Professors' Views on the Relationship Between the Curriculum of the Teacher Education and the Development of Students' Creativity Based on the Delphi Method – Longitudinal Research

Dubovicki, Snježana

Source / Izvornik: **What is new in the Field of Education?, 2019, 61 - 81**

Book chapter / Poglavlje u knjizi

Publication status / Verzija rada: **Published version / Objavljena verzija rada (izdavačev PDF)**

Permanent link / Trajna poveznica: https://urn.nsk.hr/urn:nbn:hr:141:094374

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Download date / Datum preuzimanja: **2024-03-29**



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edited by

Krzysztof Dziurzyński

Ewa Duda



What is New in the Field of Education?

What is new in the Field of Education?

We dedicate this book to Janusz Gęsicki

Publikacja dofinansowana przez
Wydział Studiów Międzynarodowych i Politycznych
Uniwersytetu Jagiellońskiego

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This book is published with financial assistance of



FACULTY OF INTERNATIONAL AND POLITICAL STUDIES
OF THE JAGIELLONIAN UNIVERSITY IN KRAKÓW

What is new in the Field of Education?

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Photo on cover
http://www.shutterstock.com/48467734

This book first published 2019



Publishing House of The Maria Grzegorzewska University

40 Szczęsliwicka str., 02-353 Warsaw, Poland
e-mail: wydawnictwo@aps.edu.pl

ISBN: 978-83-66010-31-4
EAN: (13) 9788366010314

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INTRODUCTION

Dear Readers, Dear Friends

We would like to present the following monograph, which comprises of articles written by educators representing various countries and nationalities. All authors of the presented papers are not only pedagogues involved in research of educational praxis, but they are also lecturers actively working at various universities. For all of them, this book has become a space to assemble as a team. Without any doubt, every author is a very courageous person who has much to say about the topic that interests all of us. Nowadays, very few people would decide to publish an article or a book in association with scientific researchers they do not work with every day. However, after reading biographies of the contributing authors you are able to recognize that they are noble characters and professionals in their respective fields. These are both true advantages of this team and monograph created by a unique combination of researchers from Europe and Africa. Unfortunately, we have not been able to reach any people from Asia, Australia or the Americas. It will be a challenge for us to try and bridge this gap in the future. The monograph in the presented shape is a kind of interesting intention.

The question "What is new in the field of Education?" embodied in the title has not set a mandatory framework for pedagogical reflection and we do not find a literal answer in any of the articles. As editors, we think that rigorous adherence to this question would not give such beneficial and compelling answers. This question can be answered in many different ways. There is no certainty that we will find in this book examples of methodical solutions on the scale of the educational upheaval of Maria Montessori, John Dewey, Celestin Frenet or Paolo Freire. What is certain is that we will find new and interesting areas

in which Education functions and current problems it is grappling with.

We want to express modest hope that this monograph is our first, though not the last offer.

The topics presented by individual authors are at the same time specific in character, referring to the country of which the author writes about but also a global one. After all, maybe not literally, but with similar phenomena, they meet all over Europe, Africa or Asia.

When we wrote the following ***Introduction*** *it was not our intention to summarize the individual articles contained in this monograph, but rather let every reader, guided by their interests and intuition, select all the articles or only those that interest them. Freedom of choice is a real undeniable quality of developing reflection and learning. And if you as readers do not find what interests you, we invite you to share your thoughts with us. Perhaps in this way, another monograph will be created. Knowledge develops only with the exchange of views and ideas.*

We would like to truly thank the dean authorities of the Faculty of International and Political Studies of the Jagiellonian University and the Directorate of the Institute of Middle and the Far East for their entrustment of the financial resources that allowed us to create this monograph. We hope that our work will be acknowledged with kind acceptance.

The editors of the volume and the authors of the articles express particular gratitude to Ladislav Vaska from the Faculty of Education of Matej Bel University in Banská Bystrica, who took the time to become familiar with this manuscript. His attention to detail contributed to improving the articles and making them more comprehensible.

We would also like to thank the Publishing House of The Maria Grzegorzewska University, which took the task of publishing this monograph. Thank you for the understanding and patience in redacting and editorial work. We direct special words of gratitude to Monika Bielska-Łach.

We dedicate this monograph to the memory of Janusz Gęsicki, our Friend and Mentor, the pedagogue and educational activist, the man sympathetic to school and education.

Krzysztof Dziurzyński
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DEVELOPMENT OF EDUCATION

MULTICULTURALISM AND ETHNO-CULTURE IN VOCATIONAL EDUCATION

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Abstract

This article is devoted to the actual pedagogical problem of the correlation of multiculturalism and ethno-culture in education, analysed within a professional context. The author considers the ethno-cultural context of Russian vocational education in a multicultural environment, considering education in the aspect of ethnicity, as the activity of transferring the content (values, spiritual and moral orientations, historical traditions, etc.) of a particular culture (ethno-cultural context), and not some abstract cultural-historic experience (multicultural context). In the modern socio-cultural situation of multinational Russia, the problem of the ethno-cultural aspect of the professional education, which is the guarantor of the preservation and transmission of ethno-cultural traditions, is being brought up to date, based on thethesis that it is not possible to identify an ideal balance, a harmonious correlation of multiethnic-culture and ethno-culture in the contemporary of socio -cultural situation of Russia and Europe.
A leading approach to the study of this problem of cultural acts that identified the ways and mechanisms of influence of University education

ethno-cultural is an identification of personality of future specialist.
Using the example of interdisciplinary design in the framework of the academic discipline «Intercultural interaction and multicultural education», the author considers options for creating an ethno-cultural context in the professional education of teachers.
Analysis of theories of modern researchers (Gershunsky B.S. Gusinsky E.N. Dolzhenko O.V. Dzhurinskiy A.N. Zakharchenko M.V. Korolkov A.A. Kudryavtsev L.D. Panarin A. S.) allows us to identify possible ways of ethno-cultural-oriented educational process at the university (creation and practice oriented tasks within the academic discipline, students' research and practice) to form a set of professional competencies for future teachers.

Keywords: multicultural education, ethno-cultural education, university education, interdisciplinary project

Introduction

In the modern era, education has become one of the most extensive spheres of human activity. It involves more than a billion students and 50 million teachers. The social role of education has significantly increased: the prospects for the development of the mankind largely depend on its direction and effectiveness. Education, especially higher education, has been seen as the main factor of social and economic progress. The reason for this attention is the understanding that the most important value and the main capital of modern society is a person capable of finding and mastering new knowledge and adopting non-standard creative solutions.

'Education performs its functions – forming of personality, forming of culture and professional function – in a specific socio-cultural situation' (Aldoshina, 2015: 35). By the mid-60s of the twentieth century, developed countries understood that scientific and technological progress is not capable of solving the most acute problems of society and personality, and a profound contradiction is revealed between them. For example, the colossal development of the productive forces does not ensure the minimum necessary level of welfare for the bulk of the population; a global crisis has acquired an ecological crisis that creates a real threat to the total destruction of the habitat and the person himself as a species; ruthlessness with regard to plant and animal life turns a person into an unspiritual cruel being, science and art gives a depressing picture.

Mass culture bears the imprint of violence, hedonism, stratification and «barbarization» (V. Danilenko, A. Panarin). Particularly pronounced focus of the «barbarization» of culture has manifested itself at the turn of the century: a rollback into the past and a simplification of traditions (especially moral norms); the introduction into the culture of a different logic of life – by mitologizing it; the desire of the elite to suppress (conquer, subordinate) the lower strata of society; obvious propaganda of violence, cruelty, the cult of physical strength.

One of the functions of science is theoretical: the generation and systematization of objective knowledge about reality («What is an object? What are its laws, structure, factors and mechanisms of development?»). The realities of the modern development of science, society and technology indicate that mono -disciplinary research has ceased to meet the requirements of objectivity and validity.

In the modern context, when the evolutionary-synergetic approach is dominant in understanding the development strategies of human civilization, whose development scenarios are variable and equally probable, the predictive possibilities of science are extremely relevant: "openness", "randomness", "stochasticity" and especially "equal probability" of development scenarios determine the need for a qualitatively different prognostic toolkit to be developed on an interdisciplinary basis.

Definition

Modern vocational education is realized in a complex socio-cultural situation, which extrapolates the complexity of the complementary of the methodological grounds for considering the problem: culturological, competence and interdisciplinary. E. Toffler believes that the modern context of the development of civilization is characterized by a clash of «civilization waves», a «global revolution». Post-industrial civilization («third-wave civilization») is the «era of synthesis»: «in all branches of knowledge – from exact sciences to sociology, psychology and economics ... – we are likely to see a return to a large-scale thinking, to a general theory, to compiling parts again into a single whole. « For modern science, social sciences and humanities in particular, projective constructive (normative, technological) function is becoming more and more relevant.

The current situation in education is characterized by a clash of alternative tendencies: multiculturalism, when a global civilization,

acting implicitly as a level of difference, erases a particular, nationally and ethnically distinctive, and ethno-culture, when the national, individual prevails in the value and content of education. The national idea is now popularized, advocates an attractive but real impact on the maintenance of professional education at the university.

In the historiography of the problem there are various interpretations of the concepts of education, culture and ethno-culture, from the relationship and mutual influence (Kvitkovskaya, Muchametzyanova, Pavelko). The historical value of educational mechanisms for Person in the context of Culture can not be overestimated (Dolzhenko, Illarionova, Bull, Hart). It is impossible to characterize the cultural and historical formation of a person outside the context of the Culture, and the main mechanism for the accumulation, preservation, selection and translation of the historical and cultural treasury is understood as education (A.I. Arnol'dov, M.M. Bakhtin, V.S. Bibler, P.S. Gurevich, L.A. Zaks, M.S. Kagan, D.S. Likhachev, A.F. Losev, Yu.M. Lotman, V.M. Rozin, M.K. Mamardashvili).

The following discursive chains are topical for considering the importance of ethno-cultural values in the situation of traditional propaganda of multicultural landmarks in the world and in Europe:

1. Any modification of the educational space entails a reorientation of the axio-sphere (teacher and student): from the restriction of freedom of choice to the restriction of personal space, personal growth or its dynamics.
2. The opposition of anti-values of mass culture (hedonism, barbarization, sexism) and ethno-cultural values, which is habitual in recent decades, overturns and blurs the conceptual space and problems of educational initiatives and traditions (rural areas, enclaves), refocuses their meanings and development vectors.
3. In the current situation of the intensification of migration processes, there has been a change in the models of the multiculturalism of public life and education, «right wing» fascist tendencies have emerged, the values of «open Europe» are actively debated, and in the polycultural education the obsolete approaches (melting pot, mosaic, «Assimilation».
4. The multipolarity of interstate relations (instead of the traditionally prevailing dual polarity of the world) generates

regional multiculturalism (for example, Latin American, Arab or East Asian). This polycentricity of the world loses its cultural, confessional, historical originality, ceases to be a characteristic and the basis of the ethnic identity of the individual (Boziev, Bueva).

Modern professional education is actualized within the framework of competence methodology. The concept of competence is not new for Soviet and Russian pedagogy. However, its modern interpretation is more often derived from the Western pedagogical tradition. The results of the analysis (V.I. Bidenko, K.E. Bezukladnikov, I.A. Winter, E.F. Zeer, R.P. Millrud, L.F. Bachman, M. Celce-Murcia, etc.) of modern approaches and analysis of the content of the concept have demonstrated, that competence is a multicomponent newformation that is a qualitatively new, integrative whole, all the components of which function are interrelated; acts as a criterion for the manifestation of readiness and ability to a certain type of professional activity; it allows to solve specific problems with pre-defined parameters and obtain results; acts as a professional characteristic of a specialist, conditioned by personal characteristics and specificity of the species, professional function and sphere of professional activity; it is formed in the educational process of professional training and is perfected in the further professional activity continuously.

Thus, the competence combines prescription and chance, process and effectiveness, it is a combination of not only the signs of education, education of the individual in vocational education, but also: "... personal growth, the consequence of self-organization and the generalization of activity and personal experience" (Bolotov, 2003, 8). "Competence, unlike subject knowledge and skills (knowledge and skills in the subject) is not tied to the subject as such. It shows not how much the student has mastered the subject of the curriculum, but how much they mastered the professional tasks they need to perform" (Serikov, 2012: 72).

Changing the parameters of modern knowledge in general and professional education, informatization and digitization of the modern educational space raise the issue of changing educational technologies in the university and applying other, optimal, «economical» educational strategies. We are talking about the economy of cognitive forces and labor costs for obtaining the optimal educational result. Students of the

University are able to independently receive, process, modify, interpret and analyze the result obtained with a clearly formulated professional task and the freedom to receive and interpret information (if subsequently it will be possible to prove its truth and quality). This will make it possible to obtain a different quality of the novelty of the product of the student's intellectual activity. The maximum effect of «qualitative growth» is obtained in the process of interdisciplinary design.

Question

By solving tactical educational tasks at the university in shaping the professional competencies of future educators, we focus on interdisciplinary educational projects (Bueva, Ivanova, Ivanov) as a promising means of solving many methodological, theoretical and methodological contradictions in the university education.

Obviously, to solve this problem, it is necessary to go beyond the understanding of integration as a system of interdisciplinary relations in education. Regarding the aforementioned, we share the viewpoint of A.S. Bezrukov that integration is «the highest form of interconnection», «the expression of the unity of goals, principles, content, forms of organization of the process of education and upbringing, carried out in several sections of education, aimed at intensifying the system of preparing students» (Aldoshina, 2015: 32). It should be taken into account that integration has procedural and productive aspects: how it is a process «unfolding synthesis of elements in a single system»; at the same time considered as a result, it is «an integral system of independent purpose, which is not equal to the sum of the parts included in it, but is a qualitatively new integrative unity» (Aldoshina, 2015: 33).

Interdisciplinary design includes several types of integration, generating a new formation in university education – personal and professional – with a rich potential for research, analytical, diagnostic, prognostic, design, organizational, managerial, communicative, monitoring, evaluative and reflective potential. It is about the integration of a real project, communicative and cognitive motives with evolving professional motives; real educational and modeled professional activity of students; typical tasks of the professional activity of the teacher and tasks of the project activity; types of context of the simulated professional activity of the teacher; reproductive and creative activity of students; elements of the content of education; a

special subject knowledge about project activities and the content of general professional training for bachelor students, a combination of professional and general professional competencies.

Hypothesis

In the course of implementing such multi-factor integration, the student is involved in several types of activities (quasi-professional activity, project activity, simulated professional activity with elements of self-regulation and self-control). At the same time, the project activity determines the necessity of solving professionally significant tasks and the formation of appropriate competencies in the logic of future professional activity, which allows certain competences to be integrated into the structure of the professional competence of future teachers.

Research methods

The questionnaire survey and the content analysis of the productivity of students' educational activity (57 students of the first year of pedagogical profiles and 13 students of psychology (1st course) of the Institute of Pedagogy and Psychology of the Orel State University named after I.S. Turgenev) revealed the most attractive methods for their organization joint activities. Students appreciated and found attractive «Active immersion in ethno-environment» – 79%, but «Excite problems of ethnic identity» – not always (21%). The overwhelming importance and attractiveness of the «Emotional reaction to the artifacts of ethno-culture» is noted by a significant majority of respondents – 94%, but the presence of «Ability to engage in some kind of ethno-culture» and the importance of «Active attitudes to ethno-cultural values», and «Presence of creative personal style of activity» are few (6%) or they do not understand the significance and substance of the issue in the context of activities in the class.

Traditionally, the project activity was considered as a target component of the preparation of engineering, technical and applied training students. In the training of teachers, the project activity took place as a stage of planning the lesson and after-hour activities of the teacher, having a clearly prescribed content. Design and forecasting remained possible only at the stage of technological and methodical elaboration of practical details.

Changing the orientations of vocational education, criticism of knowledge (ready, pre-defined, final approaches to content analysis), the transition to a competency-based and personality-oriented model of vocational education, and the growing social order for the training of multifunctional specialists in the pedagogical profile, makes it necessary to rethink the traditional consideration of the pedagogical profession, on the formation of universal and multifunctional specialists, capable qualities. It is technically and productively to design the educational process at all its stages. In this regard, project activity becomes one of the key types of professional activity of teachers, as it allows to successfully organization of the educational process from setting goals and tasks to modeling strategies for professional self-development.

The scientists note that mastering students with project competence requires a specially organized educational process (Bespalko V.P. Bredneva N.A. Bukharkina M.Yu. Guzeev V.V. Gurye L.I. Monakhov V.M. Polat E.S. Sarayeva A.A. etc.) The theory and practice of pedagogical design was widely developed in the 90s of the XX century. At the roots of the development of this direction in pedagogy were such scientists as Vzyatyshev V.F. Zaire-Beck E.S. Il'in R.I. Ilyasov I.I. Kirsanov A.A. Tyunnikov Yu.S. Bulanova-Toporkova M.V, etc.

Design (from the Latin «projectus», i.e. «thrown forward») was understood as a person's desire to improve the surrounding world, using the knowledge obtained about the person through research, and also as the process of creating a project , the prototype of the intended or desired object, the state.

The essence of the project activity is the creation of new objects with specified qualities and assumes active creative transformation of the existing reality. Pedagogical design is considered as one of the key components of pedagogical activity and covers various components of the educational process (educational systems (municipal, regional, federal), the content of education, pedagogical technologies, management of the pedagogical process, planning and control of the development of the educational institution, etc.).

We use different types of projects within the framework of the discipline «Intercultural interaction and multicultural education»:

- scientific projects:
  - participation in scientific projects carried out by departments, laboratories, research institutes, the university as a whole and

other organizations (for example, Matryoshka and Koksesi: general and special);
– participation in grant (state budget and economic contracting) activities, incl. preparation of the application, presentation of the project for the tender, etc.
• teaching projects:
– teaching students sections of the disciplines of the studied direction of preparation (for example, preparing a report on the experience of multicultural education in Mali by the graduate student U. Kulibali);
– the development and implementation of discipline programs for different types, profiles of training, educational levels (for example, the development of the course «Fundamentals of Tolerance» (class 10) for the profile of the humanitarian class;
– the development of programs for profile and elective courses in the direction of training (for example, the course «Traditional rag doll in Russian ethno-culture» for a class with in-depth study of disciplines of aesthetic profile).
• creative projects:
– publishing projects (periodicals, online publications, networks);
– creative projects in the framework of olympiads, contests, festivals, etc. An example is the projects that took place in the final round of the regional interuniversity contest of educational projects «Steps» in 2013 – «Holy Sources of Orlovschiny», «History of the Shrine», ethno-camp.
• social projects:
– monitoring of various aspects of personal and professional development of students at the university (tolerance, professional competence in various fields of activity);
– projects related to building a general cultural upbringing space in the region («Christmas Angel», «Shrovetide festivities»);
– popularization of scientific knowledge (healthy lifestyle, significant dates having significance for the cultural space of the region, for example, the opening of the exhibition of the toy museum of the faculty of pedagogy and psychology in the Orel Museum of Fine Arts).
• service projects:
– projects in the practical application of professional competencies

in the field of training to be mastered (centres for the education and support of persons with disabilities, pedagogical assistance to the family, psychological counselling, (for example, children and migrant families), leisure centres).

• presentation projects:

– presentations of research results (mass media, multimedia technologies), developments and inventions (on-line project, show projects, festivals, exhibitions, public-art);

– development of PR-campaigns for the promotion of scientific results, projects of educational programs.

In the course of realization of interdisciplinary designing of ethno-cultural orientation the following tasks are solved:

• Improvement of auditor and extracurricular work with students on all disciplines of the pedagogical block and, in particular, on the course «Intercultural interaction and multicultural education»;

– stimulation of professional interest of students in the future professional activity, its various kinds and realized professional functions;

• activation of personal professional potential and formation of professional and personal development strategy for students;

• development of non-standard pedagogical thinking and own professional style of activity;

• use of social and pedagogical design skills in quasi-professional activities;

• accumulation of experience in interpersonal professional interaction, cooperation and innovative forms of professional and personal communication, command modes of interaction.

Conclusions

Such projects provide a combination of theoretical training and practical activities, create conditions for the realization of the spiritual, intellectual, creative, physical and social needs of university students.

The experience of the contest shows that students work in a mode of interdisciplinary:

– First, multicultural and ethno-cultural projects aimed at attracting schoolchildren within the framework of long-term projects (in the country camp, in the circle activity, in periodic educational activities

(for example, ethnology) are interdisciplinary in content, including information on history, culturology, religious studies, pedagogy, methods and technologies of education and training at the school of local lore, etc.;

– Secondly, association in creative groups for the preparation of projects of students studying in different areas of preparation of various faculties/ institutes of the university. For example, the unification of psychologists and defectologists for the preparation of a fairy tale project (2017) led to the development of a correction-development project on the influence of the Russian folk, Tatar, Jewish, Hungarian and Chinese tales on the development of mutual assistance and dialogical speech among older preschool children;

– Thirdly, the interaction of students enriches the projected activities with different aspects of the vision of the problem, which facilitates the transformation of the final project into transdisciplinary ones that go beyond the sciences, allowing to see the potential of the vision of the spatial problems of the modern world, personal and professional development.

In this narrow example, one can be sure that interdisciplinary design is a popular pedagogical technology successfully used by educators in the university's educational process and an interesting form for the students to organize vocational training and the formation of professional competence.

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THE VALUE OF SECONDARY EDUCATION FOR ADULTS – DO WE REALLY PROMOTE LIFELONG LEARNING?

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Abstract
The juxtaposition of different attitudes toward schools for youth and for adults became a starting point for the research on the image of Polish secondary schools for adults seen in the nowadays media. The analyses takes into account the role of stakeholders of educational labour, who should have the major influence on how the schools for adults are perceived by the society. The basis for the research is the secondary data provided as national reports (Polish Supreme Audit Office), interviews with stakeholders, leaders' opinions published on the Internet. The main goal of this paper is to present the importance of creating democratic conditions for all learners, with the emphasis on adult learners, to positive educational environment, as the image of adult education provided by mass media plays the crucial role in understanding the needs of lifelong learning, equal rights for education for every citizen, encouraging adults to participating in education in order to increase their knowledge, skills and abilities.

Keywords: adult education; image of school; value of education; educational environment; lifelong learning

Introduction

Adult education plays more and more important role in contemporary life, where values such as democracy, equality, cultural identity, civic rights became overriding. The education is offered on various degrees and is directed to miscellaneous group of people. The adult learning is organized in different forms, as formal, non-formal or informal education to answer the best to the needs of potential participants. The awareness of changes taking place in the modern world and necessity to follow these changes cause that efforts are being made to involve as many people as it is possible in the process of learning. Nowadays there is no possibility to go through life without learning new skills, knowledge or competences.

The change of perceiving the adult education as the reason for transformations of the society is seen in scientific and public discourses. The higher level of education can encourage people to exploring their roles in the society, fighting for their human rights, building the innovation and motivation to be more active (Tuckett, 2015). It helps to overcome poverty, apathy and social inequality. Adult learners change their life as they became more mature. They gain the inner strength for a transformative experience, new knowledge about themselves, others and surrounding environment (Willans and Seary, 2007). As one is the part of the society, the way of developing whole society is achieved by the development of every citizen. It is possible by facilitating an access to various learning circumstances, widening individual participation in the learning during the lifespan, arising of lifelong learning due to development of communication technology, science and the globalization (Field and Leicester, 2000). Participation in the education increases self-efficacy, which leads adult learners to undertaking more demanding professions. It also shows that contribution of adult in the labour market that requires a certified education level has increased (Hammond and Feinstein, 2005). The need for lifelong learning is undisputed.

One of the significant providers of adult education are schools for adults as a part of the formal education system. They enable the compensation of educational deficits, create an environment for educational, personal and social development of their learners, increasing the chance for economic growth and equalizing in the society. The efforts to strengthen the importance of adult learning are

being made on various levels: local, regional, international. The closer co-operation among countries is strengthen by actions of institutions or organizations such as the European Commission, UNESCO, the International Council for Adult Education and others. The education recognition programs are implemented. The works on validation of competences are being made. Although, there are people in our society who do not want to see the values of schools for adults and the need to support these institutions. Schools for adults do not have fully the same respect as schools for youth, very often are marginalized and their rank and the role in educational system is decreased. Learners attending this kind of schools, who actually need more support, are provided with a minimum of educational reinforcement, not adequate to real needs, as large support is economically unjustified.

The image of schools for adults

The way of presenting schools for adults is diverse as it is perceived from different perspectives. It can be seen as the democratic organization which facilitates raising the level of skills and knowledge of non-academic adults, and at the same time improve the quality of learners' life. When adult students are involved in the democratic decision-making process concerning school activities and organization, their school achievements increase. They very often positively link the learning and social life in the community learning process (Aubert and others, 2016).

Differences between learners' age, gender and school experience in the institutional adult learning can be regarded both as an advantage and as an obstacle. Analysis of school enrolments show that the educational gaps between racial-gender groups decrease but still there is a large problem with inclusion in education of the adults with low college experience (Denice, 2017).

Institutional organization of learning can be seen as a support for people with low level of educational autonomy. The need for external help in learning activities, financial support, the responsibility for learning outcomes appear as a symbol of students with negative educational experiences. School becomes a place where adults learn the skills essential in self-study. The process of education is not any longer seen as an increasing of its effectiveness but regarded as the true value. Learning is more than only gaining of qualifications, the support

of its various learning experience is essential. The base of the successful outcomes is in the culture of learning immersed in the local context (Kurantowicz and Nizinska, 2012).

By proponents of formal education for adults, schools are seen as places where support plays the essential role. Adults, who are burdened with various everyday life duties, should be regarded as the focal point of the system. Teachers help to overcome educational difficulties. They are often the only supporters, when family or employer do not pay attention to the educational effort put by learners (Sapia-Drewniak, 2009).

The role of formal education on the secondary level is not frequently taken into account in the scientific discourse. In the literature majority of topics is concentrated around a non-formal or informal education, which are easier to integrate in the lifelong learning progress. However, the importance of certification of adults' knowledge, skills, competences on the labour market, represented by numerous present projects how to validate them, shows that the issue of education for adults – allowing to obtain secondary school certificate – should be prevalent in our society today. It should be of a great importance for different groups of people who have impact on its functioning.

As the one of most important role in adult education is the motivational factor (Wlodkowski, 1985; Howard,1989; Bandura, 1997; Rothes and others, 2017) then the image of schools for adults should attract potential students to study. Unfortunately, despite efforts of many people involved in adult education, the presented image it is not always positive. Moreover, the way in which upper secondary schools for adults are perceived and their values lessen as their rights on the educational market are not equal to schools for youth. The problem of not similar status of schools for adults and schools for youth in Poland became the basis for this article.

Methodology

The image survey was conducted on the Internet by using the "google.pl" browser. A few most popular keywords as: upper secondary school for adults, formal adult education, matriculation exams in schools for adults was searched. There was both verbal and visual content analysed. The body of various discussion forums was omitted, as their contribution was insignificant and mostly contained inquiries about organizational issues.

Functioning of upper secondary school for adults

The organizational functioning of Polish upper secondary schools for adults is specified by relevant regulations of educational law. According to them the organization of education in general upper secondary school for adults is different than in a school for young people. A person who in the same calendar year is 18 years old can attend a school for adults (Ordinance, 2017, Art. 4 p 29). A 16-years-old person with health problems or a difficult life situation, that significantly hinders learning at a secondary school for young people, can attend adults school as well (Ordinance, 2017, item 1562).

There are two systems of learning in general upper secondary school for adults. The stationary courses when classes take place three or four times per week or non-stationary ones when students attend courses during weekends, twice per month (Ordinance, 2017, item 649, § 20). In the stationary course system students attend 16 collective consultations per week, while at the standard school for young people students attend at least 30 lessons per week. In the non-stationary course system students attend 152 collective consultations per semester, what gives the average of 9,5 collective consultations per week (Ordinance, 2012, Annex 7 and Annex 12).

In spite of the fact that students of the schools for adults have much less classes, the learning programme content is the same for all upper secondary schools that enable students to obtain a secondary school-leaving certificate (Ordinance, 2012). The Matriculation exams in all Polish upper secondary schools are exactly the same and take place at the same time. The difference between the number of classes are to be compensated by the adult students by more hours of self-study.

Adult learners, besides school activities, have their families and professional duties which make it difficult for them to systematically learn (Sapia-Drewniak, 2009). They have very often negative experience from previous educational stages, including grade retention, that cause the inability to self-study. As a consequence it puts them at a more disadvantage position in relation to students of youth schools. All the more they should be supported on various levels, by family, by friends, by their employer, but also by educational decision makers, by related institutions, by society.

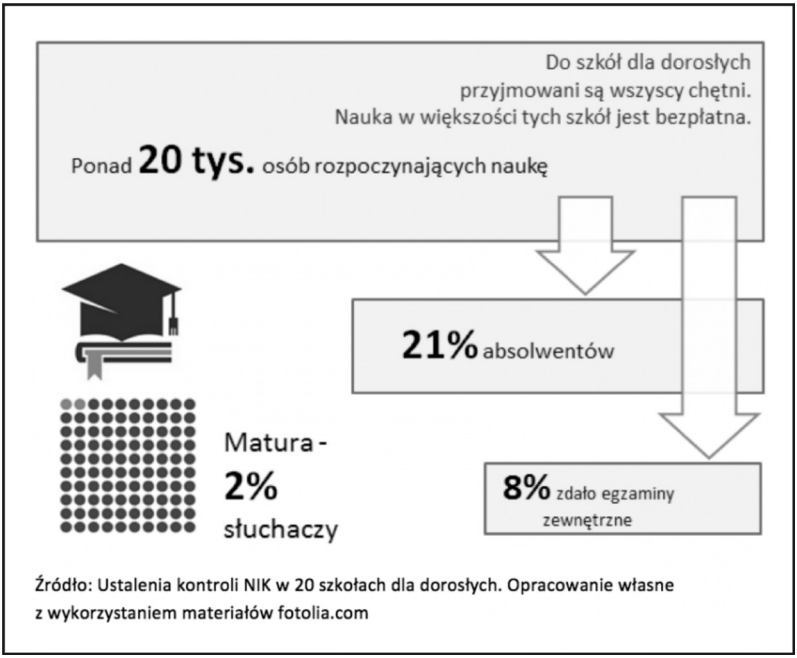
Perspective of decision makers

One of the Polish state control authority is the Supreme Audit Office (NIK). In 2017 NIK published the results of the control carried out in schools for adults. In the published information we can read:

> *'In the opinion of the Supreme Audit Office, major changes in the system of organizing and financing adult education are necessary. The problem is the low effectiveness of education, and hence a small percentage of graduates and passed external examinations'* (NIK, 2017).

Apart from that information, a larger picture of the situation is presented, according to which more than twenty thousand people start the free of charge education in schools for adults, 21% of all the people starting the education finished it, 8% passed external exams and only 2% passed Matriculation exams.

Figure 1. The illustration of the results of the NIK's control in schools for adults, prepared in 2017



Source: https://www.nik.gov.pl/aktualnosci/nik-o-ksztalceniu-doroslych-w-szkolach.html

Nowadays, many people do not read more detailed information. According to that large picture, a lot of people will remember only 2% adults passing matriculation exams. The information that is transferred is about low quality of education in school for adults. There is no mentioning that learners who start education in general upper secondary schools for adults have much lower knowledge and skills at the beginning of their education, less lessons and a lot of negative educational experiences from previous educational stages. There is no information that many learners in that kinds of schools are not interested in passing the matriculation exams, as they do not plan to continue education at universities. There is no information either, that learning in schools for adults means something more than preparation for matriculation exams, it is culture education, strengthening of the students' self-esteem, broadening their horizons, transfer of true values. Furthermore, in the NIK's report we can read that at least 23.8% of graduates of schools of adults passed the Matriculation exams (Figure 2). It is from 72.6% to 82.2% in case of the course of Polish, from 23.8% to 31.8% of mathematics and from 67.5% to 72.7% for English in the period 2014-2016.

Table 1. The results of Matriculation exams(average number of points, pass rate in %) in public and not public upper secondary schools for adults

Course	Year	average number of points			passing rate in %		
		public	not public	in all	public	not public	in all
Polish	2014	38.9	36.3	36.9	76.0	71.4	72.6
	2015	46.7	42.8	43.9	85.5	79.4	81.1
	2016	43.6	41.6	42.2	83.7	81.6	82.2
Mathematics	2014	23.6	22.2	22.6	30.2	25.9	27.0
	2015	22.0	20.7	21.0	25.0	23.4	23.8
	2016	26.6	25.3	25.6	34.0	30,9	31.8
English	2014	50.5	47.2	48.0	71.9	66.1	67.5
	2015	50.8	48.3	49.0	75.0	70.0	71.3
	2016	51.4	49.6	50.1	74.6	72.0	72.7

Source: https://www.nik.gov.pl/plik/id,15038,vp,17508.pdf, p. 88

The referred 2% is counted as a ratio of people who obtained the matriculation certificate in relation to all enrolled people. However, in the same report NIK mentions that in school years 2013/2014–2015/2016 in controlled schools the ratio of graduates is 42% and the ratio of students who passed the matriculation exams in relation to the students taking part in exams is 28%. The ratio of graduates is relatively low as system of enrolling is not as good as it should be. A candidate can enter a few schools at the same time. There is no existing central electronic system that prevent the simultaneous enrolment to more than one school. Some of candidates enrol on courses and never show up at school. There are students who start a course at one school and after a week or two enter another school, but officially in statistics the person is in both of them. In that case the presented ratio is not very precise and does not represent the actual number of students attending schools for adults. Though a comparison of analogous ratios for adults schools and youth schools is shown, without additional explanation, the schools for adults give a worse image than in reality.

Another example of a not democratic way of treating the schools for adults is Jerzy Lackowski's blog. The author has a PhD, and teaches at the Jagiellonian University, in the past he was the adviser to parliamentary education commissions, the superintendent of education in Krakow and the member of the education team of the Ombudsman. From the position that he has, one can assume that Jerzy Lackowski is a person who will support the right to education for all people regardless of their age, but in his blog we can read:

> *'Schools for adults have long been an example of educational fiction. In this type of secondary education, only a dozen or so percent of graduates attend the matriculation exam, and the success rates are definitely below 50%.(…) Fundamental importance is the question of financing of these schools from the public funds allocated for education. Of course, the financing of the education sector for adults is just one of the elements of wasting public money dedicated to education, but perhaps the decisive attitude of local government organizations will make an order with this issu bybeginning of the rationalization process of educational expenditure and focusing on tasks that really serve students.(…)*
>
> *Each student of this type of school had the opportunity to obtain a proper education in the public education system for young people*

and then benefited from budget funding, and if the person did not use it properly, they should bear the consequences of paying for school in adult education. There is no reason for every taxpayer to bear the consequences of the carelessness of such a person.

Perhaps it will be possible to start healing Polish education from the ceasing to support Polish schools for adults from public funding. This will be not only a signal for young people that you must take their school duties seriously and make responsible decisions, but also for the owners of these schools, that there is no place for entities providing fictitious services on the education market'
(Lackowski, 2014).

The opinion that financing adult education in schools for adults is a waste of money is a deprivation people of their basic rights to equal access to education. Nobody drops out the school just because is irresponsible. This is the consequence of many factors, very often independent or dependent in small range from the individual like socio-economic factors, personality factors or educational factors (Dziurzyński, 2013), which accrete over time.

Perspective of media

The The next example of showing the adults schools in a negative light is the media's case. On the website of the press "Gazeta Prawna" is published the article with the title "200,000 PLN for one passed matriculation examination. How general upper secondary schools are wasting public money".

In the article we can read:

'The general upper secondary school for adults run by the Włocławek poviat operates from September 2009. By the end of November 2014, 299 students started educationthere. Only 11 of them took the matriculation exams. Barely five of them passed. At the same time, the functioning of the school consumed almost 1 million PLN from subsidies of the state budget. - One could say that one matura cost taxpayers about 200,000 PLN - comments Eugeniusz Gołembiewski, the mayor of Kowal in the province Kujawsko-Pomorskie. This is just one example, which shows the principle of operation of this type of schools throughout the country. From the data we obtained from the Ministry of National Education, it appears that the phenomenon is common'
(Wittenberg & Żółciak, 2015).

Once again education in adults upper secondary schools is pre-

sented as a waste of money. Once again the presented numbers are biased. The mentioned 299 students mean all learners starting the education. At the same time, there is no information on how many of them were entitled to take the matriculation examination, as the full set of courses is at least of three years. There is no information either on how many students graduated from the school and obtained the Secondary School Certificate, which is really important in the labour market. These people do not need the Matriculation Certificate, as they probably do not want to continue the education at any university. They need the Secondary School Certificate to get a better job, to obtain higher professional qualifications, to get promoted at work. Nowadays the Secondary School Certificate is very important as well.

Conclusions

The adult education on various levels is widely promoted. Together with the increase in the level of education, the awareness of the need for continuous improvement of competences is growing. Efforts should be made not only to encourage educated people to learn in formal, non-formal or informal ways but to encourage low educated people to complete next stage of the formal education. The Secondary School Certificate not only give people a better position on the labour market, but what is equally important increase peoples' self-esteem, self-confidence, faith in their own abilities. We can not depreciate the value of it. We can not measure the quality of education in upper secondary schools for adults by numbers of obtained Matriculation Certificates.

It is very important to discuss how to increase the quality of this teaching/learning process, as by results we can see it is not fitted to the needs and capabilities of its participants. The changes are desirable, but the negative image of institutions of adult education implies the lack of willingness to make a decision to continue the education and/or to actively participate in the learning process when one is attending this type of school. The value of learning should be emphasized by everyone, all the more by decision makers and media providers. Financial support for upper secondary education for adults is not a waste of money. If we do not finance them, we will pay our money for social benefits, much more longer. The issue is how to invest this financial support effectively.

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LAW ACTS

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TEORETICAL DETERMINATION OF THE CURRICULUM IN THE CROATIAN EDUCATIONAL CONTEXT

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Abstract

Starting from its original meaning, the word curriculum implies the course, the sequence of the basic planned and programmed event that describes the optimal path of action and arrival to a certain goal or outcome. In the history of pedagogy, the term curriculum appears at the turn of the 16th to the 17th century, and in the Croatian schooling system, in the twenties of the twentieth century.

In the open curriculum, hidden influences get their significance and form, and are a prerequisite for creative and critical behavior, interaction and communication, teaching methods and work strategies, and, open-curriculum provides teachers with freedom of co-planning their own work plan, alongside students. However, hidden curriculum which implies learning of attitudes, beliefs, values and assumptions, which is usually expressed in the form of rules, rituals, regulations and customs, strongly influences the intrapersonal and interpersonal relationships, communication, ethos and the overall school environment, and its effects depend on the values of individuals and the dominant system

of value of the society in which the school operates, as well as on the overall school culture. The implicit disguised action in education is a kind of a co-educator, because the elements of socialization in school that are not part of the content of the formal curriculum: norms, values, and beliefs are transmitted through the daily routine, teaching content and social relationships, and according to the interactionists they produce non-aligned and contradictory messages that depend on the individual interpretation of students and teachers. Enabling of the optimal conditions, with an open and hidden curriculum that are jointly built, reconciled and expanded will cause greater respect towards humanistic principles, pluralism and democratic values based on socio-constructivism and socio-cultural theory, and it will also cause reorganization of the environment, and the creation of stimulating school culture.

Keywords: overview and definition of curriculum, education in Croatia, co-construction of the hidden curriculum

Introductory Considerations of the Term *Curriculum*

The term curriculum appeared in the history of pedagogy at the turn of the 16th to the 17th century, but its origin lies in Latin etymology, and describes the optimal path of action and arrival to a certain goal (Previšić, 2007). The original meaning (curriculum vitae) implies a brief outline of life, the course of life (Croatian Encyclopedia Dictionary, 2002). The Oxford English Dictionary (1999: 203) translates the curriculum vitae as a short description of someone's previous educational achievements. In the Latin-Croatian dictionary it is stated that the curriculum is a race, competition, course, life, racecourse (Žepić, 1991). In Great Britain the word curriculum comes from Latin as an open-minded two-wheeled chariot, which is equally drawn by two horses – transformed into a school course and then into a curriculum. However, to make a school course different from the transportation course, the English separated them by form; the curricle – carriage, the curriculum--school program. The term then found its way to German and Italian language, with the meaning of curriculum and course. In the mid-sixties of the 20th century, from the Anglo-American and Swedish educational science, the notion of curriculum penetrated into Germany, and its notion became related to the plan and program. In translation from English and German to Croatian, it initially enters and remains in the form of a curriculum, although Croatian linguists had their doubts and debates and tried to intro-

duce different terms such as "kurikul", syllabus, instruction, teaching plan and program. Therefore, the word curriculum is a new word in the Croatian context, although not entirely with a new meaning.

The term curriculum enters Croatian pedagogical terminology at the end of the nineties of the 20th century, because other terms were previously used, most commonly the teaching plan and program. The curriculum is a relatively new approach to the internal reorganization of educational school systems both of formal and informal learning (Previšić, 2007: 15) Since then, the leading Croatian pedagogues, Koletić and Poljak have been among the leaders who explicitly explored and wrote about the curricular problems (Mlinarević & Brust Nemet, 2012).

In the late antiquity, in pedagogical consideration, the term curriculum was connected to a range of knowledge and skills that young people needed to adopt and master, as they represented the life abilities of a valuable free man, unlike the work of slaves. The curriculum can cover an entire educational system, single educational area or a single subject. The curriculum is not predetermined or completed, it is a process with the possibility of upgrading, changing and developing with the joint activities of the practitioners and researchers. Ratkay and Komensky set the foundation of the teaching plan and program at the turn of the 17th century, and a major step in the new approach towards curriculum began in 1956. Bloom's classification and taxonomy of the cognitive development and learning goals prompted the initiation of open questions on the development of national curricula. Palekčić (2007) lists various developmental phases of the curriculum discussion of the '50s of the 20th century, which are related to didactics and curriculum planning. Furthermore, it requires that teaching plan and program should be developed based on unambiguous skills and knowledge needed for future qualifications. Critics consider that Robinsohn reduced the didactics to a method-pragmatic solution, and the curriculum to planning and evaluation, ignoring the whole process of implementing. (Gudjons, 1994). Within the framework of the Croatian school regulations, there are first documents of the 1855 curriculum entitled "Teaching Basics for Public Schools", and the school law of 1874 defines the courses to be taught in public schools (Mlinarević & Brust Nemet, 2012).

Poljak (1984) assumes that all the issues of teaching and education are covered by the concept of the curriculum, which is the content of the European expression of didactics, whereas Mayer's curriculum is broadly defined and it encompasses the whole process of education as well as the learning

process (Poljak, 1984: 74). The teacher, as a person, is the best curriculum (Hentig, 1997). In the pedagogical literature, curriculum focuses on the planned interaction of students with the teaching contents and resources, as well as with the teaching process in order to achieve educational goals (Bognar & Matijević, 2002: 183), while Jungck defines the curriculum as a technical plan for achieving predetermined measurable goals (Marsh, 1994). Theoretical corpuses of the 21st century (Schiro, 2008) which explain the four theories of the curriculum are:

1. The scientific-academic approach that advocates the thought corpus, whereby the student remembers, acquires knowledge, "does not allow the environment around the racetrack", reproduction of knowledge is desirable, and the goal is to educate and shape the elite;

2. Social efficacy that reduces the theory and practical reality and focuses on social goals, standards and requirements;

3. Individual-social efficacy originates in the student's interest and desire, the curriculum protects the students as individual and social beings, the student is a guide rather than an assistant, while the goal is to open the students' minds. Teaching is an active partnering process of the acquisition of knowledge, and the school follows the natural development of students, free and creative approaches prevail, while creating a school image;

4. Postmodern reconstruction is characterized by postmodern and global scenes, social contradictions, multicultural dialogue, decentralization which implies the preservation of standards, which do not create "small" scientists, the tendency is to create sustainable development and co-construction of the curriculum.

There are different definitions of the curriculum, and differences are manifested in basic starting points, philosophical and political considerations and value orientations, so the definition and interpretation of the curriculum cannot be universal, consistent and unambiguous (Sekulić-Majurec, 2007). While some authors identify the curriculum with the teaching plan and program (Jungck & Marshall, 1992; Legrand, 1993; Marsh, 1994), others believe that it is not possible to equate these terms (Bredekamp, 1996; Elliot, 1998; Ellis, 2004; Hewitt, 2006; Malaguzzi, 1998; Rinaldi, 1998; Wishon, Crabtree & Jones, 1998) Sekulić-Majurec (2007), based on the philosophical conceptions of the school, cites two basic curriculum definitions: the definition which equates the curriculum with the content and skills that students need to adopt and master, and the definitions which, alongside content, ela-

borate the values that students should adopt.

Most authors who do not identify concepts of curriculum with the teaching plan and program emphasize the main characteristics of the curriculum that are nonlinear, unpredictable and exploratory. Constructing and reconciliation of the curriculum in practice is based on mutual learning, research and participation of all participants of the educational process, which are continually reviewed, supplemented and changed (Slunjski, 2011).

Types of Curriculum, Principles, Components, Goals and Values

There are different types and levels of curriculum which are noticed in schools, and the basic division is: open, closed and mixed curriculum. The closed curriculum advocates the traditional concept of the plan and program, which is characterized by the programmed, bureaucratized and fixed course of teaching, and it disables spontaneity and unpreparedness. The open curriculum contains guidelines for the realization of the program, but it also enables creativity, initiative, spontaneity, unplanned and flexible curriculum development and implementation by both teachers and students. The mixed curriculum defines the curriculum as the curriculum cores that teachers and students implement together, i.e. the curriculum is a transitional form from a normative to a human--creative curriculum (Previšić, 2007).

Previšić (2007) states that the curricular methodology can be divided according to the purposes, types and areas of application of the curriculum, which makes: the methodology of the subject, a cyclic, integrated, functional and combined curriculum. From the point of view of the purpose, Hewitt (2006) presents the curriculum in the following orientations: humanistic, postmodern, developmental, technological and academic. Ellis (2004) divides the possible curriculum orientation to curricula focused on the child, society, and knowledge. Marsh (1994) lists five fundamental categories that directly and indirectly influence the creation of a curriculum. The categories are: student's point of view, teacher competence, curriculum development strategy, planning and development, and curriculum management.

Slunjski (2006) believes that it is important to differentiate the curriculum perceived as a conception defined at the state level from the concepts that are developed in particular institutions, because every educational institution modifies, alters and shapes the conception pre-

scribed by the state, with respect to a specific context, i.e. culture of each institution and the culture and tradition of the environment in which the institution is located. The nature of the curriculum as a theoretical concept that is reconciled by all educational factors is unpredictable, complex and multidimensional. It demands the readiness of the teacher to resort to unpredictable and unexpected situations and it is upgraded and changed during the process itself.

Co-constructing a curriculum in an institution is a unique, unrepeatable, non-transferable and primarily social process. The process of co--constructing represents a common searching for problems in practice, and is developed through the recognition, acceptance and joint problem--solving and dilemma of people in the institution (Stoll & Fink, 2000).

There are different levels of curriculum regarding the adoption of basic curricula and their application.

1. The International curriculum of elementary education represents a relatively new approach to education. It started in Britain in 2001 and is now used in more than a thousand elementary schools in eighty-seven countries around the world. The curriculum individualizes education and applies an internationally-oriented approach to learning.

The international curriculum is comprehensive, thematically designed and created for children from the age of 3 to 11, it contains a clear learning processes and specific learning objectives for each course within the framework of the international spirit and personal learning.

It was designed not only to provide rigorous learning, but also to help teachers in providing interesting teaching subjects and activities that help students connect their learning in their country and to perceive learning from the perspective of other students in other countries. Switzerland developed it primarily for elementary education as a result of the vision and work of the International School Curriculum, which considers living abroad and the acquisition of the international spirit a priority (Previšić, 2007). Brock and Alexiadou (2013) provide a global overview of key issues at the level of various countries and institutions dealing with science and scientific disciplines. Different research (PISA and others) showed the quality of education in individual countries, but the question arises as to the likelihood of comparing and applying the same or similar legal documents and curricula in countries of different socio-economic circumstances, traditions, ideologies and cultures. The education in Western Europe, to which the Croatian educational system

strives, unlike Eastern Europe, is characterized by a contemporary and open curriculum approach with reduced rigidity and authority, and it also counts the highest number of people with higher education.

2. The Croatian national curriculum for pre-school education and general elementary and secondary education (2010) started in 2011 and it represents the basic components of pre-school, general compulsory and secondary education. The National Framework Curriculum is a basic document that outlines the following components: values, goals, principles, content and general objectives of educational areas, evaluation of students' achievements and evaluation and self-evaluation of the realization of the national curriculum. According to Vican, Bognar and Previšić (2007), national curricula are developed through scientific research and national consensus. There are four approaches to the curriculum development, which are: liberal (transfer, tradition), scientific (life product), developmental (process-naturalness, interests) and social (practice with societal problems).

Doll (1996) presents the national curriculum as a comprehensive document that defines the course of education, i.e. activities and process, teaching and learning; teaching plan and program; knowledge catalogue; the state document; didactic teaching algorithm; a system for achieving educational outcomes; the formal and informal content and process through which students acquire knowledge and understanding, develop skills, build attitudes, opinions, and values. According to Matijević (2011), the national curriculum contains specific and elaborated goals, content of learning, teaching methods, situations and strategies, evaluating goals, and is oriented towards content, students, society, school subjects or scientific disciplines. It is based on: the legality of child and student development, the vertical educational structure and the developmental changes of society, and its main goal is that all educational institutions respond to the national demands of education, to the individual needs of learning and development of each child/student and development of distinctive personalities. The National Curriculum determines what a student of a certain age can and should know and for what the student could and should be trained during a developmental cycle that is not strictly defined by a period of a school year.

The objectives of the National Framework Curriculum (2010) are to: provide education and development to all children regardless of gender, race and age, and legally trust all factors to achieve the goal, establish

optimal standards for optimal development and for as high results as possible, to ensure all conditions, flexibility, and transparent presentation of the educational institution. The components of the National Framework Curriculum (2010) include educational values, goals, principles, content, organization, methods and methods of work, evaluation and self-evaluation with optional and facultative content, working with special needs children, national minorities, evaluation and self-evaluation. According to Jurić (2007), the curricular circle consists of goals, contents, methods/teaching methods, activities, realization and evaluation of achievements. The fundamental values of the National Framework Curriculum (2010) are knowledge, solidarity, identity, responsibility and entrepreneurship. The basic principles of the National Framework Curriculum are the equality of educational opportunities, quality, commitment, vertical and horizontal mobility, the involvement of all, scientific foundation, respect for human rights, competence and professional ethics, democracy, school autonomy, pedagogical and school pluralism, European dimension of education, flexibility, demand, democratization, decentralization, science, autonomy and teamwork.

The workflow of the National Framework Curriculum contains the following components: examining the needs, definition of goals, criticism, drafting of plans and programs, alignment, discussion, curriculum proposal and acceptance.

The National Framework Curriculum is influenced by socio-political changes, knowledge, the role of the participants in the educational process, the change of the goal of education, the change of the roles of teachers in modern school.

3. The school curriculum refers to the overall activity of the school, the realization of the projection in the work and life of the school. It is the entire process of education that each school plans for its students, and it is based on the national curriculum, and the application of all its components. The curriculum of modern education and schools implies a scientific founding of goals, tasks, content, plan and program, organization and implementation technology, and various forms of impact assessment. The components of the school curriculum include content and goals, school life, school culture, school efficiency, teaching, curricular and extracurricular activities, school management, teachers' personalities and their personal and professional development, goals and development strategies, focal points, time standards, forms of teamwork,

parent curriculum, working environment of parents – teachers, students, work in the school community, curriculum of care and evaluation instruments. The dynamics and action of the school curriculum falls on several areas that direct the school curricula: school efficiency, learning and teaching process, school culture, school management, teacher professionalism and personal development, goals and strategies of the development of quality. The modern school curriculum changes the relations between schools and societies, schools and the economy, schools and parents, schools and social groups, and it enables the diversity, distinctiveness and originality of each school. The school curriculum establishes a long-term and short-term plan and program of schools with extracurricular activities. The school curriculum gives teachers the prospect of professional development, and it makes the school a place of a stable motivational structure, personal involvement, and participating in the development process of the school and a place of long-term cooperation (Baranović, 2006). Creating a curriculum is a team effort, and a number of steps precede the relatively definitive definition and acceptance, and the role of school management is particularly important to ensure achievement and control of the various steps for fulfilling tasks and goals in order to ensure the quality of the curriculum implementation.

Jurić (2007: 236) gives an approximation of the logical steps in the development of the school curriculum:

- recording the circumstances and documents in school, assessing the influence of the future curriculum; qualification (determining the types of work and projections of possible activities) – what;
- quantification (orientation of the period and duration of possible activities) – how much;
- orientation determination of methods, procedures, instruments--how;
- orientation determination of subjects for possible activities (teacher, expert associate, director ...) – who;
- ranking the activities according to the degree of importance (common assessment by everybody at school);
- selecting activities for the annual plan and for the perspective school plan;
- insights into the experiences of other schools and literature; eventual analysis of previous curricula (tracking and recording);
- anticipating the use of existing instruments and developing new

ones;
- assessment of curricular content dimensions (informative, descriptive, analytical and others);
- determining favorable and unfavorable circumstances for implementing certain parts of the curriculum; – scheduling and gathering activities according to related areas;
- scheduling parts of the curriculum with regard to logical, thematic and time frames; specific marking of parts of the curriculum that are extremely important for that year;
- specific marking of parts of the curriculum that are related to the previous year;
- specific marking of parts of the curriculum for which further curriculum development is required in form of more complex projects;
- specific marking of parts of the curriculum that cannot be determined more accurately;
- timing planning for each part of the curriculum.

4. Teaching curricula are integral parts of the school curriculum. It is a performance document that is developed according to all the methodological components of the national curriculum for each subject, extracurricular activities, and supplementary teaching. Innovation and enhancement do not rely solely on active instructions, but also on personal input of each teacher, especially their professional development. Monitoring, analysis and evaluation of the effects of teaching are at the center of attention of every school, and teachers should be aware of the need for self-reflection and the involvement of experts in monitoring and cooperation. On the one hand, teachers expect and desire a student to be active, to be a partner in the learning community, who will be involved in the reconstruction of teaching, and on the other hand there is a question as to how many teachers deviate from their plan, taking into account the needs, arrangements and opportunities of their students. Today, the term curriculum implies a project or pedagogical document prepared and developed by specialists for a specific field of study, with teaching objectives, described conditions and tools required for the achievement of these goals, as well as planned models for monitoring and evaluation (Matijević, 2011: 26) The curriculum consists of goals, content, media, methods and evaluations that are in a constant dynamic interdependence and occur in different scenarios and situations. The vocational curriculum determines the duration of the education, conditions

for its implementation, educational outcomes, the ways of monitoring and evaluation, total curriculum fund for achieving the expected outcomes and the subject curricula describing the scope, depth and order of the content to be studied in concrete teaching subjects (Matijević, 2011: 33) Teaching and vocational curricula are produced with the help of the National Curriculum Framework, curricula are created by professional teams that are mostly composed of counselors, university professors who study the methods of individual professions and experienced teachers. Teaching curriculum, like other types of curriculum, is a dynamic document that is never complete. It is constantly monitored and developed in accordance with market needs, technological changes and development of the educational system (Loparić, 2011).

Hidden Curriculum as a Hidden Co-educator

The Hidden Curriculum is a phrase first studied in 1968 by Philip Jackson in the book "Life in Classroom", noting that, alongside publicly set goals of education, the school also realizes other goals, more hidden, but of the same educational importance. Particularly important is a hidden curriculum that embraces impacts which affect students but are not specifically defined. Jelavić (1995) interprets the hidden or implicit curriculum as a certain message that the teacher emits to students via his behavior, which the students interpret in different ways and which does not have to be in accordance with the teacher's intent or in accordance with the prescribed program. The hidden curriculum presupposes the teaching of attitudes, norms, beliefs, values and assumptions, which is often expressed in terms of rules, rituals and regulations (Seddon, 1983). The open curriculum values hidden impacts in education as a kind of equal co-educators. Hidden curriculum represents the unspoken social rules, behaviours and expectations that everyone knows in a community, but those rules are not written anywhere (Bieber, 1994). This way, all students will know which teachers are persistent in maintaining classroom rules, in whose class they can cheat on an exam, or which teacher is reluctant to accept the excuse for not having homework. No one explains these implicit messages to students, but they easily understand and adapt their behaviours in line with expectations, aware of the consequences of their behaviour. Snyder (1970) considers the hidden curriculum an implicit message that each student must discover in an educational institution in order to be

successful. Literature holds different terms, such as unedited, implicit, unwanted, unshakeable, taciturn, disguised, silent, latent, unseen, invisible, paracurriculum, by-product of school, and what education does to people. Researchers wonder whether the hidden curriculum is intentional or casual (Martin, 1998).

According to Gordon (1994, according to Pastuović, 1999), the hidden curriculum can be defined in several different ways:

a) Hidden curriculum as an affective outcome of education. It consists of learned values, norms, attitudes that are necessary for social integration. They are not prescribed by program or other rules of the institution, but it is good for the student to adhere to them.

b) Hidden curriculum as a context. Organized learning that takes place in a school environment affects the values, attitudes and habits of school attendants as well as social learning beyond the existing program. Very often, the school relationships map social relationships in society.

c) Hidden curriculum as a process. This part highlights the distinction between disguised and official curriculum, relating to the teaching of content. In teaching, teacher sends certain nonverbal messages according to which the students value the curriculum. These actions may be conscious or unconscious, but certainly affect students' attitudes. This may in particular become apparent in the process of testing and evaluating. Students will give preference to the content that is considered valuable by the teacher.

There are three levels of educational impact (Bašić, 2000): binding official goals, subjectively chosen goals, not realized goals, and hidden curriculum is perceived through them, seeing that the goals are not socially popular – contrary to declared democratic values and are the remnants of the past – initially part of the curriculum, now accepted values (Cornbleth, 1984).

According to Portelli (1993), hidden curriculum has the following main meanings: unofficial expectations, unwanted learning outcomes, implicit messages arising from the structure of education and realization by students. Hidden curriculum separates social strata and teaches most to accept their political-economic system as the best, regardless of their position in it. Bašić's (2000) describes the hidden curriculum as an instrument of school socialization, and elements of socialization in school that are not part of the content of the formal

curriculum: norms, values and beliefs present in the curriculum are transmitted through the daily routines, teaching contents and social relations (Kentli, 2009).

Many authors critically think about *the hidden curriculum*, including Bowles and Gintis (1976) who believe that different factors such as race, gender and class affect social experiences of students in school, and on the other hand, Apple (1979) believes that schools produce cultures whose reproduction is accepted in the sense of bourgeoisie aimed at career development, defeated or rejected in the sense of lower social strata. For example, some teachers will mostly use the frontal way of teaching, and will demand from lower class students only repetitions, while other teachers will perceive a higher-class student as subjects and require understanding of what was read. While researching five elementary schools of different social classes, Anyon (1980) found that hidden curriculum quietly prepares students in certain directions. With the help of different teaching methods and styles, pedagogical activities, assessment methods, system of monitoring, school architecture, teaching activities, language use, seating arrangements, curriculum priorities and textbooks, different cognitive and behavioral skills are emphasized in every social environment and thus contribute to the development of students of every social class. Some research confirmed the omnipresence of the hidden curriculum. In the research conducted (Bognar, 2004), through the analysis of the contents of classroom textbooks, the existence of the promotion of violence and gender inequality was determined through one part of texts, images and mathematical tasks. These differences do not only contribute to the development of children of every social class, but also affect the economically important relationships. On the other hand, the reproduction of unequal social relations has a circular and social aspect of teaching practice. Teaching methods and styles show the differences that will result in organizational predefined hierarchy (Highfill, 2010). The influence of the hidden curriculum depends on individual interpretation (Atherton, 2008), and the student is a passive recipient of the value that negotiates, adjusts, rejects and often overcomes the socialization impacts. According to Cornbet (1984), it seems that most students do not fully accept or reject various educational messages. Numerous students are adapting to "school attitudes", i.e. maintaining

the appearance of supporting them to achieve a certain benefit (good grades) without internalizing school values or beliefs. In addition to teaching methods and styles, the hidden curriculum also affects the teaching program, as well as the national or school curriculum in such a way that the selected contents of the curriculum emanate directly or indirectly the social and cultural values of a particular society and community (Hurst, 2011). Marsh (1994) also explains the reasons why the term hidden curriculum is so acceptable and that its mechanisms are so difficult to disclose. Positive or negative effects of the hidden curriculum depend on the values of the individual and the dominant system of the value of the society in which the school operates and the overall school's environment and culture.

Conclusion

Based on the study of different pedagogical literature, the curriculum should represent a theoretical concept that is commonly constructed in practice, i.e. based on mutual learning, research and participation of all participants of the educational process in the institution, and is continually monitored, upgraded and changing, and is possible in an institution that is transformed into a learning and research organization. Therefore, it is necessary to strive for an open curriculum and a school that focuses on the student, not the program.

The curriculum can be applied at different levels of the educational system, at the level of individual teaching subjects or group of subjects. There are different levels of curriculum with regard to their application: international, national, school curriculum, hidden curriculum, curriculum for extracurricular activities, and other specific curricula such as teachers' training curricula and others.

The determinants of the cultural context of education make up a hidden curriculum, that is, an equal co-educator that strongly influences the educational institution. Bašić (2000) believes that hidden curriculum transfers the values of consumer society, strict hierarchy and division of labour, conformism, competition, obedience and resignation, and social relations in school are a copy of social relations as a whole.

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PROFESSORS' VIEWS ON THE RELATIONSHIP BETWEEN THE CURRICULUM OF THE TEACHER EDUCATION AND THE DEVELOPMENT OF STUDENTS' CREATIVITY BASED ON THE DELPHI METHOD - LONGITUDINAL RESEARCH

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Abstract
The aim of the paper is to explore the opinions of university professors about the relationship between the curriculum of Teacher Education with the creativity of students and future teachers. Professor's opinions were gathered on two occasions, in June 2012 and December 2018. Longitudinal research was necessary for the changes that took place during the eight academic years, from 2011/12 until 2018/19. University professors commented on differences in the degree of creativity between students of the first and fifth

year, compared to previously gained results in creativity tests. Since the curriculum of teacher education does not exist at the Faculty of Education in Osijek in the true sense of the word, this paper considers the document as the starting point for the realization of education under the curriculum entitled Integrated Undergraduate and Graduate Five-Year University Study for a School Teacher, even though there is no curriculum in the title. The paper represents a significant contribution (in the ideas offered) to the creation of a new curriculum. In addition, the aim of the study is to affirm the Delphi method as one of the futurology research methods that are insufficiently represented in the research of pedagogical and didactic phenomena, but also to emphasize the importance of using the original Delphi method in pedagogical research.

The most important results of the conducted research indicate that the students of the fifth year of teacher education and 2011/12 and 2018/19 are more creative than the students of the first year. Conclusions are contained in the proposals made by experts for the development of the future curriculum of teacher education, which would stimulate student creativity and thus be recognizable in relation to other faculties. Also, the conclusions are also reflected in the lack of incentives for the creativity of high school students by the subject teachers.

Keywords: Delphi method, creativity, teacher education curriculum, pedagogy, university professors

Introduction

The results of the previously conducted research on creativity in the university context (Bognar & Dubovicki, 2012; Dubovicki, 2013; Dubovicki, 2016) made us take a more systematic approach to researching this issue. It is of the utmost importance that students of teacher education, and especially those who will teach lower grades of elementary school promote student creativity (Dubovicki & Jukić, 2015). University professors are partially responsible for that, and study programs that, in the course of compulsory and elective courses, and both with the content and learning outcomes, have an impact on encouraging and/or blocking creativity in the university teaching. University professors certainly contribute to that, who, by (not) using creative techniques in teaching (besides other creativity instigators), create a (non)stimulating atmosphere (Dubovicki, 2013).

A very important part of this paper is the implementation of the Delphi method, the results of which provide more applicable information (and suggestions) than just testing students with creativity tests and thus helping to build up a future curriculum of teacher education that would focus on student creativity. Although the importance of using futurology research methods has already been mentioned earlier (Vrcelj & Mušanović, 2001; Mead & Moseley, 2001; Suzić, 2012, Dubovicki, 2017), their use is insufficiently represented, especially in pedagogical research. Of all the futurology methods, the most suitable for this research has been the Delphi method, which is essentially carried out by experts in the research area, which proved to be extremely important in this case.

The Application of the Delphi Method in Pedagogical Research

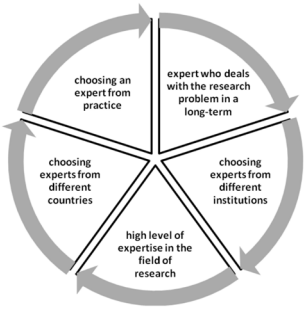
The beginnings of the Delphi method are connected to Dalkey & Helmer (1963), and the method emerged as a necessary tool in predicting events regarding the national defense. The Delphi method is a popular research tool in the information system research and decision making (Okoli & Pawlowski, 2004), as well as in other areas of science, and is least represented in the research of pedagogic and didactic phenomena (especially in the Croatian context). The aim of the method is to combine expert opinions (experts from the field of the research) about the probability and expectation of a certain development in time. Vrcelj & Mušanović (2001: 113) cite 5 conditions that need to be met in order to apply the group of Delphi method:

1) do not seek the correct answer as a result,
2) known experts disagree about some of the questions in the forecasts,
3) the question is of interdisciplinary nature and there is no expert with extensive knowledge of all aspects of the problem,
4) interdisciplinary judgments contribute to a better understanding of the issues,
5) there are clear criteria for achieving group consensus.

The Delphi method should allow each of the experts to express their opinions without fear, and evaluate the opinion of others by content rather than by the person who stated it. That is why in the very beginning of the Delphi method, the respondents were kept separate, and experts themselves kept their anonymity in order to minimize the social impact. The responses were then analyzed and points where experts agree or disagree were found and marked. Then they would, without the group

pressure, read other thoughts and take it into consideration while giving a new response that they were free to revise. For a proper implementation of the Delphi method, but also for the validity of the data obtained, it is of the utmost importance to choose a "true" expert. The term "true experts" implies experts who have sufficient competencies in relation to the investigated issue. The previous researchers (Kaplan, 1971; Hsu & Sandford, 2007) noted that we still do not have the exact criteria or standards that would allow us to choose the participants of the Delphi Method - experts. For the above reasons, the rest of the paper states some of the possible criteria to guide the selection of the experts (Figure 1).

Figure 1. Possible criteria for choosing the experts



Having more than one of the mentioned criteria available for selecting provides us with a greater possibility of getting better, more specific and more objective responses (data) that will make it easier, more professional and applicable to influence the changes we want to happen to the issues we have dealt with. Miller (2006) points out that the common research is trying to identify "what is", and the Delphi method aims to explore "what could/should be". In addition, this method is important for the long-term planning in the area of education.

Hsu & Sandford (2007) believe that apart from the multiple advantages offered by the Delphi method, we must also take into account some disadvantages such as theme selection, time frame, inadvertent feedback routing by experts, as well as the possibility of obtaining very short or less clear responses. The advantages of Delphi methods are: collective work and joint effort towards guiding the expert towards problem solving, and the fact that the number of information the group

possesses exceeds the number and quality of the information possessed by an individual. During group work, the number of relevant factors and various aspects and events increases, because every participant notices an aspect and a problem that has not been detected by others, avoiding almost all kinds of group influences that occur in face-to-face communication, and knowing the identity of the participant. However, a few more disadvantages of the Delphi method are: multiple repetitions of the beliefs can affect the common sense, regardless of their real value, and the anonymity of the author. In addition, there is also the sensitivity of group thinking by the influence of a dominant, authoritarian individual, what can affect the forming of attitudes. Someone can impose their answers and conclusions. For example, a person who is more aggressive in defending their attitude may seem more convincing even though they may be completely wrong. Dubovicki (2017) wrote about the advantages and disadvantages of the Delphi method. On the other hand, Delbecqu, Van de Venu & Gustafson (1975:11) pointed out some of the goals we can achieve via this method:

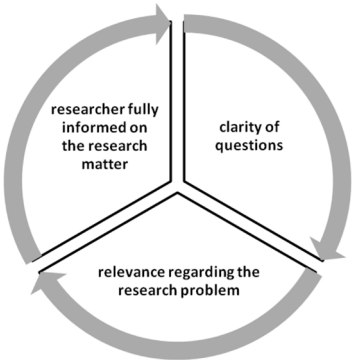
> *'To determine or develop a range of possible program alternatives; To explore or expose underlying assumptions or information leading to different judgments; To seek out information which may generate a consensus on the part of the respondent group; To correlate informed judgments on a topic spanning a wide range of disciplines, and to educate the respondent group as to the diverse and interrelated aspects of the topic.'*

For a researcher to be completely informed means being aware of denseness and theoretical "preparedness" for the investigated problem; studying a large number of scientific and professional literature that could help the researcher to focus clearer on the asked questions. Figure 2 shows that in addition to the criteria for the selection of experts, it is also important to define criteria while asking questions.

Experts are invited to find a common or collective prognosis on what will follow in the future. They are first asked to identify and determine the importance, and then the rank of a question. The results of the initial round of forecasts are handled by the Delphi method manager, who then sends these results to each expert and invites them to redefine their previous position (response) in light of the forecasts and arguments of the group as a whole. If they estimate that the reasons that other experts

have made to their estimates are important, they have the opportunity to change their response for the second time and then enter the third round. The process of making expert judgments is repeated until a sufficient consensus is reached or it becomes clear that a consensus cannot be reached. Judd (1972), Taylor & Judd (1989) point out that selecting the appropriate topics is the most important step in the whole process because it directly relates to the quality of the generated results. Based on the experiences of earlier researchers who used the Delphi method, like Custer, Scarcella & Stewart (1999), three rounds were used to answer the questions asked.

Figure 2. Criteria regarding the asked question/s



Today in literature we can find different names for the Delphi method: a method, technique or approach, but all of these versions are based on the original Delphi method that is applied in this work as a basic methodological tool. Different names for the Delphi method came from attempts by various researchers such as Custer, Scarcella & Stewart (1999) to modify the original method to extend its applicability to gathering larger data groups. Custer, Scarcella & Stewart (1999) point out that a rotational modification of the Delphi method is the most suitable for gathering larger data groups, which primary advantage was the improved initial response rate and the basis for the previously developed work, therefore it was named the "Rotational" Delphi technique. Sourani & Sohail (2015) point out that the Delphi method is lately used more in the form of a questionnaire than in the form of asking experts a single question – what was the original Delphi method.

Structured and semi-structured interviews are also used. When using the Delphi method we should be careful because it may happen that due to the lack of knowledge of the original Delphi method that required an expert response to one of the questions (Pitia), the researcher uses a modified version that looks like a survey (or questionnaire) and instead of the most commonly asked questions (or maximum of 3), they use sets of questions that are characteristic of the questionnaire, and it can often happen that the results of the Delphi method are quantitative data, which is by no means okay because the Delphi method was necessary to explain the statistical indicators of a previous research. Over the last couple of years, the application of futurology methods in pedagogical research in Croatia began to grow because of the advantages of using these methods. I had the opportunity to be a reviewer for some of the first research that were carried out using the Delphi method in Croatia, but it turned out that despite the researchers' desire for the use, specifically of the Delphi method, their knowledge of the method was insufficient. This was evident in applying an entire survey or questionnaire (with a set of 15 questions of different kind) that was sent to the experts. The mentioned can easily become a trap because the Delphi method belongs to the qualitative methodology to help us clarify the quantitative indicators of earlier research, and the Delphi method, if being quantified, loses its original role and then the results are much more difficult to apply in solving problems that caused us to conduct the research.

Research Methodology

During the academic year 2011/2012 students of the first and fifth-year of the Faculty of Education (Further mentioned as FOOZOS – a Croatian acronym for the Faculty of Education, University of Osijek, Croatia, https://www.foozos.hr), were tested (by initial and final tests) with tests of creativity. The results of the research (Dubovicki, 2013) showed that there is a difference in creativity between the students of the first (M=4.96) and the fifth (M=6.08) years, which is t=3.55 (at the significance level of 0.01). In order to clarify the obtained results (and differences), the aim of further research was to investigate the attitudes of professors towards creativity in university teaching and to explore whether the existing curriculum of teacher education motivates students' creativity. It was precisely in this part of the research that it was necessary to use the Delphi method as one

of the most appropriate futurology methods that would give a holistic and more successful interpretation of the research results.

Participants

A research conducted during the academic year 2011/2012 included experts from the Faculty of Education (FOOZOS). The experts are university professors from FOZZOS, working as assistant professors, lecturers, associate professors and professors. While selecting the experts, it was made sure that they covered different areas of science, and that the and the content of the courses which had to be realized in the performance plans and programs mentioned the elements of creative activities.

Dubovicki & Jukić (2015) conducted an analysis of the selected curriculum of teacher education (compulsory and elective courses of pedagogy and teacher education studies) and evaluated the representation of elements of creativity in content and learning outcomes of individual courses on the basis of constructed criteria that led to the presence of creativity. The same criteria were applied in this research. Table 1 shows the list of experts.

Table 1. List of experts that participated in the Delphi method during the academic year 2011/2012

Expert A (pedagogy)	General Pedagogy, Methodology of Pedagogical Research
Expert B (pedagogy)	Preschool Education, Methodology of Pedagogical Research
Expert C (musical pedagogy)	Musical creativity
Expert D (psychology)	Creativity from a psychological perspective
Expert E (didactics)	Didactics, Contemporary teaching methods
Expert F (didactics)	Encouraging creativity in the classes of Didactics and Methodology of Education
Expert G (English)	Creativity in English classes

In addition to the above and in accordance with the Delphi method, some of the additional criteria for choosing the experts were:

1) what is common for everybody is that they all work at the Faculty of Education (and thus are familiar with the curriculum of teacher education);
2) they conducted classes with future teachers;
3) they are creative in some way; whether they taught with the help of creative activities, wrote papers about the topic or were marked with extremely high grades by students during the last survey ;

After the experts met all three criteria, there was also the fourth, and that was:

4) the experts are involved in different areas in order to approach this issue interdisciplinary.

The second part of the research (2018/2019) included other experts, also 7 of them, all university professors who were selected because they were not included in the earlier survey of 2011/2012. Although some of the courses taught by experts overlap with the courses that are visible in Table 1, the course teachers were changed. The criteria according to which the experts were selected are the same those used in the first research. Their list is presented in Table 2.

Table 2. List of experts that participated in the Delphi method during the academic year 2018/2019

Expert A (pedagogy)	Pedagogy
Expert B (pedagogy)	Methodology of pedagogical research
Expert C (art)	fine arts
Expert D (psychology)	Applied Developmental Psychology Psychology of play
Expert E (didactics)	Curriculum theory
Expert F (Croatian)	Correlation-integration system in Croatian
Expert G (IT)	Text formatting

Research ethics

The experts were asked to sign a consent via e-mail to participate in the research, and got an explanation regarding the process of the

Delphi method, as well as the problem that should be discussed. Prior to on-line communication, a preliminary interview was conducted with the experts, explaining the Delphi method, the definition of creativity – the research's starting point, and a description of the test used to test students of the first and fifth-year. All the experts agreed to participate in the research, and it was agreed that the Delphi method would be implemented via email. The anonymity of the experts was guaranteed, so that there would be no possibility of influencing each other. In addition, particular attention was paid to the four important elements regarding the research ethics:

- *competence* – research engaged individuals (university professors) considered to be able to give correct information on the questions asked (respondents talk about their curriculum, students, and comment on changes based on experience);
- *voluntariness* – participants were free to decide about participating in the research, as evidenced by the data by which the number of experts that changed from the first to the third round;
- *full awareness* – participants are fully informed of the purpose and objectives of the research, and were given information on what will be done with their responses and how they will be presented in the work;
- *understanding* – participants are fully informed about the nature of the project.

The anonymity of the participants is guaranteed by the fact that the paper presents group opinions of experts and their names in the table are listed as: Expert (A, B, C, D, E, F and G), which can in no case reveal their identity. Although the course titles are visible, because of the department in Slavonski Brod, we have two and even three teachers per one course, so even the name of a particular course does not reveal the identity of a professor.

Question

The main topic discussed by the experts was: *The influence of the teacher education curriculum on student creativity.*

This is also our main research question: *Does the teacher education curriculum affects student creativity?*

Results and Interpretation

1st part of research – 2011/2012

The results of the first part of the research that was previously presented (Dubovicki, 2013) were the cause for the longitudinal research of this problem. The most important results are presented below. Research was conducted in 3 rounds, and experts were asked the following questions:

1. *What changes would you propose for the curriculum of teacher education?*
2. The research conducted at the Faculty of Education in Osijek (2011/2012) suggests that there is a difference in creativity between the students of the first and fifth year (M=4.96 for the first year, M=6.08 for the fifth-year), t = 3.53 (significance 0.01). What are your comments?
3. Seeing the obtained results, do you believe that the curriculum of teacher education promotes student creativity and what are your suggestions?

Presented below are the most important research results. After each expert replied to all the questions asked, the comments were evaluated, identifying certain attitudes and the so-called "trends", and then identical predictions and consistency in opinions were established. Some of the suggestions experts gave while answering the first question were: fewer students per group, more hours of professional practice, enriching the curriculum with courses that encourage creativity, more exercises and seminars, fewer subjects and the development of critical thinking, and the non-existence of the teacher education curriculum (Dubovicki, 2013).

It is important to emphasize that this paper considers the curriculum to be a document which represents a starting point for the realization of the education under the curriculum named Integrated undergraduate and graduate five-year university study for a schoolteacher, although the word curriculum is not in the name.

Answering the second question, the experts had to explain, based on their own experience and results, the difference between the degree of creativity between students of first and fifth-year (Dubovicki, 2013). Experts consider that the following indicators had the strongest influence: teaching materials, teachers themselves, previous experience, high school education of students whose creativity was not promoted but discouraged, courses in which creativity was encouraged, introduction of a course

Creativity in teaching, space, group size and the depth of knowledge from individual courses.

The third question was focused on reflecting on the curriculum that was valid in the academic year 2011/2012. The research results (Dubovicki, 2013) show that three experts believe the curriculum does not encourage creativity, two experts believe it is stimulating, and three believe that it is not encouraged enough. The experts explain the difference in the degree of creativity between students of the first and the fifth-year by the fact that the elementary and high school education in the past put a greater emphasis on the possession of factual knowledge than it appreciated creativity. Creativity of the students of the first year depends, a bit, on the FOOZOS itself, and largely depends on the student's past education, encouragement of creativity and their own creativity in the past education. Apart from the above, the experts agree in the following: professor's good will is important to encourage creativity and change the curriculum (3), it is necessary to create programs which will show that great attention is devoted to the development of creativity (2), it is necessary to make sure that a good, collaborative relationship between a student and a professor is set. The experts' individual ideas are reflected in the following: it is necessary to systematically carry out the evaluation of university teaching and it is possible to design examinations and courses in such a way the students can also demonstrate their creativity.

At the end of the third round, most experts agree (5) that current teacher education curriculum requires significant changes, so that the new curriculum could follow the needs and interests of future teachers, but also meet the challenges of their future work. What the experts only mentioned in the second round of research, and here further emphasized is that the exams should focus more on the creative expression of the students, and less on the reproduction of the content. Most experts agreed that the curriculum should be changed in accordance with the ideas of creative university teaching.

The experts were, at first, focused on their personal experiences regarding creativity, while in the second and third round, they found the solution in common ideas and original proposals. Their minds changed from round to round, as their interest for the issue developed, but also under the influence of comments made by their colleagues and co-experts, which they got in the form of general comments after each round. The experts recognized the importance of dealing with the phenomenon of

creativity. The majority had a positive attitude, which is very important for the change of university teaching. Through discussions, the experts answered some very important questions, came up with new ones, and also opened each other to further thinking about the discussed issue. It is important that some changes have already taken place and the research results they discussed have intrigued them so that some of them felt the need to discuss the issue after the Delphi process has been completed.

Since the content of the courses and even some elective courses can slightly change (up to 20%) every year, and given the fact that, since the last research, three university professors had retired, several of them had changed their place of work and/or have been promoted, and several new professors had been hired, it was interesting in the research to observe if the opinions of the experts would from the previous ones. Below is the second part of the research.

2nd part of the research – 2018/2019

The main topic discussed by the experts was: *The impact of the curriculum of the teacher education on the student creativity, and the research question through both research remained the same.*

The *first round* of research began at the end of October 2018, and during the gathering of the opinions of university professors with a gap of 8 academic years, for the purpose of comparing the results, students of the first-and-fifth-year of the teacher education were tested again. The test results are shown in Table 3.

Same as in the first part of the research, the same questions were asked in the second part, because the results have not changed significantly.

What changes would you propose for the curriculum of teacher education?

Research conducted at Faculty of Education in Osijek (2018/2019) suggests that there is a difference in creativity between the students of the first- and fifth year (M=4.96 for the first-year, M=6.08 for the fifth-year), t = 3.53 (significance 0.01). What are your comments?

Seeing the obtained results, do you believe that the curriculum of teacher education promotes student creativity and what are your suggestions?

Table 3. Results of the creativity test in academic year 2018/2019

	first-year	fifth-year
N	73	55
Lowest value	2,83	3,5
Highest value	10,00	10,00
Sum	361,5	357,32
Arithmetic mean (M)	4,952	6,496
Standard deviation (SD)	1,557	1,678
Mann-Whitney U test	U=5187	p=0.00402

After each expert answered all the questions asked, the comments were evaluated; identical predictions and consistency in opinions were established. The results of the 1st round indicate that the experts continue to advise about the importance of the implementation the activities that will affect the promoting of student creativity, since creativity is essential for future work.

Some of the suggestions made by the experts in answering the first question were*: the curriculum should represent the distinctiveness of a particular faculty, such as school curricula give specificity to a particular school (3), learning outcomes lack the elements of creativity (2), student practice should have an emphasis on creative activities (2).* With respect to *the second question*, the experts (5) believe that the number of courses (and the professors who use creative techniques) is the same every year and that it has not changed significantly over the years (as evidenced by the results obtained in 2011/2012). An important piece of information is provided by some of the experts, and it refers to the possibility of creating a certain "image" of the faculty through the recognition of the curriculum that would help future students to opt for studying at certain faculties. Also, expert opinions are complemented in this part so that part of the difference is also attributed to extracurricular activities.

> *'The curriculum does not necessarily have to influence student results in the first- and fifth-year creativity tests. Their results could also have been affected by the experiences of creativity during five years of study and participation in various extracurricular activities such as: volunteering at Dokkica (Osijek Creative*

House), organization and participation in the Christmas star, organization of the Christmas event and so on'
(Expert E).

The association of students of teacher education attending the branch campus in Slavonski Brod, called Futuri magistri, has been organizing a humanitarian action (such as Christmas star) for gathering help for the needy for the past 9 years and for this purpose they prepare musical and stage performances and other activities that require all elements of creativity.

'The reason for achieving better results on creativity tests lies in several parameters: the curriculum of teacher education, the experience of practice that students gain during their studies and the mutual exchange of experience and practice (group and individual, on targeted workshops, professional training, conferences, mobility projects, etc.)'
(Expert C).

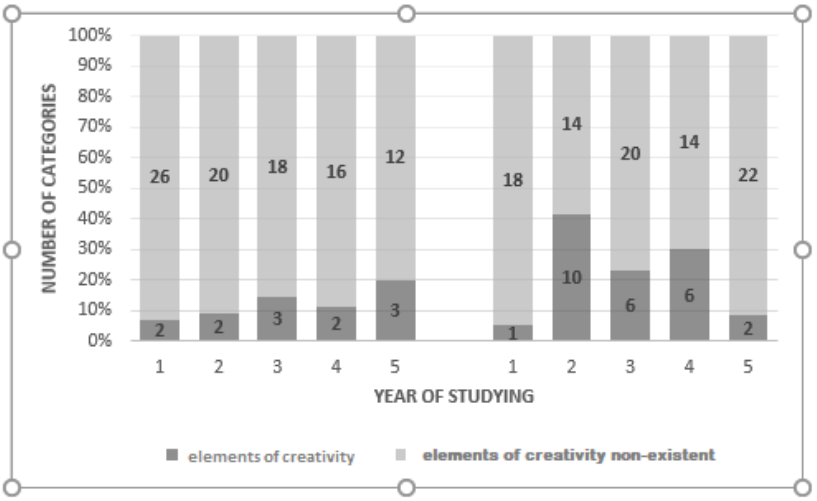
Although FOZOOS introduced a course in the academic year 2010/2011 that dealt with promoting student creativity, experts (5) still believe that such courses and/or content should be more present in other courses.

'Creativity is partially connected to the level of knowledge and intelligence. In order to be creative in some area, we first need to understand it. In other words, we cannot be creative with paper or scissors if we do not know how to use them'
(Expert D).

It is important to note that this course is attended by only one part of the students because students study teacher education in combination with three modules: developmental, informatics and English language, and besides this, they have elective courses from other modules as well. In other words, although a course exists, only one part of the student attends it, which further contributes to the current state. The experts partially answered the third question via the mentioned suggestion that they made earlier. Some of the experts (4) believe that the curriculum encourages student creativity, if it comes to a realization of the written learning outcomes in individual courses. Dubovicki & Jukić (2015) conducted an analysis of the curricula of individual study programs

with the aim of determining the existence of elements of creativity in the content and learning outcomes of individual courses (mandatory and elective). Figure 3 shows the representation of the elements of creativity according to the year of study.

Figure 3. Elements of creativity in the content and learning outcomes of mandatory and elective courses of teacher education



Source: Dubovicki & Jukić, 2015: 385.

Research results (Dubovicki & Jukić, 2015) show that the elements of creativity in the curriculum of teacher education are represented by 17.3%, which goes in favor of the comments made by the experts. Given that the academic plan of 2015/2017 compared to today's it did not change significantly, we can say that the situation is still the same.

The second round, which was conducted in November 2018, focused on harmonizing the opinions made by the experts regarding the differences in the degree of creativity of students of the first- and fifth-year. The experts agreed (7) that the lower level of creativity of the students of the first-year was greatly influenced by the preparation for the state matura, because the students start preparing during the third and fourth grade of high school during most subjects (and especially those that would be represented on the state matura) so they are less focused on promoting the creativity.

'It is possible that the difference has to do with preparations for the state matura, which are somewhat similar to "military preparations" so in such contexts and fear of the subject teachers that their students might fail, even the teachers themselves rely more on teaching in with a dominant scientific approach, which encourages convergent thinking'
(Expert F).

Some of the experts (3) believe that the differences are present due to the inadequate competence of the subject teachers who had fewer pedagogical courses during their education than classroom teachers had.

'It is possible that the difference is related to the lack of pedagogic competence of the subject teachers who use fewer creative techniques that is reflected in the lower creativity of the student'
(Expert A)

The last, *third round*, had the least of individual deviations from the answers offered by most of the experts, as a result of their common reflection on this phenomenon by approaching it from different fields and areas, but also from the perspective of people with different experiences with creativity. The experts agreed (7) that student creativity was largely influenced by the faculty curriculum (along with the courses), but that this is still a smaller percentage than necessary in order to develop its recognition. The advantage of FOOZOS lies precisely in its interdisciplinary nature, which may also represent a limitation of this research.

Discussion

Reflecting on the differences in the level of creativity of students of the first-and fifth-year, in the time period of 2011 to 2018, we can say that the teacher education curriculum mostly influenced student creativity. It is precisely the curriculum that is shaped and focused towards research and practical approach, and as such is an additional incentive for the development of creativity. Extracurricular activities also contribute to the aforementioned, which is particularly reflected in the enhancement of the practical part (Dubovicki & Jukić, 2017), and which are most often referred to by professors. Also, the interdisciplinary approachis one of the key elements that develops, enriches, and confirms student creativity. Reduced level of creativity noticed in first-year students (in the opinion of experts) was mostly due to high school education, which is largely

focused on the recognition of factual knowledge related to state matura, and admission exams required by some faculties. In research conducted among the subject teachers, Brust Nemet (2015) came to the data in which teachers emphasize that because of the overarching curriculum they lack of the time to use creative techniques that would contribute to a higher level of creativity in the students and set the foundation for creativity in the university context.

In comparison with the methodological part, it is to be expected that teachers will, in their future work, use research techniques they used during their studies and writing their theses, in order to improve their practice, and the research results of Dubovicki, Mlinarević & Velki (2018) show that out of the total number of researched theses (159), 132 of them (83%) used research, and that the most prominent scientific area comes from social sciences (36.47%), and within them from the field of pedagogy (46.55%). In addition, the results (Dubovicki, Mlinarević & Velki, 2018) show the highest representation of the positivist paradigm (60.6%), which is characteristic of quantitative research.

This paper is also one of the contributing factors that go in the opposite direction from what the results have shown, and we know that the field of pedagogy needs to research the pedagogical phenomena mainly within the frames of qualitative methodology. The paper is also an example of the use of the original Delphi method, which students can use in research related to their graduation thesis. For those who are just starting to research and deal with futurology methods, especially the Delphi method, it is important to know what they can and cannot get via this research, so the part of the advantages and disadvantages in this section is considered important for beginner researchers in this area. It is important to keep in mind that there are also the modified versions of the original Delphi method, which will raise a lot of questions to the first-time users of the method, so they are recommended to be avoided.

Conclusion

The results of the longitudinal research from 2011 to 2018 show that there are differences in the degree of creativity between the students of the first- and fifth-year in favour of students of the fifth-year. The values did not increase or decrease significantly over the years, the only difference between the first and second research were the opinions of experts, university professors who perceive the importance of

encouraging creativity. For this purpose, the original Delphi method was used, which was the most appropriate research tool in this case, because the experts whose opinions were collected were indeed the most competent to answer the questions asked. In the first part of the research, the experts mentioned the flaws of teacher education curriculum, and attributed the differences in the results mainly to the individual courses and/or the professors, while in the second part of the research, they assigned more credit to the curriculum for the obtained results, adding that a multitude of contents from all fields and science was included in the curriculum, which provided the students with depth, experience, and promoted their creativity. But in the second part, there is an understanding for the initial result of creativity in first-year students, as a result of studying for state matura, but also through preparation for admission exams required by some faculties.

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CIVIL ENGAGEMENT EDUCATION: ITS PROSPECTS IN CONTEMPORARY AND FUTURE POLAND

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Introduction

I have a distinct impression that since Poland became fully independent the Polish education system has come full circle and is now exactly where it was 30 years ago. Just like ethics and religion, civil engagement education foster our self-development and enrich us inwardly. They do not tell us whether we should embark on a journey but where to journey to. In 1989 civil engagement education was facing cultural and civilisational obstacles – today the obstacles seem to be mental, as if *Homo Sovieticus* was reborn and intending to stay.

Defining civil engagement education

I understand civil engagement education (CEE) as educating-for-democracy, in the spirit faithful to the democracy's basic values: freedom, equality, fraternity, tolerance, understanding and lawfulness. As such, effective CEE poses surely one of the greatest challenges of our time. CCE ought to pay proper attention to the cultivation of an open mind, one which would be accepting not only towards differing

viewpoints, religions, cultural paradigms and intellectual systems but also other nations and states. In the era of postmodern fluidity and the destabilisation of basic values (anomia) only what is happening here and now is certain. The word "certain" should not be read as meaning "approved" or "considered obligatory." As Edmund Wnuk-Lipiński wrote (2003: 347) about future social and political events, there is nothing categorical to be said here, as all prognoses are necessarily based on intuition. That is precisely why the optimal way in which a society could prepare for future challenges is cultivating civil engagement in the generations which are only starting their education – the education preparing them for democracy. A society grounded in a strong axionormative basis will be capable of defending its values.

The creation of a civilly-engaged society is not a unitary process nor one that could hope for a clôture. It is happening constantly and interminably. The Polish society is now undergoing an incessant series of changes, which is why coming up with any prognosis is a daunting task. The society which many of us were so used to living in is undergoing constant disorganisation, with what not so long ago would be seen as unacceptable becoming an uncontroversial standard. What is in store is an enigma. The lack of rational organisation and the factor of chance lead to exuberant chaos.

Objectives and challenges of CEE

This is why CCE is so profoundly important – and why it is so crucial to support school in its CCE-related activities.

I would like to start with an analysis of the CCE model. Who does the Polish school seek to educate? I think that we may get a still helpful answer here from Maria Ossowska's understanding of the issue formulated in her ethics-philosophical work entitled Wzór obywatela w ustroju demokratycznym (1946). Written in the first half of the 20th century as it is, the text is nevertheless valid when it comes to its general message. Ossowska's thought constitutes a useful starting contribution to any discussion of the educational ideal to be pursued in democratic Poland.

In the work mentioned above, Maria Ossowska demolishes the ideology of totalitarian nation states. Listing the qualities which a member of a democratic society should display, Ossowska emphasises the quest for perfection. She understands it as the sort of self-

improvement which, when accompanied by self-discipline and a proper hierarchy of values, is the guarantee of open-mindedness.

Maria Ossowska highlights the necessity of thinking for oneself, which entails a critical attitude towards whatever one is ordered or otherwise forced to do as well as moral courage, which is indispensable when it comes to expressing, holding on to and defending one's beliefs.

Being active and able to participate with others in a group effort is highly valued here, as tolerance (in the sense of being respectful towards others' needs and opinions) and the ability to overcome one's egocentrism.

The model sketched out by Ossowska is a reference point. It defines with a great precision, the qualities which the citizen should strive to attain so as to co-create a society developed with the good of all its citizens as its final aim. Ossowska constructed the model in such a way that in order to strive towards it a person does not have to renounce themselves or their freedom. She is also quite clear that the enemies of democracy are: laziness, egocentrism, passivity and xenophobia.

One of the teachers interviewed is quite clear here: "The citizen of a democratic country must be tolerant. They must know the limits of their freedom and respect these limits." They must know their rights and make use of them. They cannot be passive. They ought to know how to discuss and debate and express their beliefs without offending others and should be capable of defending their views. They must be able to negotiate and to compromise. They must be a person of principle, a person with a vision, a person faithful to the values they hold dear – a person capable of defending the Constitution and lawfulness, no matter how contrary to the wishes to those in power it might be.

Among the most important qualities of the model citizen I would include broad interests, to which their knowledge cannot but be related. Knowledge is the basis of the human action. I understand here knowledge to be the information system which is encoded in the structures of one's memory and which serves to cognitively represent the world. A person may differentiate between declarative, procedural and metacognitive knowledge (Ledzińska 2000: 117-136).

Declarative knowledge, colloquially referred to as knowledge, pertains to things, facts, events and relations between them. Another term occasionally used here is factual knowledge. It is easily accessible, easily expressed by means of language, easily modified – but processing

information that it entails is slow. This is the kind of knowledge that provides one with the information necessary to carry out activities and enables one to understand the terms of their carrying out. Procedural knowledge, also called "know-how," involves the knowledge of activities and skills. It can be found in the processes of information-processing and behaviour control. It cannot be expressed linguistically and is difficult to modify. A good example here may be interpersonal activity scripts. Metacognitive knowledge is the result of the endeavour to understand the two other types of knowledge.

The model citizen ought to have a broad and thorough historical and economical knowledge – and know how democracy, political parties, EU and NATO function. An aware citizen ought to know what is denoted by such terms as democracy, authoritarianism, populism, capitalism, socialism, liberalism or conservatism. All this is declarative knowledge but what is also indispensable is procedural knowledge – or the practical ability to make use of declarative knowledge.

One could not imagine a model citizen whose reading habits would boil down to reading headlines or internet news services – or one who learns about election results by watching TV programmes but does not bother to vote, let alone become active in an even local organisation.

The typical TV (or paper) content-eater does not know their rights, and therefore cannot make use of them. A schoolteacher who participated in the survey said:

'Pupils are entirely unaware of their rights. They know nothing of the right to appeal or the right co plaint, for example. The school ought to educate them in such a way that they can fight for what they rightfully deserve, notto teach them to take their schoolbag whenever they are leaving for work.'

Mere participation in elections or being prepared for adult life in a way that takes care of practicalities are not enough. The school ought to strive to create a person consciously and willingly participating in social life, capable of differentiating between what is right and what is wrong and making good, proper choices.

CEE must equip a young citizen with the ability to fight for their rights. The school must provide him or her with the knowledge of what their role and capacity in their local community consist in, and how they can shape the latter.

It would be good if the school took care of educating pupils in such a way that they will be able to understand well what happens in the domains of economy, politics or social communication.

The civilly-engaged citizen should be well-educated; they should know where they are going as well as why they are going there; they should know is at the time in power and why they are in power. But being familiar with the political scene is just the beginning. There is no democracy without active participation in the public life, without getting involved, without struggling to overcome the historical conditioning which goes back to the times of comitia minora, notorious for the destruction brought about by the use of the liberum veto rule, without learning to appreciate working at the grassroots level more than indulging in conspiratorial scheming. The school must educate its pupils so that they are capable of organising themselves, taking the initiative and fulfilling their goals.

CEE cannot be reduced to merely acquiring or even mastering the knowledge about electoral procedures or the parties whose members are currently sitting in the parliament; what is at stake is the creation of such a civilly-engaged attitude which we could genuinely call critical, also towards political institutions and politicians – the attitude which emphasises the courage to express one's political views and to search for out-of-the-box solutions. 'There is that unshakable faith that since a politician is currently in power and declares full allegiance to the democratic standard, he or she simply must be our best representative. Pupils must know what common good actually is' the schoolteacher quoted above says.

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'*There is that unshakable faith that since a politician is currently in power and declares full allegiance to the democratic standard, he or she simply must be our best representative. Pupils must know what common good actually is*' the schoolteacher quoted above says.

Educational methods

Many institutions are involved in CEE, among them the family, the school, the church, social organisations and media. The system is in not coherent at all – so much indeed that a person often has the impression that the actual goal here is political disorientation.

'The Polish education system has never been stable or coherent but right now seems to have been exposed to a particularly intense disorder', a civics schoolteacher says.

Since young people spend more and more time in front of their PC or with mobile phones, the new media exert more and more influence on their views. The internet hosts seemingly inexhaustible resources. Too often, however, their actual content is neither valuable nor even true. Moreover, since it guarantees a great degree of seeming anonymity (with the stress falling firmly on the word "seemingly"), the internet is also effectively a weapon responsible for the brutalisation of social life. It brutalises social relations and objectifies the individual. CEE ought to destroy the illusion of the apparent inevitability of such a process.

Political TV programmes tend to be either too monotonous or too aggressive, with the predictable result of young persons becoming discouraged or disoriented. Furthermore, journalists often deliberately distort the content, playing with the image and words so as to manipulate the public, information being replaced with argument-based, evaluative-coloured content. Readymade interpretations of facts distorted by a hidden judgement passed on the reported event or politician serve hatemongering. In response, CCE must teach how to deal with misinformation and seek after the truth.

It would hardly be good if the TV were the only source of knowledge. Actually, it would be wrong to rely on only one source, whatever it might be. Such an approach cannot but yield a one-dimensional image of social reality and severely limit interpretative patterns. Even if pupils are provided with the basic information live, they cannot – and often do not even try to – explain or interpret the events they are following.

Another interviewed schoolteacher says:

'It would be good if teachers strove to persuade their pupils to keep checking various information channels. It would be even better if they were taught to read, interpret and compare the information such outlets provide. Not only does relying on numerous information sources enrich the image itself but also shows that the same fact can be interpreted from various perspectives. Pupils ought to be taught that what they see or hear is in no way the ultimate, or one and only, truth.'

Pupils have lost the ability to really comprehend what they read, and the school must teach them the art of understanding the written word anew. Pupils all but entirely fail to read the press, watch few current affairs programmes, rarely watch any news programmes (which they feel are boring) with the possible exception of those they might happen to encounter on music channel. Generally speaking, they much prefer the radio – and even more so the new media.

'During my classes, the pupils collect press information, making use of both the papers and the internet sources, and analyse various texts exploring the same issue from various perspectives. Collecting encyclopaedic knowledge is only the beginning of our work'
– a schoolteacher says.

We might retort perhaps that the parents are the ones who endow, and should endow, their children with political views, children merely echo what their parents believe in. But social reality is vastly more complicated and difficult to interpret.

Parents can contribute to CEE most when their children are at an early school age. When children become adolescents the complexity of communication process only increases. Young adults often do not want to heed a parent's words and are even less interested in debating politics, which is one of these matters in which they seem miles apart from each other. That said, they quite eagerly inherit their parents' general attitude towards politics or local community. If the parents are indifferent, encouraging the child to even reflect on civil engagement or politics, let alone to discuss such issues with others, will be consistently more challenging.

Nonconformism as a result of CEE

The same is true for all activity in general, and all forms of activism in particular. We may recall the widely debated case of a sixteen-year old high school pupil who, becoming involved in the civil protest "Baby Shoes Remember," hang a pair of infant shoes on the church fence in Toruń. The police checked the pupil, and the pupil's co-protesters', papers. A representative of the Toruń police maintains that according to the Polish law, the police cannot but do as they did. Four persons have been charged on the basis of article 63a in the Code of Petty Offences. The case will be brought to court.

§1 of article 63a states as follows: *'Whoever distributes adverts, billboards, posters, leaflets, slogans, summons or drawings, or lets the*

public see them without obtaining first a permission to do so from the relevant governing body, is to be fined or sentenced to prison.' It smacks a bit of the persecution to which in the time of the martial law members of the opposition were subjected to because of their distributing subversive leaflets – in the name of fighting against littering the streets with wastepaper.

It may prove equally difficult to prosecute a sixteen-year old, who, because of his age, cannot be tried for committing such an offence. But the authorities would not allow letting him go scot-free. The local court in Toruń on January 9, 2019 opened a case against him with the intention of ascertaining whether his participating in an anti-clerical and anti-paedophile protest is not a proof of his indecency. Perhaps, one may bitterly ask, all of his family should remain indefinitely under the custody of a probation officer because the boy took the liberty of standing up for the defence of such values as lawfulness and solidarity?

The high-school pupil has received a lot of support. His attitude was not, and has not been since, one of someone who is feeling afraid or guilty.

The simple – and so disheartening – example shows how the supposedly democratic state and the civilly-engaged society are functioning in contemporary Poland. It is patently clear that the two are standing in direct opposition to each other – just as it is patently clear how much the civilly-engaged society is getting in the way of the state and its ruthless pursuit of its objectives.

Images (imaginings) and value judgements

'*Young persons believe that the world of politics is a world of duplicity and hyprocrisy.*' The thought is expressed by all the schoolteachers interviewed, and one would have to be really hard-pressed to deny it. And indeed, the quality of the political culture – the quality of the discourse which the politicians practice – is just atrocious. It is not only the behaviour, nor merely the language, but above all the general attitude, which can only be described as cynical. Politicians are perceived as persons genuinely interested in pursuing what is best not for Poland but for their own private gain. To observe them is to notice how mercenary they are, how easy it is for them to make decisions that betray the avowed principles of their parties. Being radically Eurosceptic in no way prevents one from taking part in the EU elections, for example. Not only are they incapable of talking in a

beautiful way – they are at least equally incapable of solving any truly important social issues.

Both pupils and the society in general find the effective impunity of politicians appalling – no less that the latter's abuse of their legal immunity (called upon so that they are not taken to account for car accidents, for example), the acts of domestic violence they commit, their marital infidelity, tax evasion, fraud or other forms of corruption they are guilty of.

> *'Politicians are inept. They are incapable of solving so many social problems. It is they who bear the responsibility for the abominable state of public education and health service. Puplis are often dismayed at the actions of the ministry of national education. Neither pupils nor they parents can understand what is the actual purpose of the recent reforms – and we, the teachers, cannot really help them here either,'* an interviewed schoolteacher confesses.

Just like a significant portion of the society, pupils finds themselves massively disappointed with the politicians. They see literally no one who could be a decent presidential candidate – although what they demand from the potential president is just a proper education, basic human decency and a solid moral fibre. They can mention literally no present Polish politician they could feel wholly positive about.

The pupils' judgement of public institutions is equally harsh. The work of the parliament, the senate, the government, its particular ministers – all of it is unreservedly condemned. However, it is not that pupils call for dismantling of such institutions as such – what they reject is the way they are functioning right now.

If pupils despise the police, it is because of the corruption cases which the media amplify and the widely disseminated stories (again, based on what has actually happened but is far from happening on a regular basis) about the police being nothing but the lackey to those currently in power. A schoolteacher adds: "If pupils have had any contact with the police, generally the experience will have been far from nice. This is why the police will be regularly perceived as people who are not here to serve the society but tend to abuse power, suspect everyone of everything and are hell-bent on holding us accountable for anything which, no matter how trivial, is deemed a misdemeanour. Being a police officer is not at all seen as being committed to providing anything like a service – which in turn may explain why so few young persons have any interest in becoming policemen and policewomen.

CEE perspectives

What happened in Gdańsk on January 13th, 2019 forces one to reflect on where Polish people as a society are heading right now. As millions of Poles were watching a charity event of Wielka Orkiestra Świątecznej Pomocy live on TV, a knife-wielding man managed to get to the president of Gdańsk, Piotr Adamowicz, who was helping to raise money for the event, and stabbed him to death. Adamowicz died because someone hated him. Hatred corrodes the container it's carried in, run the famous words of Republican senator Alan Simpson. The container spoken of here is the society. Hatred has been consuming Poles for a very long time. „We Poles do not need external enemies anymore," of the schoolteachers observes. "We have no need of Putin or Russia. We have much better – or rather: much worse – enemies inside."

What Poles need today is the renewal of faith in the basic principles of democracy, which is by definition a project without clôture. We need a renewal of community – not of a community of suffering, spectacle or tears, though, but a community grounded in the humane values of modern Europe. Pain goes away, words are forgotten – but a community of noble men and women will go on. If ordinary citizens fail to rediscover such a sense of community, Poland will not be seen a safe place to live. There is no room for intellectual laziness and apathy anymore. Now is the last time Poles can remember that Poland is a lawful state, one in which anyone can live free from fear for their safety or very life.

> *'Young people must know and feel that whenever their rights are not being respected they will always receive support from school and other state institutions created for the sole purpose of providing help and protection. Now is the very last moment to turn back from the crooked path of blind, hateful rage that we have been accustomed to cultivating,'*
> warns a social sciences classes schoolteacher.

We can no longer accept the situation in which public and political institutions are regarded by young persons as fundamentally alien – alien to them, alien to the pursuit of common good, alien to the duty to serve the common man and woman. The youth note the disproportion between the normative aspect of democracy and the prevalent mood of hopelessness and helplessness of common people, who have become alienated from the political process. Failing to understand how it is

possible that they are asked to put their faith in the continuation of presently dysfunctional institutions, many young people find themselves falling prey to a sense of pervasive disappointment, helplessness, lack of all hope or, indeed, rage. What gets damaged in such situations is the fundamental principle of democracy – the principle of social justice. But they also profoundly weaken the confidence in the state as such, and in all state (or public) institutions. The trust in political parties deteriorates as well. The result is nothing but the emergence of an utterly anomic state, a state infested to the very core by normative disorganisation.

On the one hand, the youth feel helpless and disappointed with all things political. On the other hand, young persons do refuse to accept the emergence of an overtly asymmetrical oligarchy, in which an elected (on the basis of unknown criteria) group appropriates the common good. So invulnerable do the elected feel that it would appear that they are constrained by no power and no law. The youth (as well as adults) feel an overpowering sense of helplessness in the face of such socially destructive phenomena as cronyism, nepotism or bribery. Young persons do realise that these phenomena betray and subvert the principles of democracy – but at the same time find themselves forced to be surprisingly understanding, being fully aware of how pervasive and socially acceptable they have become. It is a good example of the astonishingly relativistic social space we happen to live in.

The interviews with the schoolteachers clearly suggest that young persons accuse politicians, both local and national, of:

– acting solely for their own personal benefit,
– lacking both moral competences as well as the qualities necessary to practice politics,
– being given to lying,
– manipulating others by means of becoming involved in trivial matters,
– failing to tackle, or even become genuinely interested, in truly important social issues,
– failing to make good on electoral promises.

One could certainly come up with criticism of the Polish school and its teachers with no great difficulty. It is not rare for teachers to cherish not only conservative beliefs but also a conservative pedagogy that entails a focus on the transmission of knowledge but not on fostering civilly-engaged attitudes. Such a conservative approach,

however, may well stem from the pressures exerted on schoolteachers and headmasters. A good example is the fate of recent efforts to arrange classes devoted to the topic of the constitution and lawfulness and taught by professionally active judges and prosecutors met.

Case study: hate speech

After the murder of Paweł Adamowicz 18 retired judges offered to teach classes meant to stop and prevent the proliferation of hate speech. Classes were to teach pupils how to stand up to and counter hate and hate speech, familiarise them with the limits of tolerance and inform about the constitution. As the judges stated in an official statement, the classes could also teach pupils about "any other important constitutional issues."

'We hereby declared our full readiness to participate, if and when necessary, in school classes devoted to such topics as the freedom of speech and its limits, the necessity of preventing and countering hate speech, the role of tolerance in both public and individual life, and all other constitutional issues,' they wrote.

Professor Ewa Łętowska (www.tvn24.pl) argued that such classes ought to be arranged.

'*When we are discussing issues touching upon freedom of speech or hate speech, it may well be useful to listen to what judges have to say and learn from their experience. Pupils may be told about something which neither they nor their teachers really know',* Łętowska remarked.

She also pointed out that "such classes can be taught in an attractive way."

'I see numerous popculture-drawn examples one can point to in this context – one can refer to Harry Potter or Marvel pictures , for example. They could be a good starting point for a more advanced debate.'

Ewa Łętowska observed also that it is not as if we were lacking legally binding documents pertaining to hate speech and issues by the European Court of Human Rights in Starsbourg.

'*There are other documents that clearly define what constitutes hate speech and how to differentiate it from other forms of verbal expression,'* she added, naming the recommendation issued by the Committee of Ministers of the Council of Europe in 1997 and the study, conducted by the Venice Commission, of blasphemy, religious insults and inciting religious hatred.

'Both feature examples and case studies. One could analyse them to show what needs to be shown, to explicate the role of the arbiter deciding whether the case ought to be legally pursued further,' Łętowska said (www.tvn24.pl).

The day after Adamowicz's murder (January 14th, 2019) Jacek Sutryk, the president of Wrocław wrote a letter to the headmasters in Wrocław, appealing that that very week there be general education classes devoted to hate speech. The headmasters complied. A similar request was sent to the capital's schoolteachers and headmasters by Rafał Trzaskowski, the president of Warsaw:

'Hate destroys, and is born from our words – which is why before the winter break in all Warsaw schools there are going to be classes meant to teach pupils how to respond to and prevent hate speech,' tweeted Trzaskowski (www.twitter.com/Trzaskowski_).

Classes devoted to hate speech prevention could be based upon lesson scenarios approved by the Council of Europe in 2002 – or other scenarios, provided they have been checked and approved (such as the ones found here; www.mowanienawisci.info; www.biblioteka.ceo.org.pl; www.scenariuszelekcji.edu.pl/scenariusze). In 2014 the Council of Europe issued a book-length publication entitled *Bookmarks – A Manual for Combating Hate Speech Online through Human Rights*, described by Thorbjørn Jagland, the secretary General of the Council of Europe, as "a precious tool to stop hate speech and strengthen human rights" (https://rm.coe.int/168065dac7)]." As Renata Kaznowska, the vice-president of Warsaw, puts it:

"It is high time we named hate speech a very great danger and started to talk about it. It is children and the youth who are exposed to it more the most. Adults will be able to cote. Children will not" (warszawa.wyborcza.pl).

As Marek Michalak, a long-standing Ombudsman for Children, remarks:

„Classes on tolerance and violence prevention ought to be held regularly. They are part and parcel of fostering the sense of the child's security at home and school." (www.rp.pl).

CEE efficiency

CEE efficiency is understandably difficult to measure. It is diverse and depends on great many a factor. Its low efficiency could stem from:

- the divergence between the world of law (the constitutional law included) and the world of socio-political reality,
- the perception of violation of the rule of law (the constitutional law included),
- the society's general, pervasive lack of interest in politics (connivance or the so-called spiral of silence),
- the politicians' actions and attitudes expressive of incompetence, arrogance or disregard for the basic principles on which a state that espouses democracy and the rule of law must be built,
- the politicians' manifest, unabashed cynicism tantamount to saying: "Do what you want, you'll never get me,"
- the civil servants' turning a blind eye to the violation of law perpetrated by not only ordinary citizens but also politicians or representatives of the government, whether local or national,
- the general erosion of trust in the state, its institutions and politicians,
- the lack of belief that things could change for the better.

What obstructs the CEE process is the lack of acceptance of the what is perceived as "the bad state and the bad law." To recall the memorable words of Zbigniew Kwieciński:

> *"When the restoration of an effective inner state capable of genuinely enabling the satisfaction of its citizens' needs is sorely needed, such a massive and penetrating delegitimisation [of ancien régime] itself can prove a great obstacle to the state building endeavour as well as to the development of individuals and communities, both of which will find themselves incapable of attaining higher stages in their development when the respect for the binding rules of living together is lacking" (Kwieciński, 1998: 14-15).*

The efficiency of CEE is above all contingent on the attitude of the educators implementing it. It rests on their involvement and conviction that a change for the better is possible and depends on us.

When it comes CEE, young persons appear to inhabit two parallel worlds are the same time. The first is the world of Academia, in which they learn, acquire theoretical knowledge of their world, the world

which they will inhabit as adults. The other world is the world of actual life, of living among actual people, egotistic and focused upon the fulfilment of their desires – the world in which the Other is in the end but an object to be manipulated so as to fulfil one's personal goals and where the words of politicians do not match their deeds. If the two worlds are not mutually exclusive, the process of CEE is unobstructed, its interpretative framework matching the actual social world all but perfectly. We can call such a reality Utopia.

CEE is also meant to help young persons to discover their self-respect. They will find it in their discussions, in their pursuit of respect for the Other in the course of their discussions, in their striving to renounce abuse, malice and manipulation. Hence another aim for the school is to define a space for an open discussion.

CEE always ought to strive towards self-opening. It should also seek to mobilise, as efficiently as it is possible, as large social groups as possible, to participate in the civilly-engaged society (and the public sphere) by means of creating the optimal conditions for such a change. Understood as fostering of active and creative attitudes, the CEE process can by no means be limited to the past – quite the contrary, it cannot but focus on the future. It will be and must be a long-term process, one without a predefined time horizon. As Elżbieta Czywkin (2017: 118) points out,

> *'in contemporary Poland, conflicts which are presently spiralling out of control are conflicts over arguably trivial issues. Nevertheless, they are what the political cult currently in power relies upon to solidify their grasp upon the country.'*

CEE is to restore the feeling of gratitude to those who have laid foundations for the modern Polish society. CEE must restore the basic sense to the terms which are the basic framework of any democratic, lawful state and of any civilly-engaged society. It must restore the trust in the authority figures and the values they represent.

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TRENDS AND CHALLENGES OF THE SCHOOL PHILOSOPHICAL EDUCATION IN POLAND

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Abstract
In the last decade there were many changes concerning the presence of philosophy in Polish schools. Together with three reforms the of core curricula, having different impacts on it, including the latest, from 2017, which created a basis for a widespread introduction of philosophy to secondary schools, there could be reported also interesting new trends in the approach towards philosophy. Before all, philosophy started to be perceived as a discipline which develops useful skills, much appreciated on today's labour market. What is more, the number of students taking matriculation exam in philosophy (although it has also its side-effect and a probable negative consequence) still increases. An analysis of the experience of the last decade, the new conditions, pilot projects (carried out in schools in recent years) and those new trends enable to define the most important challenges for future philosophical education in Polish schools, before all: reversing the trend in matriculation exam results, very good preparation of teachers (especially of an expected great number of new teachers), reasonable solutions connected with realising core curricula and a great emphasis on logical education.

Keywords: philosophy, philosophical education, secondary schools, core curriculum, matura exam, critical thinking, logical skills

Changes in the last decade

i. Regulations and its impact on the presence of philosophy in Polish schools

Since the World War II philosophy as such has never been taught as an obligatory school subject in Poland. Together with the reform of education conducted in 1999 (which before all introduced the middle school to the Polish educational system) there had been created a very short and general core curriculum for "Philosophy" in secondary schools (Introduced as an annex to the Regulation of the Minister of National Education of 15.02.1999, p. 538). It described five groups of topics: 1. Various possibilities of understanding philosophy (main concepts of philosophy, e.g. classical, positivistic, linguistic), 2. Elements of general logic and rhetoric (thought and language; posing questions; defining; classification and argumentation; discussion), 3. Elements of theory of knowledge (sources and limitations of cognition, truth of cognition and its criteria), 4. Philosophy and other areas of culture (philosophy and science; philosophy and religion; philosophy and art; philosophy and worldview; philosophy and ideology), 5. Elements of philosophical anthropology (main concepts of a human being; natural and cultural environment of a human being; a person in relationship with another person and with communities; a human being and values; main ethical directions and schools; customs, morality, law). What is interesting, apart from four general educational objectives (concerning logical and critical thinking, participation in dialogue, specific status of philosophical problems, its' genesis, development and role in culture, self-knowledge), it pointed out only one general learning outcome, namely the skill of taking part in discussion with three exemplary subskills: presentation of one's own opinion, posing questions and answering questions, formulation of arguments.

It could be taught as a facultative subject and it is significant that this subject was not mentioned in the Regulation of the Ministry of National Education of 15.02.1999 within the framework teaching plans nor in the subsequent Regulation of the Minister of National Education and Sport of 12.02.2002, so philosophical classes could have been organised only within hours that school headmasters could use for any classes they want (let us note that since 2002 it was only 4 hours per student in three years period). There are no published data

showing how many schools benefitted from this possibility.

The reform of the school core curricula started in 2008 and introduced two kinds of courses in the secondary schools: courses with a basic scope and courses with extended scopes. The latter were designed for students who wanted to deepen their knowledge in disciplines they choose. It is important that schools were not obliged to offer a full range of extended scope courses. As far as the core curriculum of philosophy is concerned, within this reform the regulation of the Ministry of National Education of 23.12.2008 (later replaced with a very similar regulation of 27.08.2012 which introduced no changes concerning teaching philosophy) defined only a curriculum for two years extended the scope of the subject (see pp. 318–325). This core curriculum of philosophy was significantly larger, especially more specified, than that from 1999: it covered all major problems of philosophy and concepts of the most important philosophers of all époques (dividing specific learning outcomes in five groups: 1) ancient and medieval philosophy, 2) modern philosophy, 3) contemporary philosophy, 4) logical skills, 5) skills in the scope of analysis and interpretation of philosophical text) and what is more for each group or subgroup of topics it specified learning outcomes as in fact assessment criteria using operational verbs („student characterise…", „student explains…", „student gives examples of…", „student allocates…"). The allocation of hours for this subject was first based on the regulation of 23.03.2009 changing the aforementioned regulation of 2002 on framework teaching plans, but it was the Regulation of the Minister of National Education of 7.02.2012 on the framework teaching curriculum in public schools (p. 879) that included the minimum of 240 hours (during the whole three years period for a student of a secondary school) of the subjects in the extended scope, among others pointing out explicitly „Philosophy" (note: in the schools for adults it was generally 200 and 125 for extramural classes). It is clear that not many schools in Poland were able to offer an "extensive" course in the case of such not-well founded in the educational tradition subject as "Philosophy".

In the light of those conditions it is interesting to have a look at some results of the Research on Teaching Philosophy in Poland within 3rd and 4th Educational Stages conducted by the Educational Research Institute (Instytut Badań Edukacyjnych) in 2014–2015. The research covered all the secondary schools in Poland. After counting

schools having philosophy in the school year 2013/2014 (196) and those having it in recent years there had been collected surveys addressed to their' headmasters (the overall response rate: 83%, from the schools where philosophy was taught in 2013/2014: 88%) and philosophy teachers (respectively: 79%, 79%); in total 206 surveys from headmasters and 196 from teachers had been collected. Surveys were followed by in-depth interviews with headmasters and philosophy teachers in 15 schools and finally by a seminar with experts to discuss partial results and comment on the problems of philosophy in Polish schools. According to the research report in the school year 2013/2014 only in 18 out of 6,383 upper secondary schools a philosophy course fully compliant with the core curriculum was taught (Trepczyński et al., 2015: 21). This result confirmed that this burden was too heavy for majority of schools. Other schools tried to offer philosophy in a different form to organise shorter courses which better fitted their possibilities and students' expectations. Because there was no place in 2008 regulations for philosophy within the basic scope course, many schools taught it as: supplementary classes, special-activities groups, a philosophical subject with a different name than „Philosophy", elements of philosophy within other subjects or in other forms. In total, there were 155 secondary schools "teaching philosophy" in the school year 2013/2014. We can add to this number 41 middle schools with philosophy courses out of 7,743 in Poland, to reach 196 schools, what gives 1,4% of Polish secondary education schools (Trepczyński et al., 2015: 19). This showed that a course of philosophy was an extremely rare phenomenon in Polish schools. The research had not covered primary schools, as from preliminary data resulted that it was possible that philosophy could be somehow present in at most six such schools all over the country.

We should underline that this research had not taken into account the facultative subject called "Ethics" introduced by the Regulation of 1992, as it would entail many different research problems. This subject is being organised in schools on request of parents, analogically as in case of religious education (the subject called "Religion"). It used to be offered for students who did not attend "Religion", but since the time the Regulation of 2014, which implemented the judgement of the European Court of Human Rights (Grzelak vs. Poland), has been issued each student can attend both "Religion" and "Ethics"

and since then "Ethics" became more and more popular. Ethics is a part of philosophy and to deal with ethical problems it is necessary to refer to many general philosophical issues, therefore we can argue that in Poland through this subject philosophy was taught in many more than mentioned 196 secondary schools. Some sources claim that in the school year 2017/2018 it was about 3,3 thousands schools of different levels, including primary schools, and that just before the reform which eliminated middle schools it was almost 4 thousands („Gazeta Wyborcza" revoked this data basing on information from the governmental System of Educational Information, see: Gazeta Wyborcza, 2018). However, we can object arguing that within "Ethics" students can "taste" only a very little part of philosophy and that at least the same number of philosophical problems and discussions are present during classes conducted within other subjects like "Religion" or "Literature" (in Poland called "The Polish Language"). The essence of this argument is that even after nine years of attending "Ethics" classes a student had not learnt there anything about majority of the most important philosophical problems and concepts of the most known philosophers. For instance, the core curriculum from 2008 for "Ethics" (for ISCED 1-3, starting with class IV of the primary school) had not covered such crucial philosophical ontological and epistemological topics like those concerning: mind and body, universals, structure of being, world and God existence, principles of being, conditions of cognition, the nature of language and so on, however it is not surprising, as they simply transcend the field of ethics.

If we stick to the first argument, we can say that through "Ethics" philosophy was quite common in Polish schools in the recent decade. But if we accept the latter, we go back to the conclusion that philosophy was something very rare in Polish school education and even threatened with extinction.

Together with the latest reform of education which eliminated middle schools in Poland by the Regulation of the Minister of National Education of 28.03.2017 on framework teaching curriculum for public schools conserved "Philosophy" as a subject that can be realised in the extended scope, as it was before, but replaced a rule that to the whole course min. 240 hours are ascribed with a rule that for these kind of classes there should be devoted 8 hours a week together in the whole period of secondary education and such course can be started in I, II or III class (so it can be disposed in many ways, e.g.: 1+2+3+2, 2+3+2,

4+4 or differently, see: p. 12). What is new is that this regulation added a triad of subjects in the basic scope, namely: "Philosophy", "Art" and "Music", from which each secondary school must choose one to be realised in the first grade, and the subject is to be taught 1 hour a week.

Next, the new regulation on the core curriculum replaced the core curriculum for "Philosophy" in the extended scope with a new one and naturally it provided requirements for the subject "Philosophy" in the basic scope, concentrated on ancient philosophy, which are included within the requirements of the extended scope (so if students who learn "Philosophy" in the basic scope decide to continue learning this subject within the extended course, they do not have to start from the very beginning). The curriculum for „Philosophy" in the basic scope contains 12 topics with specific learning outcomes formulated as assessment criteria with a use of operational verb, which are focused on main concepts and disputes of ancient philosophy, but including references to the later and contemporary philosophical applications and also students' development of basic logical skills (by discussing and by analysing philosophical arguments, what is pointed out as a mean of development of critical thinking and logical skills in the general requirement no. VI). Requirements for the extended scope are described within three large blocks of topics (again with specific learning outcomes as assessment criteria using operational verbs), namely: 1) logical culture, 2) elements of the history of philosophy, 3) selected philosophical problems.

At the moment of writing this article there are no official data showing how many schools chose "Philosophy" as a subject in the basic scope. Even the Ministry of National Education has not received such declaration yet. However, it can be expected that thanks to this change in the school year 2019/2020 philosophy will widely enter Polish secondary schools. We can also expect that introduction of this subject may have an impact on the number of schools offering "Philosophy" in the extended scope, considering at least two factors. Firstly, students who got acquainted with philosophy will get used to this subject and will be more prone to continue something that they had already started. Secondly, it will be easier for schools to find and employ a teacher who will conduct more classes (both within the basic and the extended scope) than less (only in the extended one).

Hence, it seems that after many years of the threat of non-existence,

philosophy will bloom in Polish schools, independently from the fact that simultaneously it will be still partially present within the courses of "Ethics".

Finally, we could also observe a major change of trends in thinking about philosophy in schools. At the beginning of the last decade philosophy in schools was treated as something exclusive. It was a possibility for those schools which had a strong motivation to include it in their educational offer. In this light the fact that in 2013/2014 there were only 18 schools with the course of "Philosophy" defined in the core curriculum should not be surprising. However, independently from what the ministry implemented, there was a different trend visible in 178 schools which tried to organise smaller and rather basic philosophical courses. It was a part of the new trend according to which philosophy should be widely taught and it is not necessary to give all students a complete and detailed philosophical knowledge. This trend was a basis for the change made in 2017.

ii. Growing interest in philosophy in schools

Parallel to subsequent reforms during the last decade there could be recorded a growing interest in philosophy in schools. From time to time this topic was returning in media space. Journalist pointed out that graduates of philosophical studies were more and more appreciated by employers because of their analytic skills and creativity and that they are well prepared to find themselves in new situations on the fluctuating labour market. There were also some opinions that philosophy helps in critical assessment of information and protects from manipulation by politicians and media. Finally, some media informed about the results presented by researchers from Durham University who proved that additional philosophy classes (realising Matthew Lipman's programme Philosophy for Children) have positive impact on young students results in reading, writing and mathematics (Gorard et al., 2015). Such utterances should not be overestimated, but it seems that they prepared good grounds for philosophy in schools by showing its applicability. It created a positive trend and for some time disabled or even cancelled from the media space arguments against philosophy, which sometimes is perceived as something void and useless.

However, the most important indicator of this growing interest was constantly increasing number of students choosing philosophy within matura exam (which is a secondary school-leaving examination in

Poland). The Table 1 shows that within the decade this number has been tripled and despite three cases of recession (in 2012, 2014 and 2017) we could observe a growing tendency. Furthermore, the percentage of those who took this exam in 2018 is even four times greater than in 2009. It could be caused both by the fact that recently philosophy received many positive opinions in the social (and media) space and by the fact that the results from this exam are taken into account in many recruitment procedures for various kinds of studies; already in 2015 there was a lot of universities honouring this exam (Trepczyński et al., 2015: 44).

Table 1. Number of students who took matura exam from philosophy in the period 2009-2018

Year of matura exam	Form of the exam	Number of students who took matura philosophy exam*	Basic/ Extended Level	Number of students who finished school in this year and took matura exam	Percentage of students who took matura exam from philosophy
2009	Old	337	B: 40, E: 297	426 171	0,08%
2010	Old	467	B: 162 E: 305	366 623	0,13%
2011	Old	533	B: 187, E: 346	355 116	0,15%
2012	Old	**487**	B: 194, E: **293**	342 531	0,14%
2013	Old	579	B: 238, E: 341	326 602	0,18%
2014	Old	**468**	B: 202, E **266**	294 942	0,16%
2015	New	502	-	275 568	0,18%
2016	New	916	-	258 372	0,35%
2017	New	**817**	-	258 030	**0,32%**
2018	New	1046	-	247 840	0,42%

Source: Own work based on the Educational Research Institute's report (Trepczyński et al., 2015, 44) and subsequent annual reports of the Central Examination Commission (Centralna Komisja Egzaminacyjna – CKE): CKE, 2014a–2018a; CKE, 2014b–2018b (all available at the CKE website: https://cke.gov.pl/wyniki-egzaminow/egzamin-maturalny). Cases of recession are marked with bold. Within the old formula there were two levels of exam: basic one and extended one. The new formula introduced in 2015 includes only one kind of exam from philosophy.

*CKE counts students who took exams using standard exam sheets and (probably for methodological reasons) adds separately an information about number of those who used sheets adjusted to their specal needs (e.g. 4 in 2015, 4 in 2016, 8 in 2017 and 4 in 2018).

Unfortunately, we record a negative tendency when we analyse the results of this exam in recent years. If we put aside students who got maximum number of points, because they received it automatically

as finalists or laureates of the Philosophical Olympiad, we can see that although the results in 2015 were not that bad (better than what would result from Gaussian curve), the results in subsequent years were worse and worse year by year and that they are generally weak (definitely worse than what would come from Gaussian curve) (CKE, 2015b–2018b: 6). Of course, we could explain it saying that the exam is still not well calibrated, but such argument seems weak if we consider that the 2018 matura exam in the new form has been organised already for four years and that it is controlled by professional sociologists specialised in psychometrics. We should also refer to the content analysis delivered in every annual report of CKE. In 2016 and 2017 the authors of the analyses summed it up with some general recommendations, whereas in 2018 for the first time such recommendations were preceded by conclusions with a very alarming message: the level of students' elementary philosophical knowledge is low or very low; very often students did not know concepts which occurred in the texts which they analysed and relationships among such concepts; they were very weak in logic, what was recorded also in case of students who took the exams in 2016 and 2017 (CKE, 2016b:16; CKE, 2017b: 31–32; CKE, 2018b: 18).

This may mean that, although many more students decided to "take the philosophy exam", they were not prepared enough and of course there can be many reasons explaining the fact, e.g.: 1) it might happen that if the number of students taking this exam had not changed, the results would be similar, so perhaps the group of students choosing philosophy grew by poorly prepared students with philosophical skills and knowledge at a low level, who were responsible for those overall bad results; 2) schools and teachers were not able to offer students (in a bigger number) sufficient training to prepare them well to this exam; 3) general level of students finishing secondary school in 2018 was much lower than general level in 2015 (unless exams became more and more difficult), what seems to be true when we compare results of the matura exams on the extended level (in the period 2015–2018) from other subjects, e.g. history or mathematics. We can expect at least two possible consequences of those recent results of the exam from philosophy in the future. One scenario is positive: schools, teachers and students will decide to put more work into preparation to the exam than it used to be in the years 2016–2018. But there is

also a negative one: many students who consider taking this exam will resign, being aware that it is relatively difficult. A possible factor which could prevail in favour of the positive one is future significant increase of philosophy classes in schools due to a widespread introduction of "Philosophy" in the basic scope in secondary schools.

Finally, the growing interest in philosophy in schools was shared also by the government. In 2014 the Ministry of Science and Higher Education (MNiSW) announced that there will be launched a pilot programme within which academic teachers will conduct classes of philosophy in secondary schools. In 2015 it was said that it would start in 2016, cover 60-hours courses for 1000 class groups and be co-financed within the Operational Programme Knowledge Education Development. The minister Lena Kolarska-Bobińska underlined that those philosophical classes should before all develop students' "competences and skills connected with argumentation, critical, independent thinking and logic" which are needed "by future students and graduates on the labour market." The programme was also intended to develop cooperation between schools and philosophers from universities (MNiSW, 2015). After the parliament elections in 2015 the ministry continued this idea and in 2016 announced the project competition organised by the National Centre of Research and Development (NCBiR) for universities interested in organising classes in middle or secondary schools, allocating for this programme 5,000 000 PLN (MNiSW, 2016). The main substantive requirement of the competition was to conduct in at least one school classes "supporting students' development of competences connected with correct argumentation, critical, independent thinking, logic and heuristics" (competition regulations: NCBiR, 2016a, 10). Finally, 24 projects were assessed positively and got funding (1,919,701.79 PLN in total) (NCBiR, 2016b; NCBiR, 2016c). It seems that the level of 1000 class groups has not be reached, but for sure it is a chance to test philosophical classes in relatively may schools anyway. For today, some projects have been already finished and some are still being implemented.

To sum up, we can point out here at least three next trends concerning philosophy in schools. We could observe a clear trend to take matura exams in philosophy and at the same time to take it into account within the recruitment procedures for studies. However, in the light of the recent exams results this trend is at risk, so there is a great

challenge to cope with this problem and train students more carefully. Of course, one may say that it would be plausible if not-prepared "casual" students resign from taking this exam and if we return to the situation from 2015. However, such recession may entail undeserved retreat from philosophy, so in my opinion we should not allow such a scenario to come true. The second trend is considering philosophy a discipline which efficiently develops competences very important and needed at today's labour market and which in consequence has a very practical application. The third trend is a generally good attitude to philosophy expressed in media and significant actors of public life. This should be treated as a chance for philosophy that should be used reasonably, having in mind that such trends can be easily reversed.

Organisational challenges

The of various attempts to make philosophy present in Polish schools in the last decade showed that one of the most important obstacles to introduce it are organisational problems. The small number of schools with philosophy seems not surprising, if we consider the conditions created by the regulations of 1999, 2002 and 2012 discussed above. It is clear that there was not much space for philosophical classes. This simple conclusion finds confirmation in the research results.

According to the already mentioned report on teaching philosophy in Poland (IBE 2015) philosophy courses in schools were often consequence of special efforts of headmasters. As in majority of cases philosophy classes were not a standard subject, almost half of them (47% in secondary and 45% in middle schools) pointed out that one of main obstacles to introduce it was a big number of classes that students already attend. The second important obstacle were limits of hours that headmasters can use to organise additional classes (45% in upper and 27% in lower secondary schools) (Trepczyński et al., 2015: 49).

Hence, if a school interested in introducing philosophy was not capable to offer a 240-hours course of philosophy in the extended scope, it had to face the problem of limitation of hours for additional classes and the problem of additional burden for students often overloaded with other classes. This challenge has been addressed within the latest reform which forced secondary schools to organise courses either "Philosophy" or "Music" or "Art". In this situation there is finally a place for such subject in the school schedule. It seems that this way the

new regulation solved the problem for all schools interested in having course of philosophy.

The organisational challenge, which remains, is employing a proper teacher. According to the mentioned report (IBE 2015) only 7% of philosophy teachers taught only philosophy and 93% admitted that they also worked as teachers of some other school subjects (before all 45% teach "Ethics", 37% "Polish Language", 18% "Cultural Studies", 12% "Civics" and 12% "History" or "History and Society") (Trepczyński et al., 2015: 29). This shows that it is generally difficult to employ a teacher who would teach only philosophy, what seems not surprising if we remind that majority of philosophy classes were carried out as additional activities for students, so it would not be possible to have a part-time philosophy teacher. We should also mention that more than half of philosophy teachers (103 out of 196) had diplomas of universities in philosophy and others attended shorter courses (like post-graduate studies), realised only part of the university studies or are just passionate about philosophy (cf. Trepczyński et al., 2015: 26). It seems then that it was possible to employ professional philosophers as philosophy teachers, but very often it would be problematic if they are not able to teach other subjects. After the reform of 2017 this barrier will be probably significantly weakened: it may be easier to collect enough hours of this subject, especially when school will decide to continue it in the extended scope. For instance, in a secondary school with 10 groups of the 1st grade (so 10 hours of basic scope "Philosophy" in total) and extended course (8 hours a week in the whole period of education for each group) realised with a one group of the 2nd grade, one group of the 3rd grade and one group of the 4th grade (in average 8 hours a week), a school needs a teacher for 18 hours, which is a full-time teacher's position, what is much more attractive for a potential teacher than a part-time position. And if a school does not offer a course of "Philosophy" in the extended scope, it is still easy to combine a position of "Ethics" teacher and "Philosophy" teacher to create – again – a full-time position, what can be useful for smaller schools with 4–8 class groups per grade.

The real challenge that will remain is a proper preparation of such teacher who should be both really well-trained (especially to realise the course in the extended scope) and have real passion for philosophy

(what is crucial especially for the course in the basic scope, not to "kill" students' interest in the subject). It is obvious that if philosophy will be suddenly introduced in more than a thousand of secondary schools, it will be difficult to find such persons.

Core curriculum challenge

Many Many important issues connected with the challenge which is a proper realisation of the core curriculum for philosophy were expressed within the mentioned research on teaching philosophy in middle and secondary schools. Philosophy teachers who took part in the survey were asked to indicate strengths and weaknesses of the core curriculum for philosophy introduced in 2008. About 20% of them pointed out the problem with quantity of learning content defined for the subject "Philosophy", which included five blocks of learning outcomes devoted to:

1) ancient and medieval philosophy,
2) modern philosophy,
3) contemporary philosophy,
4) logical skills,
5) philosophical texts analysis and interpretation skills.

They claimed that it was "overloaded", "too large", it contained "excessive erudite baggage", there was "too much content, sometimes without deepness", as this overburden "makes it difficult to refer honestly discussed problems to the world and deal with questions posed by students". One of them expressed the worry that "for weaker students such ambitious curriculum is a great challenge" (Trepczyński et al., 2015: 63). These problems and worries were confirmed by teachers who took part as experts in the last part of the research which was a seminar where the partial results were discussed. One of them said that if a student acquired all learning outcomes defined in this curriculum he/she should receive on this basis a diploma of bachelor in philosophy. This shows that this is a great challenge to realise the core curriculum for the subject "Philosophy" defined in the core curriculum 2008/2012. A teacher who undertakes this task must weight to what extent he/she can cover the problems included in the curriculum and how deeply they may be considered and discussed.

Finally, it is worth to point out which parts of the learning content defined by the core curriculum from 2008/2012 are the greatest

challenge for students. According to their philosophy teachers the most difficult blocks were the problems of epistemology and of philosophy of science (12% of all teachers said it is "very difficult" and 33% "rather difficult"; and separately in the group of 42 teachers who taught "Philosophy" as an extended 240-hours course included in the core curriculum: 29% said it is "very difficult" and 21% "rather difficult") and the logical skills in general (11% of all "very difficult", 35% "rather difficult", and in the group of 42 teachers: 29% "very difficult" and 26% "rather difficult"). At the same time teachers assessed that the easiest topics relate to ancient and medieval philosophy and with ethical problems (Trepczyński et al., 2015: 67–68).

We should take into account that logical skills required in the curriculum 2008/2012 were elementary. They were presented in the section IV in nine points:

> *'A student: 1) correctly performs operations of defining, logical division (classification) and typology; 2) applies 0-1 method to judge simple schemes of the calculus of sentences; 3) discerns premises and conclusion in reasoning and indicates premise which is not expressed explicitly; discerns deductive and non-deductive reasonings (...) and epistemic and pragmatic justifications; 5) discerns proper and improper answers; 6) describes and detects some kinds of logical errors (...); 7) avoids cathegorial errors (...); 8) applies philosophical notions properly (...); 9) discerns theses and assumptions (...)'.*

At At the same time, it seems that even on such elementary level they are very important in life and in work. Hence, it looks that logical training is another important challenge for school philosophical education in Poland.

These results of the research show that realising core curriculum defined for philosophy was a very difficult task for teachers. It seems that the new formula introduced in 2017 makes it a little bit easier and – what is more important – that it meets many of teachers' opinions.

First of all, we should notice that the content covered by the basic scope (namely ancient philosophy, including ancient ethical concepts) was indicated by teachers as the easiest one to learn, so it is rather proper to begin the "adventure" with philosophy. This content is presented in 12 groups of topics:

1) the concept of philosophy;

2) the first philosophical question: what is *arché* of the world;

3) the first philosophical disuptes;
4) Greek atomism as a paradigm of naturalistic ontology;
5) the philosophy of Socrates as the beginning of the philosophy of human being and ethics;
6) the philosophy of Plato as a paradigm of anti-naturalistic metaphysics;
7) European philosophy and culture as the "footnotes to Plato";
8) The philosophy of Aristotle as an attempt of reconciliation of previous philosophical oppositions;
9) Epicureism and Stoicism as two paradigms of ethics;
10) skeptical tropes as a timeless challenge for epistemology;
11) the beginnings of philosophical theology;
12) the beginnings of aesthetics.

We We should remind that to every such group of topics there are defined specific learning outcomes which at the same time are assessment criteria.

Secondly, it seems that the range of these problems and specific requirements described in this core curriculum is defined properly for a 30-hours course (1 hour a week for one year): in my opinion each of 12 topics can be discussed within two hours and there are still 3–4 hours for more difficult ones. Therefore, I think this core curriculum seems generally possible to realise. The core curriculum for the extended scope is still very rich, as it should cover main philosophical concepts and problems (let us remind that it consists of three blocks:

1) logical culture,
2) elements of the history of philosophy,
3) selected philosophical problems).

However, in comparison to the previous curriculum it seems „slimmed down", especially when we focus on the number of philosophers that student is expected to be familiar with, as well as the number and the difficulty level of operations like comparisons, presentations and reconstructions that student is expected to be able to perform. In my opinion due to this fact it is more likely to be realised within about 240 hours. Furthermore, we should notice that it is possible that students will achieve part of the learning outcomes (those concerning ancient philosophy) within the course in the basic scope, so the course in the extended scope may often start with medieval philosophy.

Logical skills and critical thinking trends and challenges

As it was already said, developing so called logical skills and competences connected with argumentation and critical thinking is an aspect of philosophical education which causes that at least nowadays philosophy is appreciated by the society and considered useful. We should underline that development of these skills and competences is an objective present in every core curriculum for philosophy mentioned in this article. However, when we compare them, we can observe a significant difference between them, namely a progress in defining what it exactly means to master these skills and competences. The core curriculum from 1999 specified some of such skills in only one, very concise point:

> *'Elements of general logic and rhetoric (thought and language; posing questions; defining; classification and argumentation; discussion)'.*

The core curriculum from 2008 defined those competences and skills much more extensively, pointing out nine learning outcomes. Finally, the part devoted to those skills and competences in the curriculum from 2017 is four or five times larger; it consists of eight general topics with detailed 31 learning outcomes to precisely define what exactly students should train.

The trend to appreciate such skills and focus on them within philosophical education, as well as the trend to define them using operational verbs, are not only positive, but even necessary. Firstly, because – as it was said above – it occurred that even students taking the exam philosophy at the matriculation examinations (matura) have serious deficiencies in this scope. Let us quote the third conclusion of the analysis of the results of this exam conducted in 2018:

> *'Exam sheets from the current year (but also from 2017 and 2016) revealed very poor preparation of examinees in the scope of logical education. To achieve a high result in matura exam in philosophy one must master elementary knowledge and skills in the scope of logic, what requires many hours of study on the part of the examinee and the relevant competences of a teacher preparing for the matura exam in philosophy'*
>
> (CKE, 2018b:18).

Hence, those well-specified criteria are necessary to help both students and teachers in preparation for the matriculation examinations.

Secondly, widespread and more intensive training in logic and critical thinking is important to support students in everyday life. Preliminary study revealed that students from lower and upper

secondary schools have a lot of problems with proper analysis and assessments of utterances they may meet in everyday life. This study is a kind of a pilot research, it based on results of a test conducted in the non-representative group of about 300 students of 17 schools from Mazovia which took part in two educational projects organised by the University of Warsaw ("Philosophy in action" and "Philosophy every day") which were among the winners of the project competition mentioned above. This test measured skills and competences before starting the course in each school; the test sheets differed (depending on the school), but they generally consisted of the same tasks, so it is possible to compare the results. These results have not been published yet, however there are already some partial results showing before all that:

- great majority of those students did not point out the conclusion of the reasoning (the task began with an utterance being a reasoning where the conclusion was placed right after the first premise; students were expected to point out the conclusion by choosing one of three given options; in the group of 204 students only 27% marked the right answer);
- surprisingly, in another task it was not so difficult for them to indicate premises of the reasoning, although the results were still not satisfactory (they were expected to point out in the reasoning with two premises and conclusion placed as a first part of the utterance the pair of these premises by choosing one of three options and 50% out of 226 marked the right answer);
- majority of students did not see unreliability of the reductive reasoning, where from the consequent of given implication there was drawn antecedents as a conclusion (in one task they were supposed to choose from three reasonings the one which was incorrect in the way that if we accept that premises are true we are still not sure whether conclusion is true; only 37% out of 204 students marked the correct answer; in another task they were expected to decide whether the given reasoning contains a logical error and if they say "no": to show when the error could occur, and if they say "yes": to explain what is this error; they were not expected to use logical terms, it sufficed to explain that the reasoning was invalid, because there could be another reason to explain what had happen in the situation described in the reasoning; although 65% out of 223 students correctly

marked that there was some error, only 18% described what was the error correctly);

– a significant majority did not see the problem of generalising results of a "street survey" to the whole population (again they were supposed to choose whether there is an error in a reasoning based on such a generalisation and if one choose "no": to explain where an error could occur, and if "yes": to show what is the error, and it was not necessary to say that the reasoning was an example of "incomplete enumerative induction", but it sufficed to say that we cannot draw a conclusion about the whole population basing only on what some people met on the street said; 49% out of 226 students decided that there was an error, but only 35% pointed out what is the error correctly);

– what seems very positive, a lot of students had no problem with basic creative thinking (they were expected to decide whether it is possible that a girl first had a look at a ball and had seen that it is red, but when she saw the same ball a minute later, she saw that it was white; 84% out of 203 decided that it is possible and 64% gave an explanation which was both possible and coherent with the information given in this example: e.g. those saying that someone changed the ball was not counted as correct, as it was said that the girl saw the same ball).

Although the last message is quite optimistic, the former ones definitely show that students are not prepared to assess erroneous utterances properly. First, they often do not see clearly on what an author of the utterance based a reasoning and what is its real final point. In such situation it is extremely difficult to assess whether the reasoning is correct or not. And we should note down that a lot of statements present every day in media (uttered before all by politicians) are the reasonings in which conclusions are placed at the beginning or in the middle of the utterance. Secondly, students have no tools to easily detect unreliable reasonings. Other results of the test which had not been presented here, as well as own experience of university lecturers working with students within the mentioned projects, revealed in students also other deficiencies in the scope of critical thinking.

Both the presented results and conclusions of analysts of the matura exam show that students are poorly prepared for critical assessment of the utterances which reach them and in consequence: poorly

protected from manipulation which is widely present in commercials, commercial offers and broadcasted comments on public life. Therefore, it is important to consider introducing at least elementary training of such skills and competences not only within the "Philosophy" in the extended scope, but within the course in the basic scope (or perhaps other courses) as well. Even if it is included mainly in the core curriculum of the first of them only, we should recall that the latter has a basis to introduce such training, as apart from the "teaching content – specific requirements", within its "educational objectives – general requirements" it includes point VI: "Developing of critical thinking and logical skills through analysis of selected philosophical questions and arguments." Hence, at least such philosophical arguments formulated by ancient thinkers can be a good basis to present various kinds of reasoning and to conduct exercises focused on their identification. They can also be a good material for analysis to show their structure and to point out premises and conclusions, as well as to find hidden premises and sometimes even some features of manipulation.

Anyway, it looks that students' training in logical skills and specifically in critical thinking is still a great challenge for philosophical education in Polish schools and that the chance which occurred together with expected spread of philosophy in schools should not be wasted also in this aspect.

Conclusion

To sum up, we should first underline that in the last decade there have been observed good trends in the approach to philosophy in schools. We should underline before all a general social appreciation for this discipline and increasing interest on the part of student passing matura exam, adding that also universities started to consider matura philosophy exam within many recruitment procedures. There should be also remarked the trend distinguishing logical skills and critical thinking as an aspect of philosophising which is both necessary to educate aware citizens and very useful at labour market, what was one of the reasons for the "social appreciation" mentioned above. Secondly, at the same time we should not forget about the negative trend which is declining level of matura exam's results in philosophy and low level of logical skills in students of secondary schools. There should be also still taken in to account the danger of a big number of not sufficiently

prepared teachers after the expected sudden increase of the number of philosophy courses (connected with widespread introduction of philosophy in the basic scope in secondary schools) and of "killing" students' interest in philosophy.

Among the challenges, combined tightly with those trends, we should point out at least:

1) raising the level of students' preparation to matura exam in philosophy;
2) very good preparation of philosophy teachers to their job in many aspects;
3) good solutions for realising requirements of core curriculum for philosophy in both basic and extended scopes (what in case of the latter after the change in 2017 is definitely more likely);
4) strong emphasis on logical education and training in logical and critical thinking for as big number of students as possible.

It seems that this year a very interesting chapter of the history of school philosophy in Poland begins. This is the moment of a great chance for philosophy in Polish schools which should not be wasted. Now, almost everything is in the hands of teachers and those who are ready to support them.

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SOCIO-POLITICAL ISSUES LINKED TO EDUCATION

VOTER APATHY AND INVALID VOTES IN NIGERIA: A CHALLENGE FOR ADULT POLITICAL EDUCATION

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Abstract

As in many other African countries, after serial military interventions, Nigeria's transition to democratic governance since 1999 has been experimental. After eighteen years into its fourth republic and despite the relative success of the 2015 general elections, democracy has not yet been consolidated in Nigeria, though progress is being made (Mahmud, 2015) A transitional democracy, by and large, is characterized by precariousness observable in governmental tensions, violent electoral activities, ethnic distrust, constant allegations (real or imaginary) of social injustices and occasional nostalgia for dictatorial rules, among others. Thus, the challenges of evolving a democratic culture among the Nigerian citizenry have been a very daunting experience. The importance of elections in democratic practices cannot be underrated but the essence of elections subsists in the readiness as well as active and informed participation of the citizens. However, despite the efforts of the Voter Education Unit of the Independent National Electoral Commission (INEC), recurring voter apathy and high rate of invalid votes have characterized elections in Nigeria. This paper therefore,

based on the theory of active democratic citizenship, argues that this is a challenge for adult political education in Nigeria. Based on data from INEC's reports, selected reputable newspapers and scholarly literature, cases of voter apathy and invalid votes (especially since 1999) are presented and analyzed. By implication, the paper highlights the role of political education in the need for a re-orientation, re-information, and re-education of citizens for an improved democratic culture which could herald more credible elections in Nigerian transitional democracy. One of the roles that adult political education researcher-practitioners (individuals and groups, local and transnational) can play is to actively partner with the Voter Education Unit of INEC in the provision of continuous and strategic political (voter) education across the nation. It is demonstrated that voters' psychosocial readiness and electoral competence are as crucial to election as election is central to democracy.

Keywords: active democratic citizenship, electoral processes, transitional democracy, voter education

Introduction

Against all odds, democratic governance seems to be gaining grounds in Africa in general and in Nigeria in particular. Nigeria is in her longest stretch (1999-2018; 19 years) of democratic rule without interruption from military juntas. This notwithstanding, the political transitional processes in this period have been daunting, experimental, and nascent. The initial incessant incursions of military into governance coupled with series of aborted transition programmes especially between 1985 and 1999 waned down the enthusiasm of Nigerians towards democratic processes. Voting and elections are central to the existence and development of a democratic society. Every (eligible) adult citizen has the constitutional right and responsibility to vote and to be voted for during elections. Adult citizens also have constitutional obligations to elect leaders of their choice for the smooth governance of their respective nations. Leaders elected into offices are required to serve the people of their constituencies by providing certain basic amenities like good roads, clean water, stable electricity, health care, quality (basic) education and implementation of policies that are favourable to the well-being of the citizens. Indeed, in every democratic society, the need for good governance should not be underrated.

However, voting and elections in Nigeria have generally yielded little or no anticipated dividends. Thus, the people become lukewarm towards electioneering processes. Also, voters have been faced with the challenges of deciding whom to vote for as well as casting invalid votes during elections in Nigeria. Adult voters in general vote for different candidates for different reasons. Some vote for a candidate because he/she has proven to be credible, qualified and capable of leadership, while some others do not put into consideration their candidate of choice's credibility, capability and qualification. In most cases many people vote for less credible, capable and qualified candidates. Another major challenge is that of validity and invalidity of votes. For instance, during the 2015 Nigerian general elections, in presidential election alone, a total of 844,519 out of 29,432,083 votes were invalid (inec.gov.ng) The questions that should bother one's mind are: why was such huge number of votes invalid? What factor(s) could have been responsible for the rejected votes? And what should be the remedy?

Thus, adult political education becomes a panacea. According to Ball (1984) as cited by Abdulrahman, Mohammed and Taofiq (2016), political education refers to the establishment and development of attitudes and beliefs about the political system. Political education can therefore be seen as the process of creating awareness or sensitizing the people in a society about politics. There is need for every citizen especially adults to have a basic amount of functional knowledge about political issues. Adults require functional political education, which could be acquired through various means like books on government and politics, adult education programmes, the constitution, mass media and general discussions with more politically informed people. The attitude of an individual towards electoral processes and his/her behaviour during election periods is usually based on his/her knowledge of the concepts of voting, election and politics. Practices such as voting for a candidate based on ethnic and religious sentiments, personal gain and nepotism, political violence and thuggery are results of lack of quality political education (Abdulrahman, Mohammed & Taofiq, 2016) Adults should be able to draw on fact-based knowledge when assessing political issues or making political decisions.

Democracy is not like an automatic machine that can be left to work on its own without maintenance but it is a process that has to

be continually filled with life and it is dependent on active citizenship (Muller, 2016) Hence, the need for political education cannot be underestimated in the society as it serves as a force to get people interested in politics. It also enables adults to understand how the political system works, its functions, structure and their role as citizens in these processes.

Adult Education and Political Education in Nigeria

Education in any form is crucial for sustainable growth and stability of political systems of any nation. Education being a lifelong phenomenon remains ever relevant subject in national development and sustainability. Adult education is education, in whatever form, offered to adults in a particular society. The world is a changing phenomenon. Life is not static; it changes. In the same way people grow in ages and statuses. Adult education is what gives opportunity to people to acquire knowledge and skills which enable them to cope with ever emerging changes in life. It is often said that change is the most permanent thing in life. Politics is one of the phenomena in this world that changes. The beauty of politics is the changes it brings through its democratic systems.

Adult education, according to the Nigerian National Policy on Education (NPE), encourages 'all forms of functional education given to youths and adults outside the formal school system, such as functional literacy…'(FRN 2013) Many educated adults need to be functionally politically literate or else, many so called literates may turn out to be politically illiterates! A form of education provided for adults to make them functional politically and be able to carry out their civic/political responsibilities is adult political education. The NPE went further to state the following goals (among others) of adult and non-formal education in Nigeria as to:

– Provide continuing educational opportunities for different categories of completers of the formal education system in order to improve their basic knowledge and skills;

– Give the adult citizens of the country necessary aesthetic, cultural and civic education for public enlightenment.

All adults in a country, therefore, need to be abreast of emerging changes especially in a country with nascent democracy like Nigeria.

Hence, adult political education becomes very germane. Many people in Nigeria acquire political education through informal learning modes such as reading, mass media (listening to local radio stations and viewing television) and political participation by attending political rallies and meetings. However, informal political education in Nigeria in particular and Africa in general is regrettably revolved around violence and foul/hate language. According to Dikko (2017), political education, the process through which people acquire political attitudes and values, is acquired by political socialization. Central to socialization are interaction and participation. The kind of political orientation that many adults in Nigeria get makes free and fair elections in the country nearly impossible. Dikko (2017) lamented that instead of the elites to change the wrong political culture of the people, they themselves just get entangled with it. This is saddening and regrettable.

According to Almond (1978) political culture is a set of attitudes, beliefs, and feelings concerning politics practiced in a nation and shaped by the nation's history and by the ongoing process of social, economic, and political activity at a given time. The actions of the people involved in political activities in a political system are dictated by political culture that is in vogue. Involvement of people in political activities, with the right political culture in a country like Nigeria, requires adult education through which the hitherto wrong orientation of the people can be changed to ideal practices. Rong and Zhengyi (2014) submitted that political culture reflects the likes and the dislikes, political emotions of the citizens, as well as the principles and ways that form the bases for the political activities of political leaders.

Responsible and active participation of adults in democratic processes require improved knowledge about political activities in a country. Adult education in Nigeria should aim to enlighten the adult populace on their civic rights and responsibilities as regards active democratic citizenship. However, in as much as it is important to educate adults for their productive political participation, it is equally important that the norms of right political culture and best political practices are inculcated into the citizens of all ages especially the school children so that they grow into adulthood with the right political attitudes and mentality. Heater (2004) believed that the idea of preparing people in line with the requirements of the society in

which they live, particularly in modern pedagogy, demands taking appropriate educational steps to provide for the present and future formative requirements.

Political education transmits cultural, social and economic norms of society and enables adult citizens to fit into the organized way of life in the society. New generation of people need to acquire political knowledge, learn and imbibe the existing and new political skills and develop the political dispositions or traits of private and public character that undergird a constitutional democracy (Taiwo & Bamidele, 2016). There are ways which norms and values of the society are inculcated into the citizens of the society, if some processes of political education are absent, the society would cease to operate.

Political education also encapsulates ways of orienting or even re-orienting the citizenry for a better polity through more and better involvement in the nation's life. Political involvement should not be viewed from a narrow perspective restricted to involvement in campaigns and elections, and in voting and being voted for. Involvement that focuses on vertical relationship between the government and the citizens, though very important, is too narrow in conceptualizing political involvement (Nwankwo, 2012) Politically educated citizens should have the ability and willingness to participate in, shape politics and tolerate differences for the survival of democracy. According to Fischer (1986) as cited by Nwankwo (2012), politics and democracy must be learnt if they are to be lived. Political education is a process of enlightening and preparing the people for the socio-political world in which they grow into so that they will be useful to themselves and contribute meaningfully to the growth and development of the state.

Election, which could be described as a widely and universally accepted means through which individuals are transparently and methodically chosen to represent a group or community in a government, is one of the cardinal features of modern democratic processes. In democratic system, each adult citizen uses voting as a means of expressing his/her approval or disapproval of government decisions, policies and programmes, the policies and programmes of various political parties and qualities of candidate who are representatives of people. Put differently, voting and election are virtuous features of the modern democratic society. Therefore, to appreciate the nexus between voting and election, electorates must be

well enlightened, politically informed, and sensitized about their rights and obligations to make unbiased choices during elections.

People's behaviour becomes regulated through political education by helping individuals to possess goals, ambition, values and live in an ordered environment, which guarantees safety of lives and properties. Furthermore, human personality and integrity are developed through political education. Political education teaches the citizens the new programme and procedure of the government in power. This apparently suggests that political education is germane for both socio-cultural and political stability of any society. If individuals are denied access to political education in a society, such society is bound to face political instability (Abdulrahman, Mohammed & Taofiq, 2016). Political education is therefore one of the fundamental building blocks of a peaceful democratic system, and the gateway for the realization of human rights in democratic settings (Taiwo & Bamidele, 2016). Thus, by exposing adult citizens to some forms of political education, it would help facilitate the production of more conscious and perhaps patriotic citizens for Nigerian society, and consequently help stabilize Nigerian societies politically.

The concept of political education in Nigeria is relatively new and upcoming. In the Nigerian context, political involvement is complex. Ideally, electorate is meant to know what the issues are, what their story is, what the relevant facts are, what alternatives are proposed, what the party stands for, how to cast a valid vote and what the likely consequences of their actions are. But in Nigeria, the electorate has little or no motivation to participate in political activities, has a limited and poor knowledge of political affairs, and barely cast their votes on the basis of principles and ideologies.

Political education is an integral part of elections and voting process. However, it is regrettable that Nigeria lacks adequate political infrastructure that can engender quality political education. This, therefore, has in many ways affected or hindered political information dissemination among the electorate. It is a known fact that one of the major obstacles to citizens' political engagement is lack of access to information that could allow electorate to make enlightened political choices. Thus, for voters to fully exercise their political rights to choose according to their conscience, the political context has to allow access to adequate political information. Though, majority of the voters

participate in political activities, still, they lack basic knowledge about the entire political process to take to allow for reasonable decisions on election matters. The lack of political education is manifested in peoples' voting patterns as they keep voting on the basis of religion, ethnic ties, etc. and casting invalid votes (Ajiboye, 2015) Political education, therefore, redirects their wrong perceptions about democratic structures and system into that of positive dispositions.

Political education in the INEC mandates

The Independent National Electoral Commission (INEC), as part of its mandates provides guidelines which every eligible voter should follow in order for their votes to be valid. These guidelines or steps are as follows:

a. Registration as voter

Step 1: A Nigerian citizen, who is eligible to vote, goes to the INEC website to locate his Polling Unit.

Step 2: The citizen goes to the chosen Polling Unit to register

Step 3: The citizen would have his/her picture taken and his/her details captured.

Step 4: The citizen would be given a Voter ID card which makes him/her eligible to vote on election day.

b. On election day:

Stage 1: Accreditation

Step 1: The citizen goes to the polling unit he/she was registered with his/her voter registration card and join the queue

Step 2: He/she presents his/her voter registration card to the INEC official and ensure that his/her name is in the register

Step 3: His/her finger would be marked with ink to show that he/she has been accredited.

Stage 2: Voting

Step 1: The citizen joins the queue with the intention of casting his/her vote

Step 2: When it gets to his/her turn, he/she should ensure his/her name is ticked in the voter register

Step 3: The citizen would be given a ballot paper listing out the political parties

Step 4: The citizen enters the booth and select his/her preferred candidate

Step 5: He/ she places his/her ballot paper in the ballot box

Following these steps accordingly will ensure the validity of a person's vote during any election in Nigeria. However, over the years Nigeria has continued to record, during her elections, a large number of invalid votes.

c. How to Vote

i. Opening of the Polling Units

On an election day, polling units will open for accreditation and voting from 8:00am to 2.00pm. However, voters already on the queue before the close of poll at 2.00pm will be accredited and allowed to vote.

ii. Voting Procedure

Voting at the polling unit will be as follows:

Step 1: Upon arrival at the polling unit, voters are to join the queue.

Step 2: The polling official will request Permanent Voters' Cards (PVCs) from the prospective voters and check if the photograph on the PVC matches the holder's face. Then he/she will check if the voter's name is on the register for that polling unit. He/she will also use the card reader to confirm the status of the PVC. After this, he/she will check voter's fingers to ascertain that the voter has not voted before.

Step 3: Satisfied that the voters have been duly verified, the INEC official will tick against the voters' details in the register.

Step 4: After verifying voter's PVC, the INEC official will return it to the voter. Indelible ink will be applied on the cuticle of voter's finger as a further proof that he/she has voted.

Step 5: The INEC official will stamp the back of the ballot paper and endorse his/her signature on it.

Step 6: The INEC official will then fold the ballot paper vertically with the printed side inwards before giving it to the voter.

Step 7: At the polling booth, they will then stain his/her appropriate finger for the election with indelible ink.

Step 8: The voter will use his/her stained thumb to mark the section provided on the ballot paper for his/her preferred candidate/party.

Step 9: The voter will fold the marked ballot paper vertically with the printed side inwards before dropping it in the ballot box.

Step 10: The voter will then leave the polling station.

However, as laudable as the above enumerated pieces of information about voting as provided by the INEC is, it is an issue of concern that many eligible voters in Nigeria do not

have access to the information. First, the low level of political literacy of the masses makes them ignorant of the existence of such platform for information. Second, majority of the electorate cannot afford the cost of data subscription that will grant them access to the internet for information on the INEC website. These are just few among many factors that are working against provision of functional political education for the electorate. One thing is for information to be available another thing is for the people to be aware of its availability, how and what it takes to access it. This, therefore, presupposes that adult educators and relevant agencies have the onerous duty of providing functional political education in real practical and functional sense to the adult population.

Active Democratic Citizenship

Moro (2016) viewed citizenship as the active participation of the people in public life, where the collective good is more important than individual achievements. According to Moro (2016) citizens are people who submit themselves to the common institutions and serve them by taking part in deciding the fate and everyday functioning of the political community. Therefore, an active democratic citizen is one who actively participates in democratic systems of his/her country with utmost sense of responsibility.

Democracy is activity based – political activities. Thus, its success requires the active participation of the citizenry. It is all about active involvement of people in democratic activities both in their local communities, states and national political activities. Active participation of citizens in democratic processes is an important effort towards building democratically healthy society. According to Nosko and Szegar (2013), active citizenship combines knowledge, attitudes, skills, and actions that aim to contribute to building and maintaining a democratic society. Gaining the knowledge, developing and practicing the skills at all levels of social and political life require education, hence the relevance of adult education. Clarke and Missingham (2009) identified four dimensions of active citizenship which are capacity: how people act based on their rights; connection: relationship with others; challenge: desire of self in practices during involvement; and, context: how people are aware of diverse options during social practices.

In the same vein, active citizenship is all about the active role of citizens

in decision making which directly affects them. Taskforce on Active Citizenship (2007) viewed active citizenship as the active exercise of social rights and shared responsibilities associated with belonging to a community or society. As much as every citizen has their fundamental human rights so they also have 'fundamental human responsibilities'. No citizen wants his/her human rights tampered with: right to life, right to information, communication right as well as right to vote and to be voted for. Claiming and enjoying human rights should be holistic. When it comes to citizens carrying out their civic responsibilities for their country it should be all encompassing. Voting during elections is one of the citizens' responsibilities that they must be involved in Nwankwo (2012) reiterated this when he says:

> *'Involvement connotes "responsibility". Responsibility, especially in a democratic setting, describes the ideal citizen: an active personality, who freely and based on reason participates in the social, economic and political life of the polity; who knows and is in a position to avail himself of not only his duties but also his rights; who is able, willing and indeed eager to participate in, and shape politics; who has the ability to deal with multiple controversial understandings of the world, who is able to tolerate differences, i.e. who is able to perceive right and wrong, equality and inequality, etc. These qualities are not inborn. They are learned through political education'.*

All citizens, therefore, must see participating in democracy as their civic responsibility which they ought to do with patriotism. If it is a crime for a soldier to abscond from war front defending his country's territorial integrity, then it should not be less for a civil citizen who deliberately refuses to vote and participate in democratic processes for whatever reason. Active citizenship is a combination of obligations and responsibilities through involvement in civic issues (Ahran, Olhinan, Hassan and D'Silva, 2014). It is, however, regrettable that in Nigeria majority of the citizens and especially the young adults do not like to get involved in collective democratic activities in the country, forgetting that duties and responsibilities are as very important as rights (Moro, 2016).

Meanwhile, enthusiasm without education leads to dangerous and counter-productive zeal. Adult education then becomes a formidable channel through which hitherto passive adults in democratic duties can become active. The social purpose of adult education is precisely in its contribution to making the world a more socially just and more democratic

place (Crowder, Ackland, Petrie and Wallace, 2017). Crowder et al. (2017) believed that adult education has to be involved in history if it is to save its own soul as well as contribute to the democratic life of the communities. They are of the opinion that what is needed in the 21st century is more, not less, community adult education driven by a democratic intent. Education for democratic citizenship means education, training, dissemination, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and molding their attitudes and behaviour to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to promoting and protecting democracy and the rule of law (Living Democracy, 2015).

Voting and Balloting System in Nigeria

Nigeria operates an open secret balloting system in which voters choose in secret on ballot paper and then put the ballot paper in a box in the open. According to Collins English Dictionary, balloting is a system or process of voting in an election. The focus here will, however, be on the process of casting valid or invalid votes. The question then arises, what is a valid or invalid vote? The Longman Dictionary of Contemporary English defines "valid" as "officially or legally acceptable" and "invalid" as "not officially or legally acceptable". Therefore, a valid vote is one that is legally appropriate and acceptable. A valid vote is meant for only one candidate. This means that the ink on the ballot should not be thumb printed on more than one box on ballot paper. Once a ballot paper has mark of ink on two or more candidates/ parties, it becomes invalid. Consequently, in almost every election in Nigeria, statistics has shown that quite a number of voters do not know how to cast a valid vote. For example, the result of the last gubernatorial election in Osun State, August 9, 2014 is as follows:

Table 1. Validity analysis of result of 2014 gubernatorial election in Osun State Nigeria

Total number of registered voters	1,411,373	(100%)
Total number of accredited voters	764,582	54.17% of the registered voters
Total number of valid votes	717,321	95.64% of votes cast
Total number of rejected votes	32,700	4.35% of votes cast
Total number of votes cast	750,021	98.09% of accredited voters

Source: www.inecnigeria.org

This phenomenon is not restricted to state election alone, but it is peculiar to all elections Nigeria as it was recorded during the last Presidential election held in 2015.

Table 2. Validity analysis of result of 2015 presidential election in Nigeria

Total number of registered voters	67,422,005	100%
Total number of accredited voters	31,746,490	47.08% of the registered voters
Total number of valid votes	28,587,564	97.13% of votes cast
Total number of rejected votes	844,519	2. 86% of votes cast
Total number of votes cast	29,432,083	92.70% of accredited voters

Source: www.inecnigeria.org

The data above shows that a total of 32,700 votes out of 750,021 votes and 844,514 out of 29,432,083 votes cast in Osun state's gubernatorial election (2014) and Nigeria's presidential election (2015) respectively were invalid, that is, not legally appropriate or acceptable by the Independent National Electoral Commission in Nigeria.

Table 3. Ekiti State Gubernatorial Election Results of July 2018

Total number of registered voters	909,585	100%
Total number of accredited voters	405,861	44.62% of registered voters
Total valid votes	384,594	95.32% of votes cast
Rejected votes	18,857	4.67% of votes cast
Total votes cast	403,451	99. 40 accredited voters

Source: www.inecnigeria.org

Voter Apathy towards Democratic Processes in Nigeria

Two kinds of political apathy could readily be identified: active and passive political apathy. Active political apathy manifests in form of election boycott, in most cases, by opposition parties. The opposition parties may call out their supporters to boycott election if they suspect that foul play or election malpractices are being hatched by the incumbent government's political party. According to Fagunwa (2015), voter apathy ensues when eligible electorate in a given country fail to vote in public elections basically on purpose. This hampers electioneering processes and always has adverse effect on democracy.

Passive (political) apathy on the other hand, means lack of interest in a thing by individuals regardless of benefits that such a thing holds for the individuals. Apathy is a change of attitude in the negative towards a matter that has hitherto been a matter of interest. For example, politics or democratic processes are a matter of not only national but international interest. People because of their desire for democracy and good governance may show great interest and enthusiasm for political processes such as elections and voting. Citizens' apathy towards democratic processes is a situation in which the majority of the people in a country exhibit attitudes of lack of interest in politics. In other words, it is a situation where an individual shows no interest to participate in politics in his/her country. This means that he/she is lukewarm about electoral processes in his/her country. Voter apathy becomes rampant after the eligible electorate has become discouraged with the existing political systems and practices in a particular country. In Nigeria, for example, people were sometimes in the past enthusiastic about political processes especially during transition from the autocratic/military system to democratic/civilian regime in 1979, 1993, and 1999 respectively.

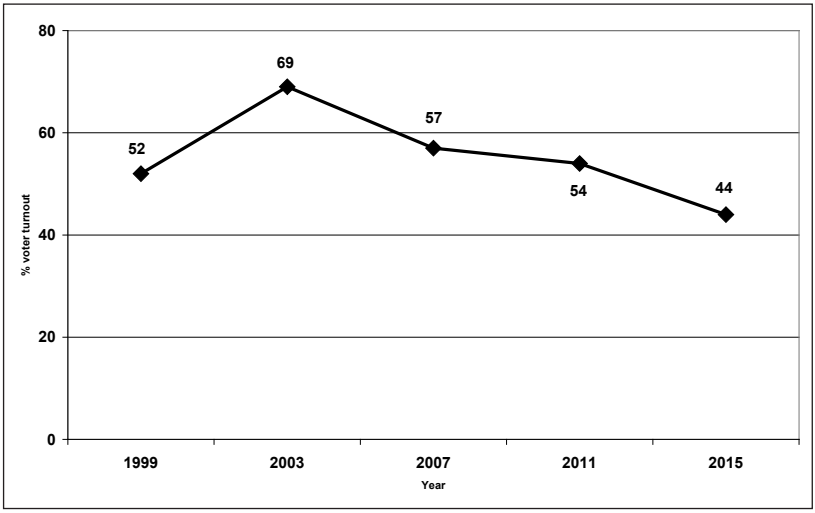
However, the waves of malpractices that have manifested in political processes in Nigeria have waned down the enthusiasm of the electorate. For example, Nigerians enthusiastically participated and voted en-mass during the June 12, 1993 presidential election. The inconclusiveness and the consequent annulment of the election were great discouraging factors for the electorate in Nigeria. Many Nigerians thenceforth show apathy towards electioneering processes. It is the constitutional duty of the eligible citizens to participate and vote during elections. The processes of election include voters' registration, obtaining voters' cards, and voting during elections.

The current INEC Chairman, Professor Mahmood Yakubu expressed his worries over the level of apathy of Nigerians towards election by regretting that many of the people who registered for permanent voters' cards (PVCs) did not bother to go back to collect them (Leadership, January 26, 2018) This shows that this category of people has no intension of voting during elections. For instance, statistics from the INEC showed that only about 35% of over 70 million Nigerians who registered to vote in the 2011 general elections really participated in the voting exercise. This suggests that over 65% of registered voters did not vote during the 2011 general elections (Ogunbiyi, 2017) The INEC Chairman, therefore, warned that if the attitudes of voters remain the same considering the high rate of voter apathy, it might mean that not all or even half of the registered voters would show up on actual days of elections to vote in the next general elections. According to him, there are over 8 million PVCs that are yet not collected nationwide. He lamented that voter apathy in Nigeria is worrisome as various strategies employed by INEC to curb it seemed not working. Thus, this scenario calls for concerted efforts by all the stakeholders especially, adult educators to educate the electorate.

From figure 1 it is indicated that voter apathy was most acute during the 2015 presidential election among other previous elections. The total percentage of the voter turnout is equaled to the number of total votes cast divided by the number of registered voters. In 2015 presidential election, the total votes cast were 29,432,083 while the number of the registered voters was 67,422,005. Then, 29,432,083 was divided by 67,422,005 to get the total percent of voter turnout which equaled to 43.65, approximately, 44%.

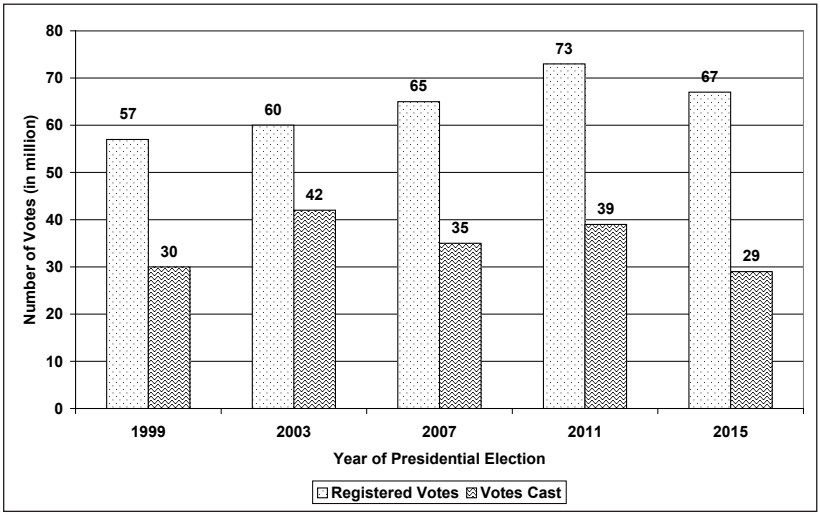
From figure 1, the total percentage of the voter turnout in the 2015 presidential election was 44%, this is the lowest ever compared to the 52% in 1999, 69% in 2003, 57% in 2007 and 54% in 2011 (Fagunwa 2015: 19).

Figure 1. A chart showing approximated total percent of voter turnout in presidential election in Nigeria since 1999-2015.



Source: Fagunwa, 2015: 19.

Figure 2. A bar chart showing the total registered voters against total votes cast from 1999-2015 presidential election in Nigeria.



Source: Fagunwa, 2015: 20.

From the 1999 presidential election, out of total population of 108,258,350 million people, only 57,938,945 million people (57%) registered. In the same vein, from the 57,938,945 million registered voters only 30,280,052 million people (30%) actually voted. In 2003 presidential election, with population of 129,934,910 million, the number of registered voters increased to 60,823,022 million while the number of votes cast increased to 42,081,735 million (42%). However, with a population of 131,859,730 million people, 65,567,036 million registered voters were recorded but the total votes cast fell to 35,397,627 million (30%). This same trend repeated in the 2011 election, with the population of 155, 215,570 million and 73,528,040 million registered voters, only 39,469,484 million votes (39%) were cast. In the 2015 election, out of 181,562,052 million Nigerians, 67,422,005 million voters registered, while just 29,432,083 million (29%) total votes were recorded. Thus, the total votes cast in 2015 presidential election were the lowest ever since 1999.

Manifestations of Political Apathy in Nigeria

Political apathy in Nigeria manifest in diverse ways listed below among others:

i. Outright boycott of elections by opposition parties.
ii. Refusal to belong to or support any political party.
iii. Low turn-out of eligible citizens for voters' registration.
iv. Poor turn-out of voters during elections.
v. Lukewarm and unconcerned attitude of the citizens towards government and its activities, either good or bad.

Causes of Voter Apathy in Nigeria

Voter apathy may have its root in any or all of the following causes:

i. Lack or inadequacy of political education.
ii. Rigging of elections results.
iii. Vote buying/money bag politics.
iv. Corruption/self-enrichment of the politicians.
v. Fielding candidates that are not credible for political offices.
vi. Failure on electoral promises or failure to deliver on political parties' manifestoes.
vii. Violence and crises during elections.
viii. Failure of the government to provide adequate security for lives and properties of the citizens.

ix. Persecution and victimization of political opponents.
x. Lack of confidence in electoral process in Nigeria.
xi. Sectional/tribal politics.
xii. Hatred for politicians.
xiii. Loss of confidence in government and its agents.

Factors that Cause Invalid Votes in Nigeria

i. Lack of relevant and adequate political education

Thefirst factor responsible for large number of invalid votes in Nigerian elections is lack of adequate political education for the electorate. Political education here goes beyond the theoretical and academic contents of the subject. Political education for the adult citizens should be practical and deal in content with the balloting system in operation at a point in time in the country. For example, the kind of political education that Nigerians received in 1979 when country's transition programme then was run with 5 political parties in multi-party system should be different from the kind of political education given in 1993 with two party systems. As of now, September 2018, Nigeria has 98 registered political parties by INEC! Things are not the same. Adult educators as change agents should rise to their task of providing political education that will provide adequate platform for people to adapt to political changes in their respective countries. Many electorates do not actually know how to thumb print their ballot papers or how to handle the same even after the thumb printing. Some people handle the ballot papers carelessly and allow the ink to touch more than the space provided for their choice candidate/political party. Once this happens, it invalidates the vote. The electorate need to be educated specifically on how to thumb print, fold, handle and cast their ballot papers into the ballot boxes to avoid accidental invalidation of votes cast. This becomes very important now with well over 90 political parties fielding candidates for an election.

ii. Fear of insecurity

Insecurity is another factor that causes invalidation of votes in Nigeria. In the absence of adequate security, electorate are not at ease and rest of mind to carefully handle and cast their ballot papers. In most cases, political thugs attack polling boots. In situations as such, prospective electorate are too fearful to cast valid votes as many of them hurriedly

and wrongly thumb print the ballot papers. Hence, large number of votes is rendered invalid. Thus, it is imperative that adequate security must be provided in all the polling units during elections. This will make the prospective electorate to be in the right state of mind to cast their votes without tension or fear of being attacked by hoodlums. Due to high level of insecurity in the country, political opponents as well as uncompromising electoral officers can be kidnapped at will. There have been many reported cases of kidnapping of politicians or their relatives. The kidnappers either keep them in captivity till elections are over or abduct them for ransom. Failure to pay the ransom may lead to death. Thus, it becomes very unsafe to participate in democracy in the country if you cannot 'play the game'.

iii. Rigging and Corruption

Rigging is a common feature in Nigerian elections; however, with the help of technology the rate is drastically becoming low. One of the ways of rigging is to make an arrangement that enables some people cast multiple votes. The process of rigging in this manner usually leads to invalidation of some ballots. Many of the political thugs hired to rig (thumb print multiple ballot papers) elections are usually illiterates who do not know and have never been adequately taught how to cast vote. In the process of rigging they ignorantly and unconsciously void many votes they themselves cast for their supposed candidates. This may be due to the fact that they are committing the rigging in a hurry to beat the time, and/or out of fear of not being caught by security agents. Another dimension of rigging is to deliberately void the votes cast for the opponent by thumb printing for more than one candidate or political party on the same ballot paper on which a particular candidate/political party had initially been voted during an election, thereby rendering such votes invalid. This is done with a view to reducing the number of valid votes of a genuinely winning candidate so that the unpopular candidate or the supposed loser can have a higher number of votes and consequently win the election.

Corruption in Nigeria is alarming despite the acclaimed fight against it by the successive governments in the country. It has eaten deep into all facets of the private and public life of the country. Corruption openly manifests and directly affects the practice of democracy in forms of rigging of election results, stuffing of ballot boxes with multiple votes by

individual electorate, snatching of election materials and ballot boxes with votes, compromise by election officials, compromise by security agents, vote buying by corrupt politicians and their agents, vote selling by corrupt and hungry electorates, perverse adjudication of electoral cases in courts of law by corrupt judges. According to Human Rights Watch Report (2011), corrupt politicians, in many cases backed by mafia-like "godfathers", openly mobilized gangs of thugs to terrorize ordinary and innocent citizens and political opponents and to stuff or steal ballot boxes. Human Rights Watch lamented that the police were often present during such incidents but frequently turned a blind eye or, at times, participated in the abuses!

iv. Pre and post-election violence

Violence is a common feature of democratic processes in Nigeria. Hardly has been a transition process or election in Nigeria since her independence without violence. The pre-election violence always sparks off during campaign. The political parties' supporters may engage in harassment and assault of opponents. Post-election violence usually is the deadlier. Dissatisfaction with election results by opposition political parties' supporters often result in violence protest which eventually leads to wanton killings and destruction of properties. The Human Rights Watch (HRW) (2011) reported that federal and state elections in 2003 were marred by fraud as well as serious incidents of violence that left at least 100 people dead and many others injured. HRW also estimated that at least 300 people were killed in violence linked to the 2007 elections in Nigeria. HRW again reported that deadly election-related violence in northern Nigeria following the April 2011 presidential voting left more than 800 people dead. What a precarious situation!

Conclusion and recommendations

There is no doubt that active citizens' participation in electoral processes is key in sustaining democratic governance. Also, to unleash Nigerians' capacity for active democratic citizenship, political education is germane. Such education manifests in re-orientation, re-information and re-education with a view to helping the people imbibe requisite democratic culture observable in high rate participation in credible elections in Nigeria. This is an assignment for adult educators, practitioners and civil society organisations. It is also obvious that INEC recognizes its

responsibility to provide effective voter/political education. The election umpire, however, must be more strategic and partner with professionals, political parties, and non-governmental organizations (NGOs), at all levels of government especially, at the grassroots.

Thus, effective adult political education should be disseminated to the people at the grassroots. Adult political education should be facilitated at the polling units' level, wards' level, local government areas' level, as well as constituencies' level. This will make all the prospective electorate at the local levels to be adequately given voter's education. However, due to inadequate level of development of information and communication technologies (ICTs), coupled with irregular supply of electricity, limiting the provision of adult political education to only online mode will put many eligible voters at disadvantage. Massive deployment of facilitators of adult political education by the relevant stakeholders is, therefore, required to provide face-to-face contact with the people.

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NEW TRENDS IN EDUCATION OF SPECIALISTS IN PENITENTIARY PEDAGOGY

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Abstract
The text focuses on three basic interconnected concepts applied not only in theory but also in current practice. It is pedeutology of penitentiary professionals. Penitentiary education as a specialized pedagogical discipline is a tool of prison education and social integration of prisoners after their release. This process involves professionals who, according to the system of lifelong learning in The Penal Service of the Czech Republic, have the required qualifications while taking up their positions, they continuously complement their specialized qualification

in practice. Later, there are prospective individuals selected for socio-psychological training. Such a demanding preparation is necessary because nowadays it is necessary not to underestimate also the second component of education – upbringing. Delinquency is often caused by underestimation or by a mistake in education – upbringing. Penitentiary specialists - in a penitentiary environment – must therefore have a deeper knowledge of the philosophy of education than it is usual in the pedagogy of teachers of primary and secondary education institutions. Transferring the focus of our attention from education to upbringing can be an inspiration for authors of pedeutological concepts that forget the preventive importance of philosophical insight into educational processes. However, the experience in penitentiary practice is a memento and warning of every rush and utilitarian simplification.

Keywords: upbringing and education in the context of human life, training of penitentiary practice specialists, dialogue, socialization, re-education, human existence.

Introduction

The educational process is the life-long development of the soul of a person, coupled with genuine joy of knowledge, to attain true knowledge. The education of persons opens the possibility of understanding the diverse and changing contexts of life phenomena and can put them in a certain context in the sense of not only the ontic but also the ontological essence of their existence in the world. It is only when education and knowledge become a complexity of preparation for life that it is possible to speak of the expulsion of the spirits of the wards, it is possible to speak of education itself.

The information itself, without techné in its true meaning of the word, is not enough. Techné (greek τεχνη arts, crafts, craft, arts) at Plato and Aristotle means specially learned skills or expertise or experience gained. It is characterized by the fact that its purpose is not only the activity itself but, above all, its result in the plane of the complex. Sometimes it opposes the episteme – a true knowledge that does not serve any other purpose.

The decrease of desire for true knowledge is accompanied by various easy-to-learn schemas, prefabricates that can be replaced by others as needed. This puts the teacher at the great risk of irreversible changes both in themselves and in their trustee. By taking care of the soul of the student, the teacher, at the same time, takes care of their own soul.

For pedagogy as a scientific discipline, a great task is set in the post-modern age. Education opens up opportunities to change the direction in which humanity is moving in today's world. Salvation and self-discovery cannot be anywhere else than in epimelei – in the care for the soul. Education and training in this concept are not just the acquisition of knowledge, information, and competence to perform. The most precious and supreme ambition of pedagogy is education for humanity throughout the life of a man and the world. The goal is an open soul, with the ability to be in the world, to perform in the world community – before others and with others, in their individual form. At the same time, however, with the possibility of accepting the other person in his or her otherness, understanding his or her life setting and without feeling threatened in the common world (in the sense of Heidegger's being).

The soul is connected with the community (polis) and with the whole universe. And the soul of a man is what moves polis and the whole universe. The movement of the soul, coming out of itself, does not need anything outside, because it has no material substance. The movement of the soul is very difficult to understand by modern Cartesian thinking, because the basic requirement of „clare et distincte" (in the „clear and boundary" definition) defines thought methodologically and does not allow another view. Materialism with the image of the soul as the brain matter - the highest unit of the central nervous system - closes philosophical thinking and everything is directed only to Cartesian thinking and reasoning. The education by soul care in the context of the epimelei, as a certain and targeted action, it has the goal of opening to a human „praxis" in the Aristotelian meaning. It aims at agathon – good (Ἀγαθός – good, perfect, honest. Ἀγαθόν = good).

'Paideia as a movement within a person, the turn, the metamorphosis of humanity expressed by the Platonic term metanoia – conversion, the soul's awakening.' (Pelcová, 2001: 29).

'Paideia – educatio means „bringing" the devotee to light. Light metaphor accompanies almost all attempts to approach the truth... in the Platonic and Patočka´s concept of education it is at the core of the so-called soul or care – epiméleia' (Hogenová, 1993: 88). In a certain sense, however, it is also a shaking of the human security.

Patočka says:

'Breaking takes place in different spheres. It is a life crisis that forces us to pass through the most painful fluctuations of our lives, or, on the

contrary, the unsubstantiated amount of life possibilities that opens up, perhaps, by capturing the beauty of the experience, by capturing the idea of knowledge as it happens in philosophy'
(Patočka, 1996: 327).

The task not only of pedagogy, but of all social studies in the 21st century, is to care for the human soul and to stimulate its movement with the possibility of the appropriate height, the overlook and the ability of the essential questioning of the quiddity. The richness of life is given by the relationship, which as the authenticity of each person's experience, is manifested by the situation. This concept not only denotes factuality but also opens the way for possible change. The sense of upbringing is connected with the overall purpose of life, that is, with the overall purpose of being.

The world invites people to authentic participation in a meaningful life, to the possibility of existence. The aim of education is to prepare a person for this task. If this succeeds, one is brought to a certain obedience, but also to the possibility of good manners – ethical behaviour. At this moment, a human is also able to get close to the other person in the otherness. And is also able to be asymmetrically responsible (Levinas, 1997). However, if a person is incapable and their actions are threatening the rest of the world, there is a necessity of imprisonment in the sense of punishment, as well as of fulfilling the claim of re-education. The original antique idea of the „four" and the human being existing between Gaia and Uranus and the Gods is the basis of an ecological, world-class type of thinking, that calls for arrest and livelihood in good. Education in the sense of penitentiary re-education brings a human to díké (Δίκη – justice) and to aidos (Αίδώς - chastity, shame) and eusébia (literally „good astonishment") over life and its possible harmony of integrity. This eusébia (in the ancient world also called the spirit of piety) opens to the human being when they return to the above-mentioned asymmetric responsibility after the crime and turns away from it – hybris (defiance,pride) which has destroyed that responsibility by disturbing relations with the world and with the neighbour (Podzimek, 2014). The result of hybridity was wrong, injustice, debauchery of the order of good (the so-called akadie), which came to the culprit by its fateful power and called for punishment.

The existential shocks of people who have become hybris players, and thus come into conflict with the law, offer a way to shame and

also regret and re-education, in this sense, opening up and supporting this possibility. The idea of Jan Patočka that „shame" is the first index, an indicator of the fact that there is something else in the person, something the are ashamed of, it is the right thing, before which the wrong thing must leave," suggests the sense not only of education but in the penitentiary environment, also re-education, but also a place which, together imprisoned with their soul caregiver – a specialist, should reach.

The role and content of the socio-psychological training of specialists providing re-education care

In accordance with the requirements of the Office of the Government of the Czech Republic for the training of civil servants, the Academy of the Penal Service of the Czech Republic accepts the relevant tasks in the prison department as its main mission and concretises these tasks in the approved „ Lifelong Learning Program for Penal Service Staff of the Czech Republic". Lifelong learning is taken as a purposeful, planned, permanent and versatile development of the professional and moral level of all employees of the Penal Service of the CR. The implementation of the Lifelong Learning Program involves not only teachers of the Academy of the Penal Service, but also other experts from the Penal Service, other ministries of state administration, as well as non-state actors. The concept of lifelong learning includes nine levels of educational activities. At the Sixth Level of the Lifelong Learning Program, the PS Academy organizes various forms of workshops and self-experience courses for selected professional groups of prison staff, in which seminars can be used to exchange experiences from practice. This category also includes Socio Psychological Training (SPT) as an organic part of the Lifelong Learning Program for Penal Service employees of the Czech Republic.

The specificity of the SPT course is its focal point in the development of communication as a tool for perceiving the risks and needs which especially the prison specialists are constantly working with. Understanding the deeper meaning of the concept of communication and the practical use of this understanding is possible only after a broad, general and detailed reflection of all things, persons, and prison relationships. In the case of SPT, the dynamic world behind the grids is a background, on which at first glance an unusual context in which penitentiaries work, contrastingly appear, and, most importantly, whether they communicate purposefully or less effectively.

For working with people, moreover, with delinquents and people dangerous for the society, communication is essential in everyday life and it is also always an extraordinary activity, the outcome of which is only half influenced at the beginning of educational work. There are always two actors, one oriented against the society, the other towards the society – that is the guaranteed half of the outcome. We can certainly have confidence in that prosocial orientation, but the orientation itself is not enough for the degree of achievement. The result of pro-socially oriented efforts always depends on the professionalism of the staff, especially the professional staff. The ability to communicate on the prosocial side of the duel is, mathematically speaking, the variable that we can purposefully increase, so it is causally necessary to do so.

From the general characteristics of communication to its application in the prison system

The concept of communication is closely related to the basic Socratic dialectical figure. In the word „dialogue", there is the right meaning hidden - to give meaning to the conversation between the two people (subjects) and thus to help the truth to come to light.

Communication is currently a very frequent concept in various areas of professional human activity which is caused by the specification of individual disciplines increasingly focused on specialization, focusing on the existential level of the human being, but also by the desire to understand the foundation and the importance of various physiological and pathological phenomena in society.

Communication, as a basic and founding opportunity of a person living in the world community, can be described by a process of algorithm of significance for linguists or analysts. However, the one who seeks another knowledge is inclined to another questioning and subsequent principle of knowledge, leading from knowledge to understanding.

Socio-psychological training for the Penal Service staff of the Czech Republic and for selected professionals operating in the „first line" of communication with prisoners in the area of penitentiary care is not only focused on communication in the basic concept of this word, but also aims to understand the existence of a person whose language speaking ability is the privilege of the world, unlike other living beings.

At present, a wide range of texts on communication options are published, seminars or courses are held, aimed at the ability of assertive

speaking, or effective convincing techniques or acquisition of sales and presentation skills. What, however, is absent in these texts and actions is an inward dive into the very principle of speech and the possibility to relate to the world, to society and to the whole within the world of humans. It does not include the inner world of an individual, their intentional set-up – body, soul, experience, emotional, spiritual potential, their temporality and, above all, their extraordinary nature, uniqueness in the world.

Communication is a process that is highly complex and cannot be clearly defined. If in life-long learning, where socio-psychological training belongs, respect for complexity is lost, where the aim is the efficiency and transfer of certain schemes improves skills only partially, it is not a transfer of understanding in the true sense of the word. Therefore, socio-psychological training has an irreplaceable place in long-life lifelong learning programs, in the preparation of individuals and teams mainly active in helping professions, especially those professions which mission is to assist citizens in the return of the lost or limited power to move freely (in the real and abstract sense of the expression) in the context of the habitual movement (in the unity of the body and mind). Therefore, the socialization process in the penitentiary care environment is clearly in this category. Its purpose is to initiate spontaneous and autonomous processes of re-socialization – with difficulty, arising from the very nature of the environment and from the reason for restricting the free movement of prisoners. The demands and requirements for the development of professional competencies of specialists in the prison system are increasing, which is obvious and reflects not only current knowledge of social and psychological sciences, but also new data from penological research. It is important to maximize the synergy between the individual subsystems of the complex of prisons, the ability to cooperate, leading to the maximum effectiveness of the corrective regime. The basis, however, remains to focus on correcting the movement of the soul of the prisoner in the sense of a certain turn, the possibility of a certain amount of reflection and self-reflection, and also the movement in the right direction – to good works in the sense of good – aghaton. Resocialization, besides other things, also means guiding and helping a re-educated individual to achieve defined goals that have their beginnings in the context of internal dialogue, so communication in a broader context plays a significant role in this respect.

Socio-psychological training is grounded in the theories and directions that establish a safe foundation. Which bases are used in training? In the list, there are the psychoanalytic theory of S. Freud, analytical psychology of C.G. Jung, K. Horney's interpersonal theory, E. Fromm and E. Erikson's psychosocial theory, the theory of the field of K. Lewin, the systemic eclecticism of G.W. Allport, the phenomenology of E. Husserl and M. Heidegger, theory of C.R. Rogers, A. Maslow's holistic theory, V. Frankl's logotherapy, E. Berne's transactional analysis, Taoism and zen buddhism, and Taijiquan. The basic approaches are: psychoanalytic, systemic, phenomenological, cognitive, social-psychological, narrative and biological. The basic techniques include imagination and suggestion techniques, body work techniques (based on European concepts and Eastern philosophy and traditions), and analysis of transactions.

The wider theoretical basis allows each participant to embark on a deeper dive into existential contexts, to recognize, cultivate and develop better their own abilities and possibilities. This process increases sensibility and sensitivity to the environment, thus increasing the individual's arresting ability to exist in society and in the world.

The basic goal of socio- psychological training is not to get enough information or to develop specific „hard" skills based on the submitted schemas or instructions. In the background of this multi-layered process, there is a need to open the basic existential of each individual member. (Existential phenomena – are the basic features of human existence, its coordinates, its reference context, its dimension. They are constitutive phenomena of existence, i.e. always ubiquitous and founding. Other existential phenomena are sometimes present, sometimes not. There are about thirty existential phenomena. Martin Heidegger is the discoverer of existential phenomena. Existential phenomena are familiar to the human being. However, this confidentiality is not a matter of course. It is rather that they are not always immediately available. According to Martin Heidegger, what is closest to the person is not immediately graspable because they do not have the appropriate distance. Although human existentialism has always been given, it is not always concrete, and therefore it is necessary to work and develop it, for example in dasain analysis) These existential phenomena include relativity, proximity, responsibility, body, authenticity, openness, freedom, and more. The basis is speaking in its existentialism. Then through the

ongoing interactions, the so-called networking of the individual actors of the process, which takes place in the context of social-psychological training, is gradually taking place. Principles are:

1. **Understanding yourself** – in the sense of not only knowing but also understanding which means to experience, to feel, to urge, to develop and to cultivate, consciously to experience temporality, to achieve a certain balance (arrest) between oneself and other people and the world, but also to be able to solve situation attacks in the appropriateness, to adapt to ongoing changes and to have openness in the possibility of takebration. The whole process aims to develop existential possibilities in terms of addressing existentialists during a group interaction.

2. **Understanding the context** – means respect, empathy and sympathy. The basic instrument is the speech in its given form, which however claims the context of understanding - the insertion of individual in the whole, which opens the possibility of art of understanding in the true meaning of the word.

3. **Understanding the neighbour** – it is respect for them but also respect for oneself, sensitivity to humans, as a unique, original (!) being, existing in the world order, carrying out their individual life movement in the foundation of the arché. Understanding their life internal meaning – entelecheia, external purpose – telos, choosing the possibilities – dynamis and what the person's deeds are – ergons. Understanding the situation of a person means, according to Martin Heidegger to understand their complex foundations in the specifics of the original life movement (Heidegger, 1996).

In speech, the world is opening to a man…
Word – logos

According to Aristotle, one is a living entity having LOGOS. Logos here is not only in basic meaning, it also means, above all, speech. The human being is given the opportunity to communicate. The term Logos is derived from legein and this means to use, unify – to assimilate a person into their whole being in their life – into a community.

One can think and conceive – to speak. Words are the bridges that collect (unite) the human being with the things around them, but also with the being that lets all these things arise – exist - shows things and the people themselves. That is why words are very important. The word

is not just a sign, as it is today reduced in communication theories. The word is a living bridge that connects a human with things, with being, that is, with the unspeakable.

Speech

Speech is not the means by which consciousness mediates the world, it is not an instrument or a tool. On the contrary – in every knowledge of oneself and of the world, a human being is already surrounded by speech, which is their own option.

The man is growing up, learning the world, knowing people and oneself by learning to speak. By talking, a person is human in the true human form. Learning to speak but does not mean putting into use the already finished tool, but it means acquiring the confidential acquaintance of the world itself and how it is possible to meet it. In all thoughts and cognition there is the prediction of the spoken interpretation of the world into which to grow up means to grow up in the world. The more lively performance the speech is, the less it is possible to realize it.

Every conversation has its inner infinity and no end. A person speaks when answering the speech. Answering is listening. A person speaks even in a dream, still speaks, even when silent. Thinking about speech means to get an idea of the speech momentum and to define it appropriately in relation to another. According to Martin Heidegger one can look at the double-span of the speech – the saying is called „sprachen" and the unspoken „sagen" (Heidegger, 1996).

Speech plays a major role in bringing man together with the world of work. Science by its expertise makes it impossible for a normal person to understand the technical completely. That is why the technique is classified as existential – the constitutive phenomenon of human existence.

The penitentiary care in prisons provided by the Penal Service staff of the Czech Republic ensures the complexity of the resocialization and re-education process at the time of the prisoner's stay at the place of imprisonment. We understand the place as the complex of the environment, the regime, the organization and the interaction with the staff. Penitentiary care, therefore, in concrete terms, also means helping to solve the personal crisis of the prisoners and also aims at the comprehensive treatment of their partner and family problems and at the handling of administrative matters. Penitentiary work is based on

the theoretical scientific basis of many disciplines such as psychology, pedagogy, sociology, philosophy and others. However, it is in direct connection with other scientific disciplines, with a strong claim to the so-called „soft skills" of the person who provides this care to the above-mentioned clients. In a comprehensive approach to prisoners, the penitentiary care providers should focus not only on re-education aimed at resocialization but also on the elimination of the adverse effects associated with the prison environment and, particularly, on the motivation to change for a particular prisoner. It is necessary to understand their foundations (arché), their inner purpose for acts (entelecheia), their inner dynamism (dynamis), the external purpose in terms of direction (telos) and also the result of their thought constructs in actions (ergon). Awareness of responsibility for their actions in the complex of the whole world is the opening of the possibility of altering the life movement and altering their actions in the future. Emphasis is placed on a differentiated approach to each prisoner in terms of understanding their existential original submergence not only in the family of origin but also in all their relationships they have through life. Segmentation in the base divides the sentenced to three basic groups. The basic is the prisoners who fulfil the program of resocialization, that is to say, cooperating, observing the order and manifesting efforts to remedy. The second group may include a group of prisoners who do not have a distinct attitude to their re-socialization, and a third group of prisoners does not fulfil and does not cooperate. However, in all groups, the most effective pedagogical-psychological approaches, leading to a possible change of the current state, to maximum benefit in a targeted process, must be applied. The main condition is the maximum possible professional but also human approach by all involved prison staff specialists. The condition is their professional erudition, but also their humanity in the true sense of the word, coming from the possibility of being safe in their own landscape of humanity. If they wander in their own soul with a sense of anxiety, they are also an eternal seeker in the field where their daily working life unfolds.

Structure and content of socio-psychological training (SPT) for prison specialists

Training (SPT) for prison specialists is divided into 6 modules with a total content of 200 hours. The five-day meetings are regularly spread

out until September / June. In the first training modules, 20 participants get acquainted with the complex approach to the situational context and relationships that arise between individuals and will continue to develop. One of the constituent elements of this particular socio-psychological training for the aforementioned group is the theoretical background of hermeneutics and phenomenology. This system, gradually supplemented with insights from other areas and directions of psychology, will enable a comprehensive educational and learning program aimed at self-knowledge, effective for wider practical use.

A comprehensive approach focuses on understanding personal and working relationships, but also opens the possibility of avoiding conflicts, managing them and orienting themselves in a situation that has the charge of the crisis. The basis is to get acquainted with the problem and acquire the basic skills of „human possibilities" of living in the community of people and in the complex of the world, which can then be independently developed and cultivated. Continuing modules through specific themes based on the specific life situations of individual socio-psychological trainees (eg. „business card" technology, including the temporal timing of the given – past, present and future) allow the deepening of existentialism, such as proximity, relationship, timeliness, physicality, responsibility etc.

This concept has a self-experience aspect and allows in addition, a closer look at common situations and creates an environment for asking „Who am I" and „Who are you," how do we understand and how will we be together responsible and maximally open to create and thus share the common world.

Basic level modules enable self-knowledge, knowing oneself and others in the communication process, orientation in different contexts.

Upper levels allow the development of existential capabilities and the acquisition of specific abilities and skills.

The main objectives of socio-psychological training are to provide participants with the following basics of practical competencies:

- get more familiar with the norms of interpersonal relationships in the sense of the world-self-society;
- develop their own capabilities and resources, enabling them to stay in touch with other people in minimizing conflict and crisis;
- to enter the communication process in a targeted and consciously cultured way; however, the basis for this process is the internal dialogue in authenticity;

– through their own experiences in the group, to gain authentic knowledge about themselves and about how others behave in common situations but also in crisis;
– to clarify the role of the observer and to develop the capabilities to analyse and, if necessary, adapt their behaviour, to become aware of and understand the sources of one's own behaviour, but also the principle of conflicts;
– be more receptive to inner experiences, prejudices and assumptions;
– achieve maximum self-awareness, self-understanding and spontaneity;
– to orientate in interpersonal relationships and to broaden knowledge in general;
– analyse, identify and further positively influence group processes;
– to estimate the dynamics of group events and to enter group interactions empathically;
– in general, to develop and cultivate social skills (empathy, sympathy, communication, perception, cooperation, acceptance ...);
– earn to use socio-psychological activities in the professional competence and personal development.

Basic conditions of socio - psychological training

The number of 20 members in the group guarantees the most effective development of social skills and competencies, taking into account the optimal individual approach by the lecturers to the SPT participants. Lecturer activity – to achieve the SPT goal, training is provided by two lecturers – one focuses on self-knowledge in the context of interaction techniques, the other carries out the development of interaction skills oriented to the specifics of the penitentiary environment. Through their professional readiness, erudition and social-psychological competence, they guarantee a successful course within the training and, in the context of individual modules, they are currently coordinating the overall focus. Through their years of experience on campus within their pedagogical practice, they can respond in a timely and effective way to the needs of the group. An advantage is also their experience of private psychotherapeutic practice which allows early diagnosis of group problems and targeted intervention.

The training is designed to best fit the needs and demands of the job and job position, taking into account the need for representation in case of absence at the workplace. A comprehensive training program is divided in 6 modules covering 200 hours, that is 33 hours per one 5-day session + 2 hours final ceremony and handover of the certificate.

Organization of socio-psychological training

The Academy of the Penal Service of the Czech Republic in Stráž pod Ralskem organizes the full implementation of the demand, including the space security of the classroom, accommodation, meals and aids. Due to the complexity of the concept - experimenting with behaviours in social interactions in the context of the temporality of the participants (the „business card" technique) it is necessary to create a favourable emotional climate in the group.

In the introductory part, it is necessary to clarify certain rules of the group, the content of the training program with respect to the given working conditions. The basis is a confidential and secure environment, for both participants and lecturers strict adherence to professional ethics and complex principles not only related to the protection of personality and data, but also to the so-called Levina´s asymmetric responsibility - that is, to have a greater responsibility for the other person than for himself.

The environment of the Academy of the Penal Service of the Czech Republic offers participants the opportunity to fully address the given issues. A five-day stay means an opportunity to work with experiences also in the afternoons and evenings, the group's activities do not end up leaving for the hostel, but continue in the evening hours at the club's interactive level. However, the basic condition is the fact that only one employee should be sent from one prison to the currently running training course. When it comes to the situation where the participants come from a certain relationship of affiliation (positive or negative), there are consequent complications - there is obviously a coalition or conflict, both dampen the right to adapt to the new environment, and the claim of trust and security is also complicated at the very beginning of the SPT.

Resocialization care – the specificity of the penitentiary environment

A person since their birth lives the constant demand of socialization. Education, as a concrete and intentional action of one person on the other, is an integral part of this socialization process. Through education,

the man acquires the true human form, and this process enables them to live free in an authentic – real-life level. A human being, as a unique, original creature, exists in time and space of their life, knows of his mortality, and this fact determines them to search for opportunities in the world „to be somehow" and to respond with their actions and non-actions to the coming challenges in their life. Throughout this period, the human subjected to the claim of individual movement (according to Plato „heauto kinoun" – movement of the soul itself), to choose between the options and to respond to the coming challenges in a suitable, adequate way. However, if one's choices are contrary to the law, threaten the society or the world, the person gets into their anomie (nomos-law), i.e. in the lawless, and in their new life, they need resocialization care, which is carried out in prison through the penitentiary comprehensive care.

The tutor – a prison officer gets into difficult situations not only of working (professional) but also as a human. The phenomenon of the socio-pathological environment itself is also complicating, multiculturalism and various groups of convicts also play an important role. The basic unit and bond remains a convict and a worker of the Penal Service of the Czech Republic. The system of the prison environment itself is in the foundation of certain strength and dignity – orders, commands, delimitation, and strict respect for the rank hierarchy, etc. A number of professions providing comprehensive educational and training care (psychologist, special pedagogue, educator, social worker) are civilized, but still in a clear prison system, and it is necessary to realize that even civilian employees within their working hours become part of the whole „closed" system. All staff of the prison service, even civilians, have considerable responsibility, but there are also the austerity of buildings and their equipment, grids and other facilities that are aimed at preventing prisoners from free movement until the time of their punishment expires which play an important role.

Respect for laws, the environment, and often manipulative efforts on the part of convicted but also ethical aspects of the profession is just a small list of what a Penal Service employee must face.

The biggest problem of the postmodern prison environment for the convicted prisoners, but also for the providers of resocialization care seems to be institutionalization and ideology. In this context, a working team, which is professionally erudite and cooperative, appears to be

significant. Without the mutual support and solidarity of individuals, it is not possible to handle the claim to this work focus, and then to succeed in a difficult task – to change the direction of the mind of the convicted person and thus to change the future realization of their actions.

Effective communication, meaningful and effective information delivery, advice, help, feedback, teamwork – all contribute to fulfilling demanding work performance. Subsequent support in difficult and stressful situations is a logical result of the kind of affection that is put in such a working team. It is quite logical that prison staff in all positions are everyday in difficult situations both with convicted prisoners and their colleagues. Everything unfolds in the original events and everything is in the claim of a unique experience, having the charge of calling for a concrete solution, often crisis interventions. It is not possible to rely on the randomness of a good choice, but the style of „trial-error" is not what would open up the possibility of success, and it must always be remembered that in the prison environment very often error means endangering your life, life of your colleague or a prisoner. Repetition of acquired knowledge and skills is not enough. It does not ensure constant self-creation and authenticity.

Understanding the contexts of individual situations, assertiveness, empathy, listening, cooperation, but also crisis intervention and its basic techniques – all this is a daily claim for re-socializing carers in relation to the convicts, but also to their colleagues. Socio-psychological training makes it possible to gain experience both in theoretical and practical areas, practicing in a safe training environment, and fixation allows for safe and effective use in a direct application environment in the face of difficult situations.

Conclusion

The purpose of socio-psychological training is to prepare prison staff to perform their profession in the maximum possible readiness. The prison environment and the overall subculture bring specificities in the sense of a considerable claim to personality and profession. The environment in which workers are found every day is complicated, perhaps dangerous even in their own circumstances, even in a certain security setting. Socio-psychological training makes it possible to apply practical knowledge to professional training, but also opens the possibility of self-observation, awareness of own positive and negative personality settings, own possibilities and overlaps, but also limits.

For The Penal Service of the Czech Republic there is a considerable investment in its own employees which means immense range in their ability to fill the job position not only within the supposed limits but also the superstructure ones. It is quite clear that at the time of the maximal development of digital literacy, humanity is threatened by social illiteracy, and social psychological skills are a sort of counter-attack against this unfavourable situation resulting from postmodernism, based on commandability and all-management.

Socio-psychological training can be described as a pedagogical and philosophical activity originating from the Sokrates - Platon - Aristotelian tradition in European education, from the educator to the educated, in order to make the movement of the body and the soul go from the cave's threshold to freedom, possibilities and openness. In the resocialization process, this claim is made more difficult as the care of the soul that is imprisoned remains the basis, but its movement was in the lowland, and the result of this „creeping movement" was the deeds that, in the habitual plane, brought a man to a prison situation. Through caretaking (penitentiary care), the soul of the imprisoned can return to good deeds, has the opportunity to live in future freedom, near other people without threatening them. The task of those who take care of the imprisoned is to uplift their souls to the appropriate level, but this requires that the soul of the tutor is already there and is capable of this movement.

It is a difficult task and socio-psychological training with its focus helps to this possibility.

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‘BLUE CARD’ PROCEDURE IN THE EDUCATION SYSTEM

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Introduction

Contemporary Contemporary standards for the protection of children against violence in Poland have been formulated on the basis of many global and European documents. The most well-known set of children's rights is the Convention on the Rights of the Child of November 20, 1989 (United Nations Convention on the Rights of the Child, 1991), adopted by the General Assembly of the United Nations. By ratifying the Convention in 1991, Poland undertook to ensure the right of the child to freedom from all forms of physical and psychological violence (Children's rights n.d.). Protection of children against violence is also guaranteed by the Constitution of the Republic of Poland, which in article 72.1 says that the state has a duty to ensure the protection of the rights of the child, and everyone who notices that a child is abused or neglected has the right to demand of organs of public authority that they defend children against violence, cruelty, exploitation and actions which undermine their moral sense (Constitution of the Republic of Poland, 1997). The Family and Guardianship Code granting parents parental authority states that it should be exercised with care for the good of the child, respecting his/her dignity and rights (Act of 25 February 1964.

The Family and Guardianship Code, 2017). Pursuant to the amendments to the Act of 2010 on counteracting family violence, a ban on corporal punishment by people taking care of children was introduced to the Family Code. Specialists have agreed that corporal punishment violates the child's dignity, teaches violence against others and may lead to permanent disorders in his/her development and later life.

The protection of the child's rights was also the main goal of establishing the institution of the Ombudsman for Children. Article 3.3 of the Act on the Ombudsman for Children states that one of the Ombudsman's important tasks is to take measures aiming at 'protection of the child against violence, cruelty, exploitation, demoralisation, neglect and other forms of maltreatment' (Act of 6 January 2000 on the Ombudsman for Children, 2017).

Provisions protecting children against violence can also be found in the penal code, in the Act on Social Assistance and in the Act of 29 July 2005 on Counteracting Family Violence (Act of 29 July 2005 on Counteracting Family Violence, 2015).

Despite legal and moral condemnation of violence against children, it is still permissible in Polish society to use corporal punishment in raising children. TNS OBOP research carried out in 2011 by order of the Ombudsman for Children reveals that almost 70% of Poles believe that there are situations that justify spanking a child (Jarosz, Nowak, 2012). Nearly every second adult Pole personally knows families in which violence against children occurs and ¼ of Poles know families in which children are exposed to physical violence. Every third teenager knows at least one peer who is a victim of various forms of family violence. In the consciousness of youths, family violence is a relatively common phenomenon (Miedzik, Godlewska-Szurkowa, 2014). The respondents' responses about their own experiences related to violence in childhood are somewhat more optimistic. Just over 13% of the respondents experienced psychological violence and as many respondents experienced physical violence. Over time many difficult experiences have probably blurred in human memory. However, if we assume that the data is close to reality, it can be assumed that in an average 30-student class, three children fell victim to violence in their own homes.

Police statistics show that only on the basis of blue cards issued by the Police, 14% of victims of family violence in 2018 were minors. Although this number is gradually decreasing (14.6%, in 2017, 15.4% in 2016, 17.8% in 2015) (Family violence. Number of completed 'Blue

Card' forms n.d., children and youth still account for a large percentage of individuals experiencing family violence.

Forms of Violence against Children

Violence against children can take various forms. It is easier to notice physical violence such as jerking or pushing a child, twisting ears and hands, pulling his/her ears and hair, slapping the face, spanking, beating with fists and objects.

The analysis of forensic archives from 1986–2015 revealed that in 35% of cases of violence against children the abuser used various objects, most often a belt (50%), but also a cable, stick, vase, keys, shoe sole, rod, chair, poker, telephone receiver, mountaineer's axe or a tennis racquet (Ptaszyńska-Sarosiek, Niemcunowicz-Janica, Iłędo, Filimoniuk, 2017). There were also more drastic forms of violence such as: pouring hot water, burning the skin with cigarettes, strangling, poisoning with medicines or gas. The diagnostic symptom of physical violence includes most often bruises, scratches, wounds, burns on a child's body in various stages of the healing process, injuries with geometric or clear borders, e.g. marks of beating with a belt, rope, rod, etc. Children who are physically abused often give unbelievable reasons for the causes of their injuries, involuntarily shield themselves when an adult approaches them, wear clothes that cover their bruised and injured limbs regardless of the season, fear their parents, are restless, scared and socially withdrawn but they can also be hyperactive, may display oppositional defiant behaviour and a set of symptoms that indicate post-traumatic stress disorder.

Mental violence is much more difficult to notice because it does not leave visible marks on a child's body. Mental violence includes ridiculing, humiliating, name-calling, insulting through, for example, comparing a child to things that are disgusting or generally disliked, ignoring, belittling a child's will, emotional rejection, threatening, intimidating, emotional blackmailing, e.g. "If you don't do it, I will stop loving you" or "I will die of despair", manipulating, making a child guilty, especially when his/her parents are getting divorced, disciplining, isolating from other people, e.g. family and peers, in a continuous and unjustified manner. Although the effects of psychological violence do not leave any marks on a child's body, the use of violence may be indicated by a child's impaired development, behaviour not adequate for his/her chronological age (immature or a too mature child), nocturnal enuresis,

sleep problems, and eating disorders. Parents' behaviour such as lack of interest in a child's activities, excessive demands, blaming or rejecting a child, constant rebuking, dissatisfaction with a child's progress may also be symptomatic. Burdening a child with unrealistic expectations for his/her psychophysical abilities is also a form of psychological violence.

To neglect a child means not to satisfy the needs appropriate for his/her age, such as failure to provide nourishment, the right amount of sleep, hygiene, weather-appropriate clothing, neglecting a child's health and development, e.g. not taking a child for vaccination or to a doctor when he/she is ill, failure to provide education, parental care and love, intimacy, tenderness, control and interest in a child. The signs of neglect are frequent absences of a child from school, fatigue, difficulty concentrating, physical neglect, e.g. dirty, weather-inappropriate clothing, such as textile footwear in winter. The neglect of a child may also be demonstrated by his/her bad behaviour, such as stealing money or things. Parents may also have no interest in their child's life and be unwilling to talk about it with people outside the family.

Sexual abuse is a special type of violence against a child. The Polish Penal Code (Article 200, section 1 of the Penal Code) recognises as a crime any sexual intercourse with a minor under 15 years of age, as well as subjecting him/her to other sexual acts and making him/her perform such acts. Presenting sexual acts and pornographic material to a minor under 15 years of age or storing pornographic material in which minors participate is also recognised as a crime. The category of "child sexual abuse" includes such adults' behaviours towards a child as peeping, seducing, forcing a child to undress, stripping a child, rubbing against a child, kissing, forcing a child to touch his/her genital organs, touching a child's genital organs, sexual intercourse with a child, and oral or anal sex with a child. A form of sexual abuse of a child is also the involvement of minors under 18 years of age in the porn industry and prostitution. Another type of sexual abuse is parents' or guardians' lack of reaction to the sexual abuse of a child by a third party or the lack of protection of a child by one of the parents when he/she suspects that the other parent sexually abuses the child (Jarosz, Nowak, 2012).

The World Health Organisation defines child sexual abuse as the involvement of a child in sexual activity that he/she does not fully comprehend and is unable to give informed consent to (Koba, 2014). Sexual abuse therefore does not have to involve a child's traumatic experience. It happens that a

child gives consent to this activity, which sometimes may give him/her a pleasure, but the child's immaturity and inability to understand the situation means that this activity is regarded as child sexual abuse.

Direct signs of sexual abuse include body injuries, especially in a child's genital area, premature sexual development, sexualization of interpersonal relationships, vocabulary and sexual knowledge inadequate for a child' developmental age, increased masturbation, imitation of sexual behaviour in play, stripping, aggressive sexual behaviour against others, compulsive avoidance or compulsive seeking of sexual contacts, as well as non-specific symptoms such as reduced self-esteem, nightmares or insomnia, fearfulness, phobias, self-harm acts, suicidal thoughts or depression.

A variety of forms of violence and its direct and delayed effects mean that violence against children cannot be treated today only as the transgression of social norms, but first of all as a crime.

The 'Blue Card' Procedure

Pursuant to the Act of 29 July 2005 on Counteracting Family Violence (Act of 29 July 2005 on Counteracting Family Violence, 2015) , the basic interventional procedure in the event of family violence, which protects both adults and children against violence, is the 'Blue Card' procedure. Initially only the Police could start the procedure. As a result of the amendment to the Act in 2010, social assistance representatives and local community commissions for resolving alcohol-related problems, health care and education problems joined institutions entitled and obligated to initiate the 'Blue Card' procedure (The Act of 10 June 2010 amending the Act on Counteracting Family Violence and Other Acts, 2010). Since that moment, educational institutions have become an important link in the Polish system of counteracting family violence. Their presence in this group was to help better detect violence against children.

According to education law, in the education system besides primary and secondary schools there are also preschools, special and integration schools, youth educational centres, youth centres of sociotherapy, special training and education centres, rehabilitation and education centres, educational facilities, including school youth hostels, art facilities (e.g. art centres), halls of residence, boarding schools and psychological and educational counselling centres. The employees of each of the mentioned institutions have the right to initiate the 'Blue Card' procedure as the education representatives.

The Act on Counteracting Family Violence assigns three important tasks to education representatives. One of them is working in interdisciplinary teams for counteracting family violence. Interdisciplinary teams are created in each borough. Apart from education representatives, representatives of social assistance, local community commissions for resolving alcohol-related problems, the Police, health care, non-governmental organisations and probation officers are appointed to such teams. The task of interdisciplinary teams is to integrate and coordinate the activities of local services involved in providing support to victims of family violence, including diagnosing the scale and forms of violence in the borough, dissemination of information on support institutions and taking measures to protect victims of violence.

Another important task is participating in working groups. A chairperson of the interdisciplinary team for working with a specific family can set up a working group made up of specialists who, as part of their professional work, has had the opportunity to meet a specific family. A counsellor from the school attended by a child experiencing violence is usually invited to a working group. School counsellors are also invited to working groups when a child is a witness to violence in his/her own family. He/She can share his/her insight into the impact of violence on the development and upbringing of a child and help in designing an assistance programme including the needs of a child-witness to violence.

The third important task assigned to education representatives by the Act is initiating the 'Blue Card' procedure. The procedure is initiated when a school employee receives information that suggests that a student is being subjected to family violence. Initiating the procedure is a responsible task, which is why it is usually a school counsellor who deals with it. If there is no counsellor at the school, a headteacher should designate a properly trained teacher-coordinator for the implementation of the 'Blue Card' procedure.

Any actions that involve intervention in a family's life should be based on justifiable grounds, so before the procedure is initiated, a child's situation should be diagnosed. A school counsellor who suspects that a child is abused should talk about his/her suspicions with other teachers, then with the child and with a non-violent parent or other person closest to the child (Act of 6 June 1997.The Penal Code, 2018) e.g. with his/her grandparents or adult siblings. The child should be talked to in an environment that gives him/her a sense of security and privacy.

Children instinctively protect their family, that's why when discussing parental violence they should be assured that any action that will be taken is aimed at ensuring their safety and are carried out for their benefit. A child should find a "friend" in a school counsellor, whom he/she can share his/her doubts and fears with and whom he/she can ask about everything related to the next stages of the 'Blue Card' procedure (Paszkiewicz, 2016).

If suspicions that violence occurs in a family are confirmed during a diagnostic interview, a school counsellor informs a family member about the intention to initiate the 'Blue Card' procedure. However, the consent of a child or his/her guardian is not required to do so. A school counsellor may also initiate the 'Blue Card' procedure if an interview shows that a child's parent or other member of his/her family is subjected to violence and the child is a witness to violence against a loved one.

Launching the procedure involves filling in the "Blue Card – A" form[1] and submitting it within seven days to an interdisciplinary team operating in a local social welfare centre. The "Blue Card – A" form is available on the Internet and therefore its absence should not be an obstacle in initiating the procedure. A copy of the "Blue Card – A" form should be filed in school records. If possible, a person initiating the procedure should provide a child's non-violent carer or other close person with information about the possibility of seeking help for the experienced violence. For this purpose, a specially developed educational material is used – the "Blue Card – B" form, which contains information on the rights of victims of family violence, an excerpt from the penal code on the most common crimes against the family, information on support institutions and addresses of support institutions located close to victims' places of residence as well as helpline numbers. A person representing a child's interests will be able to read the information contained there and use them to plan help for the child. Within three days of receiving a notification, a chairperson of a local interdisciplinary team convenes a working group composed of people who may know the child's family in connection with the performance of his/her professional duties. Depending on the family's situation, a social worker from a social welfare centre, a school counsellor from the school attended by a child, a police community support officer, a probation officer, a psychologist from a facility helping people affected by family violence, a therapist from an

[1] The 'Blue Card – A' form is annexed to the Ordinance of the Ministers Council of 13 September 2011 on the 'Blue Card' procedure and model forms of 'Blue Cards'" and is available online.

addiction treatment clinic may be invited to work in a group. A working group meets in order to collect as much information as possible about the situation of a child and his/her family. Article 9c (1) of the Act on Counteracting Family Violence (Act of 29 July 2005 on Counteracting Family Violence, 2015) allows members of an interdisciplinary team and working group to process data and share it with other members of the team to the extent necessary to carry out tasks without the consent and knowledge of the people concerned.

A non-violent parent is usually invited to the first meeting during which detailed information is collected to better understand the situation of an abused child. In case both parents use violence against a child, then another close person who is able to take care of the child's wellbeing is invited to a working group meeting. If a parent or other family member fails to attend a meeting, work on a child assistance programme is not interrupted but is continued with even greater care. This is because a child has no one who can take care of his/her safety.

A child is not invited to a working group meeting to spare him/her additional stress. During a meeting an individual family assistance programme is designed. It defines the most important measures to be taken to protect a child from further harm.

During subsequent meetings, members of a working group monitor the implementation of a prearranged action plan as well as share observations about success and failure in its implementation. These meetings take place as long as there are suspicions that the problem of violence has not been resolved.

A perpetrator of violence is invited to a meeting of the working group at another time. Such a meeting is supposed to bring a perpetrator's attention to the effects of violence against a child. It is also an opportunity to make a perpetrator realise that the violence he/she is using is no longer a secret and that there are legal sanctions for his/her actions. During a meeting, a perpetrator is also offered to take part in a corrective and educational programme. Its participants learn how to deal with emotional tension and control developing aggression.

Perpetrators of violence are not very eager to take part in meetings of the working group or they simply do not participate in them. They usually say that they do not use violence or that a child deserved to be spanked because he/she was naughty and did not listen to his/her parents. It is also disturbing that many parents do not see anything wrong

with their behaviour and believe that, for example, physical punishment is justified, and violence is one of the educational methods.

Meetings of the working group also serve a preventive function if an abuser decides to attend them. An abuser may realise that he/she hurts his/her own child and this is a crime. A prospect of court proceedings, imprisonment, losing a flat or family may speak to his/her imagination. An abuser also learns that he/she can change his/her behaviour for the good of a child and thus protect himself/herself and his/her family from dramatic changes.

The procedure ends only when members of the working group come to the conclusion that violence in a child's family has ceased.

The school counsellor, who most often represents the education system, plays an important role in the 'Blue Card' procedure. First, as a person who initiates the procedure, and, second, as a member of the working group developing an assistance programme for a child's family. Due to his/her professional duties, he/she has the opportunity to meet a child at school almost every day and monitor the child's situation on an ongoing basis. It is worth noting that no other member of the working group has such an opportunity, which is why school counsellors are almost always invited to working groups if there are preschool and school children in the family.

The school counsellor's task is also to inform a child about his/her rights and, first of all, about the fact that no one is allowed to use violence against him/her, even people as close to him/her as his/her parents or siblings. Educating a child about his/her rights is a form of preventive and educational work that protects him/her from further harm. The aim of educational activities is to prepare a child to seek help when he/she is experiencing violence once again. A child should be able to recognise violence and know who he/she can talk about his/her traumatic experiences.

If the school counsellor acknowledges at any stage of the 'Blue Card' procedure that a child's safety is at risk, he/she is obligated to notify the family court or the Police so that immediate action can be taken to protect the child's health and life.

Regulations requiring education employees to react to violence in a student's family

The Act on Counteracting Family Violence requires the representatives of education to initiate the 'Blue Card' procedure. In Article 9d.

(2) it lists all institutions that have been granted such a right under the Act: "The 'Blue Card' procedure covers the general actions taken and implemented by representatives of organisational units of social assistance, municipal committees for solving alcohol problems, the police, education institutions and healthcare institutions, in relation to justified suspicion of domestic violence" (Act of 29 July 2005, on Counteracting Family Violence, 2015).

The obligation of education representatives to respond to violence against a child results also from several other legal provisions. Article 12.1 of the Act on Counteracting Family Violence states: "Persons who, due to the performance of their professional duties suspect that a crime of domestic violence, prosecuted ex officio, shall inform the Police or prosecutor's office immediately" (Act of 29 July 2005, on Counteracting Family Violence, 2015).

This obligation is reinforced by Article 304. § 2 of the Code of Criminal Procedure. It obliges representatives of state and local government institutions that in the performance of their professional activities have been informed of an offence prosecuted ex officio to notify the prosecutor's office or the Police immediately.

Similarly, Article 572 of the Code of Civil Procedure obligates anyone who is familiar with an event justifying the initiation of a procedure ex officio to notify the Court of Guardians. Paragraph 2 lists institutions which should, above all, carry out this duty, such as registry offices, courts, State Prosecutor, notaries public, bailiffs, bodies of local self-government and State administration, Police authorities, educational institutions, caseworkers and organisations and establishments involved in the care of children or people with mental disorders.

Teachers are public officials therefore they are entitled to special protection (Act of 26 January 26th, 1982, The Teachers' Charter, 2018), but also they are accountable for action taken in the performance of their duties. Article 231. § 1 states that "a public official who, exceeding his authority, or not performing his duty, acts to the detriment of a public or individual interest shall be subject to the penalty of deprivation of liberty for up to 3 years" (Act of 6 June 1997. The Penal Code, 2018). If, therefore, a public official has a reasonable suspicion that a child experiences family violence and does not act to protect him/her, may be liable to prosecution. If a public officer neglects to intervene, he/she may be subject to the penalty of deprivation of liberty for up to 3 years.

The 'Blue Card' procedure in the education system – Polish research

Although the 'Blue Card' procedure has been in the education system for 8 years, the number of blue cards launched by schools is still small. The data from the reports of the Minister of Family, Labour and Social Policy reveals that education representatives issued only 4% of Blue Cards in 2017. Approximately the same number of procedures was initiated by representatives of communal commissions for solving alcohol-related problems. Most blue cards (77%) were issued by the Police and social assistance (14%). Less often than by education representatives, the 'Blue Card' procedure was initiated only by healthcare professionals (1%).

The reason for the low participation of teachers in the system of counteracting family violence against children may be their lack of confidence in their own abilities. Research conducted by the Office of the Ombudsman for Children in a group of 94 teachers from urban and rural boroughs (Jarosz, Nowak, 2012) shows that only 11% of teachers believe that granting them the right to initiate the 'Blue Card' procedure will definitely lead to a greater detection of family violence against children. Over 90% of teachers believe that education representatives will initiate the 'Blue Card' procedure rather reluctantly or definitely reluctantly. Their belief that their own environment is reluctant to initiate the procedure is probably due to the personal experience of education employees and the difficulties they have encountered.

Teachers are very critical of the level of their knowledge about violence against children. Questionnaire surveys conducted by the Office of the Ombudsman for Children in 2011 covering 50 boroughs from all over Poland show that education representatives, among other entities with the right to initiate the 'Blue Card' procedure, are the best trained professional group. Twice as many education representatives as social welfare representatives or the Police and four times as many as health care representatives participated in family violence training programmes. At the same time, 59% of teachers believe that their knowledge is not sufficient and would like to participate in training programmes on the identifications of signs and symptoms indicative of violence against children. Far fewer teachers – only 40% – think that they have enough knowledge on this subject. Perhaps their belief that they lack competence is another reason why the 'Blue Card' procedure is seldom initiated.

Many teachers believe that the school as an institution should not be

allowed to start the 'Blue Card' procedure because teachers and educators are not prepared for such activities, have no time for them and other services are much more competent to initiate it. Sometimes headteachers do not support educators in the activities related to the 'Blue Card' procedure and even discourage such activities. Usually the point is that initiating the 'Blue Card' procedure makes it necessary for teachers or educators to attend meetings of the interdisciplinary team or working group, which leads to their absence from work. During this time, he/she will need to find a supply teacher to cover his/her classes or postpone individual classes with children until a later time. The involvement of an educator in the 'Blue Card' procedure will disrupt the school's work.

What's more, what discourages teachers from initiating the "Blue Cards" procedure is the uncertainty about whether suspected violence is "sufficiently justified", how parents will react to the procedure, whether activities of social services will be effective enough and whether the procedure will not worsen a child's situation and do more harm than good. Many school employees do not know the 'Blue Card' procedure, they do not know how to initiate it, they do not know their duties and responsibilities regarding the procedure as well as the procedure for taking their suspicions to the Court of Guardians, to the prosecutor's office or the Police. The personal views of teachers on violence may also be a problem. Among them, you can still find people who think that spanking is not violence, that some behaviours are not really harmful or that they should not get involved in a family's affairs.

Teachers are a professional group that rarely decides to initiate the 'Blue Card' procedure, yet has the strongest representation in interdisciplinary teams and working groups along with social assistance and the Police. This probably means that educators find it difficult to make decisions to initiate the procedure, but once it is initiated, they willingly take part in designing an individual family assistance programme. A strong representation of educators in interdisciplinary teams also suggests that they are important and valued specialists in the process of designing individual assistance programmes for families where children are victims of violence or witnesses to harm done to their close ones.

The results of research carried out in the group of police officers and social workers also show that the school plays an important role in the system of helping victims of family violence. Representatives of both groups shared their opinions on the quality of their cooperation with

other entities under the 'Blue Card' procedure. As many as 94% of police officers and social workers confirmed that cooperation with the school in this field was good or very good and only 6% had bad experience in cooperation with the school (The report of research conducted among employees of social assistance centres …, 2005).

A research report conducted in the Wola district of Warsaw reveals interesting findings on the involvement of teachers in the implementation of the 'Blue Card' procedure (Biejat, Rudnicki, 2016). In this district, education representatives issued 7% of blue cards. At the stage of designing an assistance programme, it was assumed that representatives of various services will be involved in support activities with varying frequency: 85% of families were to receive help from social workers, 30% of families – help from the Police, 11% of families – help from school officials and only 5% of families – help from commissions for resolving alcohol-related problems. None of the families were to receive help from the health service. The activities of the health service are probably most needed in the event of emergency interventions when the health or life of family members is at risk, but such interventions cannot be planned in advance, which is why they were not included in the assistance programme.

The initial action plan, which assumed the involvement of education representatives in helping 11% of families, may seem surprising if we draw attention to the fact that in 60% of families with blue cards there were also children. Thus, the assistance of school counsellors was planned only in every fifth family with children. Although the main reason for initiating the 'Blue Card' procedure in these families was violence against adults, children were witnesses to it, after all. Therefore, it can be assumed that the support potential of educators participating in the interdisciplinary group has not been fully used in the initial action plan. Meanwhile, the actual performance of particular services in helping the families was much stronger than it was specified in the action plan. There was an especially significant disproportion of the involvement of schools. While monitoring the assistance process it was noticed that as many as 63% of families received real help from the school and 53% of families benefited from the support of psychological and pedagogical counselling centres. The representatives of schools admitted that their involvement resulted, among others, from their participation in training programmes on violence against children.

It is worth emphasising that the knowledge about violence and the 'Blue Card' procedure considerably raises the level of social services involvement in its implementation. Recommendations for education representatives pointed out that apart from working in interdisciplinary teams, it is also important to develop therapeutic and support programmes in schools for children experiencing violence. Support provided to children in schools would be much more available than support provided by specialist institutions.

The results of the author's own research conducted at the request of the Office of Assistance and Social Projects of the capital city of Warsaw revealed an interesting picture of the way the school functions in the system of helping children experiencing family violence. The aim of the research was to get to know women's opinions – the clients of Warsaw support institutions – about the functioning of the local support system and make recommendations concerning possible changes to this system to make it work even more efficiently and meet the needs of people experiencing violence.

218 women who experienced violence participated in the qualitative part of the research. In the quantitative part, 40 in-depth interviews with clients of support institutions were conducted. The women talked about their experience of seeking help and the advantages and disadvantages of the support system for victims of family violence. One of the aims of the in-depth interviews was to get to know the women's opinions about the role of the school in the support system for children experiencing family violence.

The school's low activity in initiating the 'Blue Card' procedure was confirmed also in this research. Only in the case of two women, the school initiated the procedure on the grounds of fathers' violence against their children. Some of the women had definitely negative experience in dealing with the school. Several reports indicate that the school did not respond to evident signs of violence against children. It happened that children came to school with a black eye or they were picked up from school by a drunk father, but no one was concerned about their situation. It was also pointed out that school counsellors were not often prepared to talk about family violence. As part of specialist help, school officials focused on supporting children with school problems, referred them to counselling centres for depressive episodes, and even took care of financial support, turning a blind eye to the issue of domestic

violence. One woman was especially disappointed. When she asked the headteacher for help, she was promised that a school counsellor would take care of the case yet the case was never taken up. Another woman didn't approve of the measures taken by the school that were supposed to protect children against violence. In her opinion, these measures were not adequate. As a result, the mother fought not only with a perpetrator of violence, but also with the school for the right to decide about her own child.

Most women, however, had positive experience of working with their own children's schools. In many cases, the schools were particularly sensitive to the problems of families experiencing violence. Such support was particularly important for the women who found shelter in crisis intervention centres and their children had to change schools. Children were taken special help of which helped them go through hard times. They could use common rooms, have free meals, attend additional extracurricular activities, take tests at a later date and even do part of their schoolwork online. Some mothers emphasised that they valued the psychological help offered by the school as well as the teachers' private, voluntary involvement in support activities.

The women's observations on the functioning of the local support system for victims of family violence allowed for producing a set of recommendations for school activities, which in their opinion, would significantly improve the operation of the system.

- The problem of family violence should be included in the content of the course 'Family Life Education'; the point is to broaden knowledge about violence, the rights of victims of violence and help-seeking by adults, children and youths, e.g. information about a helpline for children-victims of family violence.
- Information for people experiencing family violence about seeking help in specialist institutions should be placed on bulletin boards in schools; the information should be addressed both to parents who try to find help for themselves and their children in relation to the violence experienced and to teenagers who would like to use such help themselves.
- During parents' evenings it would be advisable to meet employees of specialist institutions helping victims of family violence who could talk about support programmes for victims and perpetrators of family violence.

- Schools should make sure that school counsellors, psychologists and teachers are better qualified so that they can recognise signs and symptoms of violence against children and are prepared to talk about violence with children and their parents.
- In every school there should be at least one specialist to initiate the 'Blue Card' procedure.
- School counsellors qualified to work with children and youths experiencing family violence should hold individual conversations with students who are struggling with the problem of violence but are not ready to seek help from specialists.
- The number of working hours of the school counsellor should be increased and proportional to the number of children attending school so that the number of meetings with the counsellor is not limited, and he/she has time for real conversations with children.
- Every effort should be made to ensure that children do not associate the school counsellor with a specialist who works with mentally disturbed people so that they are not ashamed that they are using his/her help.
- Assistance provided to children experiencing family violence should be discreet so that it does not stigmatise them.

The 'Blue Card' procedure being the basic form of intervention in cases of family violence probably is not a solution without flaws. During the nine years of the functioning of the current version of the procedure, it was possible, however, to work out behaviour patterns that are more and more efficient. The Ministry of the Family, Labour and Social Policy is working on further changes to this system. Will the new system be better and the amendments beneficial for people experiencing violence? Time will tell.

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RESISTING CONSERVATIVE-LED AUSTERITY: ACTIVIST PEER-EDUCATION IN GLANTAFF FARM ESTATE (WALES) AND GREATER PILTON (SCOTLAND)

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Introduction

This chapter examines the actions of social justice activists on the Glantaff Farm Estate (Wales) (Though SWAT (1982) refer to the 'Glantaff Farm Estate' – spelt 'a', – Howells (1992), Mckenna (1995), and Birchall (2012) refer to the 'Glyntaff Farm Estate' spelt 'y'. Given SWAT's centrality to this chapter, the author retained the 'Glantaff' spelling) under Thatcher's Conservative and Unionist Party Government during the late-1970s, and those in Greater Pilton (Edinburgh) under Conservative-led UK Government post-2010 austerity. Establishing the socio-political and historical settings in which both activist groups were subjected to increasingly precarious working conditions, faced forced eviction from their already substandard housing, and experienced increasing social marginalisation, enables an informed examination of the peer-led adult education that occurred in both environments. In addition, the barriers to engagement and participation facing those most severely affected by recent welfare reform are considered. Attention is

also given to communities absent from these challenges to local and state authorities through examining both the causal factors that may have led to the social marginalisation of these specific communities and the 'violent' (Cooper and Whyte, 2017) impact this has on citizenship and democratic participation in each community.

In chronicling these specific histories and traditions of democratic education, this chapter argues that actions undertaken during past struggles for democracy, citizenship, and recognition can inform, educate, and inspire contemporary social activists organising meaningful and indeed radical community action against the neoliberal ideologies underpinning Conservative-led austerity programmes. Contemporary initiatives of informal democratic adult learning and community resistance observed in contemporary Greater Pilton are therefore considered juxtaposed to the actions of activists in the Glantaff Farm Estate during Thatcher's Conservative Governments post-1979. These activist collectives were selected due to similarities in terms of membership and circumstances. The methodological subsection highlights the significance of census data (NRoS, 2012) in establishing community profiles for each area. In line with arguments from Davies (2012) and Nutley et al. (2007), community profiling provides contextualisation of how this chapter is situated within wider research on Scottish and Welsh working class communities, as well as the ever expanding body of work examining the impact of contemporary austerity (see Armstrong, 2017; Blackman and Roger 2017; Cooper and Whyte, 2017; Emejulu and Bassel, 2017; Patrick, 2017).

Save for highly specific exceptions (e.g. Breitenbach, 1997; Cavanaugh and Smith, 2005; Greene, 2006; Carlin, 2017) there is a dearth of academic research into communities in Greater Pilton - particularly regarding the impact of contemporary austerity. Motivated by Patrick's (2017: 2) understanding that 'there remains a relative absence of close and detailed interrogations of welfare reforms as it is experienced over time', the Phenomena Studied subsection establishes the historical parallels between All About Me (AAM) membership in Greater Pilton and those who faced similar housing conditions in the Glantaff Farm Estate (Rhondda Cynon Taf, Wales). Existing research referencing Greater Pilton has largely focused on urban renewal and social housing (Anderson, 1986; Hastings and Dean, 2003; Hastings, 2004), drug policy (Olley, 2003; Robertson and Richardson, 2007) and knife crime

(McAra, 2005; McAra and McVie, 2010); whilst research into the Glantaff Farm Estate is limited to acknowledging the short-lived South Wales Association of Tenants (SWAT) within the broader movement to establish tenant initiatives in the UK (Fleetwood,1982; McKenna, 1995; Connolly, 2002; Shapely, 2017). The chapter concludes by examining the significance and legacies of SWAT and AAM. Notable parallels include multiple occupations, protests outside local city chambers (Taff Ely Borough Council, 1978; in Edinburgh, 2017), peer-led adult education initiatives (in local pubs, 1979; community conferences, 2017), and the use of choirs (SWAT members, 1982; Protest in Harmony, 2017).

Methodology

A broad range of contemporary and historical academic, community-sourced, and government-produced resources were utilised during this investigation into peer-led adult education as a means for community resistance. Covering the profiling of AAM, SWAT, Greater Pilton, and the Glantaff Farm Estate; and the need for reflexivity in understanding researcher positionality, this subsection illustrates an encompassing methodology ensuring a complete analysis of the phenomena studied. In addition to historicising the actions of both activist groups, this chapter attempts to 'reach a judgement about the value of key concepts [and] theories in understanding th[e] world' (Winch et al., 2005) – taking 'that world' to mean the contexts of Greater Pilton and the Glantaff Farm Estate. To reach this 'judgement', community profiles and case studies enable historicisation of resistance in each area, and therein the application of key theoretical perspectives from, among others, Freire (1972) concerning solidarity, and hooks (1984) on community.

i. Research Relationships

In investigating the author's own lived community research on the emotional impact of social research (Gray, 2008; Willis, 2012), perspective and positionality (Finlay, 2003; Moser, 2008), researcher reflexivity (D'Cruz et al., 2006; Sultana, 2007), and the relationship between researcher and the researched community (Etherington, 2007) has been consulted.

ii. Community Profiles

Produced in line with Christakopoulou et al.'s (2001) emphasis on a threefold understanding of communities as: a place to live; an economic

community; and as a political community, these profiles offer portraits of Greater Pilton and the Glantaff Farm Estate. Existing research covering housing schemes within Greater Pilton was incorporated, whilst academic and non-academic literature was utilised to further inform content. Publications centring on urban renewal (Anderson, 1986; Hastings and Dean, 2003; Hastings, 2004), knife crime (McAra, 2005; McAra and McVie, 2010), and drug policy (Olley, 2003; Robertson and Richardson, 2007) are situated alongside local content (e.g. Total Craigroyston, 2014), the 2011 Scottish Census (NRoS, 2012) and the Scottish Index of Multiple Deprivation (2006). Acknowledgement is also given to academic reflection on the benefits of community mapping, including Amsden et al. (2005), Parker (2008), Lightfoot et al. (2014), Hughes et al. (1994), and Ledwith (2011).

iii. Activists Profiles

Integral to this chapter are profiles of AAM and SWAT. The former relies on local online press *The North Edinburgh News*, the *Edinburgh Coalition Against Poverty*, Scottish think tank Common Weal's news outlet *CommonSpace*, and *The Edinburgh Evening News.* Given the gap in academic literature considering contemporary resistance to state-imposed austerity and limited attention on Greater Pilton – particularly the absence thus far of AAM – historical parallels are drawn between AAM and SWAT, grounding the contemporary content within the academy. SWAT were previously heralded by Lowe (1986) and Shapely (2007) for raising awareness of social housing development participation schemes.

Reflexivity & Positionality

This subsection considers the author's relationship to Greater Pilton including university placements in the Edinburgh North and Leith and Edinburgh West UK Parliamentary constituencies as well as professional youth work practice with the Muirhouse Youth Development Project, Pilton Youth and Children's Project, and LinkLiving. A tripartite reflection informed by Sullivan et al. (2001), Finlay (2003), Moser (2008), D'Cruz et al. (2006), and Sultana (2007), this subsection acknowledges the professional, personal, and academic relationships between the author and the researched community.

i. The Professional

Moving to Edinburgh in 2012 for the University of Edinburgh's BA Hons Community Education programme, the author's professional relationship to the area includes university placements throughout the four-year programme, paid positions with local youth work organisations, and overnight provision for young people at risk of homelessness. The author's undergraduate programme culminated in a dissertation, conducted in-part for a former placement organisation, which focused on effective anti-racism education in Greater Pilton.

ii. The Personal

Now permanently residing in West Pilton (Greater Pilton), the relationship between researcher and the researched community requires careful consideration (Etherington, 2007). Issues faced by AAM – eviction and welfare sanction – constitute what Lee and Renzetti (1990) referred to as a 'sensitive topic'. The emotions involved in conducting this investigation therefore cannot be ignored. Gray (2008), Dickson-Swift (2008; 2009), and Willis (2012) note the emotional impact of social research, whilst Bodone (2005) warned that a researcher's personal relationship to an area of study risks nostalgia. By incorporating local resources, this investigation addresses the violence of austerity experienced by communities in Greater Pilton in their own words.

iii. The Academic

Berg (1989), Mitchell (2010), and Råheim (2016) considered the relationship between the academic researcher and the researched community within the social sciences. Primarily focused on what he termed 'action research', Berg's (1989, 196) foundational principles of 'a commitment to nonviolent social change', 'appreciation of the capacity of humans to reflect, learn, and change', and of 'the democratization of knowledge production and use' within community-based research remain directly relevant to this chapter. Given the limited academic attention previously afforded to Greater Pilton, the author committed to utilising locally-produced knowledge juxtaposed to established research bodies – ensuring that local voices are not lost within the investigation.

Community Profiles: Greater Pilton (2017) and the Glantaff Farm Estate (1978)

Integral to situating this research is historical and social knowledge of the areas concerned. This, in part, explains the circumstances which motivated local residents to form AAM and SWAT. Three-part profiles of Greater Pilton and the Glantaff Farm Estate were therefore produced in line with Christakopoulou et al.'s (2001) style of community profiling by considering an area as (i) a place to live; (ii) an economic community; and (iii) a political community. This chapter utilises the limited existing literature to provide a contemporary portrait of Greater Pilton (Breitenbach, 1997; Cavanaugh and Smith, 2005; Greene, 2006, 2007, 2008; Carlin, 2017) and of the Glantaff Farm Estate (SWAT, 1982; McKenna, 1995). McKenna (1995: 30), however, stresses that 'primary source information generated by the [Glantaff Farm Estate] tenants themselves is scarce'.

1a. Greater Pilton as a Place to Live

Built as a "slum clearance" between the 1930s-1950s (Greene, 2008), the percentage of lone parent households in East Pilton and West Pilton – neighbourhoods within Greater Pilton – is 17%, almost triple the Edinburgh average of 6% (Carlin, 2017). The number of local households with a single source of income is therefore extensive. The 2011 Scottish Census (NRoS, 2012) further stated that, in Pilton, 25% of the population was under the age of sixteen (17% nationwide) – indicating a large number of households with dependent children. Many lone parents therefore likely have several children – reflected in AAM's membership of thirteen women and thirty–five children (NEN, 2017b). Now spread between the UK Parliamentary constituencies of Edinburgh Northern and Leith (86,344 residents) and Edinburgh West (75,794 residents), Greater Pilton encompasses specific housing estates from each locality – including Granton, East Pilton, West Pilton, Muirhouse, and Wardie.

Despite this, the Scottish Index of Multiple Deprivation (2016) which considers the quality of education, housing, employment, and crime rates placed parts of Muirhouse (areas S01008989 and S01008930) in the 'Most Deprived 5%' of the whole of Scotland, with further areas in Muirhouse (S01008933) and West Pilton (S01008905 and S01008907) falling under the 'Most Deprived 10%'. Widening the parameters to the 'Most Deprived 20%' sees a further twelve data zones highlighted

in the bottom quintile. Greene (2008: 26-27) notes that whilst 'in 1993 Greater Pilton became a designated regeneration area [it] remain[s] one of the few areas of deprivation in Edinburgh'. McCabe (2011), however, attests that 'in many ways, the physical environment of North Edinburgh (formerly Greater Pilton) has changed dramatically for the better during the last two decades', yet within this period, Muirhouse has witnessed a reduction in social housing by more than 70% (Edinburgh Against Poverty, 2017). 'Affordable Housing' schemes offered by the Scottish Government – set at 80% average market value (Wiles, 2017) - are often far more expensive than most local residents can afford (BBC, 2016).

The 2011 Scottish Census (NRoS, 2012) suggests that these two Scottish parliamentary constituencies boast far more 'households where not all persons are [from the] same ethnic group category' than the Scottish national average of 10.6% - recorded at 17.2% (north) and 14.1% (west). At 2.8%, the Muslim population in Edinburgh Northern and Leith is double the national average of 1.4%. Around 19.3% of residents in the north were born outside of the UK (7% across Scotland), with 5.8% noting their ethnic identity as Asian, Asian Scottish or Asian British population and 3.1% as Other Ethnic Groups (2.7% average in Edinburgh and 1.3% Scotland-wide). Around 14.4% of north-based census respondents noted national identity combinations that included no UK identity compared to just 4.4% Scottish average. The ethnic, cultural, and religious identities of those living locally are therefore notably more diverse than the majority of Scotland. Emejulu and Bassel (2017: 13) supplement this demographic information with their observation that 'under austerity, minority women are disproportionately disadvantaged due to their already existing precarity compounded by their particular relationships with the social welfare state.' The all white Scottish adult membership of AAM (as evidenced in all visible materials produced by the activist group and the press) thus suggests the absence of local people from minority populations from resistance undertaken by AAM.

2a. Greater Pilton as an Economic Community

Durham University (2018) suggested that 4.2% of working-age Scots were unemployed (4.8% of men; 3.5% of women). However, MacDonald (2011) noted that these statistics mask the reality of employment with aspects including underemployment ignored. Bell and Blanchflower (2013, 1) defined 'underemployment as '[those] employed who want

more work than is currently available to them', with Lichter and Costanzo (1987) previously characterising it as those working fewer hours than desired and hence living on a low-income. Mackie (2016; 2018) suggests that 'chronic "underemployment" is slowly replacing [...] outright joblessness' and that in 2018, 'there [were] twice as many "underemployed" workers as unemployed workers'. Emejulu and Bassel (2017: 87) further observed that 'minority groups were disproportionately more likely to be unemployed or underemployed'. This is particularly significant in areas of high diversity, and further suggest that, given the racial and cultural profiles of those involved with AAM, there may be communities facing additional barriers such as language (Bloch, 2007; Tang, 2016), cultural or religious stigmas (Farnell, 2001; Worth et al. 2008; Netto et al., 2010), or social marginalisation (Frazer, 2005; McCulloch, 2006; Ravensbergen and VanderPlaat, 2010) who are unable to participate in these acts of resistance to austerity despite experiencing similar social problems. An area profile produced by the City of Edinburgh Council (2005, 9) found that 'Muirhouse/Drylaw areas had the highest level of unemployment [in Edinburgh]' and that 'Pilton and Granton had the 3rd and 4th highest levels of unemployment'.

3a. Greater Pilton as a Political Community

Ben Macpherson MSP (Scottish National Party [SNP]) currently represents Edinburgh Northern and Leith; whilst Alex Cole-Hamilton MSP (Scottish Liberal Democrats) gained Edinburgh Western from the SNP in 2016. Despite the re-establishment of the devolved Scottish Parliament in 1999 under the Scotland Act (1998), Westminster (UK Government) retains many legislative powers over reserve matters including defence and national security, benefits and social security, and employment (Scottish Parliament, 2018). In Westminster, constituents in Greater Pilton are represented by the SNP's Deidre Brock MP (Edinburgh North and Leith) or by the Liberal Democrats' Christine Jardine MP (Edinburgh West). Historically the north of Edinburgh has been dominated by Labour, whilst the north-west changed from primarily Conservative to Liberal Democrats. At the Local Authority-level, the Forth Ward and Almond Ward are represented by multi-party groups including councillors from the SNP (Eleanor Bird, George Gordon, and Norman Work), the Scottish Conservatives (Jim Campbell and Graham Hutchison), Scottish Labour (Cammy Day), and the Scottish Liberal Democrats (Kevin Lang and Louise Young).

In addition, two major referendums have occured within the last four years - the 2014 Scottish Independence Referendum and the 2016 vote on the UK's membership of the European Union (EU) – colloquially known as 'Brexit'. The City of Edinburgh Council (2018) voting analysis report suggested that 72,181 people voted within Edinburgh North and Leith – 40% yes (28,813) to Scottish independence; 60% no (43,253).

In Edinburgh West, with 65,625 votes cast, the electorate backed 'yes' at a slightly lower rate, 34% (22,615), with 65% (42,946) voting no. However, many activist groups in Greater Pilton (e.g. North Edinburgh Fights Back (NEFB) and the Radical Independence Campaign) advocated for Scottish secession from the UK. This was recognised by then-Edinburgh SNP Group Leader Councillor Steve Cardownie (2014), who stated that 'areas within these constituencies where Labour has traditionally been strong voted yes in substantial numbers – places like Granton, Pilton, Craigmillar and Wester Hailes'. Of the 57,099 votes cast in Edinburgh North and Leith during the 'Brexit' vote, 78% (44,618 votes) backed 'remain' whilst just 22% (12,435 votes) favoured leaving the EU. In Edinburgh West, 71% (38,019) voted to remain compared to 29% (15,353 votes) who believed it would be better to leave (City of Edinburgh Council, 2016). In a city of contextually high diversity, with estimated populations of around 39,000 EU nationals (8% of the city's population [Scottish Government, 2016]), this is an important statement of inclusiveness.

2a. Glantaff Farm Estate as a Place to Live

Featuring an estimated 536 houses (McKenna 1995), the Glantaff Farm Estate was 'a modern estate of terraced houses' (SWAT, 1982, 13) constructed during the late-1960s. Circa 1978-1982 the area was split between homes run on gas and those using electricity. The 'electric homes' heating costs during winter were cited by founding members of SWAT (1982,:27) as central to their self-described 'awakening' – akin to Freire's [1972] notion of conscientization – as many local people could no longer afford to heat their homes. Consequently many houses suffering 'terrible condensation' (SWAT, 1982: 13). McKenna (1995) further cites Lees and Mayo (1984), and Dumbleton (1994) in describing the poor quality of land the estate was built upon, including 'a sewage system on the brink of collapse'.

2b. Glantaff Farm Estate as an Economic Community

The heating bills and severe condensation facing tenants in the 'electric

homes' meant many on the estate faced rent arrears and illness due to the damp. Low-level formal education and therein high unemployment were cited as further issues locally. In describing the negative reaction to petitions and letters sent by the local activists to politicians and press over the subsequent months, stereotypes of unemployment and few educational qualifications were rife – '[we were] called educationally subnormal' (SWAT, 1982: 13). Such stereotypes were commonplace, with one tenant expressing her anger that the Borough Council suggested tenants experiencing issues with electricity bills 'didn't know how to use [their] heating properly' (McKenna, 1995: 31).

3c. Glantaff Farm Estate as a Political Community

The acts of resistance described in this chapter seem something of an exception, with little previous political action described in literature specific to the Glantaff Farm Estate. However, SWAT (1982) suggest that others within Pontypridd were sympathetic to their cause. When activists chained themselves to public railings May 1978, police officers and railway workers offering them blankets and tea throughout the night. Primarily Labour-voting, during the 1970s the Taff-Ely District Council was a multi-party area, with Labour, Liberal Democrat, Conservative, Plaid Cymru, and Independents returned across the sixteen wards during the 1979 elections (Rallings and Thrasher, 1992). McKenna (1995) also notes local presence from The National Union of Mineworkers and the Socialist Workers Party.

Phenomenon Studied (Origin, Memberships, and Political Action)

This subsection utilises firsthand accounts from AAM and SWAT members. Each group's origins are described, the impact of austerity considered, and their actions (occupations, protests, and choirs) are examined. Given that AAM is a recent and highly localised phenomena, parallels to community resistance from SWAT provides academic grounding.

All About Me (Greater Pilton, 2017-Present)

i. Origin

Following welfare reform at the UK Government-level (including the introduction of the Benefits Cap and the two-child limit to child tax credit which limit families to £384 housing benefit per week), many families faced eviction from their privately-rented tenancies. Housing

charity Shelter (2016) understood reforms had impacted not only low income families, but also those in full-time work, citing nurses, Third Sector workers, and teachers as among those 'being evicted and rendered homeless' (Helm, 2017). Harding (2017) stated that 'housing benefit is failing to bridge the widening gap between escalating private rents and incomes that simply can't keep up' (*The Observer*, 2017). This resulted forced 124,000 children into temporary accommodation in England (Shelter, 2016), placed 3,600 families at risk of financial hardship and homelessness in Scotland (Living Rent, 2017), and a 53% rise in evictions between 2010-2017 (Jeraj, 2018). Greater Pilton neighbourhoods such as Muirhouse have witnessed a '70% reduction in council tenancies' as a consequence of urban regeneration in recent decades (ECAP, 2017) meaning temporary accommodation was offered to families in Fife and Motherwell - approximately thirty-two and thirty-six miles from Greater Pilton, respectively. It is within this context that AAM was formed.

ii. Membership

Housing Benefit reform meant families throughout Greater Pilton faced eviction due to rent arrears (EEN, 2017a; NEN, 2017) and a £372 shortfall per month due to the benefits cap (EEN, 2017b). Among the threatened evictions in Greater Pilton were thirteen families headed by lone mothers with a combined total of thirty-five children (NEN, 2017a) – the membership demographic is in-keeping with One Parent Families Scotland's (2016) understanding that of the 'over 170,000 single parents in Scotland with 281,000 children [...] 92% (156,000) are female'. Whilst 'fac[ing] eviction from their privately rented homes in Greater Pilton due to the Benefits Cap' (NEN, 2017b), and with support from experienced activist groups NEFB and Power to the People, these women came together to form AAM. As noted earlier, minority communities – particularly minority women (Emejulu and Bassel, 2015) – experience austerity more severely than their majority-population neighbours (Hall et al., 2017); thus those statistically hardest hit by austerity appear absent from AAM's actions. Reasons for this may include increased marginalisation due to language (Bloch, 2007; Tang, 2016), social marginalisation (Frazer, 2005; McCulloch, 2006; Ravensbergen and VanderPlaat, 2010), or stigmas specific to a culture or religion (Farnell, 2001; Worth et al. 2008; Netto et al., 2010). However, in their correspondence to Edinburgh City Council (2017), AAM

acknowledged that 'many [other] families throughout the city are in this situation too' (NEN, 2017c).

iii. Political Action

AAM's commitment to challenging the instigators of austerity has included 'meetings, protests and lobbying' (Wray, 2017). Members 'protest[ed] at the full meeting of City of Edinburgh Council' in June 2017, and 'occup[ied] both Council offices and Scottish Conservative Leader Ruth Davidson's constituency office to demand housing for homeless families' (NEN, 2017c). Women's collective action has, Kelly and Breinlinger (1995) and Duncan (2002) suggest, historically been motivated by personal experience, sense of identity, and societal position. Societal positioning resonates with hooks (1984) whilst the process of politicisation these women underwent as a result of their personal experience could be considered an example of Freire's (1972) notion of conscientisation. Ledwith (2005, 97) summarised conscientization as 'the process whereby people become aware of the political, socioeconomic and cultural contradictions that interact in a hegemonic way to diminish their lives'. Through undertaking radical collective action to resist 'the violence of austerity' (Cooper and Whyte, 2017), including occupations and protests from their marginalised position, these actions placed within this community context demonstrate how processes of peer-support, political consciousness raising, and collective co-learning are of relevance to AAM's experiences.

South Wales Association of Tenants (Glantaff Farm Estate, 1978-1982)

i. Origin

Protests of a similar nature have occurred elsewhere in the UK prior to AAM. Living through 'The Winter of Discontent' (Callaghan's minority UK Labour Government) and Thatcher's subsequent Conservative Government (post-May 1979), several women in the Glantaff Farm Estate, Pontypridd (Rhondda Cynon Taf), 'chained themselves to the local town hall railing for 24 hours, to protest about the conditions on their council estate' (SWAT, 1982: 13). Paralleling issues faced by communities in Greater Pilton, the women of the Glantaff Farm Estate cited extortionate electricity bills, rent arrears, damp, and significant condensation levels as creating unacceptable living conditions (SWAT, 1982).

ii. Membership

As with AAM, SWAT members were exclusively white women. No mention of race was made in any of the literature consulted during this research. Furthermore, McKenna (1995, 30) noted that 'in the early period of the action group [...] informality was held as a virtue against all forms of bureaucracy'. Despite their inexperience, alongside members of the Billybanks Estate (whom the Glantaff Farm Estate activists supported when facing similar issues), the two activist groups later co-founded SWAT, further lending support to Afan Valley (Neath Port Talbot) soon after.

iii. Political Action

Petitions and letters were sent to the local council before more radical actions - including occupations, protest songs, and chaining themselves to public railings - were taken. Members stated that they 'occupied the Council offices and took over one of the council meetings'. Further resembling AAM, the Welsh activists sang regularly during their occupations. Protest in Harmony (an Edinburgh-based radical choir) supported AAM at their demonstrations. Stating that 'we sort of realised that this was the key, this militant action' (SWAT, 1982, 16), the Glantaff Farm Estate activists 'began to learn quite a lot about themselves and began to ask many questions about their lives, their relationships and politics'. This political awakening saw members become disillusioned with the Taff Ely Borough Council and lose faith in elected officials (SWAT, 1982) – a direct example of Freire's (1972) process of conscientization.

The Glantaff Farm Estate activists later supported other women in communities throughout southern Wales including the Billybanks Estate, Penarth (Vale of Glamorgan) – despite their own issues remaining unresolved (SWAT, 1982). In peer-educating their contemporaries facing similar struggles, the Glantaff activists hosted an open meeting at a pub in Penarth where they 'spoke of their campaign and the lessons they had learned' (SWAT, 1982: 19). Though a formal educational setting is absent, the conversations and knowledge exchanges between the activists of the Glantaff Farm and Billybanks Estate remain an example of Freire's dialogical method of learning. The Penarth activists repeated the Glantaff tactics of 'disrupting Council meetings and having demonstrations' (SWAT, 1982: 20), developing an understanding of direct acts of resistance. These two groups realised 'an important step [...] was

solidarity and support between us groups and the use of fairly militant tactics to embarrass and harass [the councils] into action' (SWAT, 1982).

Consequences and Significance

Addressing the SWAT and AAM legacies, this subsection considers the successes and limitations of each struggle for social justice. It emphasises the need for support within the broader community to achieve just outcomes, and observes that in the immediate future communities like Greater Pilton face increasingly severe consequences from forthcoming welfare reform.

Consequences

Despite widespread poverty in Greater Pilton pre-2010, levels have worsened significantly for many since Conservative-led welfare reform commenced. Acts of resistance were commonplace in Greater Pilton during the decades prior to AAM; however only marginal successes were achieved, and often only experienced activists were involved (NESHG, 2011). In June 2012, NEFB hosted anti-poverty charities Poverty Alliance and Shelter Scotland at a public meeting, 'urging councillors of all parties to commit to a series of anti-poverty measures' (NEN, 2012). NEFB previously co-organised a community conference with the Scottish Trade Union Congress and Edinburgh Trade Union Congress in November 2011, *Tackling Poverty and Inequality* (NEN, 2011), however participants were generally already known locally as activists. Organisers wanted the 2011 conference 'to see communities, community organisations and Trade Unions join together to resist and fight the scourge of poverty which is decimating our communities' (NEN, 2011). Adding that '[these] communities that are already struggling to cope with the punishing effects of government cuts'. Less than a year later, major charities were invited to witness the level of social deprivation in Greater Pilton – an attempt to educate national charitable bodies.

Far from a recent phenomenon, experiences on the Glantaff Farm Estate during the 1970s demonstrate substandard housing has been widespread for decades. Shelter stated that '[as of 2017] over 40 per cent of rental homes in the UK fail to live up to minimum standards of acceptable conditions, with reports of persistent pests, damp and safety hazards', yet such issues have occurred for generations prior (Armstrong, 2017). In addition to the occupation of the Taff Ely Borough Council (1978), a sit-in occurred at the South Wales Electricity Board

(SWEB) offices (McKenna, 1995). Labour politician Brynmor John MP (representative for Pontypridd, 1970-1988) engaged the activists, however support from the National Union of Mineworkers (NUoM) was minimal. Despite the housing committee meeting discussing the issue, McKenna (1995: 32) notes that 'to the dismay of the tenants in the public gallery committee opted to follow a SWEB suggestion; that two houses on the estate be fitted with new heating systems, provided free by them, on an experimental basis and that the results be monitored'. With no response from the Taff Ely Borough Council, activists supported each other to undertake more radical action including a 'live-in' at the council chambers. Upon this drastic action, the Council finally agreed to properly insulate and covert the 'electric homes'. The four activists chaining themselves to local railings attracted attention and support from the South Wales Anti Poverty Centre who' financ[ed] a bus to transport fifty or so tenants to a council meeting' (McKenna, 1995).

Significance

The Women's Budget Group (WBG, 2017: 2) stated that when May became Prime Minister, she promised 'a country that works for everyone', and to 'fight the 'burning injustice of inequality' to support those who are 'just managing' but find life hard [promising to] prioritise 'ordinary working class families' over the wealthy few'. Additionally, despite evidence to the contrary, Osborne (2010) suggested that the austerity measures were "fair", proclaiming 'everyone will share in the rewards when we succeed'. Yet, 'of the 178 [local] authorities [across England, Wales and Scotland] that responded to the Guardian's request for information [in early 2018], 117 [65%] had cut funding [for vulnerable women and children] in real terms since 2010', amounting to 'an average fall for each [local authority] of £38,000 or £6.8m in total' (Grierson, 2018). Furthermore, WBG (2017: 1) demonstrated that little positivity has come from the post-2010 austerity measures, stating that the 'injustice of inequality has been exacerbated by cuts to benefits and services that have hit the poorest hardest'. Consequently, 'women are losing more than men' and '[minority] households are losing more than White households' – 'the intersection of poverty, race and gender means that these cuts are leading to a dramatic fall in the standard of living of many [minority] women.'

Since the eviction threats against AAM members, occupations, and

challenges to local, Scottish, and UK governments during 2017, further peer-led adult education has occurred. The Living Rent Campaign sought to further highlight disparities in housing standards between Greater Pilton and wider Edinburgh by facilitating family-friendly awareness raising events including a community dinner in Fidra's Court Kitchen (north Edinburgh) in late-2018. Thanks to weekend leafleting outside major supermarkets, this culminated in a protest outside Muirhouse high-rise flats. North Edinburgh Fights Back, Unite the Union, and UNISON members lent their support to AAM in a way the NUoM had not supported SWAT. McKenna (1995) suggests that despite praise from Shapely (2017) regarding SWAT's legacy, progress was only possible through support from SWAPAC. By the 1980s, McKenna (1995: 38) suggests, SWAT had been 'successful in winning an estimated one million pounds worth of improvements for various tenant action groups' – the precise form of success AAM and the Living Rent Campaign Edinburgh seek to emulate.

Conclusion

This chapter opened by establishing the socio-historical and contemporary economic contexts in which this investigation occurred. Striving to understand the intricacies and motivations underpinning AAM's acts of resistance in Greater Pilton and of SWAT on the Glantaff Farm Estate, meant utilising local online press (*The North Edinburgh News*) to root the investigation in real-world contexts – fundamental given limited previous research. The parallels between the contemporary struggles of AAM and those of SWAT during Thatcher's first Conservative Government (1979–1982) showcase ongoing challenges against austerity. Whilst there are issues regarding the all-white membership of AAM despite the high racial diversity of Greater Pilton - arguably less relevant to Glantaff Farm Estate given the extent of its majority white population – there remain disproportionate and gender-specific forms of violence under contemporary austerity.

Commonalities between AAM and SWAT include peer-led adult education and occupations, whilst Conservative-led UK Governments oversaw the issues both groups faced. This, however, cannot ignore failures from previous governments and councils to deal with housing issues. Prior to Thatcher's Conservative administration, Callagan's Labour Government

created the climate in which substandard housing conditions thrived throughout the UK. No single solution or theory can address all forms of social and cultural oppression given the complex intersections of national contexts, gender identity, social class, and language. Welfare reform will arguably continue to act as the catalyst for Freire's (1972) process of conscientization (SWAT's 'awakening' [1982]). Undertaking meaningful acts of resistance requires the same transgressional and multidimensional approaches advocated by hooks (1984) which encourage members of different communities to unify in actively resisting and peer-educating. Whilst activist groups can in isolation achieve limited success, SWAT and AAM's activist peer-education and support initiatives are vital to long term success in community-led resistance.

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BOOMERS VERSUS MILLENNIALS?

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Generations and Generational labelling

Self-clustering and categorization by others around particular features are fairly common habits in human society – class, gender, nationality/regionality, sexuality, ethnicity are but a few examples of the identities that we adopt for ourselves to attribute to others. hedse features interact with one another: institutional arrangements that mark generational membership and transition; shifts in the challenges that we either bear or lay down or take up; changing expectations of others; health and capacity issues; differentiation within the generation; and shifts in relative power within society.

To some degree or another, we participate in and indeed are collusive in age-related life practices, but also

– We order our lives, or have our lives organised, in accordance with certain chronological considerations – many European countries have statutory ages between which children are required to attend school; we have pensionable ages when we become entitled to receive post-employment monetary benefits. State institutions and activity have a significant role in shaping generations.
– There remain quite strong societal expectations, for example around the period for having children, though these differ between the genders and across the world, but there is also evidence of

the extent to which soci0-economic factors and shifts in moral assumptions have significant influence.

– We may be resistant to social expectations, the social stereotyping, the imposition of age-related normality. Even if we do not deny our membership of a particular generation, we refute the attributes that traditionally go along with this, as in Jenny Jones' poem, *Warning* (Jones 1992)
– We may behaviourally and conversationally share in the narratives that are particular to the life course of our cohort, for example reminiscing and reinforcing collective memories (Schuman and Scott 1989). I suspect that that is not peculiar to those in later life.
– We may draw on some of that collective memory, on certain perhaps iconic shared experiences - in the formation and affirmation of our thinking, our most fundamental values, our core self-identity, our role within the wider society and relationship to other (past and future) generations.

My discussion is primarily within the context of a British setting, though I am aware that 'the ageing challenge [which is one of the narratives I am considering] affects most of the world' (Martin and Whitehouse, nd). I am conscious too of the need to avoid too much rigidity in defining generations, in setting chronological slices, in asserting coherence within the cohort, in denying permeability particularly at the boundaries, in denying fluidity of definition and of characteristics. It is self-evident that, while I believe a generation may experience a significant level of solidarity – they may have come through shared major experiences and have faced/be facing similar challenges, that is not the whole story. There are, however, real risks in this.

Firstly, there is a very real possibility of 'masking diversity [within] the cohort; generational sameness does not remove distinctions and indeed injustices within the like-aged population whose life opportunities and experience will have borne the impact of (dis)advantage linked to poverty and gender difference and social class etc. It is obviously true that being a teenager or someone of the middle class or an old person in any decade would have had, yes, both similarities for many but also wide differences depending upon whether you had a productive education or found well-paid and sustainable work or belonged to an ethnic minority. British Actuaries has commented, 'There will always be young people for whom cries of "you've never had it so good" will never ring true,

and there are certainly many individuals in mid-later life who would not recognise themselves as part of a gold-plated Baby Boomer generation' (IFA 2017a). And fresh inequalities may well emerge within the older generations, when even the lives of allegedly well-off Baby Boomers may have 'new inequalities likely to surface in retirement and late middle age' (Phillipson 2007: para.8:11).

Secondly, we may easily fall into imagining that the narrative that we have come to associate with a particular generation was universal. The allegedly defining characteristics may be the product of reporting bias or wider political considerations or notoriety and misrepresent the mainstream of the generation. Jenni Diski, author and journalist, born 1947, in 2009 wrote *The Sixties*; her obituary in *The Guardian* newspaper (Kellaway 2016) said that she 'pulled off an unhackneyed account of the decade – sex, drugs, rock'n'roll, and Aldermaston marches', yet she herself observed,

We were certainly not in the majority, not even in our own generation. There were far more "straight" young people than those of us living self-consciously outside the law … of course, *most people took on the world as it was offered to them*' (Diski 2010:36. *my italics*).

Of course, generations have like many social groupings their elites; and such a counter-cultural movement owed much to adoption by university students and intellectuals (many of whom maintained broadly conventional lives alongside this), by avant-garde creatives, by The Beatles etc. It is an error to confuse the elite habits and those of the majority – which becomes an accountability issue when, as we shall see, a whole generation stands accused of letting down its successors.

Thirdly, we cannot properly attribute a universally shared set of political (or other) values and habits to all within a generational cohort. As Becket (2010) observes:

> *'Of course, not everyone who was born between 1945 and 1955 wanted the Iraq war, or the NHS turned into a market, or huge proportions of the nation's resources given to greedy bankers, or an increasingly illiberal society, or for the markets to rule'.*

Yet, there is evidence of a correlation between age and a shift towards a conservative political position (a question to which I will return later). I want to return to that last thought shortly, but it is necessary firstly to have a look at the labels that are conventionally attached to the most recent generations.

- the "Traditionalist," "Veterans," or "Mature" generation (born before 1946)
- "Generation X" (born between the early-to-mid 1960s and the late 1970s)
- "Baby Boomers" (born between 1946 and the early-to-mid 1960s)
- "Millennials" or "Generation Y" (born between the late 1970s to early-1980s and the mid-to-late 1990s) (Urick *et al.* 2017)
- to which is now added "Generation Z" (Marcin 2016).

The Baby Boomers are fundamentally the post-WWII generation, now in the middle-aged to young elderly age band. They have been raised by parents who have come through the war and its austerity; brought up to believe in both a new scientific, technological future and a socially and ethically better world; enjoyed the expansion of economic opportunities with better pay and conditions, and on the whole labour market security; and many have expectations of a comfortable later life. The Millennials, raised by Baby Boomers to share in optimistic expectations, both for themselves personally and for society, may be said to be experiencing and to face a rather less optimal environment, particularly economic environment.

Typical analysis of the shift in realities and prospects run like these:

> *'Times are tough for young people coming of age in the period since the global economic crisis. In 2015 youth unemployment in the EU was over 20 per cent, compared with 8 per cent for workers over 25. For those young people who do find work, earnings growth has stalled, overturning the expectation that successive generations will be more prosperous than their parents. Work is ever more casualised and insecure (European Commission 2017), while the costs of equipping oneself to compete in the new gig economy are increasingly borne by individuals via privately-funded training and unpaid internships (Howker & Malik 2010). Today's young adults find themselves emerging into … a neoliberal political ecology (France 2016): an economic context structured around the primacy of market forces, which demands that young people sink or swim as individual economic units. In such a context, many find that traditional markers of adulthood such as purchasing a home or starting a family are delayed or out of reach altogether (whole quotation from Shaw 2018).*

Post-War Britain saw the spread of both as the vision of a property-owning democracy became a reality. But now we can see the uncomfortable evidence that what we thought was irreversible progress has turned into a one-off special offer for the Boomer generation which is not going to be available for their successors. The latest figures from the ONS Wealth and Assets survey show the scale of the imbalance. The Baby Boomers, born between 1945 and 1965 have pension assets worth £3.4b compared with £1.1b for Generation X born between 1965 and 1980 and £0.2b for the Millennials born after that. Of course we can expect more assets to accrue to older people but this is more than just the usual life cycle effect. Even one of the best-regarded recent pension reforms – the shift to the new single pension – brings with it a sting in the tail for the younger generation. There are up-front gains for pensioners paid for by lower future pensions for today's younger workers'.
(Lane, Clark & Peacock 2018)

Talk of demographic time bombs

The UK Government Office for Science in its 2016 *Future of an Ageing Population* report at least sought to set its discussion in a positive context of affirming more widespread longevity:' People in the UK are living longer than ever before – a major achievement of modern science and healthcare. Older people make up a growing proportion of the population, and so make an increasing contribution to society' (Government Office for Science 2016: foreword)[1]. Some indeed try to sound a more celebratory note, lauding better nutrition, housing, social conditions, welfare state and health care. Few discussions avoid, at the most neutral, the idea of "challenge" concerning the ageing population. Modelling studies make predictions as to the potential impact of this demographic change, not least in the numbers of the old elderly [eg the Newcastle University/ LSE study highlighting 'the fact that the fastest growing demographic in the UK is elderly people over 85 whose numbers are projected to more than double by 2035' and the projected trebling of people with dementia over 65 in that same period – in each case (Kingston et al 2018)]. Government

[1] Foreword by the then Chancellor of the Duchy of Lancaster (and minister in charge of the Cabinet Office)

studies naturally focus often on the anticipated costs of increase demands on social and medical care (Government Office for Science 2016). Similarly, 'trends in pensions policy … [are thought likely to] exacerbate intergenerational rivalry' (Biggs and Lowenstein 2013:51). And such rivalry is fuelled by the language that more sensationalist arguments employ. What may be a challenge is represented as a catastrophe, a time bomb waiting to go off with destructive effects, a tsunami that will overwhelm society. Older people and the Baby Boomers who stand on the threshold of later years are problematized and perhaps even are, in a strange way, portrayed as being at the heart of the problem, in a sense – blamed (Oliver 2014).

Climate change

With more legitimacy, prophetic language comes into play around issues of climate change and wider ecological issues. Here again, the intergenerational dimension is evident. While the effects of ecological changes are no doubt already being felt, and much action is focused on amelioration of present damage, the accelerating nature of the effects demands an acknowledgement that 'While there is still time to act, the window of opportunity is finite and shrinking' (Carney 2015). Mark Carney is the Governor of the Bank of England. This means, inevitably, that the 'One thing the present generation can be sure of is that our actions will affect the conditions under which future people live their lives, and this generates a responsibility for us of which other political ideologies have no conception' (Dobson 2000:177), that 'future generations are vulnerable to our acts and policies' (United Nations General Assembly 2013). But how do we encourage one generation to prioritise its impact on the world of later generations?

Brexit

The decision in the British referendum on the EU, remain or leave, was a polarising event. For example, England and Wales voted for exiting, Scotland, London and Northern Ireland (more decisively still) for staying in the EU; those with higher education were more likely to be Remainers and low income earners to be Leavers; but for our purposes the division between young and old is interesting. Below I show the heavy leanings towards one or other position according to age (see Table 1), and the extent to which subsequently those age groupings have still held to their original thinking [see Table 2].

Table 1. Brexit vote percentages by age group (in %)

Age group	Remain	Leave
18-24	71	29
25-49	54	46
50-64	40	60
65+	36	64

Source: P. Kellner, Prospect, May 2018

Table 2. Trends in fhinking about Brexit (in %)

Demografic/Party group* Referendum Vote**	What they think now? Were we right or wrong vote for Brexit			Total changed minds or don't know
	Right	Wrong	Don't know	
Groups having second thoughts				
Leave voters aged under 25	64	16	20	36
C2DE Leave voters under 40	66	14	20	34
Leave voting women under 40	66	11	23	34
Leave voters under 25-39	71	11	18	29
Labour Leave voters	72	15	13	28
Leave voting men under 40	74	13	13	26
Conservative Remain voters	15	76	9	24
Groups standing firm				
UKIP Leave voters	94	2	4	6
Lib Dem Remain voters	2	94	4	6
Leave voters aged over 65	2	93	5	7
Graduate Remain voters	3	93	4	7
Conservative Leave voters	92	3	5	8
Remain voting Londoners	4	90	6	10
** Vote in 2017 general election; ** Vote in 2016 refrendum*				

Source: P. Kellner, Prospect, May 2018

This breakdown of the voting patterns evoked in some of the younger generation Remain-voters the response:

> *'Young people do not want Brexit. 73% of young people voted to Remain. We are overwhelmingly pro-EU, and yet our country is continuing on its current isolationist path regardless. Our generation are going to have to live with the consequences of a disastrous Brexit which we do not want'.*
> (Our Future Our Choice, 2018)

And, indeed, one voting analyst came up with the suggestion that the legitimacy of the result was undermined by the elderly-voter bias –

> *'As older Leave-supporting voters die and younger Remain backers become eligible to vote, there is a very real possibility that by the time that Brexit is fully implemented, assuming there is a transition period, there will no longer be popular support for the policy, even if nobody changes their mind. An analysis by the pollster Peter Kellner, found that – based purely on demographics – the Leave majority is shrinking by 1,000 a day and will disappear completely by the end of next year. There has never been a clash between generations over policy that is so permanent, making this an unprecedented democratic dilemma. Will Fry, of the campaign group Our Future Our Choice, says "Nobody in our generation is claiming that our votes are worth more, but there's a practical point that it's madness to do something that so many young people are so vehemently against'.*
> (Sylvester 2018: 31)

In a democracy, of course, all votes are equal and there is no weighting of the votes cast in terms of the impact, short or long term, on particular groups of electors. Yet, there are clearly some grounds for concern when casting a ballot becomes detached from or loosely coupled to much consideration of the impact of one's voting on others. When we enter a polling both, are we under any obligation to be minded of anything other than our own interests? In particular, do we have to have any regard to how the vote will impact down the line, in the future?

Ought there to be an expectation that in relation to pensions or later-life care, or to industrial practice and ecological regulation, or to

political decisions with potentially wide-ranging and enduring impact, that these are future-proofed?

Does democracy demand fairness?

It is, one suspects, not the case that we are dedicated only to self-interest, either personally or sectionally; we are not collectively blind to the needs and concerns of others or deaf to the moral call to act justly. Nonetheless, it may be so that 'Our current conceptions of fairness … are in practice mainly about fairness to our own generation' (Shue 2017), though here "generation" may be being used in the broader sense than our own age cohort.

Much of the concern is actually focused on an alleged question of intergenerational fairness, on the expectation, explicit or implicit, 'that the younger generation […] pay for the older, simultaneously exclud[ing] themselves from the same benefits in their own old age' (Biggs and Lowenstein 2011:51). While fairness as a societal value seems a legitimate one, it is not necessarily a simple one, but implies 'that neither current nor future generations are unfairly burdened' (IFA 2017b). For others, there is an assumption that succeeding generations are entitled to a reasonable expectation that they will have at least the social and economic outcomes of previous generations (Shaw 2018). As one youth campaigning group argues: 'Our generation is simply asking for the same opportunities that older generations have had' (Our Future Our Choice 2018).

It is argued, indeed, that this generational fairness is in fact not just an issue of future-proofing but a justice issue today. Millennials, it is said, are in a disadvantaged position compared with their predecessors, the Baby Boomers. 'Young adults are not only struggling in economic terms; it seems their very claim to adulthood is threatened by their inability to match their parents' and grandparents' economic trajectories.' (Shaw 2018) It is a mixed picture. New graduates today may or may not earn similar salaries to those of 40 years ago (depending upon for example their field of qualification and employment) but far more people receive a university education than in the last generation. Those who have fled the nest of the parental home are reluctant to return there (and not always universally welcomed back!) when they cannot afford or access home-ownership of their own; on the other hand, perhaps some make economic decisions different from the priorities of their parents, abil-

ity to find property may be affected by issues of type and location, and is the comparator the parents or the grandparents who may well have started off adult life, including married life, for a few years with one set of parents while saving for a deposit on a house? We are conditioned, however, to the assumption that 'Things can only get better'[2], that we are locked into "progress", and that the trajectory is always in the direction of improvement.

Until quite recently,

> *'most generations could have assumed that the generations to come would have greater wealth, and could pay for the residual debts of their parents in the reasonable hope that their children would be able to afford theirs. In return, each generation worked to improve the capital they left behind … Unreformed, our wealth and risk transfer is likely to pass on less wealth then we planned … This would not be a fair deal'.*
>
> (Aspinall 2017:13)

Competing sectional interests are of course nothing new in political life, yet risks lie in # a pervasive sense that the future is locked in through decisions that have been taken by and in the interests of the Baby Boomers. Millennials are in any event amongst the least likely groups to engage with the political process. In the 2015 British General Election, only 43% of the millennials in the 18-24 age range cast their vote, compared to 78% of the 65+ (Ipsos MORI, 2015). It may be significant that in the recent EU remain/ leave referendum there was a higher level of millennials' participation, where the outcome was one in which they had a stake and where the future lay open and in the balance.

Where there is inevitably a 'trade off between the present and the interest of other people in the future' (Wade-Benzoni and Tost 2009:165), public debate in its various forms a platform and in a sense a negotiating space for that. Issues of ecological sustainability, while requiring action in the present, may call for a different set of values and indeed of citizenship. Dobson proposes:

> *'The ecological contribution … lies in its severing the connection between rights and obligations. The source of the ecological*

[2] "Things Can Only Get Better" is a song by Northern Irish musical group D:Ream. The Labour Party notably used it as a theme during its successful campaign in the 1997 General Election.

citizen's obligations does not lie in reciprocity or mutual advantage, but in a non-reciprocal sense of justice, or of compassion. The obligations that the ecological citizen has to future generations and to others species … cannot be based on reciprocity, by definition. Ecological citizens can expect nothing in return from future generations and other species for discharging their responsibilities towards them. It is this detaching of obligations from rights that opens to the door to talk of citizenship as obligation without subscribing to the neoconservative "workfare" view of obligation [which] is founded on the link between links and obligations … Ecological citizenship involves a different type of obligation: one owed to strangers, who may be distant in time as well as space (Dobson 1998). When our democracy is not simply about managing how things are here and now and in the immediate future, the framing of political debate has to change. Yet, this future orientation, this looking to the horizon and beyond, is not easy – not easy in a parliamentary democracy with short periods between elections, not easy where solidarity is often trumped by sectional interests, not easy where our political imagination is somewhat limited'.

In the key intergenerational territories of the impact of demographic change and climate change, there is potential for loss of trust, not simply with current politicians and political parties (inevitably open to constant fluctuation) but more fundamentally to a loss of trust in institutions, political and otherwise, a collapse in confidence in the capacity of those institutions to tackle effectively and justly and sustainably with the challenges facing the nation and the world. As Newton and Norris (1999) argue,

'An erosion of confidence in the major institutions of society, especially those of representative democracy, is a far more serious threat to democracy than a loss of trust in other citizens or politicians. Political leaders come and go with swings of the electoral pendulum, and trust in them may rise and fall with citizens' evaluation of their performance in office. … However, institutions are large, impersonal, and broadly based, and the public's estimation of them is less immediately affected by particular news items or specific events. Thus, loss of confidence in institutions may well be a better indicator of public disaffection with the

modern world because they are the basic pillars of society. If they begin to crumble, then there is, indeed, cause for concern'.

The eroding of trust across different types of institution has the capacity to eat away at the foundations of life together.

A recurrent word in the reporting of reactions to pension changes, (eg the move from final salary schemes, the underfunding of pensions, the collapse of pension funds) is "betrayal". The same language is used around climate change and 'The inability [of] governments to plan for the worst outcomes of climate change is a pure dereliction of duty and one that future generations may determine to be a *betrayal*' (Aspinall 2017:13; Author italics).

Betrayal, burden and blame

The alleged culprits in such acts of betrayal are diverse, but generationally they are made up primarily of the Baby Boomers:

Firstly because of our demographic position. As we replace the War Generation as the senior age cohort, there is some blame for there being (apparently) too many of us, for living longer (the hint is perhaps too long!) and for bunching up in terms of qualifying for pensions, developing age-related health issues etc. at the same time. All this compounded by our alleged appropriation of many of the goodies of life - gold-plated pensions, perks like free or cheap travel, medicines and health services gratis at point of delivery – rendering 'baby boomer […] a toxic phase, shorthand for greed and selfishness' (Roberts 2018). How far this perception is warranted is debatable.

'[A] 'greedy' stereotype has developed around the so-called 'Baby Boomers' generation who are said to have benefited disproportionately from the welfare state, accumulating wealth, excellent professional pensions, and other benefits. However, contributions to the welfare state have to be considered across the lifetime of a whole generation, not calculated across short periods of time. The welfare system is set up to function across generations on the principle of intergenerational solidarity, because most people contribute more to the welfare state in their early years of life while they are working, and receive benefits in their later years after they have retired. Using this longitudinal approach, research

> *by economists shows that across their lifetime Baby Boomers will have contributed approximately the same amount that they will receive (around 20% of GDP per capita per annum)'*
> (British Academy 2014:13).

Secondly, the Baby Boomers' culpability relates to them having been for some time and remaining largely still in charge of the major institutions of public life. Bristow in her *Baby Boomers and Generational Conflict* (Bristow 2015:v) heads part 2 of her book 'The Construction of the Baby Boomers as a Social Problem' and the chapters have the titles, 'The Cultural Script of the Baby Boomer Problem', 'The Boomers as an Economic Problem', 'The Boomers as a Cultural Problem' and '… The Problem of Generations Today'. 'The upsurge of interest in the Baby Boomers in recent years relies on a narrative which holds this generation responsible for an extraordinary range of social problems' (Bristow 2015:4).

Thirdly, it seems to me, there is a further belief about Baby Boomers – they have been the destroyers of a dream.

> *'Baby Boomers idealistically looked for social change. They experimented with different ideas, lifestyles, sexual freedoms, ways of thinking, as the hippy movement exhibited during the late 60's. Baby Boomers were free spirited, open, tried to be fair and took up social causes. This was the time when the civil rights, anti-war and women's movement emerged and politics became a mass event where two clearly defined sides (liberal and conservative) developed. The heroes to many at the time would have been John F. Kennedy, Martin Luther King, and Malcolm X, etc.'*
> (Hunter 2012).

I recognise what Gilleard and Higgs (2002: 376), say of this 'mid-century generation' who […] set a 'new and distinct course through adult life one marked by change, challenge and transformation', but there is a sting in the tail:

> *'The baby boom generation broke the mould of the modern life course', there is also a strand of criticism that they were the generation that dreamed a dream and then sold out when their lives became more comfortable'.*

While I think that we can exaggerate the strength of negative feeling, in numbers and vehemence, about the Baby Boomers generation,

there is clearly something of the sense of having been let down by my generation. Changes that might have been positive and had good consequences, as ever, bring unintended negative consequences (at least as the critics see them). And perhaps it is true that we were a generation that sometimes too loudly and assuredly proclaimed the virtues of our youthful time, challenging and shifting key aspects of society. As one of that generation acknowledges:

> *'It may have been due partly to our irritating habit of hogging the cultural limelight, with constant references to the swinging 60s serenaded by endless revivals of Lazarus-like pop groups who refuse to die'*
>
> (Roberts 2018).

One of my pastimes as well as fields of study is Nordic Noir, Scandinavian crime fiction, and perhaps it is appropriate, located as we are in Sweden, to view this through the lens of its social criticism of the "idyllic" world of Nordic idealism and optimism.

Generally, Nordic Noir is traced back to the novels of Sjöwall and Wahlööö, not uncommonly referred to as the 'godparents' of the genre (Kerridge 2015), but they were not themselves Boomers (born 1926 and 1935 respectively), though his and their writings do belong to the post-war periods of the 1950s to the 1970s and focus significantly on social criticism of the *folkhemmet*. In this genre, it is apparent that disillusionment does not set in with the Millennials but is already evident in earlier post-war periods. It has been said that Nordic Noir describes a 'worn-out or at least partially demolished paradise?' (McCorristine 2011: 77), a 'paradise lost' (Horst 2014). Nonetheless, the global financial crisis of the 1990s with negative growth and higher unemployment brought with it a sense that the Nordic model had reached a 'watershed' (Hilson 2008:82). The publication of the first in the series of *Millennium* novels of Stieg Larsson (*Män som hatar kvinnor*, 2005/ The Girl with the Dragon Tattoo, 2008) both has 'references to the Swedish financial crisis in the early nineties' and perhaps the 2008 publication of the English translation (and an introduction to a global readership) made its own contribution to reading the crises of the first decade of the new millennium, as a time of loss of trust 'in the corporate world … and in a critical press' (Stougaard-Nielsen 2017: 101-2, 105, 111) but maybe

also trust between generations. Such novels '[tackle] the uncertainties of living in a new, less optimistic world' (Stougaard-Nielsen 2017: 128).

I wonder if Baby Boomers do not live with an ambivalence. On one hand, we perhaps feel as acutely as anyone a sense of disappointment, maybe disappointment in our own naiveté, certainly a sadness that the hopefulness that was around in the 1960s has been somewhat denied. Gunnar Staalesen, the Norwegian novelist and creator of *Varg Veum*, suggests that the dream is perhaps not wholly faded, at least still in the imaginations of some Baby Boomers:

> '*I think [he says] that the generation to which I belong (I was born in 1947) still has a dream about an ideal society, a functioning democracy based on welfare and society*'
>
> (Forshaw 2012:124).

The conflict paradigm

Many of the quotations I have used in this paper have framed in one way or another the relationship between Boomers and Millennials as being conflictual or at least being one of rivalry. Political debate, of course, is to a significant degree about the allocation of resources and we would expect sectional interests to be present in those discussions and discourses. It ought to come as no surprise to us that those interests result in the promotion or defence of policies that are to the advantage of a particular section of society. As I edited this paper, I listened on BBC Radio 4 to a *Money Box* programme (Broadcast 22 September 2018) in which a younger person questioned why elders receive some universal perks, like reduced prices to entertainment, while the young do not (a questionable assertion) and the older person defended the practice in terms of supporting active ageing. There was not much meeting of minds!

We have however to be cautious about this framing of the discussion as conflict. There may be a significant risk of allowing media accounts and political agendas to exaggerate the extent of the concern and conflict over the legacy of Baby Boomers. Bristow (2015: 51-52) suggests that the baby boomer problem has been led by

a relatively small number of claimsmakers, who nonetheless inhabit the political elite and therefore may give an inflated impression of the extent to which this concern is shared across a wider population. Perhaps we need to recognise too the scope for generationalism to be a diversion, a tool in other political discourses, serving other political ends, eg

- A 'rationale for the reconfiguration of the welfare state. Most countries, not least the Nordic, cannot avoid the challenges that come at one level from demographic shifts. 'The challenge of an aging population, more lifestyle diseases and chronic patients, and the ever-increasing expectations of the population as to what the health system should treat and solve, has placed health and welfare in the innovation policy agenda in every Nordic country' (Nordic Innovation 2014). Yet, there is clearly also at work a neoliberal ideological agenda at work. 'The gradual change from public to private production of welfare services constitutes one of the significant characteristics of the ongoing transformation of the Scandinavian welfare states' (Petersen and Hjelmar 2014: 3);
- The assuaging of cross-cutting differences. As I have noted earlier, there are very considerable disparities within each generation, but an over-focus on generational differences can help to divert attention from the case of those in social and economic need to an image of the supposedly common economically comfortable pensioner;
- A potential collectivism inclusive of those 'presumed no longer reachable with class vocabulary'. Kohli (2005: 518) suggests that 'in the twenty-first century, the class conflict seems to be defunct and its place taken over by the generational conflict'.

I am not arguing that intergenerational spaces are not natural spaces for some measure of conflict, eg in the family [think of Turgenev's *Fathers and Sons* (Turgenev 1991)] or in the workplace (Urick et al 2017). Research, a comparative study of 27 European countries using data from the Eurobarometer 2009 by Hess, Nauman, and Steinkopf (2017), questioned the perception of an 'unstoppable "grey tide" which will inevitably lead to a conflict between the old and young generation, concluding that there is indeed moderate conflict between generations and there is evidence of sections of society supporting expenditure priorities that are

more closely linked to their own advantage. There was not an inevitable link between intergenerational conflict and an increasingly ageing population (contrary to their expectation), nor evidence of increasing conflict. Most interestingly from our point of view, however, was the finding that intergenerational conflict is weaker when older people actively participate in the political life and are visible in society, suggesting Active Ageing policies as a means to mitigate intergenerational conflict.

We might properly suggest that democracy is vulnerable, is indeed operating 'in precarious times', if our analysis is true that

- An underlying assumed 'contract' that the socially, politically, economically dominant generation should be mindful in its decision-making of the potential impact of those policies on succeeding generations has been 'broken';
- While generational factors shaping voting patterns is not a new phenomenon, existing political parties are poorly placed to respond to this new generational clustering of interests and younger voters are more likely to use non-party mechanisms to channel their campaigning;
- A belief within the younger generation that the current political system has little or nothing to offer them is liable to undermine their confidence in the present political parties and the operation of democracy;
- This undermining has the potential for being exploited by new populist movements;
- Political debate of course is not always consensual and there are healthy forms of conflict. There has nonetheless to be an underlying sense of social solidarity, of shared search and of capacity to enter meaningful and respectful dialogue, but present discussions have tendencies to undermine that solidarity.

Intergenerational learning – developing *Folkeoplysning*

I have recently returned from a conference at the University of Amsterdam on *Cultural Mobilization* where I contributed a paper on *Folkeoplysning*, the Danish path of cultural mobilization, based on the thinking of NFS Grundtvig and the work of his followers and those inspired by his thinking, including those who developed the folk high school movement (SPIN/NISE/ASEN International conference on *Cultural Mobilization. Cultural Consciousness-raising and national movement in Europe and the World.*

University of Amsterdam, 19-21 September 2018). Reflecting on that topic, alongside preparing this paper for our conversations here in Scandinavia on Adult education and struggles for democracy in precarious times, led me to reflect that there are aspects of that concept and practice that speak into the issue of intergenerational learning between Baby Boomers and Millennials, and perhaps offer some pointers. I acknowledge that Grundtvig's thinking about what were to become folk high schools in Denmark and beyond was focused on the learning of young people (then, of course, young men), though some now do recruit students across the generations. I want however to set out certain propositions which I think are appropriate to navigating the Baby Boomers/ Millennials waters and to developing an appropriate educational programme.

Learning needs emerge in concrete social realities

The folk high school movement to a significant degree grew out a developing democratisation of Denmark with the ending of the absolute monarchy and a need to support the participation of the newly "enfranchised" in at first the provincial advisory assemblies. Adult learning has to be alert to identifying the learning needs that emerge in the social and political as well as economic environments. As we are doing here, it seeks to develop appropriate contributions to the wider response to a changing context. As with the early folk high schools and the equipping of the farmers for democratic engagement, so (mindful of Hess, Nauman, and Steinkopf's findings on active ageing, not only for the benefit of older people but as a factor in healthy intergenerational relationships), adult political education has an important role in enabling elders to have an effective voice in advocacy but also a critical imagination that is open.

First a human being – Our human exchanges need to begin with and affirm our unity as human beings

Grundtvig's famous phrase *Menneske først* (*First a human being*) can be read in many ways, but one element of it is surely an affirmation of our essential humanity. Though he was very much a defender of Danish identity and culture, this was not to be at the expense of our shared humanness which (for him as a theological proposition) was rooted in our being made alike in the image of God. Strangely to our perception now and to the historical contribution of the folk high school movement, Grundtvig was wary of these early democratic steps, because he worried that, rather than working in the

interests of the whole people, elites and sectional interest parties would use the new situation to advocate to their own advantage alone.

Solidarity can be developed when people come into a shared lived experience

A key aspect of folk high schools was that they were residential experiences in which all, including staff members, lived together – sharing meals, living with one another idiosyncrasies, sharing in daily tasks, getting to know and understand one another, sharing stories, and learning for life through shared, lived experience. A sense of solidarity would thus be developed. Grundtvig valued highly both individual development and community formation; if these get out of balance, then it is good for neither. We might say then that the perspectives of distinct generations have to be respected but that ought not to trump the interests of others; similarly, we cannot fashion a future that ignores the needs of distinct parts of society. Nor can any real solidarity be developed through talking at a distance, through inhabiting different spheres and spaces – yet we operate very often in segmented spaces. One of the goals of intergenerational learning is surely enhancing our sense of solidarity across distinctions, not least of age and age-cohort. Without greater solidarity, we will struggle to escape an oppositional and conflicted way of approaching what ultimately are situations and indeed problems that we face in common. Without greater solidarity, we are unlikely to negotiate shared and sustainable solutions, nor we will achieve the hope of Grundtvig for a society in which 'few have too much, and fewer too little' (Borish 1991:289). And that solidarity has to extend to generations beyond our imagining, so adult education has to create spaces that are not simply negotiating spaces for contemporaries of different generations but an imaginative space in which together they reflect and anticipate and imagine and decide.

Awakening

Grundtvig discerned a metaphorical somnambulism in the Danish society of his day.

> *'Everywhere I turn my eyes [Grundtvig wrote] it seems to me I see in the realm of the intellect only sleepwalkers and night-wanderers, skeletons and ghosts'*
> (Grundtvig 2008 [1823-24]).

It had to waken up to the situation in which it drowsily lived (this was of course a common theme amongst nation-builders). While it is important for us not to allow exaggeration or misrepresentation of issues and information to enter the discourses on pensions or health care or climate change and ecological policy, it is important too that we are awake, aware, of the risks and possibilities that lie ahead without appropriate, timely, shared action. Perhaps the challenge from the Millennials about the legacies that are being bequeathed to them are a summons for all of us, not merely Baby Boomers, to waken to the issues that are developing but about which we cannot procrastinate. Adult learning has to take seriously its responsibilities for consciousness-raising, for awareness-promotion, for creating an informed society and an informed debate.

We learn through a living word (levende ord), through *conversation* (samtale) in interaction (vekselvirkning)

The primary pedagogical tool of the folk high school was, and remains, conversation (used in a more purposeful sense that what we in Scotland would call a "blether"). This "living word" was living, not least in the sense of being a word that was focused on life itself, a word that enlivened imagination, a word that brought people into a lively exchange of ideas and experiences, a word that seeks to promote a fullness of life for all. Again, we encounter the need for there to be intergenerational connections that bring people of different ages into dialogue with one another. Social segmentation by age (as by other factors) does not readily allow for this. Nor do exchanges that are speaking at or across one another make for meaningful dialogue, for *vekselvirkning*, for a genuine and reciprocal exchange. There has to be a humility, where all are mindful that the word that the speak is never other than a *small* word, a contribution, a provisional word, an offering into the conversation (for, as Grundtvig would have it, the large λόγος is only God's), a potentially transforming word.

The gift of all is to be treasured

There is something at its best something inherently non-hierarchical about the folk high school with an equal sharing of the duties; each person has to be respected and what they bring cherished, received and used. The intergenerational debate, at least as we find it represented in the popular media, does not always mirror this respectfulness, whether it be an implication that those who are ageing are in themselves a prob-

lem, or the use of unhelpful language, or an assumption that no section of the community works other than from naked self-interest. Without engaging in stereotyping, can we find in Baby Boomers a collective memory and in Millennials a future orientation that together can share in exploring, in deepening understanding, in determining priorities and in shaping what will be?

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PREVENTIVE BASES OF RADICALISATION AND VIOLENT EXTREMISM IN YOUTH WORK IN SCHOOL ENVIRONMENT

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Abstract
The society-wide reflection of radical and extremist displays and activities elicits a need to talk about this subject as a scientific and research interest. The issue of radicalisation and violent extremism has highlighted the need to identify and characterise key concepts and social phenomena connected to these issues. Extremism can be perceived as organised intolerance which can manifest on different levels or even as hostility towards otherness. The inclusion of radicalism and extremism into the educational content is most up to date in the case of secondary school students, because they are among the most threatened by these phenomena in our society. Teaching young people to understand global issues such as the current increase of violent extremism in the light of their local context in school means applying the least restrictive and free access promoting educational procedures. Aim: The aim of our contribution is to identify bridging epistemological starting points for school activities in the prevention of radicalization and violent extremism in youth.

Question: *What does the educational context of preventing radicalization and violent extremism in youth create?*
Hypothesis: Bridging the epistemological bases of prevention of radicalization and violent extremism in the school environment are the phenomenological and personal characteristics of radicalization and violent extremism and characteristics of young people threatened by extremism and radicalization.
Method: In our contribution, we are working through a formal content analysis that follows the presence of bridging epistemological sources of prevention of radicalization and violent extremism in schools. Analytical categories include approaches to radicalization and violent extremism, characteristics of juvenile radicals and extremists, and the educational dimension of prevention of radicalization and violent extremism. A representative sample of the analysed documents consisted of specialized sources dealing with the educational context of prevention of radicalization and violent extremism in youth.
Main results: Violent extremism prevention requires a complex and cross-sectional approach including the main levels of prevention as well as its personal and situational effects. The individual European countries approach the issue of radicalisation and de-radicalisation differently. The de-radicalising effect in the educational context can be reached by highlighting non-violent solutions to social problems via modern socio-educational practices, such as service learning, best practices, or evidence-based practice. Teaching young people to understand global issues such as the current increase of violent extremism in the light of their local context in school means applying the least restrictive and free access promoting educational procedures. While drawing up the youth work strategies threatened by extremism and radicalisation, it is necessary to identify multipliers operating in this field, the scope of social support for this youth work specialization, existing projects and work programmes, as well as the readiness of workers.
Discussion: Knowledge and skills acquisition in the area of socio-pathological phenomena prevention is a continuous task for prevention experts in educational practice, as well as in other sectors of public administration, churches and non-governmental organisations. Including the prevention of radicalism and extremism in youth into this issue is a current task of today's social and educational practice. The process of de-radicalisation is understood as a part of the

continuum of anti-extremist activities which start with preventive steps in universal and selective prevention specifically focusing on the causes of radicalisation. The importance of critical differentiation between facts and opinions is emphasised in this area, because the existence of prejudice and stereotypes may be one of the motives for radical attitude and behaviour. The education process at primary and secondary schools allows the application of methodological procedures that contribute to the formation of school as a protective factor against violent extremism.

Keywords: radicalisation, violent extremism, school, education, youth, prevention.

Introduction

Social determination of today's human life is marked by various attributes. One of them is also the adjective "postmodern", which is associated with socially constructed aspects of reality contracted at a different level of scientific acceptance. Keller (2015: 129) characterises postmodern reality as something largely non-systemic, utterly fragmented, so complex and profoundly internally contradictory, that admits varied interpretations. In this context, the acts of intolerance and violence are one of the most striking acts of the reverse postmodern side. According to Mlýnek (2012: 5) other acts are the excessive increase of the work rate, excluding sufficient time for revitalisation of the labour force in particular, deterioration of the environment on a global scale, adaptation of the law to short-term goals or the rise of organized crime representatives to the governing state structures. According to Beck (2004) a part of (not) dealing with these issues is a socially unequal risk distribution that allows (richer) parts of the population to "retire" from most of the risks. Contemporary society is able to commercialise some of these risks, i.e. by securing a greater media market share.

Virtual (in media) or, unfortunately, daily struggle for survival also discourages people from participating in social actions and solving society-wide problems. It results in exaggerated disabling of the individualist, i.e. tackling social problems by standard political or civic engagement. The social dependency of postmodern society's members on often precarious forms of employment is seemingly compensated for with freedom and liberty in the field of commercial activities like

shopping, holidays, cultural and sporting events etc. In the case of postmodern members, the prevalence of violent events, increasingly in the form of terrorist offences, makes us believe that these happen in places of mass consumption and at the time of mass visits. Terrorist attacks in shopping centres, holiday destinations or during sporting events are assaults on people's relaxation and recreation.

According to the results of the scientific research of the Ministry of the Interior of Slovakia entitled "Causes of growth of radicalisation and aggressiveness of certain people" in 2012, the regions with the highest perception of extremist acts are Banská Bystrica (37.3%), Košice (37.1%), Bratislava (34.6%) and Žilina (31.8%). Citizens' mistrust in cultivated problem-solving is growing. It affects people's mutual coexistence and emphasizes the need for scientific reflection of this issue. Scientific and pedagogical staff, especially in the areas of pedagogical, humanitarian, social and behavioural sciences, must ensure the direct transfer of the research findings into pedagogical and social practice.

Accepting the diversity of lifestyles of (not only) young people caused by the socialisation of postmodern mentality is a prerequisite for successful youth work. The right lessons learnt, even in the form of inspiration, prevent the formation of a misleading picture about today's world, as if it was something completely new, original and without parallel. Overcoming this perception, i.e. in the form of promoting traditions in various areas, will enhance the ability of young people to acquire a personal and social identity. In this context similar to Keller (2015: 176), in the society which forces everyone to evolve through the continual creation of new projects, one gradually suffers from a lack of energy and a loss of motivation.

Knowledge and skills acquisition in the area of socio-pathological phenomena prevention is a continual task for prevention experts in educational practice, as well as in other sectors of public administration, church and non-governmental organisations. Including the prevention of radicalism and extremism in youth into this issue is a current task of today's social and educational practice. Apart from the universal and selective prevention employed in this area, individual prevention is particularly useful. It is based on the assumption that every young

person who is at risk of extremist and radicalising influence requires specific, individualised preventive activities or social interventions in the case of their membership in extremist groups.

Institutionalisation of prevention of these phenomena means primarily to identify the effectiveness of preventive activities implemented by relevant institutions. Results of research focused on causes of the increase in radicalisation and aggression among certain groups of the population (Príčiny rastu radikalizácie a agresivity určitých skupín obyvateľstva, 2012: 50) have pointed out that the respondents assign the greatest role to the police (84%) and the judiciary (71%). Family (69%), state and government (67%), media (54%), school (49%) and municipalities (37%) follow. It is important to make reference to these two facts:

1. Citizens of the Slovak Republic hold the opinion that the police are the most critical factor in prevention against rising extremism.
2. They also expect a greater contribution to prevention from the media than from schools and local self-government representatives.

The importance of the municipal and educational aspects of prevention have been emphasised by experience of the Scandinavian countries (Extrémizmus a radikalizmus mládeže – škandinávske skúsenosti, 2015: 10), where several similarly oriented preventive programmes, such as Marte Meo, MST, CTC, SSP and many others, are being put into practice. In promoting direct prevention, a broader context cannot be forgotten (Extrémizmus a radikalizmus mládeže – škandinávske skúsenosti, 2015: 6), for example assistance to the victims of violence, raising society-wide awareness about the manifestations of xenophobia and intolerance, implementation of legal methods of combating racism, discrimination and violence, or identifying deeper causes of these negative phenomena.

According to the Norwegian model of interdisciplinary consulting service for the local initiative against racism and xenophobia (Bjørgo and Carlsson, 2005), successful prevention depends on three pieces of knowledge:

1. Knowledge of the phenomenon itself, that means, terminological and causal links among racism, xenophobia, neo-Nazism etc.

2. Local specific information on development of the given community, identification of the offenders, victims, violent actions etc.

3. Knowledge of the processes of information acquisition and creating of local diagnosis and analysis.

Phenomenological and personal characteristics of radicalization and violent extremism

The individual European countries approach the issue of radicalisation and de-radicalisation differently. The United Kingdom has one of the largest experiences with de-radicalisation. The United Kingdom has set multiple goals, based on reflection on their experience, activities, and attempts to prevent the repetition of the mistakes, which focus on the issue of the ideology of recruiting, the immunity of the communities, acquisition of information, and improvement of the communication between entities which cooperate on de-radicalisation programmes (In: Prevence v oblasti pravicového extrémizmu, 2012: 12). Norwegian cities of Oslo, Stavanger, Kristiansand, and Baerum (In: Prevencia radikalizácie - inšpirácie z Nórska, 2017: 4) focus on the recognition of the signs of radicalisation, consultation on suspected radicalisation, holding discussions with people suspected of radicalisation, or procedure in cases of identifying individuals intensively connected to extremist movements. The project of de-radicalisation in Netherlands (In: Prevence v oblasti pravicového extrémizmu. 2012: 100) focuses on different types of extremism (religious, right-wing, left-wing, or the extremism of the defenders of animal rights). Workers dealing with youth, police, and workers in social services are involved in the project. The beneficiaries of the project were provided with assistance in employment, education, housing, and free-time activities.

The national extremist scenes transformed in a similar way across Europe. In Slovakia, three stages of the process can be observed: The period of Neo-Nazis (1989 – 2005), Transformation from Neofascism to Extremism (2005 – 2008), and the Stage of Political Extremism after 2009. The basic criteria illustrating the transformation of extremism in Slovakia include the external profiles and organisational forms of the relevant movements, their activities, self-presentation and the topics they addressed (Naď, 2017: 19).

By joining a violent extremist group, a person manifests not only their hatred, but also tries to compensate for their own personality or social issues. The research has shown (In: Prevence v oblasti pravicového extrémismu, 2012, 2012, pp. 85–86) that members of

extremist groups manifest the following characteristics:

- developmental difficulties,
- structurally and emotionally disrupted family,
- developmental stress, i. e. a disproportion between the social system requirements (e. g. in case of a life crisis) and the strategies of handling stressful situations learned.
- no specific "extremist" social conditions,
- disrupted education or career.

The characteristics of extremists can be categorised according to the affiliation of the person to different types of extremism. Multiple sources (e. g. Mareš, 2012: 7) divide extremism into right-wing, left-wing, religious, ethnic or regional, and environmental. Individual extremist groups can be interconnected through ideology or share members, e. g. Neo-Nazis and football hooligans. An obvious sign of radicalisation within a group is its internal hierarchy which involves not only the active extremists, but also the general population. There are seven typical roles in the football fan subculture (Gelder – Thornton, 1997):

- chant leader,
- aggro leader,
- nutter,
- hooligan,
- organiser,
- fighter,
- heavy drinker.

Whether a young person becomes an active radical or a violent extremist depends upon their own anti-democratic and extremist potential. It involves aspects such as their assessment of democracy, relationship towards foreigners, being "fed up" with politics, or ethnocentrism. Their openness or willingness to accept non-democratic elements is determined by a number of macro- and microsocial phenomena such as socioeconomic issues and their perception, sense of social injustice, or the inability to put their skills to use. Due to globalisation of social life and accessibility of social media and Internet communication, extremism is becoming international. The fact that extremism crosses borders implies society-wide risks including disrespect towards human rights, fearmongering, hateful propaganda, insulting the victims of both past and current extremist crime, and general efforts to disrupt democracy.

Individual stories often begin at a very young age. In Baden-Württemberg, Germany (In: Prevence v oblasti pravicového extrémismu, 2012: 90), the path of a right-wing extremist was mapped starting as early as age 12 – 13. The "coming-of-age rituals" play an important role here; teenagers are trying to get rid of their parents' influence and find their own identity. During this risk period, reduction or prevention of radical solutions can be achieved by weakening the extremists' voice on topics in which young people could be interested (e. g. radical solutions to the Roma issue) by establishing a society-wide discussion and reflection on successful practice.

Youth threatened by extremism and radicalisation

Children and youth during adolescence have a natural tendency to take part in various leisure activities. Their teleological contradictoriness is not a problem at this stage, on the contrary, the diversity of activities helps young people to fit into the post-modern reality. When choosing leisure activities, curiosity is a significant motivational factor in young people. Devoting oneself uncritically to the curiosity, however, involves the risk of putting oneself in jeopardy, which borders by extremism and radicalisation.

The physical or mental strain of handling dangerous situations makes youth socially attractive and interesting for a society oriented towards adventurous experiences. Desire for strong, once-in-a-lifetime, thrilling experiences is a typical characteristic of young people. Prolonging of youth in the post-modern society makes this stage of life a more permanent entity than just a transition state. Youth as a social construct is no more just the means, but the objective of people, even at advanced middle age. An increasing age, nevertheless, modifies the structure of the activities undertaken in terms of their potentially dangerous, or even extreme and radical character. Young people ending their adolescence in their early twenties are, therefore, facing some sort of re-defining of the personal and social characteristics of the final process of the acquisition of a young person's identity.

An integral part of this acquisition of identity should be an interiorised feeling of personal responsibility together with a behaviour respecting the individual values of others. The compatibility of freedom and responsibility is considered to be a precondition for the successful prevention of radicalism and extremism in youth. A project

of a preventive police unit in Oslo in Norway is one of the preventive activities, which takes account of the necessity for adrenaline raising activities and their dangerous elements (In: Extrémizmus a radikalizmus mládeže – škandinávske skúsenosti, 2015, p .10). The core of the project was to understand the processes and motives for joining and leaving extremist groups, as well as to engage qualified youth social workers in the given project. By getting young people involved in activities like snowboarding, mountaineering, or freestyle biking, a compensatory effect was achieved. In other words, these activities delivered the same adrenaline experience as a membership in an extremist group.

The need for a prompt reaction to rising radicalisation in (not only) the citizens of European Union mobilises several departments in the executive, primarily within the Ministry of Interior, the Ministry of Defence, and the Ministry of Justice. The outlined socio-educational context of this problem emphasises the importance of involving other ministries, especially the Ministry of Education and the Ministry of Labour, Social Affairs and Family. The decentralised approach to extremism and radicalism requires the involvement of institutions on a global level (UN, EU, etc.), but also, or rather primarily, on a national and regional level. In the Slovak Republic as well as in other EU member states, the concentration of poverty and other social problems and the negative consequences of multiculturalism intensified by the waves of uncoordinated migration are considered to be the major sources of population radicalisation (In: Stretnutie ministrov spravodlivosti členských krajín EÚ, 2016).

At their meeting in Bratislava, the Ministers of Justice of the EU member states also agreed that society should pay close attention to the permeation of extremist opinions into politics, because it may endanger legal principles and democracy. Promises and acts which contribute to the public order, peace and safety in socially excluded areas are, for the citizens who after a long period of lack of concern for their difficult social situation, often the only reassurance of their political and civic engagement, which is often reduced just to participation in elections.

Direct personal assistance to citizens suffering from the floods in the eastern part of Slovakia is received much more positively than any conceptual materials or press meetings in the distant city of Bratislava. In a similar way, directness in radicalism and extremism prevention

is necessary. The effectiveness of anti-propagandist billboards, websites, or videos is at least disputable. As stated by Weilnböck (In: O extrémizme bez extrémov, 2016) a successful prevention effort requires a direct approach and offline interpersonal relations. This type of de-radicalising effect can be reached by highlighting non-violent solutions to social problems via modern socio-educational practices, such as service learning, best practices, or evidence-based practice.

Racism or racist inclinations are not a natural part of a young personality. Racist opinions of youngsters develop as a result of extremist group membership. Racist views gain a criminal status especially when they manifest themselves in a racially motivated crime. Statistics in this area are monitored not only by the professionals but also by the general public. This highlights the need to permanently optimize not only the creation but also the application of criminal codes.

Bjørgo and Carlsson emphasize the importance of a comprehensive approach. The most important goal is to reduce the number of members, but also the activities of racist groups by addressing youth work, which can serve as recruitment to such groups or help with leaving these groups. According to these authors, the massive anti-racism campaigns focusing on ideology and values do not have the necessary influence on young people. Young people will not really withdraw from racist groups as a result of their influence.

In Slovakia, extremism is linked with racially motivated attacks on Roma after vandalism and hooliganism (Príčiny rastu radikalizácie a agresivity určitých skupín obyvateľstva, 2012: 39). According to the research results, up to 57% of respondents said that the most frequent manifestation of extremist actions in our country includes racial attacks on Roma. Given the possible identification of localities with an increased frequency of these problems, it is possible to apply the Norwegian model of an interdisciplinary counselling service in Slovakia (More In: Extrémizmus a radikalizmus mládeže – škandinávske skúsenosti, 2015: 6).

According to Krigelová Gallová (In: O extrémizme bez extrémov, 2016) Slovakia has the worst attitudes towards Roma of all the countries of the EU and it is very negative towards refugees and migrants. Slovakia as a significantly ethnocentric country corresponds to the results of research about manifestations of racial superiority. According to the research up to 70% of society associates extremism

with claims of national supremacy (In: Mlýnek, 2012: 41). Significant perception of extremism is likely to be related to the broad publicizing of such extreme actions. The proposed interconnection of racially motivated attacks on Roma with claims of racial superiority is certainly not only a result of the scientific reflection of social reality. It is also a historically documented and considerable danger of a radical shift in social development.

Finding "someone to blame" among different people is unfortunately a common historical fact. According to Keller (2015: 113), the age-old mechanism is triggered in such a situation. The angry crowd decides that a chosen victim is responsible for some critical situation. Such a victim then has only negative status according to objective sources or their own experience, which includes committing theft, violence or long-term unemployment for the subjective reasons. The need for complex comprehension as the presumption of prevention of the ill-considered actions in case of majority population is determined by the severity and "insolvability" of the aforementioned social problems. The audio-visual project about extremism, racism and xenophobia entitled "The New Nationalism in the Heart of Europe" was the response to one of the unwise actions (like the first segregation wall in eastern Slovakia in 2009). The project primarily focuses on nationally-oriented conflicts.

The hate-motivated acts with multiple tragic consequences, which are vitiated by racism and nationalism, mobilize society. They also give rise to multiple local human rights initiatives. The platform of Banska Bystrica entitled "Not in Our City" is one of these initiatives. It aims at promoting and developing tolerance of diversity through social, cultural and educational events, an example being the event called "Stop Extremism" organized on the occasion of the World Human Rights Day.

Educational dimensions of prevention of radicalisation and violent extremism

The preference of market or rather economic aspects of education of young people at high schools and universities requires some changes in the conceptual, content related and organizational side of the educational process. Attempts to prevent the potentially deforming effect of these changes are also related to other consequences. According to Čačová (In: O extrémizme bez extrémov, 2016), schools are considered to be the most undemocratic environment in Slovakia. The

undemocratic forms of governance are related to extremism, although this has only partially been confirmed by the research (In: Príčiny rastu radikalizácie a agresivity určitých skupín obyvateľstva, 2012: 38). The results of this research show that most respondents (55%) do not see the link between education and the tendencies towards extremism. Nevertheless, 39% of respondents see the tendency towards extremism in poorly-educated people.

The inclusion of radicalism and extremism into the educational content is most up to date in the case of secondary school students, because they are among the most threatened by these phenomena in our society. The preparation of these focused educational activities for secondary school students is thus a current task not only for the secondary school leaders in Slovakia, but also for pedagogical and scientific staff at universities. The inclusion of scientists and researchers from this interdisciplinary area into the content modification of education in secondary schools is considered to be necessary in terms of increasing the competence and expertise in responding to the existing threats in the light of various unpredictable terrorist attacks on pupils. For example, a security drill will take place three times a year in French schools. The pupils will learn how to respond to terrorist attacks.

Formation of attitudes to extremism is determined by education. It is also documented by research results about extremist expressions (In: Mlýnek, 2012: 22). The most significant differences in relation to the education of respondents were found in the answer: "I strongly condemn the expressions of extremism". Condemnation rate of these expressions increases with higher education. Interestingly, respondents with a lower educational level show a greater lack of interest in social upheavals. They are not interested in extremist expressions in society. Liessmann (2009) mentions a false educational idea, which can be quickly achieved, adopted and also forgotten if there is no demand for it on the education and labour market. Underestimating the role of school occurs in the area of its impact on the rise of extremism and radicalisation in society. According to the research results in 2012, Slovak society members (64%) do not think that school contributes to the rise of extremism. Although one third of respondents (27%) think otherwise. The cross-cutting theme of the educational process, which should contribute to the deradicalisation of extremist youth, is the issue of human rights and their protection. Education of this nature, from primary school to

university, especially for students of the caring professions, is a society-wide educational project to prevent negative tendencies.

Nowadays, the main source of risk is specialized, short-term profit-oriented, totally pragmatic human education (Beck,2004). "Forgetting" history will have (but it is more likely it already has had) serious consequences, i.e. in the form of radicalisation of youth as well as other social groups. Getting to know the history of their town, region or the whole country should be really important for young people. Educational and cognitive activities are an appropriate form to learn about history. These activities should be a source of information about our history. The project called "Students following the footsteps of totalitarianism" is one such activity (O extrémizme bez extrémov, 2016). According to the research entitled "Causes of the rise of radicalisation and aggression of certain population groups" (2012: 54-55), the public is not satisfied with the school's role in solving this problem. A more active attitude of elementary, secondary schools and universities to the prevention of the rise of extremism is not only important but also necessary. The universities should extend their study programmes and the profile of graduates with regard to the themes of radicalism, extremism and their prevention. It concerns the study programmes of social work, ethics, theology, as well as other teaching and non-teaching study programmes, especially social science and humanities. The Multicultural Centre Prague organises some preventive and educational activities against extremism (In: O extrémizme bez extrémov, 2016). The activities aim at the prevention of stereotyped thinking in young people. They are based on pedagogical experience and methods of critical thinking. Liessmann (2009) draws attention to the dark side of the ongoing changes in education. Teachers who do not submit to these changes and stubbornly criticise the spirit, as well as develop the critical thinking of their students are gradually phased out in favour of the immediate performance of educational process.

The International Commission of UNESCO on "Education for the Twenty-first Century" formulated the four basic pillars of learning in 1993. They served as a basis for the development of a learning society in the global world. The pillars are: learning to know, learning to do, learning to be and learning to live together (Kosová, 2005: 16). The prerequisite for the fulfilment of this mission is the preference of non-authoritarian and non-directive approaches for pedagogical

and social workers towards young people, not only in the narrowly focused educational process, but also in the broader work with them. That appears to be a starting point for anti-radical and anti-extremist actions of a school.

Teaching young people to understand global issues such as the current increase of violent extremism in the light of their local context in school means applying the least restrictive and free access promoting educational procedures. However, in the case of young students with extremist opinions, a free school education may be misused to promote violent extremism at school or in society. A well-intentioned attempt of a teacher to prevent abuse may be counterproductive in the case of inappropriate procedures like denigration of pupils, threatening and uncritical acceptance of "popular" and radical views into the education.

The concept of inclusive education and school openness entails an emphasis on teachers' professionalism and moral maturity in a society full of children and young people (In: Křížková et al, 2017: 16). A legislative and organizational opportunity, not always associated with the above-mentioned professionalism, is presented by prevention coordinators in schools. They should be capable of preventing radicalisation and extremism. It may appear that in the case of the perceived deficiencies the school or scholastic materials like computers can be misused to spread extremist or hateful ideas. Therefore, it is necessary to encourage pupils to identify and become aware of the harmful effects of discrimination, injustice, prejudices or stereotypes through application of the global dimension in the school education. Education, prevention coordinators' self-education, as well as self-education of other pedagogical staff in the field of radicalisation and violent extremism should serve to apply it all. The effectiveness of education is based on the discovery of the views and educational needs of prevention coordinators working in primary and secondary schools on extremist manifestations and their elimination in schools (Pétiová, 2016: 48).

The national accredited programme entitled "The Theme of Extremism in Education" was prepared in 2010 in the Czech Republic on the request by teachers and according to the evaluation of implemented programmes (In: Prevence v oblasti pravicového extrémizmu, 2012: 46). In Slovakia, the importance of this issue resonates not only at secondary vocational schools. This is where the

risky behaviour of pupils (i.e. verbal or physical assaults by classmates) are the most common. There are other types of behaviour in school that can be defined as radical or extremist, such as trying to recruit new members for extremist groups among pupils or students.

The education process at primary and secondary schools allows the application of methodological procedures that contribute to the formation of school as a protective factor against violent extremism. According to Sharland (2006), if we try to keep our youth safe, they could be deprived of the natural development phase, in which they learn from their mistakes.

Permanently optimised awareness of current extremist movements or youth groups should be a part of formal education within the content-related subjects. This information is perceived as a prerequisite for the creation of defence mechanisms against undemocratic practices, where the school plays a significant formative and educational role. Sensitivity to undemocratic practices is not only important for pupils, but also for teachers. The topic of irregular migration and its "perception" as a relevant topic of educational process in schools serves as an example for the formation of such sensitivity in society.

Primary prevention of extremism and radicalisation of youth in the school should include a critical reflection of the information on social networks, where they spend much of their leisure time. From the point of view of the education process at primary and secondary schools, attention should be paid to this phenomenon (made by Šnídl, 2017):

- Hoax, which was originally called an alarm message, was sent by an email, but nowadays it is called a fake or a lie. It is spread by social networks. It may have both a junk and a political nature.
- Demagogy or in other words: manipulation of citizens or making a fool of them. It is a political activity, when some politicians seek to attack critics, deflect attention, have a fake enemy that they want to fight against, rather than solving problems.
- Conspiracy as the action of plotting, conspiring, in the past, i.e. used to withdraw the sovereign. Nowadays, the term is incorrectly used to denote a conspiracy theory.
- Disinformation, which is intended to mislead. It does not have to be a pure invention. It can be information about a true event, but some facts are intentionally inaccurate. Propaganda as information used to influence people's opinions. Its aim can be to portray some

state/nation positively or to make fun of it. Some propaganda uses misinformation, hoaxes, demagogy or conspiracy.
- Fake or conspiracy media. They spread conspiracy theories, hoaxes, unverified or manipulated information. They are usually targeted in one direction, i.e. against migrants, the EU etc.
- Hybrid warfare as a conflict, in which a state uses not only the military but also unconventional tools like spreading disinformation, propaganda, hacker attacks or unreported activities of soldiers in secret unit.

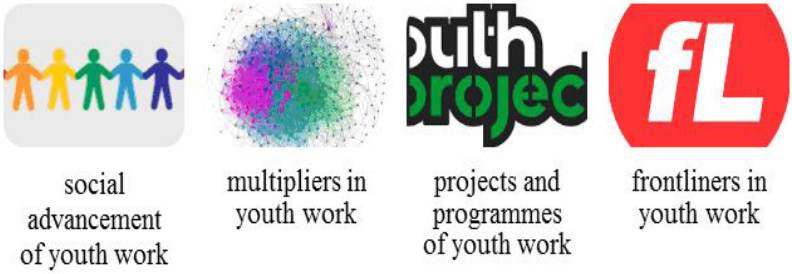
Experience pedagogy allows linkage between radicalisation, extremism and school education. It can be appropriately applied to children and youth to form defending mechanisms against discrimination, stigmatisation or social marginalisation, i.e. through deprivation caused by exclusion from the school group (In: Prevence v oblasti pravicového extrémizmu, 2012: 14). More than two thirds of teachers have already met with extremist expressions at school, which confirms that extremism at schools exists (Pétiová, 2016: 57). Therefore, it is necessary to support schools as an important factor in the prevention of radicalisation of young people, because education and its purpose is the most effective long-term tool of prevention.

Conclusions

On the basis of a formal content analysis of specialized resources, we can conclude that bridging the epistemological bases of prevention of radicalization and violent extremism in school conditions are the phenomenological and personal characteristics of radicalization and violent extremism and characteristics of young people threatened by extremism and radicalization. In the context of bridging epistemology as practice epistemology, we will ultimately try to implement these tacit knowledge into youth work strategies with young people endangered by radicalization and violent extremism.

While drawing up the youth work strategies threatened by extremism and radicalisation, it is necessary to identify multipliers operating in this field, the scope of social support for this youth work specialization, existing projects and work programmes, as well as the readiness of workers. Their synergetic effect can be presented as follows (see Figure 1).

Figure 1. Synergic effect



The theme of the multipliers working with youth is related to radicalisation of youth. The accredited education programme entitled "Hateless Internet" is an example of this. It prepares the multipliers of the same name's company of the Council of Europe to run workshops in informal education for youth work. They aim to educate about human rights. The effect of such events needs to be highlighted by constructive societal support of youth work in our society. The project of the Federal State Office for Social Services & Youth Welfare and Pensions entitled Komplex – RLP serves as a good example in promoting youth work. Its programmes focus on support of the right-wing extremists' exit, parental initiatives and assistance to parents of young extremists or to victims of extremist crimes (In: Prevence v oblasti pravicového extrémizmu, 2012: 89). The readiness of youth workers completes the concept of working with youth threatened by radicalisation and extremism. It needs to be emphasized that the first contact with this target group should be the workers dealing with youth and not the members of the security forces. Therefore, the ones in the frontline of the work with youth need to use methodological procedures to deal with individual cases of radicalisation. They need to know the first signs of radicalisation and how to recognize them, with whom to consult a suspicion of radicalisation, how to proceed with conducting an interview with a person suspected of being radicalised or how to identify individuals who are intensely involved in extremist movements (In: Kriglerová – Chudžíková, 2017: 4).

The youth workers are often confronted with the process of building their own identity with these clients. A part of identity is expressed externally, i.e. by the clothes they wear, by music they prefer. A part of identity may also be hidden, i.e. beliefs and values (Bíziková – Vargová, 2017: 3). There is difference between how they look at themselves and at other people. This may be the basis of social inequality and injustice that may result in radicalisation of young people. Preventing risky behaviour that can result from radicalisation is very important in primary, secondary schools, school establishments (dormitories), facilities of social-legal protection and social guardianship (foster houses), and in prisons.

Diverse activities of information, communication, education and preventive character represent the instrumental aspects of youth work on the threats of radicalisation and extremism. Some activities are:

- expert committee, i.e. interservice expert working group focused on elimination of racially-motivated crimes, extremism and violence at the Ministry of the Interior in Slovakia.
- anti-extremist campaigns i.e. campaign of Council of Europe entitled "Hateless Internet",
- projects, i.e. project of Open Society Foundation entitled "Do not be afraid of extremism"
- round tables aimed to create regional networks of participants involved in the prevention of violent extremism and in youth work.

The essence of youth work involving all these activities is to develop the conceptual and complex skills of professional youth workers with appropriate professional competencies and adequate societal support for their work and its importance for the whole society.

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GAMING AND GAMING PROBLEMS - - CHALLENGES IN EDUCATION OF TEACHERS AND CLINICIANS

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Since 2011, Centre for Addiction Issues (KoRus- Øst) in South Norway has national responsibility for professional advisory work for gaming and gambling problems. Thus, the centre is giving advice and supporting development of professional services for a wide range of services within health, social work and education. Three of the authors of this article, Magnus Eidem, Stian Overå and Øystein Olsen are staff at the centre involved in the work with gaming and gambling problems.

In co-operation with Lillehammer University College, since 2012 after a merger with Hedmark University College renamed The Inland University of Applied Sciences, a training program for professionals within health and social services as well as schools and other services has been a part of the development of professional competency within the public services as well as NGOs. The program is multi-disciplinary, and focuses on both policy development and professional practice. It includes judicial development and practice both on a national and international level.

The program has educated close to 800 candidates, some of whom are still in contact with the staff of the program. An important part of the program is to initiate local work among practitioners in schools, social work and health services. Academically the program is on the master level for specialist training for a number of professionals among them clinical teachers, psychologists, special teachers, social workers and health professionals. Most of students are Norwegian nationals or foreign nationals with their professional practice in Norway. A number of students from the other Nordic countries have completed the program. The language of the program is Norwegian. However, the curriculum for the program is partly in English. Development of the program into an English language version with foreign partners, both in the Nordic countries and in continental Europe, is in progress. As part of the program a national textbook on gaming and gambling disorders was published in 2016 (Overå and Weihe 2016).

This article is summarizing the experience from the educational program as well as the feedback and continued contact with graduates from the program. Thus, it includes the continued professional development of local programs both in rural and urban Norwegian communities as well as clinical, educational and a variety of online and an on-going phone-based contact program.

The program is continuously up-dated with new information from the Norwegian National Survey "Ungdata", which include annual statistical surveys from different Norwegian schools from all over the country. One of the authors of this article, the anthropologist Dr. Stian Overå, is a researcher in the national survey. In addition, he has carried out an in-depth research of gaming in schools (Overå 2016).

Senior advisor and social worker Magnus Eidem was prior in charge of a contact advisory program for gaming and gambling problems and thus in contact with both those with problems with gaming and gambling and their families (Eidem 2016). Thus, the foundation is clinical experience as well as continuously updated research.

Professor Hans-Jørgen Wallin Weihe from the Inland University of Applied Sciences is contributing with general research and updates on addiction problems as well as research. Senior advisor Øystein Olsen was administrative responsible for both the program and the competency centre, thus focusing on the administrative challenges of both running the program and relating it to other services.

The master course and the professional training

The course is a 15 credits master level education program. The average student has a BA degree, however an increasing number of students have a master degree and some of them have degrees as clinical psychologists or other kind of therapeutic training. There are also students with no prior professional experience working in NGO organizations such as the organization for gaming problems. The latter organization partly operates as a self-help organization, a network among families and those with gaming problems and partly try to influence policy. The students with an NGO background normally do not qualify academically to take examinations but can participate in the educational program on an equal level as students.

The course plan is one semester with two mandatory in-house session at a hotel close to Oslo Airport, mandatory assignments to students working together in online groups, and a course program and reading list available on a website as well as course material given as a handout at the first of the two sessions. The location of the hotel is important as Norway is a country with large geographical distances.

The website include films and short introduction talks made by the staff of the course. At the session meetings, researchers give lectures to the students and there are discussions in plenary sessions as well as group discussions and

assignments. At the first gathering students are introduced to their groups, which is put together in order to have students with a variety of backgrounds and professional fields of practice.

Development of a professional network

The students, with a few exceptions, are professionals sharing their challenges from clinical and educational work. Thus, the educational program profits from the students adding continuous up-dated information from their different fields of practice. Even more important the students developed, through the online group work and the two session meetings, a professional network of other professionals within a variety of fields of practice. The latter is of great importance within a field were practitioners most often only co-operate with professionals within their own field. Thus, those within teaching tend mostly to work with other teachers, those within health services mostly with health professionals, psychologists and therapists mostly with others within their field and so on.

There are several examples of former students using their contacts with other former students as a professional network. Thus, the education and the practice of working together by internet and maintaining relationships by distance is an important part of building professionalism. The latter being of particularly importance in a country with great distances and often just a few specialized professionals or just one professional in each geographical location.

Even if dependency / addiction problems are frequent all over, the country most professionals will have a major part of their work with alcohol and drug related problems. That is why, the gaming and gambling problems will mostly be a minor part of the workload. The exception being gaming problems, which will among juveniles in schools, as a challenge among substantial number of students.

The challenges of the past, today and in the future

At the time the education started in 2007, the main-focus, was gambling problems and the economic consequences for individuals as well as their families and crime such as embezzlement. At the time, gambling machines were legal in Norway and many individuals had considerable losses. 1st July 2007, such machines became illegal. The result was a reduction in problem gambling. However, later money gambling re-appeared as online gambling. Some of the gambling organized by the state monopoly of gambling (Norsk

Tipping) and some of it by international gambling business operating outside of Norwegian jurisdiction.

The discourse of diagnostic criteria's, as well as prevalence and comorbidity with mental health and social problems require continuous updating of the program (Ferguson et al., 2011, ICD 11). The discussion of excessive use as opposed to diagnosing as addiction/dependency is a central topic for the course (Faltin 2013).

Co-morbidity

Both the prevalence of gaming and gambling are issues of international agreements and national regulations. Gambling has an important impact on social and economic conditions (Williams et al 2012 and 2013).

In a world were both are increasingly digitally both regulations and taxations are issues of great discussions. Many of the gambling operators operate from countries with few regulations, but still target on gamblers from particular countries with stricter regulations. For example, a number of gambling operators in Malta specifically target gamblers in Norway frequently using Norwegian sport stars speaking Norwegian.

One of the challenges is how to regulate media (Lunt and Livingstone, 2012) and the access to what is not legal in one country, but legitimate business in another. Such challenges are particularly difficult because financial profit is often in one country and the negative cost in another.

The question of policy and international regulations

Both the prevalence of gaming and gambling are issues of international agreements and national regulations. Gambling has an important impact on social and economic conditions (Williams et al 2012 and 2013). In a world were both are increasingly digitally both regulations and taxations are issues of great discussions. Many of the gambling operators operate from countries with few regulations, but still target on gamblers from particular countries with stricter regulations. For example, a number of gambling operators in Malta specifically target gamblers in Norway frequently using Norwegian sport stars speaking Norwegian.

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Gaming as an international arena

Cyber psychology and networking in cyberspace are part of the internet society (Mchroof and Griffits 2010). Quite some of the popular, but often time-consuming games are interactive involving gamers in several countries often joining in teams. Thus, gamers from, for example, Korea might be in a team with Norwegian gamers. Gaming is often addictive and pose a particular challenge when the gamers live in different time zones (Ahn 2007). Still, such interaction might have positive aspects as well. Gamers develop considerable skills in communication across cultural differences, language skills and might influence their cognitive abilities.

Gender differences in one country or one culture might be vastly different from another even if gaming is borderless. Thus, understanding problems in other cultures is important in order to address gaming and gambling challenges (Ko et al 2005; Zheng et al 2010). The reaction to gambling and gaming problems, such as shame, depend upon both individual and cultural factors (Nathanson 1987; Tangney and Dearing 2002). From the treatment and prevention point of view the cases in different cultures illustrate that international co-operation is necessary to develop both clinical practice and policy.

Risk taking as cultural and historical phenomena

Situations where we have to take more or less calculated risk is part of life. Gambling and gaming are from one point of view a form of acting out what happens in real life. Situations of business and war have similarities with playing chess, poker or gaming (McDonald 1996). Some cultures or part of cultures will have real life situations with far greater risk taking than others (McMillen 1996). One example is the coastal communities in Norway were life at sea always is risky and to some extent unpredictable. The question of playing and reality is an important part of understanding pathology as well as gambling and gaming preferences (Winnicott 1971).

Minority populations

Many European and North American communities have substantial ethnic minorities (see for example Papineau 2005). Gambling and gaming problems within ethnic minorities is a frequently faced challenge for many of the course participants. Both cultural differences,

differences in religion and values as well as language makes it difficult to use established practice.

The generational challenge

While gaming is so far mostly challenged as a problem among adolescents (Griffits 2002) gambling for money is a problem for several generations (Overå and Weihe 2016). Still, the changes in use is considerable and there are many gamers in middle age and even among some elderly. One example is LAN-parties, such as the Gathering in Hamar in Norway attracting in the last few years around 5000 participants. The Gathering started in 1992 mostly with teenagers, today the gathering attracts both teenagers and the middle aged and often several generations participate together (Overå and Weihe 2016: 175-181).

The financial sector and gambling

Kenter (2013, 4/3) points to the challenge of addiction among investors. His focus is the new phenomena of online investors. Such investments are possible with small amounts of money and possible to be made from mobile telephones and computers. It is for some gamblers an alternative to other gambling. One of the main challenges is the possibility of developing large losses and gaining access to credit as investors. Most likely, such gambling will increase in the future making it difficult to separate between legitimate investing and pathological gambling.

For the study, such gambling represents a new field. Thus, we anticipate that we need closer co-operation with the financial sector in the future. Indeed, a possible development is specialized courses focused at practitioners within the financial sector. Thus, banks, investment firms and other financial actors are possible partners for further development of the study.

The student thesis

All students who graduate from the program write a final thesis on a self-chosen subject. Through the year's students have written thesis focusing on a substantial variety of games and gambling problems. Some of the thesis has focused on the combination with other dependency problems and in some cases on the challenges in the school system were computer games increasingly used for teaching subjects like mathematics and language. Other examples are specialized thesis on subjects such as economical counselling, psychiatric conditions, special age groups and behavioural problems. The main importance of many of the thesis is contributing considerable anonymized clinical examples.

The textbook developed as part of the study program have greatly profited from the professional contributions of the candidates (Andersen, 2016; Rørendal, 2016; Johansen, 2016). In addition, a number of the final thesis is part of the professional development of services in schools, social services and clinical work in health services. Thus, we experience that the course has had an impact on professional services. Professionals and sometimes others use a number of final thesis as reference material. The latter is often NGO organizations for victims and even politicians.

Situational and structural causes for gaming and gambling

Even if the program includes results from new research, the main-focus so far is to analyse gaming and gambling problems from the point of situational causes for starting to game and/or gambling and the structural causes making the individuals continuing to game/gamble (Griffiths, Parke, Wood and Parke, 2005). Since different games and gambling stimulate interest by players/gamers in different ways problems with excessive use/addiction is analysed both from the point of the psychology of the individual gamer/gambler and the stimuli of the game/type of gambling (Griffiths 2007: 89- 90).

Since many of the candidates are in practice, they find it important to develop practical competency within their field of work. Obviously, it is a great difference being a clinical therapist and working as a teacher or with prevention of problems. The group work is supposed to help practitioners from different fields understanding the challenge of the other and have a shared theoretical foundation for their work.

Even if the course focus on practical ways of interpreting gaming and gambling problems the focus is on the psychology of gaming and gambling (Overå and Weihe 2016; Walker 1992).

Ideas for research

From a pedagogic point of view, a systematic evaluation and a longitudinal research into the experience from candidates from the study would be valuable. Not only would such research give information of the value of the educational program, but also of the use of the training and the possibly the professional network of the candidates. A study could also give insight into the candidates, ability to up-date their competency. Knowledge and research into gaming and gambling disorders as well as the pedagogical use of the same technology is rapidly developing.

All candidates need to maintain their competency through continuous updating. Obviously, a number of candidates will move on to other fields of practice. Still, the educational program and attitudes towards education and professional competency might have importance.

Another possible focus of research is the use of the final thesis of the candidates. We do know that thesis is tools to develop both services and professional competency. However, we do not know to which extent nor do we know the long-term effect.

Concluding remarks

Quite possibly the most important and long-lasting impact of the educational program is the development of professional networks among practitioners who often work alone and otherwise would have had problems developing such contacts.

Student final thesis and group work done through the course is an important part of the national professional development. We are very happy to experience the use of such work as reference material for both professionals and others.

The teaching of a professional with a variety of backgrounds in challenging and requires lecturers and candidates to be in interaction. Indeed, the in-put and work of the candidates are an important part of the course. Many candidates will have substantial competence within their professional specialized fields. Thus, what they lack might be formalizing their skills, sometimes they lack of contacts and general competency within their field of work.

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THE IMPORTANCE OF HIGHER EDUCATION FOR ALBANIAN GIRLS AND WOMEN. CASE STUDY KRUJA

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Abstract

This study is devoted to Albanian girls, women in general, especially Krutan who face daily challenges and obstacles to move forward.
Education equips girls and the women of Albania with a peaceful weapon to fight against gender disparities. With education, they have a greater opportunity to climb the ladder of their professional or social careers. For Albanian girls and women, a number of obstacles are in the way to prevent them from pursuing higher levels of education. Mainly disparaging mentality, fanaticism, negative opinion, economic opportunities are seen as the main obstacles. Albanian girls and women face these obstacles and despite them, many girls and women are educated and continue to be

educated at the highest levels of education. As claimed by them, education for girls and women is a unique opportunity to escape from the clutches of life's problems, a life jacket that they can hold onto when the waves hit.
The significance of this study lies in the fact that it is the only one of its kind devoted to the Krutan girls and women so far. The importance of the studied problem lies in presenting the situation of girls and women as fragile beings, with the prejudices and mentalities that surround them in their livelihoods, as well as their ongoing efforts to educate themselves and move forward.

Keywords: Albanian, Importance, Higher Education, Women, Kruja

Methodology

For the realization of this study several concrete methods of research have been used.

First, I have examined the literature on the issue of education of women and girls with the aim of presenting different authors' views on this issue as well gaining a deeper understanding of this issue and other issues related to it. The literature examined has included both English and Albanian.

Second, concrete data on the education of women and girls and their activity in the city of Kruja has been collected. This has done in order to study concrete facts, which serve to clarify ideas and raise issues studied.

Third, twenty-six live and detailed, semi-structured interviews were conducted, twenty-three of which were conducted with women and men over the age of 18, residents of the city of Kruja.

Fourth, a survey was conducted that aimed at identifying the causes, reasons, mentalities and opinions of women and men in Kruja on issues of women's status and role in the city of Kruja. The survey included 400 individuals aged 18 and over. The sample was selected based on an equal gender distribution, 200 female respondents and 200 males.

Fifth, since I was born and raised in the city of Kruja, also the 5 years' experience in this city has helped me to use the method of direct observation of the phenomenon in this study.

To select the sample included in the study, the main criteria used was that respondents should be over 18 years of age and that the distribution of both sexes be equal (200 females and 200 males). As the study includes the town of Kruja, the casual choice of respondents was done in every neighbourhood of Kruja leaving none of them without being represented in this study. Thus, from the examination of the collected data, the sample composition results as follows:

Table 1. Respondents divided by gender, employment, education and age groups (in absolute numbers)

	Female	Male	Total
Total	200	200	400
Employed	98	140	238
Unemployed	102	60	162
Higher education	66	98	164
Secondary education	104	88	192
Eighth Education	30	6	36
Primary education	0	8	8
18 - 25 years old	52	50	102
26 - 35 years old	56	42	98
36 - 45 years old	40	64	104
46 - 60 years old	50	40	90
61 years and older	2	4	6

Interviews: they were conducted with 26 interviewees, 12 males and 14 females. Of the interviewees, 10 of them were with higher education and 16 with secondary education. As far as employment is concerned, 11 of the respondents were unemployed and 15 employed.

Education, Challenges and Opportunities to Educate Women and Girl

'Education is vital to man's access to the labor market and serves to legitimize financial gains, and is also important for other strategies to improve human living conditions, including the protection of personal rights and the ability for participation in community institutions'. (INSTAT, 2004: 14).

Hence, education is very important for individuals in particular and society in general. In a society that is rigid, where girls and women are under the dependence and constant supervision of father, spouse and family in general, the role of education is existential.

During the communist regime, education was of particular importance to the state. Communist state politics devoted considerable importance to the education of individuals, women and men. There were educational institutions even in the remote villages of Kruja. Although most individuals could not choose the branch they studied because it was the country that decided on it, both women and men graduated from various branches of higher education. With the collapse of the communist regime, many educational institutions broke down and went out of business, causing a large number of children and young people to be without facilities where they could study. Also, the preparation of pedagogical staff in schools was also over, as many teachers abandoned teaching for more lucrative activities such as trade or involvement in the wave of internal and external migration of the Kruja population.

With the collapse of the communist regime, in the early years of democracy the role of the state was greatly weakened, and this was associated with the emergence of a number of negative phenomena, which particularly affected the position of girls and rigid women. Krutan society, with patriarchal elements, used these negative phenomena to deny girls the right to education. The risk that girls may face, such as violence, fraud, trafficking, robbery, etc., were used as a reason to persuade girls that they should stay at home for their own good.

The events of 1997 exacerbated this situation further. Changes associated with these events caused girls and women to be fearful about their future. I remember that during this period was so much fear for girls that my parents began to have serious doubts about whether they should encourage my desire for further education.

In the chaos that was created after the collapse of the communist regime and especially after the events of 1997, they took many walks of history that in some way served the fanatical and patriarchal mentality rigid to strengthen their convictions that the place of girls and women is in the home, not because they love this thing, not because they say the norms of the canon, but for their own benefit the girls and the women must stay at home.

During these years education seemed to have lost its importance. Men emigrated, and girls were locked inside the house walls. Many girls ceased their education at primary or secondary level which would further deepen the unemployment crisis among girls and women.

In addition to the above-mentioned occurrences and circumstances, the attitude of young people, even of other age groups towards education was influenced by some other factors such as:

– Destruction of the state sector after the collapse of the communist regime resulted in a lack of jobs;
– Mastering a university degree was no guarantee of a job;
– Income from work in the state sector was inadequate to meet daily living needs;
– Engaging in the private sector did not necessarily require having a university degree. The private sector continues to maintain low growth rates.

All this somewhat weakened the importance and the role that education had played. Young people, even other age groups of society, focused on solving the immediate needs that had arisen before them, not thinking about the benefits that future education might bring. They suffered a high level of unemployment and consequently lacked significant income. And so, they chose to focus on ways that they could obtain income as quickly as possible (education is not a quick way). Emigration was seen as an opportunity for men to quickly provide an economic income for themselves and their family. Since these incomes were much generally much higher than those that could be extracted from the labour market in Kruja, this served as one more reason to deter boys from attending different education cycles.

The attitude of men towards education was particularly influenced by the need to provide an economic income other than that of girls, which in some way compelled them to abandon school. I think both of these attitudes, both girls and boys, were influenced by the patriarchal mentality of gender roles, the circumstances and phenomena of the 1990s and beyond simply served as an incentive to once again place women and men in the position that dictated gender roles. Men had to provide income for the maintenance of the family, as his gender role required, girls and women had to engage in their household duties as their gender role required. I think that the situation and circumstan-

ces created after the regime crash and after the events of 1997 simply served as tools that the patriarchal society used to strengthen its power.

On the one hand, education of girls and women is one of the main enemies of patriarchy because it makes girls and women more independent of men, on the other hand, the patriarchal mentality sees the education of girls and women as unprofitable as 'girls are of the foreign door', as expressed in Kruja.

The end of the twentieth century and the beginning of the new millennium brought about a new attitude towards education, many young and new critics competed to pursue higher education. During these years a new phenomenon has emerged, young people no longer want to return to the hometown after graduation. Young people justify this action by using as a reason the few opportunities offered by Kruja City to move forward or even the few opportunities to find a job for which they were educated.

'Why Stay? There is nothing to me here. I do not have a job to secure income for myself and not for the family. We are a big family, a scheme of sufficient economic income, we have only one another, and for now this is not enough'

– a student from the city of Kruja.

The number of girls who choose not to return to Kruja after graduation is smaller than men, but their number is growing. Girls are more controlled by the family than boys, they cannot stay away from their parents after completing their studies because they would shame their family. The opinion does not pay attention to male student efforts not to return, as it is normal for boys to show more independence, this attempt matches their gender role. As for girls, the gender role assigned to you did not include initiative and independence anywhere. As long as they were unmarried, the girls should be under the care of the parents who would hand it over to the husband after marriage. For those girls who dared and dare to follow their wish, the mentality is very serious. They are widely talked about and seen as "not good" girls by the fanatics. But the number of girls who are breaking this mentality is increasing, this in a way shows, or that mentality is smoothing, or that the younger generation is challenging it.

Education, life jacket for Krutane girls and women

Kruja as a city is characterized by the slow pace of development, both in the social and economic and political fields. As during the communist regime, and after its collapse, Kruja did not have the same attention with other parts of Albania by the ruling rulers, regardless of their political orientation. Being a country with a mountainous relief, where links to other cities of Albania were somewhat difficult, but through a low-tech infrastructure and low economic investment, the changes have come late. This slender and uneven development of Kruja with other parts of Albanian cities, the society with patriarchal elements, the weak and negative mentality on girls and women, the large number of girls and women who look no more than the walls of the house, the possibilities Slim to go ahead and to be professionally fulfilled to provide it, make education for very important girls and women. As a single opportunity to escape from the clutches of problems, as a life jacket that can hold it on the water when the waves hit it.

The question is: Is education important for girls and women? This question may only have one answer and it is YES. Respondents also stated that education is very important for girls and women for several reasons:

– Affects the culture of the individual, family and society;
– Affects the improvement of life and social conditions;
– Girls and women become able to cope with the difficulties of life;
– To gain economic independence;
– Ro come out of the darkness of ignorance;
– To provide a preliminary and professional preparation;
– For a better life in the future;
– Integration into society.

> *'Generally, girls consider education as the main path to affirming their personality, especially in the whirlwind of these turbulent years of transition, faced with all the difficulties and challenges'*
> (Dervishi, 2004: 15).

As the interviewees say, education is the only opportunity, especially for girls and women, to break into life.

The labour market in the city of Kruja is very limited, generally the jobs offered in the state sector necessarily require a university degree,

while the private sector jobs are scarce and as we will see below, many girls and women are not preferred. On the one hand, given that the state sector continues to have the largest share in the employment of Kruja residents, it is clear why the education of girls and women is very important. On the other hand, education seems to make girls and women stronger to cope with all the stresses they face. Education seems to make girls and women more indifferent to the public and mentality, it seems as if it provides them with a protective layer against it.

A 25-year-old student attending high school studies in Medicine said:

'The future of society depends on the education and development of women, as it is the head of society'.

But there are other thoughts that are not and so in agreement that education is important for young women and girls. Thus, one interviewee, a housewife, with 8 years of education, said:

'In my opinion, women should not be very educated. Wicked bollards are by nature, the school destroys the girls, and alters them as bushes. Eight school classes are enough'.

Here we can see the impact of disparaging mentalities that have infected and the thoughts of girls and women themselves.

On the other hand, male respondents have also been very positive about the education of girls and women. Thus, a 52-year-old, highly educated interviewee said:

'Education of girls and women is very important because it develops society and pushes life forward. An educated woman educates her children best'.

There is a tendency to link educated women to their gender roles such as child care and education.

Regarding the importance of education, one interviewee working in the state sector states:

'I think girls' education was not encouraged years ago as it was expected that women would stay at home and take care of their children. Unfortunately, times are changing rapidly and the demand for girls and women in the workplace is concrete. Girls and women who did not get a degree in higher education or different skills to work and are relatively new can stay home in the future'.

Regarding the obstacles that are supposed to curb the education of

girls and women in Kruja, interviewees mention the following:

- The fanaticism of society, family and men;
- Distance of schools with the place where they live;
- Negative opinions and canonical suppression;
- Behavioral mentalities;
- Economic difficulties;
- Marriage at an early age.

One 35-year-old interviewee says:

'Girls are prevented from educating an ignorant man and a fanatic dad'.

Fanaticism has been identified as one of the obstacles to education of girls and women. It relates to outdated thoughts of society, family and men on girls and women. They must be obedient, carry out all household duties, marry at an early age, take care of children, respect and serve family members. None of these tasks includes girls' and women's education, girls and women mentality are generally negative, giving wings to fanatics.

The lack of a university in this city, and the distance of about two hours from the University of Tirana and Durrës, has served as a hindering factor for the education of girls and women. Indeed, the distance serves as a reason for the fanatics and the metallurgy to use to prevent girls and women from being educated. Especially during the early years of democracy, where a number of dangers threatened girls and women, the long way to go to the Universities of Albania could be a source of various dangers that could happen to girls. Living alone, away from the family, was also seen as a source of temptations to fall into the wrong path of wicked people around to cut off their prey.

A 40-year-old interviewee says:

'I cannot tell what is said about girls who are in high school. I understand how these people talk, do not they know that tomorrow they may have a relative or girls in school'.

The opinion and the mentality of the wives for girls and women is also very negative, as one interviewee expressed the revolt:

'Girls are persecuted from the moment they are born and until they die. Better do not give birth to me than to give birth to a girl. The woman is suffering'.

Economic difficulties are also considered as an obstacle to girls' and women's education. Indeed, the chances of solid households to cover the expenses of children while pursuing studies in Tirana, Durrës, or Shkodra are generally limited.

Many parents sacrifice too much to manage to keep their children, others have not been able to afford economic expenses, as one 50 year old interviewee says:

'With my husband we have sacrificed a lot for schooling, working with children without work we have been trying to pay the expenses every month. I know a lot of cases that parents did not even get the trouble to enrol children in the competition'.

Even younger marriage is considered as an obstacle to girls' education. Especially after the 1990's, the tendency of joining a new age crown, especially for girls, was observed. Even today, this trend persists, even many marriages relate to men of far greater age than girls. This trend has led many girls to dedicate themselves to the new family by giving up their dreams of having a profession and achieving economic independence from their spouse and family.

One 30-year-old interviewee said:

'I'm out of the middle and my parents have not even pushed me, nor did they prevent me from getting educated. When I got married, I married, now I have children, the school just seems a little distant'.

The division of between "male" and "female" jobs begins with education of girls and women in such branches that later position them in traditional female workplaces. It is precisely the education that determines what kind of work girls and women will do in the future. Initially, gender--based education affects the preferences of girls and boys for different professions, this leads to their enrolment in various educational branches.

Even in education fields there is a gender segregation, there are fields that are considered appropriate only for girls and others only for boys. There are fields both for girls and boys. Respondents were asked for a list of 20 education fields to express their opinion if they considered them as a suitable field for girls, boys or both. The data received are presented in Table 2.

Thus, as it can be seen from the data obtained, it is clear that there are fields that are more rated females, such as: teaching (77.5%), elementary (85.5%), nursing (80%), literature (69.9%), etc. On the

other hand, the branches of the Sports Academy (78.5%), the Military Academy (85%), Engineering (81.5%), etc. are seen as a suitable fields for boys, medicine, dentistry, economics or foreign languages are seen as appropriate fields for both sexes.

Not only the survey but also the interviews produced the same result, there are appropriate fields for girls and inappropriate branches.

A 35-year-old interviewee says:

> *'The teachers, the medical and the economics are the branches that should target a female because they are the branches that suit more the gender and the nature of the women'.*

Even the professions that the respondents had and the respondents showed that these fields are not only preferences, but are their respective professions.

Being educated in such fields of education, girls and women are positioned in places of work where salaries are very low compared to other jobs. And who does not know that a teacher's salary is much lower than of an engineer?!

An important factor influencing and forming the preferences of young people and young people for different education fields is socialization. Through socialization, children learn not only gender roles but also division of jobs. Through socialization, early children share their preferences for future work as a teacher and nurse for girls, a cop or boy builder. 'Gender-based partnership has helped to perpetuate the gender division of labour' (England and Farkas, 1986: 154).

One 45-year-old interviewee says:

> *'I have a son and a girl. They are in a primary school. The girl will become a teacher while the boy – a doctor, whenever I pet them I tell the boy – doctor while to the girl I say – my beautiful teacher, they seem to like it. When my husband comes home they say with all joy: Dad, I will be a doctor when I grow up, Dad, I will be a teacher when I grow up'.*

And so, under the care and parenting of the parents, the likes and preferences of the children for different professions take hold. Young children imagine themselves as teachers or as doctors. Further, these likes are reinforced by the influence of society, while young people find themselves working as a teacher or a doctor one day.

The question arises: *What attitudes do they have towards the education of their children?* Respondents were asked how their opinion matched with the statement: Do parents encourage more boys than girls to get educated?

According to the survey data, about 15% of respondents said that they fully agree that parents encourage married and goes abroad, while the boy stays with the parents. 32.5% said they were somewhat agree with this habit, 15% are less agree, which means many are not convinced and 37.5% say they are not at all agree with the above statement. There is a balance between the answers to and against this assertion. I think this attitude depends very much on the level of education of parents and how influenced are those from the mentalities of the rigid society (or how important they devote to these minds).

A 55-year-old interviewee says:

'Parents encourage boys a lot because they are a bit absent-minded and don't care about books',

while an interview he said:

'Here in Kruja is the opinion that a girl leaves to be at someone else's home and a boy remains at home, and as parents encourage more boys, the more girls are educated'.

The attitude of the parents to the education of children is relative. For some parents it is more important for girls to be motivated and encouraged to be educated. They consider schooling as an insurance for the future. By educating the girl, they will be quieter when she goes to her husband's home because she will have more opportunities to hire her. Others have obsolete mentalities that "high school education is not for girls" and that "girls get married and live at their spouses' homes".

A 60-year-old interviewee says:

'Girls do not stick with you, they go to someone else's home. They tell her to invest a lot and to help her husband, even with the school.'

Others seem to encourage more boys because girls do not need much encouragement, generally they are more systematic than boys. With boy sit is more difficult. They prefer to play, and in most cases their parents have to force them to study.

But the attitude of men towards schooling is different women's attitude. Especially after the collapse of the communist regime and the opening of the gates to the West, many boys immigrate. Even nowa-

days we hear boys planning to emigrate to a foreign country, to work for several years to earn some money to make a quiet life.

Table 2. Women's and male's preferences on educational branches

No.	Branches	Female (in %)	Male (in %)	Both (in %)
1	Teacher	77.5	1.0	22.0
2	Low Cycle / Educator	85.5	5.5	9.0
4	Engineering	0.5	81.5	18.0
6	General medicine	5.0	17.5	77.5
8	Infirmary	80.0	9.0	11.0
9	Dentistry	6.5	29.0	64.5
10	Foreign languages	35.5	5.0	59.5
11	Economic	13.0	14.0	73.0
12	Justice	3.5	17.0	79.5
13	Military Academy	3.5	85.0	11.5
14	Social Science	53.5	9.5	37.0
15	Literature	69.0	5.0	26.0
16	Informatics	18.5	33.5	48.0
17	History	41.5	18.0	40.5
18	Physics	16.0	40.5	43.5
19	Mathematics	20.0	30.0	50.0
20	Sports Academies	3.5	78.5	18.0

One of the reasons why boys do not prefer schooling is according to them the fact that: the labour market is poor, and the salary is too low.

One 40-year-old interviewee said:

> *'I've came back 5 years ago. I had been working for 15 years abroad. It is not necessary to go to high school, as it is too much effort to work for a ridiculous salary'.*

While girls see schooling as a window to freedom, as one 30-year-old senior-educated interviewee says:

'I see no other way for tough girls to survive and be someone in life. It is the only opportunity to leave the walls of the house offered in Kruja'.

Professionals, girls and women between two fires

As noted above, even when girls and women specialize in out-of-home jobs, they are taught for similar home-based professions. It seems that stereotypes have been created for the professions, not only the housework is considered feminine, but the professions are divided into female and male ones. There are areas only covered by women, there are others that are only covered by men. As expected, girls and women graduate in fields that position them at work as teachers, educators, nurses, doctors, and so on.

Just as for the education and vocational sectors, respondents say that the most appropriate for girls and women would be, as one interviewee said:

'to work as a teacher, nurse, economist, salesman or chef because in these countries working girls and women working with girls and other women and not being prejudiced by working with men'.

Even the professions of respondents are in line with the results of the interview. Just as respondents considered the most appropriate for girls and women the professions of teachers, educators or doctors; for men the profession of lawyer, police or military, their professions were the same. The obtained data is presented in Table 3.

As can be seen from the table above, the girls and women surveyed are mostly in the profession of nurses, teachers, economists. While the men surveyed are mostly in the profession as: trader, engineer, agronomist, electrician.

Both Davidson and Cooper in their study argue that:

'Women still choose to enter jobs identified as females compared to men. So, they continue to experience division in the labour market' (Davidson and Cooper, 1984: 98).

Asked if there are professions that girls and women can not exercise, the interviewees generally say that they are capable of doing any kind of profession, even being more correct and more dedicated than men. One interviewee:

'Nowadays every kind of profession can be done by women, because the development of science and technology makes girls and women able to do everything, skills are lacking, and men have nothing to say that women can not do this or that because they are hard work'.

Girls and women can do all the professions, but do not have to do some of them, and as reasons to justify these thoughts are used statements such as: are work for opo men are jobs that conflict with the nature of females. Thus, respondents say:

'(...) girls and women should not do those professions that conflict with female nature, such as military, engineers, surgeons, guides, simply make her look man and the world should have women or not ?!'

'(...) Appropriate occupations for girls and women are taught and tailored because they are less fatigued and are suitable for rigid women'.

'(...) Men's work should not be made by women, mayors or communes and other managerial positions are for men'.

'(...) Guards, customs, police, guides, I can only say in a word why not – because we live in Kruja'.

Table 3. Respondents divided by occupations (in absolute numbers)

Profession	**Fermale**	**Male**	**Total**
Nurses, Chemists, Laboratory	26	0	**26**
Physician, dentist, lawyer	16	0	**16**
Teacher	32	8	**40**
Engineer, agronomist, electrician, technician	2	62	**64**
Economist, salesman	30	18	**48**
Military, crusher	0	14	**14**
Trader, driver, journalist	0	34	**34**
Domestic	28	0	**28**
Without a profession	20	30	**50**
Others	46	34	**80**
Total	**200**	**200**	**400**

Educated women and girls are between two fires: on the one hand, they are seen as capable, ladies, fair, honest, labour-intensive, and, on the other hand, consider them immoral or inadequate to perform some occupations.

According to the interviewees, there are many negative opinions circulating among men on working women, which are mean and offensive. One interviewee states that

'The girl's place is home, she has to get married, go to her husband's home before she is 15 years'.

Or another interviewee says:

'Women who work are immoral, especially those who work in private sector, usually they deal with jobs that belong to men, so they offend them a lot, and whenever they see them crossing the street they don't talk about it '.

This opinion and mentality are overwhelming for girls and women in Kruja. In addition to the other problems that make their life difficult, the low level of mentality and public opinion follows them and do not allow them to breath freely. They are followed everywhere, whatever they do is viewed with suspicion, everything must have an unfair reason behind their actions. Even when there is nothing "wrong" in the actions of a girl or woman, or at least "private detectives" that nurture mentalities and negative opinions have found nothing, there must be something hidden in the back, it just takes more time to find, but there is something, it is too good to be true.

Conclusions

Educated girls and women, with a profession, are severely attacked by social opinion. Even successful girls and women seem to be prey of the gossip agency. The more important the girls and women are the more attacked, the more they are defamed, the more prejudiced they are. Mentality and opinion do not tend to attribute success to their abilities, but always seek to find what, according to them, is hidden behind this success. It seems that girls and women who are capable of surviving the social tsunami are always seen with a kind of sceptical eye which cannot accept that women are as capable as men. When girls and women emerge from their traditional position, they are at the centre of attention to be attacked by others. As girls and women all over Albania, Krutan girls and women face everyday opportunities and opportunities, with the harsh reality of women, with the struggle to fulfil

as human beings, with the struggle to achieve what is right for you, gender equality, mainly in the educational field.

Given the heavy weight of life on the back of the girl and the brutalizing of women, the waves and the wind that constantly strikes, I wonder – how is it that a fragile being is not broken by so many challenges?

How could such fragile beings carry on the shoulder the heavy burden of inequality, discrimination, prejudice, oppression and addiction? How could their fragile shoulders endure the despicable mentalities that keep them from moving forward?

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First edition

Printing in September 2019

ISBN: 978-83-66010-31-4
EAN: (13) 9788366010314

Print sheets: 17,75

Typesetting and text makeup: Biz sp. z o.o.

Print and cover: Fabryka Druku

The present monograph composed of works written by a group of authors and edited by Krzysztof Dziurzyński and Ewa Duda develops and promotes readers' engagement and critical thinking thanks to its content, structure, and, in general, the overall method of processing. Moreover, it provides a comprehensive, compact, exhaustive, systematic analysis of the subject; the individual parts follow upon each other and their main intention is to communicate scientific knowledge to professional and scientific circles. The authors of the chapters integrate the already known as well as new, so far unpublished information, using a scientific language, which is nevertheless understandable to readers, and present a discourse on education in various contexts based on relevant literature.

The monograph coming to the book market has the potential to become useful not only to academic and scientific circles, but also to students of (especially and not only) pedagogical and assisting professions, practitioners, and to a certain extent also to the general public, who has the opportunity to understand the context, mission and importance of education.

The monograph entitled „What is new in the Field of Education?" is developed on a high-quality theoretical and methodological level and does not lack practical and applicative aspect. It provides a lot of relevant and so far unpublished knowledge from the field of education. Among other things, it has an educational intention, which also makes it a great contribution to the development of higher education, especially for teaching sciences and partly also socio-behavioural sciences.

from a review of Ladislav Vaska

This book is published with financial assistance of

FACULTY OF INTERNATIONAL AND POLITICAL STUDIES
OF THE JAGIELLONIAN UNIVERSITY IN KRAKÓW

ISBN 978-83-66010-31-4