization of the conviction of noticeable Polish involvement in the Holocaust, which may lead to distorting memory of the German guilt, first dissolved in an international term "Nazis" and then replaced by the exposure of responsibility wrongly ascribed to the Polish nation with the use of a misleading term "Polish concentration camps" confusing their contemporary location with the nationality of their creators and personnel. Characteristic for that model of operation was

a commentary of the leader of the right-wing Law and Justice party Jarosław Kaczyński [Kaczyński: koniec...] on using a “Polish death camp” phrase by the U.S. president Barack Obama during bestowing a Presidential Medal of Freedom on Jan Karski [Landler 2012], as its author exposed both a typical diagnosis of the problem and countermeasures against it, which are repeated by the others acting according to the said paradigm. First, he interpreted Obama’s statement in collective categories, as defamation of the whole Polish nation. Second, he contested the supposed opinion that this could be a mistake, insinuating this way premeditation on the part of the speaker or his exposition to distorted historical memory. Furthermore, Kaczyński denounced the liberal model as responsible for the situation, naming it “pedagogy of shame” and “constant expiation of Polish nation no one knows for”. In the end, he suggested involvement of “the Polish nation, the Polish state and the Polish diplomacy” in “a great action to defend dignity of the Poles” adding that “it should be organized, maybe even institutionalized”.

Cases of politics of memory from other countries are not, however, interpreted in the frame of the paradigm in question only as threats demanding response, but also as examples to follow. One of them, presented during the abovementioned meeting, was the case of Lidice – Czech village annihilated by German occupants in the course of repressions unleashed after the assassination of the Protector of Bohemia and Moravia Reinhardt Heydrich by soldiers of Czechoslovak army-in-exile. According to Andrzej Nowak Lidice is presented in history of the 20th century schoolbooks all over the world as a symbol of Nazi policy of occupation thanks to the proper politics of memory, allegedly capably executed by the Czechs, in spite of the fact that the scale of suffering of other nations was greater. He set it as an example that effective politics of memory overcomes the weaker, regardless of the historic facts, which should be a lesson to learn for Poland [Zapis spotkania..., p. 10]. Afterwards he commended Czech film productions praising bravery of the soldiers of Czechoslovak army-in-exile and suggested financing similar “epics” in Poland.

Some of Nowak’s suggestions can also be interpreted as an example of using such operations to achieve current political goals. He ascertains the necessity of exposing the historical events proving that Central Europe and the Balkans were frequently falling victim to German, Russian and Islamic imperialism [Zapis spotkania..., p. 15] and did not take part in colonization of other continents, so should not be burdened by historical responsibility for its outcomes [Zapis spotkania..., p. 16]. Noteworthy is the fact that both European imperialisms are defined ethnically and only the Ottoman one – in terms of religion. This way, a frame for solving two questions referred to Polish foreign policy is about to be formed. The first is the participation of the EU states in tackling the refugee influx emerged as result of civil war in Syria. Criticism of the EU relocation system – assigning fixed quotas to each member state – united three counties of Visegrad Group [Kałań 2015], joined by Poland after the parliamentary election of October 2015 (after terro-

rist attack in Brussels in March 2016 Prime Minister Beata Szydło stated she did not see the possibility to accept any refugees [Wroński 2016]). Promoting the abovementioned version of history can be used to legitimize such a standpoint, liberating former victims of imperialism (including that of Islamic origin) from responsibility for the care for people from former European colonies.

The second question is unification of Central Europe that is to be confronted (to a limited extent) with the western part of the EU (with special regard to Germany), which is one of the basis of emerging foreign policy concept of the contemporary Polish government [Bosacki 2016, pp. 22–23]. Shaping historical memory common to the countries forming the region may be interpreted as a measure to unite it, under a hypothetical Polish leadership¹⁶.

Nowak's introduction to the discussion at the above mentioned meeting summarized some of main motifs of the national historical narrative that shall be promoted in the frame of conservative model [Zapis spotkania..., p. 19]. The first is martyrdom, which means an emphasis on victims and scale of suffering during the past fight for independence, with the stress put on completing the history with less known events, like lethal repressions of Polish minority in Soviet Union in late 1930s. The second is the tradition of defending Europe and its values. This may include a variety of motifs. One of them is the military shielding the continent and its civilization against external threats – as was exemplified by statements made in the context of the mentioned refugee case going back to Polish contribution to damming Turkish invasion symbolized by the Battle of Vienna in 1683 [Janicki, Władyka 2015]. Another one is fighting for freedom, combined with republicanism, linked to the golden age mentioned before. It must be added, that in the latter point the two paradigms described here refer to the same tradition, though the conservative one puts more stress on democracy and the rule of law than tolerance.

Next motif is the history of Polish culture and science as well as work of artists and scientists and the last is promotion of the Polish Christian tradition and the values it can offer, embodied by the characters of the Polish saints with a special regard to the personages like John Paul II and Faustyna Kowalska. Noteworthy is also an unequivocal denouncement of “PRL”, seen as totalitarian in all periods of existence and completely deprived of sovereignty that leaves no room for justifying political engagement in its structures, interpreted as opportunism, if not treason. Such approach allows for simple and explicit indication of values and attitudes recommended for the nation, as well as denunciation post-communist period (especially the 1990's) as a continuation of “PRL”, directed by the communist-era elites in a new disguise [The politics...]. Practical results of this premises is an approval for lustration (revealing cases of cooperation with the communist secret service) and decommunization (indisposing former elites to occupy certain positions in the state administration).

¹⁶ The region of an exceptional Polish interest may be also extended to Romania, as well as Baltic and Balkan countries [Pełna treść...].

Institutionalization of the politics of memory, demanded in the frame of the conservative paradigm, is – in the Polish case – developing in two directions. The first one is legal, encompassing series of legislative acts. One of them is so called „lustration law” from 1997 imposing an obligation of submitting formal declarations related to the alleged cooperation with the secret service of the mentioned period on people holding listed positions [Ustawa z dnia 11 kwietnia...], whose list was extended by the next act related to the case passed in 2006 [Ustawa z dnia 18 października...] which also transferred the process to the Institute of National Remembrance. One of such acts which is to assist in active politics of memory will probably also be an amendment to the foundation act of the mentioned Institute allowing to sentence anyone who attributes responsibility or co-responsibility for German Nazi atrocities to the Polish nation to up to three years of imprisonment [Kary za...].¹⁷

The second direction is formed by the administrative units established to run such politics. The main one existing in Poland is the said Institute formed to provide citizens with access to the former secret service archives, prosecute Nazi and communist crimes and fulfill educational functions [Dudek 2011, p. 46]. As the current Polish government works on the conservative model, a complex institutionalization of the politics of memory is on the way with the aim to create a coherent system. In the frame of this process on August the 1st, 2016 the Institute of National Remembrance together with the Ministry of Culture and National Heritage took the place of disbanded Council for the Protection of Struggle and Martyrdom Sites. There are also announcements of founding brand new institutions like “national institute of education, school programmes and school books”, proposed by the political programme of the Law and Justice [Janicki, Władyka 2015].

To sum up, it is worthwhile to distill theoretical premises forming the background of the model in question. The first one is the nationalistic assumption that humanity is naturally divided into nations, standard political organizations of which are nation-states. The international or supranational structures are then interpreted as either a chessboard for games of the states (if not a fiction at all) or an unjustified interference in the mentioned natural order. Nation is then seen as a primordial and perennial community, which has to be protected from a competition of other forms of social organization to maintain the consistency of the state established upon it. The second theoretical foundation is a realistic theory of the international relations in a version close to the one proposed by Hans Morgenthau [2010, pp. 21, 27–29]. According to it, relations among the actors of international affairs are based on an objective and universal, fixed set of rules led by the pursuit for implementation of the interests defined in terms of power. In result, the main criteria for the assessment of the political activities are their effectiveness, rationality and ability to craftily conceal the interests behind the ideas. Morality is then seen here as a part of a cultural context of forming the interests in question, and following it is inter-

¹⁷ The project of the amendment was approved by the government on August the 16th, 2016 [Kary za...].

puted as placing the individual “moral aspirations” over the survival of the state, which attitude is said to result in effects less ethical than rejecting the rest of the values. Therefore, implementing the paradigm is combined with the above-mentioned reluctance to supranational projects based on humanistic premises.

Troubles in implementation of the liberal paradigm

As announced in the introduction, an overview of the problem mentioned should be preceded by an outline of the main Polish historical narrative. It is based on an intermittent story pattern (typical for Central and Eastern Europe) made of sequence of periods providing the nation with continuity, interrupted by times when a proper history line is derailed. The former creates a meaning of the national history interpreted as its fate and traditions, accepted through the mechanism of Eliade’s myth (mentioned in the introduction), while the latter are marked by transferring the main political centre abroad and losing territorial integrity, linked with suffering being a result of failed attempts to get history back on track again.

The periodization of the narrative is a matter of discussion, while it exists in more than one version. For the sake of the analysis, the synthesis has been made, based on history teaching programmes and Polish pop-cultural productions (research shows that 64,4% of Polish interviewees declares mass media as the main source of historical knowledge, while 61% points to the movies [Nowicka 2015, p. 187]).

The first formative period is “the origin” of the state (since the baptism of the first acknowledged prince Mieszko I in 996 to the death of Bolesław III Wrymouth in 1138) when the state is introduced to the international affairs system of Western Europe, as well as endowed with the crown and archbishopric, as well as first military successes. The second one is „the growth” (since crowning of Władysław I the Elbow-high in 1320 to the death of Casimir IV Jagiellon in 1492, i.e. in the symbolic end of the Middle Ages) with the reconstruction of the country after the partition, the most valued victory in Battle of Grunwald over Teutonic Order in 1410 and forming a union with the Grand Duchy of Lithuania. Then comes „the heyday” when the state is allegedly a cradle of parliamentarism and religious tolerance as well as is among the biggest European powers, ending with the death of king Stephen Báthory in 1586. Afterwards “the turmoil” follows, marked with a series of wars (with the stress on the one with Sweden 1655–1660 and civil war with Ukrainian Cossacks 1648–1654), the beginning of political disintegration and counterreformation. The disintegration continues in the next period – “the decay” – started with the death of the last unequivocally positively assessed (by the narrative) king of that time – John III Sobieski in 1696, and consisted of the failures of the kings from the House of Wettin and rising dependence on Russia. It ends in 1795 with the third of three partitions of Poland involving Prussia, Russia and Austria, after which the line of history

breaks to come back in 1918 with the emergence of the first Polish modern state, to be interrupted again by World War II and "PRL" and set in motion again as late as in 1989. That leaves three periods of interruption, the last two of which are stories based on similar pattern founded on foreign domination with short breaks for attempts to shake it and this way return history to its right path. The symbolization of these incidents with names of the months is characteristic (November and January uprisings in the 19th century and outbreaks named October, 56, December, 70, June, 76 and August, 80 – interpreted as anti-communist – in the 20th century.

The main motif binding the narrative is rivalry with Germany (since the beginning) and Russia (since the 17th century). In order to keep consistency of the story, some events proving positive influence of these neighboring nations on Poland are occasionally omitted or reinterpreted. An example is highlighting allegedly Lorraine origin of the first Polish bishop Jordan and Roman orientation of emperor Otto III by Paweł Jasienica [2007, pp. 59, 74] in his popular book of essays on history of the first Polish dynasty, which was to whitewash Germanic ethnicity of two personages important for the initial period of Polish statehood. The second motif is a continuous struggle for independence which develops the myth of *antemurale christianitatis* into a messianic one, thus inserting the national case into universal liberation movement. There is also a weak imperial motif, referring to the golden age comprising "the growth", "the heyday" and beginning of "the turmoil", that stems from interpretation of the Polish-Lithuanian union as a simple enlargement of Poland to the east, that may still be vivid in sentiments toward eastern borderlands – territories that today constitute parts of Lithuania, Belarus and Ukraine.

The first problem with the implementation of the politics of memory in the liberal paradigm is related to the mythical character of the abovementioned narrative. Its reluctance to promote simple and consistent conviction of the past led to, as Paweł Śpiewak [2001] named it, a lack of solemn restitution of the republic, that could be a result of settlement with the communist past done through some sort of lustration and decommunization marking a clear border between praised and condemned attitudes from the communist period. The lack of it let the former elite keep part of their social and financial capital and participate in the highest spheres of public and economic life, which blurred the change of periods marked by 1989. Together with the lack of a festive moment marking the turning point – like the fall of the Berlin Wall – it reduced the impression of a change, which must be unequivocal the moment when history moves on. The transition has not been left unrecognized, as "the fall of the communism" is considered the fourth most important event in the history of Poland of the 20th century [Bożewicz 2016, p. 12], but it attracted less votes than regaining independence in 1918 (which is a national holiday) or electing Karol Wojtyła the pope. That helps some adherents of the conservative model undermine the transformation and shift the moment of reclaiming

independence, thus, providing favored political forces and intellectual milieus with control over a remarkable element of the national memory (and the nation itself), which may end in delegitimizing personages related to the transformation of the 1990s. This proves, at the same time, that supporters of the conservative model show better understanding of a basic mechanism of a myth, which is, as pointed Lech Nijakowski [PiS nie tworzy...], exposed also by their successful attempt to present a simple continuation of romantic narratives existing before, as their recreation, after the alleged interruption that was not to end in 1989 but was prolonged by supposed negligence related to the implementation of the liberal model. The return is a universal element of Eliade's myth and for this reason it proves more attractive than a continuation, providing simultaneously a line of division, which political forces propagating the conservative model may utilize to shape their identity in the eyes of the electorate.

The second problem of the liberal model is the constant presence of the mentioned antagonism with Russia and Germany in the narrative, maintained by recent TV and movie productions (though not always in line with the intentions of their makers) referring to World War II like series *Czas honoru* and *Czas honoru. Powstanie*, as well as movies: *Miasto 44* by Jan Komasa, *Katyń* by Andrzej Wajda, *Syberjada polska* by Janusz Zaorski, *1920. Bitwa Warszawska* by Jerzy Hoffman or *Historia Roja* by Jerzy Zalewski, showing both a military confrontation with the said neighbors and their atrocities focused on Polish citizens.

Contemporary politics of memory associated with those countries in Poland may supply an additional argument for the conservative side of the argument. Even though cited apprehension of president Andrzej Duda about Russian Day of National Unity may be premature – as this invented tradition is overshadowed by the memory of World War II, which remained unchanged even by Vladimir Kothinenko's blockbuster *1612: Chronicles of the times of troubles* [Wijermars 2016, p. 86] – the attempt to invent the tradition in question is a fact. It is inserted in the promotion of interrupted narrative, composed of the sequence of “the times of troubles” and recoveries, with the latter forming chain of dates 1612–1812–2012, that lay historical foundations needed to substantiate the necessity of a strong leadership to hold off threats allegedly coming from the West [Wijermars 2016, p. 86]. German politics of memory is much less intensive. The main German project raising controversies in Poland, namely Centre Against Expulsions postulated by Federation of Expellees and its president Erika Steinbach, was taken over by the government in 2007 and turned into concept of “a visible sign” documenting more than just world war resettlements of the Germans and accommodating different points of view [Centrum...]. This compromise was even institutionalized by complementing Board of Trustees of Foundation Flight, Expulsion, Reconciliation established to implement the project, with an Advisory Council made up of international experts (including Polish). The initia-

tive – being a perfect example of the liberal model – is still in the stage of development though, and may raise emotions. The exhibition of 2014 was the case, organized by the Foundation in spite of a protest of the Advisory Council, indicating that it ignores the real cause of resettlements of the German population [Protest historyków...].

Accordingly, there is still a basis for a restoration of discourse of German-Russian anti-Polish plot, which may fuel a conviction of necessity to implement memory policy in line with the conservative paradigm.

Another trouble with implementing the liberal model is its nuanced attitude to the “PRL” times, which makes it susceptible to confusion with post-communist narrative, either justifying decisions of communist elites (with major example of martial law in 1981–1983) and restricting their criminal activities to Stalinist period 1944–1956, or offering pragmatic concentration on current and future matters, denying the usefulness of politics of memory and denouncing it as an abuse of history for political purposes leading to a multiplication of proxy issues distracting from the real concerns. Such confusion is the case of Antoni Dudek [2011, pp. 41–43], who allocates post-communist politicians maintaining this narrative with the liberal side of elites of former oppositionist origin, thus, ascribing post-communist tendencies to all that do not share a proclivity for the conservative model. Such association can be (and certainly is) used as an argument to deny the liberal model, as a deliberate or unconscious way of legitimizing social position of individuals and groups using social and financial capital inherited from the pre-1989 period. The liberal memory politics has a chance of escaping that trap by application of an approach suggested by Jerzy Szacki [Śpiewak 2001], based on division between rejected high politics of communist era and small history of the society of “PRL” that however does belong not to “PRL” itself, but encompasses independent human activity (like arts, science, sport or industry) of that time. Such interpretation would, however, get the model close to the conservative paradigm, posing a threat to its own identity. It is because Szacki’s division is applied by the politicians promoting conservative memory politics, like Andrzej Duda who was frequently referring to positive examples from pre-1989 period in his election campaign, with special regard to social and industrial policies, probably addressing this way some sentiments of his electorate [see: Prezentacja..., 37:53; Spotkanie Andrzeja Dudy z seniorami..., 01:52; Wystąpienie ..., 17:16; Spotkanie Andrzeja Dudy z rodzinami, 13:38]. Moreover, a nuanced approach characteristic for liberal paradigm assumes periodization of “PRL”, mentioned above, that indeed can be used to justify some of the communist elites, and in its more radical version, even to attribute participation in dismantling the system of actually existing socialism to them (as Śpiewak [2001] interprets the proposal of Andrzej Walicki).

The last but fundamental problem that the liberal model meets on the way to implantation was accurately defined by Rafał Stobiecki, when he complained that Polish

historians abstain from tackling the question of the meaning of Polish history [Skibiński et al. 2011, p. 19], propounding a return to the 19th century school of Joachim Lelewel and Michał Bobrzyński, that had counterparts also in another countries of Habsburg nationalism (like František Palacký, whose monumental work *The History of the Czech Nation in Bohemia and Moravia* laid foundation for Czech version of an intermittent national narrative [Pynsent 1994, pp. 181–186]). The question of meaning is fundamental for messianism, which liberal model rejects, exposing itself to an accusation of propagating reluctance to the nation itself. Nonetheless, it does not give up the attempt to create some sense of Polish history that is participation in the Western civilization or return to it, marked by the “baptism of Poland” in 966 (as research shows, considered the most important event of Polish history before the 20th century [Boguszewski 2016, p. 4] and joining the EU (third most important fact of the 20th and the 21st century [Bożewicz 2016, p. 12]). Problem is that after the latter event this fate has been interpreted as fulfilled having left the liberal narrative with a deficit of purpose and a possibility to stagnate like a materialized utopia in Karl Mannheim’s theory. In the frame of the conservative model “the end of history” concept is rejected as utopian and elitist, and replaced by a creation of a strong identity characterized above [Zapis spotkania..., p. 4].

National identity, which the conservative model is supposed to empower, is based on ethical foundation, that was accurately noted by Ernst Renan [2004], considering a nation a moral community. This sole fact also reveals some weakness of the liberal model, which avoids unequivocal judgments of the past deeds and attitudes, and thus, has troubles with a decided distinction of role-models to follow as well as clear and simple values, which the conservative model offers in a consistent form with a limited space for dilemmas and uncertainties.

However, the liberal paradigm also assumes some involvement in shaping moral order. Firstly, in the Polish version it undertakes to get past the abovementioned “victim complex”, which is to achieve two targets: settlement of the relations with nations sharing this complex and making the nation adhere to universal values of humanity. First of the goals refers to the Polish-Jewish relations, that – according to an interesting hypothesis by Ireneusz Krzemiński – are troubled with similarity shown by the cores of both nations’ identities formed by the messianic narratives (national Polish versus religious Jewish) instigating a rivalry between both subjects exposing their past ordeals and reacting for an indication that suffering of other group may be of a greater scale [Krzemiński 2001, p. 189]. His research shows that 78% of Polish interviewees claimed that Polish nation had been harmed in history more than any other (with only 1,5% neglecting that opinion), even though 46% admitted that Jewish nation was suffering more than Polish during World War II (with 33% – claiming that the scale of ordeal was the same, and 6% – that Poles suffered more [Krzemiński 2001, p. 192]). Implementing the liberal model was

to limit the temperature of the rivalry, which may also help to settle the relations with Russia (also taking part in a martyrdom contest) as well as (to a much lesser extent) – Germans, preventing emotional outbreaks in Poland every time a new initiative of commemorating German victims of war is proposed.

Second aim was to prevent future cases of justifying immoral acts or passivity when there appear external appeals for help or solidarity (of the EU partners or others) with the scope of the past misery and sacrifices, which would be supported by an argument that Poland had already done its duties and is among those in a constant need of help and compensations, so it can allow itself more, and its moral capital is too high to be threatened by an external criticism. In times of renationalisation of politics observed in Poland and Europe since late 1990s [Skorzycki 2004a; Skorzycki 2004b], this program exposes the liberal model to denouncement for the alleged elitism, unrealistic foundations, harm to the national identity or even an external inspiration.

Chances of conservative paradigm of the politics of memory in education

The European return of nationalism to the politics is, however, not the only factor that boosts chances of a successful application of the conservative model in education. Equally important is the noticeable ideological tendencies that can be observed among a part of Polish youth in the second decade of the 21st century. In order to grasp it, it is advisable to follow the thesis proposed by Jan Hartman [2016], claiming that their both nationalist and anarchist content is linked to the implementation of the conservative paradigm of the politics of memory, which, as stated before, is observed since 2000. The key point in Hartman's thinking is the interpretation of the traditional youth rebellion against older generations and its values as paradoxical evidence of conformity of the former. The *prima facie* discord in question is then presented as ideological unity, which is distorted only by the scope of orthodoxy, as the young side usually expresses more radicalism interpreting it as a sign of their own independence and authenticity of defiance. The interest shown by the Polish youth towards selected martyrological and military motifs of the main Polish narrative outlined above and a vision of the nation constructed on their basis – embodied by wearing garments with national symbols, popularity of the right-wing rhetoric among the young people proven by the success of the parties of that type in 2015 parliamentary election in age cohort 18–29¹⁸ and rising participation in paramilitary organizations – may be then interpreted as a success of the politics of memory conducted within the framework of the conservative paradigm.

This is of course hard to prove; more eligible explanation is the failure of the liberal paradigm, the implementation of which did not seem to succeed in supplementing the

¹⁸ The main right-wing party Law and Justice attracted 26,60% votes of that group, while radical and anti-elite "Kukiz 15" – 20, 60% and ultra-liberal and anti-EU KORWiN – 16, 8% (for the two latter groupings, this age bracket supplied the widest parts of electorate) [Wojtalik 2015].

national narrative with new motifs. Moreover, it represents a project of the Polish nation that in the years of transformation was developed by the mainstream elites, which (together with liberal democracy and European integration) is nowadays likely to be perceived by the youth as a part of the found order to be contested as a result of a psychological process of forming identity of a young person, who is fascinated by the recently acquired ability of abstract thinking; eagerly applying it in order to look for pitfalls of reality, which leads to attitudes like idealism, nihilism or cynicism [Piotrowski 2003, p. 23].

An ideological alternative is being searched within the main narrative by highlighting the stories of limited presence in the past, that, however, fit main motifs, the best example of which is newly created myth of “disavowed soldiers”, as is popularly called post-war anti-communist military resistance, which is shown today in a universal, though simplified, scheme of the radical, but small, good fighting the great evil, able to create a moral tension indispensable in the process of mobilization [Polityka historyczna...]. The mentioned proclivity for idealism raises the probability of acceptance of such role-models.

There is also a link worth mentioning between the chances of the liberal paradigm and critical thinking ability, which is not that obvious in case of its conservative counterpart. The intellectual foundation of the latter is less discursive and shows more readiness for mythical reasoning in the form described by Ernst Cassirer, who was explaining this alternative to rational causality on the basis of a set of rules, two of which mentioned before are followed by a coincidence binding phenomena happening in the same time, metamorphosis justifying linking things without regard to their logical relations and *pars pro toto* equating fragment of the phenomenon (or narrative) with the whole of it [Bal-Nowak 1996, pp. 84–91]. The usage of such a method of reasoning makes a person more vulnerable to unambiguous and simplifying forms of influence such as propaganda, thus, providing more support for politics of memory based on the conservative model than the liberal one, which even in a simple version requires plurality of opinions and acceptance of some scope of relativity. Meeting such requirements tends to be hindered by an apparent change in cognitive processes of Polish society illustrated by a significant decrease of book readership noted since 2001¹⁹. Noteworthy is the fact that the mentioned drop has had its highest extent among the youth – in age cohort 15–29 the percentage diminished (since 2000 to 2015) from 84 to 50, and in the cohort 20–29 from 66 to 45 (still remaining above the average though) [Stan czytelnictwa..., p. 15]. That leaves an increasing number of people with audiovisual media – TV and the Internet operating on the basis of an emotional effect, contributing to a limiting cognitive capacity

¹⁹ In 2006 50% of interviewees declared reading at least one book in the last 12 months, while in 2015 such category was limited to 37% (it must be added that it encompassed also those who reported reading a fragment of a book or just browsing one), with the percentage of intensive readers (who read at least 7 books) dropping from 17 to 8 [Stan czytelnictwa..., p. 13].

of the audience and decreasing the opportunity of familiarizing them with ambiguous and nuanced content. Important is also the fact that Polish executors of the conservative politics of memory proved proficiency in enlarging the audience, which is illustrated by a rapid increase of the number of users of right-wing information web sites [Serwisy prawicowe...]. Combining all these tendencies with the mentioned institutionalization of the politics of memory, including education, this proves the point of promising perspective for the conservative paradigm.

Conclusion

A successful application of the politics of memory based on a conservative model in contemporary Poland is likely to introduce a noticeable change to the Polish nation. A crucial field of this alleged transformation is the social bond that tends to be processed in accordance with the kind of identification that Stanisław Ossowski named “collective” and Czesław Sikorski [2012, p. 35] used as basis for his definition of „restrictive” type of culture (opposite to the “liberal” one). The main feature of this identification is its foundation on the one integrated core consisting of strong ethos or ideology allowing its adherents to integrate with the community as a whole, which contributes to the increased independence of a common social bond from the direct social relations among citizens. In addition, in many cases such a bond makes a psychological influence on the personal identity of the community members – forming its foundation and leading to concerns over its alleged weakening, which proves to cause social effect of raising the entry threshold to the community. Such a phenomenon in the Polish case may be accelerated by the cultural basis of the notion of the main current of Polish nationalism mentioned in the introduction to this article.

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AKER LEANNA – UNITED STATES

Dr. Leanna Aker is an Associate Program Director at City University of Seattle in Tacoma, Washington, where she teaches and acts as a consultant for pre-service teacher candidates. City University is a higher education institution providing programs that cater to the needs of alternative degree and certificate seekers. Dr. Aker's academic work has consistently focused on student engagement. Her dissertation was a meta-analysis of practices that best engage middle school science learners, and her work at City University has included a book chapter about engaging pre-service teacher candidates in a practice to theory approach to teacher preparation.

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Assistant professor at the Institute of Pedagogical Sciences, University of Social Sciences in Lodz. Holds a Ph.D. in pedagogy. Research interests: rehabilitation, prevention of addictions, pedagogical prophylaxis. Psychological and pedagogical support for schools and educational settings, pedagogical diagnostics.

DA COSTA TERESA – PORTUGAL, MADEIRA

Centre of Linguistics of the University of Lisbon; Investigation Centre for Regional and Local Studies of the University of Madeira.

A Portuguese language teacher in Madeira Island, Portugal. She holds a Ph.D. in Portuguese Linguistics from the University of Lisbon and is an integrated member of the Centre of Linguistics of this institution (CLUL). She is also a collaborator in the Investigation Centre for Regional and Local Studies of the University of Madeira (CIERL). Until recently her investigation has focused primarily on linguistics, particularly on phonological development, and on educational resources. Within this context, she has published teaching materials for students of different age groups and has collaborated, as a lecturer, in teacher training workshops.

CUDAK HENRYK – POLAND

Professor of the University of Social Sciences in Łódź since 2011. In 1993 he got his habilitation in the field of pedagogical sciences. Head of the Chair of Pedagogy at SAN and very responsible organizer of the pedagogical B.A. and M.A. full and part time studies. He is very experienced organizer and creator of the new scientific work of younger

academic teachers and students. In his academic career we see some milestones: in the years of 1994–2001 he was a professor and director of the Institute of Pedagogics in the Kielce State Pedagogical Academy; secondly, in the years of 2001–2005 he was the head of the Social Pedagogy Chair at the Catholic University of Lublin; in the years of 1994–2004 he had been a leader and initiator of 8 scientific conferences connected with the functioning of the contemporary family in Poland. Creator and editor of the “Family Pedagogy Yearbook” (11 volumes), and “Pedagogika Rodziny. Family Pedagogy Quarterly”. His scholarly and scientific specialization is connected with the field of family and processes of children and youth socializations. Author of 14 books, editor of 26 other printed editions, and more than 200 scholarly and scientific articles. He has a good contact and co-operation with Catholic Ružomberok University in Slovakia.

EIGENBROOD RICK – UNITED STATES

Dr. Rick Eigenbrood is Dean of the School of Education at Seattle Pacific University in Seattle, WA. Dr. Eigenbrood holds a Ph.D. in special education from the University of Iowa and has over thirty years of service as a Professor of Education. Prior to becoming dean of SPU’s School of Education in 2009, Dr. Eigenbrood served as associate dean for graduate education, director of the doctoral studies program, director of assessment, and chair of special education. His university teaching has included courses in the teaching of children and youth with disabilities, multicultural education, educational and developmental psychology, and research methods. His research interests focus on effective strategies for individuals with disabilities in schools and communities, especially as it relates to special education law and response to intervention. He continues to be involved with doctoral students by teaching a doctoral research course and serving on dissertation committees.

Dr. Eigenbrood has written and spoken extensively on school, community, and congregational integration of individuals with disabilities. His writings have appeared in such publications as the *Journal of Religion, Disability, and Health*; *Journal of Remedial and Special Education*; and *Journal of Disability Policy Studies*. Through his involvement with the School of Education’s Center for Global Curriculum Studies, he has travelled to China, Korea, Russia, Poland, and the UK, presenting papers on disability issues and quality education for all children.

ELLIS K. ARTHUR – UNITED STATES

Arthur K. Ellis is Professor and Director of the Center for Global Curriculum Studies at Seattle Pacific University. Prior to that he was full professor of education at the University of Minnesota. He began his career as an elementary and middle school teacher in Oregon and Washington. He is the author of more than 20 published books and numerous articles and scientific papers. His work involves directing conferences and consulting to uni-

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She was born in 1969. In 1992 she graduated from Yuriy Fedkovych Chernivtsy State University at Faculty of Romance and German Philology with specialization German Language and Literature as German Philologist and University Teacher of the German Language and Literature. In 2009 she received her Ph.D. for the thesis *The didactic system of Johann Friedrich Herbart and its influence on the development of home education*, defended at Vasyl Stefanyk Precarpathian National University. She got her next degree (habilitation) in 2016 on the basis of *Development of ideas of Herbartian pedagogy in theory and practice in German-speaking countries (the second half of XIXth–XXth centuries)* at the Iwan Franko State Pedagogical University. She is the author of more than 100 articles on pedagogy, methodology of teaching foreign languages. At present she is associate professor of the Department of Foreign Languages at I. Ya. Horbachevsky Ternopil State Medical University.

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Holds a Ph.D. in psychology, assistant professor of the Department of Pedagogy at Vinnytsya State Pedagogical University in Vinnytsya, Ukraine, where he teaches courses in pedagogy, educational psychology, conflictology and the basis of educational measurement. He is the executive secretary of the scientific journal "Scientific Notes of the Vinnytsya State Pedagogical University. Series: pedagogy and psychology". Co-author of the textbooks *Pedagogy* (2012), *Pedagogical Conflictology* (2015), *Pedagogical diagnostics* (2015), *Psychology of Higher Education* (2015) and the scientific monographs *Certification of Schools* (2001), *Moral Education in Pedagogy in the United States: Theory and Practice* (2009), *Personal and Professional Development of Future Teachers* (2014), *Development of Professional Consciousness of Students in Higher Education* (2015).

HORPINICH TETYANA – UKRAINE

Holds a position of assistant professor at the Department of Foreign Languages at Ternopil State Medical University, Ukraine. In 2010, she graduated from Ternopil National Pedagogical University and obtained Master's diploma in the field of 'Pedagogy and methodology of secondary education. English language and literature. From 2010 to 2014 Tetyana Horpinich took postgraduate courses at Ternopil National Pedagogical University. In 2014, she defended the Ph.D. thesis at South Ukrainian National Pedagogical University in Odessa. Currently she is engaged in the research on the system of higher medical education in the United States. Her research interests also encompass comparative studies, foreign languages acquisition, cognitive linguistics and linguocultural studies.

IGNATOWSKI GRZEGORZ – POLAND

Since 2011 holds the professor position at the University of Social Sciences in Łódź. Dean of the Faculty of Social Sciences and Humanities. Chair of the Department of Philosophy. Editor of the 'Discourses on Culture Journal'. Member of the Ethics Committee of the University of Social Sciences in Lodz. Since 2016 member of the local Commission for Experiments on Animals. Author of more than 160 articles in the field of dialogue, business ethics and the idea of sustainable development. Author and editor of several books.

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Dr. Tetyana Koshmanova is a professor at Western Michigan University in the Department of Teaching, Learning and Educational Studies, College of Education and Human Development, where she teaches sociocultural studies program. Her current research focuses on cultural-historical theory of activity and responsive dialogue in teachers and multiculturalism in education. She is a counsellor for university students on the international exchange programs and seminars.

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Ph.D. and full professor of the history of education and comparative education of the University of Social Sciences in Łódź, Poland. He received his post-secondary education at the Humanistic Faculty of Maria Curie-Skłodowska University in Lublin. He got his M.A. in Education in 1967, his Ph.D. in Education in 1975. He received habilitation in 1983, and was awarded the title of full professor in 1997 by the President of Poland. He served as full professor at the Higher Pedagogical University of Adult Education Association in Warsaw. In 1999, he was nominated for the MCS University Editorial Central Board. Since 2011 he has been working for the University of Social Sciences in Łódź, Poland. He is the author of two monographs, editor of 25 books and has published over 220 articles in Polish, English, Russian, and Ukrainian.

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Ph.D., assistant professor of Technical English Language Department of National Technical University of Ukraine 'Kyiv Polytechnic Institute' in Kyiv. Her scholarly interests are the following: adult education, andragogy, lifelong learning and corporate training. She is the author and co-author of more than 40 academic publications. She is a very active participant of the international and national conferences, forums, seminars and symposiums.

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Ph.D., researcher and academic teacher of the Pedagogical Institute at the Rzeszów State University. Research interests focused on social pedagogical issues, mainly partnership, cooperation and co-acting of basic educational environments. She is an author of monographs devoted to connections of school, family and wider social environment (three books) and more than a dozen articles placed in local, national and foreign magazines.

MACHYNSKA NATALIYA – UKRAINE

Nataliya Machynska was born and grew up in Lviv, Ukraine; she received her education in Vasyl Stepanyk Precarpathian National University at Ivano-Frankivsk. In 2013 she defended her thesis for the degree of Doctor of Pedagogical Sciences on the topic: *Theoretical and methodological foundations of M.A. level pedagogical education at the higher educational institutions of non-teaching profile*. She was employed at Pedagogical College of the Ivan Franko National University in Lviv (1994–2007), Lviv State University of Internal Affairs (2007–2015). Since September 2015 she has been professor of Primary and Preschool Education Department of the Ivan Franko National University in Lviv. Her scholarly and scientific interests include: professional training of specialists in terms of master studies, emotional burnout and professional destructions of educators, gender peculiarities in training specialists. She is the author and co-author of many articles and books, and she is very active in the field of conferences.

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Ph.D. in applied linguistics from Adam Mickiewicz State University in Poznań, Poland. For several years her academic career was associated with the University of Łódź. At present she is assistant professor in the Department of English Studies, University of Social Sciences in Łódź. She has had a long teaching experience in the field of ELT methodology and psychopedagogy, has supervised numerous B.A. and M.A. theses, and has published papers on foreign language learning and teaching. She obtained scholarships in the USA (University of Pittsburgh) and the UK (University of Essex), and has lectured in Portugal, Spain, Sweden, Turkey, France and Hungary. She is an appointed expert and textbook reviewer for the Polish Ministry of Education.

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Born in 1957 in Lodz. Ph.D., a senior lecturer working at the Faculty of Theory of Upbringing of the State University in Lodz (Philosophical Pedagogy Department). Academic interests: general pedagogy, philosophy and theory of upbringing, alternative pedagogy (Maria Montessori's education), pedagogical and interdisciplinary categories such as upbringing as art, pedagogical utopias, fate in pedagogy and upbringing. In 1980 she graduated from the State University of Lodz under supervision of Professor Eugenia Podgórska. She has taken active part in many national and international conferences. Currently she is president of the Polish Montessori Association. Since 1994 she has been a lecturer and trainer in the scope of Montessori Pedagogy in Poland and abroad and she holds international qualifications in conducting courses issued by Montessori Landesverband in Germany. Author of many articles and books.

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Professor and Dean School of Education, Languages and Communication Wawasan Open University, Penang, Malaysia. He received his doctorate in educational policy studies at the University of Sussex, UK. He has previously served as associate professor History of Education at the Universiti Sains Malaysia, Penang and at the Sultan Hassanah Bolkuah Institute of Education, University of Brunei Darussalam, Brunei. His research interests are concentrated in the areas of education for ethnic minorities, education policy analysis, history of education and bilingual education. He is author of many publications, partly concentrated on the ethnic Indian minority group in Malaysia and education of ethnic minorities. Well known scholar and professor.

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He is a Portuguese language teacher in Madeira Island, Portugal, and holds a Ph.D. in Portuguese Literature and Language: Investigation and Teaching by the University of Coimbra. He is an integrated member of the Centre for Portuguese Literature of this institution. He is also a collaborator on the project "Tratuario- Journeys to Madeira's Cultural History", based at the Investigation Centre for Regional and Local Studies (CIERL) of the University of Madeira. His work at the CIERL aims to contribute to the discussion, criticism and didacticism of the literary canon for Secondary Education validated by the Regional Reading Plan for the Madeira and Azores Islands. He has published essays on the Portuguese language literatures and has taken part in different meetings dedicated to the Humanities.

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Ph.D., a graduate of the State University of Lodz. He holds the position of assistant professor at the University of Social Sciences in Lodz. His research interests involve fields of sociology of politics and international relations, particularly external relations of the European Union countries, problems of nationalism and national identity, as well as internal politics and democratic transformation of the Czech Republic. Author of many articles

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SOKOL MARIANNA – UKRAINE

She was born in 1983. From 2001 till 2006 she had been a student of the V. Gnatyuk Ternopil National Pedagogical University – Faculty of Foreign Languages, specializing in English Philology, and in the years of 2006–2010 she was a postgraduate student of the V. Gnatyuk Ternopil National Pedagogical University, studying Comparative Literature. In 2011 she defended a thesis for candidate degree in Philology. Until October 2016 she worked at the Department of Foreign Languages as assistant professor of I. Ya. Horbachevskyi Ternopil State Medical University. She is the author of more than 30 scientific articles. She is very active at the national and international conferences.

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Ph.D., assistant professor in the Institute of Educational Sciences, the Faculty of Education at the Jesuit University Ignatianum in Cracow, Poland. Her areas of research interests include: preschool education, pedagogical system of Maria Montessori, moral and religious upbringing.

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Senior lecturer and Research Fellow at the Centre for Policy Research and International Studies Universiti Sains Malaysia, Penang. His main research interests are: educational policy analysis, minority education, bilingual education, sociology of education and Malaysian Chinese Studies. He has been doing research and cooperating with Santhiram Raman for many years.

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Ph.D., full professor of the education management. Head of the Department of Educational Management at Herzen State Pedagogical Petersburg University of Russian Federation. He is the author of about 200 publications, including 7 monographs. His research interests are connected with pedagogy, management, economy and sociology of education, human resource management, sustainable development and strategic management.

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Ph.D. candidate working at the Department of General and Social Pedagogy of Ivan Franko National University in Lviv. Research interests: theoretical and methodological problems of youth education, student relationships in the multicultural environment at the institutions of higher education, personal development of university teachers and students. The total number of all her publications is 27.

VIDIC ZELJKA – UNITED STATES

Dr. Zeljka Vidic is an assistant professor at Western Michigan University, in the Department of Human Performance and Health Education. She is a Graduate Program Coordinator in the department. Her teaching, research and consulting are in the areas of sport and performance psychology and coaching.

VYKHRUSHCH ANATOLIY – UKRAINE

Received a Ph.D. in education in 1994. Head of the Department of Psychological and Pedagogical Sciences in Ternopil National Economic University and professor since 2011. Professor at State Higher School of Technology and Economics in Jarosław (Poland). He has organized scholarly and scientific research and is well known as an academic leader. He has been supervisor of 39 Ph.D. theses (candidates) and 4 doctoral dissertations (habilitation). His scholarly interests are connected with Christian pedagogics, mental education of the personality of man. He is also the author of poetry collections under the title 'The Conversation with a Father', 'Flowers for Mother' and 'Meditation'. Well known as a scholar in Ukraine and Poland.

WŁOCH ANNA – POLAND

Anna Włoch, Ph.D., educator, sociologist and assistant professor at the Institute of Pre-school and Early School Education at the Pedagogical State University of Cracow, Poland. She graduated in pedagogy at the Pedagogical University of Cracow and in sociology at the Jagiellonian University – the oldest university in Poland. She received a Ph.D. in the field of pedagogy, specializing in the European education. Her research interests revolve around comparative education, European education and also sociology of family and sociology of education in the postmodern world. She is the author of one interesting monograph (printed in Polish) and several scientific articles at the fields mentioned above.

ZAJACHKIVSKA NADIYA – UKRAINE

She is an educator, holding a Ph.D. in Slavic philology. She works full time as an associate professor at General and Social Pedagogy Department of Ivan Franko National University in Lviv, Ukraine. Her research interests include the youth upbringing problems, modern pedagogical and educational problems in Poland, history of education in Poland and Ukraine, Polish and Ukrainian educational terminology, pedagogy of higher education and modern family studies. She is the author of more than 70 publications, printed in Ukrainian, Polish and English. She is a translator of many Polish publications into the Ukrainian language. She is also a poetess, with the stage name 'Nadiya Strem'.