



Resistance as an interdisciplinary phenomenon – inspiration for special education

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The article concerns the issue of resistance, with a particular focus on the philosophical, sociological, psychological and educational adumbration. The interdisciplinary notion of the resistance phoneme constitutes a contribution to its introduction to the special education area, to the world of persons with disabilities. Moreover, attention was drawn to the learning environment as a place triggering the students' resistance to the school system and authority. The undertaken considerations have been located in the critical theory, defining the stance on authoritarianism, injustice, emancipation or liberation, and especially on stigmatization, marginalization and exclusion.

KEY WORDS: resistance, critical pedagogy, special education, disability

Introduction

In the relevant literature resistance is described as a category of opposing external influences and impacts, which is related with relations of power, dominance, order and conflicts¹. Considerations

¹ H.A. Giroux, *Reproduction. Resistance and Accommodation (Reprodukcja. Opór i akomodacja)*, [in:] „Absent Discourses” („Nieobecne dyskursy”), part I., ed. Z. Kwieciń-

included herein have been situated in the critical theory paradigm, which specifies, among others, the vision of a human being and society, as well as the existing and preferred world, subjects to observation and analysis educational processes occurring in the society as well as the processes influencing it (especially situations of conflicts regarding education). T. Szkudlarek notices that critical pedagogy is an extremely interesting, theoretically dense, analytically reliable, politically important and pedagogically responsible theory². Therefore, this conception provides crucial explanations concerning the situation, relation, scope and interpretation of discussed phenomenon occurring e.g. as students' resistance against school³, teachers' resistance against students manifesting itself e.g. in the area of perceiving, thinking, behaviour towards students, adopted methods of teaching, bringing up, therapy, communication etc.⁴. The critical pedagogy originating from Frankfurt School of philosophy and postmodern thought aims to disclose another layers

ski, Wydawnictwo Naukowe Uniwersytetu im. Mikołaja Kopernika, Toruń 1991; H. A. Giroux, L. Witkowski, ed. *Education and Public Sphere. Ideas and Experiments in Radical Pedagogy (Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej)*, Oficyna Wydawnicza „Impuls”, Krakow 2010; T. Szkudlarek, *Knowledge and Freedom in American Postmodern Pedagogy (Wiedza i wolność w pedagogice amerykańskiego postmodernizmu)*, Oficyna Wydawnicza „Impuls”, Krakow 1993.

² T. Szkudlarek, *What Do We Need Critical Pedagogy for Today (Po co nam dziś pedagogika krytyczna)*, [in:] *Education and Public Sphere. Ideas and Experiments in Radical Pedagogy (Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej)*, ed. H.A. Giroux, L. Witkowski, Oficyna Wydawnicza „Impuls”, Krakow 2010, p. 487.

³ E. Bilińska-Suchanek, *Resistance against School. Growing up in the Perspective of Resistance Paradigm (Opór wobec szkoły. Dorastanie w perspektywie paradygmatu oporu)*, Oficyna Wydawnicza „Impuls”, Krakow, 2003.

⁴ More information: H.A. Giroux, L. Witkowski, *Education and Public Sphere. Ideas and Experiments in Radical Pedagogy (Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej)*, Oficyna Wydawnicza Impuls, Krakow 2010; L. Witkowski, *Identity and Change. Epistemology and Developmental Profiles in Education (Tożsamość i zmiana. Epistemologia i rozwojowe profile w edukacji)*, Wydaw. Naukowe Dolnośląskiej Szkoły Wyższej, Wrocław 2010; Z. Kwieciński, *Social Pathology of Education (Socjopatologia edukacji)*, IRWiR PAN, Edytor, Warsaw 1992.

of ideological world, hidden programmes, disguised mechanisms of power, constraint, dominance, discredit, discrimination and conditions thereof⁵.

Resistance in the Polish Dictionary means opposing, resisting others' will and violence. Resistance can be shown, faced, overcome, one can also surrender to resistance, accept something, agree to something; it is also treated as an obstacle and difficulty of a psychological character, with is related with the need to overcome with regard to something or in the context of own resistance (one can be faced with resistance from other persons). Resistance is characterised with: helplessness, futility, forlornness, weakness, obstinacy⁶.

The topic of resistance is presented in numerous pedagogical studies, often in the context of interdisciplinary trends and with regard to authors the following should be mentioned: H.A. Giroux 1991⁷; T. Szkudlarek 1993⁸; L. Witkowski 2000⁹; P. McLaren 1994¹⁰;

⁵ A. Krause, *Theoretical Inspirations of Special Pedagogy – Critical Pedagogy (Teoretyczne inspiracje pedagogiki specjalnej – pedagogika krytyczna)*, „Studia Edukacyjne”, No. 25, 2013, pp. 9–10.

⁶ *Polish Dictionary (Słownik języka polskiego)*, Volume II, ed. M. Szymczak, Warsaw 1979, p. 532.

⁷ H.A. Giroux, *Reproduction. Resistance and Accommodation (Reprodukcja. Opór i akomodacja)*, [in:] „Absent Discourses” („Nieobecne dyskursy”), part I, ed. Z. Kwieciński, Wydawnictwo Uniwersytetu Mikołaja Kopernika, Toruń 1991; H.A. Giroux, L. Witkowski, *Education and Public Sphere. Ideas and Experiments in Radical Pedagogy (Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej)*, Oficyna Wydawnicza „Impuls”, Krakow 2010.

⁸ T. Szkudlarek, *Knowledge and Freedom in American Postmodern Pedagogy (Wiedza i wolność w pedagogice amerykańskiego postmodernizmu)*, Oficyna Wydawnicza „Impuls”, Krakow 1993.

⁹ L. Witkowski, *Education and Humanities. New Humanistic Contexts for Modern Teachers (Edukacja i humanistyka. Nowe konteksty humanistyczne dla nowoczesnych nauczycieli)*, Wyd. IBE, Warsaw 2000.

¹⁰ P. McLaren, *The Ritual Dimensions of Resistance: Clowning and Symbolic Inversion (Rytualne wymiary oporu – bławnowanie i symboliczna inwersja)* „Absent Discourses” („Nieobecne dyskursy”) part 1, ed. Z. Kwieciński, Wydawnictwo Uniwersytetu Mikołaja Kopernika, Toruń 1994.

Z. Melosik 1995¹¹; Z. Kwieciński 1995¹²; E. Bilińska-Suchanek 2003¹³; A. Oleszkowicz 2006; B. Śliwerski 2008¹⁴; E. Bielska 2013¹⁵; S. Pasikowski 2014¹⁶ and others. Resistance contexts usually concern socio-culture, mainstream and academic education; whereas, it is difficult to find academic publications regarding the category of resistance in the world of persons with disability.

The aim of the article is to provide interdisciplinary outlook on the phenomenon of resistance and inspirations for special pedagogy. With reference to L. Witkowski, it is worth underlining that the category of resistance discloses dimensions engaging all kinds of pedagogy¹⁷ – special pedagogy as well. Years ago, the aforemen-

¹¹ Z. Melosik, *Postmodern Controversies Regarding Education (Postmodernistyczne kontrowersje wokół edukacji)*, Wyd. Edytor, Poznan-Toruń 1995.

¹² Z. Kwieciński, *Dynamics of School Functioning. Empirical Study in Educational Sociology (Dynamika funkcjonowania szkoły. Studium empiryczne z socjologii edukacji)*, Wyd. UMK, Toruń 1995.

¹³ E. Bilińska-Suchanek, *Resistance against School. Growing up in the Perspective of Resistance Paradigm (Opór wobec szkoły. Dorastanie w perspektywie paradygmatu oporu)*, Oficyna Wydawnicza „Impuls”, Krakow 2003; E. Bilińska-Suchanek, *A Teacher and Resistance (against) Educational System (Nauczyciel i opór (wobec) systemu edukacji)*, Wydawnictwo Adam Marszałek, Toruń 2013.

¹⁴ B. Śliwerski, *Islands of Educational Resistance (Wyspy oporu edukacyjnego)*, Oficyna Wydawnicza „Impuls”, Krakow 2008.

¹⁵ E. Bielska, *Conceptions of Resistance in Contemporary Social Sciences. Main Issues, Concepts, Solutions (Koncepcje oporu we współczesnych naukach społecznych. Główne problemy, pojęcia, rozstrzygnięcia)*, Wydawnictwo Uniwersytetu Śląskiego, Katowice 2013.

¹⁶ S. Pasikowski, *Issues Regarding Resistance in the Light of Selected Contexts of Sociological Theory in the Pedagogical Perspective (Zagadnienia oporu w świetle wybranych kontekstów teorii socjologicznej w kierunku perspektywy pedagogicznej)*, [in:] *Resistance in Culture. Tradition; Education; Modernity (Opór w kulturze. Tradycja – edukacja – nowoczesność)*, ed. E. Bilińska-Suchanek, Oficyna Wydawnicza „Impuls”, Krakow 2014.

¹⁷ L. Witkowski, *About the Condition and Issues Related with Reception of the American Radical Pedagogy in Poland. An Attempt to Provide Personal Experience and Reflection on “the Generational Experience” (O stanie i problemach recepcji amerykańskiej pedagogiki radykalnej w Polsce. Próba świadectwa osobistego i refleksji o „doświadczaniu pokoleniowym”)*, [in:] *Education and Public Sphere. Ideas and Experiments in Radical Pedagogy (Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej)*, ed. H.A. Giroux, L. Witkowski, Krakow 2010, ss. 37–38.

tioned author demanded “theoretical and research-oriented approach so that activities could be undertaken in order to draw nearer the moment of arrival of a significant change in thinking and practical action, late to the Polish pedagogy, concerning the phenomenon of interactive resistance in educational situations”¹⁸. In contemporary times, by paraphrasing Witkowski, one can demand the moment of arrival of a significant change in theoretical and practical thinking and acting, late to the Polish special pedagogy, concerning the phenomenon of resistance in the world of persons with disability. Then, contexts of critical pedagogy are indicated by Krause, who writes: “Nothing prevents this disclosure from occurring also in special pedagogy. This discipline, after a revalidation period of “digging out”, catches up with theoretical backlog, searches its academic identity at the interface of many academic disciplines, uses inspirations exceeding “effective repair” of a human being and separates from didactic and therapeutic dominance. It can be said that a new special pedagogy is created, voluntarily resigning from the privilege of hermetic “yard-mentality”, locality of understanding and interpreting, trenching around the fact by concealing a lack of competences with the specific character of the disability. This return to pedagogy, basic issues with education and bringing up a human being, education systems and conditions of the individual – society relation, predominantly manifested the necessity of new outlook on the special pedagogy (...)”¹⁹.

Resistance in the interdisciplinary meaning

The special pedagogy as a sub-discipline of pedagogy is situated in the area of social sciences, whereas, irrespectively of the formal

¹⁸ L. Witkowski, *Between Pedagogy, Philosophy and Culture. Studies, Essays, Drafts. (Między pedagogiką, filozofią i kulturą. Studia, eseje, szkice.)* v. III, Wyd. IBE, Warsaw, p. 240.

¹⁹ A. Krause, *Theoretical Inspirations of Special Pedagogy – Critical Pedagogy (Teoretyczne inspiracje pedagogiki specjalnej – pedagogika krytyczna)*, „Studia Edukacyjne”, No. 25, 2013.

allocation, it is treated both, as social science and humanities²⁰. The topic of resistance is undertaken in many academic fields, for example philosophy, humanities and social sciences: pedagogy, psychology, sociology, social politics, social work, law, anthropology and economics. Another part of the article shall present an outline of the phenomenon of resistance in philosophy, sociology, psychology and pedagogy.

Resistance is a commonly known category of human behaviours and moral obligations in philosophical thought, where intensiveness can be observed especially in terms of political discussions led by Ancient philosophers. For example, Socrates noticed in a human being the ability to differentiate between good and evil, justice and injustice. Whereas, an act of injustice refers to hurting, putting pressure and punishing²¹. In the public activity arena, Socrates presented civil disobedience, opposed democratic class layers, ideologists of which were senior sophists²². Similarly Cicero, as an example of a philosopher of liberal thought, discussed issues regarding injustice, dissent and resistance as acts of anger and dissatisfaction in situations of putting pressure on people²³.

J. Habermas discussed the topic of social conflicts and found reason therefor in injustice and power; furthermore, he postulated for changes especially in the area of social narration and educational space. Moreover, he demanded that pedagogues focused not only on educating individuals in order to obtain maturity and autonomy, but also took into consideration maturity of the society in this pro-

²⁰ D. Podgórska-Jachnik, *Emancipatory Pedagogy v. Special Pedagogy – Key Categories in Emancipatory Discourse of Disability (Pedagogika emancypacyjna a pedagogika specjalna – kluczowe kategorie w emancypacyjnym dyskursie niepełnosprawności)*, [in:] *Interdyscyplinarne Konteksty Pedagogiki Specjalnej*, no. 10/2015, p. 16.

²¹ A. Paja, R. Padoł, *Philosophical Issues. A Selection of Texts (Zagadnienia filozofii. Wybór tekstów)*, Wyd. III. WSP w Krakowie, Krakow 1977, p. 233.

²² *History of Philosophy (Historia filozofii)*. Volume 1, translated by B. Kupis, Wyd. Książka i Wiedza, Warsaw 1962, p. 158.

²³ Cyceron, *On the Commonwealth. On the Laws (O państwie. O prawach)*, translated by I. Żółtowska, Wydaw. Antyk, Kęty 1999.

cess, since an individual cannot fulfil themselves independently²⁴. Habermas' emancipatory postulates correspond with the approach of the French philosopher M. Foucault, who divides activities saturated with resistance into activities aimed at liberation and the ones taking a liberal form. Foucault undertakes numerous resistance-oriented considerations and philosophical grounds allow him to analytically change interpretation according to the principle that human life is changeable similarly as political and ideological trends, social interactions and education. The main thread oscillating around the resistance comprises the category of discourse defined as a template of thinking e.g. about a subject, who once can have a privileged position and other time can be discriminated. Thus, the discourse is variable, yet, certainly depicts the power-knowledge constellation. Therefore, power is in the knowledge and knowledge is in the power. Thus, discourse can be both, a tool and a result of exercising power as well as an impediment, trap, centre of resistance or a starting point for opposing strategy. Foucault undertakes, in fact, issues regarding resistance against power, the issue of constituting power, recognises subtle techniques of disciplining students, the scale of control, supervision, exclusion etc.²⁵. Foucault's approach to power is of a relative character, since he analyses power relations and not the power itself, which is, according to the author, abstract and does not exist. In other words, exercising power constitutes modification of other persons' activities with own activities²⁶.

In sociology resistance is defined in micro and macro-social functional, structural, interpretative and critical analysis. The sociological conception of resistance is most often compared with the

²⁴ B. Śliwerski, *Contemporary Theories and Trends in Education (Współczesne teorie i nurty wychowania)*, Impuls, Krakow 2010, pp. 243–259.

²⁵ B. Śliwerski, *Contemporary Theories and Trends in Education (Współczesne teorie i nurty wychowania)*, Impuls, Krakow 2010, pp. 313–321.

²⁶ M. Foucault, *The Subject and Power (Podmiot i władza)*, translated by J. Zycho-wicz, Wydawnictwo „Lewą Nogą”, 9, 1998, p. 184.

reproduction theory based on Marxist and Neo-Marxist theory²⁷. In his conceptions P. Bourdieu presents crucial terms related with the phenomenon of resistance e.g.: reproduction, habitus and symbolic violence. The basic thesis of reproduction constitutes statement that the education system, through the agency of own reproduction, reproduces the existing social and class structure. In general, it can be considered that an objective feature of the education system in conditions of the society's class separation comprises a specific duality of functioning. In such conditions, democratisation of education remains fictional, since there is a kind of symbolic violence, which, in consequence, leads to establishing existing social order, that is, reinforcing existing class divisions. The mechanism of symbolic violence is identified with phenomena such, as: pedagogical activity, pedagogical authority, pedagogical work. Moreover, Bourdieu introduces an interesting thread indicating that understanding and learning about the world is usually done physically and thus, is of practical rather than free, intentional and conscious character. The human body has an ability to subject to conditioning, as it adopts socially imposed features. In consequence, it means that a human being learns about the world through socialised body²⁸. Habitus means dispositions treated as an effect of action (e.g. learnt during childhood - primary habitus), or schemes of reactions and behaviours based on social experiences (secondary habitus). These activities are reflected in the lifestyle, given predispositions, tendencies or inclinations of a particular group of persons functioning in a specific culture (school, family and professional habitus were also stipulated). Habitus is also a compound of a defensive mechanism, that is, a tendency of approaches, internalised dispositions, imple-

²⁷ E. Bielska, *Conceptions of Resistance in Contemporary Social Sciences. Main Issues, Concepts, Solutions (Koncepcje oporu we współczesnych naukach społecznych. Główne problemy, pojęcia, rozstrzygnięcia)*, Wydawnictwo Uniwersytetu Śląskiego, Katowice, 2013, p. 177.

²⁸ P. Bourdieu, *Pascalian Meditations (Medytacje Pascaliańskie)*, translated by K. Wakar, Oficyna Naukowa, Warsaw 2006, 194.

mented in the sphere of human habits. Bourdieu believes that the phenomenon of habitus involves steering activities aimed at a specific objective despite the fact that this objective is not or does not have to be conscious²⁹. Therefore, resistance can concern issues defined with symbolic violence, which refers to the class of privileged society and subordinate society. It should be noted that privileged society perceives its situation as natural or beneficial, since it sees social reality in categories established by dominant classes in order to legitimize their dominant positions. Education constitutes an example thereof, which instead of counteracting social divisions, reinforces them. Educational opportunities of a student to a great extent depend on adjusting their habitus to habitus required by the education system, habitus of higher classes, middle class and dominant class³⁰.

The issues concerning resistance can be found in the R. Merton's adaptation model, which determines social system as a source of human's behaviours that disrupt social order. Merton's anomie theory concerns the phenomenon of resistance in the context of social adaptation, domineering axioms and rules. In this case, the essence consists in the fact that a human does not have to agree with rules that aim to achieve given objectives in a particular manner (in compliance with principles generally accepted in the society). What is interesting, possibilities and the manner of pursuing an objective can change depending on the role fulfilled by a given individual. Merton differentiates five reactions that can characterise the same person depending on the conditions and situation they function in: conformism, ritualism, innovation, withdrawal, rebellion. The last three categories are in majority distinguished with breaking rules in pursuing the objective and causing a change, among which the most intensive opposition occurs in the category of rebellion, which can

²⁹ P. Bourdieu, *Reproduction. Elements of the Education System Theory (Reprodukcja. Elementy teorii systemu nauczania)*, translated by E. Neyman, PWN, Warsaw 1990.

³⁰ A. Matuchniak-Krasucka, *Pierre Bourdieu's Concept of Habitus (Koncepcja habitusu u Pierre'a Bourdieu)*, [in:] *Internetowy Magazyn Filozoficzny HYBRIS*, no. 31, 2015, p. 92.

be activated in the process of socialisation³¹. Similarly, E. Goffman undertakes the issue of resistance as an adaptive category, however, he analyses this phenomenon in the context of protecting and establishing individual identity in the conditions of direct relation with a total institution. The rebellion constitutes one of the adaptive techniques, which involves conscious opposition to the requirements of the institution's personnel and rejecting undertaking activities aimed at cooperation. Nevertheless, the presented tactics forces to continuously engage in relations with the organisational structure of the institution. The paradox of this situation is that, on the one hand, a given person protects their individuality and on the other hand, while negating the institution, the person establishes own identity. Resistance can also adopt a form of withdrawal, which is related with dissociating from the environment, ceasing engagement in matters considering colleagues (peers) and not paying attention to the presence of others³².

Moreover, J. Szczepański's conception of individuality, which corresponds with previously discussed adaptive conception, is also interesting. Individuality is "executed" in the process of locating oneself in the social environment, that is, aiming in one's lifetime to order people and things in compliance with the idea of self and own attitude to others. "The definition of self always includes a picture of own difference from others, comparing own value with value of others and thus, covers elements of own uniqueness and exclusivity (...). Locating oneself in the world comprises a principle sense and aim of human's existence as an individual being"³³. This mechanism provides grounds for the individual principle of ordering the world,

³¹ R. Merton, *Social Theory and Social Structure (Teoria socjologiczna i struktura społeczna)*, translated by E. Morawska, J. Wertenstein-Żuławski, PWN, Warsaw 2002, pp. 221-252.

³² E. Goffman, *Characteristics of Total Institutions (Charakterystyka instytucji totalnych)*, translated by Z. Zwoliński, [in:] *Elements of Social Theories (Elementy teorii socjologicznych)*, ed. W. Derczyński, A. Jasińska-Kania, J. Szacki, Wydawnictwo PWN, Warsaw 1975, p. 165.

³³ J. Szczepański, *On Individuality (O indywidualności)*, Instytut Wydawniczy Związków Zawodowych, Warsaw 1988, p. 45.

which is created by each person individually irrespectively of the fact, if this process is conscious or unconscious. Szczepański's conception is consistent with the interdisciplinary narration on the resistance and has an emancipatory character, since individuality is treated as a human's life mechanism comprising a generator or resistance and pursue of autonomy. Resistance usually occurs in a situation with characteristics of "evil", which occurs where a human starts influencing other human in compliance with existing templates and rules of communal life. Therefore, "evil" is calculated in any form of social functioning and thus, generates human suffering resulting from a hurtful position e.g. exclusion and marginalisation. Szczepański claims that emancipatory individuality, identity, authenticity constitute the need of determining own value and the resistance can constitute a determinant of changes³⁴.

Resistance in psychology is discussed in theories such, as: psychoanalytical, cognitive, behavioural-cognitive, attribution, gestalt, family systems, reactance, transtheoretical model of change etc. The category of resistance has a significant place in S. Freud's psychoanalysis and refers to protective and denial mechanisms as well as sources and blockades hindering change in the process of treatment and therapy³⁵. On the other hand, E. Fromm underlines the emotional factor of the phenomenon of resistance, by underlining anxiety character related with the process of development and hindering and inhibiting undertaking new initiatives and changes³⁶. Psychoanalytical conceptions usually connect occurrence of resistance with unwanted situations occurring in interpersonal relations.

The psychological aspect of individual resistance of adolescents towards school was discussed by M. Porębska years ago, who drew particular attention to negativism, obstinacy and disobedience. The

³⁴ J. Szczepański, *On Individuality (O indywidualności)*, Instytut Wydawniczy Związków Zawodowych, Warsaw 1988, pp. 281–289.

³⁵ S. Freud, *Ego and Defence Mechanisms (Ego i mechanizmy obronne)*, Wydawnictwo PWN, Warsaw 1997.

³⁶ E. Fromm, *The Art of Listening. Therapeutic Aspects of Psychoanalysis (O sztuce słuchania. Terapeutyczne aspekty psychoanalizy)*, Wydawnictwo PWN, Warsaw 1996.

author introduces a category of resistance behaviours by referring to individual's reactions related with the unwillingness to social requirements and influences of a behavioural character. Thus, the individual resistance comprises discretionary, as unintentional pursuit, which means that it can be conscious and unconscious, related with free will and independence as well as unconscious protective processes and mechanisms³⁷.

The aspect of feelings and experiences is discussed by A. Oleszkowicz, who does not actually use the term *resistance*, but *rebellion*, and in her studies concentrates on youth rebellion. She defines rebellion as a need and willingness to oppose and withdraw, by distinguishing: external rebellion (open objection) and internal rebellion (the individual does not reveal their feelings directly). Thus, the rebellion consists of judgements, feelings and emotions expressing objection against noticed relations, dependencies, living conditions and the need to change them³⁸.

Interesting issues regarding psychological resistance (reactance) are presented by J. Brahm, who locates the discussed phenomenon in cognitive and emotional reactions, claiming that this is "a motivating condition targeted at reclaiming eliminated freedom or freedom threatened with elimination"³⁹. The conception of reactance provides background for understanding human behaviours aimed at reclaiming the freedom of choice. Brahm proved that a person in a situation of a threat to their freedom feels intensely unpleasant emotions and discomfort and calls this condition reactance. Therefore, it constitutes a specific motivation to reclaim "taken" freedom,

³⁷ As cited in: S. Pasikowski, *Individual Resistance. Theories, Classifications, Assessment in Psychology (Opór indywidualny. Teorie, klasyfikacje, diagnozowanie w ujęciu psychologicznym)*, „Teraźniejszość – Człowiek – Edukacja”, No. 68, 2014, p. 45.

³⁸ A. Oleszkowicz, *Teenage Rebellion. Conditions. Forms. Consequences (Bunt młodzieńczy. Uwarunkowania. Formy. Skutki)*, Wydawnictwo Scholar, Warsaw 2006, pp. 60–65.

³⁹ As cited in: M. Dudek, *On the Psychological Reactance and Its Possible Implications on the Policy of the Criminal Law (O psychologicznej reakcji i jej możliwych implikacjach dla polityki prawa karnego)*, „Czasopismo Prawa Karnego i Nauk Penalnych”, Year XV, 2011.

which is manifested with intensified willingness to do what has been forbidden also through actual activities undertaken to that end. What is more, the object of the ban starts being treated as more attractive than before it has been covered with restrictions⁴⁰. The theory of reactance comprises an adequate area of analyses of the phenomenon of resistance e.g. against change, in a situation of planning preventative measures or in the context of pedagogy⁴¹.

The perspective of change or, in fact, the necessity to undertake “some” activity forcing change and crossing individual boundaries is related with J. Koziellecki’s transgression theory. While interpreting theoretical assumptions it should be noticed that resistance occurs in situations, in which habitual actions prove to be ineffective and a human aims to change their position or wants to survive. The transgression model constitutes a kind of a critical response to psychoanalytical and behavioural theory. However, transgression belongs to unspecified terms, as it refers to both, creative, innovative, above-average abilities and possibilities of going “beyond”, as well as to expand own territory, aim to expand possessed knowledge or a fight for personal freedom. The author underlines that in this case creative thinking and creativity are irrelevant, since transgression covers both, constructive and destructive actions. An important factor of transgression constitutes “aiming at undertaking new altruistic activities, expanding freedom (emancipatory transgression) or attempts to prolong individual’s life (temporal transgression)⁴². Emancipatory transgression means intentional attempts to extend individual freedom and plays a significant role in “beyond” type of actions. It differs however, from pursuit aimed at

⁴⁰ As cited in: M. Dudek, *On the Psychological Reactance and Its Possible Implications on the Policy of the Criminal Law (O psychologicznej reakcji i jej możliwych implikacjach dla polityki prawa karnego)*, „Czasopismo Prawa Karnego i Nauk Penalnych”, Year XV, 2011, pp. 125–126.

⁴¹ E. Bielska, *Conceptions of Resistance in Contemporary Social Sciences. Main Issues, Concepts, Solutions (Koncepcje oporu we współczesnych naukach społecznych. Główne problemy, pojęcia, rozstrzygnięcia)*, Wydaw. UŚ, Katowice 2013, p. 160.

⁴² J. Koziellecki, *Transgressive Conception of a Human (Koncepcja transgresyjna człowieka)*, Wydawnictwo PWN, Warsaw 1987, pp. 57–60.

reclaiming previously lost freedom, as pursuits take a protective form. In the case of restricting freedom, the aforementioned psychological reactance arises, that is, a state aimed at reclaiming eliminated or threatened options⁴³. Therefore, overcoming oneself takes an individual and collective dimension, inventive and expansive activities, exceeding typical boundaries, revolutionary activities opposed to what is, activities with which the individual or the group shape new structures or destroy already stabilised structures, create positive or negative values⁴⁴.

Resistance in pedagogy

The interest in the phenomenon of resistance in the Polish pedagogy was especially high in the 80s and 90s of the 20th century due to numerous academic dissertations written by L. Witkowski, who concentrated on, among others, studies written by American scientists: H.A. Giroux and P. McLaren. Those authors reinterpret traditional assessment of school failures, pathology or learned helplessness and the emancipatory optics allowed them to separate the category of resistance⁴⁵. Giroux claims that not noticing and marginalising students' resistance by teachers, improper identification of their behaviours leads to numerous conflicts in the process of socialisation, which, in consequence, pushes the individual in the ranks of persons submissively subjecting themselves to the influence of the power⁴⁶.

⁴³ J. Koziński, *Transgressive Conception of a Human (Koncepcja transgresyjna człowieka)*, Wydawnictwo PWN, Warsaw 1987, pp. 57–60. p. 73.

⁴⁴ J. Koziński, *Transgressive Conception of a Human (Koncepcja transgresyjna człowieka)*, Wydawnictwo PWN, Warsaw 1987, pp. 57–60, pp. 10–11.

⁴⁵ E. Bilińska-Suchanek, *A Teacher and Resistance (against) Educational System (Nauczyciel i opór (wobec) systemu edukacji)*, Wydawnictwo Adam Marszałek, Toruń 2013 p. 66.

⁴⁶ H.A. Giroux, *Reproduction. Resistance and Accommodation (Reprodukcja. Opór i akomodacja)*, "Absent Discourses" („Nieobecne dyskursy”), part I, ed. Z. Kwiecieński, Toruń 1991.

The resistance in school environment can be analysed from several perspectives: determinants, educational, psycho-emotional and functional results; directions of development: activity, passivity, aggression, helplessness, exclusion, marginalisation, as well as from the perspective of responsibility, morality, law, humanism. E. Bilińska-Suchanek believes that such dimension determines cognitive thinking and activity aimed at explanations regarding situations, relations, scope and interpretation of this phenomenon in education⁴⁷. Z. Kwieciński treats education as a whole of institutions of organised education and upbringing, at the same time distinguishing the role and meaning of school, experiences shaping competences and identity of a person⁴⁸. Simultaneously, he underlines that education can be perceived as an institution limiting or blocking development of children and youth⁴⁹. T. Lewowicki points out that school is a place, where resistance occurs both, in case of students and teachers, who feel lost, helpless, disregarded, unappreciated or treated instrumentally⁵⁰. This perspective shows teachers' authoritarianism, fictional ritualism, pretences of own efficiency, confidence, resourcefulness, which, as a result becomes dangerous⁵¹. The critical analysis of the educational environment and demanding changes constitutes a consequence of studies concerning youth resistance conducted by e.g. the aforementioned E. Bilińska-Suchanek,

⁴⁷ E. Bilińska-Suchanek, *Resistance against School. Growing up in the Perspective of Resistance Paradigm (Opór wobec szkoły. Dorastanie w perspektywie paradygmatu oporu)*, Oficyna Wydawnicza „Impuls”, Krakow 2003.

⁴⁸ Z. Kwieciński, *Between Pathos and Decadence. Social and Pedagogical Studies and Drafts (Między patosem a dekadencją. Studia i szkice socjopedagogiczne)*, Wydawnictwo Dolnośląskiej Szkoły Wyższej Edukacji TWP. Wrocław 2007, pp. 21–22.

⁴⁹ Z. Kwieciński, *Social Pathology of Education (Socjopatologia edukacji)*, PAN, IRWiR, Warsaw 1992.

⁵⁰ T. Lewowicki, *Issues of School Pedagogy: School; Transformations of the Institution and Its Functions (Problemy pedagogiki szkolnej: szkoła – przemiany instytucji i jej funkcji)*, [in:] *General Pedagogy and Sub-Disciplines (Pedagogika ogólna i subdyscypliny)*, ed. L. Turoś, Wydawnictwo Żak, Warsaw 1999, pp. 175–176.

⁵¹ L. Witkowski, *Challenges of Authority (Wyzwania autorytetu)*, Oficyna Wydawnicza „Impuls”, Krakow 2009, p. 23.

who discusses the mechanisms of dominance, power and disobedience both, with regard to students and teachers. The author refers to the emancipation and empowerment, claiming that pursuing authorship constitutes a human's basic motivational tendency. This is the motivation to act and the need to present own authorship that can occur in case of e.g. interactive resistance that increases and intensifies as a result of teacher's mistakes e.g. pressure, hurry, premature attempts to achieve educational results⁵². Identification of the phenomenon of resistance depends on change, therefore, the resistance constitutes a certain activity allowing change e.g. unjust, hurtful position, situation and the approach in the critical pedagogy trend enables analysis of opposing behaviours⁵³.

Inspirations for social pedagogy

The interdisciplinary constellation of resistance combines many theoretical trends: philosophical, sociological, psychological and pedagogical and the discussed phenomenon refers to both, an individual and groups of people. The fragmentary draft of undertaken analysis located in the resistance paradigm constitutes only a contribution to deeper reflection introducing into hidden areas of the world of persons with disabilities, as well as an introduction to more in-depth studies conducted by the author. Resistance behaviour interpreted as problematic, attributed to disabled students (students with special needs, which can constitute an act of their objection, an expression of the voice of suffered injustice, violation of dignity, a manifestation of feelings and an attempt to introduce change (e.g. at school, centre, care, rehabilitation, therapeutic establishment), gain special importance.

⁵² E. Bilińska-Suchanek, *Resistance against School. Growing up in the Perspective of Resistance Paradigm (Opór wobec szkoły. Dorastanie w perspektywie paradygmatu oporu)*, Oficyna Wydawnicza „Impuls”, Krakow 2003, p. 67.

⁵³ T. Szkudlarek, *Challenges of Critical Pedagogy and Anti-Pedagogy (Wyzwania pedagogiki krytycznej i antypedagogiki)*, Oficyna Wydawnicza „Impuls”, Krakow 2010 p. 26.

Certainly, the resistance has a “causal power” aimed at changing own position or situation, as well as reveals the power of transgression and emancipation. Furthermore, resistance comprises a phenomenon consistent with social conflict, marginalisation, exclusion, misunderstanding, violence, abuse of power and actions with features of regression and destruction.

Introduction of discourse concerning resistance to special pedagogy would enable revealing the topic of e.g.: coercion, dominance, indirect (and even direct) violence, and to activating processes of emancipation and change. Moreover, it is worth mentioning that discreditable practices of pretence in education⁵⁴, hidden activities and pressing problems of pedagogy⁵⁵ are known. For example, multi-context situations related with transferring students from one school to another (as e.g. a consequence of students’ behaviour and allegedly low level of adaptation)⁵⁶ as well as issues regarding liquidation of special establishments etc. At this point, one could ask many questions regarding resistance: is it noticeable, properly interpreted, are behaviours of persons with disability perhaps treated as maliciousness, ingratitude, functional inability, aggression, difficult behaviour or maybe as a mental illness? What happens, when persons with disability show resistance? And maybe this form of rebellion and dissent is not suitable in case of such persons?

⁵⁴ See: M. Dudzikowa, K. Knasiecka-Falbińska, *Perpetrators and/or Deceptive Activities in School Education (Sprawcy i/lub działań pozornych w edukacji szkolnej)*, Oficyna Wydawnicza „Impuls”, Krakow 2013.

⁵⁵ Z. Gajdzica, ed., *The Disabled in the Public Space Reserve (Człowiek z niepełnosprawnością w rezerwacie przestrzeni publicznej)*, Oficyna Wydawnicza „Impuls”, Krakow 2013.

⁵⁶ B. Grzyb, *Conditions Related with Transferring Disabled Students from Integrated Schools to Special Schools (Uwarunkowania związane z przenoszeniem uczniów niepełnosprawnych ze szkół integracyjnych do specjalnych)*, Oficyna Wydawnicza „Impuls”, Krakow 2013; B. Gumienny, *Changes in the Education Profile of Students with Severe Intellectual Disabilities with Linkages (Zmiany profilu kształcenia uczniów z głębszą niepełnosprawnością intelektualną ze sprzężeniami)*, „Problemy Edukacji, Rehabilitacji i Socjalizacji Osób Niepełnosprawnych”, Volume 19, No. 2, 2014.

Other perspective forces teachers, special pedagogues, therapists and trainers to look at the area of presented resistance, to insightfully notice their problems, difficulties, implications – especially in continuously changing political and educational-social reality.

Special pedagogy, whose main axis comprises disability, closely cooperates with many areas of knowledge, using their achievements and experiences⁵⁷. Certainly, the contemporary situation and quality of life of persons with disability creates new possibilities of development and new perception of social participation, many of those activities are characterised with emancipatory features – group or individual liberation from life oppression caused by disability⁵⁸. Thus, pedagogical insightfulness and sensitivity are important, as they require critical monitoring of activities undertaken with regard to persons with disability, especially in the educational space. As assumed, education should be beneficial, however, it happens that it is saturated with elements of violence, power, discrimination, stigma, marginalisation or reproduction. In such circumstances resistance occurs: a phenomenon neglected in special pedagogy⁵⁹, and requiring detailed research exploration.

In conclusion, it should be stated that the phenomenon of resistance should constitute a factor engaging the special pedagogy,

⁵⁷ I. Chrzanowska, *Special Pedagogy. From Tradition to Contemporary Times (Pedagogika specjalna. Od tradycji do współczesności)*, Oficyna Wydawnicza „Impuls”, Kraków 2015, p. 18.

⁵⁸ D. Podgórska-Jachnik, *Emancipatory Pedagogy v. Special Pedagogy – Key Categories in Emancipatory Discourse of Disability (Pedagogika emancypacyjna a pedagogika specjalna – kluczowe kategorie w emancypacyjnym dyskursie niepełnosprawności)*, „Interdyscyplinarne Konteksty Pedagogiki Specjalnej”, no. 10/2015, p. 16.

⁵⁹ It should be underlined that in the re-socialisation pedagogy, the issue of resistance is discussed, in particular, in the context of school negativism, demonstrated in active or passive reactions of students to the influences of the education system; See: A. Stankowski, *School Negativism of Youth Not Socially Adjusted (Negatywizm szkolny młodzieży niedostosowanej społecznie)*, Wyd. UŚ, Katowice 1991; A. Stankowski, N. Stankowska N. *Selected Problems of Social Pathology and Re-socialisation. Pedagogical Drafts (Wybrane problemy patologii społecznej i resocjalizacji. Szkice pedagogiczne)*, Wyd. APRINT, Katowice 2005 et al.

which by deriving benefits from interdisciplinary studies, should conduct a theoretical and research discourse in the critical and emancipatory paradigm. This paradigm provides opportunity to undertake studies aimed at transforming e.g. education of persons with disabilities, therapy, rehabilitation, social or professional activation etc. Quoting Szczepański, one should postulate for such a dimension of research, which shall enable recognising areas (reserves: establishments, centres, institutions, environments), in which “a person influences other person in compliance with existing templates and rules of communal life”⁶⁰. Therefore, it is crucial to start empirical narration concerning exercising rights of persons with disability, hidden programmes, using coercion, discipline, punishment, labelling, especially in educational and special upbringing establishments.

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⁶⁰ J. Szczepański, *On Individuality (O indywidualności)*, Instytut Wydawniczy Związków Zawodowych, Warsaw 1988, pp. 281–289.

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