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Controversies around the social model
of disability

KEYWORDS

social environment, disability, impairment, disabling barriers, oppression, identity

ABSTRACT

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The aim of the article is to present a critical analysis of the social model of disability.
In the first part, the author discusses the genesis, essence and basic advantages of the social model of disability. Next, five major disadvantages of this model are analysed: /1/ avoiding dealing with impairment as an important aspect of the lives of people with disabilities, /2/ separating impairment from disability, /3/ assuming that all people with disabilities are exposed to social oppression, /4/ postulating the creation of an environment without barriers and /5/ assuming that disability is the basis of the identity of people affected by it. In the final part of the article, the author presents reflections on the possibility of creating a new, more holistic model of disability.

Introduction

The discussion regarding manners of understanding the concept of disability has a significant meaning for all those that deal with persons with disabilities both, in scientific research and in practice. The commonly accepted model of disability

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influences the social policy towards persons with disabilities and measures undertaken by professionals – special educators, psychologists, social workers, doctors, physical therapists and others. The preferred model of disability has a decisive impact on measures undertaken in order to prevent and eliminate disability and minimise consequences thereof. Furthermore, the preferred model of disability determines the manner of stipulating aims of education and rehabilitation of persons with disabilities and the methods that will be used to achieve those aims. However, the prevailing model of disability primarily determines the place of persons with disabilities in the society and the manner in which their civil rights to equal treatment, self-determination, education, work and relaxation, are exercised. Therefore, it is so important that the persons concerned, that is, persons with disabilities have an actual impact on how the disability is understood by the society and thus, how they are treated by the society. The able-bodied majority should respect the right of persons with disabilities to decide in matters concerning them. It should be, in fact, remembered that persons with disabilities constitute 15% of human population, which means that currently there are approximately 1.1 billion of them in the world.

The aim of the article is to present a critical analysis of the social model of disability hitherto commonly accepted. I will start with presenting the genesis, essence and main advantages of this model. Then, I will present five most important disadvantages of the social model. In the last part of the article, I will indicate the possibility of a new, more holistic approach to disability.

The genesis, essence and advantages of the social model of disability

The beginnings of the social model of disability go back to the year 1966, when Paul Hunt suffering from spinal muscular atrophy, resident of the nursing home in Hampshire (England) edited a collective work entitled *Stigma: The Experience of Disability* (Hunt, 1996). The work consists of 12 texts written by persons with disabilities – six women and six men. The contents thereof broke through the opinion prevailing at that time that disability is of a medical character and is a personal tragedy of a person suffering from such disability. In 1972, after leaving the nursing home, Paul Hunt established the UPIAS – Union of the Physically Impaired Against Segregation. UPIAS attracted a small, but very active group of persons with physical disabilities, who, in their activity, were inspired by the theory of Historical Materialism of Karol Marx and by the Western Marxist sociology. The aim

of the Union was to eliminate institutional forms of care over persons with disabilities and, at the same time, to provide them with full participation in social life, independent existence, the possibility to start work and the right to decide on their own fate.

In 1976 the British Union of the Physically Impaired Against Segregation (UPIAS) announced a manifest entitled *Fundamental Principles of Disability*. The manifest includes the significant statement:

> In our view, it is society which disables physically impaired people. Disability is something imposed on top of our impairments, by the way we are unnecessarily isolated and excluded from full participation in society. Disabled people are therefore an oppressed group in society. (*Union of the Physically*…: 3–4)

This statement was later extended and it also covered persons with sensory disabilities and intellectual disability.

The foundation of the social disability model constitutes the distinction between impairment (physical disability) and disability understood as a consequence of oppressive treatment by social environment.[1] UPIAS defines "impairment as lacking part of or all of a limb, or having a defective limb, organ or mechanism of the body." Whereas, disability is defined as "the disadvantage or restriction of activity caused by a contemporary social organisation which takes no or little account of people who have physical impairments and thus excludes them from participation in the mainstream of social activities." (*Union of the Physically*…: 3–4). The proposed by UPIAS understanding of the terms: impairment and disability allows understanding how the social model differs from the previous, medical model. Namely, in the medical model disability is treated as a biologically determined defect, whereas, in the social model – as a result of social barriers.

In the social model disability has a relative character. It predominantly results from the character of the interaction between a person with disability and the environment in which he or she lives. Impairment of a body or a functional limitation cannot constitute grounds for considering a person as a person with disability. A person becomes disabled only when their participation in social life becomes very limited or simply impossible. It happens due to two types of barriers. The first one comprises physical barriers, that is, impediments: in movements, access to buildings, using public transport etc. The second one comprises social barriers

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[1] In the Polish subject literature the concept of "niepełnosprawność" ("disability") functions as less stigmatizing substitute of the previously used term "upośledzenie" ("handicap"). In English the concept of disability primarily underlines social aspects of a damage to an organism or its function.

resulting from stereotypes concerning persons with disabilities leading to their stigmatisation (Twardowski, 2017: 17–18). According to the assumptions of the social model

> Disability occurs only when faced with barriers for which the society is responsible. Impairments to the body do not create disability in social sense. Only limitations resulting from non-adaptation of the society decide on the fact, whether the person is or is not excluded from such society. (Karaś, 2012: 24)

As briefly stated by Harlan Hahn (1986), disability results from the failure in adjusting social environment to the needs and aspirations of citizens with physical impairments and not from the inability of those persons to adjust to requirements of the society.

The second key element of the social model is the thesis that persons with disabilities are subject to oppression irrespectively of the social-political system of the society in which they live and the predominant religion. According to Colin Barnes and Geof Mercer (2008: 30–31) oppression can take on five main forms: exploitation, marginalisation, helplessness, cultural imperialism and violence. *Exploitation* is demonstrated in offering persons with disabilities, against their will, the lowest remuneration. It can also have a more indirect form consisting in obtaining financial benefits from saving health and improving the quality of life of persons with disabilities. The essence of *marginalisation* is to systematically eliminate persons with disabilities from the mainstream of everyday life, among others, by excluding them from the division of work, institutional segregation and depriving of civil rights. *Helplessness* consists in causing persons with disabilities to feel that they have little choice or small control over own lives. Helplessness reinforces the division into those with authority and power and those deprived of the authority and "executing orders". *Cultural imperialism* is expressed in creating a negative image of disability with a simultaneous promotion of "able-bodied normality" as a privileged and desired condition. Persons with disabilities are put aside as "Others", that is, people who are in a way abnormal. Whereas, *violence* against persons with disabilities may have a character of a physical, sexual or verbal assault, but it may be also expressed in the eugenics policy.

Social oppression leads to the institutional discrimination analogous to the one experienced by representatives of ethnical, racial and sexual minorities. Len Barton (1993: 242) underlines that the scope of the institutional discrimination experienced by persons with disabilities is significant. Discrimination consists in preventing or restricting participation in such areas, as: work, housing, education, transport, entertainment, social benefits. Therefore, the issue of oppression signif-

icantly exceeds negative approaches of people meeting persons with disabilities. It has broader historical, economic, political and social conditions. Charity and social aid will not suffice to solve this issue effectively.

For centuries persons with disabilities have encountered oppressive approaches of the able-bodied majority. These approaches have been manifested by, among others: terror, fear, anxiety, hostility, distrust, pity, overprotectiveness, paternalism. Negative approaches in connection with unfriendly physical environment are real problems encountered by persons with disabilities. Therefore, as underlined by Colin Barnes (1991), persons with disabilities live in a world which disables them. Defining discrimination of persons with disabilities as a kind of social oppression originates from the belief that persons with disabilities, due to their disability, have to subject to the able-bodied majority. Within this majority, persons with disabilities are perceived as "defective" or "abnormal", and thus, stigmatised as a separate social group and treated differently (Barnes, Mercer, 2008: 29).

James Charlton believes that the oppression experienced by the majority of persons with disabilities is so long-lasting and strong that it is subject to internalisation in a form of so-called: "false consciousness"[2] of self and the surrounding reality. The false consciousness is a peculiar mixture of self-pity, self-hate and shame. Manifestations of this type of consciousness

> prevent people with disabilities from knowing their real selves, their real needs, and their real capabilities and from recognizing the options they in fact have. False consciousness and alienation also obscure the source of their oppression. They cannot recognize that their self-perceived pitiful lives are simply a perverse mirroring of a pitiful world order. (Charlton, 1998: 27)

Social model of disability became "a great idea" integrating persons with disabilities and motivating them to fight for equal rights. In the 80s and 90s of the 20th century it constituted the basis of the campaign for introduction of anti-discriminatory legal solutions. The activities inspired by the social model of disability relatively quickly started generating measurable benefits. Solutions facilitating everyday life for persons with disabilities occurred, for example adjusted to their needs: signs, telephones, toilets, elevators, public transport means, technical aids. Furthermore, provisions allowing children and youth with disabilities to undergo education in generally available schools were introduced. A great attention started to be paid to eliminating architectural barriers and employing persons with disabilities at properly adjusted worksites.

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[2] The author borrowed this term from the theory of Karl Marx.

The social model of disability had a positive impact on the awareness of the able-bodied majority and its approach to persons with disabilities. The model effectively showed that problems encountered by persons with disabilities result from social oppression and exclusion and not their individual deficits. Therefore, the model imposed on the society the moral responsibility for removing limitations that had been imposed on persons with disabilities and had prevented them from full participation in the social life and achieving personal happiness. As noticed by Michael Olivier (2004), the social model was to a smaller extent a theory, idea or conception and to a greater extent, a practical tool that contributed to the equal rights of persons with disabilities.

The social model had a beneficial, psychological impact on persons with disabilities – it improved their self-assessment and helped in building positive identity. At this point it is worth reminding that the medical model of disability concentrated on physical deficits and limitations of an individual. It favoured developing by such a person a sense of guilt, low self-esteem and a lack of self-confidence. On the other hand, the social model encouraged the person with disability to change the manner of perceiving themselves and their situation. In compliance with the social model, the source of disability does not consist in individual features of an individual, but approaches of other people, as well as physical and social barriers. A disabled individual does not have to change; it is the society that should change. A person with disability does not have to pity themselves; they have the right to feel anger and pride (Shakespeare, 2006: 199–200).

The social model of disability also had a wider, more positive impact. It started rapidly developing artistic creativity of persons with disabilities: musical, artistic, literary, film and theatrical. Disabled scientists, such as: Victor Finkelstein, Colin Barnes, Jenny Morris, Michael Oliver, who co-created this model, then, used it in their own research (Barnes, 2012: 25). These studies, especially of a qualitative character, presented the life situation of persons with disabilities from their own perspective. The following topics were discussed: media image of disability, old age and aging of persons with disabilities, independent life, disability in various cultures, races and ethnical groups, romantic relationships, sexuality and parenthood of persons with disabilities (Twardowski, 2018: 107).

Criticism of the social model of disability

The social model of disability became an effective weapon to the benefit of equal rights of persons with disabilities. With time it started being treated as ideology,

which is difficult to be questioned. It partially resulted from the simplicity of the model that could be reduced to strong slogans, such as: "The source of our disability is the society and not our bodies", "We are the victims of oppression, not oppressors", "We concentrate on the disability and not on impairments". First, critical opinions on the social model occurred at the turn of the 20th and 21st century. As noticed by Tom Shakespeare and Nicholas Watson (2002: 14) what was the strength of the social model of disability became its weakness. The model became obsolete and started generating more problems than solutions.

The undeniable defect of the social model is avoiding dealing with the impairment of body as a significant aspect of lives of many persons with disabilities. Feminists with physical disabilities: Jenny Morris, Liz Crow and Sally French were pioneers of criticism of the social model in this scope. The latter explains why representatives of the social model of disability unwillingly deal with impairments:

> Undoubtedly, activists, who have been tirelessly working for many years to the benefit of equal rights of persons with disabilities, considered it necessary to present disability in a simple and approachable manner in order to convince the very sceptical world that disability can be reduced or eliminated by changing the society rather than trying to change the persons with disabilities themselves. (French, 2004: 84)

However, ignoring impairments leads to rejection of a very important aspect of lives of persons with disabilities. Moreover, it prevents such persons from sharing their experiences related to own body. Therefore, Jenny Morris postulates to conduct research, analyse and describe physical and psychological experiences coming from "the personal experience of our bodies and our minds for if we don't impose our own definitions and perspectives then the non-disabled world will continue to do it for us in ways which alienate and disempower us." (Morris, 2001: 10). It is a fact that persons with disabilities have impaired bodies and cannot deny it without the risk that thus they would ignore an important part of own biography. Of course, as postulated by the social model, in the policy regarding persons with disabilities a priority should be to introduce social changes and eliminate barriers. Nevertheless, there is no reason for medical procedures aimed at eliminating or reducing bodily impairments not to co-exist with activities aimed at eliminating disabling social practices. After all, persons with disabilities are disabled both, by social barriers and own bodies.

The distinction between impairment, that is, a feature of a body or mind of a given person and disability understood as a relation between persons with impairments and the society, adopted by the supporters of the social model of disability, raises doubts. The purpose of this binary distinction is to reduce the bodily

dimension of disability and thus, negate the causal link between impairment and disability and establish a new link: between an individual and social environment. However, treating disability as conditioned only by social factors is difficult to accept, as it is contrary to life experience. The correctness of the distinction between impairment and disability can be questioned by asking the following question: where does the impairment end and the disability start? Sometimes, thus asked question cannot be answered explicitly, since, as noticed by Liz Crow "Some impediments, such as chronic pain or chronic disease may hinder functioning of an individual to such an extent that various limitations imposed by the social environment become insignificant (…) on the other hand, other persons with disabilities still have to deal with impairment, despite the fact that the disabling social barriers were eliminated a long time ago." (Crow, 1996: 209). In real life situations it is very difficult to separate impairment from the impact of social barriers. Usually both of these factors interact and presence of one of them is a precondition, yet, not sufficient condition, to identify the reasons of disability. For example, it is difficult to determine, whether the source of depression of a person suffering from multiple sclerosis is: (1) the disease itself, (2) experiencing the illness by the person, (3) discriminatory approach of the social environment towards the sick person, (4) mutual interaction of the aforementioned factors or (5) other reason. Therefore, individual and social conditions of disability occur in mutual, complex interdependencies.

The social model is based on the assumption that all persons with disabilities are exposed to social oppression. More specifically, oppression is treated as mutual experience of all persons with disabilities irrespectively of their impairments and social environments they live in. This assumption is not true, as the concepts of "impairment" and "disability" are socially constructed and are understood differently in different socio-cultural contexts. This, in turn, means that a social model of disability, which would have a universal character, cannot be created. For example, a person with dyslexia living in a village in South India will most probably not be considered as disabled and he or she will not be affected by any oppression. This person will be able to work and fully participate in the life of the local community. Whereas, in Western European country a person with dyslexia will be at a risk of unemployment and will face difficulties in social functioning. Furthermore, the relation between impairment and oppression is more complex, since impairments are not always visible. If they concern mental processes, then, although not directly observable, they can significantly hinder functioning of an individual and put him or her at a risk of strong oppression from the society. It can be the case with persons suffering from mental diseases or autism spectrum disorders. Furthermore,

the creators of the social model of disability did not explain the mechanism of oppression. They stated that approaches constitute the source of oppression. However, it is not enough to understand how oppressive approaches develop and how they are demonstrated in specific behaviours towards persons with disabilities.

Certainly, persons with disabilities face oppression. However, disability is such a complex phenomenon that it cannot be explained only with social pressure and discrimination. Many people contact persons with disabilities in improper manner not because they wish to put pressure on them, but because they know nothing about them and/or are afraid of them. This thesis is confirmed by Jenny Morris, who writes:

> Our disability frightens people. They don't want to think that this is something which could happen to them. So we become separated from common humanity, treated as fundamentally different and alien. Having put up clear barriers between us and them, non-disabled people further hide their fear and discomfort by turning us into objects of pity, comforting themselves with their own kindness and generosity. (Morris, 1991: 192)

Thus, the reasons for oppressive treatment of persons with disabilities can constitute the lack of knowledge and fear. And then, education will be the best manner of eliminating negative approaches towards persons with disabilities.

A crucial element of the social model of disability constitutes the postulate for an environment without barriers. Unfortunately, implementation thereof is impossible. As noticed by Tom Shakespeare (2006: 201–202), persons with disabilities do not have access to many elements of natural environment: persons on wheelchairs to beaches and mountains, blind persons to the view of a sunset and deaf persons to bird songs. Furthermore, what is a barrier for persons with a given type of disability does not have to be a barrier for persons with other disability. For example, blind persons prefer stairs and well-designated curbs, whereas, persons on wheelchairs – smooth surfaces, ramps and gentle driveways. Sometimes persons with the same type of disability need different adjustments. For example, people with impaired eyesight should be provided with texts written in Braille or large font, or audio recordings. It should be noticed that in the case of persons with physical and sensor disabilities, it is possible to eliminate many barriers, but not all. Therefore, one should agree with the opinion of Michael Bury (1997: 137) that it is difficult to imagine contemporary industrial society, where, for example, a significant limitation of mobility, manual dexterity, ability to see or hear would not be "excluding", that is, would not limit the individual's activity. Thus, eliminating barriers hindering participation does not mean eliminating disability as such.

It should be noticed that removing some obstacles is very difficult or even impossible. It is so in the case of barriers that are not situated in the external physical or social environment, but are of an internal character, that is, constitute features of a body or psyche of a person with disability. Then, various questions arise. For instance: "If impairment causes permanent pain, can any changes in the social environment reduce it?", "If a given person has severe intellectual disability, how should the social environment be changed to employ such a person?", "How should barrier-free environment look like in the case of persons with autism spectrum disorders, mental disorders or complex disabilities?" The aforementioned questions prove that creating barrier-free environment, where all persons with disabilities could live and work is a utopia (Abberley, 1996: 79).

In the social model it is silently assumed that persons with disabilities identify themselves as such. Meanwhile, many persons with disabilities do not perceive themselves as disabled in categories of the medical model or social model. They reject or ignore their impairments and strive to obtain access to the identity of the mainstream. The explicit unwillingness to identify themselves as persons with disabilities can be also observed among schoolchildren. For example, Mark Priestley, Mairian Corker and Nick Watson proved that children with disabilities could identify social barriers they came across and often complained about the treatment they were undergoing. However, in the vast majority they wanted to be perceived as normal, though different. They primarily objected identifying them as disabled (Priestley, Corker, Watson, 1999). Whereas, Tom Shakespeare , Katharine Gillespie-Sells and Dominic Davies (1996) proved that homosexual persons with disabilities put their sexual identity on the first place and ignore experiences related to disability.

The assumption that disability is to constitute a basis of people's identity suffering therefrom, is a repeated mistake made by the supporters of the medical model, who defined people due to their impairments. Identity of each person has many dimensions. Thus, each person with disability has the right to identify not only as a representative of the disabled minority, but also due to their cultural gender, ethnicity, sexual orientation, occupation, religion or even supported football team. The human identity is not invariable. It is an issue of choice within specific boundaries (Shakespeare, Watson, 2002; 21).

Towards the holistic model of disability

Undoubtedly, the social model of disability brought a lot of benefits. It initiated the movement to the benefit of equal rights of the persons with disabilities and helped

them to develop positive collective identity. It contributed to eliminating numerous barriers hindering social integration of persons with disabilities. It became a useful tool of disclosing and counteracting symptoms of discrimination and exclusion. However, currently the up-to-dateness of the social model of disability established in the early 1970s and developed for consecutive decades, is debatable. The basic flaw of the social model is the fact that it breaks the relation between impairment, that is, the feature of the body, and disability, which is treated as the socio-cultural construct. It may be said that the supporters of the social model copy the 17th century, Cartesian division into non-materialistic mind and physical body. It is strongly demonstrated in Michel Oliver's statement that "disability has nothing common with the body" and "impairment is basically the physical condition of the body" (Oliver, 1995: 4–5). Such an arbitrary division raises serious doubts. The following question arises: "Can mutual relations between *psyche* and *soma* be omitted in explanation of the essence of disability?" It is, indeed, difficult to ignore cognitive and emotional states of an individual, especially, if impairment is accompanied by strong, chronic pain or, when impairment drastically limits everyday functioning of an individual. One may also wander, if it is possible to formulate a definition that would encompass all types of disability and apply to all socio-cultural environments.

The hope for creating one coherent manner of understanding disability occurred in the year 2001 due to the International Classification of Functioning, Disability and Health (so-called ICF) adopted by the WHO. Currently on its websites, WHO states that

> disabilities is an umbrella term, covering impairments, activity limitations, and participation restrictions. An impairment is a problem in body function or structure; an activity limitation is a difficulty encountered by an individual in executing a task or action; while a participation restriction is a problem experienced by an individual in involvement in life situations. Disability is thus not just a health problem. It is a complex phenomenon, reflecting the interaction between features of a person's body and features of the society in which he or she lives. (*Disabilities – World Heath Organization…*)

In the definition proposed by the WHO disability is treated as tridimensional phenomenon resulting from mutual dynamic relations between the individual's health condition and the social environment. Activity limitation is not a feature attributed to an individual, but a consequence of relations between the individual and its physical and social environment. Impairment such as the inability to walk, talk, hear or see becomes disability only when the environment significantly hinders or prevents the individual from activity and participation. In its definition,

the WHO neither found a balance between the medical and social models of disabilities, nor connected those models. The WHO's proposition implies two interpretations of disability. According to the first one, disability is the inability to live an active life in a manner typical for an able-bodied person of the same gender and at the same age. Whereas, according to the second one, disabilities are the inability to take social roles resulting in the limitation of life activity. Both interpretations overlap and in both of them, the primary source of disability consists in the individual's impairment. Each draws attention to other aspect of disability, but neither integrates all of its elements.

Therefore, can such a model of disability be created that would integrate all of its dimensions: bodily, psychological and socio-cultural? Undoubtedly, yes. However, in order to do so, one should look at the essence of disability differently. It should be primarily assumed that there is no qualitative difference between able-bodied people and persons with disabilities, since every person has some impairments, is exposed to limitations and along with the aging process will experience a decrease in dexterity and more and more often suffer from various diseases. Therefore, division into able-bodied and disabled persons is invalid. For example, the research conducted within the Human Genome Project proved that a genome of each person included mutations predestining for diseases occurring in old age, such as: tumours, cardiovascular diseases, neurodegeneration diseases and other. Moreover, every person has between four and five recessive genes that can cause a genetic disease in offspring, if the other parent is a carrier of the same genes. It is not possible for the human body and mind to always function without any disturbances. Organisms of all people, at least in certain periods of life, are vulnerable to various dysfunctions and impairments. Undoubtedly suffering and illness constitute elements of our human condition and death is attributed to our existence.[3]

If it is stated that diseases and physical impairments are natural elements of existence of each person, then, using the statistical norm is no longer needed. Unfortunately, still, both, in the diagnostic practice and in social awareness, this norm is prevailing. While assessing someone's dexterity we compare it with dexterity of other people at the same age and from the same environment. It means that the society itself produces the so-called norm and then, using its assessments, puts pressure on persons "outside the norm" to adjust thereto independently or with the support of specialists. Therefore, as a consequence of assessing people from the point of view of a norm, we observe adjustment thereto, as well as segregation and

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[3] This thought is very aptly reflected in the title and plot of Krzysztof Zanussi's film *Life as a Fatal Sexually Transmitted Disease.*

stigmatisation. Those are the activities violating human subjectivity and dignity. It is, in fact, "not a person who is handicapped or retarded in any manner. He or she is in the essence of their humanity intact; it is their development that is hindered." (Obuchowska, 1984: 4–5). Undoubtedly, the functional norm is more humanistic than the statistical norm, as it refers to individual abilities of a specific person and is devoid of both, pressure and stigmatisation.

As rightly noticed by Irena Obuchowska, there are no persons always and in all respects disabled and able-bodied. It is, in fact, a feature of a human nature that the scope and level of dexterity of various people are different and thus, our social life becomes more diversified. "And it is also true that despite various disabilities and limitations, people are able to live their lives in a useful manner with a sense of meaning, implementing various variants thereof. What is, in fact, important in human life is not with what a human has been equipped by nature, but what such a human does with his or her, better or worse, equipment, what is important for them, what choices they make." (Obuchowska, 1991: 10). The quoted belief formulated almost three decades ago, remains up-to-date. For instance, Elżbieta Zakrzewska-Manterys in her text concerning intellectual disability included the following belief: "mental handicap does not have to be treated as a lack of something or dysfunction, but it may be – in compliance with the policy of diversity – treated as equal manner of being a human, different than the manner of manifesting humanity among statistical majority of citizens, yet, distinguished with specific characteristics and beauty." (Zakrzewska-Manterys, 2015: 95).

Conclusion

With reference to the conception of Thomas Khun, it can be stated that the medical model was a traditional paradigm of disability. However, with time, when persons with disabilities started noticing that it is not a proper manner of understanding their functioning, the paradigm changed.[4] The social model of disability occurred, which was more effective in explaining experiences of persons with disabilities and identifying reasons of their unfavourable situation. It seems that it is time for another change of the model of disability. However, it should be remembered

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[4] According to Thomas Kuhn, a paradigm is a generally accepted by the community of scientists, thought system comprising: the most general assumptions and conceptual models, theories and established facts, as well as issues raised in studies and typical techniques of solving them. A paradigm is established in the course of many years of reliable research and adopted by consensus (see: Kuhn, 2001).

that shifting to a new paradigm does not mean rejecting the previous one. Indeed, in physics replacing Newton's mechanics with Einstein's theory of relativity did not invalidate the previous approach, but only showed its limitations. Despite shortages of the social model of disability indicated herein, its main messages remain valid: social and physical barriers should be eliminated and one should act to the benefit of equal rights, empowering and self-determination of persons with disabilities. Whereas, what seems necessary, is the change of the approach to the essence of disability. Instead of idle disputes whether disability has a medical or social character, one should strive for development of such a model that would integrate all dimensions thereof: biological, psychological, cultural, social and political. However, primarily the assumption that disability is a feature of all people and not only some of them, should be adopted.

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Transferring differentiation & integration through picking up students' speech by Hip-hop and its appreciation

KEYWORDS

HHBE in IB; HHPED in IB; differentiation through Hip-hop; integration through Hip-hop; IB transfer skills through Hip-hop

ABSTRACT

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The main aim of this paper is to demonstrate the Hip-hop based Education (HHBE) and Hip-hop Pedagogy (HHPED) as two accommodating strategies that may be utilized flourishingly to differentiate a teaching-learning process further to integrate learners in any education-like environment, as the example the IB World School No. 006654 International School of Bydgoszcz (ISOB) has been chosen. This is the first study presenting international community in a truly homogeneous society (ca. 98% of Polish inhabitants in their country). The author enlists affirmative methodologies beginning with a hypothesis that the Hip-hop culture is gaining popularity among adolescents in greater numbers. As a result of observations, interviews and survey he is acquainted with students' wants and needs. There is a necessity to put them in a bigger picture by analyzing the phenomenon from a historical, sociological, political, economical and intercultural viewpoint on a local (Bydgoszcz's) and global scale. And finally, the author is describing a use of the aforesaid strategies through transfer skills that are taught in the IB History and Social Studies classes.

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The source of inspiration

The main aim of this investigation would be formulated in students' flow that originates from Hip-hop based Education and Pedagogy (abb. HHBE & HHPED; Banks, 2015; Love, 2014; 2015) and is taken from the author's *Stylo Theory* "do you have thrills thinking on how Hip-hop industry is collecting bills?/ All ya need is a beat to be labeled as a hit/ lyrics are recognized as long as they are memorized/ we won't discuss tastes, but just a way genre braces/ producing famous Adidas laces/ that introduce open spaces/ for imagining its stars faces/ becoming unnatural graces" (Janiec, 2018e). In other words, discussion on Hip-hop popularity will be undertaken in order to provide a room for the learners' education on challenges they are facing while growing up these days. Their catalogue starts with self-acceptance through access to a homogeneous society up to understanding truth, honesty, and lie in the International School of Bydgoszcz's (ISOB's) community set in the city of Bydgoszcz, Kuyavian-Pomeranian voivodeship (Poland).

Moreover, practicing mnemonic techniques will be examined as a form of the International Baccalaureate's (IB) Approaches to Learning (ATL) transfer skills (IB, 2018) in acquiring English as a second language during History and Social Studies classes. To add, operating *Critical Pedagogy* (Freire, 2005: 43–79; Shor, 1992: 129; Tinson & McBride, 2013) will be analyzed as a tool for boosting learners to find their identity, hobbies further a direction to express their personal and artistic self.

And lastly, treating all of the above as a self-motivational learners' factor will be advised to proceed at school and perhaps further in life.

The author has already ascertained that inspiration is a revelation defined by a person or group of people, who is installing the insight's source in any form. Its process of growing up and someday transformation might change somebody's perception on a special matter that is momentous while listening to Tinie Tempah's and Eric Turner's "Written in the Stars"[1] hit. This must be the first documentation of the *Stylo* theory. More paramount is an ability and keenness to discover any unknown land with assistance of your G10 learners during "Funtime Dance Show"[2] event as well as the school's Middle Years Program Personal Project (Belka, 2013: 14–15; Nowacka, 2013: 6–7; Ramirez-Sygutowska, 2013: 8).

Another proof is a fact that the Harvard's University student Obasi Shaw, under an English lecturer Josh Bell's supervision, from Stone Mountain, Georgia

[1] The song from Tempah's album entitled "Disc-overy" from 2010.
[2] Miejski Dom Kultury on Marcinkowskiego Street no. 12–14 in Bydgoszcz organized its second edition on June 8, 2013.

graduated from with honors after submitting a 10-track rap album entitled "Liminal Minds" (Obasi, 2018; Zatat, 2017). He was writing lyrics and beats performing them at "open mic nights" (Zatat, 2017) on the school's grounds and as a result Obasi's mother guided his son on the idea to use his creative expression on the academic level. The Harvard graduate student is rapping on one's African American identity from different views adopting Geoffrey Chaucer's "The Cantenbury Tales" scheme plus James Baldwin's records on slavery and police's brutality (Obasi, 2018; Zatat, 2017).

This what actually has shaped the author's source of inspiration starting the growing up process and possible transformation was information on adding two Hip-hop albums, namely Nas' "Illmatic"[3] and Kendrick Lamar's "To Pimp a Butterfly,"[4] to the Harvard's library (Zatat, 2017)[5]. The reason was very clear for the university's English lecturers, so their impact on a society and culture (Zatat, 2017). As the follow up to the author's inspiration, Lemar has won four Grammy awards for the Best Rap Performance: "HUMBLE.", the Best Rap Album: "DAMN."[6], the Best Rap/Sung Performance: "LOYALTY." feat. Rihanna and the Best Rap Song: "HUMBLE." plus Pulitzer's prize all in one year, so 2018 (Coscarelli, 2018). On one hand, it put to a test appropriateness of the Harvard's decision by approving it. On the other hand, it substantiates intentions of the Hip-hop representatives, who are still fishing for an African American's storytelling style with a message to the society and modern-like package of music genres used in order to serve everything on a plate.

The most momentous juncture in the Hip-hop culture is freestyle, similarly in dancing and rapping. There is a chance to stumble upon the most far-reaching news plus music, in the suitable style, thanks to the Hot 97 station[7] since 1992. During one of the broadcasted programs there led by DJ Funkmaster Flex The Roots' (Chang, 2005) legendary front man Black Thought demonstrated all his views in 10 minutes long freestyle (Kreps, 2017). It helped a lot in moving back in the past to "The Foundations" (the first episode of Wheeler's documentary from

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[3] The album was released on April 19, 1994 by Colombia Records, so a division of Sony Music Entertainment.

[4] The album was released on March 16, 2005 by Aftermath/Interscope (Top Dawg Entertainment).

[5] A Hip-hop producer 9th Wonder has already expanded the library's catalogue on "The Miseducation of Lauryn Hill" plus A Tribe Called Quest's "The Low End Theory", see: http://library.harvard.edu/lauryn-hill-nas-kendrick-lamar-albums-entered-harvard-library.

[6] The album was released on April 14, 2017 by Aftermath/Interscope (Top Dawg Entertainment).

[7] The official website: http://www.hot97.com.

2016) of the Hip-hop style with such mythical South Bronx live battles heroes like DJ Kool Herc, Afrika Bambaataa or Grandmaster Flash (Chang, 2005). The author is ought to mention in a chronological order its way from "The Underground to the Mainstream" (after the second episode of Wheeler's documentary, 2016; Chang, 2005) with the Sugarhill Gang and their Top 40 hit. The action has not stopped there keeping in mind "The New Guard" (after the third episode of Wheeler's documentary, 2016) with Run-D.M.C., Def Jam or Rakim. Not forgetting about the one and only Public Enemy (Chang, 2005). "The Birth of Gangsta Rap" (after the fourth episode of Wheeler's documentary, 2016) results in a necessary fact to mention the West Coast deputies of Hip-hip like Ice-T and N.W.A., and more (Chang, 2005). To understand trends and pick up the speech you just must have such a lesson. Working as a historian the author of this investigation is prescribed to dig a little bit deeper acquiring knowledge from different sources of information. His student, who pinpointed that

> I have always wanted to learn or go through the history of how Hip-hop dancing began and developed, which I never had the time to pursue, has already reflected his ambition in a similar fashion. I also really wanted to get to know the story behind this style of dance, because in order to be a real dancer, you must know and respect the history as well as being good in doing it (…). (Ramirez-Sygutowska, 2013: 8)

What's also essential, it is required to pinpoint the author's great respect towards uplifting merit and historically-wise phenomenon that is standing behind the aforesaid type of music further style of life that has been cultivated by many African American musicians first, and not only nowadays (Chang, 2005; Hill, 2009; Wheeler, 2016).

The literature's review

Wonderment for the HHPED and the HHBE has been intensified as a result of their flexible application through academic Howard Gardner's Multiple Intelligence Theory (Banks, 2015). The HHBE's research on a group of urban as well as suburban teachers, who are keen to equip students in knowledge on Hip-hop, is reflecting who, why, where and how educators are constructive in that matter (Irby & Hall, 2013). In some sort of a continuation of this study the authors are sharing their reflections on "schooling" K-12 teachers (Irby et al., 2013). The ISOB school is fulfilling the elementary education representatives wants and needs, namely Primary Years Programme (PYP) students, organizing an extracurricular classes on dancing Hip-hop.

Moreover, younger and older students are using 30 min. lunch breaks as a time to dance taking the school's floor thanks to our principal's initiative, she is dee-jaying, that parents also support. In this sense to a higher degree rousing is Bettina L. Love's (2015) article on the Hip-hop culture and its influence on early childhood plus elementary education. In many books and articles urban education system is introduced as environment where a given scholarly ground correlate with the Hip-hop values' utilization with a great emphasis on "becoming" from student's and teacher's outlook (Emdin, 2017). To add, its application might be seen as a natural factor there as a result of youth's attraction to the aforesaid customs and information that the culture is "taking the throne" (Boykins, 2017; Lynch, 2018). On the other hand, there is still a question of international-mindedness to be introduced from hands-on access in the subject matter. Moreover, through what medium it may be attainable for multicultural community, which is living in a homogenous society, to integrate with using the HHBE plus HHPED strategies.

'Rapping', 'b-boying', 'dee-jaying' and 'graffiti' are elucidated as the four developmental pillars in and within class' setting (Emdin, 2013a). Moreover, Jay-Z (Chang, 2005) said once that rap is poetry and as a result its operation as another educational strategy is astonishing. We only need to take into consideration the Northeastern USA experience on that occasion (Hall, 2016). The HHPED might be adopted in teaching politics and identity (Hill, 2009a), and literature through ethnographic writing (Hill, 2006), plus storytelling (Hill, 2009b).

What's more, cautiousness in dealing with Hip-hop is advised, especially if it comes to Social Studies (Kumar, 2017). Whereas, we do have a positive study from Atlanta, Georgia testing the culture as well as teaching strategies on topics, like society, politics, justice and race, etc. (Love, 2012). To add, another forward-looking example of the Hip-hop values used in Social Studies classes was taken from Chicago, where students were dealing with social injustice (Stovall, 2013). Geoff Harkness (2012) used a rhetorical figure of "authenticity" while deciphering a question of insiders' and outsiders' relationships in Chicago's Hip-hop underground setting. A reader needs to be informed on history of segregation in the city's suburbs in order to perceive its signification (Pulido, 2009; Wood, 2013). That's why studies on a way in which young Black males are treated at schools (Love, 2014a) and urban youth, who fight successfully with stereotypes through storyboarding and moviemaking are so far-reaching (Love, 2014b).

In terms of dealing with strategies of teaching and learning we are up to add the "Folkbildning" from the Scandinavian countries that is making the Hip-hop sophistication recognizable also in the national education system (Söderman, 2011).

If it comes to Hip-hop pedagogies, the *Pedagogy of the Oppressed* is a basis for the HHBE that is using socio-politically-wise ambience as a trigger for further proceedings (Freire, 2005; Shor, 1992). A very similar approach we can find in the *Critical Pedagogy* and *Radical Education* that both are presenting characteristics of the *Radical Teacher* (Tinson & McBride, 2013). The *Reality Pedagogy*'s five backbones that may work as a methodological science teacher's support are as follows (Emdin, 2013b):

a) cogenarative dialogues;
b) co-teaching;
c) cosmopolitanism;
d) context incorporation;
e) content development with its continuation and extension (Emdin et al., 2016).[8]

The Hip-hop's self-aesthetics plus kinetic consumption (Kline, 2007) including justice-oriented culture and the Hip-hop's autonomy and distance aesthetics allow students' identification of positive and negative practices (Petchauer, 2013), similarly working on a self-determination (Love, 2016). We are ought to find content in undeniably valuable aesthetics of the Hip-hop culture (Petchauer, 2015) taking into consideration the *Culturally Responsive Pedagogy* through its historical context further its future (Petchauer, 2017). In the Historically Black College and University (HBCU), also thanks to "HipHop2020" project, the *Hip-Hop Leadership Pedagogy* was popularized and recommended (Wilson, 2013). The culture's influence on a higher education and its students was a topic of discussion (Petchauer, 2012) with extension on the professional rappers, who have been offering courses for adolescents (Seidel, 2011).

Joan F. Smutny and S.E. von Fremd (2004: xii-xiv) derive a word *curriculum* from Latin that means, "to run" asking teachers to treat learning as a journey. They produce five steps in order to be prepared for a long trip. Firstly, teachers are ought to know their children. Secondly, to decide on their destination, then there is a need to provide a proof that the destination was reached. In step four we can plan a journey with a final fifth step is upcoming reassessment plus adjustments (Smutny & Fremd 2004). This definition of differentiation may open the doors for the HHBE and HHPED. Both have not been demonstrated as a helpful tool in teaching History and Social Studies in English as the second language for a majority of international community yet.

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[8] Acronym STEM that stands for science, technology, engineering and mathematics with the Hip-hop's socio-emotional guidance provided for learners.

The Hip-hop might be seen as a style of life when we will take into account mnemonics techniques very helpful in programs dealing with dementia that are improving people's lives (Noble et al., 2016). Moreover, we can mention the assessment of a school-based stroke literacy program, entitled the "Hip-hop Stroke", with a strong suggestion to inform school children aged 9 to 12 years on the matter, who may be helpful in sharing knowledge with their parents in a high risk minority communities (Williams et al., 2012a) plus its program evaluation (Williams et al., 2012b). There is a necessity to introduce very beneficial and in the same time productive curriculum with the F.A.S.T. mnemonic acronym that refers to stroke symptoms and desirable reaction: "Facial droop, Arm weakness, Speech disturbance, Time to call 911" (Williams & Noble, 2008) that actually works very well.

Lastly, Hip-hop may be correlated with calorie label interventionism, thanks to which a food purchase done by children is constantly improving (Williams et al., 2016).

Methods

Data

A routine of collecting data on the Hip-hop was inaugurated through all of the convenient media, so computers through internet connection with an access to social media, TVs, newspapers, magazines, journals and radio stations since very late 1990's and at the beginning of the 21st century. The first examinations and following them some conclusions suggested that an extensive amount of adolescents could have been affected by the aforementioned cultivation.

Survey

A hypothesis bestowed in such manner demanded being double-checked on the ISOB ground thanks to a survey entitled "Hip-hop: Pick up the majority's Speech" (Janiec, 2018f). It was shared among 54 participants in total, what is shown in table 1.

Table 1. The ISOB's Community Participants' detailed Characteristics

Participant	Group age	Status	IB Program	Nationality
6	12–13	Grade 6 students	Middle Years	Hungarian, French, Polish
9	13–14	Grade 7 students	Middle Years	Greek, Spanish, Polish
6	15	Grade 8 students	Middle Years	Greek, Spanish, Dutch, Polish
4	15–17	Grade 9 students	Middle Years	Indian, Polish

3	17	Grade 10 students	Middle Years	French, Polish
5	18	Grade 11 students	Diploma	German, Polish
7 (including 2 graduates)	18–21	Grade 12 students	Diploma	Greek, Turkish, Italian, Spanish, Polish
14	Above 20 years old	Parents	Both	British, Spanish, Polish

Source: the author

Observations and interviews

Moreover, on the basis of experiencing the genre including long-term observations and interviews it was attainable to make this research. Its outcomes prove that in Bydgoszcz students are attending the Hip-hop dance classes in the following local institutions:

a) Adelante. Dance Studio[9];
b) Bailamos Dance Studio: Robert Linowski, Carolina Linowska[10];
c) Dance Academy. Dance Studio. Agata Szybiak-Loukini, Radosław Gołata[11];
d) Dance Creation Studio. Neumann B. M.[12];
e) Dance Factory – Dance Studio[13];
f) Dance School "Bohema"[14];
g) Up2Excellence – Dance Studio Bydgoszcz[15]

What's more, the city's Hip-hop scene is still conquering no man's lands socially by introducing new lyrics as well as beats, EPs and full-length albums. It is almost impossible to mention all of the crews including individual artists from the aforesaid place. The listeners emphasize a great admiration towards Bydgoszcz's Azja, Bejot PROD, Bisz, Chio EMB, Daras, Dj Jeżu, Dwie Strony Medalu, ESZ.E, Grande, Haker, KESZ, Merol, Oer (B.O.K.), Olszak, Osa WL, OZI, Pafarazzi, PARTYZANT, Person Sativa Skład, Szula WL, Śpioł, Tata Kres, TEGONIEZNOSISZ, Trach, WMW, WPL Ekipa and Wujas for their artistic achievements.

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[9] Adelante. Studio tańca. The official website: http://www.u2e.pl.
[10] The official website: http://bailamos.pl.
[11] Studio Tańca Dance Academy Agata Szybiak-Loukini, Radosław Gołata. The official website: http://taniec-bydgoszcz.pl.
[12] Studio Kreacji Tańca. Nauka tańca. Neumann B. M. The official website: http://studiokreacjitanca.pl.
[13] Fabryka Tańca – Studio Tańca. The official website: http://www.fabrykatanca.com.
[14] Szkoła Tańca "Bohema". The official website: http://www.szkolabohema.pl.
[15] Up2Excellence Studio Tańca Bydgoszcz. The official website: http://www.u2e.pl.

To add, in the interest of admins, who are running a webpage entitled the city of Bydgoszcz Rap,[16] is a fact to provide the latest news in our area of interest, for instance Bydgoszcz's Freestyle Battle (BBF), music production workshops for free, the latest albums' listening parties, etc. A few of them one could have matched with bouts literally taken from New York's Hip-hop venues like described by Chang (2005).

HHBE & PED methodologies

The information was associated with methodologies that were used, so the HHBE strategy (Banks, 2015: 243) in order to produce rhymes and songs simultaneously by students and teachers in the classroom. The author decided to share his works prepared in the "GarageBand" software for Macintosh devices to produce concept-based curriculum dependent on the historical apparatus. The HHPED strategy (Banks, 2015: 243) was helpful in discussing mainly historical as well as linguistic aspect of the culture in the classroom.

Results

Survey

Literally, the survey, prepared via Smart Survey website, was addressed to everybody, who had interest in sharing assumptions on the Hip-hop culture at least to some extent momentous in his or her life. Its differentiation determined by the age is shown in table 2.

Table 2. Age group analysis

1. What is your age group?			
Options		Response Percent	Response Total
1	13 or below	27.78	15
2	14–15	7.41	4
3	16–17	22.22	12
4	18–19	1.85	1
5	20	1.85	1
6	Above 20	38.89	21
Analysis Mean: 3.59 Std. Deviation: 2.1 Satisfaction Rate: 51.85		**Answered**	54
Variance: 4.43 Std. Error: 0.29		**Skipped**	0

Source: Janiec, 2018f

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[16] Bydgoski Rap. The official website: https://bydgoskirap.wordpress.com.

Deciphering results from the table 3 we are assured by participants that our subject of interest is seen predominantly positively as a dance, rhymes and beats subculture. For some of them, chiefly the ISOB's students, it is a style of life. On the other hand, in order to balance affirmative perspective the same amount of contributors replied that Hip-hop is correlated with "gangsta" or that they have not ever found this subject as something entertaining.

Table 3. Hip-hop culture description

2. Hip-hop is for me…			
Options		Response Percent	Response Total
1	Style of life	29.63	16
2	Dance / rhymes and beats / subculture	77.78	42
3	Unquestionably "gangsta"	24.07	13
4	Something I don't like / don't find interesting	24.07	13
Analysis Mean: 3.54 Std. Deviation:1.97 Satisfaction Rate: 66.05		**Answered**	54
Variance:3.87 Std. Error: 0.27		**Skipped**	0

Source: Janiec, 2018f

Another two tables correspond with each other. On account of frequency of listening to the Hip-hop music (table 4), there is an emergency to provide appropriate application or media, thanks to which participants will be able to listen to the genre (table 5). We can assume that even in the international community there is extremely large likelihood that youth may be interested in the lifestyle, which is answering on their wants and needs on the grounds of their growing up process as well as a feeling of being outsider in a homogeneous society.

Table 4. Frequency of listening to the Hip-hop music

3. How often do you listen to Hip-hop?			
Options		Response Percent	Response Total
1	Occasionally	44.44	24
2	From time to time	12.96	7
3	Often	14.81	8
4	Every day	27.78	15

Source: Janiec, 2018f

Table 6 is encouraging a reader to emphasise a process of benchmarking certain time span by teenagers, their parents as well as teachers in a form of the Hip-hop so-called benefactors (patrons). Foundations for that are set not only in the options that were picked by the participants, but exclusively on precisely 28 long-lasting plus individual specifications. These blueprints serve as a basis for the author's History and Social Studies HHBE & HHPED curriculum.

Table 5. Available platforms to listen to the Hip-hop music

4. Where do you usually listen to Hip-hop?			
	Options	Response Percent	Response Total
1	Thanks to music services: iTunes, Spotify, Deezer, etc.	52.83	28
2	I have a very rich "library" on my device	20.75	11
3	Radio, TV, etc.	37.74	20
4	Other	35.85	19
Analysis Mean: 3.51 Std. Deviation: 2 Satisfaction Rate: 67.92		**Answered**	53
Variance: 3.98 Std. Error: 0.27		**Skipped**	1

Source: Janiec, 2018f

Table 6. The Hip-hop eras

5. What is your favourite Hip-Hop era?			
	Options	Response Percent	Response Total
1	Old School Hip-Hop (1970's up to early 80's)	9.43	5
2	The Notorious B.I.G.'s Era	1.89	1
3	Eminem's Era is in the making	18.87	10
4	Kendrick Lemar's Era	0.00	0
5	Jay-Z's Era	5.66	3
6	Drake's Era	7.55	4
7	Kanye West is the best	3.77	2
8	Other (please specify):	52.83	28
Analysis Mean: 5.92 Std. Deviation: 2.56 Satisfaction Rate: 70.35		**Answered**	53
Variance: 6.56 Std. Error: 0.35		**Skipped**	1
Other (please, specify): (28)			
1	29/01/18 8:43PM	I listen to many eras	
2	29/01/18 8:46PM	I listen to many eras	
3	29/01/18 9:04PM	Polish Rap/Hip-Hop (21st century)	
4	29/01/18 9:56PM	A lot of rappers	
5	29/01/18 10:17PM	Wu-Tang Clan and N.W.A. as well as the current era with artist like Kendrick Lemar, 6lack and G-Eazy	
6	30/01/18 5:39AM	I don't have any	
7	30/01/18 6:58AM	Big Sean	
8	30/01/18 6:05PM	None of the above	
9	30/01/18 6:27PM	I don't know them, but I like how hip-hop as dance look like now.	
5. What is your favourite Hip-Hop era?			
	Options	Response Percent	Response Total
10	30/01/18 6:49PM	Today's era	
11	31/01/18 7:38AM	A2M	
12	31/01/18 7:38AM	A2M	
13	31/01/18 7:39AM	A2M	

14	31/01/18 7:40AM	A2M
15	31/01/18 7:48AM	A2M
16	31/01/18 7:48AM	A2M
17	31/01/18 7:48AM	A2M
18	31/01/18 7:48AM	A2M
19	31/01/18 7:49AM	A2M
20	31/01/18 8:51AM	Migos, Future,
21	31/01/18 12:51PM	Cardi B.
22	31/01/18 7:46PM	I am really interested. But sometımes inevitable listen on the TV or radio etc.
23	01/02/18 9:21AM	Post Malone
24	02/02/18 8:31AM	Late 80's and early 90's
25	02/02/18 10:40AM	New school and old school in Polish and English/ American rap
26	02/02/18 10:40AM	New school and old school in Polish and English/ American rap
27	06/02/18 5:47AM	Fort Minor Era
28	06/02/18 5:33PM	I do not have any favourites.

Source: Janiec, 2018f

Setup

One may treat it as a controversial thesis, but the Hip-hop culture may work in favor of stimulating adolescents in the classroom. Besides a simplification-wise option, so by issuing grades or coming up with frames that are required to be assessed and giving positively-stimulus-like comments another likelihood, so a personalization of teaching at least used to be undervalued plus negatively exaggeratedly misunderstood. Moreover, the same style of life can be, after its successful implementation, a strategy to differentiate studies further integrate learners in the international community where we do have one main language of instruction.

One of the first topics to confer in a foreign group of teenagers, under a header "cultural differences", is language and meanings of one word in another spoken system of terms. Our learners are spending a tremendous time together laughing, deliberating and sometimes even arguing. And, so another time they are referring to their hobbies including listening to music expanding this speech on favorite genres as well as bands or crews. In essence, this is how the Hip-hop culture works likewise.

In order to achieve motivation, differentiation and integration in the educational process we can use our knowledge, for instance on Australian representatives, for instance Sampa the Great, MANU CROOKS, Triple One; British: Dizzee, Stormzy, IAMDDB; Canadian: Drake, Moka Only, Classified; Chinese: Soft Lipa, MC Jin, J.Sheon; Czech: MAAT, Logic, ATMO; Estonian: Metsakutsu, 5LOOPS, PK; Finnish: Twwth, View, Ruger Hauer; French: NTM, MC Solaar, IAM; German: Nimo, Marteri, Haftbefehl; Indian: MC Prabh Deep, Mumbai's Finest, Dee MC; Greek: TXC, Zontani Nekri, Kings; Japanese: Anarchy, C.O.S.A., KANDYTOWN; Lithuanian: G&G Sindikatas, Karu, Domas; New Zealander: Savage, Scribe, Che Fu; Norwegian: Arif, Kaveh, Conz; Portuguese: Sam the Kid, Boss AC, Dealema; Slovakian: H16, Vec, Kontrafakt; Slovenian: N'toko, Samo Boris, Tekochee Kru; Spanish: El Club de los Poetas Violentos, Mala Rodriguez, C Tangana; Turkish: Sagopa Kajmer, Ceza, Norm Ender and Polish: O.S.T.R., Eldo, Kaliber 44, and others.

HHPED

In the interdisciplinary unit entitled "Slavery", with a Key Concept: "Change" (definition in: Hirsh & Triller 2014) and Global Context: "Orientation in Space and Time", students explore a question of colonization that led to slavery being seen differently by its eyewitnesses because of the offbeat time and space. What's the most telling; human beings will always find a way to express themselves artistically, even while facing a danger. And, so G9 learners examine and determine up-to-the-minute culture and its merchandise, namely the Hip-hop lyrics, as the three aforesaid strategies example, from the last 20 years, where their writers have been educating audience on the slavery, inequality, racism, social injustice literally as well as figuratively.

The teacher begins in-class discussion asking Socratic questions on standpoints and mindsets considering the Hip-hop culture in the 21st century further on a poetic proof also rationale behind words on the matter. Then in the author's of this paper frame "Rhymes serve as the Primary Sources these days", aiming attention at the IB ATL transfer skill (IB, 2018), the learners are asked to read through given pieces of lyrics naming issues that are caused by the slavery, inequality as well as racism. In the second point they identify the author's feelings and emotions that might have stood behind each line detecting whether a reader is dealing with a historical innuendo to the times of colonization and slavery, personal experience or family's history. In the reference to the sources' origins and purposes students are ought to enlist their values and limitations. A selection of songs was made after Cara Shillenn's classes (2014) from the University of Maryland College Park:

- **Source A**: Pusha T feat. The Dream "40 Acres" from album "My Name is My Name" (2013)[17]. Songwriters: Terius Nash and others. The Dream's call: "Trouble world, trouble child / Trouble times destroyed my smile / No change of heart, no change of mind / You can take what's yours but you gon' leave what's mine / I'd rather die, than go home / I'd rather die, than go home / And I ain't leaving without my 40 acres…". The Pusha T's response: "I need all mine, reparations / We growin' poppy seeds on my 40 acres."
- **Source B**: Nas "N.I.*.*.E.R. (The Slave and the Master)" from the untitled album by Def Jam Recordings, 2008[18]: "We are the slave and the master / what you lookin' for? You the question and the answer" (…) "we trust no black leaders / use the stove to heat us / powdered eggs and government cheeses (…) Schools with outdated books, we are the forgotten / Summers, coolin' off by the fire hydrant / Yeah, I'm from the ghetto."
- **Source C**: Black Star "Thieves in the Night" from the album "Mos Def & Talib Kweli Are Black Star" (1998)[19]. Talib Kweli's words: "The wounds of slaves in cotton fields that never heal, what's the deal (…) / caught up, in conversations of our personal worth / brought up, through endangered species status on the planet Earth" (…) "that's why, we are subjected to the will of the oppressive / not free, we only licensed, not live, we just exciting / cause the captors own the masters to what we writing."
- **Source D**: Kendrick Lamar "Vanity Slaves" from the EP "The Kendrick Lamar" (2009)[20]: "My cousin from the South said he just bought him a house / that lives around his neck like a white collar / so why fast forward? Then I'll rewind, a time / machine can help me double back to slavery times / picking cotton from a field that a white man own / the blacker you are, farther you're from the white man's home / (…) my cousin from the South, slavery start in the South and I bet ya / he overcompensates for the life of his ancestors."

HHBE

Additional model of the IB ATL transfer skill, in the HHBE prevailing taste using the aforesaid strategies, is to make generalizations while rephrasing a text from its author's personal approach, who was a slave. Further comparing and contrasting it

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[17] Check: https://open.spotify.com/track/2B6NMtdXWY2W76tZulV3v4.
[18] Check: https://open.spotify.com/track/2k1EyoBJz7R65davb8zZ9W.
[19] Check: https://open.spotify.com/track/7prM6PuZ5psmHNKhpznKbP.
[20] Check: https://open.spotify.com/track/72uNhnLDiUV8TAJWDuSMbX.

with other writers' excerpts from a similar time frame. That's the reason why there is an urgency to introduce primary sources in a form of narratives from the 19th century. This is also a suggestion for students to use mnemonic techniques in order to remember what was all the text about.

The G9 learners used John Jacob's (1861) passage

to be a man, and not to be a man – a father without authority – a husband and no protector – is the darkest of fates. Such was the condition of my father, and such is the condition of every slave throughout the United States: he owns nothing, he can claim nothing. His wife is not his; his children are not his; they can be taken from him and sold at any minute, as far away from each other as the human flesh-monger may see fit to carry them. Slaves are recognized as property by the law and can own nothing except by the consent of their masters. A slave's wife or daughter may be insulted before his eyes with impunity. He himself may be called on to torture them, and dare not refuse. To raise his hand in their defense is death by the law. He must bear all things and resist nothing. If he leaves his master's premises at any time without a written permit, he is liable to be flogged.

Students adopted the aforesaid capacity in a very well manner by Dilpreet (G9):

John Jacobs/ to be a father/ a helpless husband rather/ having nothing at all/ from family to something small/ watching family get hurt/ and be nothing more than dirt/ this was the life of John Jacobs/ as we read from the text above;

To be a man / or not to be a man / a man who had no authority – a father / he was born by his mother / condition of a parent / they are nice I can't say that they aren't / they were calling us slaves / so, we are not going to make graves / now we are on the biggest wave / we had enough power to feel safe
Chorus: His wife is not his / his kids are not his / they are going to be taken / and sold for some kraken
By Konrad (G9):

Property of law is not his he can pray and he can squeeze / there is no way to leave his master/ even if he is going to kill him with a blaster/ he is able to be flogged/ but not even to be dogged"

The author of this paper decided to introduce, implement as well as use practically all of the already mentioned pillars of Hip-hop during History and Social Studies in the ISOB. Coming back to the transfer skills a teacher is changing a set-up, so learners are able to exploit their prior knowledge. What's more, they are asked to evaluate the author's way of reasoning not forgetting on utilizing poetry while practicing making generalizations, shifting perspectives or judging. The learners' represents, rephrases and rewords a given matter in a form of lyrics, essay

or graffiti made in the online *Graffiti Creator. The Original*. They are also taught self-assessment, plus self-adjustment while building their self-esteem.

Thanks to the "Accessibility" curriculum-based course they are making an interdisciplinary research on real-life questions that are based also on the issues adolescents are facing these days. For sure, a minority of these is enlisted in the concept-based classification through the Hip-hop/rap songs, see table 7.

Table 7. The author's concept-based classification of the Hip-hop/rap songs and issues students are facing these days. Meanings and interpretations after Shea Serrano (2015)

"Accessibility" HHBE's & HHPED's Example			
Accessibility	**Change [*Novo*]**	**Trust & Honesty**	**Lies [*Hoodoo*]**
Kendrick Lamar [2017]: "DNA."	Jay-Z (feat. Gloria Carter) [2017]: "Smile"	Obasi [2017]: "Beast"	Lil Uzi Vert [2017]: "Xo Tour Llif3"
Kendrick Lamar [2015]: "i"	Kendrick Lamar [2017]: "FEEL."	Obasi [2017]: "Pilgrims" (Editor's Note)	Obasi [2017]: "Between the Lines"
Kendrick Lamar [2011]: "F*** Your Ethnicity"	Obasi [2017]: "Declaration of Independece"	Kendrick Lamar [2011]: "Ronald Reagan Era"	Obasi [2017]: "Glorify"
Jay-Z: "Takeover" vs Nas: "Ether" [2001]	Travis Scott [2017]: "Butterfly Effect"	Rick Ross [2006]: "Hustlin'"	Rap-O-Matic [2012]: "Lies, Lies"
Nas [1994]: "N.Y. State of Mind"	Kanye West (feat.) Jamie Fox [2005]: "Gold Digger"	Tupac [1996]: "I ain't Mad at Cha"	Eminem [2010]: "25 to Life"
Get Boys [1991]: "Mind Playing Tricks on Me"	The Notorious B.I.G. [1994]: "Juicy"	Tupac [1995]: "Dear Mama"	Eminem (feat. Rihanna) [2010]: "Love the way you lie"
Public Enemy [1990]: "Fight the Power"	Kurtis Blow [1980]: "The Breaks"	Whodini [1984]: "Friends"	Drake [2007]: "Tell me Lies"

Source: the author

"*Accessus*" (Janiec, 2018a) from Latin an *access* because we all would like to belong to a given group, society, nation and country. Human beings are opening up to certain individuals and groups they can trust knowing that from the other side they can expect honesty as well as support. The aforementioned access is sometimes blocked as a result of historical, racial-ethnical, social, economic and cultural-religious-based differences. Knowing and understanding them is the key factor to proceed.

"*Novo*" (Janiec, 2018b) from Latin a *change* because we are all going on through better or worse alterations in our lives starting with growing up process that is not

justifiable comfortably among youth. The most important thing is to answer to them in an adequate manner in order not to lose anything from our self-esteem.

"Mr. Trust & Mrs. Honesty" (Janiec, 2018c) because we all need to have a person next to who and place, where we can be ourselves.

A word "*Hoodoo*" (Janiec, 2018d) derives from the West African traditional root working that was spread in America during the transatlantic slave trade between 16th and 19th century (Achebe, 1958; Hazzard-Donald, 2013; Harris, 2002; Hurston, 2008; Ogumefu, 2007[21]). A person, who was a practitioner of this spiritually driven practices in secrecy, was called a "Worker", that's why the author used a nickname "MC Odd Worker". The practices were mainly undertaken to recover people's lives. The main insistence is put on the lies and a time to deal with them that should be treated as the healing process.

Discussion

The aforesaid methods and results of observations, interviews and in the last step survey establish a fact that plurality of juvenile plus adolescents between 12 and 20 years old is getting a handle on the Hip-hop culture in the international ISOB setting. Remembering about the homogeneous society and outsider effect. It is happening as an effect brought about by urgency to relate their feelings during maturing to lyrics written by their favourite rappers. What's more, some of the school's teachers and students' parents treat this art more as entertainment.

The emergence of the HHBE and HHPED differentiation strategies at the international school gave students a confidence in discussing historical venues launching in-depth analysis of such matters like a slavery, racism, discrimination, bullying, rejection, etc. Actually, learners felt that teachers heard them. To add, they can memorise dates and figures using mnemonic techniques learning English as their second language likewise.

Moreover, on the ground of the aforesaid methodologies a process of integration improved mostly thanks to small chitchats, debates, in class discussions on one's impressions in the given matter. It is also probable for growing ups to look for at least one more person, who thinks the same way as I do.

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[21] A majority of African American literature has been already consulted with the expert in the field Mrs. Małgorzata Chrzan, PhD. (Assistant Professor at the Linguistics-Technical University in Świecie and English Literature in the Middle Years Program and Diploma Program teacher at the ISOB), in order to use it during History and Social Studies classes likewise.

On the other hand, there is still a room to improve the survey by adding or changing suggested options to choose from. Definitely, a number of participants may affect the whole study. And, so the concept-based curriculum with activities plus the IB transfer skills may differ being dependent on the educational environment.

And lastly, the given investigation may work as the extension to the already mentioned studies (Irby & Hall, 2013; Irby et al., 2013).

Conclusion

In essence, in some way a self-motivation among a younger generation at school would be achievable with guidance on personalization of teaching-learning process. Sometimes it is done automatically by the students, who are choosing this what interests them, the most. As the case of this article may be that the Hip-hop culture will be taken into account as another strategy to differentiate and integrate classmates with an extension to ambitiously teaching our learners the transfer skill in and within school classes.

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Diversity in special education

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ABSTRACT

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The article discusses the programme of special education and its range of sub-fields. The introductory section summarises reflections on the origin of the field, philosophy and its formation, aims and target groups, paradigm shift and introduction of new methods and forms of pedagogical work in special education. The second part presents a new course Resocialisation and Prison Education in special education, which is one of the specialisations, pillars or schools of special education.

Special education is a fully developed and socially important field, which is primarily rooted in education. Until now, it has been considered a pedagogical field with overlaps into biomedicine, psychology, sociology and other areas of science. As the field developed, its paradigms, target group, methods, techniques and forms of work have also changed. Our first special educators, in their original publications, such as the founder of the field Sovák (1983), then Kábele (1993), Jesenský (2000) and Vašek (2005), pointed out that before the establishment of special education, pupils with special educational needs were educated, in today's educational terminology, as part of the educational mainstream, i.e. together with non-special-needs students. At that time, it was primarily a matter of education and upbringing. With

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the growing development of pedagogical and psychological sciences, forms and methods of education began to be sought for pupils who differed in some way or exhibited differences. They could have differentness in health, which includes sensory disabilities, various forms of somatic diseases, and in a wide range of social areas. The difference in the broad sense could also lead to the failure of these pupils at school, to their exclusion, for example, in the back of the classroom, or misunderstanding and miscomprehension of their disadvantages could lead to the exclusion of these pupils from the educational mainstream. If we reflect on the fulfilment of the basic pedagogical goal, which is the maximum development of a person's personality, social inclusion and employment, we can state that this goal was not always necessarily fulfilled (Vališová, Kasíková, Bureš, 2011). It may not have been fully achieved given the lack of knowledge of pedagogical principles how to educate some individuals, how to communicate with them, how to comprehend them and frame their identity. These problems, situations and condition led to the idea of creating separate institutions – institutes – school for these pupils. According to the difficulty of education of pupils with various types of disabilities, specialised facilities began to be built in Europe and in the Czech Republic, which began to educate these pupils separately from the mainstream. Institutes and schools began to be established, specialising in each different disability, where the forms, methods and techniques of their education were sought. Among the first were schools for pupils with sensory and mental disabilities. (Slowík, 2007) Gradually, a network of special schools was established where pupils with various types of disabilities were typically educated from kindergarten to vocational education/secondary school/trade school. Here, these pupils had enough space for education, individualised approach, the requirement for a smaller number of pupils in the classroom, space for leisure activities and preparation for future occupation, which was one of the main objectives of special education. We can say that thanks to individual and specialised care and support, one of the main goals of education / special education has been fulfilled to prepare them for the future profession and to integrate them into society.

It can be summarised that at present we view special education as a separate scientific discipline, which deals with patterns of care development, education, special pedagogical diagnostics, intervention, counselling, employment and social inclusion of persons with disabilities or social disadvantages.

Current trends of integration/inclusion/communal education are emphasised by special education and considered as new paradigms.

In special education we also see a sharp increase in new terminology. As a consequence, one of the tasks and problems that have persisted for many years is the

unification and correct use of professional terminology in this field. It cannot be said that we resist using medical terminology. On the contrary, medical terminology allows us to correctly identify problems, diagnose and describe the symptoms of disability, in order to determine the exact procedure for intervention, support, counselling, education and training.

The aim of special education that is set out by e.g. Pipeková (2010), Slowík (2016), Renotiérová, Ludíková (2006) is the maximum development of a personality, his/her integration into society, all with regard to the character, degree and depth of disability or disadvantage. Part of the main goal is the goal of reshaping the attitude of some members of our society towards a person characterised by differentness. It is a long-term goal related to the history of looking at illness, disability and differentness (otherness). Our society still perceives differentness or a disability as a stigma, and special education should be the leading discipline that will reshape this attitude. Collective learning/inclusion helps this process.

The overarching goal is also to create such a stimulating environment that would enable all to develop, as far as possible, their potential, integration with or absorption into society and comprehensive support for quality of life.

The target group also changes during the course of the development of the field. From the original focus on school age, later pre-school age, it extends to the period immediately after birth and further emphasises early care, school age and adulthood. In adulthood, due to the specificity and diversity of the broad target group, it is divided into adults and seniors. Seniors are currently the target group that deserves special maximum attention.

Individual target groups have also been broken down from the original five specialisations into other specialisations such as Autism Spectrum Disorders, Specific Developmental Disorders of School Skills, Persons with Exceptional Giftedness, Multiple Disabilities Concurrently and others.

Given the diversity of the target group in terms of age and type of disability, special pedagogy also adopts and creates new methods – therapeutic/formative, expressive, supervised and more.

The aim of the course Resocialisation and Penitentiary Pedagogy is to prepare graduates as independent specialists and for middle management and professional functions within the ministries of the Ministry of Education, Youth and Sport, Ministry of the Interior, Ministry of Justice of the Czech Republic (Prison Services of the Czech Republic), Ministry of Labour and Social Affairs, Ministry of Agriculture, Ministry of Finance and other state and non-governmental institutions that are involved in resocialisation. Therefore, the graduate profile respects the needs of practice, professional standards and competencies. New paradigms in the peda-

gogical sciences are accepted, especially in special education and social pedagogy, since resocialisation pedagogy as such is a discipline at the intersection of special and social education, linked to other social, natural and technical sciences. It has many branches (multidisciplinary and transdiciplinary) within its framework. The study is characterised by a broader concept of special and social education, which emphasises understanding and its application in the context of other disciplines. It is conceived as a doctrine based on philosophical, historical, pedagogical, psychological, sociological and legal bases. It is also based on empirical experience and current knowledge of education development and visions of its development in the system of lifelong learning.

After three years of continuous theoretical study in the bachelor's programme, students in the field of resocialisation and penitentiary education will be educated in classical social sciences and in the specific sciences introducing resocialisation pedagogy. In a practical sense, they will be oriented in the field with respect to guided practice and learn special pedagogical skills with a focus on the resocialisation of the individual.

Students are profiled into several segments/activities: pedagogical, resocialisation, managerial, social etc.

Research aims general and special

The aim of the study is to prepare a university-qualified expert who is able to work with an individual, to resocialise him/her, i.e. to eliminate unwanted attitudes and habits and to reintegrate them as a full member of society.

The qualification obtained corresponds to the requirements of Act No. 563/2004 Coll., on Educational Workers, and Act No. 108/2006 Coll., on Social Services, Act No. 555/1992 Coll., on the Prison Service of the Czech Republic, Act No. 169/1999., Coll. on Imprisonment, Act No. 361/2003 Coll., on the Service of Members of Security Forces and other acts of individual ministries regulating the possibilities of resocialisation. It is aimed at the area of reintegration plans and corresponds to the intended structural perspective of special pedagogical care.

General research aims:
– furnish the graduate with an appropriate system of knowledge, skills, attitudes and values in the field;
– combine the required expertise in terms of both knowledge and skills with the graduate's professional approach;

– to achieve the appropriate creativity of the graduate, who will be able to analyse pedagogical problems independently and make decisions in solving them, acquire new information, knowledge and skills and process them;
– to educate a flexible personality able to orientate in social phenomena;
– develop the graduate's all-round communicative skills;
– to lead the student to scientific research within his/her field of knowledge.

Special aims:
– master the theoretical foundations of resocialisation and penitentiary studies and acquire the ability to apply adequate re-education methods and procedures;
– understand the system of work in the resocialisation and penological institutions of individual authorities;
– acquire and verify in practice theoretical knowledge related to the issue of all resocialisation methods, procedures, principles and treatment in resocialisation and penitentiary practice;
– apply the principles and master (and alternate) methodologies of resocialisation, reintegration and treatment of incarcerated persons/clients;
– to pass the required practice in selected workplaces of individual ministries and thus acquire the necessary basic competencies for concrete work with persons with special needs, especially etopedic and also penitentiary.

A graduate of the Resocialisation and Penitentiary Pedagogy course is a university qualified specialist/professional prepared in theoretical and practical areas for direct resocialisation work with individuals in the entire spectrum of special education, social education and social work. In the hierarchy of management, he/she will be at the level of an individual worker, or in the area of management activities at the middle management level.

The graduate of the course is able to fully reflect on the individual entrusted to his/her authority, is ready to participate in his/her resocialisation, reintegration, as well as education, respecting his/her anatomical-physiological and developmental peculiarities, gender, ethnicity, language and other specific needs that imply the use of special methods and individualised forms of resocialisation and other care for these individuals.

Graduate profile

The graduate profile is designed in accordance with the knowledge on the development of professions, including all social and special pedagogical activities, i.e.

resocialisation and penitentiary activities, the outcome of which is resocialisation and penitentiary education diversified into all authorities in the public and private sectors. It places emphasis mainly on the following competencies:

- **specialist competencies**. These include a set of knowledge, professional skills and the ability to apply theoretical knowledge in practice. It is mainly the ability to analyse a social and specific (penological and penitentiary) problem, communicate effectively with the client and co-workers and find a solution (situation) – resocialisation and reintegration within the capabilities of the person (system), in accordance with acquired theoretical knowledge. Graduates will acquire professional competencies within the requirements of the aforementioned ministries;
- **social/special pedagogical competence = resocialisation and reintegration.** They include knowledge of the typology and nature of special/social pedagogical processes, conditions, forms and methods of human education, knowledge and skills necessary for social cultivation, socialisation, resocialisation and reintegration of individuals and social groups and prevention of socially pathological phenomena;
- **special pedagogical competence = resocialisation and penitentiary.** They are a collection of knowledge and skills from all areas of special, social and penitentiary education with a focus on psychopedics, etopedics and ultimately penitentiary studies. These competencies require not only creativity, but also a deep knowledge of the individual's personality, methods of dealing with him/her and the ability to search for his/her perspectives in resocialisation and reintegration, by reintegration into society;
- **diagnostic and intervention competencies.** They entail knowledge and skills necessary for diagnosis of social environment, interpersonal relationships, conditions of life, causes of socially pathological phenomena, pedagogical influence and its effects and especially in the complex knowledge of the individual as a basis of resocialisation and reintegration activities. The graduate has the ability and skills to provide or ensure an adequate level of special pedagogical, social pedagogical support, care and protection for individuals and groups. Based on thorough diagnostics, the graduate will be able to determine the conditions of effective resocialisation and work in accordance with the individuality of the client;
- **communication competencies.** They include knowledge of the processes of social communication and the ability to positively influence this communication within the framework of resocialisation and penitentiary procedures. The graduate is able to apply the acquired knowledge in communication

with various types of clients, with their co-workers, within interpersonal communication, and with the public. He/she is familiar with dispute and conflict resolution procedures. He/she is able to work in a group with both his/her charges and co-workers;

- **personality-cultivating competencies.** The graduate has the necessary general overview of the basic disciplines applied in the concept of resocialisation and penitentiary education as an interdisciplinary, biodromal and systemic discipline. They are able to reflect on new paradigms of social sciences in the context of the current social situation. The emphasis is on philosophy and ethics, and graduates are encouraged to use management and management knowledge as a means of positive changes in the lives of individuals and social groups. The graduates have the prerequisites for objective interpretation of traditional issues of special, social and penitentiary education, their research and use in practice in a humanistic context, aware of the limiting factors of legislation, economic situation, influence of public opinion, media, religion, customs, traditions and environment as a whole. These competencies entitle the graduate to the correct setting of resocialisation and reintegration.

The graduate demonstrates the following professional knowledge:
- pedagogical;
- special-pedagogical (etopedical and psychopedical);
- psychological;
- philosophical (ethical);
- legal;
- sociological;
- linguistic;
- penological and penitentiary;
- general (cultural, political, sports).

The graduate demonstrates the following professional skills:
- communication;
- organisational;
- methodological;
- linguistic;
- administrative;
- computer skills;
- consulting;

- assertiveness;
- crisis and stress management;
- therapeutic;
- hygienic.

The graduate demonstrates the following general competencies:
- consistency, morality, objectivity, patriotism, multiculturalism, self-control and discipline, firm will;
- pedagogical optimism;
- pedagogical tact;
- pedagogical composure;
- pedagogical passion;
- pedagogical empathy;
- strict sense of justice;
- humane approach to all individuals.

Summary

The profile of a graduate from the course Resocialisation and Penitentiary Education from the field of resocialisation and penitentiary education is a borderline science between special education, social education and penitentiary studies, interconnected with many other social, natural and technical disciplines in science. Therefore, in defining the graduate profile of this field, emphasis will be placed on both his/her broad and deep professional knowledge of pedagogical, psychological, sociological, philosophical, legal, penological and penitentiary, biological and medical, technical (electronics, engineering, construction, architecture), economic and others. The main disciplines are (besides pedagogy, psychology and law) especially special education, social education, resocialisation and penitentiary pedagogy. In addition to grounding in these sciences, the graduate must be empathetic, communicative, creative and generally cultivated. It must have all the traits of the educator's personality, such as pedagogical humanism, pedagogical optimism, pedagogical tact and patience, organisational skills, fairness and non-intervention.

This knowledge also includes skills that are actually applied in pedagogical practice. This means that the graduate in the field of resocialisation and penitentiary education must master educational methods, methods of socially educational work, methods of dealing with the individual, special pedagogical methods, organisational forms of educational work, must be able to solve crisis and margin-

al situations. His/her practical "toolkit" includes the application of pedagogical and special pedagogical principles, principles and methods from moral education, drawing up programmes of treatment of clients and orientation in penitentiary practice etc.

The Bachelor in Resocialisation and Penitentiary Pedagogy is a qualified specialist focused on pedagogical and special pedagogical activities in institutions focused on resocialisation and penitentiary activities and treatment (e.g. in prison facilities, detention centres, post-penitentiary care facilities, low-threshold centres, Refugee Facilities Administration, etc.).

By studying the programme "Resocialisation and Penitentiary Pedagogy", the graduate will acquire suitable knowledge of the core subjects, which are pedagogy, psychology, sociology, law, social work, special and social pedagogy, penology and penitentiary studies and resocialisation pedagogy. Graduates have developed communication abilities and skills or, more specifically, a high degree of emotional intelligence. The graduate handles crisis situations and is educated in crisis communication and intervention. He/she is able to compensate the demands of his/her profession with adequate mental hygiene, and master basic techniques of relaxation. The graduate is also educated in management oriented to the specific environment of prisons, detention centres, etc.

The result of the graduate profile of resocialisation and penitentiary pedagogy is therefore a highly educated and humanistically-oriented professional dealing with occupational resocialisation, reintegration and penitentiary studies (including post-penitentiary care), i.e. by reintegrating various socially excluded individuals into civil society so that they are able to carry out personal roles and lead a social life. Its attributes include the ability to master and use modern forms, methods and means of resocialisation and penitentiary action in the spirit of postmodern society, willingness and ability to educate, but also educate others, to be communicative, assertive and empathetic.

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Aleksander Lazursky's personality concept: from inclinations to relations. Problem of personality: Petersburg School of Psychology**

KEYWORDS

character, personality, inclinations, attitudes, endopsychic, exopsychic

ABSTRACT

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The article discusses the dynamics of psychological views of A.F. Lazursky (1874-1917), author of one of the first theories of personality in the world of psychology. There are two stages in Lazursky's work: the first is associated with the concept of nature as an internal individually-typological basis of personality, and the second one is determined by introduction and more intensive development of ideas about an attitude towards the world as an important component of the personality structure. The primary aim of the article is to highlight the role of Lazursky in international psychology.

When analysing the native [Russian – A.K] concepts of personality, it is impossible to avoid a standard presentation of both the Moscow and the Petersburg psycho-

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logical tradition. In the area of personality psychology, these traditions developed in opposition to each other. Until the 1970s, psychologists from Moscow did not make any significant progress in this area: Lev Vygotsky (1896–1934) presented a series of interesting ideas, yet failed to take a step forward in the realm of the theory of personality. Sergei Leonidovich Rubinstein (1889–1960) did not overcome the gap between innovative philosophical anthropology and the traditional and weakly-structured description of personality. Sketches of Alexei Nikolaevich Leontiev (1903–1979) from 1940 devoted to the non-classic theory of personality remained unexamined for over thirty years. Theory of relations of Vladimir Nikolaeivch Myasishchev was beyond any competition between 1950 and 1960. In the 1970s, breakthrough personality concepts of Alexei Nikolaeivch Leontiev and Volf Solomonovich Merlin (1898–1982) were created. At the present moment, the research work of Merlin and in particular Leontiev is continued by their students. Myasishchev's theory of personality encountered a different fate. Originally, the concept was used for psycho-therapeutic work, and not for scientific studies, as it was not properly coordinated with the basis of empirical studies. Myasishchev's students developed the therapeutic, but not the theoretical aspects of his theory, much better.

In the 1990s, results accomplished by the founders of the Petersburg School of Psychology attracted attention once again: Vladimir Mikhailovich Bekhterev (1857–1927) and Alexander Lazursky (1874–1917).[1] This paper is devoted to Lazursky's concept of personality which, thanks to a careful analysis, may become not only the first comprehensive theory of personality in the Russian psychology, but practically the first such theory in the world. It is worth presenting the key ideas of Vladimir Mikhailovich Bekhterev, due to the fact that his works are distinguished not only the neurophysiologic, clinical and psychological dimension, but also the overall theory of behaviour (dominated by behaviourists). In order to understand personality, the researcher presented a number of revolutionary ideas, which became the object of studies of Western psychologies only after the lapse of an extended period of time. In a monographic study entitled *Objective Study of Personality* (Бехтерев, 1999), as well as in several other works, Bekhterev sets forth own views as opposed to the discussion of philosopher and psychologist William James (1842–1910). Bekhterev emphasises that the "I" is the personality, which is the onset for any psychical action, simultaneously becoming the "steward of psychical functions." Bekhterev also claims that not only oneself is the personality.

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[1] Aleksander Lazursky (1874–1917) is a Russian psychologist little known in Poland, for whom the priority research subjects were issues related to the man's personality and characterology.

Personality integrates and coordinates psychical functioning, managing specific activities. In other words, it is a "controlling principle, directing man's thoughts, actions and deeds". (Бехтерев, 1999: 231) The main feature of personality is its ability for independent action, taking an active stance towards the surrounding world: "From the objective point of view, personality is nothing else but an independent entity, having its own psychical system, as well as individual ties with the surrounding reality." (Бехтерев, 1999: 232). The status of (self)activity as the defining feature of personality was formulated by Bekhterev in 1905 in a work entitled *Personality and the Conditions of Its Development and Health*. This status came into being fifteen years before Rubinstein's well-known work about creative activity and a quarter of a century before the formation of self-determination of Alfred Adler, Jung's idea of orientation of the personality in line with the inner law or Gordon Allport's principle of pro-active behaviour of personality.

Bekhterev calls (self)activity a valuable gift of personality (Бехтерев, 1999: 151). Among other theories worthy of attention, it is necessary to mention significant analysis of the social impact on personality (Бехтерев, 1999: 95–97), personality on social life (Бехтерев, 1999: 232–235) and noteworthy interpretation of the role of social action on the formation of healthy development of personality (Бехтерев, 1999: 253). In the modern times, Bekhterev's views on the fundamental impact of the racial factor on the condition and development of personality would not have been accepted (Бехтерев, 1999: 239–240).

Alexander Lazursky's first research programme and its realisation in the study on characters

This paper is devoted to the personality concept prepared by Bekhterev's student, Alexander Fyedorovich Lazursky (1874–1917). In the course of his rather brief life, Lazursky made a number of discoveries in psychology. His specific theory of personality is not only the first native [Russian – A.K.] concept, but it also aspires to the role of the first comprehensive theory of personality in the international academic psychology (not including the accomplishments of James, who presented a series of important ideas which did not, however, capture the entire range of issues with respect to personality and Sigismund Freud, whose discussions will not the challenged by other theories of personality any time soon). Whilst working on the general theory of personality, Lazursky moved slightly further than his colleagues from the West. However, it must be noted that the partially utopian research programme of Lazursky was not continued after his death and due to

this, it has lost its significance (except for the historical aspects). Eventually, the constructive potential of the Russian researcher's theory should not be challenged; it influenced a number of important cases in modern psychology (Брушлинский, Кольцова, Олейник, 1997: 432–439).

Lazursky, holding a number of talks with his teacher, concluded that it is impossible to be limited exclusively to the objective path of science. His work may be divided into two stages: the first one is the character-related stage, the second one is psycho-social. Lazursky did not introduce such division independently, due to the fact that every author accepts own work in the form of an integral system. The division introduced by the author of this paper refers to Lazursky's statements. Until 1912, he was mainly interested in two concepts: character and characterology, which were later marginalised, due to the fact that Lazursky focused on personality, claiming that it was not exclusively made up of characterology, but also contained a psycho-social aspect.

Thus, Lazursky started his analyses with the studies of character and will. In 1904, he published the first personality research programme, indicating its general directives (Лазурский, 2001: 93–123). Thus, he was trying to create a comprehensive classification of personality, starting with determination and analysis of a number of its individual features. In the initial part of the programme, he claimed: "An outline is necessary with a couple of precise and characteristic features that would allow for a direct mode of transferring the observed person to one or the other group, of assigning him/ her to one of the character types." (Лазурский, 2001: 93). However, many problems emerged. Lazursky used the traditional path of classification, wishing to distinguish features, building the basis for their classification and taking all of them into account. He understood the emerging problems: complexity of character or mutual relations of features, yet was also hoping that it would be possible to solve them. "It is necessary to collect features on the basis of an extended, systematic observation. This is possible and actually justified, yet initially in a quite limited manner. At the moment when a sufficient number of features has been collected, they can be gradually grouped and classification of characters may be prepared." (Лазурский, 2001: 94). This is a utopian task, as its basic goal is to recover personality from various, elementary features.

Lazursky's programme encompasses 72 characteristics, grouped according to the following types: 1) feeling, 2) perception, 3) memory, 4) imagination, 5) thought, 6) speech, 7) overall properties of the mental sphere, 8) mood and emotions, 9) feelings directed at own personality, 10) feelings to others, 11) higher ideas: intellectual, aesthetic, moral, religious, 12) overall properties of the emo-

tional sphere, 13) movement, 14) physical activity and effort of will, 15) acceptance of decisions and selection process.

Many of the above characteristics may be incorrectly interpreted, due to the fact that they do not have precise equivalents. When measurement problems appear, they are not taken into account, as they had not yet been methodologically refined.

The actual result of the first programme was expressed in a publication entitled *Outline of a Science of Character* of 1909 (Лазурский, 1995). The monograph consists of three parts: the first one presents the general theory, describes the methodology, approaches to personality and character, whereas the second one with respect to the size is slightly larger than the first, and it offers a detailed description of specific parameters, characteristics and features. Lazursky writes in the introduction to the study:

> For a long period of time, personality and character were considered something intimate and elusive and only direct and artistic intuition could, to a certain degree, clarify this ephemeral sphere. Works from the last decades contain doubts as to the validity of this view. Only a concerted effort may provide the beginning for a new science, which would constitute individual psychology or scientific characterology. (Лазурский, 1995: 3)

He sets the general psychology against the individual psychology (Lazursky introduced this term slightly earlier than Alfred Adler). If general psychology attempts to "clarify various key issues of psychical life", than individual psychology is an "examination of individual properties and their combinations" (Лазурский, 1995 3). Lazursky claims that individual psychology should "continue the tasks of a purely theoretical science, not being subjected to the impact of some marginal goals" (Лазурский, 1995: 3–4). It is only thanks to such perspective that the examination of characters may put the daily understanding of people on a higher level: "An attempt at building a man from his own inclinations is a goal for which we should be heading in every individual case." (Лазурский, 1995: 4).

Inclinations or features of character constitute, at the first stage of Lazursky's work, the basic unit of analysis. "Individual psychology or characterology is a science analysing psychical features thanks to which people differ from one another and scrutinising relations among them. The final goal of the analysis is to sketch a potentially full and natural classification of characters." (Лазурский, 1995 26–27). Lazursky understands an inclination as "a possibility of multiple repetitions, in the observed person, of specific known behaviour or a psychical process." (Лазурский, 1995: 28). This concept clearly indicates the later date of the feature, which also expressed a recurring stance, certain special proper-

ties of man's behaviour (Олпорт, 2002, see: Allport, 1988). Inclinations may be simple or complex, even though it is not easy to capture a border between the two of them, as Lazursky's criterion is clearly descriptive. Inclinations develop in specific people in various modes; this situation was pictured on the basis of the parameters presented below. Initially, manifestation of an inclination requires awakening of a stimulus of varied intensity. In one case, the inclination reflects what is called a "half-turn." For the inclination to be born in another man, its stronger influence is required. Another important parameter of the degree of development of inclination is the intensity of manifestations, whereas the third one is the mutual dependency of various inclinations, in particular in case of their conflict.

Inclinations are not identical. Even basic features of character may be completely changed. However, one has to differentiate the level of development of inclinations and the degree of their tension: an inclination may be manifested in a stronger degree because it is more developed. This happens on account of the fact that such inclination appears in a man more intensely in a given situation. A strongly developed inclination may be manifested spontaneously, which is caused by a feature of character. However, an inclination is not proper for man, it may also be manifested at the cost of his tension. Lazursky defines character as "overall inclinations proper for a given person, primarily basic. Each of these inclinations is to be captured with the greatest intensity which is attainable by a specific man." (Лазурский, 1995: 40). Lazursky believed the concept of t e m p e r a m e n t to be practically obsolete. The issue of temperament is currently "merged" with the concept of character, its components, owing to the fact that its separate analysis has not made any constructive contribution to science. Even though a man has many various features, if one wishes to analyse the meanders of character, all of them should be reduced to a few basic types of inclinations. Inclinations do not exist on their own. "Every man is a complex whole, composed of more or fewer connections, indispensable or accidental. Every connection is juxtaposed with several basic inclinations. In turn, these inclinations may be narrowly bound to each other, become independent from one another and mutually contradictory." (Лазурский, 1995: 69). Sometimes, bonds of uniform character appear, with contradictory inclinations or groups of inclinations. This is usually called the flexibility of character. "Greater flexibility of character allows more ways of enriching it and making it complex; yet first and foremost, it allows for expanding its capaciousness" (Лазурский, 1995: 69).

Lazursky believes that both the degree of unity, as well as the degree of integration may be varied. Few people have a good, complete and sufficient integra-

tion, where the whole character is a uniform, holistic bond, which is difficult to disassemble into some relatively independent elements: "[In] the majority of people, character is divided into slightly less complex bonds, completely independent from one another" (Лазурский, 1995: 68). An active role in such unity is played by our consciousness, the active and feeling "I". The aforementioned impact may contribute to the unification of character; it is also conducive to the destruction of character or performs a directive function. Lazursky's concept makes references to Bekhterev's theory, its s e l f - c h a n g e , s e l f - d i r e c t i n g function and s e l f - o p e r a t i o n . An inclination as such is something potential, possible to realise and it is expressed in a stronger or weaker degree. Its direct manifestations are available for observation, where it is possible to see various inclinations and their configurations. These manifestations are usually not bound to one inclination, but a whole array of them. Lazursky emphasises that "every inner manifestation, no matter how complex, may only occur in people in whom all inclinations participating in the structure of such manifestation have been sufficiently developed." (Лазурский, 1995: 77).

The shift from the general, theoretical model to the implementation of a research programme aimed at the "specification of natural classification of characters" is divided into four sections of individual psychology or four steps which are described by Lazursky. The first step is the description and analysis of individual psychical processes and separation of inclinations, i.e. analysis of elements. The second step is related to the selection of these inclinations that are particularly important; here, primary inclinations are separated from secondary ones. The third step is observation of specific individuals, determination of characteristics and adoption of observation methods. The last, fourth step consists in comparison and grouping of the procured characteristics and explanation of internal structure of character of people who belong to various groups, i.e. actual inclusion of the tasks of typology (Лазурский, 1995: 92). The first type is of preparatory nature, it is not specific and draws information from general psychology. Lazursky devotes much more attention to the second type. With the aim of separating most important inclinations, he proposes the following four criteria:

1. Comparative simplicity of inclinations. Here, inclinations have a complex nature, therefore they turn out to be of little use.
2. Existence of significant individual variations and divergences among inclinations.

Significant frequency of inclination occurrence.

3. Relations with other inclinations.

In this case, a methodological remark emerges pertaining to the analogy between the concept of i n c l i n a t i o n s and the concept of p e r s o n a l i t y f e a - t u r e s .

In the second part of the study entitled *Outline of a Science of Characters* Lazursky describes inclinations, yet not all of them; they are presented in fifteen chapters and subsequently specified in the first *Programme*. Four chapters were systematically ordered and are devoted to: attention, actual aspect of feeling, movement and volitional processes. The chapter devoted to volitional processes is the most interesting as far as content is concerned. In Lazursky's works, problems of will and choice have always occupied a prominent place, starting with the early popular brochure about the development of will and character in children. The problem of will and choice retains its validity.

The general structure of the conscious volitional process contains the following elements:

> more or less conscious desires or urges which, in the case of absence of other, contradictory desires, may directly cause proper activities. Emergence of other, contradictory desires (or motives) is possible, as well as ongoing struggle between them. Suppression of all other motives by one motive and subsequently acceptance of specific decisions. Tension of the effort of the will is meant to retain a resolution that was once made and to suppress desires that cause contradictions. It is also necessary to discuss the adopted conclusion, i.e. to explain its details and modes of realisation. Eventually, we encounter a set of arbitrary external or internal activities, aimed at execution of a decision that was made. (Лазурский, 1995: 188)

The following inclinations participate in this process: strength or weakness of desires and drives; inclination of motives to fight (it is necessary to think whether without fight, a man is subject to own impulses or whether he debates and makes a decision), quickness of choices (length of hesitation), ability or inability to make decisions (determination or hesitancy), stability of decisions (firmness or uncertainty), clarity and specificity of desires and decisions, degree of development of leading ideas and desires (ideological, religious, social, ethical, etc.), ability for internal (psychical) and physical (psychomotor) suspension, ability for constructive effort of the will, durability of effort of the will (determination), sense of own personality (voluntary emergence of psychic processes), degree of resistance to external influences (independence as the opposite of susceptibility), ability to interpret motives (well-judged nature of deeds). Lazursky describes each of the above-listed features of character referring to the volitional processes in detail. The above-listed analyses have not lost their scientific value.

Lazursky's second programme and development of psychology of relations

In 1912, together with the well-known philosopher Semyon Ludvigovich Frank (1877–195), Lazursky published the second research programme, which marks the beginning of the next stage of his work (Лазурский, Франк, 2001: 124–160). The name of this programme seems special: *Programme of Study of Personality in Its Interconnection with Environment*. "It is obvious," Frank and Lazursky emphasise,

> that a man's individuality is shaped not only thanks to the particular nature of internal psychical functions, thanks to the properties of memory, imagination, attention, etc.; the *relations* of man with the phenomena surrounding him, his reactions to various events exert a significant impact. What man loves and hates, what man takes interest in and what he is indifferent to is of vital importance. (Лазурский, Франк, 2001: 125)

Lazursky and Frank called the manifestations denoting the orientation to the world, relation of personality with external objects and the surrounding environment e x o p s y c h i c features, as opposed to e n d o p s y c h i c features, which symbolise internal structure of the character, psycho-physiological elements, through their mutual collaboration and connection. The attitude of personality to various external stimuli may be positive, negative or neutral. Lazursky and Frank distinguish four aspects of man's relations with all categories of phenomena: 1) does the relation exist at all; 2) its specific qualitative properties; 3) level of development or diversification of interest; 4) capaciousness or scope. In his detailed analysis of the second programme, Lazursky does not make references to the first programme, to the internal endopsychic symptoms, related to the traditional psychological processes. In this context, a specific exopsyche was described, namely fifteen different categories of relations: 1) relation with items, 2) relation with nature and animals, 3) general relation with individual people, 4) sexual love, 5) general relation with a social group, 6) relation with family, 7) relation with the state, 8) relation with work, 9) relation with material security and property, 10) relation with external standards (standards of life), 11) relation with morality, 12) relation with worldview and religion, 13) relation with knowledge and science, 14) relation with art (aesthetic interests), 15) relation with oneself.

Lazursky presented mutual relations between the endopsychic and exopsychic side of personality in a treatise entitled "*General and Experimental Psychology* published in 1915 (Лазурский, 2001). This is a general psychology textbook. Lazursky writes about psychology as a science, as well as about psychical phenomena and adjusting regularities (Лазурский, 2001: 39). This area of psychology tries

to develop thanks to the path already taken by natural sciences. Lazursky introduced new, basic aspects, combined with the understanding of personality. He calls personality a "stable and durable unity", which forms a basis for everything that takes place in the psychical life of man. Temperament and character are related to personality: these are two basic and vital personality cores: temperament pertains to physiological process, whereas character to volitional ones, driven by the principles of reason. In a further part, Lazursky goes beyond the borders of character analysis and inner, individual properties, claiming that in the life of man, a particularly important role is played not only by the inborn elements, but also the ones acquired under the impact of the environment; therefore, he introduces the concepts of endopsyche and exopsyche. "The core of personality," Lazursky emphasises "is connected with the endopsychic part. Temperament and character are revealed as inborn and inherited, to a great extent." (Лазурский, 2001: 84). Education may, in a various degree, correspond to individuality, yet endopsychic, inner properties play a dominant role in every case. When the core of our personality, our "I", i.e. what is related to the temperament and character, participates in psychical programmes, we may speak about *aperception*. The process in which personality participates becomes more precise and intense(Лазурский, 2001: 88). *Aperception* means unity of personality, subordination of processes which are flowing, at a given moment, through the core of personality.

The centre of Lazursky's second programme (Lazursky-Frank's programme) is occupied by exopsyche, i.e. relations. The foundation of the second programme was the last, unfinished monograph, entitled "*Classification of Personality*. After Lazursky's death, his students completed the work and published it. In the book, Lazursky elaborates the idea of endopsyche and exopsyche, putting even more emphasis on the external sides of liaison of personality with the world, with the external environment. He insists that: "the classification of personality should not so much be psychological, but psycho-social in the broader meaning of this term." (Лазурский, 1997a: 8). The problems of character are shoved to the background when Lazursky introduces the "principle of a c t i v e   a d j u s t m e n t   o f   p e r s o n a l i t y   t o   t h e   s u r r o u n d i n g   e n v i r o n m e n t" to the base of the classification. (Лазурский, 1997a: 8). Endopsyche is identified with neuro-psychical organisation, whereas exopsyche covers the reactions to external stimuli. However, Lazursky makes a reservation that "the issue of division of the psyche of personality into endo- and exopsyche should not be confused with the issue of origin of individual elements of personality" (Лазурский, 1997a: 11). Obviously, endo-characteristics are inborn and inherited to a greater degree, whereas exo-characteristics are more related to education and the external envi-

ronment. However, there are frequent cases when education and external relations are strongly conducive to the revision of endo-features. Without such impact, they would not have developed. The second reservation refers to the false impression that the exopsychic characteristics are overly superficial, whereas the most important processes take place in the endopsyche. The situation is reverse. If the external, characteristic exo-manifestations of man, for example a habit or a lack of habit to work, relation to property, social stances and world-views, are controlled by an individual man, they become equally resistant to his endopsychic characteristics.

Lazursky introduced the idea about psychical growth and development, about affiliation of people to various psychical levels. The four symptoms below allow for speaking about a higher personality level. The first one means greater or smaller wealth of personality, its diversity and complexity as opposed to poverty, monotony (boredom) and primitivism in psychical manifestations. According to Lazursky, this is related to personality development. The second symptom is the power and intensity of individual psychical manifestations. More intense life in the sphere of psyche is characteristic for a more developed personality. The third symptom is related to greater or smaller awareness and idea of its psychical manifestations. In other words, there is appropriation of consciousness, ensuring relation with higher values and horizons: "The higher the man's spiritual organisation, the richer and more intense his spiritual life. Such man is also capable of better orientation among the phenomena of the surrounding world and defines own relations in a more conscious manner." (Лазурский, 1997a: 15). The last manifestation is the growing coordination of psychical elements, their certain structural consistency. Lazursky correlates this characteristic with concentration of personality, i.e. it is "a concentration of its most important functions in the direction of a single type of activity" (Лазурский, 1997a: 17), in a moment when the personality recovers final integrity, uni-directionality and monolithic nature. However, this process does not occur in everybody. It leads to "such spiritual harmony and spiritual unity where already philosophers and moralists saw both the ideal, as well as the final goal of spiritual development." (Лазурский, 1997a: 17).

Various nature of relations is revealed on different levels between the endo- and the exopsychic manifestations. Lazursky analyses three levels of relations: lower, middle and higher. Initially, it is necessary to ask how these levels differ among each other and what the relation between endo- and exopsyche is. On the lower level of relations, the impact of the external environment and external circumstances is dominant with respect to personality characteristics. The environment subordinates a "weaker, dispersed and feeble psyche of man" and on this level, people turn out to be insufficiently adapted (Лазурский, 1997a: 18). The environ-

ment does not take into account individual properties (endo-properties) of every specific man, as they are shaped in a mode that it sees fit.

On the middle level of relations, people "are equipped with a greater capacity to become adjusted to the surrounding environment, they find their own place in it and use it for specific goals." (Лазурский, 1997a: 18). People become more aware, they have greater initiative; therefore, they choose a specific profession, corresponding to their predisposition and inclinations. They work efficiently and with interest, becoming useful creatures for the society. They ensure material well-being for themselves, as well as physical and spiritual comfort. Lazursky calls them the c o n f o r m i n g   o n e s.

On the higher psychical level, there are very talented people. Here, we are dealing with manifestations of creativity. Very talented people, no matter the relation they are in, intensely manifest these features that are proper to them, reveal them in adverse, new and atypical conditions; therefore, they create new manifestations, paving the path for the next ones (Лазурский, 1997a: 18–19). People who are on this higher level Lazursky characterises as adapting. This would mean that they do not conform to the surrounding environment, but try to adapt the surrounding environment to them. In consequence, the project induces a comparison of Lazursky's outline with the binary opposition: adaptation – misadaptation, commonplace in the 20th century, where the difference between the higher and lower levels, between the non-adapted and not wishing to adapt, or between the "imposed" and "chosen" misadaptation disappears, (Калитеевская, 1997: 231–238), which gave rise to the identification of creativity and misadaptation, popular in the studies of creativity. Let us notice that as many as 90 years ago, Lazursky proposed a subtle and diversified outline, and the causes for ignoring it in our country (outside of Russia, Lazursky's ideas are practically unknown) may only be explained thanks to the absolute ideological unacceptability of the sole idea of rebuilding personality and the social environment in line with one's own interest.

The next part presents a detailed analysis of classification of personality which, according to Lazursky, "should not only be psychological, but also psycho-social. In other words, the division of individuals should not only be made on the basis of the frequency of occurrence of one or the other inter-related group of psychical functions (endopsyche), but also on the basis of the social situation of people, their professions, interests, etc. (exopsyche)." (Лазурский, 1997a: 21). Lazursky believes that endopsyche is more important, as it emphasises the core of personality, yet exopsyche is also significant because "it provides us with external, less or more formed manifestations of various kinds, adding solemnity, specificity and fullness" (Лазурский, 1997a: 21). However, the sole content of the classification,

which takes up a significant portion of the study, will not be discussed here. It is only necessary to note the absence of a uniform base for differentiation of types on lower, middle and higher levels. This situation not only refers to "clean" types, where exopsyche and endopsyche cooperate well, but also to combined, warped and transitional types. The main conclusions from the study include Lazursky's introduction about transformation of a "narrow, unilateral classification of characters into a much broader – with respect to its goals – classification of personality." (Лазурский, 1997a: 33–34). The monographic study *Classification of Personality* includes a small book, published in 1913 and entitled *School Characteristics* (Лазурский, 1997b: 267–411). Thanks to its theoretical basis, an attempt at empirical analysis of uniform personality types of eleven school boys aged 12 to 15 was realised. Lazursky is aware of the fact that in reference to personality which is in the process of formation, the issue of classification may require a more complex approach than in reference to adult people.

> It is true that a child's personality is simpler, more elementary than the personality of an adult person. It is not yet fully shaped, it does not have a finished form. It is not only necessary to take into account what it is in a given moment, but – first and foremost – the direction in which everything that seems existing is developing. (Лазурский, 1997b: 279)

The result of empirical, as well as theoretical analysis of the *Classification of Personality* is a detailed, descriptive characteristics of various types. In a separate chapter, Lazursky additionally presents the "characterological analysis of certain complex manifestations of personality." Here, we are dealing with a study "that may explain features of characters (psychical) which are the basis for every such manifestation. Today, the following question may turn out to be decisive: which basic inclinations should operate with special force for a given psychical process to come into being? . (Лазурский, 1997b: 366)

Lazursky's concept and tendencies in development of personality psychology

In order to straighten the issue of defining the paradigm of personality concept, it is necessary to present three criteria: a) its object should be a personality in a broader term of the word, i.e. a fixed inner psychological structure, explaining the consistency and individual peculiarity of forms of activity (the behavioural approach or the standpoint of Jean Piaget do not correspond to this criterion); b) the concept should be uniform, encompassing numerous aspects of person-

ality and not dispersed situations or a model of individual aspects of personality
(views about personality represented by William James, Lev Vygotsky or Vladimir
Bekhterev do not correspond to this criterion); c) the concept should have a psy-
chological and explanatory nature and be in a dialogue with other possible inter-
pretations. It should not only consist in the philosophical understanding or func-
tion as a psycho-technical myth, containing a pre-determined practice, which is
not in a dialogue and does assimilate other explanatory models (for example the
transaction model of Eric Berne).

   Lazursky's concept fully corresponds to all of the aforementioned criteria. His
works present a systematic theory of personality. It forms the first and the only
full-value theory of personality prepared in the first half of the 20th century in
Russian psychology; it is also one of few such theories in international psycholo-
gy. Russian researchers did not ignore Lazursky's concept; they analysed it from
various points of view. Andrey Vladimirovich Brushlinsky (1933–2002), Viera
Alexandrovna Kolcova and Yuri Nikolaevich Olejnik (Брушлинский, Кольцова,
Олейник, 1997: 432–439) emphasise the following aspects of Lazursky's concept:
uniform understanding of personality, care for the principle of activity of person-
ality, understanding of personality in development, absence of biological pre-de-
termination, relation of theory with life. Yelena Vasilievna Levchenko considers
Lazursky's concept through the prism of methodological issues, and in particular
a study on the category of relations, noting an impulse to create "a variant of new
psychology, subjective psychology without an introspective research position."
(Левченко, 2003: 142). Making such methodological assumption, the researcher
distinguishes four fundamental stages in Lazursky's work (Левченко, 2003: 107).
The context determining the perspective of further studies refers to the develop-
ment of representations about personality in international psychology. From this
point of view, this theory is worthy of attention as in the course of a single dec-
ade, Lazursky managed to gradually develop a general psychology of personality.
Lazursky's direction is a path from individuality to proper personality, from tem-
perament and character to ultimate manifestations, from attention taking into ac-
count genetically conditioned internal, personality-related traits, connected with
the neuro-psychical organisation, to the relation of personality with the world,
from inner consistency to levels of development and adjustment and to proper
non-adaptive activity of personality. Before the researcher's death, exopsyche was
clearly starting to play a primary role. Some authors even claim that endopsyche
still plays a dominant function in Lazursky's studies, yet the dynamic development
of his views was expressed primarily in a sudden increase of importance of exopsy-
che in the second variant of his concept; meanwhile, the position of endopsyche

did not change. The author of this paper is not going to venture quite a bold hypothesis that if Lazursky had worked for a little longer, the exopsychic side of the human personality, its relations and cooperation with the world would have eventually shifted to the centre of this model. Therefore, whilst discussing Lazursky's ideas about personality, analysing its certain dynamics, it is necessary to emphasise that the vector of such dynamic leads from the "isolated individual" towards the "life-giving world."[2] These discussions converge with the main direction of development of the main personological thought.

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Able-bodied vs. disabled people – infrahumanisation of students with disabilities (a case study)

Keywords
disabled students, group relations, infrahumanisation, rites of passage

ABSTRACT

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The article discusses the phenomenon of infrahumanisation in academic relations between able-bodied people (both students and academics) and students with disabilities. The main goal of the article is to show that infrahumanisation may make it difficult for young people with disabilities to build their capital for the future in the form of interpersonal relations. The paper uses Arnold van Gennep's concept of the rite of passage as a model of entering adulthood, and focuses specifically on the stage of university education as the one which completes the transition into adulthood, and marks the beginning of a "normal" life (i.e. one consistent with social expectations). The phenomenon of infrahumanisation shown here on various levels of academic life disrupts this process, and may hinder the inclusion/integration of disabled people into society. The relations between disabled students and non-disabled people who are part of the academic community in which the students operate may, however, also bridge the distance between the two groups, and thus contribute to paving the way to a respectful society, i.e. the way of equality.

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Introduction

Acquiring university education, which is a determinant of social status and an opportunity to find satisfying employment, has become common in recent years. It is a truism to say that for people with disabilities obtaining education constitutes a particularly important issue and a chance for a "normal" adult life. Universities, therefore, are increasingly trying to meet the needs of people with various disabilities. Rector's Representatives for Students with Disabilities and Offices for People with Disabilities operating at most (and all public) universities work intensively on removing architectural barriers and adapting the educational environment to specific needs of students with disabilities. As a result of their activity, more and more disabled people are taking up higher education year by year. Statistics show that the number of disabled students in 2013 reached 31.6 thousand, of which 2.1 thousand were deaf and hard of hearing, 2.7 thousand were blind and visually impaired, 8.5 thousand students had a locomotor dysfunction with the ability to walk, and 0.6 thousand students had a locomotor dysfunction without the ability to walk. 17.8 thousand students had other disabilities. In comparison, in the previous year (2012), the number of students with disabilities came to 30 thousand (*Informacja Rządu Rzeczpospolitej Polskiej…*, 2012).

The situation, therefore, seems to be getting better, but everyday observations and experiences of the last few years suggest that the better functioning of people with disabilities at universities is frequently only apparent. The increasing support may, in fact, evoke superficial acceptance, provoking behaviours that are not always beneficial to this group of students. The purpose of the article is then to show the situation of a student with a disability in various areas of academic space in which the phenomenon of infrahumanisation occurs, in the context of the relationship between able-bodied people and disabled students, and embedded on the axis of the subsequent phases of the rite of passage. The present considerations are part of a broader research project aimed at exploring the situation of people with disabilities who undertake university education, in the context of interpersonal relationships. The research problem is the question of the reality of people with disabilities in the academic space, with the focus on both, interpersonal relationships, and expectations of society. The analyses are based on the focus discussion conducted on 17 January 2015 at the University of Silesia. The study group consisted of first-year full-time students of pedagogy, music education, visual arts education, and computer graphics. In total, 8 disabled students took part in the discussion: Student 1 with Asperger Syndrome, Student 2 with Asperger Syndrome, Student 3 with neurological disorders, Student 4 with Severe visual impairment, Student 5 with

severe hearing impairment, Student 6 with severe hearing impairment, Student 7 with blindness, and Student 8 with Asperger Syndrome. The selection of students for this research was based on the type of disability criterion (the assumption was that the statements should come from students with various disabilities), the support from the Office for People with Disabilities, and the help of an assistant or a sign language interpreter. In the following part of the article, I try to validate the thesis that, despite the seemingly improving situation of people with disabilities at universities, the propensity of people to infrahumanise becomes an obstacle to the rite of passage, which makes it difficult for disabled students to reach the phase of inclusion and to transition to adulthood.

Students with disabilities and the rite of passage

The period of studies is often the time of significant changes in the life of a young person. Many scientists have tried to find the right place for it in the developmental stages of human life, but its character is difficult to determine. I suggest, therefore, that this period can be interpreted through the prism of the anthropological models of the rite of passage. Referring to Arnold van Gennep (see: Sińczuch, 2002; Lipska, Zagórska, 2011), these models relate to breakthrough moments in human life, which in our culture often include the maturity exam and taking up studies (Ibidem). All rites of passage are characterized by three phases: the separation phase, the marginalization phase, and the inclusion phase (Turner, 2010: 115).

The first phase is separation, otherwise known as the preliminal phase, during which one experiences a loss of status, or of the position held so far (the status of a child at home, a pupil at school or a mate from the playground). The young person leaves the family home, his/her life, and former friends. For a disabled person, who until that moment could usually count on the support of parents and family, which granted them a sense of security, it is often a breakthrough point. As such, it is associated not only with the changes related to abandoning the current lifestyle, habits, and rules, but also the necessity to deal with difficult situations without the protective bubble they used to live in thanks to their family, to overcome barriers, and face their limitations. For any young person, it is a period of trial, searching for oneself as well as shaping the "self" and one's worldview. For a person with a disability, it is also a collision with another reality. Even if, at lower stages of their education, s/he participated in integration or inclusion education, it most often took place in the local environment. However, during studies, the change of the city, the environment, friends, and place of living are important factors of the

transition. All these elements are a test for a young person, and even more so for a person with a disability.

Entering new interpersonal relations, as well as the quality of these relationships, depend on many factors, such as individual character predispositions, upbringing experiences, coping mechanisms in new situations, the sense of security, and the willingness to take up new initiatives, all of which can be described as internal. Whereas external factors depend on the environment a person enters, and revolve around this environment being either friendly or hostile. They apply to both physical and mental spaces, and consist in adapting the infrastructure to the capabilities of a person with a disability in such a way that they can move safely and without restrictions or constantly counting on help from others. Undoubtedly, qualified staff, both administrative and academic, also facilitate the rite of passage by making it less stressful. For most students, dealing with bureaucracies at dean's offices and secretariats is often aggravating. For a person with a specific dysfunction (e.g. of hearing, sight or motor skills), it can be a barrier that does not only evoke stress, but also creates resistance rooted in the feeling of being misunderstood. In consequence, the student often gives up taking up certain activities or limits them to the necessary minimum. Individual conditions of a given person, as well as those related to the socio-cultural space (which the university unquestionably constitutes) in which a student with disability lives and functions, build their sense of identity and create their reality (Bełza, Prysak, 2014: 26).

The second phase of the rite of passage is one in which the features of the ritual subject (the "traveller") are ambivalent. S/he passes through a cultural area that has some attributes of the past (i.e. of the separation phase) and future (i.e. of the inclusion phase), or is completely devoid of them (Turner, 2010: 115). A young disabled person comes into contact with people from different backgrounds, different cities, different environments, different homes, who have different educational background, and thus represent diverse views of the world and various issues related to its functioning, including those related to disability. During his/her studies, s/he comes across the attitudes of acceptance, respect for dignity, support, assistance and equality, and, therefore, which may remind him/her of the time s/he was "cared for." The support provided by universities, both material and mental, or, in some cases, in the form of a student assistant accompanying the disabled student every day, is not the same as the protective bubble provided by their family, but it gives them some sense of security. The relationships which the young people enter are extremely important because, as Martin Buber asserts, the essence of human life is neither what is individual nor what is social (and hence one should not look for it in the community), but what is interpersonal and what we experi-

ence with others (Rzeźnicka-Krupa, 2007: 36). Relatedly, more and more interest is now directed to the way we experience and get to know other people (Tischner, 1998: 168). The way in which a student with a disability perceives a non-disabled person, and in which a person without a disability sees a student with one, determines both, the joint coexistence of individual members of a given group, and the length of the phase and the transition to the last phase of inclusion. However, as shown by Ferenc's research among emigrants (who, like people with disabilities, can be categorized as "Others"), the access to certain identity states / statuses, and the passage to the "new world," is at times prohibited for some people (after all, according to van Gennep, rites of passage are used to maintain a specific social order) (Jaskulska, 2013: 11).

The third phase (joining, reintegrating into society) is the phase in which the transition has been made (Turner, 2010: 115). A person with a disability is in a stable state, thanks to which their rights and obligations towards others have a clearly defined "structure." They are expected to behave in accordance with the customary norms and ethical standards imposed on those who enter social positions in a given system (cf. Turner, 2010: 115). After a reconnaissance, research and shared experiences, a student with a disability becomes part of a group (assuming that they accept the norms that prevail in it).[1] Through acceptance *by* the environment and acceptance *of* this environment they enter a state of connection and become an integral part of the community. This is the most desirable outcome, thanks to which a disabled person undertaking university education can build human capital, which in the future will allow them to function as a "normal," adult member of their community.

The phenomenon of infrahumanisation towards students with disabilities

The phenomenon of infrahumanisation is closely related to the concept of social relations, and, in particular, group relations. Groups are characterized by social interactions between people, which take the form of either social interaction or social conflict (Znaniecki, 2011). A social relationship, regardless of its type,[2] begins to function when two parties involved in it accept each other as "partners" in active

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[1] The rite of passage, ideally, leads to the inclusion of a person with disabilities into the society. As the article shows, however, it is not always the case.

[2] Znaniecki's list of relationships includes, among others, domestic, public, fraternal, matrimonial, erotic, mother-child, and social ones (see Znaniecki 2011).

cooperation. Both should evaluate each other well and both should aim to perform specific actions for the good of the other, expecting reciprocity. These activities are not an arbitrary manifestation of individual feelings or intentions but the result of accepting the norms of conduct recognized as binding by the participants of a given community and based on evaluation criteria (Znaniecki, 2011). These criteria cause the division of society into social groups that are the result of categorization (Sekerdej, Kossowska, Trejtowicz, 2012). In turn, such categorization leads to various intergroup relations considered herein from the perspective of social psychology, rather than sociology or political sciences. This means that the aforementioned relations are not deemed to form a social structure, but are seen as relations between an individual and the society (social group). As Henri Tajfel notes, people forming such relations have a natural tendency to organize their worldview, and thus to classify people into social categories, which promotes intra-group assimilation (overestimating similarities between members of the same group) and inter-group contrast (overestimating differences between members of other groups) (Tajfel qtd. in Kofta, 2004).

In the process of such classification, a disabled student gains his/her place in the group, and the starting position that builds their relationship with others. The human tendency to categorize people into "my own" and "strangers," referred to as infrahumanisation, consists in treating "humanity" as the essential property of one's own group, and denying it to "foreign" groups. It is important to note that this is a subtle process that does not consist in openly denying that the Other belongs to the human species, but in forming the belief that they are not fully valuable human beings (Demoulin, Leyens Yzerbyt, 2006; Leyens et al., 2003; Paladino et al., 2002; Gaunt, Leyens, Demoulin, 2002, qtd. in: Baran, 2011). As Amadeusz Krause writes, despite many initiatives aimed at bringing together people with and without disabilities (Krause, 2005), the emergence of the so-called "subtle marginalization" can be observed, where declarations of acceptance are accompanied by social distance towards the disabled (Krause, 2010: 56). Despite the fact that inter-group relations are not considered here from the sociological point of view, it is worth taking a closer look at the phenomenon of group rejection, created by the dominant group, which thereby allows itself to strengthen its self-esteem and position in the social structure. The group searches for mechanisms that enable it, e.g. by creating some ideas about the opposing group, such as disabled students. Although people with disabilities themselves may not identify with a particular group, they will be forced to accept its existence (Erenc, 2013: 15). Social distance is not always fixed – it is partly determined by situations (Hall, 2009: 31). Situations of direct contact with people with disabilities may shorten or deepen this

distance. University education opens up different spaces in which people with disabilities confront the expectations of a group that seems to be dominant, which is usually the matter of numerical superiority. Such spaces include the physical ones (i.e. the physical space of the university, dormitory, residence, etc.), as well as all the spaces where the appropriate interpersonal relations take place, including relationships with colleagues, lecturers, or administrative employees. In this article, I limit my research to the space of the university itself, excluding living spaces, and the relations formed within them, from the scope of this article.

In the context of students with disabilities, one deals with what Piotr Sztompka describes as pluralism of social positions (operating language), multiplicity of belonging (group language), multiplicity of cultures (cultural language), and multiplicity of rules set within each individual role assigned to a role given to a person (Sztompka, 2012: 325). A person with a disability has more than one role assigned to them. Unlike their fellow students, whose basic socially assigned role is simply "the role of a student," a person with a disability is also given the role of a "disabled person" (see Chodkowska, 1997, 2005; Barnes, Mercer, 2008: 10; Gajdzica, 2011: 118). The frequent inconsistency of normative expectations leads to various forms of antinomy, ambivalence, conflicts within the role, and conflicts between roles, as well as the resulting tensions that the individuals must somehow resolve (Sztompka, 2012: 325), both in themselves and in interpersonal relations. It is of great importance which role is central and which is peripheral in the person's perception of herself/himself and in the way in which they are perceived by their environment (see Sztompka, 2012: 149). These roles can be assumed depending on the phase of the rite of passage as well as on the space to which the person belongs. As the spaces discussed by me often overlap, certain roles and activities will also overlap or duplicate in them. In this article, the university is the "bubble space" which contains most of the other spaces that are mentioned.

The functioning of a student with disabilities in selected spaces

The university space is filled with people from different environments with whom a student with a disability must interact. His/her everyday life (like any other student's) consists largely of class attendance. While lectures require the least attention and allow for the greatest anonymity and inactivity, especially in terms of entering into relations with others, these are difficult to avoid during classes, tutorials, seminars or labs. Here, the student must confront himself/herself with both

the lecturer and the members of the group. Classes involve specific activities during which interactions can lead to the formation of positive or negative attitudes in the relationship between students with disabilities and non-disabled people. There may be explicit disapproval of the students' behaviour, as expressed in the following comment:

(…) *it happened a lot, I heard that the group was mad at me, because I talk a lot with teachers during lectures or classes. I was talking about something all the time; it made them furious that I was talking about something all the time.* (Student 1)

Despite such attitudes on the part of able-bodied students, there are attempts by students with disabilities to counteract hostile attitudes, as exemplified by the following statement:

In addition, I was a bit withdrawn, so I decided that I would try to get along a little better with the rest. And I heard that the group often jumped at me. (…) In the second year Marta was an assistant, and she was also outside the group, so suddenly they started talking about her impersonally, like they talked about me. (Student 2)

As the statement shows, the attempts to bond with the group are not always successful. Treating someone by impersonally addressing them is not only a sign of exclusion from the group, but explicit discrimination and dehumanization. Denying humanity to a person means that instead of eliminating the effects of disability and moving towards natural, equal relationships, one deepens the distance in the relationship between disabled students and non-disabled people. It can also cause defensive reactions in students with disabilities, which can further broaden this distance:

(…) *at that moment, I treated the group simply as a group of fleas which you should not worry about, but reject and completely ignore.*

Fortunately, these negative examples are not a norm, because among the statements there are also those that testify to greater acceptance, or at least tolerance, of Otherness. This can be demonstrated by the statement of the music student:

I am lucky to have a very, very nice, warm group. Probably in other groups I would have interpersonal problems but not here (…). (Student 7)

Such attitudes are conditioned by various factors. It should be noted that among the students surveyed there were people studying the arts (music and visual arts) and pedagogy. It is interesting that the more positive experiences were described by students of artistic rather than pedagogical faculties. Among pedagogy students, who are required in advance to have the right attitude of empathy and understanding by virtue of their future profession, manifestations of overt or "subtle" discrimination appear more often; infrahumanising students with disabilities is stronger by attributing them with less human characteristics and assigning them on this basis to the group of "Others." The anxiety resulting from the disapproval of the behaviour exhibited by a person with a specific disability, as well as strangeness that arises in contact with that person, becomes a way of understanding the "Other," i.e. understanding or not understanding of his/her appeals or conduct (see Filek, 2004: 15). Although future artists could be stereotyped as more prone to infrahumanise than pedagogy students due to their possible lack of knowledge about disabilities as well as certain personality traits one associates with this group of professionals, their statements, in fact, are markedly more positive. Perhaps, it is not despite but because of these "artistic" personal traits that they see "Otherness" as desirable and interesting. As infrahumanisation consists in defining someone through differences and similarities, it is easier for students of artistic faculties to categorize a student with disabilities as their own (their "Otherness" is seen as interesting and original), and accept their behaviour, offering support in place of stigmatization and exclusion.

The relationship between a disabled student and the rest of the group is not the only one that develops at universities. Even though the lecturer-student relationship is a hierarchical one, it should be shaped by getting to know each other and through forming opinions, without prejudice and labelling. It should be a relationship of mutual respect and trust. It turns out, however, that in many cases the relation is burdened with obstacles that cause an unusual behavior on the part of the lecturer. It may originate in their lack of knowledge about disabilities, common stereotypes (usually negative, but also the positive ones), and a sense of irrational duty. It can also be a reaction to a student's behavior both in the classroom and in direct contact with the lecturer, e.g. during office hours. This relationship, as shown by the statements of the surveyed students, takes the form of extremes. On the one hand, it can be highly discriminatory, on the other, excessively protective or lenient. In both cases, it has a stigmatizing character:

(…) *because, for example, the lecturer asks ten times what form of exam – oral or written – I want to take* (…); *just asks and asks* (…). *And there are also situ-*

ations when Mr. X, when they had already explained to him what the situation was, finally raised the grades of disabled students because it was harder for them. (Student 2)

There have been more of such "favourable" approaches to students with disabilities, such as reducing the course requirements, even though there is no such need to do so:

(…) e.g. Marek had some questions during the oral exam, asked in such a way that he had no chance of having a lower grade than four. The lecturer simply helped him. (Student 3).

The opposite situation is one in which the lecturer ostentatiously discriminates against a disabled student by publicly discrediting their abilities and undermining their place in the group:

One of the lecturers in early childhood education, asked how on earth I graduated from high school, since I have such problems with spelling, and how I imagined studying. She said I stood no chance of getting a master's degree, and that the bachelor's degree would be the maximum I could do. (Student 5)

Such overt aggression lowers the student's self-esteem, and asserts the abled-bodied students,' in whom the tendency to infrahumanisation is strong, belief in the rightness of their opinions.

However, different attitudes can also be observed in the relationship between students with disabilities and their peers. When asked if he ever experienced any unpleasantness from his colleagues, a law students with Asperger's Syndrome answered in the following way:

At the university? No I didn't. Well, unless the unpleasantness is the reaction of a colleague who was pissed off that I kept repeating the same thing (…). He was really pissed off. He said that if I repeated it again, he didn't know what he would do to me. (Student 8)

The lack of understanding of the specificity of a given disability means that the responses of able-bodied students are manifest in their lack of patience, empathy, and self-control. Disabled students, especially the "troublesome" ones (i.e., those whose behavior attracts attention during classes and interferes with their flow),

often become uncomfortable for their colleagues and are categorized as "Others" rather than "our own" and thus marginalized. Sometimes it takes the form of overt discrimination:

> *I heard that, for example, in one class a friend said that she couldn't work with me because we just didn't like each other, we didn't stand each other. So she couldn't work with me in class.* (Student 3)

Often, the relationship depends on the type of disability:

> *For example, that group, if they saw a visually or physically disabled person, or disabled in any way they are familiar with, they would work with them. But if they had a person who for some reason would be like me or [Name A.] who, for example, talks a lot about a given topic… I know a little about it, because some of these people tell me that I get smart often. I do it unconsciously and my group is very annoyed with it.* (Student 2)

At times, however, there is a 180 degree shift in the attitudes able-bodied students assume towards their disabled peers. It happens when there is an element of exchange or rather the "use" of these students by classmates. When there is an area in which the student is attractive (his assistant makes good, conscientious notes, has electronic readings that are difficult to access in the library, or is able to prepare a task well), s/he is temporarily qualified as accepted and desirable part of the group. For the sake of creating a good future for students with disabilities and making their transition to the phase of inclusion easier, however, one should consider the opinions that testify to the experience of acceptance, as expressed by Student 2 ("In general, I now have a nice group;" "The first group fully accepts me"), as well as the previously quoted opinion about happiness associated with finding such a nice group which shows not only acceptance but also cordiality and subsidiarity. This would not necessarily take place in another group, as the experience of other students shows, which is very much appreciated by the student. As the above statements make clear, the relationship between students with disabilities and able-bodied people within the academia is still tainted by the categorization into "Us" and "Others," regardless of the fact that universities are dynamically changing. The determinant of this relationship is the difference in appearance, behavior, comprehension, and speech. On this basis, students with disabilities are infrahumanised and it is often difficult for them to enter adulthood well and with an appropriate attitude.

Conclusion

The period of studies for many people with disabilities is not only a time of change, but also of a redefinition of their self-perception. It would seem that this is a period during which you can get rid of the stigma of a person with a disability, and start to be seen through the prism of your own capabilities, not restrictions and the specific feature ("prime") that defines someone as disabled. Referring to the discussed phenomenon of infrahumanisation, it turns out that, despite the increasing awareness of disability and the support for students with disabilities, the human tendency to categorize people into a group of their own and one of strangers still determines the relationship between disabled students and non-disabled people. It is observable on each of the planes discussed, although I am aware that not all of them have been clearly outlined here. The fragments of statements by disabled students originating from the focus study constitute an exemplification of such practices, which will be subjected to further research and will include my analysis of both linguistic and visual material.

Describing the functioning situation of students with disabilities and learning about the mechanisms of group inclusion, marginalization, exclusion, and various forms of discrimination, should not be limited to theoretical considerations, but is intended to have a pedagogical effect. The question which should be asked is how to incorporate our knowledge about infrahumanisation into the system of education, in order to eliminate the negative effects of disability at the level of university education. The goal is to make it possible for people with disabilities to go through all the phases of the rite of passage, achieve full acceptance by the environment, accept this environment, become its integral part, and feel like a legitimate member of a given community.

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Contemporary interpersonal relations that demand dialogue

ABSTRACT

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The aim of the article is to answer the question of why
contemporary interpersonal relationships need dialogue in
cultural and social transformations ?
The article is based on the conclusions of the author's
research carried out among a selected group of students
revealing the characteristics of *homo construens*. Young
people who took part in the research directed (construct-
ed) the scripts of partnership and family biographies as
free, original and willing to change. On the other hand,
the same scripts unmasked loneliness and a huge need
for recognition in the world of cultural and narcissistic de-
mands for self-actualisation, satisfaction and a sense of ful-
filment in the spheres of partnerships and family. The need
for dialogue requires pedagogical support that will reveal
the values of community, social groups and partnerships.

Introduction

Dialogue (from the Latin *dialogus* – conversation), understood as community, rec-
iprocity, symmetry – is a challenge to social and cultural transformations, focused
on the individualisation of life, and affecting interpersonal relations. It is justified

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by the clash of concepts such as: love/friendship/romance, intimacy/sexuality/pornography/betrayal, partnership/singling/independence, conformism/self-direction, autonomy/being for others, recognition/rejection/loneliness.

The aim of the article is to briefly analyse selected cultural transformations affecting the quality of these relations. Interpersonal contacts, which participate in social and cultural transformations, reflect a number of implications of events reproduced by both culture and its recipients:

- mass participation in a perfect and false world of virtual meetings (called social validation);
- hyperconsumption or compulsive shopping (G. Ritzer);
- lack of norms of coexistence in social contacts or generic experience of modern times (M. Marody);
- private versus public conversions (tendency to voyeurism, exposing private spheres);
- ubiquitous struggle for recognition in the culture of narcissism (Ch. Lasch)

and many other current transformations around relationships that may affect their general condition and reveal frustrations, neurotic emotional states, loneliness, alienation, emotional autism or emotional ascetism (Hochschild, 2009).

Some of the theoretical assumptions and methodological conclusions presented in this article were justified in scientific research on partnerships in biographies of young students (Ściupider-Młodkowska, 2018). In the article, I will highlight only some of the conclusions, due to the multiplicity of methods and research material. The most valuable method in the context of the presented topic turned out to be a method drawing on the interpretative paradigm – a comprehensive interview (Kaufmann, 2000). To put it simply, the researcher confronts common knowledge with scientific knowledge, which requires distance and **dialogue** both for one and the other version of reality. The interlocutors are the creators of their stories about relations in the family and relationships, they are not forced to use the question and answer form. In this way, the storytellers act as *homo construens* – they report stories full of symbols, language and cultural codes, in which they "construct" anew the concepts and meanings connected with love and family relationships. The comprehensive interview is closely connected with an interpretative paradigm, extremely demanding and valuable for social sciences, which does not impose any hypotheses and does not foresee any imposed findings or answers other than subjective perception and description of the narrative by the respondent themselves. Mirosława Nowak-Dziemianowicz sees a huge role in the methodology treating narrative and dialogue as the key to understanding the world, especially the world of emotions, thoughts and family and partner interpretations:

> A narrator is either an actor or an interested observer of someone's actions (…) Such treatment of narrative in pedagogy, such a meaning becomes a kind of justification for comprehensive research, research whose aim is not to search for cause and effect relations between facts defined as variables but cognition, description and understanding of the subjective worlds of human life, (…) the narrative enables insight not only into the story being told, but also into all the circumstances surrounding it, broadens the individual perspective to include a social perspective, connects the local with the global or universal. (Nowak-Dziemianowicz, 2016: 36–37)

On the other hand, the second helpful indicator of the presented topic is the earlier attempt to read "a pure dialogue in relations coined by the philosopher Martin Buber versus the unclean relation of Anthony Giddens" (Ściupider-Młodkowska, 2016: 63–72). The whole stream of existential pedagogy and its representatives focus on the strength of interpersonal relations, and they understand dialogue as a guarantor of achieving satisfaction and contentment in these relations. According to M. Buber, the phenomenon of relations is what happens between You and Me, or love, as a responsibility of Me for You (Buber, 1992: 224). Despite the fact that contemporary love is supposed to overcome the feeling of ordinariness and invisibility in a world with a multitude of impressions, it can also hurt and close people to dialogue, as I will attempt to show in this article.

Love that hurts and demands dialogue

"Love as responsibility means accepting that we are no isolated monads, sufficient unto ourselves. Our humanity is dependent on our caring and responsible involvement with others." (Weeks, 1997: 182).

Inspiration to speak about the dialogue on the level of love, which is the basis of the bonds and entire social structures, are questions about what students today think of as being together, how they define interpersonal relationships and what does family or relationship community mean to them? If these are situations, events or phenomena devaluing the notion of the Us-community in favour of concepts related to I-self-development, gathering experiences, self-improvement and celebration/adoration of the Self, as my research has shown, then how can we read anew the interpersonal relationships that are a community?

I seek answers not only in the direct influence of inevitable changes, but also in the recipients, who are constructors and directors (*homo construens*) of interpersonal relations, expressing readiness for responsible relations. The philosopher of dialogue, Martin Buber, believes that the maxim of love is the responsibility of

the I for You, which is an expression of the equality of lovers, and this in turn helps them to be open and authentic (Buber, 1997: 250). Undoubtedly, love is an indicator of the ability to build lasting interpersonal bonds. At the same time, as a feeling and as a social task, it shows what has changed over the years in relations which have been invaded by the therapeutic and narcissistic cultures, which for some are creative variations of what is obsolete and traditional, and for other a love that hurts and enslaves. Many sociologists argue that today, we are entangled in a love that hurts, including Eva Illouz, Christopher Lasch, Anthony Giddens, Zygmunt Bauman, Elisabeth and Ulrich Beck, Arlie Russell Hochschild. All these authors agree that the sphere of intimacy and love is in a rivalry with the market and capitalism, technology and politics, which rationalised love, undermined its emotional intensity and agency. A calculated, utilised feeling concerns the lack of emotional involvement as coping mechanism in the face of social changes imposing codes of love. They are characterised by the lack of warm relations, cooling of bonds without closeness (Musiał, 2015) and partnership desired as a balanced commitment to acting in our roles.

I am referring mainly to the forms of short-term, ephemeral relationships, i.e. relationships strongly focused on the acquisition of individual, egoistic and one-sided desires, which require dialogue support, close and familiar, including the pedagogy of companionship (Marek, 2017), which does not recognise one-sided solutions, but above all care for the development and dignity of the person as *homo construens*. The need for this type of dialogue is stronger as the culture of narcissism, the market and the technicised forms of interpersonal communication become more and more apparent, and as they control and impose a new dimension of family relationships and values. Many of the above-mentioned authors feel that the responsibility for this new dimension lies not only with the past and the so-called toxic bond in early childhood, but above all the instrumentalised market mechanisms that manipulate the individual and their desires. A narcissistic vision of oneself, which includes the so-called "obsession with temporality" that is, "fast consuming – the life of one's own and someone else's, body, sensations, things, skills, employees, and the pursuit of novelty and change" (Romaniszyn, 2011: 198), is embedded in the society of risk. A person in pursuit of the so-called happy life falls into the trap of putting the need to possess and to be important above the need to love, wealth above wisdom, admiration and publicity above dignity, which can lead to alienation, emptiness and loneliness.

Zygmunt Bauman warns against a way of life that takes on an externally controllable character and confirms the sense of action only among people who are

admired, beautiful, charming, powerful, those who appear on posters, but are imprisoned by manipulation and play of appearances (Bauman, 2012: 45). A person who is ready for partnership and dialogue with others, is reflective, not subject to infantile experiences, impulses, emotionally mature, holistic, beyond any external manipulation. Such an attitude will protect them from the influence of all omnipresent forms of "boosting the Ego of the individual", which reject bonds, hurt partners, and insist on the need for constant change without deeper reflection on the authentic value of encounters with others.

"Ego boosters" as community substitutes

The conclusions of studies (Ściupider-Młodkowska, 2016: 188–249) conducted over four years (2011–2014) show that young people aged 22–25 participating in the interviews directed ("constructed") relationship and family biographies as free, original and open to change. On the other hand, the same scripts disclosed a huge need for "boosting", shining in the world of cultural and narcissistic demands. Young people wanted to follow the example of celebrities to strive for self-fulfilment, the sense of happiness in relationship defined by some as full of sexual impressions, individual choices, entertainment, constant changes of partners and setting expectations towards the partner. The narratives of the postmodern scripts have revealed a strong need for dialogue between social expectations and the needs of young people, which in turn is a task for social pedagogy to reread their needs and educate them to reflect. This can only be done with the intellectual and emotional support of young people who are creators and therefore have a great need for agency, who will be able to distinguish between egoistic and destructive behaviours and responsible behaviours, which determine dialogue and form the foundation for authentic ties.

The qualitative part of the research, conducted, among others, through twenty comprehensive interviews and conversations during the "Intimacy Between Being Together and Being Separate" classes, showed the extent to which the culture of narcissism influences the choices made by young people concerning partner relations. Conversations with students revealed all the changes, including many positive ones, such as taking care of the quality of relations, a shared, partnership-based division of duties and responsibility for building bonds, as well as negative ones, those related to audial autism, a phenomenon where virtual contacts become more attractive than real contacts, which leads to the disintegration of real relationships and the drama of entire families.

Significant changes were also noted in the approach to searching for a partner, especially among women, who are increasingly turning social capital into sexual capital and one desired by the mass media. Lack of reflection and awareness of what deep relationships mean, reduces them to good fun and short-term pleasure, which in turn is supposed to be helped by an attractive appearance. This situation gives rise to considerable problems, not only diminishing the femininity/masculinity of young partners, but also significantly accelerating behaviour in the intimate sphere, in which there is no room for privacy, dignity and respect. As a result of social media, something that used to be private is now being made public. Young people, lost and attracted by the offers of a wonderful, happy life, seek recognition, want to be admired and adored. They are helped with this social validation by all the social networking sites that boost the Ego. Facebook is a perfect example of the clash of reflexive identity with infantile treatment that encourages users to narcissistically stare at themselves and others. The style of functioning on this portal forces users into voyeurism – watching and peeping at private events and to permanently improve their Self on their basis. Joseph Walther, a professor at the University of California who has for years been studying the impact of virtual communication on the functioning of people in different social spaces, created a theory of the "hyperpersonal model", in which the sender of a virtual message, using tools, manipulates the message and the image of themselves, and as *homo construens* creates a hyperpersonality that does not recognise and does not have natural defects and imperfections. In a world of constant adrenaline – continuous shocking and bombardment by other external information, users are convinced that it is right and necessary to present oneself as a hyperpesonalities who are always in a positive mood. Publication of coloured events from one's life – all attempts at retouching and describing oneself only from a positive and extremely interesting, though not always truthful side, is aimed at opposing being boring, mute and unnoticed – is a kind of struggle for recognition. The ego-boosting instruments of shocking others with one's unique hobbies, extraordinary ways spending of time with one's beloved dog, unique posts and beautifully retouched, though untrue, photos translate into the quality of interpersonal relations.

Visible instrumental treatment of others in schools, entertainment venues, judging people solely from the perspective of their appearance and what they post about themselves on the web, lead to the cementing of superficial, occasional, irresponsible and immature relational patterns. Such relations have nothing to do with the Buberian dialogue, because they do not take responsibility for the reactions or emotions of the people who participate in them. Partners who succumb to and transfer certain patterns of behaviour to the like/do not like polarity are willing to

break up a real relationship using code borrowed from a social portal, thus they do not confront the person who is near and dear to them, because the communication system does it for them. Partners operating in such schemes know that nothing is forever – they can always end their relationship without a responsible decision to part, which on the one hand motivates them to make greater efforts for sustainability and quality of being together, on the other hand, brings a fear of abandonment. A relationship for a definite period results in the cooling down of passions, and the withdrawal from the decision to create an Us relationship. Among young people, there is often, as in the case of mythological Narcissus, a panicked fear of rejection, a panicked search for recognition and acceptance. This may be the result of a lack of real acceptance by those close to me, I am only as valuable as others consider me necessary and valuable. The world of virtual magic of communicating information about oneself adds verve and enhances the desire to shine.

The Internet gives the possibility of a vision of the preferred Self, being on the one hand anonymous, and on the other hand wishing to be unique and appreciated at all costs. This phenomenon is described, among other things, by Katarzyna Nosowska, a singer recognised in the world of show business and a keen observer and poet, who describes the phenomena of the contemporary world and is recognised in the world of show business:

> You look around the world and see clearly the people who radiate a special glow. You want to shine too. (…) Now you can decide who you want to be if you don't like yourself. (…) If you want to fool everyone into believing that you are really special, take a picture with an ambitious book, say that you only listen to jazz, and at exhibitions of contemporary art say 'hmm…' with the expression of a connoisseur (…). (Nosowska, 2018: 164–165)

The author aptly describes how Facebook redefined the concept of an acquaintance or "friend":

> You get the feeling you know someone because you know how they arrange products on a plate. You see them with their head on their pillow. You could get from the dining room to the kitchen in their flat because you know the way from photos. You know that a friend's cat scratched up her couch, her boyfriend ran four kilometres and her mother went to Egypt. (Nosowska, 2018: 166)

In order not to become a sensory cyborg manipulated by the interface system and consumption, there is a particular need for education that will teach dialogue and community, thus helping people not to be manipulated by cultural narcissism. "The condition for resistance and defence of subjectivity is to work on one's own intellectual, emotional and moral development" (Romaniszyn, 2011: 219).

This is simultaneously protection against the mass media expansion of the so-called measures aimed at "improving" and "boosting" one's identity. There are known practices and coaching methods available in the media, which hurry to help anyone who wants change. The indicator of this change is possession – of a better wife, better flat, better car, better professional life. For this purpose, various techniques are used to objectify people, rank them according to category and rank of possession.

Among the values still desired by Poles, surveys document that happy family life is a priority, and next to it is the lack of a need to establish and cultivate ties with other people. The appreciated values of love and family do not exclude egoistic aspirations to satisfy, first of all, one's own good, while treating one's loved ones instrumentally. The desire for love is often not synonymous with the emotional readiness to give this love to others, even to one's children, not to mention the readiness to accept love with reciprocity, which is necessary in building a shared space of partner and family life.

Conclusions

Dialogue, as a rule, is connected with the notion of freedom and thus with full respect and acceptance. Thinking and acting dialogically does not mean fighting and replacing one dominant model of reasoning with another, but rather trying to include reflection, develop divergences and perceive possible risks and benefits. Considerations taken in this article have revealed the need for educational and support activities for people experiencing emotional and existential problems, as a result of negative experiences with virtual, ephemeral relationships. Phantasmic relations, present in the world of virtual meetings, being a substitute for real relations, lead not only to communication disorders, but may also affect identity disorders.

An interesting and extremely helpful current of dialogue counselling aims to enable independent dialogue that is free from all patterns and stereotypes mental choices. Social pedagogy, open to dialogue, provides intellectual and emotional support in order not to fight the problems that may be a problem in our subjective narrative, but to try to understand and describe them.

Education to build lasting relationships that will enable the family to survive is a serious task for social pedagogy that cares humanity, its continuity and dignity.

Social educators study and observe phenomena appearing in the space of relations, such as sexting, cyberstalking, Internet cheating, depression and loneliness

among young people. I think that the influence of the culture of narcissism on noticeable phenomena is significant. The need for education in the direction of dialogue is all the stronger in order to change the subjective and egoistic attitude in relations into community and partnership.

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Styles of teaching Science compared to job seniority and teacher's education. The student's perspective

KEYWORDS

teaching style, science education, primary school teacher, students

ABSTRACT

Czapla Małgorzata, Rataszewska Agata, *Styles of teaching Science compared to job seniority and teacher's education. The student's perspective*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 95–114, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.7.

The article presents the manner of work of science teachers on the basis of students' opinions. The research included 870 6th grade primary school students, whose teachers had different work experience and level of education. The authors used the diagnostic survey as the research method. Flander's analysis category system was used for the analysis of classroom interactions. In order to establish the relationship between the pairs of quality variables, the chi-square test of independence was used. It has been found that the teaching style is consistent with an adopted teaching model. There are two main types of teaching models: a model based on cognitive psychology and behavioural psychology. The model is reflected in the teacher's teaching style, which might be reactive or directive. In the students' opinion science teachers, particularly those with the shortest work experience, most often transmit their knowledge to students during classes (directive style). Those with more seniority and experience encourage students to perform certain tasks more frequently (reactive style). Science teacher's education does not influence the teaching style and the majority

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of teachers prefer a syncretic style. Students of the teachers preferring a directive style revealed lower interest in science than those who were taught in reactive style.

As a result of this disinterest, the studied students only occasionally performed activities in direct contact with nature.

What is a teaching style?

A teaching style can be described by considering two types of teaching models. Firstly, a model based on cognitive psychology (constructivist philosophy), which in a complex way examines the emergence and developmental course of mental processes in humans, assuming that the result of learning is not a product but a process of acquiring knowledge. Secondly, a model based on behavioural psychology, which explains human behaviour in a simplified way (in terms of stimulus-response relations), according to which the aim of such teaching is a specific product. The models appear to be purely theoretical constructs. The research shows that teaching styles adopted by the studied science teachers are to, some extent based,on the above mentioned models, but never appear in a pure form (Czapla, 2012). These styles are situated on a continuum between extreme variants, which means in the space between traditional (directive) style and progressive one (reactive) (Escotet, 2018; Mieszalski, 1997; Wragg, 2001), or between the formal (frontal, closed) and negotiative (Gołębniak, 2004) and so called related and task style (Niemierko, 2007). There is also an indirect, blended approach to teaching. This approach often combines divergent and sometimes contradictory views on teaching, which can easily be seen in the analysis of the personal philosophies of teaching declared by science teachers. As a consequence, their teaching strategies are not based on typical transmission of knowledge or typical activation of students and communication in the classroom is based on both monologue and dialogue. Thus, some kind of syncretism in teaching can be noticed. The syncretic way of teaching is called a syncretic style (Czapla, 2015). It is revealed in approach to teaching due to tension and contradictions assigned to a teacher's role who is obliged to combine freedom and control, what is important to an individual with what is necessary to the majority; what is ideal with the plausible (Kwieciński, 1998). Increasingly, the need to build an empirically informed and eclectic style is emphasized. The concept of a teacher as a post-positivist practitioner, formulated by J. Kincheloe (2004), belongs to this style.

Semantically, a teaching style is an extensive phenomenon. Hence, it has been differently defined and used by scientists: Bales (1950), Benade (2016), Bennett (1976), Bentley (2010), Brzezińska (1999), Dale & Tanner (2012), Fenstermacher & Soltis (2000), Flanders (1970), Gołębniak (2004), Janowski (1980), Kincheloe (2004), Mieszalski (1997), Mizerek (1999), Niemierko (2007), Pyżalski (2007), Solomon & Kendall (1979), Wragg (2001).

Teaching style as a subject of research

In order to examine the types of styles used by science teachers in students' opinions the particular components of a style have been precisely described. Then the description of the styles used by science teachers have been made. It includes the choice of teaching strategies and means of teacher-student communication during science classes. It has been assumed that these components are consistent with personal teaching philosophy of the science teacher.

On the basis of research referring among others to teaching strategies (Palka, 1989; Kwieciński, 1991; Nalaskowski, 1995; Sowińska, 1996; Kwiatkowska, 1997; Piotrowski, 1998; Gołębniak & Teusz, 1999; Klus-Stańska, 2012; Michalak, 2004) two basically different teacher's educational approaches may be determined. They are described as transmission strategy fossilizing students' cognitive passivity and activating strategy in which the student plays a role of an active seeker of knowledge and autonomously, due to the undertaken mental and physical actions, creates their own understanding of the surrounding world. This view on educational strategies may result from negation of a teacher's way of working with students based on the transmission of ordered information and knowledge about the world. The student's role is limited to acquiring the information in the shortest time possible. Therefore, the teacher's educational impact is only the transmission one, characterised by imposing semantic schemes equating experience with interpretation, concentrating on knowledge resources instead of ways of acquiring it, limiting the research action of students; disconnecting the content of school subjects from daily life, minimising students exploratory activities to presentation of scientific knowledge as the best and based on indisputable scientific evidence, weakening cognitive curiosity and tendencies to creative thinking caused by the demand of reproduction of presented handbook knowledge without the requirements concerning research skills and operational knowledge, significant advantage of a teacher's over student's activity focused on passing knowledge in the shortest possible time, reinforcing it and testing (Michalak, 2004). The acti-

vating strategy based constructivist theory of learning and reflected in multilateral activity of a student appears as a counter strategy. The teacher acts as a reflective practitioner. "Critically reflective practice in professional teaching contexts is one such example, where openness means that people involved may experience vulnerability" (Benade, 2016). It is the teacher who has to decide how much he or she is willing to change the attitude towards teaching.

This role limits teacher's interruptions to constructive intervention adequate to needs and conditions of learning. The time of joint teacher and students meetings (the episodes of mutual engagement) create a context for cognitive development and trigger an action. During these meetings, an adult is actively engaged in broadening students' behaviour repertoire helping to grasp the new idea and raising the child to a higher level of surrounding management competence. Subjective style of interaction is characteristic for activating educational strategy mainly because due to the fact that it fosters the shaping of a fully active learner. The teachers builds "the scaffolding", "opens" the zone of the closest development in which the achievements and skills "wait" to be realized. They can be only gained by previously shaped skills and knowledge and joint actions of both a student and a teacher. The teacher plays a role of an active supporter and caretaker, who helps the student take the next steps on their path of development (Michalak, 2004).

Teaching style does not only include teaching strategies but also the way of communication. Hence the attempt to describe the characteristics of teacher-students communication during science classes.

During the course of education many directions of information flow among the participants may be noticed. Apart from the source of content and form of communication, the direction of information flow is equally important. It is the direction of communication which strengthened a negative stereotype in didactics, setting the teacher as the only sender of information and the learner as the only receiver. Despite some minor innovations of the process, the functions remain the same. Information coming from the students mostly involve the one based on teacher-induced questions and instructions in order to assess the understanding, accepting and following the received information. The merit of educational process is then a merit of the received teacher's information.

Andrukowicz (1999) considers interaction in communication referring Ann Lindgren (1962) and describes four typical patterns of interaction flow among the participants of educational process. The first pattern points out the lack of interaction based on mutual communication between the teacher and the students. The teacher is clearly dominant and the students play a static role, receiving the information passively from one direction only. The dominant teacher sends the in-

formation and is not interested in possibilities of its reception and comprehension, assuming that all the students are able to acquire, understand, accept and follow the content of the information in the form it was presented.. The situation could be referred to as a teacher's communicative monologue, which creates a distance between the teacher and an anonymous receiver without considering individual differences and subjective possibilities of students.

The second pattern, unlike the one previously described, contains the students-induced information. The teacher's role is still the dominant one and the information coming from students serve only to control and assessment of the effects of "teacher sending". The student is not totally passive though their communication activity depends on the teacher.

The situation in which there is a possibility of the flow of information between the teacher and the student and between two students, takes some features of a dialogue. The dialogue however is dominated by the teacher, the student is in complementary position, adding some colour to the main theme of the teacher's monologue. There is still the distance between the teacher and the students who try to gain the teacher's approval knowing what and what not to say. There is no freedom of speech. According to Andrukowicz, the dispute may refer only to the form not to the information gained outside the school environment, which sometimes might be of a higher value than the teacher's. Nevertheless, the teacher is always right, formulates the information in the best possible way and ,as the students described, tries to be the "judge", "prosecutor", "solicitor" and quite often "executioner".

In order to engage the students in the search for information, turn them on to confront their contradictory statements, provoke to discovering the truth, release creativity, encourage in expressing their own views and interests, the multi-directional flow of information and real dialogue between the participants of educational process are necessary. Then the factual arguments instead of the formal ones become important. Interaction based on mutual and balanced understanding encourages weighing logical and irrational arguments, scientific and non-scientific ones. Creative struggle with the content and form of thought transfer teaches humility, self-confidence and emotional control, releasing the states of higher emotions, cooperation and autonomous thinking. This dialogued-creative empowerment of scientific anticipations or depersonalization of educational process subjects' anticipation increases not only an individual care and responsibility for the effects of this process but also decreases the distance between the objective norm and subjective value, between the teaching and learning for grades and teaching and learning for themselves (Andrukowicz, 1999).

The style in which teachers and students function together seems to be extremely important for the educational process. A modern teacher does not need to be the information centre in the classroom. It is virtually impossible for them to know everything and on every subject. Infallibility of a teacher is currently an unsubstantiated and harmful dogma, and does not result from a deficit of basic information preventing rational decision-making.

Dilemmas

With the current state of development of information civilization, the following questions arise: what should the goals of education be? Which type of teachers do students need: a master, an expressive individual, an authority or a vivid model? Is such a person important and meaningful in their lives? Or, perhaps, do students need someone completely different? Do we really face a devaluation of the importance of the teaching profession? Is it still so obvious that teachers shape the mentality of individuals? Then, what type of teaching can be considered the most appropriate and useful, bearing in mind the needs of today's student community and the positive development of students? Is it possible for a teacher to stop being the traditional master, passively transferring knowledge to students?

One should also remember that "teachers are not only teaching information about the subject but also teaching learners how to think, write and speak like subject specialists" (Dale, Tanner, 2012: 13).

The proposed new educational methods encourage teachers to change their style of work, forcing them to adopt the roles of observers, advisers, mentors and inspirers of students' activity (Raczyńska, 2010: 167).

All these dilemmas inspire reflection in those who educate teachers, but also encourage them to listen to students' opinions about their educators. All participants in the educational process have to engage actively with each other. We all learn throughout life, and not necessarily from the older and wiser, which has been stressed by Marian Diamond saying that "everyone can teach someone" (Dryden, Vos, 2000: 452). We teach children and we learn from children. Learning is not a one-sided transmission. Learning means examining, discovering and asking basic and unexpected questions. It also involves developing the most effective learning strategies, which should be discovered with the help of teachers. "We (teachers) should help to try out other strategies so that they (students) have a wider choice and can choose the best strategies to suit them and their learning situation" (Bentley, 2010: 74). Teaching is a dialogue. It is the meeting of two individuals:

a reflective teacher and a freestudent. Dialogue means freedom of expression and action, as well as being listened to (Michalak, 2010). Almost every subject implemented in the course of school education, at every level of education in the educational process, can be arranged in a manner that promotes, among other things, the formation of social competence and citizenship. "Citizenship is one of today's expectations from education" (Nowak-Dziemianowicz, 2014: 90).

Teachers can rarely implement multiple variants of educational solutions. These solutions are introduced from time to time, so that education is not merely based on highly abstract material, but remains connected with real life. This approach may help to develop learning skills which may be "(…) applied across the curriculum. They are skills which involve learning how to learn and developing learner autonomy. They can artistic, cultural, linguistic, mathematical, scientific, social and interpersonal skills". (Bentley, 2010: 26). Students must see the meaning of the things they learn and learn in a way that will motivate and mobilize them. Such a pragmatic approach to teaching is highly profitable with respect to the efforts of students and teachers, their satisfaction with achievements and reducing their regret over their lack of achievements.

Method

Research approach and sample

In order to establish which strategies are used by teachers , the students were asked about the way they work during classes, which meant which methods were used by their teacher: are there mainly verbal or action based methods or perhaps both? They were also asked about the teaching aids such as boards, atlases and albums, films, inanimate natural objects, plant and animal cultures, models, laboratory equipment and microscopes. The responses were then categorised according to the teachers' seniority and education in order to check whether these factors influenced the applied strategies.

Students' opinions about communication in the classroom were analysed in relation to the possibility of pupils asking questions during science classes, the nature of questions asked by students, methods of seeking answers to these questions and forms of students' involvement. In addition, Ned Flanders's system to analyse interaction in the classroom was used. The students were asked whether the teacher encouraged their actions, rewarded them, used students' ideas, asked questions or passed loads of information, ordered and set the demands, criticised, showed discontent or disapproval and asked for silence in the classroom. The phe-

nomenon of communication was also analysed according to teachers' seniority and education.

Characteristics of students' sample

The survey involved **870 schoolchildren** aged 12–13 years. They were sixth-grade students of primary schools. The survey aimed at determining whether the educational background and seniority of science teachers has a significant impact on students' opinions about the working styles of their teachers. In order to carry out detailed analysis, the surveyed students were divided into subgroups according to their teachers' seniority and type of education. Then, the responses of **343** students taught by biologists, **210** students of geographers and **280** students of teachers with non-biological and non-geographical education were analysed. The author also analysed the responses coming from **260** students of teachers with seniority of less than or equal to 10 years, **317** students of teachers with seniority ranging from 11 to 20 years and **236** students of teachers with the longest work experience, i.e. longer or equal 21 years.

Instruments

The research method was a diagnostic survey. It was based on a questionnaire for a six-grade primary school student. The questionnaire contained, among others, the categories developed by Ned Flanders (Wragg, 2001: 57–59) in order to analyse classroom interaction.

Appropriate statistical methods were used for the development of the collected research material. Finding out and the description of regularities occurring in pedagogical reality require the analysis of the phenomena both from the quality and quantity points of view (Krajewska, 1999). The objective of the study was to formulate conclusions concerning science teachers' teaching styles on the basis of students' opinion relating to working styles during classes and also the ways of communication among the participants of the educational process. A chi-squared test of independence was used to find a relationship between pairs of qualitative variables.

Procedure

The questionnaire was handed personally to every six grade student of primary school during science class. The information about the content of the questionnaire along with thorough instruction how to fill it in was given. It took the students about 40 minutes to complete the task.

Analysis

The collected data were coded and served to construct database in Excel. The data were prepared with the use of appropriate statistical methods. In this case CSS Statistica was applied.

Teaching methods adopted by teachers in the opinions of students

Over 70% of sixth grade students of primary schools say that their involvement in science classes consists of listening to the teacher who thoroughly explains, clarifies and gives a lot of information (Fig. 1).
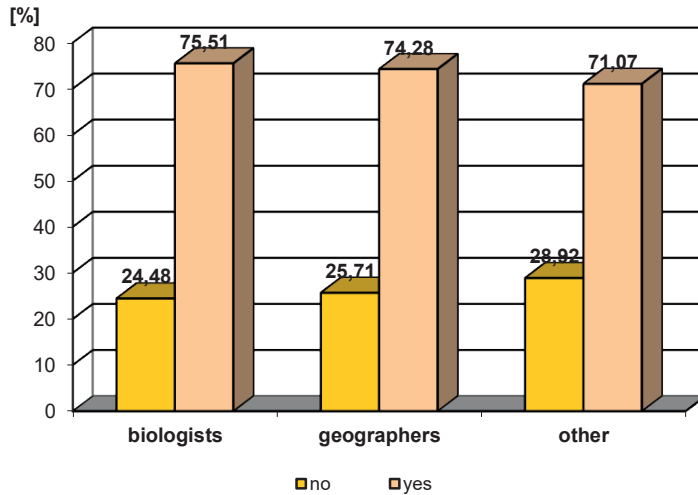
Figure 1. Involvement of pupils in science classes by the type of teacher education in the opinions of students: *the teacher thoroughly explains, clarifies and gives a lot of information*

Based on the declarations of students, it has been found that the involvement of pupils in science classes that consists in listening to the teacher has no relation with the type of teacher education.

Similar results have been obtained in the analysis of students' involvement in science classes depending on the seniority of teachers. Most of the students declare that their involvement in science classes consists of listening to the teacher, regardless of seniority. Reading information from a textbook and completeing exercises depend on the seniority of teachers. These types of activities were mostly indicated by students of teachers with the shortest work experience (Fig. 2).
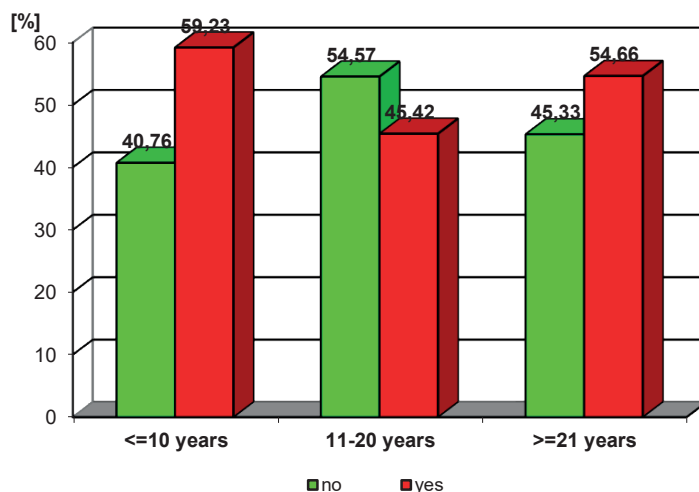
Figure 2. Types of students' activity during science classes by the seniority of teachers in the opinions of students: *students read information from a textbook and do exercises* (*p* = 0.0031)

Observing experiments performed by a science teacher in the classroom was most often indicated by students of teachers with seniority of ≥21 years – 23.42%, and least often by students of teachers with the shortest seniority – 16.92% (Fig. 3).
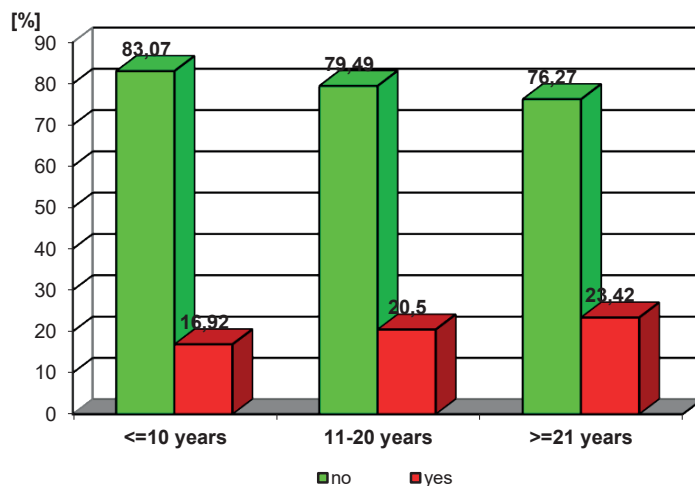
Figure 3. Types of students' activity during science classes by the seniority of teachers in the opinions of the students: *the teacher performs experiments and students watch*

The type of teachers education and their professional work experience are not correlated with scientific experiments being performed independently by students.

Most of the surveyed pupils declared that they did not carry out any experiments independently during science classes.

Independent observations, carried out by students during science classes, significantly depend on the length of teachers' work experience. Independent observations are most often performed by students of teachers with seniority of ≥21 years – 11.86% (Fig. 4).
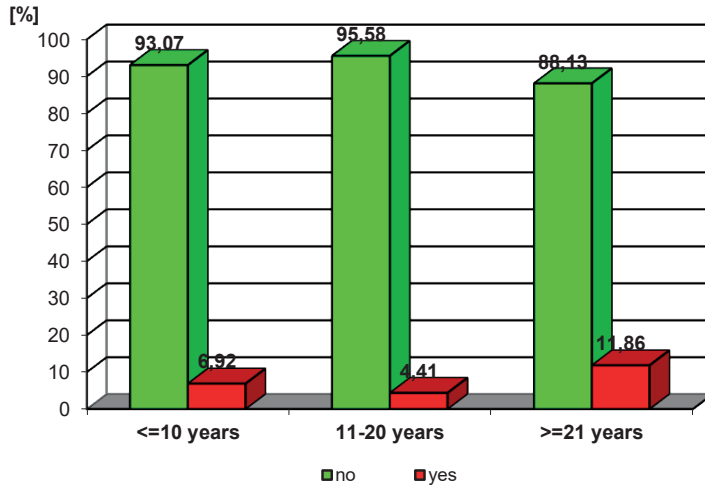
**Figure 4.** Types of students' activity during science classes by the seniority of teachers in the opinion of students: *students independently perform various typed of observation* ($p = 0.0046$)

There is a significant relationship between teacher education and teaching methods, such as science teachers conducting discussions with students and participants of classes exchanging information between each other. In the opinions of the surveyed students, geography teachers are least likely to discuss things with students, and representatives of other kinds of education are most likely to do so (Fig. 5).

Reading information from a textbook and completeing exercises are activities most often performed by students of geographers – 70.95%, and less often by students of biologists and other teachers – more than 40% (Fig. 6).

The teaching method based on showing students a variety of phenomena in pictures does not depend on the type of teacher education. Most of the students say that teachers did not show them any illustrations of various natural phenomena. Regardless of their education, teachers do not perform experiments that students could observe. It has turned out that 90% of sixth-graders do not carry out experiments during science classes.
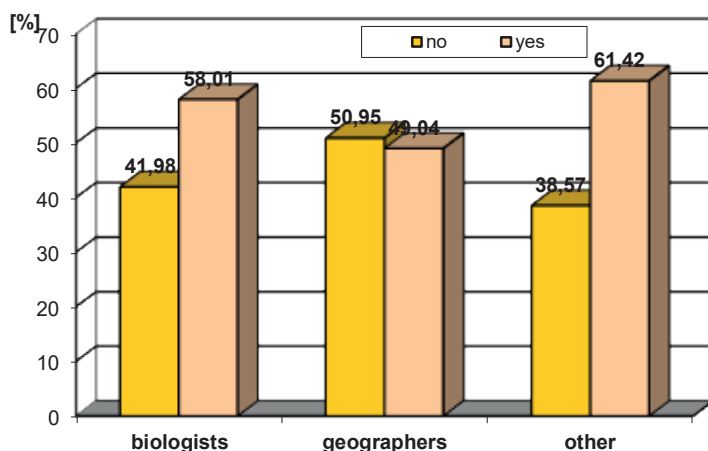
Figure 5. Types of students' activity during science classes by the type of teacher education in the opinions of students: *students discuss things and exchange information with the teacher* ($p = 0.0206$)
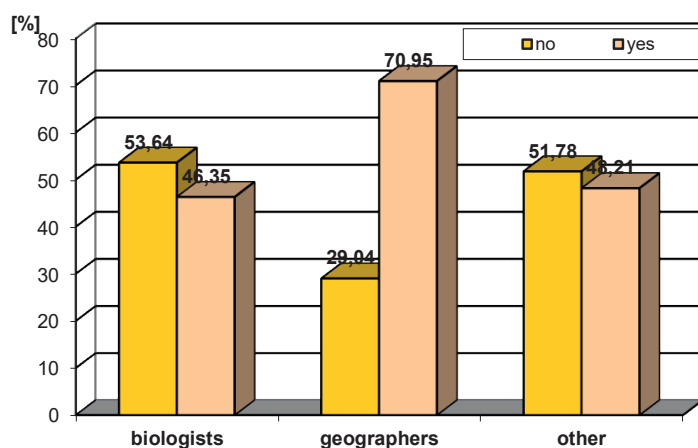

Figure 6. Types of students' activity during science classes by the type of teacher education in the opinions of students: *students read information from a textbook and do exercises*

Students also expressed their opinions about teaching aids used by their science teachers during classes. Their statements were analysed in terms of teacher education and seniority of teachers.

It has been found that there are significant correlations between the type of teacher education and the statements of students regarding the use of teaching aids, such as textbooks, atlases and albums of nature, journals of nature, inanimate natural objects, live plants or animal cultures and microscopes (Table 1).

Table 1. The use of teaching aids during science classes by the type of teacher education in the opinions of students

Teaching aids used in science classes	*P* for χ^2	Students of biologists [%]		Students of geographers [%]		Students of teachers with a different type of education [%]	
		No	Yes	No	Yes	No	Yes
Blackboard	0.4169	30,32	69.67	35.71	64.28	31.78	68.21
Textbook	**0.00003**	24.78	75.21	14.76	85.23	12.14	87.85
Atlases, albums	**0.0100**	29.15	70.84	20	80	20.71	79.28
Journals of nature	**0.00001**	89.50	10.49	82.38	17.61	76.07	23.92
Boards	0.2085	72.88	27.11	66.66	33.33	68.57	31.42
Films	0.2348	31.19	68.80	33.33	66.66	35.71	64.28
Software	0.3179	88.92	11.07	85.23	14.76	86.42	13.57
Inanimate natural objects	**0.0403**	42.27	57.72	52.85	47.14	43.57	56.42
Live plant or animal cultures	**0.0002**	77.25	22.74	72.85	27.14	63.92	36.07
Models	0.0732	61.22	38.77	70.47	29.52	62.85	37.14
Laboratory equipment	0.6493	59.76	40.23	56.66	43.33	60.71	39.28
Microscopes	**0.0000**	42.56	57.43	64.76	35.23	44.64	55.35

Students' opinions about the use of certain teaching aids in science classes are related to the seniority of teachers. These teaching aids include boards, atlases and albums, films, inanimate natural objects, plant and animal cultures, models, laboratory equipment and microscopes. About 80% of students declare that textbooks were the most common teaching aids used by science teachers, regardless of their seniority. More than 86% of students claim that teachers in all categories of seniority do not use software in science classes (Table 2).

Table 2. The use of teaching aids in science classes by the seniority of teachers in the opinions of students

Teaching aids used in science classes	*P* for χ^2	Students of teachers with seniority of ≤ 10 years		Students of teachers with seniority from 11 to 20 years		Students of teachers with seniority of ≥ 21 years	
		No	Yes	No	Yes	No	Yes
Blackboard	**0.00003**	43.46	56.53	25.86	74.13	29.66	70.33
Textbook	0.3714	20.76	79.23	16.71	83.28	17.79	82.20
Atlases, albums	**0.0292**	29.23	70.76	19.87	80.12	22.45	77.54

Journals of nature	0.3694	83.46	16.53	86.11	13.88	81.77	18.22
Boards	**0.00001**	77.69	22.30	73.18	26.81	58.47	41.52
Films	**0.0037**	41.53	58.46	28.39	71.60	32.62	67.32
Software	0.2159	90.38	9.61	86.11	13.88	86.86	13.13
Inanimate natural objects	**0.0000**	59.23	40.76	39.74	60.25	38.55	61.44
Live plant or animal cultures	**0.0008**	75.38	24.61	76.34	23.65	62.71	37.28
Models	**0.0002**	73.07	26.92	63.72	36.27	57.62	42.37
Laboratory equipment	**0.0048**	66.53	33.46	58.68	41.32	54.23	45.76
Microscopes	**0.0000**	63.84	36.15	41.64	58.35	44.06	55.93

Characteristics of classroom communication

The possibility of asking questions by students can be an indicator of the direction of the flow of information in the classroom. Regardless of the type of teacher education, most of the surveyed students claim that they can ask questions during science classes (Fig. 7).
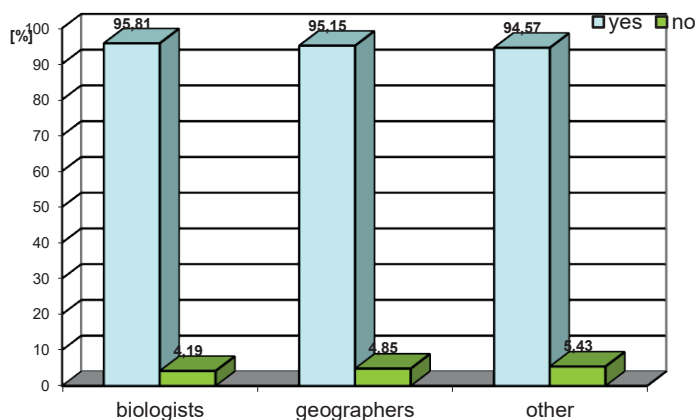

Figure 7. The possibility of asking questions by students during science classes
by the type of teacher education

The vast majority (98.30%) of sixth-graders taught by teachers with seniority of ≥21 years think that they can ask questions during science classes, and 93.55% of students of teachers with seniority between 11 and 20 years also declare such

a possibility. A chi-squared test shows a statistically significant correlation at the level of $p = 0.0280$ between the seniority of teachers and students' answers about the possibility of asking questions during science classes (Fig. 8).
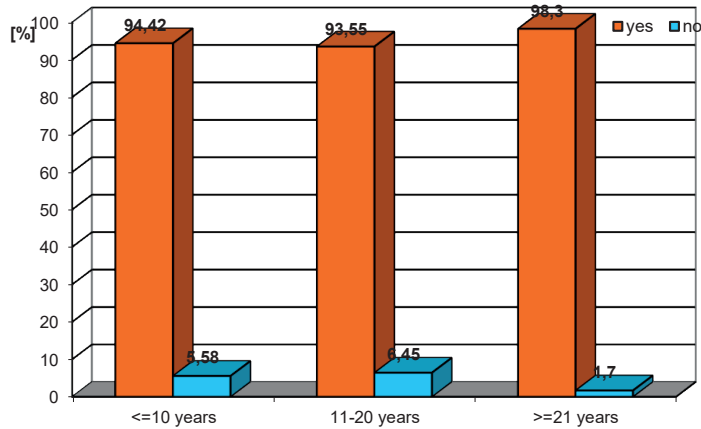

Figure 8. The possibility of asking questions by students during science classes by the seniority of teachers ($p = 0.0280$)

The nature of students' questions is related to topics. Most often students ask for information and less often for a way to solve a task. Their questions least frequently relate to other matters. The type of teacher education and the length of their work experience are not related to the nature of students' questions.

Based on the analysis of students' opinions about ways of seeking answers to questions, it has been found that they have no correlation with the type of teacher education, yet are related to their seniority (Fig. 9).

Students of teachers with seniority of ≥21 years usually seek answers to their questions independently – 79.24%, while only 7.2% of respondents accept answers given by their teacher. For comparison, 18,58% of students of teachers with seniority between 11 and 20 years and 15.23% of students of teachers with seniority of ≤ 10 years declare that they accept answers given by their teacher. The highest percentage of pupils (17.57%) who are satisfied with answers given by their fellow classmates is students taught by teachers with seniority between 11 and 20 years.

The directions of verbal interaction can also be assessed on the basis of the forms of the students' involvement, for example, depending on whether a task is solved collectively by all students or by small groups of students (3–5). Most of the surveyed students say that they sometimes work in groups during science classes. It has been found that the frequency of group work in the opinions of students does not depend on the type of teacher education.
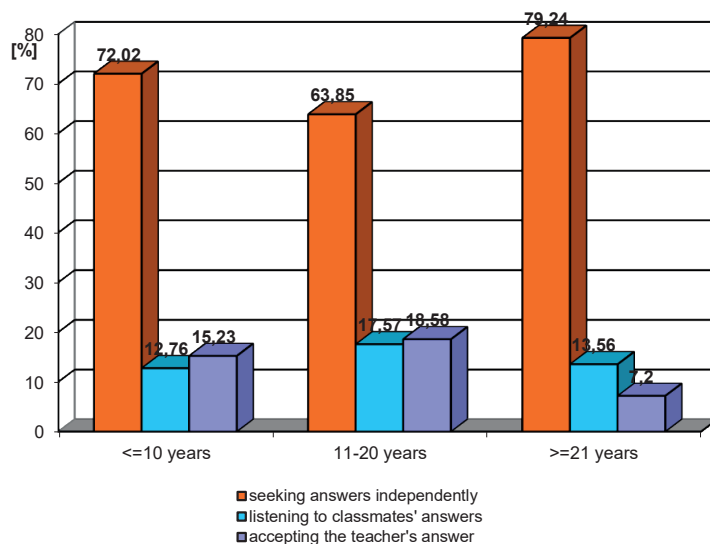
Figure 9. Ways of seeking answers to questions by students by the seniority of teachers ($p = 0.0007$)

It is easier to develop a divergent way of thinking in students working in a team rather than individually. Group work makes it possible to exchange and confront ideas, develops creative dispositions, makes it easier to understand the content and know one's own shortcomings and imperfections. According to students' statements, the frequency of group work significantly depends on the seniority of teachers. The p value for the chi-squared test is 0.0397 (Fig. 10).
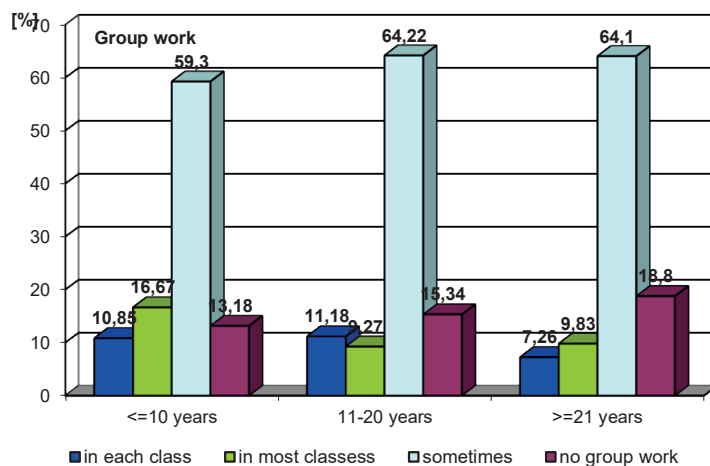
Figure 10. Frequency of group work by the seniority of teachers in the students' opinions
($p = 0.0397$)

Ned Flanders's categories were used to determine students' preferences for the verbal behaviour of the teacher. Students were asked to choose their preferred communication behaviours of the teacher from the following seven categories: the teacher accepts the emotions and attitudes of students, rewards and encourages students, uses the ideas of students, asks questions, gives speeches, gives advice, criticizes, students react to the teacher's statements, students speak to the teacher, there is silence or confusion in the classroom.

It has been observed that transmitting large amounts of a variety of information in science classes is students' favourite type of verbal behaviour adopted by the teacher, regardless of the type of teacher education. Apparently, students are used to this type of work in the classroom.

The nature of communication in the classroom depends more on seniority than on the type of teacher education. Students indicated that teacher behaviours, such as encouraging students to take action, rewarding and emboldening them, using and developing students' ideas and suggestions, asking students questions and transferring large amounts of information depend significantly on the seniority of teachers (Table 3).

Table 3. Students' preferences for teachers' verbal behaviours by their seniority

Teacher behaviour	P for χ^2	Seniority of ≤10 years	Seniority of 11-20 years	Seniority of ≥21years
Encouraging students to take action, rewarding and emboldening	0.0001	36.92	40.38	54.66
Using students' ideas	0.0004	37.69	29.34	45.76
Asking questions	0.0027	20.77	11.99	22.03
Transmitting large amounts of information	0.0000	56.54	47.63	68.64
Ordering and defining requirements	0.1458	7.31	5.05	3.39
Criticizing, showing dissatisfaction and disapproval	0.0670	6.92	4.42	2.54
Calling for silence in the classroom	0.6920	18.85	19.24	16.53

Most often, students of teachers with the longest work experience affirmed that they like it when the teacher encourages them to act, rewards and emboldens them, uses their ideas, but also asks questions. The above-mentioned variants of teacher behaviour in science classes were least often indicated by students of teachers with the shortest seniority.

Conclusions

The results of the study have led to the following conclusions. Based on the opinions of the surveyed sixth-grade students of primary schools, it can be stated that the most common way teaching approach in science classes is, still the transmission of knowledge by teachers, particularly among those with the shortest work experience. Students declare, among other things, that they usually perform tasks whose exclusive purpose is to acquire knowledge, and that they use other than a handbook or exercise book teaching aids, to a very limited extend. Answers given by students may result from the behaviour of teachers to whom students are accustomed.

Teachers are obliged to implement the curriculum of science education in accordance with official requirements and care for the best results of their own work. However, this should not be an obstacle to finding original detailed solutions. Such solutions can only be found if a teacher is characterised by high teaching reflectivity conducive to professional development. "It seems that teachers identify professionalism with a perfect, reconstructive craft rather than personal development and professional awareness, both of which condition the ability to take conceptual initiatives and make accurate decisions in unique, unpredictable situations in school" (Arciszewska, 2008: 296). Teachers are probably not fully committed to the use of activating strategies in teaching, which were introduced to science education by administrative channels. Thus, methodology guides are not always useful for preparing for work, which may be a result of certain bureaucratic requirements, imposed without taking into account local contexts.

> In the area of thinking and acting in education, we have to deal with false teaching awareness. It determines such a way of perceiving and understanding the world that is based on distortion and falsification. Distorted (…) reality, as well as the causes and effects of action that occur in it are considered selectively, inaccurately, inadequately and unrealistically. As a result, we begin to have pedagogical experts (e.g., methodologists), who do not understand education, its contexts, circumstances and mechanisms, who have their projects but do not know in fact what they talk about. (Klus-Stańska, 2008: 31–32)

Perhaps the school as such, should not be managed centrally. Teachers are formed by the teacher training system, which is why they act in a specific manner. They obediently carry out what is required of them. Therefore, teachers and in particular beginners, should not be blamed for the current state of affairs.

Interestingly, teachers with longer work experience more often organise tasks to activate students involving presentations and demonstrations and let students

ask questions, which may indicate that they prefer problem-based learning in science classes, conducting observations of phenomena and natural objects with their students and letting pupils carry out simple experiments during classes more frequently. It can therefore be presumed that teachers with the longest work experience are more inclined towards dialogue-based rather than monologue-based education, in contrast to teachers with shorter seniority. This is probably due to the fact that the youngest teachers provide their students with ready answers in order to have more control over the information acquired by students and then, by asking students, they expect to receive specific, precise responses that are consistent with the official school curriculum. There is no room for spontaneity and diversity responses. This leads to all kinds of inhibitions in students who learn bad habits. As a result, learning becomes a reproductive process. Not to mention the negative consequences in the area of emotional and social development. Hence, young teachers should receive professional and competent assistance from their older colleagues, the so-called internship coordinators, who have more experience and perhaps greater reflexivity, which is an inherent precondition for any changes.

On the basis on students' opinions concerning teaching styles of science teachers, the tendency towards syncretic combination of divergent and sometimes conflicting views on teaching has been observed. Through this syncretic teaching style, some teachers seek new teaching solutions and do not rigidly follow the schemes that have been recognized as effective. This may result in a new approach to teaching-learning process, which is slowly emerging and which inspires optimism and hope.

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In the thicket of children's needs – educational significance of popular culture texts based on the *Świerszczyk* children's magazine

KEYWORDS

needs, popular culture, children, childhood, texts of popular culture, modernity, magazine

ABSTRACT

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Children raised in today's globalised world face an enormous, globally available and diverse range of verbal and non-verbal messages from the outside every day. In the era of prevailing consumerism, this multitude of information creates new, artificial needs that bring chaos to the children's world. Human needs, as presented by Maslow, starting with physiological needs, through the need of safety, belonging, love, respect, knowledge and recognition are being redefined and disorganised in common understanding. The following considerations outline the result of the analysis of the content and form of several popular culture texts selected from among all the texts available on the Polish market – the *Świerszczyk* magazine, aimed at children.

A few words about popular culture

Academics, who embarked on studying culture noted from the very beginning that culture has a strong impact (influence) on the formation of the human society as a whole. Witold Jakubowski claims that it provides numerous intel-

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lectual resources needed for its development. Various fields, such as art, religion, technology, customs and laws served as a particularly strong inspirations (Jakubowski, 2012). This humanist approach to culture, which emphasises its noble and timeless achievements, has dominated many pedagogical works for many years. The so-called "high" culture has always been the primordial space of pedagogical manifestations and reflections. Popular culture, on the other hand, was usually associated with mass entertainment, which was ignored in educational considerations. Since the 1990s, the trend started to change, and the academics started studying popular culture very thoroughly and comprehensively, covering its governing principles, changes taking place over the course of history, as well as ethnic diversity of cultures that has a real impact on the emerging theory of culture. The adoption of the anthropological theory of culture in its broadest sense was supposed to guarantee that culture would be studied in a holistic manner, along with all its manifestations.

These days, popular culture is no longer perceived as a worse, "darker" aspect of culture. Academics now believe that it is an area where the process of informal education of the post-industrial society takes place, where "…the emphasis is placed on the service sector, in which the majority of citizens are employed. Sectors such as banking, trade, education, transport have become the most important areas of the economy, while at the same time the importance of industry and agriculture has decreased (*Społeczeństwo postindustrialne…*). Through various forms and manifestations of culture, children and adults learn different social roles and thus desirable personal models – behaviours on the basis of which they construct their own lives.

Popular culture texts

David Silverman defines the notion of "text" as a message, which contains all kinds of information made up of words, as well as images, which, however, are not a required element. Text is a specific message in which data is stored without the direct involvement of the researcher (Silverman, 2007). The advantages of the given texts are undoubtedly their richness (meticulous analysis of written texts), their relevance and impact (which are important in understanding the world and creating it anew), their natural origin (they convey the history of social life) and its accessibility (universal access to texts) (Silverman, 2007).

We operate in a world where messages are undoubtedly the main and fundamental link between human communities. Karolina Szczepaniak claimed that

"the written word, despite the constant growth of the popularity of images, the development of new technologies and the resulting simplification of communication, still remains the basic way of transmitting information to each other, especially in the mass media dimension." As she explains further, these mass media constitute today's basic, unquestionably credible and often the only source of knowledge about the surrounding world; they provide the audiences with the foundations (basic information, cognitive patterns, models, principles, norms and values) for shaping an internally coherent image of the surrounding reality (Szczepaniak, 2012: 83).

The aim of mass culture is to present the same or similar content from limited sources, such as broadcasters, to broader audiences (Kobus, 2014: 72). Studies on popular culture stemmed from criticism of mass culture at the beginning of the 20th century. "Popular culture is a branch of mass culture, and the key criterion for its production is qualitative and not quantitative – it means an affective bond with a given text, active reception that drives further production of texts, based on mechanisms of negation, reinterpretation and affirmation (Kobus, 2014: 72). According to John Fiske, in order for a text to be genuinely popular, it must meet certain criteria for different audiences within different social contexts "(…) it must therefore already be polysemic in itself and each reading must be conditioned or driven by social relevance, that is, by the interconnections between the text and the immediate social situation of its readers." (Fiske, 2010: 145).

One phenomenon, which is typical of the contemporary society, which experiences an abundance of information, is axiological chaos (Żuchelkowska, 2012: 7). Due to these circumstances, the impact of popular culture messages is very strong and intense, which is why it becomes crucial to introduce a child into the world of values, because it will enable instilling "(…) a permanent and open system of values, which will enable them to distinguish good from evil and will drive them to observe the norms and moral principles relevant in the society," (Kowalska, 2013: 29) pointed out Wiesława Kowalska. The acquisition of relevant experience is very important for the formation of the human personality (Klim-Klimaszewska, 2010: 7).

The needs of a child

Family has always been the basic and natural educational environment for children (Łobocki, 2004: 310), since it has the greatest impact on the formation of a young person as a full-fledged human being. "This impact manifests itself both

in positive influences and family situations, as well as in conflict and crises within the family, which all shape young human beings," claimed Iwona Rudek. According to her, the influence on the child is exerted in normal circumstances of life, during the course of observing and performing ordinary everyday activities. (…) A young person, who has an ability to perceive, think and act consciously, both individually and collectively, is perceived as a subject of social life, who needs to have the most favourable conditions for full development in the course of the process of family education (Rudek, 2012: 166). Human needs, as presented by Abraham Maslow, starting with physiological needs, through the need of safety, belonging, love, respect, knowledge and recognition are being redefined and disorganised in common understanding. The current social reality forms new, ever-changing and specific conditions for development. Based on this idea, the concept of development of a sensible child was developed, based on learning and guiding their development.

"The modern world is a world of diversity, a world of transitions and changes taking place on different levels, in various areas, spheres and aspects." (Rudek, 2012: 167). For example, W. Jakubowski noted that "in a certain way, our electronic surroundings begin to resemble the world designed in *Summa Technologiae*, the classic work by Stanisław Lem. The science-fiction scenes described by the writer are not removed too far from the offerings of our modern technology, enabling us to enter virtual reality." (Jakubowski, 2001: 55)

No human being is born with innate values, which gradually emerge from their needs. "Through observation and imitation, the child assimilates patterns of behaviour, thinking and imagining. They ask questions like 'Why? What for?', asks about the criteria for evaluation, the purpose of action and the existence of things." (Kowalska, 2013: 31). Krystyna Ostrowska says that through contact with culture, children develop the awareness of their own development and thanks to that it is possible for them to learn more about themselves and their life goals. This process is mediated by other people, but the involvement of the individual is also crucial (Ostrowska, 2000: 84–86).

Children living in today's global world receive a large number of various verbal and non-verbal messages every day, which are addressed to them from outside. The development of young people is a very complex and long-term process, linked to the satisfaction of all mental and physical needs. The development of a child's speech and language is one of the fundamental signs of them reaching a certain stage of maturity. Thinking enables children to formulate various statements and messages, thanks to which they express themselves – their states and needs. The upbringing, socialisation and education of children mainly ensure the develop-

ment of their mental, communication, social, but also creative and linguistic competences (Schaffer, 2005: 294).

Presenting the issue of non-verbal communication, Krystyna Ferenz pointed out the significance of family ties. She referred to the bond based on the individual codes of behaviour stemming from the same environment and circumstances, specific to a given family – basic unit of society, taking place between its members (Ferenz, 2011: 15–24). In the age of broadly understood popular culture, which in a way became one of the influencing factors, young people willingly take advantage of its benefits, such as colour magazines addressed to them. The first experiences that have a positive or negative impact on the shape and appearance of a child's life, bear actual significance. It is also important to ensure that the youngest children have a relatively positive contact with the texts of popular culture, which fit into the relationship of changes taking place between the outside world and the inner world of the child in a very constructive and meaningful way, thus giving rise to new experiences.

Methodological basis of own research – on the analysis of the content of selected texts

For the purposes of this paper, I have adopted an approach based on the qualitative analysis of the content of selected popular culture texts. Presenting the meaning of content analysis, Elżbieta Kalinowska started by claiming that it is a research methodology born with the mass production of press at the turn of the 19th and 20th centuries in the United States Kalinowska, 2001: 15). Initially, it was mainly included in the quantitative analysis, but over time and with the development of this methodology, the content of the texts started to be analysed in terms of quality. Content analysis has found broad applications in "(…) different practical areas, mainly fields concerned with messages, symbols and their functions, meanings and effects." Kalinowska, 2001: 16).

Content analysis is thus an analysis of the products of human activity – above all, written texts, as well as documents which serve as records of actual events Kalinowska, 2001: 16). "In content analysis, text is treated as a way to communicate, not only as a record of facts, events, views or imagination; and thus content analysis, which encompasses both the analysis of the explicit content of the message (content, lexical, semantic), as well as the analysis of hidden content, enables us to get deeper into the examined phenomena." (Kalinowska, 2001: 16; Pilch, 1998: 88–90; Łobocki, 1978: 226–237). Therefore, content analysis is a research tech-

nique that systematically, openly and transparently presents content of informa-tion messages.[1]

In his work, Bernard Berelson distinguished three possibilities of analysing symbolic material. In the case of the first one, the researcher is primarily interested in the content of the text and its features. The second one, based on the analysis of the content, focuses on the conclusions about the author of the content or the reason for creating said content. In the third approach the researcher interprets the content in order to determine its recipients, their features and the impact of the text (Cartwright, 1965: 149). My study was based on the first of the three presented approaches.

While deciding to analyse the educational characteristics of the content and the form of the message, I also paid particular attention to:
  – describing trends in communication content;
  – tracing trace the development of knowledge;
  – disclosing international differences in communication content;
  – comparing media and levels of communication;
  – constructing and applying communication standards;
  – exposing propaganda techniques;
  – measuring the readability of communication materials;
  – discovering stylistic features. (Kalinowska, 2001: 18; za: Krippendorf, 1980: 34; Cartwright, 1965: 150–159)

The supporters of qualitative content analysis believe that quantitative ap-proach is difficult to apply precisely in research where things are difficult to pre-cisely determine, due to the rigorous processing of data required by this method-ology (Sepstrup, 1981: 137–138). "Some text analyses focus on the processes of emergence, transformation and mutation of ideas, practices and identities, as well as on the mechanisms by which they become relatively well-established elements of the present." (Ripley, 2010: 206).

A diligent quantitative content analysis should be fully repetitive in nature, while qualitative content analysis is used, among other things, to analyse symbolic meanings and the social role of the message in order to be able to describe the social role of messages in describing the characteristics of communication – what, how, to whom, and why, or in other words, the effects, which may lead to under-standing the message in a different way than intended (Kalinowska, 2001: 20). This happens because the understanding of meanings does not need to be com-

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[1] "Content analysis is a research technique for the objective, systematic, and quantitative de-scriptiion o the manifest content of communication" ((Berelson, 1952; Krippendorf, 1980: 9; Pilch, 1998: 90).

mon to different researchers because of the different perspectives of the approach to the subject at hand adopted by them, as well as the socio-cultural context in which the interpretation takes place.

The *Świerszczyk* magazine – a few words about history

This analysis focuses on the content of the *Świerszczyk* magazine, since it is the oldest children's magazine in Europe. Its history dates back to 1 May1945, when World War II was still raging. The first issue was published on that day by the "Czytelnik" Publishing Cooperative. Łódź, where the event took place, was already liberated at that time (*Magazyn dla dzieci „Świerszczyk"…*). Ewa Szelburg-Zarembina (a well-known writer) proposed the title. "The cricket playing behind the chimney was supposed to be a symbol of what many children lost in the turmoil of war – the warmth of a family home." (*Magazyn dla dzieci „Świerszczyk"…*). The first cover was created by prominent illustrator Jan Marcin Szancer and the illustration was designed by excellent graphic artist and satirist Eryk Lipiński. Wanda Grodzieńska – a well-known and admired literary critic – was the first editor-in-chief of *Świerszczyk*. A couple of years after being established, *Świerszczyk* merged with the Warsaw-based *Iskierki* magazine and was published under the title *Świerszczyk – Iskierki*, but after a short period of time the magazine changed its name back to its original one. At the beginning of its activity, the magazine played the role of textbooks destroyed during the war and was published by Nasza Księgarnia. Since then, *Świerszczyk* has undergone many transformations. "From today's perspective, it is clear that the magazine came back to where it once started – back in the day, *Świerszczyk* replaced textbooks, today it is published by the Nowa Era educational publishing house and still helps children to learn reading and develop their imagination (*Magazyn dla dzieci „Świerszczyk"…*).

After World War II, *Świerszczyk* helped both adults and children to learn how to read. Today, the magazine supports parents in upbringing and educating their kids. In order for the cooperation process between parents and the magazine to run smoothly, an on-line guide to the ins and outs of upbringing, entitled *Magazyn dla rodziców ŚWIERSZCZYK*, was created.

Świerszczyk, like other magazines at the time, was subject to censorship, and as such, the editorial team received guidelines concerning subjects which could and could not be covered. However, the magazine always employed editors with great wisdom and sense, who avoided political topics in the published articles.

"In the 1950s and 1960s, the editorial office of *Świerszczyk* received up to 7,000 letters every month! Today, letters in envelopes are rare – readers prefer to send e-mails or visit *Świerszczyk* on Facebook," (*Magazyn dla dzieci „Świerszczyk"…*). In the beginning of the 1970s, *Świerszczyk* needed to systematically increase his circulation – back in the day, it set all kinds of popularity records. The magazine was published in 900,000 copies." (*Magazyn dla dzieci „Świerszczyk"…*). In March 1968, young people gathered in the building of the Warsaw University of Technology played a game published in *Świerszczyk*, which is why they hung a banner on the edifice of the Warsaw University of Technology, saying "The press is lying. Only *Świerszczyk* says the truth." When the protests stopped, *Świerszczyk* received a commemorative letter from students with the stamp of the University (*Magazyn dla dzieci „Świerszczyk"…*).

In the 1990s, *Świerszczyk* was transformed from a literary weekly into a children's magazine, filled with advertisements, interviews and reports. Today, *Świerszczyk* is a bi-weekly magazine and its main goal is to provide young audiences with content and illustrations at the highest level." (*Magazyn dla dzieci „Świerszczyk"…*). Nowa Era publishing house, which has been publishing the magazine since 2005, is responsible for its current layout. "Supporting working with the text, building cognitive structures, developing vocabulary and syntactic correctness, implementing a system of hierarchy of values are just some of the advantages of the columns in the paper. *Świerszczyk* is a modern magazine with traditions." (*Magazyn dla dzieci „Świerszczyk"…*). *Świerszczyk* has always had some of the most prominent authors of children's literature, illustrators and graphic artists in its staff.

In September 2008, for the first time in the history of the magazine, *Świerszczyk* published its diary, and revealed the name of the eponymous cricket. To this day, Bajetan Hops the cricket helps children solve all small, big and enormous problems, as well as it can, with great sensitivity and imagination. Because, as Bajetan says, "every well-raised cricket flies high – like mum and dad." (*Magazyn dla dzieci „Świerszczyk"…*).

General analysis of basic information about the *Świerszczyk* magazine

The magazine is published bi-weekly. It consisted of 24 to 32 pages, which were filled with text and illustrations from the very beginning of the magazine's existence. Each issue comprises the same columns, which are repeated or undergo a slow metamorphosis to gain new, original appearances. *Świerszczyk* has a num-

ber of columns and sections – the current editions include: "Czarownica Iren-
ka" [Irenka the Witch], "Litery Znam, Więc Czytam Sam!" [I Know the Letters,
So I Read On My Own!], "Z Pamiętnika Pewnego Świerszczyka – Bajetan Hops"
[From the Diary of Bajetan Hops the Cricket], "Chcę Wiedzieć Więcej" [I Want
To Know More], "Kopnięte Królestwo" [Kicked Kingdom], "Wielkie Czytanie"
[Great Reading], "Kto Zagadki Ładnie Zgadnie, Tego Nuda Nie Dopadnie!" [Who
Solves The Riddles, Doesn't Get Bored], "Kolorowe Zabawy" [Fun With Colours],
"Uśmiech Numeru" [Smile of the Issue], "Konkursy" [Contests], "Kotek Mam-
rotek" [Mamrotek the Cat].

   The magazine is a constructive proposition for all those who want to raise
their children

> (…) in good emotional contact, better and more effectively. Experienced child psycholo-
> gists and educators answer a number of very important questions, concerning issues such
> a persuading children to work with their parents, games helping in the learning process,
> taming naughty children, praising children wisely and, most importantly, how to talk so
> that children listen to their parents, as well as how to listen, so that children will be willing
> to talk (based on the book by A. Faber, E. Mazlish, based on the curriculum of the School
> for Parents and Educators). (*Magazyn dla dzieci „Świerszczyk"…*)

Analysis and interpretation of the study material

I carried out a qualitative content analysis of ten issues 24 of the magazine pub-
lished in the period of 2004–2014, focusing on examining the content and mean-
ing of educational content aimed at children. I focused on the last ten issues in
their respective publishing years, published as issues no. 24. The subject matter
of these issues is closely linked to the context of the time in which they were pub-
lished, namely Christmas, New Year and winter.

   The title page of the magazine always refers to the circumstances of the time
surrounding publication of the magazine. The issues studied as part of this arti-
cle featured baubles, Christmas trees, angels, snow, animals in Santa Claus hats,
reindeer, mistletoe, gingerbread, presents and Christmas decorations. Under
the title – *Świerszczyk* – other important information concerning the magazine
were listed in tiny print, including the date of publication (the 15th of Decem-
ber for 10 years now), the issue number – 24, the magazine's website – www.
swierszczyk.pl, the price (4.90 PLN, raised to 5.20 PLN in 2011), the publishing
house – Nasza Księgarnia and since 2005 – Nowa Era, as well as Index: 378046,
ISSN 0491-8193.

Due to the rather significant number of people involved in the creation of this magazine, I will take the liberty not to mention all their names – all the detailed information about them can be found on the website of the magazine (*Tworzą dla nas…*).

In my analysis of the content of the magazine carried out page by page, I noticed the following order. The presentation of the educational content of the magazine starts with poetry. The first pages contain poems with titles such as: "Kocham zimę" ["I Love Winter"], "Wigilijna noc" ["Christmas Night"], "Wigilia" ["Christmas Eve"], "Goście" ["Visitors"], "Te oczy zielone" ["Green Eyes"], "Opowieść wigilijna o zakochanym sumie i niemądrej pannie karpik" ["Christmas Eve Story about a Catfish in Love and a Foolish Lady Carp"], "Kiedy to było" ["Back in the Day"], "Zasypianka wigilijna" ["Christmas Eve Lullaby"], "23 grudnia" ["23 December"], "Kiedy nucę kolędę" ["Singing Carols"] – both titles and their content refer directly to the context of Christmas, winter and the upcoming New Year.

Since 2008, the poems have been moved to the second page of the magazine, but their layout and mood have been kept in the same convention. Since 2010 the poetry department has been named Strefa Rymów [Rhyme Zone], and has been recommended by the qlturka.pl – children and culture cultural website.

In 2008 a comic book about Irenka the Witch appeared on the first page of the magazine, presenting a short story from the life of a friendly witch. The story emphasised her unusual approach to the theme of holidays in a humorous way. Irenka always has interesting adventure – once she grows too big a Christmas tree, then too small one, uses bats instead of baubles to decorate the tree, dresses the leg of her hut in an original sock, in order to protect it from frost, shares food with animals on Christmas Eve, because on this day no one should be alone, and bakes star-shaped cookies on a starless night, and then scattered them in the sky. The fantastic and humorous approach to the theme of Christmas brings a smile on the reader's face and encourages them to explore the magazine.

The second page entitled "Obieżyświerszcz" ["Cricket-Globetrotter"], which was published from 2004 to 2007 contained various trivia about holiday customs in other countries, such as Venezuela, Germany, the United States, Denmark, and Vietnam. The editorial team also added coupons to the "Editorial Team" section of some issues, and the first several dozen readers who sent them back could receive attractive prizes (such as plastic Filofun strings for making pendants). Obieżyświerszcz also explained the meanings of Polish sayings, such as "what does a gingerbread have to do with a windmill", what is the meaning of lights on a Christmas tree, what is the sleeper's month, the meaning of sweets on a tree, the meaning of mistletoe on the ceiling, the creation of baubles, as well as the Guinness World

Record set by 2800 Santa Clauses, who gathered at the same time in the European Park in Rust, Germany.

The following pages contained short stories, including:

- *Lampa* (The Lamp), which presents the importance of light on holidays, the value that unites people and makes them feel better, encouraging feelings of kindness and peace;
- *Prezent* (The Gift), which presents children's fantasy, their faith in dwarves and other fantastic creatures;
- *Choinka* (Christmas Tree), telling the story of an extraordinary Christmas tree that saved the house from destruction;
- *Noc cudów* (Night of Miracles), about extraordinary adventures of siblings during this one and only night in a year;
- *Bombki* (Baubles) about Christmas tree decorations;
- *Wigilijny* (Christmas Eve) about the Christmas Eve table;
- *Wigilia w Afryce* (Christmas Eve in Africa) about customs on another continent;
- *Puste miejsca* (Empty plates) telling the story behind empty plates at the table;
- *Wesołe* (Merry) about cheerful angels that accompany Christmas and create a festive atmosphere;
- *Gwiazdka i opłatek* (Christmas Eve and the Wafer), *Wigilia obok jodły* (Christmas Eve and the Fir), *Stajenka* (Stable) and *Prezent* (The Gift) are the symbols of Christmas, short stories with interesting pictures and colouring games, which are supposed to make learning letters and reading more attractive for children. The content of the stories introduces children to a pleasant, festive mood and the situations described show them how other people spend their holidays and how they approach them – such stories educate children by increasing their knowledge of the subject matter. Since 2008, this section has been named "Litery Znam, Więc Czytam Sam!" [I Know the Letters, So I Read On My Own!].

The section of the magazine called "Chcę Wiedzieć Więcej" ["I Want to Know More"] always contains interesting trivia about symbols relevant to the circumstances of publishing a given issue. In the analysed case, the 24th issues contained information on:

- the nativity scenes (when were they invented? who came up with this idea? what are nativity plays?);
- the wafer (where does it come from? how are they made? what is its purpose?);
- wafers (how are they made abroad?);

– the Christmas tree (where does this tradition come from and what is its meaning?);
– Christmas Eve (what is it? why is it happening? what is the purpose of the dinner?);
– baubles (predecessors of baubles, where did they come from?);
– Christmas Eve divinations (about weather, harvest, wealth, health);
– the Christmas kindness;
– other Christmas traditions.

This column is a true trove of knowledge, which provides a lot of valuable information on current topics and explains them to children in an interesting and accessible way. The reader can also find additional information on how to subscribe to *Świerszczyk*.

The column called "Kopnięte Królestwo" ["Kicked Kingdom"] is based on a giant named Bolutek, who was once going home in the middle of the night. On the way, he tripped over a small kingdom and… kicked it by accident! Nobody was hurt, but from that point, the inhabitants of the Kicked Kingdom are constantly counting things, learning strange information and asking a lot of questions. Nobody knows why… (Usenko, 2006: 8). The column is devoted to "Letter Fairy Tales" such as the story about a ghastly phantom washed by a girl named Ula, which turned it into a cute phantom. This is an interesting proposal for practising reading and spelling words beginning with the letter "U". The next one was an excerpt from the diary of Czyścioch, which taught the spelling of words containing "h", "ch", "rz", "ó", "dz", "ą", "d". Since 2005, the "Letter fairy tales" started being accompanied by the "Mathematical fairy tales", which included: "Pokolejka", "Nakrapianka", "Poplątanka" and "Domalunka" – various tasks combining literary and mathematical exercises, based on arranging something in a logical, chronological sequence, painting it according to the instructions and practising perception.

The 24th issue of 2004 contains an advertisement for the game *Rummikub* – a board game for families, which requires the players to be perceptive and to use their imagination. The 24th issue of 2006, just like in the previous case, one entire page was devoted to the advertising of the *Kołysanki MiniMini* album under the patronage of Radio Zet. The 24th issue of 2007 contained a page dedicated to English language courses.

The magazine offers young readers many interesting solutions, such as "Christmas trees with crosswords – don't delay, think today" – a colourful, picture-filled way to practise spelling, making associations and using general knowledge to guess the solution. The readers could then send the solution to the editorial staff for a chance to win one of the 50 toys made by BRIO Polska.

The *Świerszczyk* magazine also included a column titled: "Podróże po Świecie" ["Travels Around the World"], devoted to: Bethlehem, the Basilica of the Nativity, the Grotto of the Nativity, the Manger and Chapel of the Milk Grotto, the Shepherds' Field, the Bethlehem Christmas Eve Mass and the Light of Peace.

In 2004, 2005 and 2006, the magazine also included an advertisement for Dr. Oetker products, as well as a culinary recipe for a tasty New Year's dessert with jelly and pudding – a simple recipe, enabling children to make themselves a sweet treat. The 24th issue of 2005 included an additional attraction for young readers – an angel made of cardboard elements, which the readers would have to assemble themselves, was included as a gift.

There was also an interesting short story, entitled: *O tym co wół z osłem robili w Betlejem* [("On what the Ox and the Donkey were doing in Bethlehem.")] The text is a part of the "Czytam Głośno… Młodszej Siostrze Lub Bratu" ["Reading Aloud… To My Younger Sister Or Brother"] series. The story shows young readers that animals, like humans, also have interesting adventures during the holiday season. In the short story titled *Sekret im. Hermengildy Pokręconej*, children can learn how to get better grades and what is the purpose of it. The readers of *Świerszczyk* could also enjoy an interview with Santa Claus published in the December issue, Along with "Świąteczne łamanie głowy, czyli Wielki konkurs choinkowy" – a Christmas-themed competition with prizes.

Another noteworthy story was "Małych i dużych, czyli Cecylka Cebulska, czyli Cecyleczka Szczypaweczka", which referred to the subject of violence, showing the readers that everyone – regardless of age, both people and animals – has the right to a life without violence.

In 2010, *Świerszczyk* got a new column titled "Ukryte Obrazki" (Hidden Images), where readers were supposed to find hidden objects – this exercise develops perceptiveness, and the colouring of the black and white image develops manual skills. The next section called "Zagwozdki" contains diagrams and rebuses, which help children develop their perceptiveness, counting, associating, logical thinking, cause and effect relationships. In 2011, the magazine had another column "Zabawy z Endo" (endo.pl) ["Games with Endo"] for a short time, featuring puzzles for children. The year 2012 brought the "Zagadkomat" column, which – as the name suggests – was devoted to riddles. There was also a game "Dookoła choineczki od stojaka do gwiazdeczki" ["Around the Christmas tree – from stand to star"] – a board game, which required dice and pawns.

The magazine also contains the "Calendar of Nature," which contains descriptions of plants characteristic of a given time context – in this case, the calendar featured a description of mistletoe and waxwing, as well as places where animals eat in winter.

The columns titled: "Ćwiczenia z Myślenia" ["Thinking Exercises"], "Ukryte Obrazki" ["Hidden Pictures"] and "Kto Zagadki Ładnie Zgadnie, Tego Nuda Nie Dopadnie" ["Who Solves The Riddles, Doesn't Get Bored!], contain a number of puzzles and riddles enabling children to practise various skills and abilities. In the column entitled "Kolorowe Zabawy" ["Colourful Games"], children could find interesting handiwork projects. It contained descriptions of projects such as colourful Christmas tree chains, paper baubles, Santa Claus made of cones, pasta on the Christmas tree, bomb balloon, golden haired (angel), stars.

The 2006 issue also featured a contest, which requires looking and understanding, entitled: "SMS from Santa Claus" encouraging children to send text messages for a chance to win attractive prizes. "Not only do puzzles effectively combat boredom, they also help with learning, solving problems and improving memory. A brain trained on puzzles can generate as much energy as it takes to light a light bulb."

The new column, published since the 24th issue in 2008, entitled "Z Pamiętnika Pewnego Świerszczyka – Bajetan Hops" ["From the Diary of Bajetan Hops the Cricket"], featured stories about the life of the eponymous cricket, Bajetan. His adventures are very similar to those of children in early childhood education. Bajetan is a peer who struggles with situations in which he learns new things. The young cricket gets presents, has interesting adventures at school, also finds presents under a Christmas tree – that is also how he found his name and surname hidden in a green box.

The column entitled "Wielkie Czytanie" ["Great Reading"] appeared in the magazine from 2008 to 2011 and featured stories recommended by TVP Kultura. Starting in 2012, the entire magazine was recommended by TVP2, instead of just one of its columns. The "Great Reading" is followed on the page by another column entitled "Prawda czy Fałsz" ["True or False"], which contained questions to the presented text. Answering these questions taught children understanding the written text, required attentive reading and trained concentration.

The penultimate page always contained "Uśmiech Numeru" ["Smile of the Issue"] with jokes, Christmas and winter jokes and the last page contains a comic about Bartek and Chlorofil (a boy and his dragon friend). The comic book found its way to the magazine thanks to PZU Życie SA insurance company, and the adventures of the protagonists taught the readers to:
  – avoid making ice rinks where children feel like it, because it can be dangerous;
  – find the urge to look for the spark of the magical Christmas atmosphere and the belief in the existence of Santa Claus;

– remember that everything takes time, training and expertise at doing something comes only with time;
– wear reflective elements when it is dark outside to take care of your own and others' safety;
– in an unfortunate situation, always be humorous and find constructive solutions when it seems to be very bad;
– learn and use metaphors, comparisons in colloquial speech and everyday life.

Since 2010 the comic strips about "Bartek and Chlorofil" was replaced by the comic strips *Zając Kicaj*, which in a similar humorous way taught children to appreciate the value of friendship, admiration, festive mood, Christmas greetings and helping each other. There are also short, detailed information about subscribing to the *Świerszczyk* magazine.

Conclusions

In the era of prevailing consumerism, this multitude of information creates new, artificial needs that bring chaos to the children's world. In the era of ubiquitous consumerism, society created new – artificial – needs that are triggered in children by means of various unusual creations of popular culture, including colour magazines. They tempt children not only with their colourful graphics, characters from animated films, but also with attractive gadgets, which the child will get as soon as they get a given issue of the magazine in the entire publishing series. Young people are encouraged to participate in the reception of selected pieces of content published by the publisher. "A person, as long as they are authentic, are their own main determinant. Each person is in part 'their own design' and creates themselves." (Maslow, 1986: 188). My deliberations present the result of the analysis of selected content and forms presented in deliberately selected children's magazine *Świerszczyk*. "Its methodological reflections are noteworthy because of the specific situation in which the subject and the object of research are inextricably linked, such as the situation of the study of a popular culture by its participant, or even an aficionado, which calls into question the requirement of research objectivity, which hinges upon maintaining a certain distance." (Kobus, 2014: 76).

Of all the popular culture texts (magazines) available on the Polish market aimed at children,[2] I wanted to pay attention to the educational significance of

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[2] There are over fifty different magazines on the Polish market, addressed to children as young as the age of 3).

these popular culture texts, because the richness of the offer addressed to the reader deserves attention and recommendation to the young audiences. The child's intellectual, manual and emotional development subjected to exercises and stimuli of the kind presented in the magazine creates a unique educational situation. The social development of the child is also another key matter, since it is strongly influenced by the environment in which it takes place. Danuta Opozda points out that it is also about placing "(…) an individual educational relation in the system of mutual relations and interactions of individuals and relations between them on other persons and other intra-family relations." (Opozda, 2012: 6; 120). Influencing the child with the content of the message becomes a medium of patterns and models of desirable attitudes and behaviours of selected main characters. The number of rebuses, puzzles and exercises stimulating imagination, creative and logical thinking requires engagement in the magazine and in the analysis of its content. The magazines show situations in which the main characters help each other.

The analysis of popular culture texts cannot ignore the fact that fundamental models of behaviour are passed on in childhood, because childhood is the period which shapes the fundamental social attitudes. These attitudes are acquired by the child as a result of participation in culture and reception of popular culture texts.

"The child adopts both desirable and socially undesirable forms of behaviour towards other people or groups from their immediate social surroundings – including their family (Rudek, 2012: 172). Because of that, parents who want to satisfy their child's needs can offer them magazines adapted to their age and requirements.

Social interaction facilitates socialisation. "Raising children is a difficult art, which is fascinating and hugely satisfying to parents, who can love their children with wise love," claimed Ewelina Szydłowska. She then goes on to say that it is defined as a set of measures to shape a person in physical, moral and mental terms, and as the deliberate and conscious actions aimed at comprehensive development of personality and preparation for life in a society (Szydłowska, *Wychowanie*…).

The desire to have various gadgets (boxes, clothes, school supplies, toys) adorned with images of children's favourite characters makes them reach for magazines and papers very early in life, bringing them closer to the world of popular culture. Although these activities are not essential to their life, they still feel happier being able to have them. "One of the interesting things (…) when analysing a text is its rhetorical power. In other words, the way the presented issues are or-

ganised and structured, as well as how the text at hand tries to convince us of the validity of its interpretation (Ripley, 2010: 197).

To sum up, I believe that *Świerszczyk* magazine deserves special attention of children and adults. Its varied, attractive and rich content is an interesting adventure for the reader, who can embark on a journey to the world of letters and numbers. The fantastic and unique names surround children with an aura of uniqueness and unrealism, while offering bite-sized doses of knowledge presented in an interesting way that does not tire the reader, who can feel joy and satisfaction from the time spent constructively.

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Netography

https://swierszczyk.pl/
https://qlturka.pl/

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The specificity and determinants of speech-language therapy with a patient after ischemic stroke. Case study

KEYWORDS

ischemic stroke, aphasia, speech-therapy proceedings

ABSTRACT

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Patients with ischemic brain injury may be affected by damage of brain centers responsible for speech, which is the cause of aphasia. Because the disintegration of linguistic and communication skills makes it difficult or even impossible to communicate with the environment effectively, every patient with aphasia requires speech therapy. In diagnosing aphasia, a qualitative approach is desirable. Presented case proves that the main goal of reeducation of a patient who has lost the ability to communicate with the environment is first to restore this contact in the simplest form, and then gradually rebuild various types of competences and improve implementation, using adequate methods, techniques and tools. All activities, taking into account the possibilities and limitations of the patient and adapted to the dynamics of her speech disorder, were aimed at improving the quality of patient's life and becoming more independent, so that she could successfully participate in social life.

Introduction

Speech is not only the key to communication and learning, but also an important factor shaping personality. It is the product of human reason that shapes thinking.

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It is a really complex set of activities that engages all thought processes. Thanks to several insights and images in the cortex, information about sounds, feelings, names and mathematical activities is stored. Called at the right moment from the human knowledge and experience, they allow to identify the elements of the surrounding world, to become familiar with it (Lewicka, Stompel, Nowakowska--Kempna, 2014). Speech disorder associated with the disintegration of language and communication skills (Grabias, 2014) inhibits this process, and disorganization indicates the occurrence of a pathological change in the course of brain mechanisms, which ensured effective participation in the communication process – until the incident occurred. It should be borne in mind that the ability to process linguistic information affects other systems (cognitive, emotional, family, social), which are also destabilized during the disorder, and that jeopardizes the effectiveness of communication (Pąchalska, 2008; 2011).

Determining the cause of cerebrovascular disease is the basis for the development of an appropriate diagnostic and therapeutic plan by a speech therapist. It determines the choice of the appropriate procedure, the choice of treatment methods that the patient would be able to use, and the establishment of an individualized strategy for speech therapy. Language and communication disorders may have different severity and affect the general functioning of the patient to a different extent in case of ischemic stroke (ICD-10: 163–164), its topography and the size of the ischemic focal point, as well as general patient health before the incident.

If the areas of the brain responsible for speech are damaged during an ischemic stroke, the patients are diagnosed with aphasia, or „impairment" of individual language functions, resulting in disability in the communication with other people, which in turn leads to emergence of disability (handicap) caused by social isolation, loss of social roles, etc. (Pąchalska, 2011: 156). Although aphasia is only one of the symptoms of brain damage, language communication (in the aspect of locution and interaction) involves the largest brain resources, its complexity results in an extremely complex clinical picture. Polish researcher of speech mechanisms, Mariusz Maruszewski, showed that isolated forms of aphasia are extremely rare. Almost always a movement component is added to the sensory aphasia, and in the aphasia of motion there is also some impairment of understanding words (Sadowski, Chmurzyński, 1989).

Principles and specification of logopedic proceeding in aphasia

Aphasia is a symptom of brain damage that occurs in a man living in a social environment (Maruszewski, 1974) – this is a fact that requires special emphasis. The

pre-existing affective patient had linguistic abilities adequate to his age, education, profession, social status, etc., but as a result of the disease, these abilities were lost or, to a greater or lesser extent, disrupted. In order to better understand the problems of a patient with aphasia and to develop effective therapeutic strategies, special attention should not be paid to the state but to the process, and thus to closely observe the patient's linguistic behavior at subsequent stages of the diagnostic and therapeutic process (Pąchalska, 2011).

For full diagnosis, three types of diagnoses should be used: location diagnosis using neuroimaging, functional diagnosis (containing the results of neuropsychological examination) and speech therapy diagnosis, which poses a question about deficits in the field of language and communication. The diagnosis of aphasia is difficult to separate from the therapy. Due to the unstable clinical picture of a patient with aphasia, each diagnosis has a working character and cannot be treated as a final judgment about the patient's condition. The multiple speech therapy assessment aims to verify earlier diagnostic hypotheses, prognostic positions and the therapeutic strategies. This is due to the variability of the image of linguistic disorders, resulting from the course of the disease, the possibility of compensating the brain, adaptation mechanisms of the patient, rehabilitation activities, clinical condition of the patient and his frame of mind (Panasiuk, 2015).

In the process of diagnosing a patient with aphasia there are two main tasks: identifying the actual patient's current problems, aimed at the proper targeting of rehabilitation efforts, and establishing a prognosis regarding the current and – possibly – future level of the patient's functioning in terms of language behavior.

In the diagnosis of affective speech disorders, a speech therapist takes into account data from many sources: clinical documentation (diagnosis, neurological and instrumental results, previous pharmacological treatment and rehabilitation, hospitalizations, history of illness), obtained in an interview (with a patient and/or family, guardian, staff medical), based on observation (orientation, emotional state, communication and language interaction, clinical state dynamics), as well as the results of experimental and clinical trials, data from questionnaires or scales to assess language skills. The speech therapy diagnosis, concerning communication and language deficits, is a multi-stage one and covers various areas: building spoken word, speaking and understanding of spoken messages, written and iconic texts, building and receiving non-language text, reading, writing, drawing, counting also orientation, praxis and memory (Panasiuk, 2014; 2015; Pąchalska, 2008; 2011).

Importantly, the diagnosis of aphasia in „almost-acute" patient's condition is not recommended. A large part of the symptoms of speech disorders during this

period results from the action of neurodynamic factors, for example from edema, cardiovascular disorders or reduction of metabolic enzymes (Panasiuk, 2015). After their resolution, some symptoms may be remitted and spontaneous improvement in language skills occurs.

All the strategies and the methods of therapeutic treatment in all cases of aphasia are dependent on several variables: the results of the speech therapy diagnosis, the clinical condition of the patient, the conditions under which the therapy is conducted and the period during which the patient can use it. There is a maximalist, minimalist and realistic strategy (Maruszewski, 1974, Nowakowska, 1978, Panasiuk, 2015). The last one is used when the anticipated period of therapy is insufficient to eliminate all deficits and there is a fear that after it expires, the patient may remain without professional care. Conducting therapy is then focused on making practiced skills as useful as possible in everyday communication.

In the therapy of patients with aphasia, indirect (stimulant) and direct methods are used. The first ones stimulate the patient to make attempts to communicate. Among them, breakdown methods are mentioned (it is assumed that the essence of speech disorders is the blocking of language functions, that is why it triggers automated verbal activity), stimulating (language activity of the patient is associated with the content of language material, therefore the choice of material depends on interests, personality traits and communication needs of a patient) and pre-emptive (aimed at preventing possible later psychogenic disorders, eg reluctance of the patient to make attempts to make verbal contact). The direct methods are based on an analytical approach in the diagnosis of aphasia: finding a basic defect, making a diagnosis, and then determining procedures appropriate for rebuilding language skills, by passing the damaged link of the functional system. They are used in cases when it is possible that the second hemisphere of the brain will take over the dysfunctional functions, or if there is a reserve capability for the given language activities (Panasiuk, 2015; Maruszewski, 1974).

In the case of aphasia, the speech therapy procedure is to stabilize the breakup, and sometimes to rebuild all types of competences and streamline the implementation (Grabias, 2014; Panasiuk, 2014). In the opinion of Maruszewski (1974) in a situation when, as a result of brain damage and growing adverse psychogenic changes, the patient lost the possibility of any contact with the environment, the main goal of re-education is to restore this contact in its simplest form. This is a prerequisite for further work with the patient.

In re-education, the first important step is to make the patient aware that the therapist whom he sees will be conducting exercises with him, and the second step- to obtain (after the therapist's appearance) positive emotional reactions. It

is necessary to meet the patient systematically, but at the beginning without giving him any specific tasks, showing the auxiliary materials brought (eg pictures of everyday objects, pictures of family members, simple aids for construction tasks, etc.). Decomposing them, you should limit yourself to a gesture of paying attention to them and a moderate verbal commentary. In the case of causing the patient's interest in a category of subjects, one should focus in further contacts on this material. Other nonverbal constructional tasks (eg a pyramid of colored discs) are also useful, which help in getting a patient's cooperation and have a psychotherapeutic effect (the execution is very simple without many verbal explanations, gives the broadcaster a signal that he can understand the commands). The selection of tasks for the patient must meet two criteria: the possibility of explaining the principle without verbal explanations and accessibility for the patient.

After the initial stage, which should reinforce the patient's conviction about the possibility of cooperation and getting him to concentrate on the tasks, one should go to more specific activities. The patient's task is to learn how to focus on the content of the material being demonstrated, for example by means of two sets of identical images (a lotto task). The more difficult task will be to assign pictures that represent the same objects, but are drawn in a slightly different way, for example a round table and a rectangular table. Conducting classes in the same way, you can use specific objects, such as cutlery or playing cards. Hearing impulses are gradually introduced by exchanging names of objects, reproducing specific sounds for them or by saying simple sentences in relation to these objects. The patient begins to associate the auditory patterns (words and sentences) with the visual material.

This can be a transition to exercises consisting in making simple but verbal commands, eg a therapist says: „This is a dog", „It is sleeping in a kennel," and then asks the patient to show „What barks?" etc. It is important to ask questions for individual pictures, but the answer is both verbal and gestational, eg „Does it give milk?" Thanks to this stage, the second important threshold in the reeducation of the patients with aphasia is exceeded – the verbal communication threshold, despite that in an elementary form. This is the time in which classes are initiated that are more focused on the specific difficulties of the patient, which concern his/her understanding, expression, writing, reading, etc. The first attempts of verbal answers to the instructions directed to the patient are also possible. The described methods of work may change the character of speech disorders occurring in the patient, for instance – instead of total aphasia only partial disorders are observed.

The general principles of re-education of patients with aphasia are (Maruszewski, 1974):

a) The principle of adapting the methods of re-education to the character of disorders occurring in a given patient;

b) The principle of re-education as early as possible;

c) The principle of using the patient's preserved abilities;

d) The principle of using the so-called *additional aferentation* and external assistance – if the patient is unable to properly receive and analyze stimuli from a given category (eg disorder at the level of visual perception, auditory or signals coming from the articulatory organs);

e) The principle of psychotherapeutic attitude and the principle of „success" – the manner of behavior of a person who works with the patient, his patience and kindness significantly affects the success of reeducation. This principle should be implemented in an individualized way – for example, in the case of people who are excessively critical of their condition, too enthusiastic praise can be counterproductive;

f) The principle of stimulating and organizing the patient's activity – the patient should be made aware of the importance of his / her involvement in re-education, what are the reasons for his / her difficulties and indicate the correct ways of dealing with the new situation;

g) The principle of choosing the right material for re-education classes;

h) The principle of flexibility – in the assessment of the type and causes of the patient's difficulties and the choice of methods.

Methodology of own research

The schema of speech therapy research on people with suspected brain damage and aphasia requires taking into account data in the field of neurology, neuropsychology, speech therapy (neurologopedic) and linguistics, as well as social sciences. Neurological data relate to the pathomechanism and location of brain damage. They are associated with the organic and location diagnosis. Neuropsychological information includes assessment of the state of higher cognitive functions. Linguistic data determine the current state of language skills, while social ones – refer to the age, origin, gender, family situation and education of the patient. These factors interpenetrate, creating a „mosaic of often individualized images of pathology" (Panasiuk, 2015: 869), which is why a qualitative approach is important in diagnosing aphasia. Only then the choice of experimental and clinical trials enables a full analysis of speech activities and language behavior in both aspects: analytical and functional. The analytical aspect refers to language

competences and skills, while functional aspect refers to competence and communication skills.

Used to diagnose speech disorders in a patient who has stabilized clinical symptoms, subsequent tests were to assess the state of competences and language and communication skills of the patient based on individual language behaviors (eg understanding, repeating, naming) and higher cognitive activities (eg memory, gnosis, praxis). Speech therapy in this approach is multi-stage, and its results allow to set up a speech therapy diagnosis – an indication of the type and depth of aphasia (Panasiuk, 2015).

A case raport

General information

A sixty-three-year-old patient, B. A., with visible speech disorders and right-sided hemiparesis, was admitted to the Care and Therapy Institute on February 1, 2016. The woman was previously hospitalized in the Stroke Department with Early Neurological Rehabilitation due to symptoms of ischemic stroke of the central nervous system in the form of muscle weakness on the right side and global aphasia.

The speech therapy and psychological support provided, allowing to observe the dynamics of changes in the functioning of the patient, lasted from February 2 to September 7, 2016. Meetings were held as many as three times a day, three to five times a week, depending on the patient's condition. The first session usually took place in the morning and lasted maximum 15 minutes – it was aimed at establishing contact with the patient, then included exercises to relieve, stimulate and stimulate to raise the motivation for rehabilitation. The second one was longer, lasting usually 45–60 minutes and was based on the inclusion of exercises directly disturbed activities. The last meeting usually took place in the afternoon and its main purpose was to familiarize the patient with the tasks she was supposed to do on her own for the next meeting.

The therapeutic treatment was determined by the state of the patient's linguistic and cognitive abilities. In addition to the formulation of the therapy program, activities for carers in the Institute and people from the closest environment were also developed. During the monthly meetings of the medical staff, the current state of functioning of the linguistic patient was presented and some advice , important in everyday communication with the patient, was given. A detailed description of disorders connecting with aphasia and indications to stimulate the activity of the patient during the visit was also prepared, but they were not used due to the lack of

meetings with the only patient's close person (cohabitant). In addition, a periodic assessment of progress in improvement and control speech therapy was conducted. The diagnostic hypothesis was constantly verified and the therapy program was modified, adapting it to the patient's current communication and language behavior.

Speech therapy diagnosis

The methodology of therapeutic treatment in aphasia is guided by the principle: „The reorganization of impaired linguistic activities consists in breaking the basic defect, but always based on the preserved elements of the dynamic speech chain" (Panasiuk, 2015: 909). During the logopedic diagnosis of the patient B. A. [1] as the first, after a few weeks after the stroke, the speech test was carried out with the SODA test (Scale Assessment of Aphasia Dynamics), which showed that the speech was completely abolished (score 1.5 points). After several months of therapy, the *Test of naming* by Antoni Balejka was carried out, during which the rate of speech was slightly accelerated due to the patient's great involvement. The understanding, speech prosody and breathing-phonation-articulation activities were preserved. Numerous paraphernalia, perseverations and substitutions of sounds have been noticed. At the suggestion of a syllable the patient usually ended the word correctly, the hint of the first sound did not always give a satisfactory result. The result of the *Token Test* (short version) confirmed great difficulty in understanding complex commands (97/163 points).

The Boston Test for Diagnosis of Aphasia (BTDA), conducted after almost half a year of therapy, showed a relatively good understanding of speech, especially differentiation of words, understanding of body part names and simple commands (II.A – 62.5/72 points, II.B – 15/20 points, II.C – 6/15 points, II.D – 3/12 points), global reading preservation: the patient identified letters and words, and was able to assign names to designate objects (IV.A – 8/10 points, IV.B – 2/8 points, IV.C – 6/10 points, IV.D – 3/30 points, IV.E – 0/10 points, IV.F – 6/10 points), relatively preserved non-verbal oral efficiency and repetition of words during the study of oral expression (III.A.1 – 5/12 point, III.A.2 – 1/14 point, III.B – 0/8 points. , III.C – 0/2, 0/2, 1/2 point, III.D – 6/10 points, III.E – 0/16 points, III.F – 0/30 points, III.G – 0/105, III.H – 0, the patient did not undertake the task) and writing in two aspects: writing technique and elementary dictation (VA – 11/21 points,

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[1] The logopedic diagnosis of the patient B. A. – see more in *Dynamics of the image of speech disorders in a patient after ischemic stroke – case study* (Kaźmierczak, Wichurska, 2018).

V.C – 6/15 points, the patient refused to perform the remaining tasks). The volume of speech, voice and speed were normal, the biggest difficulties the patient had with casual conversations and stories.

Therapeutic activities for the patient B. A. were designed based on the use of preserved functions (positive diagnosis). In this patient's case there were:

- preserved autopsychic and allopsychic orientation;
- awareness of own speech disorders and their manifestations;
- adjusted mood, emotions expressed correctly, motion in the norm;
- lack of disturbances of perception, content and thinking;
- performing most of simple commands;
- correct indication of objects (including unusual ones) in the pictures;
- correct confirmation / denial (checking by Łucki's tests);
- the ability to read and understand words and simple sentences;
- possible copying of words, writing letters for dictation;
- correct time selection (test of drawing the clock);
- preserved abstract and conceptual thinking;
- preserved planning, analysis and visual-spatial synthesis;
- correct recognition of differences between objects;
- oral praxis preserved, usually correct;
- visual correctness (Poppelreuter Figures, incomplete letters).

Reeducation of the patient was mainly focused on building relationships, improving linguistic communication, also in the interactive aspect. The plan and the therapy program included (negative diagnosis):

- disturbed spontaneous speech;
- a significant problem with speech initiation;
- the current embol „no";
- verbal and literal verbs;
- perseveration;
- disturbed automated speech;
- partially disturbed understanding of situational speech (in two-part orders the patient focuses on one part, omitting the other);
- disturbed understanding of inflectional and prepositional structures;
- self-distorted writing, errors in the form of paragrafhy even in the signature (hemiplegia of the right, dominant hand);
- disturbed arithmetic skills (errors even in elementary tasks such as adding individual digits in the range of up to 10);
- weak ideomotoric praxis (current perseverations in subsequent orders, during the diagnosis the patient showed only how the tea mixes);

up based on the methods of rebuilding speech in the aphasia of Lubow Siemion-owna Cwietkowa (1985).

I.   General verbal activation of the patient – preparation for speaking and transmitting intentions:
   – creating psychological readiness for communication;
   – preparation of the articulation apparatus and muscles participating in the speech act.

The essence of this stage was to divert attention from speech and focus on the operational operation – this leads to a real unblocking of the speech.

II.   Rebuilding the ability to say separate words
III.   Active use of developed words
IV.   Rebuilding the skills of sound analysis of words
V.   Developing the skills of articulating individual sounds
VI.   Rebuilding the ability to construct a sentence and a developed statement, and the elimination of agramatism.

The high dynamics of the patient's aphatic disorders determined the continuous modification of the speech therapy program. When there were symptoms of total aphasia with alexia and agraphia (first stage of therapy) and sensory-motoric aphasia (the second stage of therapy), speech rehabilitation focused on improving the understanding of verbal messages in a situational context. Improving understanding of spoken and written texts influenced the improvement of efficiency in independent creation of verbal and – mainly – non-verbal messages. At subsequent stages of therapy, language deficits took on a more and more specific picture. The main goal of the therapy was to overcome the basic defect lying at their base through other, preserved links in the speech chain. At the last stage of the therapy with mixed aphasia emerged an image of motoric afferent aphasia (the third stage of therapy). At that time, the main goal was to overcome the disorders of the somesthetic gnosis.

The research and therapeutic situation was significantly hampered by many factors: first of all, the difficult family and social situation of the patient as well as the high reluctance and symptoms of aggression when trying to make contact with her. The patient was often depressed and apathetic due to the very rare visits of her partner. The initial stage of the speech therapist's meeting with the patient consisted in establishing warm and cordial contact. Relevant in this process was the accompanying and supporting the patient in everyday activities, i.e. help and conversation during breakfast or taking the patient to the therapy workshops and an attempt to integrate her with the group. This provided the opportunity to observe spontaneous verbal and non-verbal reactions of the patient and gradually introduce her into the therapeutic and diagnostic situation.

At the initial stage, the patient's impact was particularly significant in the in-hibitory, directly exercising, psychotherapeutic and forerun actions. These were intonation and rhythmic methods, emotional methods and methods stimulating memories. Such features as intonation, melody, rhythm and accent allow us to influence the intention of speech, prepare for it and „facilitate the flow of some meanings lying behind intonation" (Cwietkowa, 1985: 4). In addition, the meaning and sense of words and entire situations were revived using non-verbal methods. Games and plays were used here, i.e. domino (pictorial, letter, ordinary), lotto, puzzles. Items were classified according to a given feature, non-conforming ele-ments were identified and all forms of construction activity were used. Work was also begun with the language text – automatic sequences were recited, partly to-gether, partially alone. They were days of the week, numbers from 1 to 10 or names of months.

In the next stage, the semantic-auditory method was used (Cwietkowa, 1985). It was necessary to shift the attention of the patient from the articulating side of speech to auditory and semantic. The patient was tasked with grouping the objects due to their features, drawing the developed objects in various ways, playing the subject lotto. Elements of the optical-imitative method were also used, the aim of which is to rebuild separate sounds based on oral sound and control the position of articulatory organs in the mirror. It turned out to be a very important element in the patient's speech reeducation process. Then the words were not spoken, but their semantic context was given. The patient tried to find the appropriate draw-ing, which showed the designation of the word sought. In the vast majority of cases, she succeeded in, what means that the words were updated properly and you could go to work on the ability to say them. As a result, the general model of operation of the articulatory apparatus was unblocked, the verbal mechanism was activated, and a dictionary with a small lexical resource was built.

Then the sound analysis of the words was rebuilt. Rhythmic elements of the word were spoken and its structure was tapped. Exercises were started with words composed of two identical open syllables (*mama*, *lala*, *tata*, *papa*), followed by two-syllable words, in which the consonant remained the same, but the vowel (eg *koki*, *lale*, etc.) changed. Then, two-syllable words with a second closed syllable and three-letter words. They were supported by reading and writing in order to consolidate the knowledge of speech. In the further part of the therapy, all forms of work based on the preserved analyzers were actively used. Imitation of articula-tion poses (controlling lips and tongue movement) in the mirror was introduced. This was to associate a specific set of articulators with the given sound. There were also used diagrams showing the position of the lips, the language during the

articulation of individual speech sounds. At this stage, it was important to develop positional variants of sounds. The patient was encouraged to use her own listening affection and control the correctness of the sounds she pronounced. With the consent of the patient some records of short verbal creations were, and then they were listened to together. It was observed that the respondent coped better with words when the speech therapist helped to initiate them. The phonetic hint (and the observation of lip movement and therapist's tongue) clearly increased the probability of the required word.

Next, the phrase repetition method was used, for which picture stories turned out to be helpful. First, the patient arranged the pictures in a specific order and then spoke with the speech therapist with individual words associated with them. The task was to answer questions formulated on the basis of a set of illustrations, and at the end repeat the phrases spoken by the researcher. They were recorded, read and composed of words written on separate pages, eg „The little girl is sitting at the table". Similarly, sentence sentences were used, from which also phrases were built. This was to eliminate agramatism. In the patient's therapy process, it was very important to focus her attention on the sound and semantic side of speech. This speech semantics was especially important here – to revive words, their object and articulation ideas.

During the therapy, problems with the reproduction of the articulatory pattern of the sounds were observed – the patient could not find both the place and the manner of articulation (disturbance of articulation kinesthesia). In addition, the dissociation between the sound and the meaning of the words became clear, that is why all the mistakes in giving the yes / no answer were being made. The patient gradually began to try to express the automated sequences with the help of the therapist and react vividly with mimics to the questions she had heard. The prosody of speech was preserved, the patient often responded with embol, but with a changed accent and intonation. After some time, there was an improvement in understanding. The patient performed all simple commands when they were supported by a gesture and she began to do them without support. Compound commands required multiple repetitions. The patient's global reading improved significantly – she was able to match the signatures (words and simple sentences) to the illustration adequately.

After several months of regular meetings, the patient's mental and emotional condition improved significantly. She began to treat the therapists with greater respect, she was cooperating more willingly and she even began to smile. More often she came into contact with other patients, but only when the contact was initiated by others. During speech therapy one could observe a tendency to outbursts of

anger and crying, as well as a high fatigue of the patient. It was difficult to concentrate on the task, it happened that for no apparent reason she threw her writing instruments, manifesting that she wanted to finish the classes.

After receiving information that the leaving home of B. A. was planned, the speech therapist equipped her with an individualized album of functional phrases that facilitate everyday communication.

Summary

During the seven-month speech therapy, the patient's picture and the mechanism of language disorders changed and evolved, and thus the assessment and diagnosis of speech therapy were subject to continuous verification. Difficulties with giving speech, understanding it, but also with writing and reading resulted in a serious dysfunction in the communication with other people, leading to the creation of a specific disability status. The fact of the limited communication possibilities of the patient with aphasia had a significant impact on her mental state. The initial state of language, communication and social skills was not a good one, but the situation in which not only a warm contact was established with the patient, but also the emerging involvement in the therapeutic process was observed, was a breakthrough. With time, the patient began to perform complex commands, and in spontaneous speech more and more words appeared. She attended occupational therapy workshops more willingly, she was initiating contacts with other patients, helping them and laughing with them.

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A dissertation by Zygmunt Gloger *Czy lud polski jeszcze śpiewa?* [*Does the Polish folk still sing*?] (1905) a question about understanding of tradition, community and good remembrance

KEYWORDS

Zygmunt Gloger, song, folk, tradition, Slavic, community, patriotism

ABSTRACT

Józefowicz Anna, *A dissertation by Zygmunt Gloger* Czy lud polski jeszcze śpiewa? [Does the Polish folk still sing?] *(1905) a question about understanding of tradition, community and good remembrance*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 149–162, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.10.

The question contained in the title of the dissertation of the great folklore, researcher of the past, a lover of sightseeing trips – Zygmunt Gloger *Czy lud polski jeszcze śpiewa?* [*Does the Polish folk still sing*?] was asked, far more than a hundred years ago. It was put to Gloger by a French musician and journalist who was staying in Poland in 1901 to celebrate the opening of the Warsaw Philharmonic. He asked this way, because he was fascinated with music pieces he had heard on the stage, based "on beautiful folk motifs".

Small size, because only 24-page Gloger's dissertation issued in 1905 is an attempt to answer the problem raised in the title.

Above all, the dissertation is an expression of Gloger's regret over the changes that took place in contemporary

culture, namely forgetting the role of the song for the Slav community. This is way the author knew the achievements of this community, he devoted his whole life to saving them, he could not understand how contemporary intelligentsia did not see the need for protection, as he described it "our ancient, native and indigenously Slavic-national song and music". This text is an attempt to analyze Gloger's essay *Czy lud polski jeszcze śpiewa?* [*Does the Polish folk still sing*?], extracting and developing the main theses contained in it, as well as noticing their value today, not forgetting the circumstances of creating the text over 100 years ago.

Instead of the introduction – understand the purpose of Zygmunt Gloger's mission

One can say about Zygmunt Gloger (1845–1910) with certainty that he was one-man-institution, an extraordinary personality due to the multiplicity of passions, a keen observer and commentator on everyday life from the mid-nineteenth to the beginning of the twentieth century. We can also read about Gloger: historian, ethnographer, archaeologist, publicist, writer, poet, traveller, land historian, a fervent promoter of collective memory, folk culture. One should not forget how well educated he was – he was graduated from the Main School and the Jagiellonian University and how many offices he held (member of the History Committee of the Academy of Skills in Krakow, counsellor of the Committee of the Land Credit Society in Warsaw and the first president of the Polish Sightseeing Society). In addition, such eminent figures of Polish history as the writer – Józef Ignacy Kraszewski and ethnographer – Oskar Kolberg, exerted a decisive influence on shaping the interests of the young Gloger, namely ethnographic and archaeological journeys around Poland and Lithuania.[1]

Reading numerous texts by Gloger (over 800 items in the bibliography), it is hard not to notice how in love he was in his native land, which was Podlasie, how great he was to her patriot. The goal of his life was to understand the problems of the rural people, who he perceived as a representative of the once great Slav community, their mentality, worldview and to save their legacy in memory for future generations. Gloger was above all aware of the fact that saving the cultural heritage

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[1] More about Zygmunt Gloger see: https://literat.ug.edu.pl/autors/gloger.htm The website has also been translated into English language.

of the departing world, its textualization in the era of partitions[2] in historically Polish areas, as well as animation, propagation, were a method of saving Polishness, raising the spirit of the national community. Hence, leaving his native Jeżewo,[3] he collected almost everything (stones, bones, words) on his carefully prepared archaeological expeditions, it can be said that he was collecting just in case – what if after some years something could prove invaluable.

Such terms as a collector or missionary perfectly reflect the nature of his activity. He wrote about himself a "literary" (from everything that can be written down), while the missionary character of his work consisted in a total conviction of the importance of resuming the old Slavic traditions, which he considered the core of national identity. The ancient songs indispensably accompanying rituals, songs as a mirror of feelings, he considered them the focus of Polishness, this primal one belonging to the Slavic soul. In addition, his romantic soul, believing in the revival potential of old songs for the enslaved Polish nation, who was deprived from the state, which for decades was no longer on the world map, demanded positivist activity, social utility, sharing what he gained during his escapades, mediation between people and intelligentsia. Considering himself as a provincial man, he also had a need for the mission of seeking mediation between modernity and tradition (Ławski, 2015: 31).

For the above purposes, Gloger began to publish and distribute books for free to the rural population, containing old elements of Slavonic ritual, preserved on Polish soil (cantonal songs, games, riddles, fairy tales, etc.). It will not be an exaggeration to say that he did everything in order to re-practice the recent traditions by the people of his time. He knew that just writing down a song was not enough that it would not survive in the writing itself, however, it would be different if it was sung. Even obsessive desire to protect, save from oblivion, as he himself wrote before "a loss", and thus writing down, and then passing on, boldly sharing fathers' heritage, were the most important to Gloger, more important than methodological reliability, precision of quoting from where he wrote it (these elements of heritage cultural), under what circumstances and from whom. The ambitions of writing down and resurrecting traditions were key factors to the collector of Jeżewo-key

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[2] From 1772 to 1918, Poland was not on the map of Europe. This period in the history of Poland and Lithuania (the Polish-Lithuanian Commonwealth, the First Republic of Poland) is defined by the days of the partitions. Due to the neighbouring countries of Russia, Prussia and Austria, three partitions of the First Republic of Poland took place, its territories were incorporated into three partitioning powers (hence the name „partitioners" and three partitions: Russian, Prussian and Austrian).

[3] Jeżewo is the name of the village in the present-day Podlasie voivodship in Poland. It was a family estate of Gloger, in which he lived from 1872 and there for 40 years he completed a rich library.

factors, above all, if we also see the context of the era in which he lived. And he lived under the partitions, in the Russiafied area (in the Russian partition), in the hectic times of two uprisings,[4] defeats of which he undoubtedly could not get over.

Therefore, coming back to the texts of the "writer" from Jeżewo, that prism of the times in which he acted should be especially taken into account. The specters of the nineteenth-century social and political events constitute the obvious context of the mission of bringing the folk songs through Gloger to subsequent generations. The nervousness of the era also infected Gloger himself, it made him hurry with what he was doing, he was afraid of the passage of time, that there was so much left to save ("writing down") that he would not be able to make it, that it was so late. Perhaps endless sightseeing tours were a cure for the internal anxiety suffocating him. Gloger, believing in the deep, rebirthful power and strength of tradition, confirmed by the age of existence, can be presumed that he also looked for his identity, himself, in cruel times of inability to be himself (Polish), and thus by revitalizing age-old content he wanted to wake up identity in oppressed countrymen. That is why he, even if he mythologized, glorified the people together with his folklore, he did so for the sake of waking up the Slavic spirit of struggle, remembering that the Slavs cannot let the songs to be taken away, because taking Slavic songs would mean that he would cease to be a Slav.

This text is an attempt to analyze Gloger's essay *Czy lud polski jeszcze śpiewa?* [*Does the Polish folk still sing*?], extracting and developing the main theses contained in it, as well as noticing their value today, not forgetting the circumstances of creating the text over 100 years ago, in 1905.

Important question

The title, a serious question – *Does the Polish folk still sing*?, was asked by a French musician and journalist staying in Poland in 1901 on the occasion of the opening of the Warsaw Philharmonic. He asked Gloger this way, because he was fascinated with music pieces heard on the stage "on beautiful folk motifs" (Gloger, 1905: 5). That question, at that time, did not get an answer, which Gloger checked in the press (including "Kraj"). However, it did not give him peace. He again asked this question to himself and the future generation in a publication by Gebethner

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[4] We are talking about the November Uprising otherwise known as the Polish-Russian War of 1830–1831 and the January Uprising referred to as the largest Polish national uprising, also against the Russian Empire, proclaimed January 22, 1863 and continued until autumn 1864. Both plots fell, which was met with larger restrictions of the partitioner (Russia) against the Poles.

and Wolf published in Warsaw in 1905, by Józef Jeżyński, a small print-out, only a 24-page dissertation, a literary form reminiscent of an essay entitled *Czy lud polski jeszcze śpiewa?* [*Does the Polish folk still sing*?]

I perceive his dissertation as the expression of the changes that occurred in contemporary culture in historically Polish lands (although Poland was not present on the map of Europe as a result of the partitions of 1772–1918).[5] Gloger claimed that there was a situation of not remembering the role of the song for the Slav community, singing went into oblivion, the songs had been "forgotten".

Analyzing the text, I noticed three issues that Gloger addresses in the following order: the meaning of the song in the history of the Polish nation, but also of the entire Slavdom (the area inhabited by the Slavs), then an attempt to explain how it had come to the state, present to the Author, in the culture of the Polish nation which was the disappearance of singing, as well as presenting their activities in the field of saving folklore, not forgetting about other great folklorists, lovers of songs and folk legacy.

Hey, the folk song!, You are the ark of the covenant – about a role of a song according to Gloger

When analyzing the text of Gloger, it is difficult not to notice the analogy with fragments of *Pieśni Wajdeloty* [*Wajdelota's Song*] contained in the poem of the great Polish poet Adam Mickiewicz *Konrad Wallenrod* (published in 1828). In *Wajdelot's Song*, Mickiewicz, as Gloger does later, emphasizes the importance of the folk song of the people. The strength of the folk song lies, as Mickiewicz argued, in its prehistoric existence. The folk song is a link between generations ("ark of the covenant"), sacredness and treasury of knowledge ("thoughts with yarn", "feelings with flowers"). It gathered the emotions and desires of the nation, its history, glorious deeds, information about the heroes, but also the traditions of everyday life for generations. Gloger, the Romantic personality to a large extend, took over as his own message, the power of folk messages and considered them the highest patriotic duty to cultivate them (Dobroński, 1998: 92).

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[5] The lands about which Gloger writes, as a result of the partitions, belonged to Prussia and Russia, Gloger conducted his touring trips mainly on the eastern frontiers of the Kingdom of Poland, the former Borderlands of the Polish-Lithuanian Commonwealth, which resulted in, among others, publication by the *Dolinami rzek. Opisy podróży wzdłuż Niemna, Wisły, Bugu i Biebrzy* [*Valleys of rivers. Travel descriptions along the Nemunas, Vistula, Bug and Biebrza*] of 1903.

At the very beginning of the dissertation whether *the Polish folk still sing*? he underlines the merits of songs in centuries-long struggles with the occupiers.[6] Relying on the words of the outstanding Polish chronicler Jan Długosz, he evokes the example of the song of *Bogurodzica* [*The Mother of God*], which was called the battle song and the victorious song, which warmed up the fight, pouring courage[7] śinto warriors, fighting people.

In the *Encyklopedia staropolska* [*Old Polish Encyclopedia*] Gloger places the slogan of the song, hence on its pages you can read more about the age and meaning of the song for the entire Slav community, and thus for the Polish nation, as part of it. We read: "Passion for song, for play and dance has for centuries been an outstanding feature of the national character of Poles, as well as all indigenous Slav peoples" (Gloger, 1900–1903). Gloger recognized the song and song singing "(…) as a feature that distinguishes the whole «Polish nation» from the earliest times; in addition, connecting it to other Slavs" (Ławski, 2014: 33).

According to the ethnographer from Jeżewo, the music and poetry of the Polish people is the essence of Polish identity and, hence, Slavicness. It reminded us of what was certain in times of uncertainty (the ethnographer had in mind the disadvantages of the national spirit of time, the non-existence of the Polish state on the map), namely the tribal community from which Poland once emerged, from which the nation was shaped with its identity. Songs and music accompanied all the circumstances of the Slav community, they were a natural part of everyday existence, it was hardly her core. Practically every reason was good "to folk to create and sing songs" (Gloger, 1900–1903). Also in folk fairy tales the song becomes an important motif (Grochowski, 2018).

It should be explained in this place that "folk" means the entire Polish nation as part of the Slavic community, for which the song was a being, the meaning of life. Only later (Gloger talks about the era of the "Zygmunts", ie Polish kings from the last Jagiellonian dynasty, Zygmunt Stary and Zygmunt Augustus), the song enters

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[6] All the time considering the context of the nineteenth century and the existence of the Polish nation under the partition, Gloger noticed specific danger in nationalist organizations, where he lists „Hakata" (colloquial name of the German nationalist organization „Deutscher Ostmarkenverein" founded in Poznan in 1894), which fueled anti-Polish moods, led an anti-Polish policy for Germanization in the Prussian partition, until it was dissolved in 1934. Gloger could not reconcile himself with the fact that in his scientific research and the fruitful articles, Germany omitted the history of Poland and Slavdom.

[7] Jan Długosz, one of the most renowned chroniclers writes, how the echoes of the songs of the *Mother of God* began, one of the greatest battles in the history of medieval Europe. Look more broadly: Samsonowicz, 1984.

into peasant huts, becoming the "poetry of the folk" in the sense of people living in the village. Since then, only this social layer – the peasants has cultivated songs.

Until then, however (mainly in the Middle Ages) not only important historical events were sung in "all kinds of songs" called heroic or praised, Gloger also quotes the importance of religious and secular songs, here feasts and rituals (wedding and funeral). The song carried on in honor of the heroes, but also as an expression of despair, commemoration of the harm done (example of the Polish song of 1462 *Pieśń o zabiciu Andrzeja Tęczyńskiego* [*Song about killing Andrzej Tęczyński*] or a song *Stała nam się nowina Pani zabiła Pana* [*Here is the news the madam has killed the master*], which became the inspiration for writing the ballad *Lilie* [*Lillie*] by Adam Mickiewicz). They were also sung under the yoke, in captivity, which was an expression of a kind of struggle, defiance and courage. Singing meant not to give up (even if the Polish national anthem is such a symbol of national sovereignty, and its melody was based on the motives of the folk Mazurka).

How the disappearance of singing occurred

"But it's not about old times that we are here" – writes Gloger further in the debate (Gloger, 1905: 7). *Does the Polish folk still sing*? Knowing the genesis of songs, their social role (especially patriotic), calling the song "the mental treasure of the folk", makes the diagnosis that today and "the rural people sing far less" (Gloger, 1905: 11). Gloger is interested in how this happened, what are the reasons for this, and the subsequent pages of the essay are devoted to it.

It should be explained what Gloger understood by the word "folk". From today's perspective I know that the term "folk" is an ambiguous concept: Firstly, today the term folk can be understood the broad masses of both rural and urban populations, a political group, a political community, a national community, a society. Secondly, we use the word "folk" when we mean a lower class in society, the so-called municipalities, common people, but also the old peasant layer, the agricultural people. Nowadays, in the first sense, instead of using the term folk, the term people or society will be more precisely used as sources of power (Canavan, 2008; Zbrzeźniak, 2015: 135–140). In the second sense, the term "folk" functions only historically (the peasant layer existed from the Middle Ages up to the middle of the 20th century), just like folk culture, as the sum of the products of the old rural local communities (Burszta, 1987). I agree with Łukasz Zabielski, who claims that it is difficult to clearly define what exactly Gloger understood as "folklore" and "folk". As Gloger believed that the core of the Polish nation is ancient Slav, Gloger

seems to be close to the romantic notion of "folk" as the one preserving the necessary traditions, beliefs, customs of this pre-Christian Slavdom, whose heritage, the author believed, should be derived to this day (Janion, 2016).

In the dissertation *Does the Polish folk still sing*? the term "folk" appears, however, as the peasant layer, the population of the turn of the 19th and 20th centuries inhabiting Podlasie villages, as special representatives of the departing, former Slavic community.

Thus, returning to the first signs of disappearance of the self-made creativity of the people/Polish nation/Slavic community, Gloger remarks them already in the days of the above-mentioned "Zygmunts". He speaks of a slight disregard for that "(…) everything that is not sanctified by printing and the name of the author signed." (Gloger, 1905: 12). Therefore, among the nobility, at the courts, they ceased to be intuitive, self-conscious, home-style, traditionally to sing, hence the song stopped under the "straw thatched roof" in the villages.

In turn, when from the middle of the 19th century, the printed word began to appear in the villages, a situation similar to that in the courts occurred. The people living in the village started to be ashamed of the unwritten word. There was a paradox – with the spread of education and the disappearance of illiteracy the disappearance of oral creativity started, misunderstanding of its value and wealth. What's more, thought was born among the rural population that "old unprinted songs are only the property of illiterate common people." (Gloger, 1905: 13). Gloger clearly expresses his concern at the fact that the literate peasants did not want to write old songs from "illiterate women" because they could not understand what value they could have since there were so many printed books. And here came the researcher of the ancient times from Jeżewo with his mission – collecting, translating, spreading, valuing this unpaved, forgotten heritage of his forefathers. However, it was a bit too late, because the people "passing the torch" of education from village to village did not let its residents know that it was good to get to know the new, but at the same time not forget the old and (this type of thinking) became Gloger's motto, referred to today, which exactly says "It is good to know foreign things – but ours – it is a duty."[8]

Thus, the cosmopolitization of the lower social strata, as Gloger claims, completed the matter. Through the cosmopolitization of the village the collector of

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[8] *Encyklopedia staropolska* [*The Old Polish Encyclopedia*] *(volumes 1–4 1900–1903),* repeated many times, was the culmination of Gloger's achievements. This work was reliably prepared on the basis of historical sources which no longer exist today. The quoted phrase appears as the motto of *the Old Polish Encyclopedia.* It is visible on the cover of the issue, see: *Encyklopedia staropolska*, https://literat.ug.edu.pl/glogers/index.htm, accessed: 10.01.2018.

antiquity understood, the negative effects of its modernization, becoming a suburb of the city, without preserving its identity (customs, routines, and legacy stories). The city took people to the emerging large companies – manufactories, changing thinking, needs. The author writes in the dissertation: "this must have a negative impact on the traditional Slavic tradition of the Polish people," which was the need to express emotions through songs (Gloger, 1905: 12).

Great lovers of songs

Zygmunt Gloger in his dissertation reminded that "civilization and education do not have to lead to cosmopolitanism. Such effects bring pseudo-civilization, whose products are suburban and factory pubs with dances, cards, cigarettes." (Dobroński, 1998: 91). He was referring here to the cultural disadvantage of the phenomenon, disregarding the issues of the deception of morals, namely the polluting of the Polish language with language borrowings or the unreflective adoption of foreign fashions by Poles. Gloger was captured by language as the basis for the identity of the community and homeland, and the centuries-old family traditions were supposed to be a counterweight to the "political oppressiveness of the border lines." (Kowalczuk, 2017: 37). In the difficult times in which he had to live, he could not calmly look at, how he wrote, the wave of "influences from the west and the east," thereby forgetting the Polish language in singing in the Polish language (Gloger, 1905: 15).

He could not understand how the nineteenth century intelligentsia did not see the need to protect, as he described it "ancient, national, beautiful, music and poetry of the Polish folk" (Gloger, 1905: 4). In the dissertation, his sorrow sometimes takes on a tone of indignation. He wrote "the loss of this song and music would be a simple disgrace for us." (Gloger, 1905: 14).

He wanted to counteract this "disgrace", but he failed to obtain support, he could not ask for it directly (the issue of tsarist censorship).[9] So, he acted practically alone, for the model and inspiration, having the works of his predecessors (especially Oskar Kolberg). Knowing well the genesis of the songs, knowing that only in the villages one can hear them and rather timidly, he personally began to carry them. And here he was a positivist in a full swing. This attitude was expressed

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[9] Strong regime tsarist censorship, did not allow writing about the values of national culture directly, probably that's why Gloger are looking for ways of expression, instead of the Polish nation uses terms Slavic soul, Slavic community.

in the social commitment "(…) in practical and anti-utopian attitude, strong and I would say, uncompromising attachment to tradition, to real work, and not to writing about the salutary role of work" (Ławski, 2017: 168).

Gloger believed that by transmitting this element of the great Slavic community to successive generations, he stimulates patriotism in the nation. As Adam Dobroński remarked, "The presentation of tradition was another opportunity to show the unity of the nation despite administrative and state divisions" (Dobroński, 1998: 91). Piotr Dahlig wrote about a conscious revival of folklore in Polish territories by Gloger, as "(…) anticipating the effects of enfranchisement, combining (Gloger) the literacy with the popularization of annual ceremonies in Podlasie, distributing greeting cards with rural songs in the 60s of the nineteenth century." (Dahlig, 2013: 177).

Thus, the folklorist at his own expense published small-sized booklets, encouraging the rural people to "love their old songs and customs." These included *Kupalnocka* [*Midsummer night*] (1867), *Anula – święte wieczory* [*Anula – holy evenings*] (1868) and finally books for the people covering "(…) the collection of the most beautiful old songs, melodies, passes, parables, customs (…) in a word of all that being the most ethical and homely should be forever in the mouth of the people, as a necessary pledge to the spiritual creativity of future generations." (Gloger, 1905: 17). You can mention here: *Skarbczyk – dumy i pieśni – 100 śpiewów z ust ludu* [*Skarbczyk – pride and songs – 100 songs from the mouth of the folk*] (1894), *573 krakowiaków* [*573 krakowiaks*] (1877); *Kujawiaki, mazurki, wyrwasy i dumki pomniejsze* [*Kujawiak, mazurkas, wyrwas and minor dumkas*] (1879); *Kujawiaki i dumki* [*Kujawiaks and dumkas*] (1892); *Mazurki i wyrwasy* [*Mazurkas and Wyrwas*] (1892); *Baśnie i powieści* [*Fairy tales and novels*] (1879); *Gody weselne – 394 pieśni weselnych z objaśnieniami* [*Wedding anniversary – 394 wedding songs with explanations*](1880).

From the beginning to the end, these books were intended for the rural social class, and the author wholeheartedly believed in their missionary nature. Incidentally, this purposefulness and extraordinary historical consciousness, as Maria Maroszek wrote, "(…) caused that nowadays we have to deal with the treasury of knowledge about folk tradition in this area" (reference to Podlasie – north-eastern part of modern Poland) (Maroszek, 2002).

Great folklorists – fans of songs that cannot be mentioned by Gloger in the dissertation, along with their merits for national culture were: "Wacław Zaleski, Kazimierz Władyslaw Wójcicki, Żegota Pauli, Józef Konopka, Lipiński, Gluziński, Kornel Kozłowski, Izydor Kopernicki" (Gloger, 1905: 7) and the most eminent Gloger's master, tireless as he writes about him, "a collaborator in dredging the

mind treasures of the people" (Gloger, 1905: 9) mentioned above – was Oskar Kolberg. He also does not forget about collecting song by prominent musicians/composers: Janu Karłowicz, Lithuanian violinist Michał Jelski or Zygmunt Noskowski (with the last he published an impressive collection *Pieśni ludu* [*Songs of the Folk*] (1892).

He writes about the merits of Kolberg "(…) he alone creates the whole library of ethnographic music" or "this great worker, from the mouth of the Polish people within half a century (from 1840 to 1890) he wrote 10,300 melodies (along with the words of the song), not counting those who left unpublished at the time of his death, and those that he drew from the people of Russ and put in eight volumes including: Pokucie, Przemyskie and Chełmszczyzna, as well as Lithuanian melodies." (Gloger, 1905: 9).

Gloger reports that the music and poetry of the people is a treasury of inexhaustible, radiant power from which the greatest patriots drew inspiration. We read: "After all, people standing at the top of spiritual civilization, such as: Mickiewicz, Chopin, Moniuszko, refreshed with this familiarity, drew inspiration from song and folk music." (Gloger, 1905: 14).

From today's perspective the timelessness and omnipotence of folk art is explained by Piotr Dahling with the words:

(…) folk singing encodes the connection of singing-word, playing, dancing, which is the principle of the art of ancient times and refers generally to the early phase of humanity. This gesture, the openness of the musical form, the link between art and the images of nature also affected the nationally proliferated work of Fryderyk Chopin. The ability of the heritage of folk culture to inspire people from outside is a value both in itself and relational. How many artists', especially composers spirit (…) were uplifted by the presence of folk culture, not only as a source of direct inspiration, but also understood in the Arcadian way (…). (Dahlig, 2013: 178)

A few words of summary

Today we know that many monuments of folk culture have gone forever and the memory of them and their ideological value has been lost. The part that survived, as the authors of the report on the state of traditional musical culture show, owes its survival to "(…) the folkloristic movement developed in Poland, the activity of palaces/centers of culture of various levels (communes, counties, provinces, regions) or organizations (e.g. to rural folklore groups), various types of folklore groups (larger – so-called song and dance bands, smaller – bands or singing groups), fes-

tivals and song and folk music, folk dance competitions." (Grozdew-Kołacińska, 2014).

Special attention deserves the festival „Dawne Pieśni, Młode Głosy" ["Old Songs, Young Voices"]. This is a special competition for the reason that it is the words of Gloger's dissertation *Does the Polish folk still sing?* – "this song and music is going to be a simple disgrace for us", for the founder of the Music Society "Słopiewnie" became a signpost to organize the festival. Since 2007, in Waniewo, in the Podlasie voivodship, you have been able to hear how young people sing old songs. You can hear the sounds of, among others, Podlasie, but also Kurpiowszczyzna, Belarus, Lithuania and Ukraine. Other examples of sharing with future generations a piece of age beauty, good memory that forces you to contemplate, think and feel are, among others "Sabałowe Bajania" ["Sabala's Tales"] (competition for Storytellers, Instrumentalists, Singers or „Święto Dzieci Gór" ["Children's Day Festival"] (International Festival of Children's Regional Bands), "Na Podlaską Nutę" ["On Podlasie Note"] or a festival "Z Wiejskiego Podwórza" ["From the Village Yard"].[10]

Gloger in the dissertation *Does the Polish folk still sing?* saw that the world was changing, he saw the beginnings of change, which today we call globalization, the culture of consumption, the mass culture. With the non-existence of the Polish state on the map, the more insistent he was on the inheritance of fathers for the survival of national identity. This Gloger's question about "singing" is also, above all, a question about the need for community, sharing national treasures, such as traditions, including songs that raise especially the memory of strong cards of micro and macro history, in times of crises and changes.

On the centenary of Poland's celebration of independence, which fell on November 11, 2018, it is difficult not to verify the thinking about the national community, which also brings to mind the understanding of patriotism. And here the collections of Gloger, material and intangible folk culture of the native land testify to its authentic patriotism. Learning from his biography, appreciating the achievements, has value and sense. Gloger did not focus on the enemies of his non-existent homeland, on many centuries of prejudice, but on discovering wisdom in the national cultural heritage, and therefore on constructive, good remembrance. In this way he loved his homeland – not fighting armed directly but building up the resources of history, saving the achievements of the past for the future. In addition, the folklorist with his commitment, diligence, reliability at work, a sense of social

[10] XXIII Festival of Many Cultures and Nations „Z Wiejskiego Podwórza" ["From the Village Yard"] 2018, http://www.festiwalczeremcha.pl, accessed: 10.01.2018.

responsibility, where at his own expense popularized disappearing traditions, is the necessary authority in today's the dilemma of values, uncertain authorities, unhealthy individualism, and excess of useless information.[11] Nowadays, one of the hot problems is the rise of nationalist moods, right-wing views are becoming fashionable among young people, racist and patriotic behaviours are tragically misunderstood; a bad understanding of bonding as grouping against the Other noticeable is, therefore it is worth remembering about the attitude of Gloger. Writing even this text *Does the Polish folk still sing*? one has the impression that he did not forget about the essence of education, which is the formation of pro-civic bonds, in the sense of mutual sensibility, respect for memory, Christian-humanistic trust (Ingarden, 1987). He wanted that our future was built on things extracted from the national past, that were good and beautiful and therefore human.

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[11] Zygmunt Bauman claimed that we do not fully understand the times in which we live. He discusses new socio-cultural threats, such as artificially created needs, dominating cultural relativism, proclaiming the relativity of all truth, a world in which the need for authority or knowledge of tradition is undermined, leading the fashion, consumption, successive blurring of the real boundaries and virtual reality. The postmodern world in which the child grows is opaque, reminiscent of a road without signposts, where equally the adult and the adolescent feel often insecure and helpless. Zygmunt Bauman uses the threshing metaphor to describe the world as full of chaff, in the sense of junk, unnecessary, and not useful to knowledge (Bauman, 2011).

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The development of historical imagination on the example of an exercise addressed to first-year students of history at Nicolaus Copernicus University

KEYWORDS

an imagination, a teaching, an interdisciplinarity, field exercises, a history

ABSTRACT

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December 12, 2016 a group of eleven first-year students of history organized at the Institute of History of Nicolaus Copernicus University in Toruń (Poland) participated in the field work carried out in the church Roman Catholic parish of St. Jacob the Apostle in Toruń. During a visit in the temple the students performed an exercised to draw their attention: generally to the role of the imagination in the practice of the historian's research and training his own imagination in whole live. First, the authoress described a process of the exercise. Then she briefly pointed to the literature on the role of the imagination. Later she discussed the work that have arisen in the result of the exercise. Next she characterized the thoughts and impressions of students. She also outlined the importance of this exercise in a broader context. At the end she summed up the whole article.

On 12 December 2016, a group of five female students and six male students of the first year of bachelor-degree studies in history being held at the Institute of History and Archiving of the Nicolaus Copernicus University in Toruń participated in

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field classes conducted under my supervision. The classes were held in the Roman Catholic parish church of St. James the Apostle in Toruń. The meeting was a part of the curriculum of the subject called *Introduction to History*, co-ordinated by Prof. Kazimierz Maliszewski, PhD. The students participating in the meeting (persons aged between 19 and 21) were supposed to become familiar with elementary data concerning the history and valuable objects of the aforementioned church.[1] During their visit to the temple, the participants of the classes performed an exercise aimed at drawing their attention to the role of imagination in the historian's research practice and developing their own imagination. I asked the students to take a look at the interior and exterior part of the temple and then try to draw the whole church or its fragment in the historical period or moment chosen by themselves. I suggested that they include not only the place, but also people in their drawings. Because of the various levels of their drawing skills, students were also asked to make a short description in order to specify which historical period they had chosen and what they had wanted to present in the drawings that they had made. It was important that students were not supposed to learn what was their task in the temple before coming to the church. If they had known this, they could have intentionally prepared themselves for this, consulted others or performed some part of it.

By way of introduction, it is necessary to mention that the role of imagination (including historical imagination) – in human life[2] and specifically – is noticed and recognised[3] in the practice of science.[4] One of the examples of its use is the historian's professional experience (Hajduk, 2014: 11–26; Woźniak, 2013; 2010). In their research findings combining the biological perspective with the humanistic perspective, Piotr Przybysz and Piotr Markiewicz created a model of imagination encompassing the three elements: 1) quasi-imagination; 2) proto-imagination: 3) proper imagination. The first one generates a mental image of something that does not exist. The second one fulfils the same function; in addition, it allows us to detect the ambiguity of the equivocal stimulus. The last

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[1] About the history of the Church of St. James in Toruń, vide: Kluczwajd, 2010; 2009; Krantz-Domasłowska, Domasłowski, 2001; Brochwicz, 1988; Sudziński, 1988.

[2] For examples of works emphasising the role of imagination in selected fields and at various stages of life, see: Jarczewska-Gerc, 2015; Kania, 2014; Kornhauser, Zając, 2012; Kowalski, 2011; Sztuka, 2010; 2001; Dyduch, 2007; Sajdera, 2003.

[3] About the role of imagination in research, vide: Nowak, 2013; Kamińska, 2003; Podrez, Czyż, 2002; Krawczyńska, 1999; Beveridge, 1960; Chojnacki, 1928.

[4] For more about the interpretation of the role of imagination over the centuries, see: Woźniak, 2013; Wróbel, 2008; Starobinski, 1972.

one combines the features of the first two elements and then expands them. It leads to the creation of a visual image and enables its transformation and the free use of elements of its composition. According to P. Przybysz and P. Markiewicz, the described process is based on the creative advanced transformation of visual stimuli through the engagement of visual sensory data, the attention module, memory modules and high-level decision processes. And the whole process occurs due to illusory, magnified, relational and empathising stimuli (Przybysz, 2007: 136–139).

The development of imagination means the enlargement of the skill of its use and constitutes the goal of various exercises being practised within the scope of personal development.[5] Therefore, the aim of this article is to present the results of work of students participating in the completed exercise and to discuss the importance of the completed task. At the beginning of the article, I will present short characteristics of created drawings and commentaries to them. Then I will present the impressions and reflections that the aforementioned exercise created among students. In the further part, I will refer to the meaning of this exercise in broader contexts and environments, i.e., those related to first-year students of history at Nicolaus Copernicus University. The interdisciplinary perspective will play a special role here, which will be explained more broadly below.

Drawings showing significant processes and changes

The drawings made by the students can be divided into three groups in respect of their content and meaning. The first group consists of works whose form resembles a photograph taken at the selected historical moment. The female student no. 1 made a picture that presents the local population gathered outside the church, near the door of the Toruń temple of St. James the Apostle, in order to find shelter from mass deportations and murders of Polish intellectuals in the autumn of 1939.[6] A majority of presented persons are women with children (one child holds a mascot in its hands).[7]

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[5] For a description of specific exercises, see: Modrak, 2016; [B.A.], *Tunel. Znaczenie ludzkości…* 2012.

[6] To learn more about events presented in the drawing of the female student no. 1, see: Grochowina, 2009; Biskup, 2006; Jaszowski, 1971.

[7] Drawing and commentary by the female student no. 1.

Another work referring to World War II was prepared by the female student no. 2, who presented a meeting of people in the aforementioned church led by a presbyter on the occasion of the regaining of independence in 1945. It is a scene taking place inside the temple. Many persons holding red-and-white flags take part in it. The scene is shown from the perspective of the altar retable. It is important that the church layout (particularly the presbytery) was drawn from a modern perspective, not in a manner used before the Second Vatican Council. In the middle, we can see an altar table removed from the retable and on its left side we can see a pulpit. The speaking priest (maybe a bishop) is standing with his face towards the people. The student admitted that this type of perspective resulted from the fact that she had given in to the visual stimuli of the temple in which she was staying, forgetting about the appearance of the presbytery in 1945, i.e., before the Second Vatican Council.[8]

The drawing by the female student no. 3 is considerably different from the aforementioned ones. It shows the building of the entire church of St. James in Toruń seen on the outside from a certain distance. It also shows the trees growing around the church and the cemetery wall. In addition, it presents a few nuns heading for the main entrance of the temple. The sisters are wearing habits and veils, holding their hands together in a gesture of prayer, and crosses hang from their necks. In the description to her sketch, the female student no. 3 informed that she had included the sight of the temple in her work after 1345, when Cistercian nuns began taking care of the church.[9] This sketch was prepared with the help of a drawing contained in one of the books being a work on the history of the temple. The student admitted having used data from the book, but, following her imagination, she brought some changes to her sketch.[10]

The work of the male student no. 1, presenting scaffoldings and a ladder placed inside the church, also refers to the Middle Ages. Over the scaffolding, there is a sketch of the fresco being created. In the description, the student stated that he had shown works being conducted in the second half of the 14th century, the aim of which was to create a painting presenting Christ and Our Lady in the scene of the Coronation of the Blessed Virgin Mary.[11]

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[8] Drawing and commentary by the female student no. 2.
[9] To learn more about the service of nuns in the Church of St. James in Toruń, see: Rozynkowski, 2015: 9–19; Wierzbicka, 2013: 7–35; Słyszewska, Nadolny, Wałkowski, 2010.
[10] Drawing and commentary by the female student no. 3.
[11] Drawing and commentary by the male student no. 1; see: Wierzbicka, 2013.

Fig. 1. Drawing by the male student no. 1

Just like the drawing by the female student no. 3, the drawing by the male student no. 2 shows the church seen from the outside. People are moving into it, being welcomed in front of the entrance by a nun and a priest (their status is expressed by clothes, i.e., a habit and a veil in the nun's case and a cassock and a collar in the priest's case). The student attached to his drawing a short description of the history of the temple, explaining the reason for the inclusion of individual persons' images in the sketch. He wrote that the church was built in the 14th–15th century. It was initially managed by Cistercian nuns, then by Benedictine nuns, the diocesan clergy and again Benedictine nuns until the 19th century. In the 19th century, the church changed its status and became a parish temple. In view of this, the sketch presents the day of creation of the parish and the entrance of '*lucky parishioners going into their parish*.[12]'

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[12] Drawing and commentary by the male student no. 2; see: Kluczwajd, 2009.

Works contained in this group have their own emotional weight. The gestures of persons (hugging each other, knocking on the church door) and their mimics (showing tears or a smile) express fear, hesitancy, pain or joy. Particularly the scene drawn by the male student no. 1 is full of anxiety and dynamics. The image presenting the creation of the fresco seems to be the least emotional. It is significant that the author of the drawing did not contain any creator of the painting in the sketch. Nevertheless, the presentation of the unfinished fresco and standing scaffoldings shows the processuality of creation of the work that was prepared by authors in question. All works presented in this group along with commentaries show processes and changes important for the ecclesial community, which are sometimes entwined in the global history (such as the outbreak and conclusion of World War II). In this group, history is usually perceived personalistically and subjectively-anthropocentrically, i.e., through the prism of the history of people, its activity and context of life.[13]

Drawings of selected works of art

The second group of drawings includes those that present mainly a selected work of art located in the Church of St. James the Apostle in Toruń. This group, just like the first one, consisted of five works. The first one refers to the crucifix *The tree of life* [*Drzewo życia*] from the 4th quarter of the 14th century and was created by the female student no. 4. It is worth mentioning that the crucifix is one of the most important historic objects in Toruń. In her sketch, the student contained mainly the image of a large cross and people praying at its foot. The student's description shortly deals with the theological meaning of this object. She wrote that it had been perceived '*as a cultural standard that symbolised the perpetual revival of nature. For Christians, the tree of the cross is the place where death became the beginning of life.*[14]' The author also wrote that a copy of the work selected by her is placed in the main altar of the cathedral of the Immaculate Conception of the Blessed Virgin Mary in Moscow (see Waszak, 2013: 9–36).

[13] About personalistic history, confer: Grabski, 2003: 739; Braudel, 1971: 158; Bloch, 1962: 50–52; Wrzosek, 1995: 80–81, 103; Labuda, 2010: 126.

[14] Drawing and commentary by the female student no. 4.
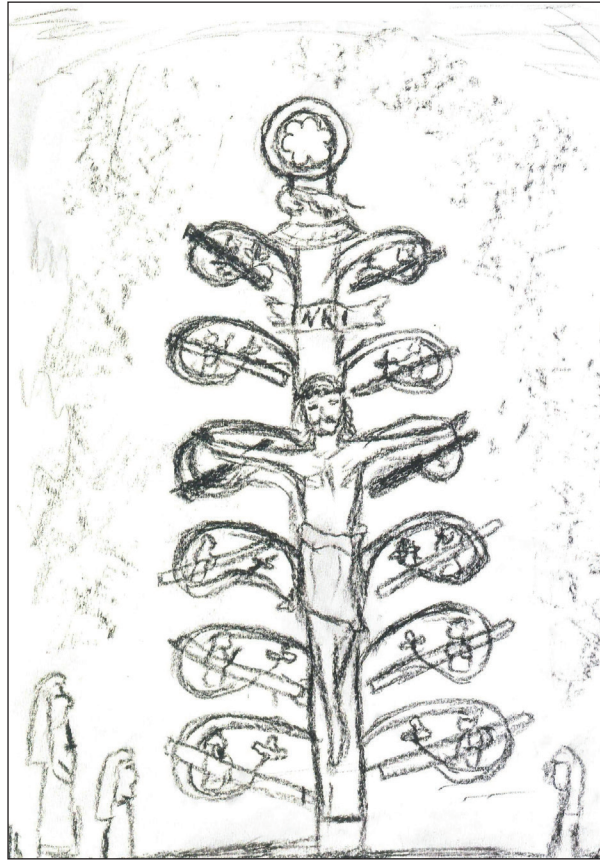
Fig. 2. Drawing by the female student no. 4

The work of art selected by the male student no. 3 also refers to the Middle Ages. It showed a painting with 14th-century images of St. Sebastian, St. Dorothy and St. Martin. The figures of saints are distinguished by their attributes contained in the sketch. This work is characterised by the fact that it presents not only an abstracted work of art (as in other drawings from this group). It also shows selected elements of church architecture (support arches) during the construction of the church in the 14th–15th century. On the side of the sketch, the author contained also images of people located in the temple (presumably pilgrims).[15]

Another participant of the classes, the male student no. 4 presented a 17th-century figure of Our Lady holding Christ's Cross and roses. In his commentary to the sketch, the author contained information about the history of this work and

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[15] Drawing and commentary by the male student no. 3; see: Wierzbicka, 2013.

its meaning placed in the context of the cult of the Blessed Virgin Mary in Polish lands in modern times.[16]

The next work by the male student no. 5 refers to a painting of the Heart of Jesus. It contains two drawings: 1) a contemporary drawing; 2) a 17th-century drawing. In the commentary, the student created a description of alternative history, where – making use of his imagination – he noted that a painting of Our Lady with an equally strongly emphasised perception of the heart may have been previously located in the place of the painting selected by him. This work may have been stolen by Swedish troops during the Swedish Deluge or by other occupant (e.g., German troops during World War II). The student found that the change of the painting may have also resulted from the will of God's people and a concrete individual. The author of the opinion concluded that it is possible to create various hypotheses – less or more credible ones – without background information.[17]

The last work belonging to the group of drawings that present primarily a selected work of art from the Church of St. James the Apostle in Toruń is clearly different from others. The female student no. 5 in the sketch contains the scene of consecration of a Baroque organ in the aforementioned temple in 1611. This perspective stands out among others in respect of the multidimensionality of its message. Firstly, it presents the organ placed inside the church (the back wall and fragments of side walls of the building can be seen). Secondly, the author framed the perspective as much as possible in the case of photographs. The spectator's attention is drawn by a large instrument, and at the bottom of the perspective there is a minimal view of tops of worshippers' heads, above which the procession cross and the smoke of the incense rise. As the student decided, the procession of worshippers is barely visible, *because sunrays falling from the window onto the organ – a symbol of blessing of God Himself – are more important.*[18] In the top left corner of the sketch, you can see the window and the sunrays falling through it. With regard to this, the drawing shows not only an image of the event from the past (i.e., consecration of the organ) and the theological and miraculous sense of this act expressed by sunrays as a natural element. Therefore, the female student's sketch has an artistic meaning that is much more advanced than in the case of other works.

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[16] Drawing and commentary by the male student no. 4: about the meaning of the cult of the Blessed Virgin Mary and her images in Polish lands in modern times, vide: Witkowska, 2013; Kusztelski, Kurzawa, 2012; Szwarocka, 2010.

[17] Drawing and commentary by the male student no. 5; about the combination of fictional and non-fictional narration in the practice of history, vide: Struski, 2015; Zajas, 2011; Chmielewska, 2011: 48–49.

[18] Drawing and commentary by the female student no. 5.

Fig. 3. Drawing by the female student no. 5

We can guess that, upon application of paint onto the sketch, the drawing could gain a chiaroscuro element that would emphasise even more strongly the contents that the author of the work wanted to communicate to the recipient.[19]

The drawings and commentaries to them presented in this group serve as a proof of existence of historical imagination focusing on objects and their history. It is, therefore, a subjective and material interpretation of history.[20] It is worth noticing that male students did not choose any vessel, clothes or piece of liturgical

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[19] Drawing and commentary by the female student no. 5.

[20] J. Michalski combines the shift from the objective-material narration to the subjective-anthropocentric narration with the change of language that was applied during the sessions of the Second Vatican Council. Authors of historiographic studies draw our attention to changes in the historical narration that occurred as a result of the functioning of the Annales School (particularly thanks to L. Febvre and M. Bloch) and subsequently F. Braudel; Grabski, 2003: 739; Michalski, 2004: 80.

furniture (e.g., a chalice or a confessional); instead, they focused on other historic objects of art (a figure, a painting, a cross, an organ, architectural elements).[21] We must also note that commentaries to drawings include the data about the history and meaning of selected objects that the students had learned earlier. In one case (i.e., the work of the male student no. 5), the entire description of the work is a result of imagination, so this text constitutes a hypothesis not based on historical sources and works.

Commentary without a drawing

Apart from the ten drawings and commentaries to them discussed above, there was also one written opinion without a sketch. The male student no. 6 chose and then discussed a 16th-century wall painting depicting Christ the King, Mary the Queen of Heaven and Earth and angels placed on their sides. From the beginning of the task, the male student no. 6 focused only on the preparation of the note. He described the location and content of the selected painting and its meaning for a Toruń Catholic townsman who faced the ongoing Reformation. The student imagined that the Roman-Catholic townsman had seen the painting in question when leaving the church. In reaction to its content, he gained a sense of security, freedom from heresy and the conviction of his own salvation on the Last Judgement.[22]

The student subsequently confirmed that he deliberately and consciously did not make the ordered drawing. He also admitted that, when imagining the scene described above, he had not built an image in his mind, but he had constructed the verbal message directly. In view of this, we must notice that imagination was used in this case. The consequences of its use became immediately visible in words, not in pictures.

Impressions and reflections of students
on the experienced exercise

A summary of the exercise held during field classes took place two days after the meeting in the church, i.e., on 14 December 2016 during *Introduction to History* classes in the university's teaching room. When I asked students about the impres-

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[21] Confer: Radomski, 2001.
[22] Commentary by the male student no. 6; about the history of Toruń in the age of Reformation and Counter-Reformation, vide: Biskup, 1994; 1996.

sions and emotions that had accompanied them during the exercise, they noticed that the stay in the temple had provided them with a much more interesting form of university classes than usually in teaching rooms. The detailed data concerning their perception of the said exercise were included in an anonymous questionnaire that they filled on 14 December.

The questionnaire contained eight questions:

1) Do you think that a historian needs imagination?
2) Do you consider exercises in historical imagination <u>generally</u> useful for a historian?;
3) Do you think that the <u>method</u> of exercising historical imagination experienced by you was appropriate?;
4) What impressions, emotions and reflections accompanied you during and shortly after the completion of the exercise?;
5) Do you intend to repeat such exercise in the future?;
6) Would you recommend the same exercise to anybody else? If yes, to whom?;
7) Have you performed any similar exercise before (i.e., before 12 December 2016)? If yes, when, where and what was its purpose?
8) Do you study, or have you studied any other field than history? If yes, which?[23]

The students were supposed to provide answers in accordance with their subjective feelings and beliefs and to justify their opinions apart from answering 'yes' or 'no'. All eleven respondents answered the first and second question positively. They thought that a professional historian should deal with facts and their meaning and, therefore, imagination is a necessary working tool for him. It also allows him to move metaphorically in time to the epoch under analysis, to imagine events and contexts, and to understand reasons, intentions, affections and motivations of historical figures. Therefore, it is generally necessary to exercise one's historical imagination in order to develop one's own empathy, intellectual skills and other spheres necessary in everyday life.

As regards the answer to the third question in the questionnaire, everybody except one person believed that the method of exercising historical imagination that they have experienced was appropriate. One student admitted that, because of the lack of artistic talent, he focused on the form of the drawing rather than the actual goal: making use of imagination. For this reason, the respondent did not consider repeating this exercise in the future, but he would recommend it to per-

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[23] A. Laddach, 'A questionnaire conducted after field classes and an exercise in historical imagination,' Toruń, 14 December 2016.

sons with artistic skills and historical interests connected with the selected epoch or period.

When answering the fourth question, the students wrote that the exercise had produced concrete emotions in them. The respondents mentioned: 1) curiosity, mysteriousness, reflections, a feeling of the climate of the past; 2) the conviction about participation in a non-standard exercise, allowing the respondent to be present in the given period for a longer moment; 3) a feeling of the continuity of history and the heritage of the past centuries, the conviction about the inefficiency of the current centuries towards the monument of the past; 4) a feeling of arousal of one's imagination, initially a bit of a shock as a reaction to the received command, followed by positive emotions during its fulfilment; 5) satisfaction, curiosity, interest, the will to repeat a similar exercise; 6) amazement; 7) concern about the form and concentration on the lack of artistic talent preventing the respondent from focusing on the role of imagination; 8) positive emotions, impressions and reflections; 9) the conviction about participation in a fantastic experience, resulting, e.g., from staying in a hardly accessible and favourite place (a church in the morning, with the absence of liturgical ceremonies and a small number of co-present persons), an experience of long-term reflections resulting from participation in the exercise; 10) curiosity, interest in the building, positive experiences about the method of exercises and the assigned task; 11) a feeling of participation in the past moment and the historical event taking place in the Church of St. James in Toruń that the respondent had chosen.

Among answers to the fifth question (*Do you intend to repeat the proposed exercise in the future?*), there was one negative answer; the author of the latter found that he does not rule out repeating the exercise, but he would not recommend his own experience to others. Other respondents admitted that they would repeat the task in the future, because it helps them develop their imagination. In one case, the respondent noted that the said exercise enlarged the borders of the mind. In other opinions, the respondents wrote that the development of imagination through the proposed method helps to learn much about the given place, to sightsee it, and to feel the atmosphere of the building/facility. As noticed above, everybody except one student would recommend the performance of the exercise to other persons.

In response to the sixth question (*Would you recommend the same exercise to anybody else? If yes, to whom?*), the respondents indicated several groups of persons to whom they would propose the exercise experienced by themselves. Altogether, they mentioned: all people (without determining their specific features), students of secondary schools with a humanistic profile, students and enthusiasts of history, students of philologies and other humanistic studies, future writers and

poets, persons with artistic skills, professional historians, history teachers, persons conducting classes in the given place (implicitly understood as guides).

The answers given in the questionnaire indicated that almost all students had participated in the exercise proposed to them for the first time. The three female students constituted an exception (accounting for 27% of all respondents). One of them wrote that she had worked with other people among the monuments of Gniew (the castle, churches on the market square) in the first class of secondary school. She did not specify the details of that work. We should guess from the context that her task had been to prepare a drawing of the place. We do not know, however, whether these were classes in an artistic, monument science, historical or other field. The second student informed that she had performed a similar exercise in the ruins of the castle in Bobrowniki. The aim of the task being performed by her was to enlarge her knowledge about the place in which she was staying. The third respondent noted that she had regularly attended military facilities (e.g., forts) in order to get a better understanding of history and the tactics of individual actions.

Because of the alleged impact of other research paradigms in which respondents could potentially move around in intellectual terms, they were asked about taking up other fields of study. It turned out that, apart from history, the four persons studied or are studying also: 1) sociology and a field in officer studies; 2) information management and bibliology (it is one field of study); 3) law; 4) military studies. The student of sociology and officer studies highlighted the unnecessary visualisation of the past and the key role of verbalisation in the work of a historian who is preparing a description rather than a painting with an image of past events. He informed in the questionnaire that he focused on the feeling of continuity of centuries and the greatness of the past history surpassing modern times. He had never participated in a similar task before and he would not recommend its performance to anyone. At the same time, he stated that a historian would need imagination for making a synthesis of history and building a narrative logical sequence. The student of information management and bibliology gave a positive answer to questions 1–3, 5 and 8. He wrote in the questionnaire that he had never performed a similar exercise before. In his answers, he manifests a sense of participation in the exercise as something new, innovative and significant for the development of his mind and an interesting proposal for other persons. The student of law gave a positive answer to questions 1–2, 6 and 8. Because of the conviction about his own lack of drawing talent, he evaluated negatively the proposed method of exercise in the development of historical imagination. The student of military studies remarked that physical presence in military facilities helps her understand the

events that took place there and to feel the atmosphere of the building/facility. She gave a positive answer to questions 1–3, 5 and 8. She recommended the performance of the said task to all persons dealing with humanistic sciences.

Broader uses of the exercise in question

Both in the students' opinion and in my view, the proposed exercise developing imagination (particularly historical imagination) has a chance to succeed not only among first-year students of history at Nicolaus Copernicus University, but in persons representing other environments. This text is, therefore, both a description of the case of performing an exercise and a proposal for other persons conducting classes among students of history. Maybe an attempt should be made to perform a similar exercise among secondary school students within the scope of various humanistic lessons: history, visual arts, cultural knowledge, Polish, religion. The relevant decision rests with individual teachers who know the intellectual and educational capabilities of their pupils.[24] It is necessary to agree with the respondents who remarked that the development of historical imagination is important also for students of various field of study, artists and persons working as teachers, guides or narrators. The interdisciplinary character of the exercise manifests itself here. It highlights the need to develop the imagination of representatives of various scientific fields and, more broadly, diverse environments. At the same time, the choice of a location for performing the exercise plays an important role in this context. It can be both a building (or another text of culture) and a natural environment (e.g., a meadow, a glade, a forest, a river) that was an arena and a witness of historical events. It is, however, necessary to mention that, during the choice of the place, the participants of the exercise are introduced to a concrete space determining the subject area of the interpretation. For example, students staying in the church referred to their knowledge and ideas of a sacred place to a varying extent. They referred to issues in such fields as theology, art history, art knowledge, cultural history, or sociology. If they were invited to participate in the said exercise, e.g., in the ruins of the former hospital, they should refer to knowledge about medicine and its history, the history of hygiene, sociology or building industry.

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[24] About the introduction of the pupil's interactions with the cultural-historical environment during school lessons in history, confer: Dworakowski, 2004: 346–351; Bednarzak-Libera, 2004: 352–361.

Being guided by knowledge about the role of imagination in human life, which is reflected by the literature of the subject mentioned in the introduction to this article, we must admit that the proposed exercise could be interesting for each human being. There is a chance to develop it in an interdisciplinary approach. The limitations connected with the imperfect painting talent of individual persons can cause some difficulty in the performance of the task. We must remember, however, that the aim of the exercise is not to create a drawing in itself, but to make use of imagination in the sketch creation process. Therefore, the exercise should be carried out in an atmosphere of fun and some kind of experiment.[25] It is necessary to lay emphasis not on the objective result of work (i.e., the drawing and the commentary to it), but on the subjective and processual interpretation of the experience that happens mainly in the minds of participants of the exercise. The ultimate aim is, therefore, to stress the formation of their sensitivity, empathy, curiosity, inquisitiveness, historical awareness and, obviously, imagination. Within the scope of goals interpreted in such a way, the said exercise can be interpreted as one of the methods of practising applied history.[26] Following the answer given by one of the female respondents, participation in the exercise is also an opportunity to experience a metaphorical journey in time allowing participants to observe a selected segment of the past and to return to the present day. According to studies carried out by Barbara Szacka, it is one of the wishes verbalised by people of modern culture (Szacka, 2014: 173–185).

Drawings made by first-year students of history at Nicolaus Copernicus University, commentaries to them and opinions contained in the questionnaire draw our attention to another fact. Living in a pictorial culture, most persons agreed to the visualisation of the past by means of an image. One person prepared only a description. This situation shows that imagination works in many fields, not only in a visual field, as might initially seem and as P. Przybysz and P. Markiewicz suggested (Przybysz, Markiewicz, 2007: 111–149). Imagination (including historical one) works also in the field of verbalisation, hearing and the sense of touch without vision (which is proven by musical works and sculptures made by blind or visually impaired persons). Another important factor is knowledge in the given field, which makes it possible to create works. For example, writing a musical work on paper without checking the sound of each harmony and rhythmic value is possible, because the aforementioned harmonies and lengths of sound are determined by mathematical values. Thus, thanks to calculations, it is possible to identify

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[25] About the role of experiment in practising history, vide: Wiślicz, 2014: 59–66.
[26] About applied history, vide: Traba, 2014: 143–164.

sounds making up a key and an interval and their length in a bar. The presented example fits into a conception according to which knowledge without additional sensory stimuli can be a source of imagination. It is, however, necessary to note that the human being acquires this knowledge in the natural process by listening, seeing, touching, tasting and smelling. The role of senses in the development of the human being is indisputable.

Summary

This article deals with an exercise performed among first-year students of history at Nicolaus Copernicus University in the Roman Catholic parish church of St. James the Apostle in Toruń. On the basis of completed drawings, commentaries to them and opinions provided in an anonymous questionnaire, we can say that the aim of the exercise was accomplished. The students realised the important role of imagination in human life, particularly in the historian's work. At the same time, they exercised their own historical imagination. The experiences noted down by respondents allow us to hope that they would repeat the said exercise (in the same or another place) and invite other persons to it.

As observed in the submitted article, the described example is a proposal to enrich classes and to stimulate the activity of university students and secondary school students. It can also be conducted as a part of living history lessons, the popularisation of history and cultural heritage, and the practising of self-development. Of course, the presented method of activation remains imperfect. Nevertheless, favourable opinions about it allow us to presume that a relatively simple task can bring profound methodological reflections to participants.

List of sources

Drawing and commentary by the female student no. 1.
Drawing and commentary by the female student no. 2.
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Drawing and commentary by the male student no. 4.

Drawing and commentary by the male student no. 5.

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Mysticism in Tibetan Buddhism.
A study into the Path of Insight

KEYWORDS

mind, preliminary practices, tranquility meditation, penetrating insight meditation, the Path of Insight, the Path of Liberation

ABSTRACT

Wysocki Adam, *Mysticism in Tibetan Buddhism. A study into the Path of Insight*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 183–201, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.12.

The Path of Insight is a spiritual path of Tibetan Buddhism tradition. The fundamental part consists of three elements, such like: preliminary practices, the tranquility meditation and the penetrating insight meditation. However, counted three parts one ought to perceive as aspects of one process aiming to realize of the soteriology purpose. The achievement of the non-dual state has its own development process, which consists experience of the non-dual state, stabilise it and then development of it. Outline of development process is contained in the Path o Insight and relies on exceeding of subjective-objective divisibility. It is perceived as an effect of the ignorance of true nature of the individual. The achievement of the non-dual state, that is nature of the mind (tib. *sems nyid*) constitutes the purpose of the Path of Insight and it is described by concept-symbol called *mahamudra*.

The following paper is intended to provide an outline of the Path of Insight, as one of the basic meditation practices represented in Tibetan Buddhism. Even though the ideas discussed pertain to the Tibetan spiritual tradition as a whole, the main topic at hand, as well as the applied categorisation is most significantly related to

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the teachings of the Kagyu school (Tib. *bka' brgyud*)[1] of Tibetan Buddhism. This issue falls into the broad research category of mysticism, since it is with regards to such a type of experience that is identified as the supreme truth, ultimate or absolute reality, and the path leading to it, i.e. all practices aimed at the achievement of its direct experience (Podsiad, Więckowski, 1983: 218–219). The work below was predominantly based on the characteristic and structure if the Path of Insight as given in the writings of Wangchuk Dorje, the 9th Karmapa Lama *The Mahamudra Eliminating The Darkness Of Ignorance*, as well as other historical sources and contemporary works regarding the issue at hand.

The general tenets of Buddhist Tantrism

To give an account of the Path of Insight requires a degree of introduction into the basic tenets of Tantric practice, in order to portray the ideological context wherein the issue at hand is realised. Foremost, it should be noted after Michael von Brück, that the Tibetan Buddhism forms an exquisitely intricate set of religious and philosophical beliefs, and offers a wide range of means to pursue the soteriologic goal and achieve it in a shorter timespan than would be the case with other paths of spiritual development. To quote the said author on Vajrayana (Skt. *Vajrayāna* – 'Diamond Vehicle' or 'Thunderbolt Vehicle'):

> (…) an extraordinarily intricate religion, subtle in its philosophical systems, detailed in its view on psychology and precise in the description of its symbols and visualisation techniques, meant to release the human being's own power to transform themselves, become wholly mindful and achieve the state of Buddha over the shorter path, i.e. In this life. (Brück, 1997a: 47)

This is made possible by the application of more efficient and specific methods described in the Tantras, the enlightened texts of Tantrism. Elsewhere in the above cited work, the author indicates that in Tibetan Buddhism 'Tantra' (Tib. *rgyud*) is understood as a continuum, similar to a matrix of consciousness, encompassing both mundane personalities and Buddha himself, and founded upon the reality of 'clear light' (Tib. *'od gsal*). It includes two aspects, which are: (1) the objective aspect, the voidness (Skt. *śūnyatā*, Tib. *stong pa*) of reality in relation to the inherent

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[1] Wylie Transliteration was used throughout for Tibetan terms, while in the case of Sanskrit the standarised academic spelling was applied. The foreign terms are given in italics and introduced by a Tib. or Skt. abbreviation respectively. Occasionally, the English spelling of common terms was used. Where the term is part of a quote, the author's original spelling was retained.

existence, and (2) the subjective aspect, the knowledge awareness which is capable of experiencing this voidness (Brück, 1997b²: 474). Moreover, and more precisely, it can be indicated that the Tantric tenets claim that all dualities in the appearances of existence ultimately compensate one another into unity, which is a notion widely used in *sadhana* (Skt. *Sādhanā),ādhanā*), the Tantric spiritual practice. Mircea Eliade described this in the following way

> (…) the absolute reality, the *Urgrund*, contains in itself all dualities and polarities, but reunited, reintegrated, in a state of absolute Unity (*advaya*). (…) The purpose of tantric sadhana is the reunion of the two polar principles within the disciple's own body. (Eliade, 1997: 221)

This *Urgrund*, the primordial foundation, is the Adibuddha (Skt. *Ādhi-Buddha* – 'Primordial Buddha'). All beings possess the Buddha-nature which is the foundation of their enlightenment, while the absolute truth manifests itself in the various aspects of reality, due to which its various forms may be used to achieve the integration, leading to such constitution of consciousness that becomes an expression of the absolute, i.e. the realisation of the non-dual state of mind (Zotz, 2007: 160). The necessity of existence, of remaining in a conditioned state, the *sansara*, is a result of one's ignorance (Skt. *avidyā*, Tib. *ma rig pa*) of their own true, inherent nature. Moreover, Tantra realises the principle of the identicalness of mind, or consciousness, and the broadly understood energy (Skt. *prana*, Tib. *rlung*), where the varying levels of its subtlety are the vehicle to their respective states of consciousness. The means applied in order to master the element of energy, i.e. to initiate subtle and very subtle energies, are called the Path of Methods, while the practices aimed directly at the mastering and recognition of the nature of mind are realised on the Path of Insight, also called the Path of Liberation (Chang, 1987: 18–22). It should be noted that both Paths ultimately lead to the realisation of the *mahamudra* (lit. 'The Great Seal' or 'The Great Symbol', Skt. *mahāmudrā*, Tib. *chakgya chenpo*), which is their soteriologic goal, even though the Path of Insight itself is also regarded as the practice of *mahamudra* (Lama Tashi Namgyal, 2003: 1). The status of this notion reflects the crucial tenet of *Vajrayana*, which attributes the essential meaning of the non-dual state and the non-factuality of all polar dualities in existence. With regards to the understanding of this term in Tibetan Tantrism, Geshe Ngawang Dhargyey points to the following:

> the hidden etymology of the Tibetan term for Mahamudra, *Ch'ag-gya ch'en-po*, is as follows: *ch'ag* means 'void', *gya* 'liberation from samsara', and *ch'en-po* is the 'great achievement of absolute nonduality' (Skt. *juganaddha*), i.e. the union of realisation of void and the liberation from samsara. (Ngawang Dhargyey, 1995: 5–6)

A similar explanation can be found i.a. in *Mahāmudrātilaka-tantra*: *chak* stands for awareness of emptiness, *gya* signifies its intrinsic quality that transcends existential duality, *chenpo* symbolizes the union of the two (Dakpo Tashi Namgyal, 2006: 92). The transcendence of the subject-object opposition, characteristic of the dual state of existence, is also mentioned in *Guhyasamāja-tantra*. Furthermore, it emphasises the denial of a substance-attribute (Skt. *Anatman),*), the ultimate unity of samsara and nirvana, as well as the unity of the skillful means (Skt. *upaya*) and wisdom (Skt. *prajña*), realised within this 'supreme meditation' as it is called (Dakpo Tashi Namgyal, 2006: 92). With regards to non-Tantric understanding of the term *mahamudra*, i.e. at the level of sutras, the discrepancies are quite elusive in literal juxtaposition and only come to the fore when the broader context of meaning is taken into account, revealing another level of the understanding of the voidness (Skt. *śūnyatā*) and the considerable difference of the Tantra-specific methods. As explained by Geshe Ngawang Dhargyey:

> There is no difference between voidness cognized by tantra methods and that by sutra ones. The difference lies in the level of mind that non-conceptually cognizes it. With the anuttarayoga tantra methods, voidness is non-conceptually cognized by the subtlest level of consciousness accessed by causing the energy-winds to enter, abide, and dissolve in the central energy-channel. With the sutra ones, it is non-conceptually cognized by a grosser level of mind. (Ngawang Dhargyey, 1995: 6)

The author refers here to the assumption of the existence and initiation of subtle energies, as the foundation for their respective levels of consciousness. Such methods may well be used, even though they are not part of the main practice in the Path of Insight. As can be seen in the above, the main task of a human being, according to the Buddhist Tantra, is to transcend the subject-object opposition and the realisation of the non-dual state of mind. These two elements must ultimately become integrated within an individual, which requires appropriate means to be used, and practices to be pursued, such as the ones discussed below Path of Insight. Its general characteristic is given by Lama Ole Nydahl, along with precepts for the appropriate means and the nature of the experience itself.

> Both conceptual and direct methods are used to allow the mind to achieve a state of tranquillity. At a certain point, the experiencing individual, the experienced phenomena and the very act of perception are meant to become one, resulting in the penetrating insight. (Lama O. Nydahl, 1999: 19)

What follows, is that the Path of Insight aims at the recognition of the ultimate foundation of mind (Skt. *citta*, Tib. *sems*), i.e. the realisation of the nature of mind (Skt. *cittata*, Tib. *sems nyid*), which is not merely theoretical knowledge, but a direct experience resulting from individual meditation.

Preliminary practices

The core practice should be preceded by the appropriate preliminary practices (Skt. *pūrvaka*, Tib. *sngon 'gro*). They fulfil a preparatory function and can be compared to rising a foundation, upon which the future enlightenment is to be built. Their main goal is to cleanse the mind of conceptual barriers and to accumulate the merit which is to grant success in the core practice. Even though their status is 'preliminary', they are an essential introduction and a foundation for further practice, adding to its effectiveness. The formal term for these practices can prove misleading. They should never be regarded as inferior, nor be discontinued after completion. Several of these practices, such as the Guru Yoga, may be continued during the core practice. Preliminary practices can be divided into common and extraordinary. They are eight in total, four of both types. The latter type includes:

   – Taking Refuge and developing the Enlightened Motive (Skt. *Bodhicitta),*), which relates to the inclusion of the Three Jewels in one's life. The Refuge is taken in Buddha, the goal, in Dharma (Skt. *Dharma),*), the Path, and in Sangha (Skt. *Sangha),*), the Community of those who fulfil Dharma's requirements. (Additionally, in *Vajrayana* one also takes refuge in the Three Jewels, i.e. the *Lama*, *Yidam* and *Dharmapala* (Tenga Rinpoche, 1994: 129, 134). *Bodhicitta* on the other hand is an attitude of the mind aspiring to enlightenment (Tenga Rinpoche, 1994: 123);
   – Vajrasattva Meditation (Skt. *Vajrasattwa*, Tib. *rdo rje sems dpa*), which includes the visualisation, on the crown of one's head the Guru as *Vajrasattva* (a form adopted by Buddhas for purification and the cleansing of obscurities), with the recitation of a 100- or 6-syllable mantra, which should be repeated 100,000 times;
   – Mandala Offering, meant to accumulate the merit allowing for the accomplishment of the scheduled goal, represents the full devotion of the practitioner to the idea of enlightenment and is completed by visualisation of with the use of appropriate tools, and by the 100,000 repetitions of a certain verse;

– Guru Yoga, the most private practice, when a personal bond with the master becomes established. Good relationship with the root Guru enables more efficient cooperation, and thus more effective progress along the spiritual path. This practice is based upon the visualisation technique, with the Guru on the crown of one's head in the appropriate form (alone or with their retinue of e.g. his predecessors within the same tradition), and the meditation upon the fact that the root Guru unites and personifies all the previous teachers as well as the Three Jewels (Buddha, Dharma and Sangha). The adept then becomes one with their guru, 'dissolving' the master in themselves to the accompaniment of a suitable verse (Beru Khyentse Rinpoche, 1993: 10–20).

The preliminary practices of the common type provide topics for consideration, meant to raise the practitioner's awareness of their own current situation and to display the problem at hand, so that the previous habits can be replaced with new ones, furthering the pursuit of enlightenment. They are a kind of philosophical reflection upon the meaning of life and the true nature of reality. Describing the given situation of a human being, they help them become fully aware of it and, by means of emphasising its essential traits, encourage the ascension upon the spiritual path which would allow the practitioner to transcend the indicated conditioning. The common preliminaries are comprised of certain topics to consider, which demonstrate their common background by indicating the traits of conditioned reality, i.e. samsara. To quote Beru Khyentse Rinpoche: "As a common-ground, they form the context for all Buddhist practice and help set your motivation." (Beru Khyentse Rinpoche, 1993: 10).

The topics for reflection are given in the names of particular practices. There are four in total: death and impermanence, the law of cause and effect (karma), the disadvantages of samsara (the conditioned state of suffering), and the precious human rebirth.

The extraordinary preliminaries on the other hand, are embedded in the system and require taking up regular practice with formal engagement. Beru Khyentse Rinpoche in his general characteristics of the extraordinary practices, said:

> The purpose of preliminaries is to eliminate or purify yourself of the obstacles that might hinder your practice and to accumulate the merit that will bring you success Prostration and Vajrasattva meditation accomplish the former, while Mandala Offering and Guru-yoga the latter. (Beru Khyentse Rinpoche, 1993: 10)

It should be noted, that they teach discipline and are a formal way of inclusion into Sangha. Their goal is also to improve certain internal qualities, such

as renunciation and devotion (Khenchen Thrangu Rinpoche, 2003: 128), which influence the achievement of the disposition that enables the core practice to be realised.

Tranquillity meditation

The tranquillity meditation (Skt. *śamatha*, Tib. *zhi gnas*) initiates the core practice of the Path of Insight. It contains certain recommendations pertaining to the body, but focuses on a number of mental techniques. With regards to the former, the correct physical positioning serves to aid the meditation practice. This is known as the Seven-Point Posture of Vairochana (Khenchen Thrangu Rinpoche, 2003: 26–27; Ngawang Dhargyey, 1995: 9), which enables the appropriate energy flow (Skt. *prana*, Tib. *rlung*) throughout the energy channels (Skt. *nadi*, Tib. *Rtsa)*, and in turn impacts on the efficiency of the practice itself.

The first step of the mind tranquillity meditation is to settle the mind on an object. This can be any kind of sensory object. One should focus their attention on it for as long as possible, until it becomes tiresome or irritating. In order to view such an object in the same way throughout the observation, without lapses into distraction, one needs to cut themselves off from the train of thought and to restrain mental activity. The choice of objects to settle on may well follow individual preferences. According to Karmapa one can even choose an imagined object: "You can also focus in front of you on either a writte or visualised white syllable OM, red AH and blue HUM, (…) or on white, red and blue dots, whichever suits you." (9th Karmapa Wangchuk Dorje, 1993: 34).

When a degree of skill is achieved in settling on a visual object, it is recommended to shift and focus on a certain sound or smell. The next step is to focus on no object, described by Karampa as follows: "As for directing your mind on no basis or object, you should stare blankly into space straight in front of you with opened eyes and not direct your mind at any object whatsoever." (9th Karmapa Wangchuk Dorje, 1993: 39).

In order to realise the precept of 'equanimity', it is essential to free oneself from hope and anxiety regarding the results of the practice, from assessing the current situation and from any kind of mind-wandering. This, however, should not lapse into a state of stupor or blank-mindedness, but rather focus on mindful awareness of one's surroundings, without becoming 'attached' to anything in particular. Focusing on the breath is the last exercise of mind tranquillity practice. This is were, the tenet of the inseparability of consciousness and ener-

gy is applied. Due to the fact that breathing techniques can be used to regulate the entire complicated system of the energy-winds upon which the mind 'rides', settling on the breath and controlling it 'automatically' affect the consciousness in a similar manner. The method of counting one's breaths may be applied here. With a degree of experience, one should try to hold the air in their lungs before exhaling, and ultimately progress to the vase-breath technique. This type of breathing, among other characteristics, is unique in its efficiency to hold (condense) the air in one's body over extended periods of time (9th Karmapa Wangcziuk Dordże, 1993: 41).

The main challenge to an adept in the tranquillity practice is the maintenance of the required state of settled mind, which is the prerequisite for further progress. Initially, the greatest danger lies in the tendencies to let the thoughts wander, to be 'elsewhere' or to occupy the mind with anything but the focus of the practice. The above quoted author suggests short and frequent sessions for beginners, in order to avoid dullness and fatigue. Another danger lies in becoming preoccupied with the results of the practice, and the associated hope or anxiety. This is yet another form of 'mind wandering' away from being 'here and now', which can thwart the essential concentration. This can be countered by the recognition of such concepts 'at their foundation' as distractions, leading away from the core practice. Finally, a mind overly tense or loose can hinder the progress of the exercise. In the case of the former, the mind 'grasps at' the core practice to tightly; in the latter the mind can lapse into dullness and unawareness. With regards to the hindrances of meditation practice, Lama Ole Nydahl convincingly remarks:

> First and foremost, the mind may remain settled for only as long as it remains fully aware. Otherwise, the spiritual life of the practitioner may lapse into a judgemental pursuit of thoughts or the dull effect of a 'matt glass', instead of experiencing the luminosity of a brilliant diamond. (Lama O. Nydahl, 1999: 19)

When such symptoms of excessive tension or looseness are noticed, in order to relieve the agitation, Karmapa suggests to visualise a black, lustrous, spherical dot the size of a pea at the point in front of you where the folded legs touch the seat. In the case of dullness on the other hand, the mind can be encouraged to greater awareness by visualising a similar dot, but white, shining and placed at the middle of the brow, or to resort to physical exercise (9th Karmapa Wangchuk Dorje, 1993: 37). This practice should be continued until the mind reaches the state of such tranquillity, that the emerging thoughts or performed activities do not break the concentration, and that this state can be upheld in an 'effortless' manner. A brief description of this practice's goal and its related difficulties is as follows:

> According to its definition, mental quiescence is a state in which your mind is quieted of all mental wandering, be it thoughts or grasping at defining characteristics. It is a placement of the mind in single-pointed concentration on the non-conceptual nature of things and is free of mental dullness, agitation and foggy-mindedness. (9th Karmapa Wangchuk Dorje, 1993: 45)

Such ability allows to retain the settling of one's mind regardless of circumstances one might find themselves in.

Following to the above, and in accordance with the suggestions of Khenchen Thrangu Rinpoche, the main obstacle in the mind tranquillity meditation is the inability to maintain the presence in 'here and now', without too much thought traffic ('mind wandering'). The author advises neither to remember the past, nor think upon the future. This seems to be a complex problem: (a) it is linked to the common tendency of being drawn to pleasant things and situations and repulsed from unpleasant experiences which cause suffering, and furthermore (b) there exists a certain, constant tendency to conceptualisation as such. Within the framework of mind tranquillity meditation, this is with regards to any and all objective content appearing within the six consciousnesses, i.e. the consciousness of each of the senses and the mind-consciousness (also regarded as a sense) (Khenchen Thrangu Rinpoche, 2003: 28–30).

Mind tranquillity meditation includes three phases of development, which can also be described as the three parts it can be divided into. The first pertains to the attempts to 'grasp a yet ungrasped mind'; and the individuals experiencing multiple unsubtle thoughts, who struggle to achieve a state without any hindering mental activity during their formal meditation sessions. A state of the mind attempting to realise this first phase of tranquillity meditation is compared to a steep mountain waterfall, which is meant to symbolise the coarseness and multitude of thoughts (9th Karmapa Wangchuk Dorje, 1993: 42; Khenchen Thrangu Rinpoche, 2003: 51).

The following phase focuses on maintaining the tranquillity of mind during the meditation practice. At this stage the agitated thought traffic subsides. According to Karmapa, the practice can then be compared to a gentle-flowing, mighty river, which may occasionally become turbulent but settles rapidly. At this stage the practitioner's efforts focus on countering the emerging turbulences, i.e. on recognising the movement of thoughts as unwanted and neutralising it, which is accomplished by becoming aware of one's passing thoughts and not following them. Thus: "(…) all thoughts, both coarse and subtle, set (like the sun) and settle in equipoise into a non-conceptual state" (9th Karmapa Wangchuk Dorje, 1993: 42).

The third phase furthers the goal of the second, and transfers this practice beyond the ramifications of a formal meditative session. The first and second phase both refer to a given meditation period, whilst the third phase expands the periods spent meditating with the use of the already learned skills. Mind tranquillity transcends its own boundaries and in a natural manner flows beyond the framework of meditation sessions, this becoming increasingly "effortless". The way of conduct can be summarised as maintaining a state of mind in-between excessive tension and looseness, and requires brief but regular sessions, which would allow to achieve a clear, penetrating presence while preventing dullness and fatigue; otherwise the practice may become ineffective. As it would seem, the crucial moment in the mind tranquillity meditation arrives when one becomes able to manage their emerging thoughts Karmapa concludes that:

> You will never be able to reach a non-conceptual state by blocking conceptual thoughts. Take these very thoughts themselves as your object and focus right on them. Conceptual thoughts dissolve by themselves. When they clear away, a non-conceptual state will dawn. (9th Karmapa Wangchuk Dorje, 1993: 44)

Every thought has its own content, it refers to 'something', which can spark desire or 'attachment' to a certain mental object. On the other hand, artificial blocking of mental activity is quite futile with regards to achieving the desired effect, as the very act of blocking thoughts is in itself a mental activity. A Karampa remarks, it is rather a certain awareness skill, the ability to perceive thoughts as they emerge and see them for what they are, that can cause the thoughts to dissolve, since they are in fact, merely mental phenomena. It is thus, both a practical skill, and an achievement of the goal of the mind tranquillity meditation.

Penetrative insight meditation

The other part of the Path of Insight, the penetrative insight meditation (Skt. *vipaśjana*, Tib. *lhag mthong*), relies on the recognition of the true nature of the mind from the perspective of five different studies, which are an analytical way of insight into the states or situations that affect the mind. Such study can also be conducted simultaneously with the mind tranquillity practice. However, without the skill to maintain the mind quiescence and one-pointedness regardless of circumstances, it is practically impossible to practice penetrative insight in any but the most superficial way. This is due to the fact that the realisation of the former practice directly influences the efficiency of the latter. The skill to maintain the one-pointedness of

the mind allows the practitioner to reach the essential level of ability to recognise even the most subtle concepts emerging in the mind, which in turn affects the efficiency of the recognition of its true nature through observation and analytical insight.

The posture required at this stage is the same essential bodily posture as mentioned previously, the way of looking is very different though: "Your eyes should not be blinking, wavering to and fro or changing focus, but should be staring intensely with sharp focus directly ahead (slightly upwards) at the empty space before you." (9th Karmapa Wangchuk Dorje, 1993: 48).

The mind should be placed in a faultless state of 'bare non-conceptuality' and then become scrupulously looked at, being the first of the 'situations' to study. What fallows is a meticulous analysis, meant to perceive any defined qualities. A series of questions will arise, regarding the nature of the mind: does it have a colour,a form, a shape? Is it outside or inside? Is its nature a total blackness, or is it a clear, vivid brightness? etc. Finally, a conclusion should arrive that::

> The nature of a settled mind is a clear, vivid luminosity, not a blank emptiness. In this settled state, there is a consciousness which although it cannot be identified (as this or that) is still a vividness, a pristine purity, a resplendence. (…) it just cannot be put into words nor identified as this or that. (9th Karmapa Wangchuk Dorje, 1993: 57)

It has no colour nor shape, cannot be identified as something, yet it causes all other things to appear "clear and unobscured". This consciousness is invariably present, if not always recognised (9th Karmapa Wangchuk Dorje, 1993: 57).

The following situation to analyse is the'moving' or thinking mind. The study of the way mental formations and intellectual concepts emerge and dissolve should lead to a conclusion that: "There is no (…) difference in the nature [of the mind] between thought and its content, between a mind settled or moving, past or current, nor between past and current thoughts." (9th Karmapa Wangchuk Dorje, 1993: 61).

The following two studies along the Path of Insight are the mind reflecting appearances and at the mind in relation to the body. An in-depth analysis of the objects of sensory perception leads to the conclusion that they are neither separate nor identical with whoever perceives them, and that they elude clear definition. A similar conclusion is drawn from the analysis of the mind in relation to the body. To quote Karmapa yet again:

> Namely, you must decide that the body and mind are neither the same, nor different They are inseparable, like the reflection of the moon in water, being a unity of resplendence and śunyata, of appearance and śunyata. (9th Karmapa Wangchuk Dorje, 1993: 63)

Beru Khyentse Rinpoche elaborates on this comparison and explains the nature of the said phenomenon in the following way:

> If the reflection of the moon in a puddle and the puddle water were the same, then the phenomenon should remain, even if you place your hand on top of it. If they were separate, you should be able to remove the phenomenon from the puddle, just like you would remove a floating piece of paper. (Beru Khyentse Rinpoche, 1993: 63)

The recognition of the fundamental inseparability of the mind and phenomena, and of the mind and body is yet another insight into the true nature of the mind.

The final study in the meditation of penetrative insight refers to the nature of settled and 'moving' minds together. The practitioner should analyse whether the two are the same or different things. Following Karmapa's explanation: "There is a big difference between the moving mind, which can think up anything and fantasies in endless variety, and the settled mind, which stays without moving" (9th Karmapa Wangchuk Dorje, 1993: 55).

In their analysis of the nature of thought, the practitioner should come to the conclusion that the two states of mind alternate. "When the mind is settled, nothing is moving, and when something is moving, the mind is moving as well". Thins in turn leads to the conclusion that in fact the nature of mind itself does not change, irrespective of the presence of thoughts on the one hand, or their absence on the other. Karmapa explains this issue with the following example "Like water and waves, it is the mind alone that functions and acts. That is all there is to it." (9th Karmapa Wangchuk Dorje, 1993: 55).

What the author suggests is that the mind can enter an unlimited number of different states, but all these activities are taking place within the same very mind, just like a disturbed surface of water does not change the quality of the water itself, nor does it make the water 'different' in any way. With the studies mentioned above, another process is set in motion. The progress in penetrative insight meditation is realised along a path of development called the Four yogas of Mahamudra, which are simultaneously the four stages related to certain levels of realisation. The following levels of realisation can be indicated (Ray, 2002: 279–283):

  – One-pointedness; the fulfilment of this yoga grants the ability to remain undisturbed in concentration irrespective of other activities or circumstances, it is also the first recognition of the nature of mind;
  – Simplicity; yoga realises a natural state of the essence of the mind, free from any conceptual reference, inclusive of categories such as 'the existence' or

'the non-existence', which leads to their reassessment, to the understanding that they are complementary in defining their meanings, and to the perception that the internal realm of thoughts and the external realm of events are equally void, without an inherent existence (Skt. *śunya*);

– One taste; the realisation of this level means that the multitude of forms share the same nature, undifferentiated in its voidness; that 'samsara' and 'nirvana' are one; thus the practitioner transcends the subject-object opposition and realises that any such divisions are mere appearances; Objects and event in the world have no substance, due to which their 'taste' is always the same. It is an experience of the lack of any 'point of reference'. This level reaches beyond the formal meditation practice and refers to all mundane, daily activities;

– Non-meditation; fulfilling this yoga is where the continuous realisation of the unity of appearance and voidness, resplendence and voidness, bliss and voidness, begins. As a development on the one-taste level, it is where all dualities are transcended. The 'non-meditation' yoga is a realisation of the fruit, i.e. the goal of the practice, where what is achieved reaches beyond sensory barriers, (…) and no time and space divisions are perceived as real. It works in a continuous manner, here and now, drawing on the omniscience of the mind. (Lama O. Nydahl, 1999: 23)

The penetrative insight meditation initially concentrates on analysing the unsettled mind, i.e. the objects referring to bodily senses, without any mental activity. The following study of the nature of a settled mind also includes the analysis of the relation of the mind to phenomena and to the body. In fact, this study indicates the co-relation between the subject and the potential object of perception. The main danger at this stage, as mentioned by Karampa, is that the experience of subject-object unity, i.e. the unity of resplendence (and of clarity, bliss and appearance) and voidness can become conceptualised. As a result of which, only a subtle image of the said unity is achieved, instead of a direct experience of such a state. Thus, it is merely an artificial representation, accompanied by the false conviction that the true nature of the mind had already became clear (Skt. *cittata*, Tib. *sems nyid*). Being in possession of a mere intellectual pattern effectively hinders further development. Even though it might be helpful for a beginner, it is a considerable obstacle at the further stages of practice. In the Tibetan tradition, the introduction to the true nature of the mind is a responsibility of the master, the root teacher, who should choose an appropriate, non-premature moment. The root Guru helps the practitioner to recognise the nature of the mind or introduces them to the idea. The practitioner, however,

must be prepared for this, capable of maintaining a non-conceptual quiescence of mind without the lapses into mental imaging. A qualified teacher will be able to notice this direct, or yet indirect experience. However, if this experience becomes embedded as the actual state of non-duality, it may become a subtle hindrance, effectively obscuring what has yet to be discovered. Beru Khjentse Rinpoche remarks on the following in the description of this hindrance: "To conceptualise about the lack of qualities of the non-conceptual state of mind is to go to an extreme of making non-existence into a «thing»" (Beru Khjentse Rinpoche, 1993: 61) and elsewhere: "There is just the resplendence of an appearance and Voidness, with no (truly existent) object." (9th Karmapa Wangchuk Dorje, 1993: 53).

In fact, the five situations which are the subject to analytical study can be narrowed to two states of mind: settled and moving. The essence of the former is the recognition of the nature of the mind itself, irrespective of appearing phenomena and events, while the latter is focused on the recognition of the nature of a moving mind, where mental activity is ongoing and various concepts become subtle phenomena, the nature of which should also be recognised. Karmapa concludes on the issue of these two states with a final statement that:

> There is not even the slightest difference between the non-conceptual state and that of true insight into the fact that moving thoughts, the settled mind and the nature of thoughts themselves are all three clear, void and brilliant. To hold the two (as being different) is an interpolation of the mind that does not recognize them. (9th Karmapa Wangchuk Dorje, 1993: 62)

The author's final remark in the above fragment was apparently meant to pertain to the exact situation where a certain mental activity is present and, in an artificial manner, divides that which is primarily inseparable, by the means of conceptualisation. This phenomenon can be characterised from two different points of view. The resulting diagnosis, however, would be the same in both cases: (1) when we regard the issue from the perspective of the content of the very act, then the act is false, as it is a depiction of something that does not exist at all, but merely appears to exist; and (2) the very existence of the act obscures what is meant to be discovered and recognised. As can be concluded from the above, the necessary condition of being able to recognise this state is, firstly, the experience of the nature of the settled mind, and secondly, the realisation that in the case of emerging mental activity, the situation as such remains practically unaltered. It can be said, that from the perspective of the insight into the nature of mind itself, there

remains the same subject-object relation, even if it reveals here its creative dynamics, realised as mental activity. Quite simply, if in this situation the thoughts as such are encompassed in meditation, they become the primary consciousness. As it would seem, the capacity to objectify one's own mental activity is crucial, since it allows for the avoidance of the conceptualisation of the nature of mind, and for the understanding of that, which had emerged as the movement of thoughts. The analytical study of a moving mind poses more of a cognitive challenge due to the subtle and shifting character of the emerging thoughts. This challenge lies in the fact that the recognition of the nature of the moving mind is tantamount to being able not to follow the thoughts nor to yield to them. To phrase it differently, what this means is that there emerges a subtle tendency to become attached to the content of thoughts, as to the objects and situations which are encompassed in these thoughts.

Thus, to conclude the above reflections upon the penetrative insight meditation, and to account for the required analytical studies above, it should be remarked that the issue of recognising the nature of the moving mind seems to be of crucial importance. Karmapa addresses this issue yet again in the context of recognising the nature of the settled and moving mind together. In its essence, this issue is not a different quality than the other analysed ones, but rather a greater level of complexity, where two states of mind, which had been analysed separately, are taken into account together and should be recognised as sharing the same nature. In actuality, it is only this situation that reflects, in all its dynamism, sophistication and subtlety of form, the daily life practice, where the states of the presence and lack of thoughts alternate. From the perspective of the structure of an act of cognition, the objective element is comprised alternately of sensory and mental objects, which, according to Buddhist teachings, are impermanent (Skt. *anitja*) and insubstantial (Skt. *anatman*) in status, i.e. they are void (Skt. *śunya*) and as such represent exactly the same level of cognitive content.

Conclusion

A synthetic presentation of the issue discussed above can be achieved with a diagram displaying certain general co-relations and structural elements with regards to the Path of Insight. Even though such a diagram may be a simplification, it can nevertheless be helpful to present the key issues described in this paper and portray them in the wider doctrinal context.
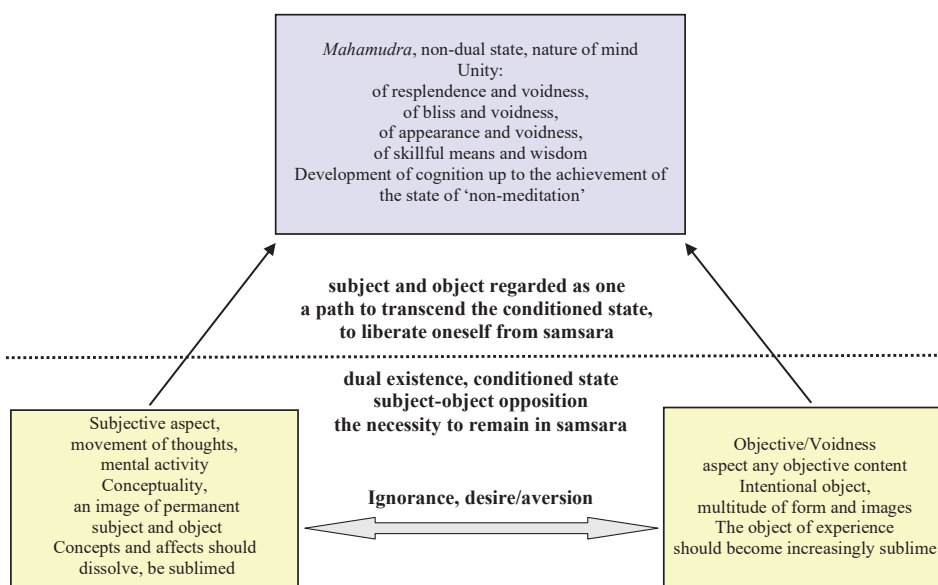
The task that a human being is faced with is formulated by the common preliminary practices, which indicate the necessity to enter upon a path of spiritual development. The extraordinary preliminaries on the other hand, result in a formal commitment to a certain heritage line of teaching and grant the capacities essential in the further core practice. The Path of Insight, or the Path of Liberation, is comprised of the said preliminary practices, followed by the mind tranquillity meditation and the penetrative insight meditation. Even though a formal three-part division is in use, the above mentioned techniques and meditation practices should be regarded as a unified process leading to the achievement of the non-dual state, or *mahamudra*. What is at hand here, is the recognition of the nature of mind, the realisation of it, the transcendence of the subject-object opposition in the cognitive sense, followed by the settlement, deepening and broadening this experience over the daily life events. The development goal of the individual spiritual practice is to achieve the state of 'non-meditation', which allows the adept to dwell within the nature of the mind in a continuous manner, irrespective of arising circumstances or their own external and internal activity.

As it would seem, the greatest challenge lies in the mastering and understanding of the nature of the 'moving mind', with regards to the cultivation of a variety of concepts, the emergence and movement of thoughts, as well as the occurrences of any kind of emotional turbulence. The exact significance of this issue varies, depending on the stage of practice to which it is related. In the case of mind tran-

quillity meditation, a great difficulty arises with the occurrence of uncontrolled and manifold mental activity, which is an anathema to the very goal of the practice. With regards to the penetrative insight meditation, however, the obstacle on the path to success, due to the fact that the goal of this practice is inherently cognitive in nature, lies in the undesired maintenance of subtle concepts within the mind and in the attachment to any abstract notions. The above also pertains to certain preconceptions with regards to the ultimate goal of the practice, as well as its stimulation, which can only be beneficial and legitimate at the initial stage of meditation practice. Yet, any psychic or mental acts should never be denied or blocked. They should instead be regarded as the spontaneous activity of the mind; one which should not be 'followed' nor rejected, as all becomes a part of the 'path' and may be used as a means to reach its goal.

The key of the development of meditation practice, i.e. the progress along the Path of Insight, lies in the increasing concentration and one-pointedness, as well as in the growth of a certain power and depth of cognition of one's own, true, inherent nature, up to the postulated fulfilment, achieved in an 'effortless' manner. Otherwise speaking, it is a sublimation of experience both in the subjective and objective aspect, which signifies a process of the development of experiencing and perceiving, during the course of which the reference to oneself becomes sublime, along with the potential object of perception, up to the state where the single remaining 'object' of perception is the unity of subject and object. Experiencing the nature of mind itself lacks any kind of adequate description. The narrative, however, concentrates upon the transcendence of the subject-object dualism in its many aspects and on the varied levels of realisation of such a state, which can be summarised as the capacity to objectify both sensory observations, as well as any conceptualisations or one's own preconceptions. As is evident, it is these preconceptions that pose the greatest difficulty. Transcending this level is tantamount to the discovery of the meaning, to the cognition and experience of that, to which the most abstract categories of the system pertain. Which in turn marks the achievement of the soteriologic goal postulated by the given philosophical or religious system. With regards to the topic at hand, this goal lies in the unequivocal realisation of *mahamudra*, the ultimate fulfilment of the Path of Insight.

The issues discussed here with regards to this particular Path within the Tibetan Buddhism tradition are regarded from the epistemological, subject-to-object perspective, which is a horizontal one, and in which any situation is always regarded from the point of view of a subject remaining in a relation to a potential subject of cognition. Due to the above, the duality of internal and external experience is hardly applicable, as any event in general is regarded as inseparable from the sub-

ject understood as an absolute. The practitioner can sacralise this subject by iden-
tifying with it in meditation practice, and discover within themselves the absolute
condition, which by assumption transcends any narratives, and any experiences
that the narratives may postulate. Thus, any postulated existence of an extrasubjec-
tive reality, whether conscious or subconscious, is inappropriate for soteriologic
reasons. The same reasons result in the necessity to translate any ontological terms
into epistemological ones. What is postulated here, however, is a certain type of
'weak', or even 'momentary' ontology, which arises due to the predicative nature
of the language. As a consequence, the language, or any kind of narrative confines
its referents into conceptions, thus endowing them with an apparent permanence.
This is further 'secured' by the a priori assumption of the inherent impermanence
and the inevitability of change (Skt. *anitya*, Tib. *mi rtag pa*) to which all existence
is subject.

The Buddhist type of approach does possess a certain, distinct auto-soterio-
logic and subjective character, as opposed to, e.g. Christianity, or, more generally,
any theist Western religion based on the *Hebrew Bible*. Viewed from the perspec-
tive of the Path of Insight described above, any of the (so-called) *Religions of the
Book* fall into fundamental cognitive dualism, and as such are not yet soteriolog-
ically reliable. Without doubt, a literal reading of one's own belief system, or even
the emphasis on systemic discrepancies between them, results in a tendency to
create hierarchies of the spiritual and religious pursuits. Thus, in the contempo-
rary era of dynamic amalgamation of cultures and worldviews, such an issue poses
a major challenge to the followers of various religious systems.. In the case of mys-
ticism however, given the validity of the spiritual experience which it postulates,
the approach to such issues should be expressed in activities aimed at dialogue and
mutual respect.

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Sport in the new media. Media coverages of selected sport disciplines during the Olympic Games in Rio de Janeiro

KEYWORDS

sport, media, media coverage, gender, Olympics, femininity, masculinity

ABSTRACT

Organista Natalia, Halter–Bogołębska Martyna, *Sport in the new media. Media coverages of selected sport disciplines during the Olympic Games in Rio de Janeiro*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 203–224, Adam Mickiewicz University Press. ISSN 2300–0422. DOI 10.14746/kse.2019.16.13.

This study concerns the online sports media coverage, a topic that has not been previously analyzed in Poland. In recent decades many studies (in Anglo–Saxon countries in particular) indicated the major underrepresentation of women's sport and different framing of sportswomen and sportsmen. Those studies showed that the media plays important role in upholding gender stereotypes in sport and hindering empowerment of sportswomen. This study analyzes media coverage of three sports disciplines (gymnastics, swimming and weightlifting) during Rio Olympics on five websites. Findings revealed underrepresentation of women's sport and setting the trend to write about women's sport in disciplines consider as appropriated for women. The qualitative analysis did not indicate gender–specific descriptors in materials about sportspeople.

Introduction

In the last few decades, social researchers dealing with sport have devoted much attention to the analysis of sports media coverage. In particular, they focused on the underrepresentation of information about women's sport. Information about men's sport prevailed both in the printed media and in television broadcasts (Fink, 2015; Kane, 2013; Cooky et al., 2015; Jakubowska, 2015, Dziubiński et al., 2019). If any information about women's sport appeared in the media, it referred to sport disciplines that represented femininity in its traditional sense, focusing on the physical appearance of female athletes (tennis, rhythmic gymnastics, figure skating, etc.) (Sherry, 2016). Qualitative analyses indicated that women's sport was described differently from men's sport. Women's sport was often described in an ironic manner, and female athletes' effort was often trivialised (Bruce, 2013). According to some researchers, the new media[1] that are not limited by the place and time of media communication can provide an opportunity to describe women's sport more broadly. In connection with the absence of studies on the online media coverage of sport in the Polish literature of the subject, it was checked whether the coverage of women's sport and men's sport in the new media is comparable. The manner in which sportswomen are portrayed is important also due to the interest of girls in sport and active leisure. Sport is a social institution that was created by men and for men (Whitson, 1989; Kimmel, 1989). Sport was a means for naturalising the gender difference and, thereby, maintaining social inequalities (Messner, Dworkin, 2002: 17–29). Images of successful female athletes respected in society could potentially influence the attitude of girls and women to sport and to legitimate their interests or make them more active (Messner, 1998). Many academicians, particularly in the USA, highlighted the fact that women's successes in sport might influence the gender structure of society (Cooky, 2009). The female athletes that are successful due to their physical potential weaken the constantly functioning narration about the 'natural lack of interest in sport' among girls (Sabo et al., 2004) and contribute to the "dismantling" of gender inequalities being created

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[1] My work draws upon the definition of the new (online) media from the paper *Dziennikarstwo wobec nowych mediów* [*Journalism in comparison with the new media*]: 'The new media are techniques, technologies and institutions used for communication and making use of digital methods for the registration, recording and storage of data and the creation and transmission of messages. The new media are characterised by the hypertextual structure of communication and reception, the possibility of programming (…), interactivity, cumulativeness, global reach and, at the same time, the individualisation of access' (Bauer, 2009: 126). Comparisons concerning the traditional and new media can also be found in: McQuail (2012: 57–59, 149–153).

in society on the basis of the assumption of gender difference. The online media coverage of sport seems to be essential, because particularly girls and boys draw their knowledge largely from the Internet and information obtained from that source have an impact on their evaluation of what is "feminine" and "masculine" (Subrahmanyam et al., 2001).

Theoretical assumptions

Sport and the mass media are closely interrelated and interdependent.[2] The media constitute a powerful social institution that can fundamentally influence recipients' opinions in many fields. In consideration of the fact that consumers receive a large majority of sports events in a mediatised form, without "live" participation in sports events, the contents communicated by the media seem even more significant.

This study draws upon the theory of framing that was introduced by Erving Gofmann in 1974 (Gofmann, 1974). In the last few years, many studies concerning the underrepresentation of women's sport in the media used the theory of framing. As Denis McQuail writes after Robert Entman: 'frames define problems, diagnose causes, make moral judgements.' The use of frames allows us to make a comprehensive interpretation of separate facts, but it is not free of certain bias, which may sometimes be unintentional (McQuail, 2012: 374). Therefore, the media take up selected topics and then assign a certain meaning to them. In this way, they act as gatekeepers ensuring a specific manner of presenting events. Decisions on presenting or describing certain topics and omitting some others shape recipients' opinions. Eagleman and her collaborators remark that if the media coverage of a certain topic is unified and changeless for a long time, the omitted issues become invisible (Eagleman et al., 2014). Mary J. Kane, a researcher of the media coverage of women's sport, noted that the omission of news concerning women's sport is the creation of a false narration that women's sport is unattractive and unworthy of the recipient's attention (Kane, 2013). The strategy of ambivalence in descriptions

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[2] The combination of the media and sport with economic factors is also important. Today much attention is devoted to the inseparable connection of cultural factors and economic factors in societies of advanced capitalism. The media are the driving force for economic factors (because they attract capital), while disseminating and strengthening the current narration about sport by attracting more recipients and capital (Rowe, 2004: 68–79). The close relationship between the media, sport and economy is reflected by the following terms: *sport–media complex* or *media/sport production complex.*

of women's sport raised by some researchers (Fink, Kensicki, 2002; Bruce, 2013), which is based on the message that seems to be positive at first glance, but actually contains words, phrases or topics that finely ignore women (Eagleman, 2015), results in the lower evaluation of women's sport than of men's sport.

Sports media coverage

Presented systematically for years, the results of research concerning sports media coverage are largely consistent with one another. The media coverage of Olympic Games was analysed particularly well, e.g., because of the largest audience in the world. Studies on the media coverage of Olympic Games indicate the promotion of sportsmen above female athletes, although the number of the latter increases in each successive Olympiad. The 2012 Summer Olympics in London were the first ones where each participant was represented both by female and male athletes. Female athletes competed in all sports. It is envisaged that female athletes accounted for 45% of participants in the 2016 Summer Olympics in Rio (International Olympic Committee, 2016).

According to analyses by Andrew Billings from the NBC station broadcasting the 2010 Winter Olympics in Vancouver, men received three fifths of airtime after the exclusion of events in which women and men participated together (e.g., pairs in figure skating) (Angelini, MacArthur, Billings, 2012); for comparison, they received approx. 60% in Turin (Billings, et. al. 2008) and approx. 65% in Salt Lake City (Billings, Eastman 2003). During the Summer Olympic Games (in 1996, 2000, 2004), differences in the airtime given to women's sport and men's sport amounted only to 4–5%. Billings attributes the difference between Olympic Games in 1998, 2002 and 2006 and Summer Olympics to the larger number of sports in which women compete during the latter (Billings, 2008b: 112–118).

Another explanation of the more frequent coverage of women's sport during Olympic Games than in the remaining part of the season is the fact of representing the given country rather than appreciating female athletes in sport (Wensing, Bruce, 2003; Hedenborg, 2013). The analyses of time between Olympic Games indicate the considerable underrepresentation of women's sport. According to the longitudinal study by Cheryl Cooky, Michael Messner and Michel Musto (2015), the coverage of women's sport in American television stations dropped to 1.6% in 2009, which is the lowest level in the last 25 years, and amounted to 3.2% in 2014. Other studies on television broadcasts confirm the results obtained by researchers (Martin et al., 2016; Turner, 2013; Billings, Young, 2015).

The initial analyses of printed media during Olympic Games also indicated the underrepresentation of the coverage of women's sport. However, the results show increasingly often the proportional coverage of women's sport and men's sport. Studies checking the media coverage in Canada and Great Britain (Vincent et al., 2002) as well as in five European countries did not show statistically important differences (Capranica et al., 2005). Interestingly, O'Neill and Mulready showed that the coverage of women's sport returns to the pre–Olympic number/quantity after Olympic Games (O'Neill, Mulready, 2014). Between Olympic Games, the considerable underrepresentation of information about women's sport was also ascertained in printed media (Godoy–Presland, 2014; Haris, Clayton, 2002; Crolley, Teso, 2007; Bishop, 2003). The persistently disproportionate amount of women's sport coverage allows researchers to maintain the thesis about the symbolic annihilation of women in the media that was put forward in the late 1970s (Tuchman, 1979; Kane, 2013; Fink, 2015).

In Poland, two studies on the coverage of sport in the printed media have been conducted so far. In the Polish part of the research project *The International Sports Press Survey 2011* (April–July), Honorata Jakubowska analysed 815 articles from Polish newspapers: *Gazeta Wyborcza*, *Głos Wielkopolski* and *Gazeta Codzienna: Fakt* (Jakubowska, 2015). Over 85% of published information concerned men's sport, with 60% of news devoted to team sports. In the case of women, proportions were different. 73% of women's sport coverage referred to individual sports. The analysis of news from *Gazeta Wyborcza* from the years 2010–2013 by Dziubiński and co-authors showed the considerable advantage of information about men's sport (Dziubiński et al., 2019). Out of 2,997 analysed articles, only 12% of them concerned women's sport, whereas 84% concerned men's sport. The described analysis is also consistent with results of Jakubowska's study on the description of the media coverage of specific disciplines in women's sport and men's sport. 88% of information about women's sport concerned individual disciplines, whereas the analogous share of information about men's sport accounts for 72%.

Overview of literature regarding qualitative analyses of sports media coverage

Summarising years of research on media coverage, Toni Bruce indicated the repeating "rules" or schemes concerning the manner of portraying female athletes (Bruce, 2013). Women's sport is "produced" in a worse manner. It engages lower financial or technical resources, resulting in less interesting messages than those concerning

men's sport (Greer et al., 2009). The small number of female journalists working in sports departments also reinforces the belief that sport is men's domain (Miloch, Pedersen, Smucker, Whisenant, 2005). For example, *The International Sports Press Survey* in its part concerning Poland indicates that female sports journalists account for 8% of all journalists (Jakubowska, 2015). Research done by Kian and Hardin suggested that the journalist's gender may have an impact on the manner of portraying women's sport (Kian, Hardin, 2009). Men reinforced gender stereotypes more often when describing female athletes. They also described women's sport less frequently than women did. Other studies indicate that employing a larger number of female journalists will not make a big difference. This may have little to do with the dislike of female journalists towards women's sport; more probable reasons include their fear of being accused of favouring female athletes and publishers' reluctance to present women's sport (Hardin, Shain 2005; Kian, 2007). As Hardin and Shain observed, female sports journalists in their professional work constantly have to negotiate between femininity and the culturally established attitude of a professional journalist. In order to be regarded as professionals, they often have to dissociate themselves from their gender identity (Hardin, Shain, 2006: Schoch, Ohl, 2011). A study by Bridget Gee and Sarah Leberman showed that a text about women's sport has to meet higher criteria in order to be approved for publication (Gee, Leberman, 2011). Journalistic training is also characterised by sex–typing, i.e., attachment to describing sports "suitable" only for the relevant gender (Cronk, Theberge, 1994). Information regarding women's sport concerns individual and non-contact sports, whereas information about men's sport refers to contact sports and team games.

Tony Bruce also draws our attention to the way of calling sports competitions. Men's competitions are called simply 'world championships', whereas women's competitions are 'women's world championships'. In this way, it is suggested which events are prototypes and standards in sport (Crolley, Teso, 2007; Bruce, 2013). Texts about female athletes customarily refer to their life outside sport: the roles of a mother, wife or partner (Daddario, 1994). Female athletes are also compared to their male "counterparts". This reinforces men's "greatness" and the belief that male characteristics constitute a norm in sport. The media are constantly more willing to describe female athletes in heterosexual relationships. According to Bruce, the practice of putting the pressure on the portrayal of female athletes representing the traditional ideal of womanhood (a slender figure, white skin, emotionality, dependence on others) is combined with compulsory heterosexuality (Fink, Kensicki, 2002). This "principle" is also connected with the sexualisation of female athletes. The media often present female athletes as sexual objects rather than in terms of their sporting skills (Bissel, Duke, 2007).

Bruce also notices new tendencies in the description of female athletes. Press photographs increasingly often portray female athletes in action during sport competition, not in the context unrelated to sport. Descriptions of female athletes as exemplary and praiseworthy citizens or role models become visible, too. It happens, however, that such descriptions refer only to female compatriots, and female athletes representing other nationalities are described by means of "old rules" (Bruce, 2013).

Online media coverage

The number of studies concerning media messages in the new media is incomparably smaller. Many researchers suggested that the Internet would create conditions for a more impartial coverage of women's sport as a medium that did not have the spatial limitations of the printed media and television. Being a new medium, it would bring some changes to the established scheme of reporting on women's sport (or the lack of it) and bring about changes in the perception of women's rivalry. Also because of the discussion about the "gender" of the Internet and beliefs shared by a part of male and female researchers that the Internet creates and maintains the women–friendly environment (van Zoonen, 2003), this medium began to be perceived as an opportunity to change the scheme of sports media coverage. Wendy Griswold (2013: 206) is of a different opinion. According to her, interactions on the Internet do not have to lead to a change of gender stereotypes in users, even in spite of access to various experiences and ways of life of people from around the world. Communication in the new media may also deepen traditional beliefs by providing another place where they can be disseminated (blogs, chats, etc.). Griswold concludes that current studies tend to confirm that the Internet allows people to think and do what they have thought and done so far, but more effectively. Moreover, she remarked that the new media change the manner of collection and edition of information and access to them by consumers. In addition, the new media are used most often by young persons, which would involve their broader openness to the contents that are ignored in the traditional media (Real, 2006).

The results of studies concerning the coverage of sport in the new media are not as cohesive as studies on traditional media presented above. Some analyses indicate that online publications present female and male athletes in a different manner than the printed media and the television, so it is not possible to maintain the thesis that the coverage of sport supports male supremacy. When analysing

the content of ESPN.com and SportsLine.com during basketball tournaments, Kian and collaborators did not find any differences in the description of male and female athletes that characterise messages in the traditional media (Kian et al., 2009). More descriptions of physical appearance, clothes and non-sport life roles referred to men. However, researchers stated that the 'overwhelming majority' of online contents reported men's competitions. Eagleman and her collaborators checked the content of websites in six countries during the Olympic Games in London for potentially biased information about gender and nationality (Eagelman et al., 2014). Also these studies support the thesis about the Internet coverage of sport based more strongly on equality. The authors found only a few differences between messages concerning men and women. Within the scope of their analysis of Internet pages during 2010 Olympic Games, Lauren Burch and her collaborators did not find statistically important differences in the amount of space devoted to women's sport and men's sport proportionally to the number of participating female and male athletes (Burch et al., 2012).

Dianne Jones analysed the website of the Australian broadcaster ABC News during the successive Olympic Games in the first decade of the 21ˢᵗ century. Her research showed that differences in the description of women's sport and men's sport still exist. Women's sport was described more frequently with the use of infantilising language and sex stereotypes and the tendency to present female athletes as 'passive objects' rather than 'active sportspeople' (Jones 2010, 2004, 2006). Female athletes were rarely described in team sports (associated with "male" sports) (Jones 2006), whereas the coverage of women's sport was larger than in the traditional media, and a larger number of sports was presented (Jones, 2004, 2006).

Jones examined also the content of websites of ABC (Australia), BBC (Great Britain), CBC (USA) and TVNZ (New Zealand) during the 2008 Olympic Games in Beijing. She actually found statistically more information, photographs and main topics about men's sport than about women's sport. Not only were stories of male athletes the main topic of the Olympic Games, but also female athletes were presented stereotypically as physically weak, emotional and dependent on others' help (Jones, 2013).

Aim of the study

In connection with the absence of the subject–matter of research on the online media coverage of sport, the aim of the study was to check whether the media coverage of selected disciplines in women's sport in the new media during

the Olympic Games in Rio de Janeiro was comparable to the coverage of men's sport.

The detailed objective was to check whether the new media maintain the tendency to describe women's sport mainly in disciplines regarded as female appropriate and men's sport in disciplines regarded as male appropriate.

The results of research on the traditional media obtained so far indicate that women's sport is covered mainly in disciplines that sustain the concept of femininity in its traditional sense (Jakubowska, 2014: 459–470; Koivula, 2001). The study included an analysis of materials concerning sports gymnastics and rhythmic gymnastics regarded as a "female appropriate" discipline, swimming regarded as a "neutral" discipline in terms of sportspeople' gender and weightlifting as a discipline regarded as "male appropriate". This classification of disciplines was made on the basis of surveys by Nathalie Koivuli (2001) and Honorata Jakubowska (2014: 463–470). In Koivuli's survey, respondents mentioned precision, aesthetics and femininity as the most important characteristics of "female appropriate" disciplines. "Male appropriate" disciplines are primarily considered to require brutality, contact, strength and aggression (team sports and martial arts). Honorata Jakubowska mentions four essential indicators influencing the perception of a given sport as "male appropriate". They include: contact, motor indicators (strength, endurance and quickness), the inclination to risk and dangerous behaviours (motor sports, extreme sports) and the creation of homo–community (maintenance of male bonds). The research done so far shows that most of the space or airtime in the media is occupied by disciplines regarded as "male appropriate". The division into female and male sports is supplemented by "gender–neutral" disciplines (e.g., badminton, swimming, tennis, sailing, volleyball) that are perceived as suitable for each gender. In Koivuli's survey, respondents stated that the most important characteristics influencing the perception of a given sport as "neutral" included precision, quickness, fair play/high level of morality.

By means of focus interviews, Jakubowska examined the extent to which the division into "male appropriate" and "female appropriate" sports was established in Poland. All respondents perceived gymnastics and synchronised swimming as feminine sports. The respondents unanimously specified weightlifting as a masculine kind of sport (Jakubowska, 2014: 459–469).

The second detailed objective was to examine differences in the examined material in terms of the gender of sportspeople being described. Another detailed objective was to check by whom the analysed messages had been prepared. The last objective to check whether the analysed material referred to Poles or foreign sportspeople.

Research method and sample

The study was carried out using the content analysis method. It is suitable for examining various types of data intended for communication: verbal, pictorial or symbolic. The content analysis method is commonly used in the comparison of media contents referring to women's sport and men's sport (Cooky, 2015; Jakubowska, 2015). It is regarded as one of non–reactive methods, the use of which does not impact the surrounding social reality. Moreover, non–reactive studies allow us to avoid typical errors of researchers making use of reactive methods, i.e., imposing their will on respondents and, therefore, distorting the results of studies (Babbie, 2009: 358–375). The content analysis method is also used most frequently for answering questions regarding media coverage: 'who says, what, to whom, why, how and with what effect' (Babbie, 2009: 358).

The analysed material consists of articles published on websites on the days of 5th–21st August 1986 during the Olympic Games in Rio de Janeiro. A decision was made to analyse the media coverage of Olympic Games, because it is the biggest global sports event, which reaches a majority of people via media (Billings, 2008b: 5–6). Because of the number of fans watching this event, we can also say that Olympic Games have a large influence on the formation of opinions about sportspeople. They also provide an opportunity for female athletes to present their skills. This is because the interest in women's sport is higher than normally during Olympic Games (Billings, 2008b: 107). Olympic Games arouse huge interest in Poland. They are broadcast by the public television for the main part of the day. The last Summer Olympics in Rio de Janeiro were broadcast in three public television channels (TVP 1, TVP 2 and TVP Sport, as well as the streaming of 12 special channels with sport broadcasts). 28 million Poles, i.e., 80% of persons having access to a television set, watched some part of the Olympic Games (*Business Insider*, 2016). In view of the fact that 65% of Poles are regular web browsers, there is no reason to suppose that the online coverage of sport was not popular, either (CBOS, 2016).

An article posted on sports websites selected for analysis was considered to be a unit of analysis. The analysis covered 106 articles on gymnastics, 408 articles on swimming, and 105 articles on weightlifting (Table 1). The aforementioned articles had been posted on five most popular sports portals; they were examined on the basis of the Megapanel PBI/Gemius analysis for December 2015[3], i.e.: (eurosport. onet.pl; sport.tvp.pl; sportowefakty.wp.pl; sport.interia.pl; sport.pl).

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[3] http://media2.pl/badania/131499-Megapanel-grudzien-2015-kategorie-tematyczne/17.html

Publications containing only visual elements (videos, photographs) were excluded from the analysis. The researchers ignored also materials that did not refer directly to events during the Olympic Games in Rio de Janeiro (they were called neutral articles in the table) and brought up sport-related topics from other fields (law in sport, interviews with doctors, officials, etc). Altogether, 168 articles were excluded. These publications concerned mainly the detection of forbidden substances in samples for doping tests submitted by Adrian and Tomasz Zieliński and Krzysztof Szramiak and interviews and opinions related to that matter. The statements made by activists of the Polish Weightlifting Association and the Polish Swimming Association were not taken into consideration, either.

Table 1. Number of articles about a given sport discipline on each website

Website	Sports dyscipline		
	Gymnastics	**Swimming**	**Weightlifting**
www.eurosport.onet.pl	22	98	22
www.sport.tvp.pl	21	71	18
www.sportowefakty.wp.pl	36	91	34
www.sport.interia.pl	16	73	18
www.sport.pl	11	75	13
TOTAL	**106**	**408**	**105**

Source: own elaboration

A coding sheet was created for the analysis of materials. In the quantitative part, information was collected about the sex of sportspeople, the discipline being described, the length of articles (the number of words was examined), and the sex of the journalist writing the article (if the article was signed). In the qualitative part, four categories of coding were determined on the basis of differences in the portrayal of women's sport and men's sport that are described most frequently in the literature of the subject. The first category of coding referred to descriptions of the physical appearance and sexuality of sportspeople (emphasising their beauty or clothes). The second one referred to their roles outside sport (mothers, wives, girls, daughters). Another category concerned the sarcastic or infantilising language used in the description of women's sport, and the last one referred to the stereotypical method of dealing with victories or defeats (emphasising of poor performances, the role of coaches, the dependence of athletes on other persons, the way of explaining defeats, etc.)

Results of the study – a quantitative analysis

The analysis covered 106 articles concerning gymnastics, which is regarded as a "female appropriate" discipline. 58 articles (55%) concerned women, whereas 47 articles (44%) referred to men (Table 2).

Table 2. Articles on gymnastics divided according to gender

GYMNASTICS – 106 articles			
Website	women's sport	men's sport	Neutral
eurosport.onet.pl	11	11	0
sport.tvp.pl	11	10	0
sportowefakty.wp.pl	20	15	1
sport.interia.pl	10	6	0
sport.pl	6	5	0
TOTAL	**58**	**47**	**1**

Source: own elaboration

The author's gender was identified in 36 out of 106 texts. In other cases, the author was not specified, or authorship was ascribed to the entire editorial staff. From among the aforementioned 36 texts, 15 (42%) were written by women and the remaining 21 by men.

It is also necessary to mention the symptomatically high number of articles the content of which referred to foreign sportspeople. There were 99 publications of this kind, in comparison to 7 referring to gymnasts from Poland. Such proportions are fundamentally different from the tendency to describe mainly one's compatriots particularly during Olympic Games that has been presented so far.

Out of the analysed 408 articles about swimming, 62% concerned men, and 35% referred to women (Table 3). 11 messages were regarded as neutral in terms of sportspeople's sex, which accounts for 3% of all articles.

Table 3. Articles on swimming divided according to gender

SWIMMING – 408 articles			
Website	women's sport	men's sport	Neutral
eurosport.onet.pl	35	63	0
sport.tvp.pl	25	44	2
sportowefakty.wp.pl	33	55	3

sport.interia.pl	25	46	2
sport.pl	26	45	4
TOTAL	**144**	**253**	**11**

Source: own elaboration

A large part of articles about swimming in the five analysed sports portals was not signed (141), or the entire editorial staff was specified as the author (149 items). As regards other publications, male journalists wrote 87 articles (21%), whereas women wrote 31 (8%). 119 articles referred to the performances of Poles during the Olympic Games in Rio, and 289 concerned foreign sportspeople.

105 articles referred to weightlifting, which is classified as a "male appropriate" sport (Table 4). A large part of articles – 66 (63%) – concerned men. Out of the remaining publications, the content of 37 articles (35%) referred to women's rivalry, whereas 2 articles (2%) were neutral.

Table 4. Articles on weightlifting divided according to gender

WEIGHTLIFTING – 105 articles			
Website	women's sport	men's sport	neutral
eurosport.onet.pl	9	13	0
sport.tvp.pl	7	11	0
sportowefakty.wp.pl	12	21	1
sport.interia.pl	5	13	0
sport.pl	4	8	1
TOTAL	**37**	**66**	**2**

Source: own elaboration

In 72 cases, the authorship of the analysed articles was ascribed to the editorial staff, or the author of the text was not specified at all. Out of the remaining 33 publications, 30 contents were prepared by male journalists. The remaining three articles were written by female journalists.

A significant majority of the analysed articles (89, which accounts for 85%) was written about foreigners. The remaining 16 contents (15%) referred to compatriots.

Results of the study – a qualitative analysis

In the analysed group of publications, only in one case was the beauty of a female athlete emphasised: it was an article about the Hungarian female swimmer Zsu-

zsanna Jakabos. The description of Jakabos's physical appearance had nothing to do with her swimming predispositions. The titles of press reports also highlighted the female athlete's appearance and could serve as an "incentive" to read articles.

> Each appearance of the beautiful Hungarian on the Olympic swimming pool thrills the audience of the competition in Rio de Janeiro.
> 'Spectacular Jakabos has been highly popular in the Balkans for a long time, often appearing on the colours of glossy magazines' (10.08.2016 www.sportowefakty.wp.pl, *She does not win medals, but enchants the spectators. Beautiful 'Zsu' appeals to male senses* [*Nie zdobywa medali, ale zachwyca urodą. Piękna "Zsu" budzi męskie zmysły*]).

In the remaining publications, discussing the physical characteristics of male and female athletes did not bear the traits of sexualisation, but it emphasised their chance for success in the given sport discipline.

> Experts anticipate that the young American can dominate this sport in the next few years. She has something that other female swimmers do not have, obviously except the relevant body shape: she weighs 45 kg with only 142 cm of height, almost entirely consisting of muscles. (14.08.2016 www.sportowefakty.wp.pl, *Rio 2016: an incarnation of the American Dream. Simone Biles breaks barriers and records* [*Rio 2016: ucieleśnienie American Dream. Simone Biles przełamuje bariery i rekordy*]).

> Phelps has a wingspan of 2.04 metres, and his shoe number is 48.5. Ideal parameters for a swimmer. He is presumably the first man who can move in water in such an obvious and elegant manner. (08.08. 2016, www.eurosport.onet.pl, *A complete man* [*Kompletny człowiek*]).

It must be noted, however, that physical abilities of female athletes are presented several times with regard to men's capabilities, particularly in the case of unquestionable stars of the Rio Olympics: Simone Biles and Katie Ladecky. This creates the impression that their greatness is determined by being "like men". Such a manner of portraying female athletes reinforces the belief that model sportspeople are always men.

> She is only 19 years' old and only 145 cm tall, but there is no way to avoid comparing her humble person to great legendary Muhammad Ali.' (15.08.2016 www.sport.tvp.pl, *More than sport: Biles like Ali – symbol and hope of "black" America* [*Więcej niż sport: Biles jak Ali – symbol i nadzieja "czarnej" Ameryki*])

> She is 1.44 metres tall, but she stands arm to arm with Phelps and Bolt. (11.08.2016 www. sport.pl, *Rio Olympic Games 2016. Gymnastics. Simone Biles has arrived* [*Igrzyska olimpijskie Rio 2016. Gimnastyka. Nadleciała Simone Biles*]).

'She was taught this by her former coach Yuri Suguiyama, who also thought that Ledecky could thrash her legs around like a man: powerfully and quickly. This is the key to making full use of her strength and fury.' (13.08.2016 www.sport.pl, *Rio 2016: Katie Ledecky beyond competition; she competes virtually with men* [*Rio 2016. Katie Ledecky poza konkurencją, wirtualnie ściga się z mężczyznami*]).

In the analysed publications, no cases of reporting non–sport aspects of female or male athletes' life were found. No space was devoted to information about sportspeople's family relations, either. Moreover, apart from one example, no description methods marginalising or ridiculing sportspeople were found. The only exception was having called the Olympic champion Penny Oleksiak a 'child' and a 'princess'.

Therefore, she is helped with her lessons by older sportswomen; Sandrine Mainville from Quebec helps her with French, and psychology student Chantal van Landeghem helps her with all the rest. The child outperformed her tutors in less than a week. The Olympic swimming pool has another princess. (14.08.2016 www.sport.pl, *Rio 2006. Here comes awkward Penny Oleksiak, the little star of the whole Canada* [*Rio 2016. Nadchodzi nieporadna Penny Oleksiak – gwiazdka całej Kanady*]).

The analysed articles lack also stereotypical explanations of sportspeople's failures (such as the aforementioned emotionality, the lack of commitment, mental weakness, etc.) On other hand, the authors emphasised the strength of athletes and expressed recognition for them. This was particularly visible in articles about weightlifting, which is considered to be a "male appropriate' sport. But also in swimming, Katinka Hosszu's class was appreciated, and the author often repeated her nickname "Iron Lady", clearly referring the reader to the sportswoman's endurance and strength.

What a power! This was how the world's strongest women competed at the Olympic Games.

The world's strongest women carried huge weights (the winner had 307 kg in push and pull competitions). This cost them plenty of effort. It is enough to look at their faces. (15.08.2016, www.sportowefakty.wp.pl, *Rio 2016: what a power! How the world's strongest women competed at the Olympic Games* [*Rio 2016: co za moc! Tak na igrzyskach walczyły najsilniejsze kobiety świata*])

The Olympic weightlifting competition in the category above 105 kg, where great strongmen compete, brought thrills already during rivalry in Group B. (17.08. 2016, www.eurosport.onet.pl, *Rio 2016: Lasha Talakhadze wins Olympic gold in weightlifting category above 105 kg* [*Rio 2016: Łasza Tałachadze mistrzem olimpijskim w podnoszeniu ciężarów w kategorii powyżej 105 kilogramów*])

The length of articles may have had an impact on the results of the qualitative analysis (Table 5). Most publications were very short. In such a situation, it was not possible to create stories abounding in details. The articles were often limited to reporting the progress of rivalry and the results. It is also worth noting that more medium-sized and long articles about women's sport concerned only gymnastics. With regard to swimming and weightlifting, more medium–sized and long articles referred to men's sport. This is consistent with the tendency described in the theoretical part, i.e., devoting more space to descriptions of women's sport in "female appropriate" disciplines and to descriptions of men's sport in disciplines regarded as "male appropriate".

Table 5. Length of articles under analysis

SWIMMING – 408 articles			
	Short (≤200)	Medium-sized (200–550)	Long (≥550)
Women's sport	100	34	10
Men's sport	139	101	13
GYMNASTICS – 106 articles			
	Short (≤200)	Medium-sized (200–550)	Long (≥550)
Women's sport	42	12	4
Men's sport	40	6	1
WEIGHTLIFTING – 105 articles			
	Short (≤200)	Medium-sized (200–550)	Long (≥550)
Women's sport	25	12	0
Men's sport	35	27	4

Source: own elaboration

Discussion

The results of the quantitative part of the study show that in the case of three sport disciplines under analysis, the coverage of men's sport (336 articles; 60.5%) is still larger than the coverage of women's sport (239 articles; 39.5%). Although the analysed publications concerned the Summer Olympic Games, where no differences in the amount of space/time in sports messages devoted to each gender were observed in the press (Capranica et. al., 2005) and on the television (Angelini, MacArthur, Billings, 2012; Billings et al., 2008; Billings, Eastman, 2003), the difference is significant with regard to three analysed disciplines. On the other hand, the share of articles regarding women's sport is higher than in some analyses con-

cerning the traditional media in the period between Olympic Games (Jakubowska, 2015; Dziubiński et al., in the review; Godoy-Pressland, 2014; Cooky et al., 2015; Haris, Clayton, 2002; Crolley, Teso, 2007). We must remember, however, that only three sport disciplines were analysed in this paper.

We can also notice that more is written about women's sport than about men's sport with regard to gymnastics as a "female appropriate" discipline. This allows us to sustain the thesis about the sex typing of sports messages (Chronk, Theberge, 1994). In swimming, and particularly in weightlifting, even more has been written about men's sport (there were also longer articles about male sportspeople). However, in consideration of the fact that almost no space was devoted to women's sport in the traditional media in male disciplines (Jakubowska, 2015; Dziubiński et al., 2019; Cooky et al., 2015), the number of messages regarding the participations of female athletes in weightlifting can be regarded as a harbinger of positive changes from women's perspective. All the more so, because no publications disavowing female athletes' efforts were found in the qualitative analysis, and the Polish women's national weightlifting team was not very successful during the last Olympic Games.

Only in part of them can we find an answer to the question about the gender of journalists writing about selected sports during the Rio Olympic Games. Much more publications were signed by male journalists, but a large amount of information that cannot be clearly determined as written by a male or female journalist does not allow us to formulate unequivocal conclusions.

Unlike a majority of studies conducted during the Olympic Games in the traditional media, the results of these studies suggest that sportspeople's efforts are covered irrespective of their country of origin. Traditionally, the larger coverage of women's sport than in other parts of the season was justified with the fact that participations of the country's representatives are treated as an expression of the condition of such country (Bruce, Wensing, 2003). Andrew Billings's research proved that the Americans were portrayed in the NBC station more frequently and in a better light than non–Americans (Billings, 2008b: 99–105; Billings et al., 2008a). Also Hendenborg (2013), analysing the Swedish media coverage of the London Olympic Games, stated that it was 'nationalistic rather than internationalistic'. This study, just like research on the new media by Eagleman and her collaborators (2014), did not prove the tendency to portray or favour mainly compatriots. This may be connected with the lack of spatial limitations concerning the publication of a certain number of messages.

The presented results of studies concerning the manner of portraying female athletes during the Rio Olympic Games do not confirm the results presented by

Jones (2013, 2006, 2004). No cases of portraying female athletes in a devaluing manner or using an ironic comment were found. Neither were those athletes described in non–sport roles, which had been one of the more frequent tendencies so far (Bruce, 2013; Fink, 2015). Apart from single cases, female athletes were not treated as sexual objects, either. One of the "old rules" that characterised messages about women's sport was the comparison of female representatives to their 'male counterparts' (Bruce, 2013). In spite of these cases, the manner of presenting women's sport must be regarded as a step forward. Particularly the appreciation of female athletes' results in weightlifting is a positive sign of empowerment of women's place in sport. Thus, the results of the study support the research done by Kian and collaborators (2000), because the analysed publications lacked one specific feature of stereotypical messages: emphasising the gender difference.

Of course, this study has its limitations. First of all, only three sport disciplines have been analysed. In the future, it would be necessary to examine all sport messages published in selected web portals during Olympic Games. The online coverage of sport in the remaining parts of the season would have to be checked, too. These findings would make it easier to evaluate generated results during the Rio Olympic Games. The lack of a larger number of Polish studies on sports media coverage makes it considerably difficult to draw conclusions from the results of the study. Comparing research on the Polish media with analyses of contents from other countries would be obviously entangled in methodological problems.

Conclusions

This study referred to the field of sports coverage in the new media that had not been analysed in Polish research practice until quite recently. The presented results of the content analysis suggest both the underrepresentation of articles about women's sport and the presence of tendencies that typically occur in sports media coverage, with women's sport being described mainly in disciplines regarded as "female appropriate" and men's sport mainly in disciplines regarded as "male appropriate" and "neutral". The qualitative analysis showed that gender–based prejudices in the description of female and male athletes actually did not occur. This fact and (comparably to other results of research) a large number of messages about women's sport allow us to reckon that the new media can be a good opportunity to promote women's sport. This is important not only in terms of the promotion of healthy lifestyle and encouraging girls to participate in physical culture, but also

with regard to striving for gender equality in society and the promotion of images of physically active girls. Presenting female athletes as strong, resilient and successful persons can help to eliminate the stereotype of the "weaker sex". Recognition in the media and the resulting appreciation might lead to the deconstruction of gender stereotypes.

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Analysis of the discourse on education and rehabilitation of persons with multiple disabilities in the Czech Republic

ABSTRACT

Kasprzak Tomasz, *Analysis of discourse on education and rehabilitation of people with disabilities coupled in the Czech Republic*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 225–234, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.14.

At the core of the Czech education system and rehabilitation for people with multiple disabilities to the assumption that this is a group that requires a specialized approach to this issue. The main purpose of the text is to present the organization of education of people with multiple disability in the Czech Republic. Education and rehabilitation with the participation of people with multiple disabilities encourages to undertake research related to the dynamics of changes as well as their size. This work is an attempt to show how various factors have shaped the current form of education of people with multiple disability in the Czech Republic.

Foreword

This paper is an attempt to analyse the discourse on education and rehabilitation of persons with multiple disabilities in the Czech Republic. The problem of educa-

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** This paper is a continuation of and supplement to my previous paper: T. Kasprzak, *Education of pupils with multiple disabilities in the Czech Republic*, „Interdyscyplinarne Konteksty Pedagogiki Specjalnej ("Interdisciplinary Contexts of Special Pedagogy", English edition), no. 22/2018.

tion and rehabilitation of persons with disabilities has been the subject of numerous deliberations of special needs educators in the Czech Republic (Bełza 2015; Kasprzak 2017, 2018, 2019a, 2019b; Sovák 1986; Souralová 2001; Ludíková 2003; Vašek 2003; Proházková 2005; Pipeková 2006; Vítková 2006). I decided to explore the understanding of this category – as the object of pedagogical research – in Czech institutions. First of all, this paper is not a review of the achievements of Czech special needs education in terms of multiple disabilities studies; rather it is an outline presenting the information I have gained so far. In my paper, I would like to discuss the problem of the population of persons with multiple disabilities, which, undoubtedly, is a very diversified group, mainly due to the co-existence of different types and degrees of disabilities.

Lucie Proházková defines multiple disabilities as a phenomenon that has multiple symptoms, multiple factors and multiple causes and is manifested by significant cognitive deficits in the area of communication (2005: 26–31). Meanwhile, Andrzej Twardowski emphasizes the fact that "multiple disabilities are not a simple sum of individual impairments, but instead, they are a specific, separate and complex whole" (2001: 131).

Problems caused by multiple disabilities exist on several dimensions. We should focus on defining the level of engagement, communication methods and cognitive functions. Etiological factors causing multiple disabilities are very diversified. Combined impairments may occur at every stage of ontogenetic development. Their source may be hereditary factors or innate factors.

The context of multiple disabilities in the Czech Republic

The post-communist social changes that took place in the Czech Republic after 1989 may not be reduced to mere economic transformations or changes in the economy, technology and education. In the last two decades, there has been a rapid, almost global development of new technologies, built on the conditions of the "information age", pertaining to the post-industrial phase of capitalism. The idea of free market economy gained wide approval and became the foundation for contemporary democratic states. The motto of the anti-communist "velvet revolution" of 1989 in Czechoslovakia – the "Return to Europe" meant returning to the European community and building a wealthy society. In the Czech Republic, the transition from communism to democracy is considered to have been successful. The political system is stable and the standard of life of the Czechs is constantly growing. Despite the successes, persons with disabilities – the group that was the most

disadvantaged by the political transformation after 1989 – are left out (Kasprzak, 2019b).

Problems caused by multiple disabilities exist on several dimensions. We should focus on defining the scope of engagement, communication methods and the area of cognitive functions. Etiological factors that cause multiple disabilities are very diversified. Combined impairments may occur at any stage of ontogenetic development. Their source may be hereditary factors or innate factors. Dagmara Opatřilová identifies the following multifactorial complex conditions causing multiple disabilities: contamination; poisoning; developmental disorders; metabolic disorders; disorders in the functioning of the central nervous system (CNS); chromosomal disorders; environmental factors; mechanical brain damage; central nervous system dysfunctions as a result of complications during pregnancy or delivery (Opatřilová, 2005: 12).

In the Czech Republic, a person with disability is defined on the basis of the following regulations:

- **zákon č. 108/2006 Sb. o sociálních službách** [Act no. 108/2006 Sb. on Social Services]: disability is understood as physical, intellectual, auditory, visual or mixed limitations that make a person with disability dependent on another person;
- **zákon č. 198/2009 Sb. o rouvné zacházem a právních prostředcích ochrany pied diskriminací (antydiskriminací zákon)** [Act no. 198/2009 Sb. on Equal Treatment and Protection Against Discrimination, as amended]: disability means physical, sensory, intellectual or other limitations that deprive disabled persons of their right to equal treatment within the areas provided for in the Act. Such limitation must be prolonged, lasting for at least one year;
- **zákon č. 155/1995 Sb. důchodovém pojištění** [Act no. 155/1995 Sb. on Old Age Pension Insurance], which defines disability as a prolonged condition of bad health that negatively affects life and health.

The Czech analysis of the problem emphasizes the inconsistent use of the term of disability. Generally speaking, there is no single definition of disability in that country. Yet, there has been an evident change in the paradigm, in which the definition of a person with disability does not provide for their weaknesses, instead accentuating their potential and the support and help they receive. To name the condition in which a person has a combination of any two or more types of disabilities, the Czech literature on the subject uses several analogous terms defining multiple disabilities: manifold disabilities (vícenásobné postižení), "combined disabilities" (kombinované postižení). The three terms

are treated by specialists as synonyms and are in line with the latest trends in special needs education. In the Czech special needs education, multiple disabilities (kombinowané postižení) mean the occurrence of several disabilities in a given person. It should be noted that each disability may take different forms and degrees of intensity. According to Miloš Sovák (1986: 231), multiple disabilities mean the occurrence of several impairments in one person that concur and are a direct cause of abnormalities in psychosocial and psychosomatic development. Marie Vitková (2006: 302) understands multiple disabilities as the overall complex of the limitations of a person, in all areas of the person's life. A person has reduced emotional, cognitive and communication skills. He stresses the fact that it is impossible to identify any "main symptoms of multiple disabilities".

The Government Committee for the Disabled (*Vládní výbor pro zdravotně postižené občany*), in its National Programme for creating equal opportunities for persons with disabilities (*Národní plán vytváření rovných příležitostí pro osoby se zdravotním postižením na období 2010–2014*) published in 2010 for the years 2010–2014 describes disability as "a prolonged condition of bad health that has not significantly improved and has not been eliminated. This situation, in most cases, is independent of human will". In 2009, the Czech Republic adopted the UN Convention on the Rights of Persons with Disabilities. The country that adopts this document is obliged to ensure observance of all the rights and freedoms of the individual, mainly based on the social integration of those persons. Persons with multiple disabilities in the Czech Republic represent a minimum share of the population, but their number has been constantly growing for a long time. Due to the diversity of multiple disabilities, it is hard to determine their exact number. The concept of multiple disabilities covers a relatively wide range of all kinds of disabilities that, combined with one another, may cause different degrees of disabilities. The Ministry of Education and Sport of the Czech Republic (*Ministerstvo školství, mládeže a tělovýchovy České republiky*) has divided multiple disabilities into three basic groups:

- The first group: intellectual disability is the dominant factor in this group.
  - Intellectual disability + sensory impairments (sensory integration disorders);
  - intellectual disability + speech disorders;
  - Intellectual disability + autism;
  - Intellectual disability + mental disorders;
- The second group: the dominant factor is motor disability and sensory integration disorders, speech disorders that combine with one another;

- The third group: the dominant factor is autism and its basic features: – autism + intellectual disability;
  - Autism – sensory impairments (sensory integration disorders);
  - Autism + motor disability;
  - Autism + speech disorders;

Meanwhile, Lili Monatová (1995: 59) presents a somewhat different division of persons with multiple disabilities:

- The primary disability (chronic diseases, motor disability, intellectual disability);
- Combination of intellectual and motor disabilities with hearing and speech disorders and mental disorders;
- The most serious disabilities:
  - Motor disability with visual impairments;
  - Motor disability with hearing impairments;
  - Simultaneous vision and hearing damage with speech disorders;
  - Cerebral palsy with motor and intellectual disabilities and speech disorders.

Štefan Vašek (2003) divides persons with multiple disabilities into three groups of symptoms, which are associated with: (1) intellectual disability, (2) deafblindness – simultaneous visual and hearing damage, (3) behavioural disorders combined with other disabilities. In order to find the right approach and understand the difficulties caused by the occurrence of multiple disabilities, it is worth quoting the four models (concepts) described by De Jong (Broeakaert, 1999: 410).

Table 1. Four models (concepts) of multiple disabilities

The index model model sčítání (skládání)	Multiple disabilities exist when a person has two or more impairments whose gravity is equal to the sum of individual difficulties associated with a given disability.
The multiplication model model násobení	In this model, two or more impairments also form multiple disabilities, however, their gravity increases much faster than in the previous model.
The steps model model schodu	In this model, the central element is the specificity of the functioning of a person with multiple disabilities. When planning intervention, first, the person's problems need to be identified and on this basis, subsequent stages should be defined "step by step" in order to eliminate or mitigate the diagnosed disabilities.
The circle model model kruhu	In this model, two or more impairments affect the functioning of the body of a person with multiple disabilities, also between one another.

Source: Own elaboration based on: Broekaert, 1999; Zikl, 2005

These models are the condition to find the right approach to the most diversified group of persons with disabilities. It should be noted that multiple disabilities are not a simple sum of different disabilities. Libuše Ludíková (2005: 42) notes that the problem of combined disabilities is one of the most complicated domains in special needs education, and it has not been described in detail. The Bulleting of the Ministry of Education no. 8/1997 says that:

> we speak of a child with multiple disabilities only if the child has two or more independent forms of disabilities, and the consequence of each of the respective disabilities is the placement of the child in special needs education. (Věstník MŠMT ČR č. 8/1997)

Education of persons with multiple disabilities in the Czech Republic

The provision of education to persons with multiple disabilities in the Czech Republic depends on the degree of disability. Apart from the family and state institutions, in the last two decades, numerous non-government, social, charity and religious organisations and civic associations have developed that help provide access to education to persons with multiple disabilities. Considering the fact that special needs education deals with such persons increasingly often, relevant educational possibilities need to be found in order to help them achieve the highest level of independence possible.

Education of adults with multiple disabilities is mainly provided by evening schools. Jarmila Pipeková (2006: 283) notes that "evening schools are very important form of continued development of adults with multiple disabilities, stimulating their social contacts and enabling them to spend their free time in the right way". Courses in evening schools are mainly a chance to get some training. Vocational education of persons with multiple disabilities in the Czech Republic is provided by public and non-public institutions. Children with multiple disabilities may receive pre-school and early childhood education at home or in special needs institutions (e.g. social care centres).

The education of persons with multiple disabilities is guaranteed on the basis of such documents as:
  – **Listina základních práv a svobod v čl. 33. Ústavy České republics** [The Charter of Fundamental Rights and Freedoms (the right to education is provided for in Article 33 of the Constitution of the Czech Republic)]: it

is a part of the constitutional order of the Czech Republic and is founded mainly on the Universal Declaration of Human Rights of 1948 adopted by the Government of the Czechoslovak Socialist Republic. According to Article 33, every citizen has the right to free education, the right to free university education and the right to establish non-public schools;

– **Národní program rozvoje vzdělávání v ČR – "Bílá hniha"** [The National Programme for the Development of Education in the Czech Republic, the "White Book"]: it is the effect of analyses and evaluations of the Czech educational system after 1989. It notes that the priority should be the socioeconomic development of the Czech Republic, which has a "decisive impact on the human capital". It was developed pursuant to the Resolution of the Czech Government no. 277 of 7 April 1999. The National Programme became the starting point for the development of the principles of the education system in the Czech Republic. As regards persons with multiple disabilities, it is supposed to create and support an environment that stimulates integration. It is necessary to ensure the education of children with very severe degrees of disabilities, who were previously excluded from the education system;

– **Zákon ze dne 19. března 2015, kterým se mění zákon č. 561/2004 Sb. o předškolním, základním, středním, vyšším odborném** [The Act of 19 August 2015 amending the Act no. 561/2004 Sb. on Teaching in Kindergartens, Primary Schools, Vocational Schools and Other Schools] describes support for children, youth and students with special educational needs, such as individualised instruction or the use of assisting devices, special manuals or teaching aids;

– **Výhláška ze dne 2 června 2016 kterou se měni výhlaška č. 72?2005 Sb. o poskytování poradenských služeb ve školách a školských poradenských zažizeních** [The Decree of 2 June 2016 amending the Directive no. 72/2005 Sb. on the Provision of School Counselling in Schools], regarding persons with disabilities, it defines the target groups of school counselling, e.g. pupils with mental disorders, motor disability, visual or hearing impairment, speech impairment, multiple disabilities;

– **Výhlaška č. 27/2016 Sb. o vzdělávání žáků se specialnimí vzdělávacími potřebamí a ráků nadáných** [The Decree no. 27/2016 Sb. on the Education of Pupils with Special Educational Needs and Gifted Pupils] governs the principles of teaching children, pupils and students with special educational needs. It defines the means of support and individual teaching plans for

pupils, ensures the help of a teacher assistant and enables communication in the Czech Sign Language (ensures a translator and transcription for deaf pupils). The Decree introduces procedures associated with providing financial support for schools;

Once children with disabilities were included in compulsory education in the Czech Republic, the term: "children/pupils with special educational needs" started to be used. The category of pupils with multiple disabilities is divided into the following three groups in the educational discourse (Zákon č. 561/2004 Sb., §16.):

- The first group, whose common feature is intellectual disability and additional disabilities (sensory impairments, speech impairments);
- The second group consists of a combination of sensory damages and impairments. A special group are deaf-blind children;
- The third group are pupils on the autism spectrum (with autistic traits).

The problem of the education of persons with multiple disabilities has recently found its place in the contemporary concepts of special needs education. In the Czech Republic, a scholarly approach to persons with multiple disabilities developed in the 1980s. Back then, studies focused on evaluating which (of the many) disabilities has the decisive impact on the social functioning disorders of such persons. On this basis, specific procedures for teaching persons with multiple disabilities were developed. The theoretical and empirical research conducted back then proved that persons with two or more disabilities could not be considered as a sum of "normal" disabilities for whom a specific combination of educational methods and approaches is used. As a result of that research, a completely new and unique type of disability was defined, which should be treated comprehensively and with particular attention. Štefan Vašek, (2003: 9) defines special needs education of persons with multiple disabilities as a discipline that is "a relatively comprehensive system of scholarly knowledge about education (upbringing, teaching and learning) of persons with multiple disabilities who, for many reasons, have special educational needs. This domain has its theoretical as well as practical background".

The education of pupils with multiple disabilities is a hot topic in discussions. Compared to previous years, when the opinions on the education of persons with multiple disabilities were negative, we now notice the development of integration processes in their education. The current trend in the Czech Republic focuses mainly on self-care, alternative communication and performance of social roles. An individual approach is accentuated, which leads to individualised instruction involving a team of specialists in various areas (special needs educators, psychologists, physicians, social workers).

Table 2. The most important principles in the education of persons with multiple disabilities

The principle of clarity Zásada názornosti	This concerns mainly special needs schools. It is important to realise that children with multiple disabilities find it very difficult to generalise concepts. Pupils acquire knowledge through teaching aids and with their help, they perceive the world around them by seeing, hearing and touching.
The principle of proportionality Zásadou přiměřenosti	It involves selecting the right model, content and teaching structures, adequate to the age, skills and level of disability of the respective pupils.
The principle of cohesion Zásada soustavnosti	It is particularly important for teachers who should choose this teaching method in order to solidify the pupils' existing knowledge and social skills.
The principle of durability Zásada trvalosti	It concerns the skills and habits that persons with multiple disabilities need to practice regularly. The teacher should enable pupils to use the skills they have learned in social life.
The principle of pupil's awareness and active participation Zásada uvědomělosti a aktivity žáků	The awareness of acquiring new knowledge is important for pupils' future experiences. This process should start as early as possible. Thus, pupils should be acquainted with what will be happening in the classroom, what tasks they will be expected to do and how they can use their knowledge and broaden their interests.
The principle of individual approach Zásada individuálního přístupu	It enables reducing the number of pupils in a classroom and the presence of two teachers during classes.

Source: Own elaboration based on: Valenta, Müller, 2013

Conclusion

Every tenth citizen[1] of the Czech Republic is disabled. Many of them live in small towns or villages, where they have no access to education. The problem of multiple disabilities is still little known among the Czech society. This is mainly due to limited awareness; many people think multiple disabilities to be something abstract. The direction and dynamics of changes in the field of the education of persons with multiple disabilities provide many useful guidelines concerning the need for systemic changes, and, most importantly, the integration of those persons with the rest of the society. In the light of the main idea of this paper, of the observed changes in the Czech society, the positive ones are those that build an environment conductive to creating open education for those persons. The negative ones are those factors that hinder the process – by this I mean mainly the prejudices held against "the other" in the Czech society. The direction of changes taking place in

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[1] The total number of persons with disabilities in the Czech Republic is 1,077,673. Results pursuant to the research: Vybrané údaje o sociálním zabezpečení (2015)

the Czech Republic in terms of the approach to persons with multiple disabilities is in line with the spirit of international instruments concerning the rights of persons with disabilities (e.g. the Convention on the Rights of Persons with Disabilities of the Declaration of Human Rights).

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Academic youth as a representative of a new phase in a social development. On the condition of identity in early adulthood

KEYWORDS

emerging adulthood, identity styles, postmodernity

ABSTRACT

Ławiak Alicja, *Academic youth as a representative of a new phase in a social development. About the condition of identity in youthfulness*. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 235–244, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.15.

The post-modern reality, including the multitude of changes and expanding volumes of offers force the individual to continually redefine themselves. A person existing in contemporary reality is permanently on the search for their identity, in order to finally find the most suitable one, which (as it usually turns out nowadays) does not exist. Youths make a choice within the range of education offers. They more often than not decide to study, with studying being the reason for delaying the moment of entry into adulthood and taking over social roles that are specific for the period of young adulthood. In making this choice, young people enter the phase of so-called emerging adulthood, which for a while now has been a new, separate phase of development, fitting in between adolescence and young adulthood. They are not passing through the complex process of puberty any more, however, they do not always have a mature identity. They find themselves in a period characterised by intense exploration. The article attempts to describe the specifics of this stage, additionally presenting an overview of studies on the mode of coping with issues of identification characterising the early adulthood period.

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Introduction

Literature frequently presents a kind of structure that brings human life in order in three phases. This theory is found for instance in the work by Anna Brzezińska, which, following Erik Erikson, recalls the stages of childhood, youth and adulthood (Brzezińska, 2003: 1–3). However, can this common subdivision be still considered current? The group of students seems problematic in this regard. Considering the age to be the determining factor, on the one hand, we ascribe to this group, without wondering too much, the guise of being adults. However, considering the fact that the stage of adulthood is also related to certain specific properties, more precisely, tasks assigned to this phase of development (according to Piotr Oleś, these are: starting a family, undertaking professional activity, taking responsibility for oneself and for others as well as autonomy with respect to the decisions being made and with respect to one's emotional development – Oleś, 2011: 17–19), then the group at hand can largely not be assigned to the phase that is adulthood yet. This is because it does not fulfil these requirements. As it additionally turns out, in post-modern times in which we are living, we are dealing with the phenomenon of delaying entry into adulthood. The period of studying sometimes extends even up to the age of 35 (Wysocka, 2013: 69–96). Researchers thus have started to discern a further stage of development, placing it in between adolescence and adulthood, and naming it „emerging adulthood". What are the properties of this newly distinguished phase and what are the identity issues that contemporary young individuals must face? – these and other questions shall be answered by the present article.

A phase between adolescence and adulthood

In psychology, one usually encounters the theory dividing human life into three phases. In to this concept, A. Brzezińska describes, following E. Erikson, the phases of childhood, youth and adulthood. Accordingly, in a more detailed subdivision, the researcher indicates the periods forming the constituent components of the stages named above:

    I. Infancy, post-infancy, preschool and school stage = (CHILDHOOD)

    II. Growing up = (YOUTH);

    III. Early adulthood, middle adulthood, late adulthood = (ADULTHOOD).

    The psychologist associates childhood with the stage of life determined as the age between zero and 12 years, describing adolescence as the period between the 10th/ 12th and 18th/ 20th year of age, with adulthood described as making up the

period between 18/20 years of age and death (Brzezińska, 2003: 1–3). Were one to follow this train of thought, one should also include academic youth, being aged 19–26 years, in the stage of adulthood. Does this, however, fit in with the reality and the specifics of human activity in the post-modernity that we are witnessing?

Ewa Wysocka presents a slightly different structure of human life, suggesting four main stages, meaning: childhood, youth, adulthood and old age. The end of the period of adolescence (youth), according to the author, equals the achievement of a precise (mature) identity, independence, the feeling of full responsibility (not only for oneself, but for others as well), and the release of all forms of egocentrism (Wysocka, 2010: 49–53). P. Oleś indicates similar criteria of entry into adulthood, speaking of the execution of significant tasks in life (including starting a family, undertaking professional activity), taking responsibility for oneself and for others as well as autonomy in decisions and in one's own emotional development (Oleś, 2011: 17–19). Adult is hence seen as a form of maturity. According to Maria Czerepaniak-Walczak (Czerepaniak-Walczak, 2007: 1), in turn, the predictor for the achieved maturity is the solution to certain tensions that remain in opposition towards each other and are characteristic for adolescence. These are the following dilemmas:

- enthusiastic participation in common existence vs the need for solitude;
- submission to authority vs opposition against patterns;
- pro-societal attitude vs egoism and egocentrism;
- engagement vs passivity;
- optimism and dreaming vs pessimism and lack of sense;
- entrancement in light of tasks one has set for themselves vs the feeing of hopelessness;
- ecstasy vs numbness.[1]

As part of the criteria for adulthood, one must mention the factors that are presently considered to be the most objective in diagnosing this stage of development. Psychologists dealing with the issue of entering adulthood discern between such indicators as: moving out of the family home and running one's own, concluding the process of education, entering into a marriage (establishing a permanent intimate relationship), having children and undertaking a fixed employment related to working full time (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 71).

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[1] As M. Czerepaniak-Walczak writes, it is worth noting that more and more young people fuse learning with gainful work, which, together with the lack of solution to these tensions,, leading to a characteristic overload, may interfere in the process of gaining maturity. Studies by M. Czerepaniak-Walczak show that 24% of youths that learn (aged 19–25) learn while being employed.

In light of the studies of Anna Brzezińska, Radosław Kaczan, Konrad Piotrowski and Małgorzata Rękosiewicz one can eagerly state that even though academic youth fits in the age group indicating early adulthood (the concept of E. Erikson), however, taking into account the specifics of contemporary times, they have not entered this stage yet. The main reason for the delay in entering adulthood is the process of education that is doubtless continuously extending. As a consequence, an entirely new phase of development arises that was given the name of „emerging adulthood" (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 70) or „rising adulthood" (Wysocka, 2013: 69–96). This period is defined as a time beginning at the age of ca. 18 years, lasting most frequently until the age of 25/26 (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 71–71) (according to certain sources, sometimes slightly longer, occasionally even up to the age of 35 – Wysocka, 2013: 69–96), between adolescence and adulthood. „Leaving behind the dependence characteristic for childhood and, and not taking on permanent adult social roles and the related responsibilities, people in this transitional stage devote time to exploring the possible directions of human activity, exploring intensely, most commonly in the area of intimate relationships, work and ideology" (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 70–71).

Identity at the threshold of adulthood

The delay of one's entry into adulthood not only applies to an extension of the process of education but also delays related to the process of crystallisation of identity. Not only does academic youth not take up the social roles that are typical for adulthood,[2] but it largely does not feel adult at all (Rękosiewicz, 2016: 314).

The process of formation of identity (according to the concept of James Marcia) takes place in two stages – exploration and responsibility, which until the present were included among characteristics of adolescence. Exploration entails mainly discovering oneself among diverse activities, and responsibility – reaching decisions on actions that are significant for the individual. Hence, one finds themselves following a testing phase – to which they submit themselves. In the most desirable case, acquiring a reply to the question „Who am I?", they enter adulthood

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[2] As H. Liberska (2003) shows in her paper, the tasks of early adulthood (found by the researcher to be in the period of 23–34 years of age) include: choosing a life partner and learning to live together with them, taking on family roles related to having offspring, bringing this offspring up, keeping a household, undertaking a professional career and doing one's civic duties as well as finding a social group.

(Brzezińska, Appelt, Ziółkowska, 2016: 266). This conclusion inspires an analysis, in particular in light of studies and statements by Anna Brzezińska, Radosław Kaczan, Konrad Piotrowski and Małgorzata Rękosiewicz. As it turns out, exploration (assigned in earlier studies to the age between 11/12 and 14/ 15 years) falls in the period of emerging adulthood. What is significant, in employed people, a lower factor for it was found than among students. At the same time, it was noticed that in individuals that have not taken up studies that the feeling of adulthood is significantly higher, and the direction of their aspirations – better defined (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 75).

Ewa Wysocka undertakes in her paper an attempt to characterise the subject found in the new development phase, being a specific one for post-modernity. She presents fundamental properties, among which one can find: lack of an established feeling of identity, the need for experimentation in the professional field, with geographic space and numerous identities related to the categories of real, perfect, expected. In addition, the researcher indicates such properties of youths as: exhibiting risky behaviour, the need for psychological and institutional support, attempting a preliminary balance of one's experience through the supranational, cross-border and intercultural perspective as well as empirical openness with respect to the categories of life, culture and the everyday reality (Wysocka, 2013: 79). The research explorations of E. Wysocka show that academic youth perceives itself mostly as adults. However, the understanding of the concept of „adulthood" reminds of the view presented by adolescents, who bind the concept of „adulthood" with „freedom and decision independence" (Wysocka, 2013: 83). It is a status characteristic for early adulthood, which primarily equals undertaking specific roles, and which is found relatively rarely in statements by students (Wysocka, 2013: 79). Without a doubt, in a time of liquid modernity, the individual experiences the need to constantly redefine themselves, through which permanent exploration is achieved (Krauze-Sikorska, 2013). The stage of emerging adulthood becomes the culmination in this respect, because as Anna Brzezińska, Radosław Kaczan, Konrad Piotrowski and Małgorzata Rękosiewicz write, it in this stage that young people „devote time to explore possible directions of life activity and explore intensely, primarily in the areas of intimate relationships, work and ideology" (Brzezińska, Piotrkowski, Kaczan, Rękosiewicz, 2011: 71), hence, such areas of life that are an inseparable part of adult existence, at the same time forming the foundation of human survival (Wysocka, 2013: 78).

Of key importance for the aspect of identity of academic youths at the threshold of adulthood is research on the styles of identity of this age group, which, according to Michael Berzonsky hint at specific modes of coping with problems of

identification (Cybal-Michalska, 2014: 242). They show significant differences in the modes of collecting information on oneself by the individual and the way they transform it, creating a vision of themselves or defending themselves against the same becoming established (Malinowska, Sobczak, 2016: 229). Among the three styles (informational, normative as well as diffuse-avoidant), one seems to emerge the most commonly in students. Studies by Agnieszka Cybal-Michalska show that the informational stile is most common here. „People with the informational identity style act in a calculated manner, intentionally searching, assessing and referring to information that is useful to them (…) characterising individuals that ponder their own views, reevaluating them frequently." (Cybal-Michalska, 2014: 242). This is doubtless related to self-reflection, openness to new experiences, subjective activity, the feeling of agency and coping with problems with the use of resources that are rationalism and conscientiousness. This style is additionally related to the status of identity moratorium[3] characterised by the need to discover reality and described by engagement in extremely diverse activities in order for the individual to in the end find its own path, and itself along it. A further, slightly less frequent style of coping with the identity maelstrom is the normative style, related to an assigned identity status, further bound to the rejection by the individual of information that could oppose its individual views and values they adhere to. This style may include unease and the feeling of guilt. The style least common among academic youths is the diffuse-avoidant style related to the attitude of delaying decisions and solving conflicts of identification. It can be associated with the status of diffuse identity that is found in most cases towards the very beginning of the difficult process of establishment of identity, and which brings itself a sort of „chaos" in terms of identity. It must be stressed at this point that among the analysed youths, A. Cybal-Michalska diagnoses a factor representing engagement, being a force that implies within an individual the feeling of direction and the ability to control their behaviour through the filter of the feedback it receives (Cybal-Michalska, 2014: 238–247). „Stabilised personal engagement, playing a significant role in the description of the power and clarity of moral standards, convictions and purposes of activity, supports the achievement of well-being by an individual" (Senejko, 2007: 105). The above explorations are proof that academic youths are characterised by the status of achieved identity.

What is interesting is that, comparing self-knowledge of students and upper secondary school level pupils, slight differences are found. This conclusion is re-

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[3] In the identity status concept of J. Marcia, the following are discerned: diffusion, foreclosure, moratorium and identity achievement.

flected in studies by Klaudia Malinowska and Weronika Sobczak (Malinowska, Sobczak, 2016: 227–246), which show that the informational stile (just like among academic youths) is found in school-age youths most frequently, with the next most frequent being the normative style, followed by the diffuse-avoidant style.[4] An important piece of information is here the fact that the studied population are pupils of vocational school complexes. One is drawn by the conclusion that the type of school attended by a youth is also significant. Pupils attending technical, vocational schools or profiled general schools, just like students, are close to undertaking full-time gainful employment (from which the last stage of education separates them). This would doubtless require a more thorough analysis that could aid in finding a higher number of correlations, however, this notion seemed clear and establishing a certain logical whole in light of studies by A. Cybal-Michalska, K. Malinowska and W. Sobczak. Meanwhile, studying the work of E. Gurba, this hypothesis could be considered erroneous.

Looking at the styles of identity of pupils of lower and upper secondary schools, one notices the same tendency. Studies by Ewa Gurba (Gurba, 2010: 79–92) show that youths in these types of schools, similarly to academic youth or youths attending vocational school complexes, also most frequently represent the informational style, less frequently the normative style, and the diffuse-avoidant style least frequently. What is significant is that differences between lower and upper secondary school pupils seem minor. Solely the factor of engagement is statistically significantly different, as upper secondary school pupils represent a higher factor than lower secondary school pupils.[5]

If we already know the identity styles of youths – both pupils as well as students, one should take a closer look at styles represented by young adults. Uncommonly interesting is the fact how much the styles of adolescents differ from the styles of young adults. Studies by Dorota Czyżowska, Ewa Gurba and Arkadiusz Białek (Czyżowska, Gurba, Białek, 2012: 57–68) show in line with supposi-

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[4] Studies were conducted in technical schools, profiled upper secondary schools or such schools with profiled classes and basic vocational high schools in Poznań. The result for the informational style was 4.18; for the normative style – 3.04, and the diffuse-avoidant style – 2.32 (the maximum achievable score was 5).

[5] The study by E. Gurba included 145 lower secondary school and 324 upper secondary school pupils, with the mean age being 16.26. The studies used the Identity Style Inventory by M. Berzonsky adapted by A. Senejko. The studied individual was to respond to 40 statements on a five-point Likert scale. The informational identity scale was found on average in 33.9 lower and 35.2 upper secondary school pupils, the normative scale in 29.08 lower and 30.26 upper secondary school pupils, and the diffuse-avoidant scale was observed in 26.8 lower and 26 upper secondary school pupils. The scale of engagement was represented on average by 33.4 lower and 34.7 upper secondary school pupils.

tions that the most frequently emerging mode of coping with problems of identity among young adults is naturally the informational style, with the normative style and the diffuse-avoidant style being least common. The mean of prevalence of the informational style is ≈37, of the normative style ≈30 and of the diffuse-avoidant style ≈ 25.[6] The results differ slightly from those for school pupils.

One can hence notice that both adolescents, emerging persons as well as those already in adulthood represent different styles of coping with identity issues. Would one focus on academic youths, being the subject of analysis of the present article, one must not forget the factor of engagement stressed in the studies (Cybal-Michalska, 2014: 239–240). It turns out to be the most characteristic for the styles of identity represented by students. It is worth noting that identity engagement is related to the feeling of meaning, the direction of one's existence and the value system; it facilitates supervision of one's behaviour and their control. It is reflected in one's proactive attitude towards the emerging issues of identification. „Without a doubt, the style of identity of academic youths that refers to the factor of engagement had shown its transition from the internal exploration phase to the phase of undertaking responsibility, which, as A. Brzezińska indicates, is an exemplification of a completely achieved identity." (Cybal-Michalska, 2014: 242).

Summary

As a scientific issue, emerging adulthood is a certain novelty in terms of cognitive theory for development psychology as well as for education scientists who attempt to describe its specifics. This stage shines through as a separate phase in the entire human life. This means that it does not contain particularities characteristic not only for the period of late adolescence or characterising only early adulthood. It was formerly thought that the acquisition of a very stable identity is a sign of entry into adulthood. It turns out today that identity may be transformed at any point in life. Hence, the status of a fully formed identity does not seem to be a sign of adulthood, but in turn – undertaking developmental tasks that are specific for this stage (unique for the undertaking that is the establishment of a family) (Brzezińska, Piotrowski, 2009: 93–109). As a consequence of existing in postmodernity, young people frequently delay entry into adulthood until the completion of studies and

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[6] D. Czyżowska, E. Gurba and A. Białek studied 637 persons aged 22-40, with the mean age being 29.09.

finding full-time employment. They may not take up family roles even until the 35th year of age (Wysocka, 2013: 69–96). Without a doubt, the new phase of development that is emerging adulthood is a consequence of the permanent changes and the breadth of possibilities that give rise in an individual to continuously redefine themselves. As Weronika Syska writes, it seems necessary in contemporary times to equip youths with certain universal abilities that will help them adapt to new, emerging circumstances. Education scientists, psychologists as well as parents should establish among the future adults the competences that are essential for living: analytical thinking, being able to draw conclusions, emotional intelligence, intercultural mentality, information processing, digital competences, design thinking, work in an information-permeated environment and cooperation in the virtual world. It is doubtless that the institution that is the school should be the source of these competences and skills, as it prepares the people participating in the globalising reality to enter adult life (Syska, 2016: 327–343).

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The relationship between Us/Them dialectics and agonism in Polish context

ABSTRACT

Jastrząb Patryk, *The relationship between We/They dia-
lectics and agonism in Polish context*. Culture – Society –
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I focused on the unconstrained but established in the the-
ory reflection on We/They dialectics, which was analysed
for its antagonistic foundation as being understood in the
Polish context. However, I did not only concentrate on
presenting the socio-political perspective of this subject
as I have adopted a more contemplative, philosophical
approach. Therefore political reality was only a pretext
for me to tell a reader about a much more fundamental
conflict concerning our values and freedom. I concluded
the consideration with stating the fact of the possibility of
existence of agonistic diversity among democratic variety.

Dialectical thinking and the figure of the Other

The starting point for my reflections is the assumption that the basis for a major-
ity of conflicts in our country is the perception of minorities in terms of a threat.
The axis of national disputes is usually determined by the antagonistic dialec-
tic We/Them. Its essence is the permanent pursuit of an "enemy". It is always
a stranger, but not necessarily an external threat for us. The enemy may as well
exist already "inside". On the other hand, the phantasmatic (or non-phantasmat-

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ic) otherness that always accompanies the enemy is something common.[1] The manner in which we evaluate the enemy is determined by paralogical thinking that was analysed by Friedrich Nietzsche and described very skilfully by Gilles Deleuze in his book devoted to the German philosopher: "You are bad, and I am the opposite of who you are, therefore I am good." (see Deleuze, 2012: 156). Using this kind of absurd reasoning as a basis is usually connected with resentment and is axiologically destructive, because it undermines the most important value: the value of the human being as a human being. Giving in to such thinking, one must first "conceive a non-ego, then oppose himself to this non-ego and finally posit himself as self." (see Deleuze, 2012: 154). Irrespective of whom such reasoning concerns, it is destructive for everyone and certainly has nothing to do with the idea of democracy, which allows for contradictions and differences, because it has to.

Such perception of otherness is determined by the cultural code that is inscribed in our collective identity as Poles. Of course, this code is not representative of everyone. However, there are people for whom the existence of the "homeland" is conditional upon some more or less concretised form of "foreign land."[2] Because of its mental and emotional character, the awareness of the functioning of such "foreign land" strengthens the antagonistic vision of reality and legitimises the dialectical division of the community between "insiders," who belong to it, and "outsiders", who are excluded from it. Our attitude to them, the way we treat them and the way we live with them is determined by the form of the axiological attitude that consists of certain values and evaluations accompanying them. However, the choice of what we consider to be right in our encounter with otherness is not as obvious as many would like to believe. Its ambiguousness, therefore, must determine the need to answer a number of questions, the most important of which should refer to whether we regard ourselves as better, or simply as different. Depending on what seems cognitively right and morally justified to us, we can ascertain the things in which our humanity consists (Wójcicki, 2015).

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[1] Here I mean not only otherness manifesting itself in a non-Polish descent, but each otherness that becomes apparent in confrontation with what the social majority represents.

[2] Here, we can refer to Ernest Gellner, who formulated a very interesting though rather radical idea that nationalism creates the nation, not the other way round. Following this argument, we would have to acknowledge the claim put forward by nationalism as a political doctrine. And the essence of this request would be the "requirement" of identity between political and ethnic borders. You can read more about this in his book *Nations and Nationalism.*

The pursuit of individual answers to these questions is also important because, as Professor Joanna Tokarska-Bakir aptly observes, otherness

> is not an island built in opposition to nativeness. Each of us is a stranger in a sense, and each carries a kind of his own unique otherness within himself. The belief that this is not so and all of us are identical is a harmful prejudice that falsifies the social reality. (Tokarska--Bakir, 2014)

Thus, some individual model of life with which everyone without exception could identify is a myth. We are not the same; moreover, each of us has his own moral world. The only common thing can be the denominator that connects all of us: Christianity as an ethical foundation of our cultural circle.[3] Accepting the veracity of this statement, we would also have to agree with the axiomatic imperative of the love of our neighbour. In view of this, all forms of hostility towards what is other could be evaluated in terms of ethical deformation that is contrasted with a superior moral norm.

Anthropological sources of antagonism

Thus, the question what we would have to answer is where our hatred comes from at all? Why do we hate by dividing and refuse rights and freedom to persons who are entitled them as much as we are?

When looking for necessary answers, it would be good to start with an analysis of what Vaclav Havel called the "anatomy of hatred." (see Havel, 2011) During his speech delivered in Oslo in 1990, the Czech constructed very aptly the genealogy of hatred, the sources of which he seeks in the unsatisfied "thirst for the absolute". In his conception, Havel presents the view that we hate because we are bothered by the void resulting from unfulfilled dreams and needs and huge ambitions that actually cannot be finalised. The inability to come to terms with one's life must, therefore, result in a sense of harm and greatly exaggerated external injustice. However, the hating person never puts the blame for his situation on himself, but on Others, who become the object of his hatred and a personification of the evil surrounding him. It is them who prevent him from personal

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[3] Krzysztof Pomian described this brilliantly in his text *Europe as a pluralistic community of values* [*Europa jako pluralistyczna wspólnota wartości*]. He states that "irrespective of whether you are a non-believer or a believer and what faith you profess, you are an inheritor of Christian heritage per force, to the extent that you are a European" (Pomian, 2004: 280).

fulfilment and the takeover of the "divine throne," which he treats as a symbol of happiness and a phantasm of something that is unachievable, but assumes the status of the ultimate desire. To strive for it blindly and at any price – this is the existential sense and reason for which we have, deeply believing in the rationality of our actions and the rightness of external expectations, the idiom of which is the requirement of love and obedience that does not tolerate any objection. Failing to achieve his goal and not being situated in the "centre of the universe," the hating person feels ignored and humiliated, which only exacerbates his hatred. It is worth noting here that the most important thing for the hating person is animosity itself, not its object; the latter is only a materialised object of hate – a destructive feeling addressed not to a single individual, but to the world in general – and, which is very significant, has its substitutes.

We must stress with full force that the vision of hatred presented here forms a kind of anthropological aberration. It bears the characteristics of relational sadism and mental masochism, because it excludes the acceptance of fate, which, irrespective of the hating person's "guilt," is perceived as constantly unfavourable and contesting his personal value. It must be added that this value is exceptional, but most often conceived only by the hating person himself and not fixed in the objective reality. The hating individual is characterised by narcissism and egocentrism that sets him on the side of God, whom he wants to equal. He is concerned about this not only because it is a determinant of success, i.e., a guarantee of recognition and due respect towards the uniqueness of the Chosen One. It is also an element common for all hating people: the fulfilment of hate that is no longer individual, but collective – a collective emotion establishing a sense of community. Its essence is to become liberated from the limitations of loneliness and to feel the same injustice and suffering as others do. The entire project of hatred is also common, identifying the source of failure and sentencing it to condemnation by the "affected" community. With such support, physical or even symbolic aggression appears to be justified by the authority of the group. Besides, it is not the only factor legalising the hating person's violence. Such a person very often seeks a historical foundation for his imagination. He refers to the past by looking for memories of real injustice, and current animosities constitute a reply to it.

Havel proves that this is the most dangerous form of hatred. It is difficult to oppose such hatred if we do not understand it and do find its seeds in ourselves. The last thing is particularly important because, as Leszek Kołakowski aptly noticed: "there is a root of evil in us and we do not have the strength to tear it out of our existence completely, but there is also a seed of good that we can fertilise." (Kołakowski, 2005: 108).

Thus, we must do everything to have more good and less evil in ourselves; the latter is a negative quality that sticks in each of us, regardless of our internal construction. It is simply an immanent element of human existence and the human being itself becoming a victim of its own passions. It would have to be associated primarily with egoism, or the "law of perspective."[4] (see Nietzsche, 2008: 153) – something definitely individual, which determines and legalises the externalised manifestation of one's own desires and lusts. This has already been described by Plato in *The Republic* and by Thomas Hobbes in *Leviathan,* and subsequently also by utilitarianists. All of them assumed that our own interest determines who we are and what we do. Hobbes even thought that the human being is not a social being, contrary to what Aristotle believed, and as if in opposition to this, he proposed a much more pessimistic assumption (see Czarnecki, 2011). He thought that our life cannot do without asociality – an individual orientation that emphasises the autonomous character of morality.

In his opinion, the manner in which we should act is not determined by any externally established system, but by deduction and rationalism, which is not limited only to our activity in the cognitive sphere. Hobbes stresses that we are not guided by reason only when we engage in science or philosophising and psychologising. As he writes: "We can also use an *a priori* proof in politics and ethics: in knowledge about what is just and unjust, rightful and wrongful, because we ourselves have created the principles of recognising what is just and right and, on the contrary, what is unjust and wrongful (…)." (see Hobbes, 1956: 404). Therefore, the source of axiology lies in ourselves and it is the human perspective that decides on the moral construct of the individual. Good is what we regard as good, so it is difficult to talk about values in the intersubjective dimension. It is a question of moral autonomy of each human being, which is based on the belief refusing the privilege of axionormative law-making[5] to the exterior or God.

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[4] Here I mean egoism in the interpretation of Friedrich Nietzsche, i.e., the "law of perspective applied to feelings: what is the closest, appears large and weighty, and as one moves farther away, size and weight decrease" (Nietzsche, 2008: 153).

[5] The resignation from the theological justification of morality is illustrated by Kant's famous saying: "The starry sky above me and the moral law within me." It must be noted, however, that, in contrast to Hobbes, Kant deeply believes in the good will of the human being for whom the fulfilment of his own humanity is the foundation of his ethical system. Kant's categorical imperative says very clearly: "Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end." How could we understand these works? I think that Kant means the effect of essentially humanistic imitation to which we should incline others through our decisions and behaviours. By doing good, we fulfil our humanity and the moral vocation proper to it. On the other hand, when we act unfairly, we do harm and entitle others to do it.

A consequence of such personalisation can be the legalisation of egoism, which becomes represented by a manifestation of ethical freedom and independence, as well as the emblematic situation of choosing between the one whose good is more important.[6]

The theory of agonism

> Being an enemy is a true friendship.
>
> William Blake, *The Marriage of Heaven and Hell*

In this context, the problem of democracy, which becomes reduced to dialectical thinking or, as it might be more appropriate to say, agonistic thinking, appears to be very significant (see Mouffe, 2015). Its foundation is the very Nietzschean and Weberian belief that pluralism functioning in democracy cannot reconcile all points of view. Thus, assuming this type of statement, we should also agree that antagonism is unavoidable. Moreover, it is a kind of negativity or "politicality" (see Mouffe, 2005) that is an inseparable element of pluralism itself.

Unfortunately, this fact is ignored by the liberal theory making use of utopianism that suggests, for example, that ultimate and full reconciliation is not possible. The adoption of this perspective is dangerous because liberalism actually strengthens differences instead of removing them. Moreover, it forms an essential antagonism between equality and plurality. Therefore, its irremovability must re-

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[6] Referring to Hobbes in my text, I highlight, among others, the material aspect of egoism and conclude that "having the possibility of fulfilling his own good before others" good, the human being makes use of his environment in order to satisfy his interests and materialise his ambitions. The inclination to harm others, which is a consequence of egocentrisms, explains the need for the existence of an ethical system that would regulate interpersonal relations between most citizens. However, this approval would be conditional upon the fact that it could not force us to resign from our own needs the fulfilment of which is a priority and which do not have to remain opposed to the interest of the community. Thus, the aim is to find the grounds of agreement between the individual and society and, as a consequence of this, to determine certain rules of conduct that, by stopping individual drives and egoisms, would negate the appropriation of someone else's property and the violation of personal rights. Such a system is guaranteed by the Rawlsian idea of public reason and strong democracy that, by allowing – in an indirect manner, as it would be naive to assume that the direct fulfilment of this postulate is possible in the age of postmodern societies – most citizens to speak, would enable them to verbalise their expectations and then to formalise them [this means "obedience to the law that one has prescribed to oneself," or freedom within the meaning defined by Jean Jacques Rousseau]. This would result in the creation of certain norms or, as Hobbes would say, instructions telling us how to make use of freedom. This is because each freedom is limited. The borders of my freedom reach as far as they do not violate others' freedom" (Jastrząb, 2014: 56).

sult in the abandonment of the idealistic vision by democracy. A society devoid of contrasts can be evaluated only in terms of collective imagination. It is a surrealistic ideal that simply cannot be achieved.

Here, it is worth noting that rationalism and individualism accompanying such liberal faith also contradicts something that is particularly significant in the context of nationalism. In liberalism, it is difficult to capture the essence of political identity, which always has a collective – and, therefore, also supraindividual – dimension irrespective of its ideological character. Thus, in order to discover what really is behind the given identity and how it can be opposed if necessary, we must recognise and understand various kinds of actions and affective mechanisms. However, we cannot do so if we subordinate the community to the past, at the same time believing very axiomatically in the postmodernist cult of individuality released from the oppressive grip of the community.

The starting point for such opposition should be the assumption of the insolubility of some conflicts.[7] As a consequence of this, we would have to admit, just as Carl Schmitt wanted, that there is no rational end for some disputes. They last and antagonise people almost continuously, which should incline us to think about them in terms of traditional dialectics Us (friend)/Them (enemy) or to treat them as a relation confronting two oppositions with each other. The second solution is particularly good because it allows us to recognise the legitimacy of postulates represented by the opposite party. This is, therefore, not a case characterising relevant antagonism, but rather agonism that manifests itself not only in the mutual awareness of insolubility of the conflict, but also the acceptance of a set of norms regulating this conflict. Chantal Mouffe confirms this fact when writing that "there is some kind of conflict consensus between opponents – they agree as to the ethical and political rules organising their political organisation, but they interpret them in a different way." (see Mouffe, 2015: 141). Thus, this consensus is favourable for democracy itself, because it constitutes a base for pluralism that does not submit to blind negations.[8] This, in turn, results in the possibility of co-existence of such dialectic forces that would be able to abolish the hegemonic order valid in the given context.

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[7] Therefore, antagonism would have to be perceived as a specific form of existence of society. In view of this, there is no way of overcoming or explaining the conflict. We cannot do this even by fulfilling the ideals of Marxist revolution, which seeks sources of antagonism in social inequalities and hostility resulting from this.

It is also worth noticing that these are not only economic conflicts. They may result, for example, from ideological differences, different visions of national axiology, or religion.

[8] Overcoming such negation is possible through the agonistic recognition of "passions", i.e., emotions and desires constituting collective identity.

Hegemony is a key concept here, because the architecture of interpersonal relations is specified by hegemonic practices being the real "articulation of the relation of power". Thus, we always deal with the social order that is political, because its alternative visions of "being" are excluded by the domination of the hegemon. The hegemon's position, however, is not something constant. It is rather a fluid construct resulting from specific power relations. Thus, the change is possible, but the prerequisite for its existence and the resulting transformation is hegemonic reconfiguration. A consequence of the belief that such reconfiguration is feasible at all must be resignation from dogmatism, the symbol of which is the idea of natural order, which is original to some extent, rather unchangeable and certainly irreplaceable. This excludes stability in favour of constantly possible transformation. The theory of hegemony clearly indicates that the materialisation of the alternative order is the question of a relevant counter-hegemonic strategy, i.e., relevant practices being a form of interference or intervention in the field of existing reality. Thus, the change has a hegemonic character, because displaced hegemony is replaced, irrespective of circumstances, with a slightly different kind of hegemony that is more effective in political struggle.

A logical implication for the post-Marxist conception outlined here should be certainly the awareness of confrontational permanency. It negates hope for the creation of ideal democracy and the vision of achieving a state in which there will be no antagonistic tensions is perceived by it in terms of romantic and revolutionary naivety. It is, therefore, easy to notice that compromise and something that Chantal Mouffe and Ernesto Laclau call the "chain of equivalence." (see Laclau, Mouffe, 2007) become particularly important in this context. How should this term be understood? It is a kind of agreement and frequently also a program community that connects representatives of interest groups, often being very different.[9] The foundation of their "contract" is the respect for mutual expectations, requests and postulates and striving for the establishment of a new, implicitly more humane, hegemony.[10] The achievement of this common goal is conditional upon turning

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[9] For Mouffe, an example of such chain of equivalence is an anti-hegemonic coalition combining emancipation movements with the working-class movement; "according to us, the challenge for the left wing was to discover such manner of articulating new demands put forward by feminists, anti-racists, gay and ecological movements that these demands could be combined with those formulated in class categories" (Mouffe, 2015: 136).

[10] One could risk the statement that hegemonic rivalry slightly resembles at some level what Peter Sloterdijk called the secularised version of the idea of Last Judgement: political movements assume a form of "anger banks" that accumulate social bitterness and strive for the establishment of a new order. What they have in common, is a promise of joint revenge and a vision of better and fairer reality. However, when the postulated order cannot be achieved, "a desire for another revolu-

"democratic fights" in such a direction that the broadest possible collective will would be created. Only then will it be possible to radicalise democracy that will truly follow its values. As Mouffe indicates, "the problem of modern democratic societies does not lie in ethical-political rules of freedom and equality, but in the fact that these rules are not put into practice" (see Mouffe 2015: 137). In order to change this, it seems necessary to organise diversity in such a way that it would be possible to establish unity on the part of all progressive and pro-democratic forces having an anti-hegemonic potential.

It is, however, worth remembering that it should be a unity working on the basis of the traditional division marking the borders of leftist and rightist thought. After all, the adverse model of policy is of key importance for the functioning of agonistic democracy.[11] It is impossible to fulfil its relevant practices by abandoning the constitutive distinction for the insolubility of some social conflicts. Although we have observed rather the processual departure from the dialectic discussed here in the last few years, it is possible to reverse this tendency and to strengthen the pre-evolution state that will put an end to the blurring of ideological borders. The followers of agonism prove – rightly, in my opinion – that the political inclination to be in the "centre" excludes the potentiality of carrying out a real change. The only condition for abolishing the hegemonic order and carrying out the resulting reconfiguration or revision-based transformation is an alternative existing on the part of the opposition.

There is yet another problem resulting from this. The lack of the postulated division results in intellectual laziness and non-engagement in political life among citizens. And limited participation contradicts the idea of democratisation of democracy itself (see Górski, 2007). It creates a climate that is not favourable for political empowerment and hinders the performance of grass-roots participatory actions. People do not engage because they lack the sense of authentic perpetration and believe that things in which they believe and which follow actually do not count. Thus, they live in an illusion that the choice – even if possible – is only apparent. They think that true alternatives are unavailable. Hence the growing support for the radical right wing, which creates an illusion of alternativeness by using xenophobic and pseudopatriotic demagogy. The anti-hegemonicality offered

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tion arises: a true, total revolution that will satisfy the disillusioned and perform emancipation work." Žižek, 2012: 148–149.

[11] As we can see, agonistic democracy remains opposed to the vision of the post-political world, i.e., the conception of "cosmopolitan second modernity". Its authors (Ulrich Beck and Anthony Giddens) postulate a manner of political thinking that will go beyond the dialectic division that they consider to be archaic (the left wing vs. the right wing).

by them objectivises the surrounding reality once again. Also because of it, the privilege of shaping symbolic hierarchies, i.e., the valuation and the assignment of senses and interpretations, rests with the group that has been marginalised so far as destructive and unacceptable to the civilised majority. This leads to the degradation, or even the total negation of the needs of each minority and sometimes even majority, because it is very easy to qualify for a group of representatives of hostile non-prescriptiveness. In the macrostructural scale, the benefits of the European integration are put in question. The support for the increasingly uniting European Union is replaced with Euroscepticism, which is a sign of supranational (transborder) mistrust and fear of strange and unrecognised things. Therefore, the threat of radicalism has both internal and external implications that are connected with relationality in the global dimension.

The awareness of what I am writing here about is particularly important because the resignation from the dialectic between the left wing and the right wing is almost always accompanied by the establishment of a new opposition that is, unfortunately, much more abstract. Its essence is the use of the axiological opposition of good and evil. It is actually the practice of moralisation of politicality, which can be explained by the deficit of identifications embedded in political tradition. The impossibility of finding the proper representation that would meet the social expectations of collective political identity results in an identification void that is taken over very skilfully and efficiently, on the one hand, by the fraction of the Church led by Tadeusz Rydzyk and, on the other hand, by extremely populistic and nationalistic parties. The representatives of both of these groups are connected not only by conservatism and hostility towards otherness in its broad sense, but also the similar and rather hermetic definition of the community. They are also characterised by a separate identity that satisfies the needs of safety and belonging, which are fundamental from the perspective of an individual. The added value that accompanies this is something that Nietzsche called the "herd instinct" in *The Gay Science*. It means the morality that derives not from ourselves, but from the community to which each of us belongs (see Nietzsche, 2008: 174). Writing about this, Nietzsche stresses that "wherever we encounter a morality, we also encounter valuations and an order of rank of human impulses and actions. These valuations and orders of rank are always expressions of the needs of a community and herd: whatever benefits it most – and second most, and third most – that is also considered the first standard for the value of all individuals." Thus, according to Nietzsche's interpretation, morality is actually a herd instinct that, being always subordinated to a larger community, determines the axiological construction of the entity. Obviously, there is no exclusive morality, as there is no exclusive group,

state and society. In view of this, we must conclude that the multitude of possible ethicalities increases the likelihood of antagonistic struggle and confirms its irremovable presence in the sphere of social and political life.

In this context, it is worth noticing how important group forms of identification are to us. But do all collective identities meet the conditions of agonism? By no means, and the best proof of this is the fact that the aforementioned entities do not create a space for the functioning of an agonistic debate. It is, therefore, necessary to make such a distinction in agonism that would make it possible to carry on such debate while maintaining the dialectical division Us/Them as an immanent element of democracy. However, in order for this attempt to be successful, the excluding and very subjectivised moral register must be abandoned. It is known from experience that, after all, extreme Catholic radicalism and "fascist" extremism cannot be fought with the use of arguments perceived in ethical rather than political categories. Finally, it must be stated that an agonistic debate is acceptable only when we are dealing with opponents, not with enemies who are stigmatised by a negative moral definition. When facing enemies, we are unable to talk and unable to argue. There is no common ground between us, because what determines our mutual relation is the will to eliminate what is hostile: in addition, this will does not take rational thought into consideration and is profoundly dogmatic.[12]

It must be stressed that agonistic democracy is a project that should not be perceived as an alternative to liberal democracy. It is rather a kind of internal ideological opposition, but an opposition being still a part of the liberal context. As Francis Fukuyama aptly notices, "what we cannot imagine, is a world that would significantly differ from ours, at the same time being more perfect" (see Fukuyama, 1997: 81). Thus, the theory of agonism is only one of many possible answers to the dispute concerning the shape of the society that essentially does not resemble Fukuyama's ideal. In view of this, thinking about the "end of the history" is not only a mistake, but also a sign of ignorance and intellectual apathy: the factors with which we should associate the *homo sovieticus* attitude that characterises Poles so strongly.

Any change resulting from participation in power or fight for this power requires free awareness to which being will be subordinated, not the being that will determine this awareness (see Tischner, 2005: 145). This naturally does not contradict the need for group identification. The only important thing is to think,

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[12] In the introduction to the book on the current interpretation of Carl Schmitt's thought edited by herself, Mouffe writes about this as follows: "The opponent is an enemy to some extent, but an acknowledged enemy with whom it is possible to find common ground. Opponents fight against each other, but they do not question the legitimacy of their positions" (Mouffe, 2011).

"be" (to use Martin Heidegger's terminology) and assume responsibility for this "being". After all, it is better to function as a subject than as an object of the only correct and irremovable authority. Enslavement resulting from passivity not only excludes the existence of anti-hegemony, but also makes critical reconfiguration – a constitutive element of agonistic democracy – impossible. On the other hand, a change of the prevailing social order is something that can and very much must be carried out. However, the rearrangement of this order must be conditioned by the acceptance of fight and antagonism which assumes and explains the fluidity of the *status quo*, which is actually imagined rather than real. This is because phantasmatic and universal stability is replaced with an "empty signifier" awaiting new contents. This happens because the understanding of things, including those that we regard as rightful and wrongful, is a question of imposition, questioning and reinterpretation deriving from the hegemonic relation of power, which is labile *par excellence*, as it still faces the risk of being superseded.

Thus, what does agonistic democracy head towards? It seems to be an intellectual conception which regards the disclosure of what is not fully brought to public attention as the foundation of its assumptions and the *raison d'être* of its policy as such. The aim is to give a political form to the state of conflict that always accompanies us in social life and, consequently, to civilise antagonism as such: the moment that Jean-François Lyotard calls "setting at variance."[13] It is supposed to be a kind of contentious negativity that, allowing for the multitude of view and the variety of visions, will be aimed at reaching a conflictual consensus. Being interpreted in such a way, democratisation that combines the features of agonistic democracy and radical democracy will increase a chance for strengthening pluralism and enlarge the emancipational range of possibilities. It will also break with Marxist tradition that defined public and private reality through references to economism without noticing completely different contexts related to culture and history.

It is worth stopping for a moment to describe the identity of the subject according to Ernest Laclau's interpretation. The dominant and actually the only decisive criterion determining the shape of political identity in Marxism was economic conditions. The access to means of production determined who we were and what choices we made. Today we know that this perspective is rather ineligible and not fully empowered in the complicated and complex reality. This is because collective identity has a post-structural and discursive character. As something that "comes into being", it constitutes a construct resulting from social relations and the com-

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[13] The essence of a conflict is not a clash between enemies, but a confrontation between opponents. In this way, antagonism is replaced with much less radical agonism.

munity of unfulfilled demands.[14] It is a being opposed to the subject of authority, whose hegemony makes it impossible to fulfil something that is of key importance for the identification of the given political identity. This "something", as I have already written, is the foundation of the chain of equivalence, i.e., "being together" in spite of diversity and particularity; although political identity is bonded by the element that is acceptable to and representative of all of its members, there is no homogeneousness here.[15] The source of common identification is an "empty signifier" that is devoid of a single ontic reference. It determines subjectiveness while avoiding enclosure within the frames of full conceptual representation.[16] This type of "wholeness" is actually a "partial object" towards which a collective consensus has occurred. In other words, it is a type of investment that determines the political direction of the narrow economics of attempts. Only such assigned "sense" creates a chance for the emergence of a new identity and, in the long term, the establishment of a new hegemony capable of solving real problems.

The natural conclusion arising from what Mouffe and Laclau wrote about must refer to the inability of society that would be subordinated only to one narration. The universality of this narration is an idealistic illusion and a harmful phantasm worthy of negation. Society can never be uniform, because it is a game of differences and relations to others. Therefore, it should not be perceived as a closed whole, but rather as a sum of antagonisms and a structure that is a result of the "discursive-political configuration of elements."[17]

The society perceived as a whole is a fiction in the sense that it depends on a multitude of senses that a single political discourse (discursive formation) cannot embrace. This problem can be solved only by the "practice of bonding,"[18] or the strategy of integrating individual "isolated" elements under the influence of the

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[14] Thus, the collective subject is the subject of demand, just as the individual subject is the subject of desire. We can find here a direct reference to Jacques Lacan, whose psychoanalysis postulated the perception of subjectiveness through the prism of the "lack" being felt or experienced (the rapture of the bond with the mother). For more about this, refer to Ernest Laclau's book *On Populist Reason*.

[15] A similar assumption is made by Slavoy Žižek, who notices that "critical mass" "can form only as a result of the equation of various demands; (…) that revolution occurs not only when various antagonisms merge into one great Antagonism, but when they interact between one another" – Žižek, 2012: 150.

[16] Laclau even writes about the "irremovable inability" of such conceptual representation.

[17] Here I refer to the political theory of discourse that, contrary to what Michel Foucault thought, comprises not only language-related discursive practices, but also all kinds of social mechanisms and actions. There is actually no division into what is discursive and non-discursive, because all senses are constructed as part of a discourse.

[18] The idea of "bonding" has been described very well by Antonio Gramsci and used in their conception by Mouffe and Laclau. For them, the practice of bonding is the practice of articulation

hegemonic dominant feature, i.e., the nodal point serving as a common reference. Unfortunately, "embracing" all elements situated in the field of discursiveness is completely impossible in practice. This must bring forth a kind of opposition and subversiveness assuming a form of another (always hegemonic) political discourse or a structure that Mouffe and Laclau call the discursive "outside". What does this "outside" mean? It is a set of all those semantic elements that could not be included within the frames of the given formation. Excluded and devoid of the stabilising bond, they consequently pose a threat to the discourse, which should fear every destructive potential.

Talking about the discursive formation itself, it is difficult to identify the most privileged one. In Marxism, it was the working class; today there is no way of proving that it fulfils any special role in the process of hegemonic change. Therefore, it cannot be ascertained which discourse is the most important, because its "measure" is determined by the context in which it is placed and the goal that it tries to achieve. Another key aspect in this case is the entire range of connections and the nodal point that serves as an axis of reference for dominated antagonisms. The most attractive thing is, of course, this nodal point, which can ensure the broadest possible structure of the chain of equivalences, i.e., all entities being a constituent part of the new hegemonic power.

Agonistic democracy vs. deliberative democracy

Taking the topic of my reflections into consideration, I must stress that I am interested in the theory of hegemony and the theory of discourse mainly due to their political and cultural dimension. Within this scope, two assumptions are of key importance for me. The first one says that senses are formed by hegemony and the discourse related to it, which imposes not only the interpretation of social practices as such, but of reality as a whole.[19] The second one proves double irremovability. This is because both antagonism itself and the semantic conflict that always accompanies it and is manifested by the ideological opposedness of Poles are equally permanent.[20] We understand in different ways, because discourses being our rep-

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leading to the formation of a new discourse. The discourse itself, in their opinion, is a sort of a structured whole: a "system of differential entities – that is, of moments" (Laclau, Mouffe, 2007).

[19] According to Laclau, the discourse is the area that determines the shape of objectivity.

[20] Tomasz Sawczuk confirms this in his commentary to the election of Andrzej Duda to the office of Polish president. In his text, he stresses, among others, that the "in present-day conditions, policy of love [postulated by the current President and today limited at least to the symbolic sphere]

resentation are different. Thus, some people may identify with the emancipational discourse, whereas others may identify with the conservative-Catholic discourse. However, not only our ideological orientation, but also the position determining the character of our internal life and our attitude to otherness will depend on what structure we will refer to As we can see, the genealogy of antagonism has a discursive dimension because the difference being the source of a conflict manifesting itself in the opposedness of "subjective positions" lies in the discourse and the identity of the sense that it constitutes.[21] It must be remembered that the subjective position is never ultimately closed, because it is also a discursive position, which tends to have an open dimension because it depends on other subjective positions. This must result in the similarly relational character of a being.

Besides, it is worth saying that this relationality contains what is the most important to me. Referring to Hegel, Moufe and Laclau prove that it is impossible to speak of a being by defining it in terms of positive identity. After all, the essence of such identity is stability and hermeticality that contradicts everything that is connected with relationality as such. Therefore, a being must be a negative identity, because it is never such a closed structure, and this is proved best by the fact that its constitution is always conditional upon the attitude to an outside being, which means – referring again to the figure that I have used above – the Other fulfilling the role of an excluded element.[22] The reason for which it is excluded must be explained by the statement that, functioning as if outside the discursive connection of the specific group, it forms an archetype of unapplied otherness.[23]

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cannot be based on the fact that everyone will focus on adoring something abstract and external, which gives sense to their collective life, regardless of whether it will be God, money or Polishness. Focusing around tribal totems in politics favours primarily the fraction choosing totems and results in the exclusion of people who do not share our faith, profess other religions or are less fervent believers; and, after all, irrespective of any central difference, we could manage to reach agreement with them." Such an attitude could be perceived as a praise of agonism, which emphasises the pluralistic dimension of politicality while admitting the possibility of a consensus transcending divisions, but not taking everyone into consideration (Sawczuk, 2015).

[21] They constitute a kind of visual representation relevant to the given being.

[22] We can speak here of the logic of equivalence, which manifests itself in the dialetical division into "insiders" and "outsiders". It was easiest to observe such a division even a relatively short time ago, when we dealt with the juxtaposition of the broadly understood opposition movement, or the "nation", with the regime of the People's Republic of Poland. At that time, the nodal point was the anti-system attitude, which allowed people to determine their own identity in contrast to the authorities. Such a chain of equivalences referred to resistance and consisted of a very large number of subjective position, which determined the strength of the chain and the chance for abolishing hegemony.

[23] In Poland, such an archetype of otherness is the Jew, towards whom other kinds of otherness are also created, including the feminine otherness closed in the figure of a witch, which is excellently

The structural effect of full and ultimate "stitching" of signifiers is, therefore, impossible, which must subvert the vision of society as a whole, because a being under constitution requires a reverse, i.e., the opposition resulting from otherness that not only remains in contrast to the identity under construction, but is also a processual condition for the construction process itself. In this sense, the Other is an external being, a "body" determining the borders of the discourse and society, which is reflected by its symbolic (semantic) character. On the other hand, irremovability and the impossibility to include the Other in the community is an evidence of antagonism, which only confirms the permanent dimension of the conflict. It is worth noticing in this context that a consequence of the exclusion related to the above is the emergence of even more exclusive and closed homogeneousness.[24] After all, the results of psychoanalytic and ethnographic studies prove that the lack of the other must go hand in hand with the search for an internal enemy, which leads at a certain level to a destructive paranoia that reflects antagonism rather than essentially "broad" agonism. Therefore, the deconstructionistic criticism of liberal imagination proclaiming the possibility of full reconciliation in its most optimistic and idealistic form is inscribed in the theory of agonism. This, however, results not only in the appreciation of hegemony and difference, but also in the belief that the realised absence of "fullness" undermines the sense of deliberation, questioning *de facto* the essence of deliberative democracy itself in the way in which it was understood by Jürgen Habermas.

This is because the recognition of the ontological dimension of "radical negativeness" questions rationalism, which is so important for Habermas. If this statement may appear groundless, it is necessary to recall Habermas's fundamental assumption that the hope of democracy lies in the rationality of communication. The German philosopher believes we cannot save our valuable ideals without performing the practice of social interaction. The latter should be based on the development of "action plans". Each of such plans would actually be the result of engagement of the group whose views and preferences assuming the form of an argumentative game should support the mandate of institutional entities. Such form of participation would, in turn, result in superseding dysfunctional and conflict-prone emotional-instrumental rationality. In other words, an intellectual base for the deliberative model is the belief that the confrontation of arguments and

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described by Professor Joanna Tokarska-Bakir in her essay *Ganz Andere? The Jew as a witch and the witch as a Jew* [*Ganz Andere? Żyd jako czarownica i czarownica jako Żyd*].

[24] This is particularly visible in Poland, which has been an incredibly homogeneous country since the end of World War II. If the use of this euphemism is justified here at all, we must say that it is mainly the result of the "disappearance" of Jews.

counterarguments being fulfilled in the course of social interaction may lead to a consensus that would satisfy everyone.[25] Thus, consensuality would have an intersubjective dimension, because it would derive not from manipulation or paternalistic authoritarianism, but from persuasion and conversation expressing the ability to conduct discourses.[26] It can, therefore, be clearly seen that deliberative democracy significantly differs from agonistic democracy, which abandons the search for a consensus and acknowledges the permanence of antagonism and the necessity of hegemonic rivalry.[27]

Thus, it is necessary to answer the question regarding the possibility of occurrence of Habermas's democracy in Polish conditions. It is difficult to imagine that admitting virtually everyone to the space of a debate would be justified and desirable. Besides, it seems to be a universal problem that is not limited to the Polish context only. The key issue here is, therefore, inclusion that should be selective, because, as Jan Józef Lipski aptly noted: "dialogue is not always possible" and, moreover, "the very attempt to establish a dialogue is often a disgrace (if not sheer folly)" (see Lipski, 2011: 149).

Of course, there are some more dilemmas connected with deliberative democracy.[28] The one concerning subjective acceptability is particularly important to me: mainly because it allows for the constantly existing likelihood of occurrence of an antagonism that cannot be reconciled with democracy. Thus, Mouffe and Laclau are right when postulating a completely different approach devoid of liberal naive-

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[25] Hannah Arendt reaches a similar conclusion. In her opinion, however, a consensus can be reached not thanks to the rational *Diskurs*, as Habermas would want, but thanks to an exchange of opinions and votes. Therefore, the difference between them lies in the fact that "according to Habermas, the consensus arises with the participation of what Kant calls *disputieren* – an exchange of arguments limited by the rules of logic, whereas for Arendt it is a question of *streiten*, in which an argument is created through persuasion, not through irrefutable proofs" (Mouffe, 2015: 25).

[26] Thinking about communication, Habermas specified the role of language very clearly. He said, among others, that it is "relevant to a communicative action only in the pragmatic aspect; the speakers, using sentences in a manner aimed at reaching a consensus, refer to the worlds not only directly – as in a teleological action guided by norms and a dramaturgical action – but in a reflective manner" (Habermas, 1999: 186).

[27] As in the case of Mouffe and Laclau, the deliberative approach is not accepted by the French philosopher Bernard-Henri Lévy, who writes in a letter to Michel Houellebecq: "But the truth is, I don't believe in it [dialogue] and in real life I've never understood the theory according to which it is enough to oppose each other, confront arguments and counterarguments, for the shadows of ignorance to lift as if by magic. People begin most discussions by contributing their own beliefs and conclude them with the same. The idea of dialectics that would allow them to refine their point of view, to enrich or change it, has always struck me as highly" (Lévy, Houellebecq, 2012: 315).

[28] This issue is covered more extensively by John Dryzek in his book *Deliberative democracy and beyond*, and by Adam Romaniuk in an article published in *Kultura Liberalna*: *O Habermasie i trochę o polskiej polityce* [*About Habermas and a few words about Polish politics*].

ty. In their interpretation, there is no universality; there is hegemony that replaces this universality. For advocates of the theory of agonism, constantly multiplying particularisms are a potential source of what can be called the representation of the common moment. When they acquire the status of dominating hegemony, they can become a symbol of full "stitching", or a substitute for so intensively sought-after but phantasmatic "fullness" that is actually only an ideological motor of the emancipational effort. This effort is still necessary, because hegemony is not stable. Its temporariness is the fact that must determine the fluidity of rivalry.[29]

The aim of the agonistic fight is the aforementioned empty signifiers, i.e., "a signifying element without a signified element". In other words, is it a representation of absence anticipating hegemony, a specific substitute for what is absent and impossible. This is the stake of the aforementioned rivalry, which also has its psychoanalytic dimension. Just like Mouffe, Laclau highlights the affective aspect of politic (see Laclau, 2009). Finding theoretical support in conceptions by Sigmund Freud and Jacques Lacan, the Argentinian author proves that the affect – an emotionally burdened "partial object" – is a very important point creating the group bond. It acts as a binder that connects individual discourses into a hegemony being a symbol of "fullness."[30] Although achieving such fullness is naturally impossible, it seems possible to achieve the effect of group will that could change the identity of groups in such a way that it would be possible to articulate interests and demands of broadly understood social "diversity". Thus, democracy – in its agonistic and radical rather than deliberative form – should be conceived not as a goal, but a means to achieve the goal of pluralism.

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[29] In his essay *Universalism, Particularism, and the Question of Identity* Laclau states: "If democracy is possible, this happens because the universal has no necessary body and no necessary content; however, various groups compete with one another so that their particularisms would perform the function of universal representation." (Laclau, 2004: 66).

[30] An example of such affective binder in Laclau's spirit was certainly the Polish Solidarity. The phenomenon related to the latter would, therefore, have to be regarded as a symbol of "fullness" of society that can never be achieved.

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Education into identity:
From „survival pedagogy" to „spiritual pedagogy"

KEYWORDS

survival pedagogy, spiritual pedagogy, educational discourse, Paolo Freire, Carl Rogers

ABSTRACT

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I would like to present the general outlook on dominant tendencies within educational studies and shortly introduce my analysis in the context of so called „turning point" of educational discourse in the second half of XX century. I would like to propose to look at that moment of our actual cultural and educational field through two dominant perspectives and metaphors on which two different pedagogies are grounded. I would like to introduce two dominiant metaphors within the educational field and the new tendencies, shortly how the educational studies shift from the „survival pedagogy" to the „spiritual pedagogy". In general, this atriculations founded in the mindfull critics of educational practices undermine the cultural shift which is based on the process of abandom the tradition values, and the civilisation trends of development which generated the actual shape of culture to be axhausted. The great positivism project was adjected by the new generations of educators with new and fresh approach to the educational problems. At that moment it's clear that we stand before the creation the new, alternative vision of the social world and culture in general. I would like to present the changes of that social process on the example XX-century pedagogy,

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which I hope is touched by that cultural transformation. I would like to concentrate on the educational discourse as a econcrete area of such cultural shift. It's rather difficult to recognize the whole field of that revolutionary and alternative movement within our culture. In my text I would like to show the process of transition from „survival pedagogy" into „spiritual pedagogy". As we simply know from the poststructural perspective each of educational interpretation operates in the social contexts has own definition of the aims, functions and tesks of education. After Michel Foucault works we can say that each of the educational discourse and interpretation is grounded in the cultural power/knowledge forces. The new generation of educators proposed new approach towards social analyses of edacational aims and destination. In that movement the main aim of edacation is to build identity of pupils. There are of course many researchers shared that view on edacational discourse eg. Zbyszko Melosik, Tomasz Szkudlare, Lech Witkowski, Zbigniew Kwieciński in Poland (to give only representative examples) and Henry Giroux and Peter McLaren in the United States.They proposed the new approach towards the understanding of edacation destination ond obligations and broke the traditional interpretation. They rejected the traditional inerpretation of „forming the reason" or „excercising the reason" as the main goal of education towards the popular culture and sensses. And they based their interpretations on that aspect of identity construction process. I would like to propose in my text general outlook at the cultural shift within educational discourse as the transtition from the metaphor of „survival pedagogy" towards the „spiritual pedagogy". These metaphors also determined two different perspectives and approaches to education. I wolud argue that these perspectives are based on the two different antopological visions and determine different pedagogies.

Introduction

In the contemporary cultural studies we used to treat almost all social phenomena as not the natural facts, but as cultural ones. That critical approach to cultural reality broke off with the traditional approach to them as uncritical truths. In contemporary culture we tend to free the world from the tradition testimony. As Linda Hutcheon (1989) the American cultural studies reasercher says about de-naturalization of cultural phenomena to dispose of social claims to universalism and eternity. In XX century that process to free almost all phenomea from

the traditional approach as natural facts take place in the contructivism orientation of social sciences. Contemporary culture is submitted to the general process of change and almost all fields of culture are submitted to transformation. As the title of Fritjof Capra (1989) book points we stand before cultural „turning point” and radical cultural shift within educational discourse. I would like to express general intention in my text that dominant mataphors of educational discourse have radically been changed and shortly introduce my analysis in the context of so called „turning point” of educational discourse in the second half of xx century philosophy of education. I would like to propose to look at that moment of our actual cultural and educational field through two dominant perspectives and metaphors on which two different pedagogies are grounded. I would like to introduce two dominant metaphors within the educational field and the new tendencies, shortly how the educational studies shift from the „survival pedagogy” to the „spiritual pedagogy”. In general, this atriculations founded in the mindfull critics of educational practices undermine the cultural shift which is based on the process of abandom the tradition values, and the civilisation trends of development which generated the actual shape of culture to be axhausted. The great positivism project was rejected by the new generations of educators with new and fresh approach to the educational problems. At that moment it's clear that we stand before the creation the new, alternative vision of the social world and culture in general. I would like to present the changes of that social process on the example XX-century pedagogy, which I hope is touched by that cultural transformation. I would like to concentrate on the educational discourse as a concrete area of such cultural shift. It's rather difficult to recognize the whole field of that revolutionary and alternative movement within our culture. In my text I would like to show the process of transition from „survival pedagogy” into „spiritual pedagogy”.

Education as the cultural product

In the history of educational institutions there are different attempts to define its meaning and definitions of the process of education. From Greek *Paideia* to German *Bildung* the interpretations of the essence of education still in the Western civilisation are changed. It is possible of course to enumerate different conceptions of education in the history but I would like in my text propose another outlook. Besides enumerate the ideas and their interpretation and comparison in the history of educational discourse I would like to search through the XX century con-

ceptions of education and rather concentrate and amphasize the shift and radical qualitative change within the educational discourse.

As we simply know from the poststructural perspective each of educational interpretation operates in the social contexts has own definition of the aims, functions and tasks of education. After Michel Foucault works we can say that each of the educational discourse and interpretation is grounded in the cultural power/ knowledge forces. The new generation of educators proposed new approach towards social analyses of edacational aims and destination. In that movement the main aim of edacation is to build identity of pupils. There are of course many researchers shared that view on edacational discourse eg. Zbyszko Melosik, Tomasz Szkudlarek, Lech Witkowski, Zbigniew Kwieciński in Poland (to give only representative examples) and Henry Giroux and Peter McLaren in the United States. They proposed the new approach towards the understanding of edacation destination ond obligations and broke off the traditional interpretation. They rejected the traditional inerpretation of „forming the reason” or „excercising the reason” as the main goal of education towards the popular culture and senses as the main identity constructions factors . And they based their interpretations on that aspect of identity construction process. I would like to propose in my text general outlook at the cultural shift within educational discourse as the transtition from the metaphor of „survival pedagogy” towards the „spiritual pedagogy”. These metaphors also determined two different perspectives and approaches to education. I wolud argue that these perspectives are based on the two different anthropological visions and determine different pedagogies.

The main intention of my presentation is to find the crucial distinctions and differences between these pedagogies: „survival pedagogy” and „spiritual pedagogy”. I would like to present the „survival pedagogy” on the example of Paulo Freire critique of „bank education” which is typical example of that kind of educational discourse, and I would introduce the „spiritual pedagogy” perspective on the example of Carl Rogers vision of education. I would introduce main distinction of these perspectives grounded in two different anthropligical foundations and also in the ending section I would recall the Zygmunt Bauman's reflections about the education in the postmodern culture. As I suppose, that approach to the educational tradition can show how the different and unconscious practices produced two different kinds of pupils potentiality and determined the educational practices.

The conception of idenity as a patchowork is a dominant idea in the instant culture (Bauman, 1995). But altogether with that shift the new approach appeared and after that several displacements in current understanding of the essence of

education. Contradictions as such like: carnal v. reason; emotions v. intelect; pleasure v. ascetisism; freedom v. prison; emancipation v. violetion; meaning, intepretation, metaphor v. truth; surface v. deep structure have been deconstructed. But my interest in text tends towards description the meanings of dominant educational practices in the postmodernity. According to Jacques Derrida's deconstruction concept we know that is exactly the appreciation of weak element of the oppositional terms and drawing aside the structure in the deconstruction gesture allows us to reach to hidden, but not present and possible meanings, the marginalised one. The accent should be led on meanings, not one differantiated meaning of cultural phenomenon. Education is submitted to that exactly process as each of cultural institution. The meanings are created in language, but language itself has no outside. The meanings are discoursively determined through the metanarratives in the closure of essence space. According to the linguistic turn in the social theory and poststructural studies we should treat it as an obvious and natural approach in the interpretation. There's always another possible outlook in the culture and other interpretationis possible, thus discorsive articulations of meanings are in stake for discoursive closure and dominant interpretations.

The meanings are created in language which is „living process" (Heidegger). This introductory part of my text should be seen as a closer look at the process of „movable metaphors" (Rorty, 1996), but not find interpretations as the regimes of truth (Foucault). As I argued education perceived as the process building identity- that's the understanding of education proposed by mentioned educators. In educational take place a discoursive struggle of dominant metaphors. This section will be concentrated on the presentation about the evolutionary change which take place in unavoidable way in each branch of knowledge and also take place now in educational discourse. What causes that science after building and crystalizing solid theories again becomes the area of a revolutionary changes and re-build and re-construct theoretical foundations or setting. Why do educational theories and knowledge in general (scientific theories) again collapse into chaos? Are that processes constitutive for the logic of evolution? We should try to answer to these questions and theoreticians should seriously answer to them. This issue consists the central interest of Thomas Kuhn reconstructions of logic of scientific revolutions. He search for the reasons for the change in our narratives describing world. We can surely say that no one of theories would survive in our attempts of discovery the logic of the world. In my opinion also educational discourse is touched by the revolutionary tendencies during last few decades. It's seen in changes of scientific interests and topics, also in applied methodologies in educational research. In my text I would now, in concrete presentation, take into considerations shift of

educational discourse from the „survival pedagogy" to the „spiritual pedagogy". There are not too many attempts in educational reflection such search for the trajectory of educational discourse transformations.

Poststructural movement in social theory is often characterized as radical and sceptical trend to redefiniate of Western traditional institutions and theoretical background. After Lyotard (1997) we used to think that in postmodern culture we lost our metanarrtives as the fundamental convictions in our attempts to understand our condition in social and cultural contexts. We also lost the legitimization for our knowledge. The most critical movement concerns the questionization of rational subject by the French philosophers of that wing of philosophy. That's why school looses it's foundations in metanarratives. As other important institutions school lost it's foundations in metanarratives philars. That's why the poststructural revolution accelarate the discussions about the future destination of school. The school as an institution lost the legitimization in the culture of exhausting rationality and was founded in rational philosophy which is now questionized. There were many possible answers to that facts when school lost central position and certainty : from the deschooling ideas of Ivan Illich to the conceptions of reform humanistic education. In my opinion we can look at the educational thought as a field of discoursive struggle of two dominat perspectives creating and shaping the educational institutions and it's meanings. In my opinion in the tradition of educational thought we can differantiate two perspectives: „survival pedagogy" and „spiritual pedagogy". After each of the mentioned perspectives stands certain and coherent interpretation determined both its theoretical (formal and substantial) contain and decide of its coherence and what's equal important determined also the social practice which can be conducted from such perspective. It's possible also to look at the whole history of pedagogical thought and whole epoques of the history we can also include into one of the mentioned perspectives. After each of that orientations follows the foundations as such important that we can call the realtionship between them as the relationship of mutual exclussion. That mean if we include the educational theory to one of the persepctive that's clear that we cannot include it into another perspective.

The „survival pedagogy"

Critical educator and great revolutionary activist Paulo Freire used the concept of „bank education" to ilustrate traditional vision of school and the oppresive character of traditional approach to education. According to Freire: „Education become

the act of deposition in which students are absorbing the deposit and teachers are depositarians” (Freire, 1992: 96). Freire writes later: „It's bank conception of education in which the freedom of action consciousned to students reaches anly that far as the process to receive, fullfilment and store the deposit containts” (Freire, 1992: 96). It's true and students really have the opportunity to become „the collectors or specialiers of catalouging the contensts which they store” (Freire, 1992: 96). In the bank concept of education knowledge is a gift from the people who treat themselves as better knowing that who treat students as knowing nothing” (Freire, 1992: 96). As Freire writes the bank concept of eduction become a tool of opression. The oppresive character is rooted in several convictions as such as:

1) The teacher teaches and students are tought.
2) The teacher knows everything and students know nothing.
3) The teacher thinks and students are objects of his thought.
4) The teacher speak and students listen quietly.
5) The teacher discipled students and students are discipled.
6) The teacher chooses and force his choice and students obey his choice.
7) The teacher acts and students have an illussion of acting through the acts of the teacher.
8) The teacher chooses the teaching agenda and students (with who do not negotiate it) adopt to it.
9) The teacher mingues the authority of knowledge with his own professional authority, which he locates in the opposition to student freedom.
10) The teacher is the subject of the teaching process while students are only its objects. (Freire, 1992: 97).

The bank concept of education makes students as the adopted and menagable creatures. It's true that in bank education dissapears all the autonomized atudents activity. Freire writes: „The more effort the students make to deposit the giving deposit, the less they develop the critical consciuousness which can appear from their ingeretion to the world” (Freire, 1992: 97–98). The most they accept the impose passive role, „the strongest is tendency towards the adaptation to the world and fregmented image of reality which was in them deposited they store” (Freire, 1992: 98). That image serve to the interests of oppresors: „The ability of bank concept of education to avoid and invalidate the creative force of students and to stimulate their credulity serves the interests of oppressors who don't care not for the reveal the world nor for the perceiving it as transformable” (Freire. 1992: 98). The bank concept of education „hides the efforts to create people us machines – completely denial their ontological appointment towards the desire fo fullfilment humans dignity” (Freire, 1992: 99). For that perspective of education „the human

is not conscious being, but rather the depositarian of consciousness, the empty „mind" open to receive deposits of reality of outside world" (Freire, 1992: 99). The only response of student is to adopt to the social environment and to survive in the oppressed cultural reality.

The „spiritual pedagogy"

Carl Rogers is the outstanding figure on the map of contemporary thought and ideas, one of the greatest XX century humanistic psychologists. His role is of the great significance in dispersion the humanistic ideas to the field of education and other fields eg.bisness. He is the main source for the human potential movement outside the traditional psychotherapy. His ideas mature slowly, but the dominant tune of his works always is the care for the improvement the condition of student, client and teacher. Rogers's ideas slowly destroy the wall in the sceptical imaginary of representatives of Western civilisation. His passion for propagate the humanistic ideas is unmeasurable. He enters into history of contemporary thought as the radical critique of narrow scientific style of psychology and radiacally promotes the value of freedom in psychological discourse. His revolutionary approach has also been expressed in the reflection about the future of the institutionalized education. His question if the school can be and under what conditions will become the place for selfrealisation for students and teachers is submitted to the world discussions about future of that crucial institution for survival of Western civilisation. His concept of student-centered education inspires the representatives of alternative approach to education as a starting point to take into account the good student itself to make him a subject, not only the object of oppresive actions. As a matter of facts the Rogersian educational project is the response to the overintelectualized education in which there's no opportunity for selfrealisation and creativness. The traditional education has become the place of reproduction of knowledge to deposist of the dominant habitus and the students have lost the opportunity to develope the human potentials to full human dignity. School is not more a place for selfrealisation for students and teachers. That mindfull and sensible remark of his own educational path has become the beggining in search the alternative humanistic educational project. He is aware that school should become the friendly and attractive for the new generation. The silent revolution of Rogers's approach to education appears from the conclussion that if can not suppress the education in traditional understanding (that he often in radical way proposed!) we should change it and it should be deeply reformed. His whole activity in that matter concerning

the future of school institution Rogers agree that we must respect some condition to build the institution for students selfrealisation and for personal growth. Rogers deeply anxious about the future of school writes: „Have we got enough strength and resolutness to use our knowledge and skills in reforming the educational institutions?" (Rogers, 2002b: 278). He was deeply convicted about the neccessity of reforming schools: „I strongly believe that innovative humanistic experiencing teaching in the school will be acceptable for the future of school" (Rogers, 2002b: 275). Carl Rogers was conscious about the dangers of traditional (bank education in Freire view) for the society as a whole: „Unproportional concentration on ideas and confine to „education above the neck has serious social consequences" (Rogers, 2002b: 280). That model of education can only promote the passive individuals and withdraw critical neccessary competencies to question the actual social life. Rogers during his whole life fights with this type of education. The „bank concept" of education was strongly attacked in his works. But on the contrary Rogers positively response to that critique and assume that school can be a friendly place for students and they can independly create their dognity to human potentials. The traditional education completely disowned the affective students sphere. Rogers writes: „The mind can go to school, but body can be definitively pulled, but emotions and feelings can be expressed freely only outside the school" (Rogers 2002b: 285). One more remark of Rogers critique of traditional education: „Only because of our fragmented cognitive education we know facts, but we don't feel our knowledge (experience)" (Rogers, 2002b: 286).

The traditional school suffers from the deficit of meaning and from the basic sense of living for the students. The positive part of Rogers view in the context of authentic education is proceeding another one negative confession: „In the traditional educational system there is no place for the „whole" person, but only for intelect" (Rogers, 2002b: 287).

The Rogersian vision of authentic humanistic education that is the student-centered education broke off such overintelectulization of school. Rogers asks that qquestion directly: „Can the teaching concerned both ideas and emotions?" (Rogers, 2002b: 290). Rogers exactly compared and opposed two models of education: the traditional one and the sudent-centered approach. I would like to enumarate the main characteristics of traditional model of education (there're to some extension the similarities with bank concept of education):

1) The teacher own knowldge and students must be its receivers.
2) Lecture and other verbal means of knowledge transmission have to be the main means to absorb knowldge.
3) The teachers have power , students obey the power.

4) The mutual trust is minimum.

5) The surrenders (students) are governed efficiently when they are maintained to the constant state of fear or often intimidated.

6) The democracy and its values are ignored in practice.

7) In traditional model of education there's no place for the „whole" person, only for the intelect. (Rogers, 2002a: 307–309).

Besides of enumarate the main characteristisc of traditional model of education Rogers also formulated his own vision for educational project „students-centered education". There are main characteristics of the students-centered education in Carl Rogers's version:

1) Leaders are the persons perceived as the authority in a given situation feel in their roles and in relationship with others safe enough to trust others possiblity to learn fro themselves. If that condition is respected, there is a possibility to raelize others conditions and usually it reaches that point.

2) The facilitators of learning process share with others -students and if only possible with parents or community- the responsibilty for the learning process.

3) The facilitators in the learning process deliver meals-the own experienced resources from books and other sources or community experiences.

4) The students learn individually or in collaborative with others and create own teaching programms.

5) The positive climate of teaching is supplied.

6) The aim is to sustain the continuity for learning process. The lesson is not finished with success if students learn what they have to learn but only when they make progress in learning how to learn what they want to learn.

7) In order to achieve their own aims students should practice selfdisciple perceived by them and accepted as personal responsibility.

8) The evaluation of the scale and significance and progress of learning is made by students and such selfevaluation can be enriched by carefully remarks from the members of group or facilitator.

9) The learning in the atmosphere facilitation of growth is deeper, appears earlier and knowledge attained in that way is much more existentially valuable than in the traditional classroom. (Rogers, 2002b: 311–313).

As it comes from the characteritics of the mentioned two models of education Rogers was not only the critique of the traditional model of education, that was done by many contemporary critics of education, but as one of e a few of them on the contrary in the discussion about the future of education he ceated own educational projest of student -centered education. That project can be character-

ized as deep experienced knowledge about the mechanisms accelerated individual growth. It engage whole person and not only fragmented person. The values of emotions in the learning educational project consists one of the most important feature of the original educational project.

Carl Rogers life philosophy is often ascribe into stream of existential philosophy and he was also inspired by Soren Kieragaard works, but not only. Also by Marrtin Buber personalism and there are also some chinese influences in his life philosophy. His vision and educational project comes the deep bound with other human being. It's bound on the foundation that deep communication and the possibility to authentic expressions of emotions and emphatic understanding own life has great emancipatory significance in our growth. Rogers educational project can be perceived as a path of selfrealisation. According to Rogers view in the deep revolutionary revival of education can sustain the civilisation survival. That's the optimistic message of Rogers view in the discussions about the future of educational institutions. That's optimistic message because during his life the American education was influenced by his vision and have radically been changed and reformed.

Conclusion

The revolution in social sciences is grounded in simple conviction that „social facts" have meanings and in the constructivism perspective social actors create own meanings to social facts. The cultural transformation from the second half of XX century required also from educators assertion that education and social researchers can not describe eduacational reality in the traditional fashion and languages. That's why educational researchers seek for new languages to articulate the complexity of eduacational reality. That turn towards others field of cultural activity demands new autlook and researchers used the analysis from cultural studies and philosophy. In the Western culture those both mentioned educational metaphors compete and are still competing. As the metaphor of „survival pedagogy" lost its attraction for the researchers after antipositivism turn within social sciences because of the collapse of faith for the extraordinary science mission (scientism) and its emancipatory potential of legitimization our educational practices. The other one metaphor of „spiritual pedagogy" yet not gaines so solid support and recognition as the first used to have. We are now at the moment between the falling authority of the „survival pedagogy" metaphor lost trust to scientifical vision of the world, and slowly increasing interests for the opposite metaphor of „spiritual

pedagogy". It is now attractive for educational practicetioners. Thus there is radical displacement of educational discourse and we are wittnesing mentioned in the begining of my text so called „turning point" of educational discourse. The departing from the central position of research investigations the positivism orientation and the metaphor of „survival pedagogy" is grounded in mechanical anthropological conception of human being as rational machine. Altogether with this anthropological reduction vision of human nature- and as critics called that orientation- altogether with that Cartesian vulgar claim the social researchers (and also educational studies) were seduced by objective scientific research methods which give the conceptual background for the paradigm of „survival pedagogy" in the unfamiliar materialistic world and to conquer it and altogether to build rational world for rational human being. As the consequence there were the alienation of huuman being and researchers ignoring the compexity of social and also educational sphere. On the contrary the metaphor of „spiritual pedagogy" is based on that whole disowned aspects of metanarrtives with which modern culture does not want to identify.

Table 1. Comparison survival pedagogy and spiritual pedagogy

SURVIVAL PEDAGOGY	SPIRITUAL PEDAGOGY
Monological	polilogical
Homogenization	hybridization
Stable	moveable
Cultural transmission	selfrealisation
Truth regimes	inetrpreattion/meaning
One reality	multiply realities
Heteronomy	autonomy
Epistemic perspective	apistemological perspective

This perspective is based on the marginelised and colonizated elements of the structural oppositions which determined the cultural productin of accepted meanings. The „survival pedagogy" is build on the strongest, positively intepreted elements as such as Reason and Truth. The „spiritual pedagogy" recalled what were located through the history of modern times on the margins of cultural considerations and what were disowned from the accepted discourse as anti-rational and served as the mirror by the requiring his identity by official discourse. And now we are witnessing great reconstallations of Western tradition used to call of reason orientation as logocentrism (the notin of Derrida and Baudrillard) as colonization by the Cartesian anthropological claim. In the trend of „spiritual

pedagogy" the human being is perceived as a unity: the reason and thinking are important as well as the body and emotions. The perspective of „spiritual pedagogy" inscibed clear to the constructivism projects which confirms the truth about human freedom in creation the culture and social world in the process of negotiation of meanings alive in cultural articulations. If the „survival pedagogy" served only to the simple adaptation to cultural order of meanings, the „spiritual pedagogy" give the tools to create, questionalized the cultural order of meanings, to ceate own sets of meanings and mobilize the human to the self-creation efforts. In that perspective we have grounded conviction about emancipation from the limits of cultural patterns of symbolic habitas, determinations, attitudes and values which have to be grasp to give them chance to exist but only on our own conditions.

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Expansion of human sexuality in cyberspace

KEYWORDS

sex, sexuality, Internet, date, couple

ABSTRACT

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One of the key aspects of human life is sexuality. Like other areas of human life, it is constantly changing. However, the technological revolution of recent years has been particularly influential. The aim of this article is to present the progressive revolution of human sexuality in the context of the development of new technologies.

In the broadly understood culture, human sexuality and gender are exposed at any time, all the more so if we focus on cyberspace. The Internet is a place that exudes sexuality and carnality, where sex is omnipresent, even permeating into the real life of Internet users.

Within a broad spectrum of culture, two basic concepts can be distinguished, namely desexualisation and sexualisation of culture. Both of these terms have, over time, dominated the consciousness of the society to a varying extent. The first one led to the removal of all elements that could be associated with sex and human sexuality – even carnality – from everyday life, which applied both to interpersonal relations and to material things, as well as ritualised patterns of behaviour. The aim of desexualisation of culture was to create human beings who would be free from sex drive (although only to a certain extent, taking into account common sense and the natural instincts of the human body). Sexualisation of culture, on

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the other hand, results from excessive occurrence of sexual motifs and themes in culture. Objects and everyday life activities, which have not been previously linked to sex, now gained a second, sexualised meaning. The danger associated with this is the subordination (to varying degrees) of human identity to the sexual sphere (Melosik, 2010).

Media and their messages are the most recent manifestations of modernity, since they are connected with the metamorphosis of the cultural *habitus*, the creation of thought constructs and cognitive patterns. They influence the imagination and sensitivity of the audience of their content. In the media, sexuality is most often perceived from three diverse standpoints – as a problem, as a source of enjoyment and as a commodity (Klimczyk, 2008).

The phenomenon of showgirls, which emerged relatively recently, constitutes an example of all three of these standpoints. Showgirls combine two aspects of the service sector – prostitution and pornography, since their offering comprises exposing themselves and being watched thanks to their webcams. This phenomenon concerns both young girls, as well as mature women. Their main aim is to obtain specific material resources by exploiting sexual needs and desires of their customers (Papież, 2004). This phenomenon can be perceived (depending on individual views) as a problem, source of enjoyment or commodity. Pedagogues and therapists can perceive it as a problem, since this phenomenon can be particularly dangerous for young people, as it can have a negative impact on their actual image of sexuality. It can also serve as a source of pleasure and enjoyment for customers using the services offered by these girls and women. On the other hand, they can be also treated as goods and commodities by customers themselves and by people espousing strongly liberal views, believing that this kind of activity is just like any other types of services available on the market.

Sexual needs and desires are inextricably linked with touch. In addition, touch is a part of everyday life all in itself, not only as something related to sexuality, but also as a form of non-verbal communication. It evokes various emotions, both positive and negative. Apart from the importance of the form of touch itself, the person touching and the body part that is touched are just as important. The genesis of preferences connected with sensory sensations can be sought in childhood. Touch deprivation at that stage of human life may be associated with serious developmental deficits, manifesting itself in every sphere of functioning, including behavioural disorders. In addition, when considering the issue of touch, another noteworthy aspect is its impact on self-esteem. This is a key issue in the context of the analysis of the basis of human sexuality. It is important to ensure an appropriate level of self-esteem, because both too low and too high a level of self-esteem

negatively affects human functioning. Approval of touch is related to the general self-esteem, as well as one's appreciation of one's own body, since touch itself is very important for the human being and absorbs their "self," which definitely does have an impact in terms of self-perception (Janda-Dębek, Kuczyńska, 2006). It is obvious that the media prevent direct contact, including touch, and their users deal with contact mediated by the media. This can be linked to the impoverishment of not only sensual but also emotional and social experiences.

As far as research into sensory deprivation is concerned, such studies are not done particularly frequently, mainly for ethical reasons. One of the experiments was conducted on volunteer students, who were deprived of access to visual, auditory and tactile stimuli. None of the volunteers decided to continue the experiment for more than a few days. Everyone, on the other hand, experienced various thought disorders, even hallucinations. In turn, an experiment on chimpanzees proved that touch deprivation led them do display a decreased efficiency in solving behavioural tests, and they were unable to understand touch signals, which chimpanzees use to communicate naturally. In addition, Carla J. Shatz claimed that the proper development of the child requires providing them with visual, auditory and tactile stimuli. She stated that children who spend the first year of their lives lying mainly in their beds do not sit at the age of two and only 15% of them start walking at the age of three (Kozłowska, 1993).

As a result of the changes in Internet communication brought about by recent years, a new category has been identified – the culture of exposing oneself, which showcases the metamorphosis of eroticism in forms of cultural expression. It concerns a group of people whose members are divided into two categories. One of them willingly looks at other people's lives, browsing the Internet for hours to follow their favourite online buddies. The second group of people willingly shares their personal experiences, leaving no area of their lives private – including their erotic life, which often enjoys the greatest popularity. Images presenting human sexuality have a strong impact on human psyche, and excessive exposure of the body ceases to evoke any negative connotations. For this reason, almost no one feels appalled anymore; only a small group of people accidentally exposed to such content feel embarrassed, but their opposition is not taken into account. (McNair, 2001) This phenomenon is also connected with the pornographisation of culture, which concerns deeply rooting pornography in culture as its integral element (Bieńko, 2011). Pornographisation of culture results in the fact that even people who do not necessarily want to have direct contact with pornographic materials are forced to experience it by the current cultural reality, in which pornography appears so often that people are unable to avoid it.

Treating pornographic sites in the same manner as websites offering other kinds of content indicates the better perception of pornography in the collective consciousness of Internet users, as evidenced by the positioning of pornographic sites on the list of 500 most popular websites around the world (compiled by Alexa.com administrators). It turned out that at the time of the ranking (2010), Pornhub, found at www.pornhub.com (ranked 56th) overtook the CNN website at www.cnn.com website in the ranking (Babecki, 2010). As of now, Pornhub.com is now 32nd, ahead of LinkedIn – a business social network found at www.linkedin.com [retrieved on 23.04.2018].

These phenomena are linked by "sexting" and "toothing". The first term means sending photos (both presenting oneself, as well as other people), which constitute explicit sexual content, including exposed genitals. The second, means arranging meetings with unknown people anonymously, with express purpose of engaging in sexual contact. Both sexting and toothing are currently treated as a kind of sex game (Beisert, 2012), and as a result, most people who undertake these activities treat them as non-committal and not involving many emotions.

It is also worth mentioning erotomania, or in other words, sexual addiction. In the context of the subject of this paper, this issue becomes particularly relevant when it takes the form of an addiction satisfied thanks to the Internet. One of the types of sex addicts, covered in their rich typology, is a type of Internet-obsessed sex addict (Pospiszyl, 2008). Such person feels compelled to browse the web in search of satisfactory sexual experiences. Such person regularly participates in sex chat rooms, as well as browses all discussion forums that deal with broadly under-stood sexuality. In addition, they also develop a list of their online lovers on their computers. Observers may find it hard to tell whether a person has such a high sexual drive, or dealing in an addiction, satisfied in the online world (Pospiszyl, 2008). However, this is an interesting way to characterise people struggling with this problem.

There are no statistics on sex addiction in Poland. In the United States, Patrick Carnes made an attempt to estimate the number of people suffering from this problem. According to him, 3% to 6% of Americans are sex addicts, mostly men, with women making up about 20% of the group (Osipczuk, Hajek, 2002).

Sex addiction can be linked to new technological advances that make it easier to achieve full sexual satisfaction, which are also used by people who are not addicted, but living in long-distance or on-line relationships. Such solutions include tele-immersion – a system of cameras which enable imitating multi-dimensional experiences, orgasmatron (a device which emits brain waves analogous to these which are induced naturally during an orgasm), tele-vibrators (vibrators controlled using

a computer or a smartphone), and specially constructed sensory suits equipped with sensors which imitate a direct contact of cyber lovers (Nowosielski, 2010).

The willingness to seek increasingly modern technological solutions, as well as bolder types of sexual contact can be traced back to the sexualisation of childhood. This is another new concept that has become popular in real life, permeating into academic debates. Young people are becoming more and more active in roles that were previously reserved only for adults. In some circumstances, they might become insensitive to the needs of their partners, focusing only on the carnal experiences. Since intimacy began to be commercialised (and linked with business), young people, who are still developing sexually, become victims of culture. On the other hand, the older generation was forced to confront progressive technological changes, which forced them to face numerous changes concerning morality, as well as over-representation of the subject of human sexuality in culture. In the media, sex becomes available regardless of one's age (Wójtewicz, 2009).

We also need to consider the very definition of cybersex as a concept. First of all, it is an extremely broad term, covering all kinds of sexual activities that can be carried out on the Internet. This includes, for example, searching for pornographic images on websites and using them to attain sexual satisfaction, describing one's own sexual fantasies combined with masturbation, which can be carried out online with one's partner, while exchanging current experiences and accompanying emotions (Waszyńska, 2015).

The current instant culture, the main dimensions of which are instantaneity and pleasure, offers the triad of fast food, fast sex and fast car. Fast sex can be defined as obtaining immediate (but short-lived) sexual satisfaction, as well as the lack of emotional involvement (Melosik, 2013). Cybersex and cyberflirting fit perfectly into this concept. Of course, not every case of cybersex needs to be necessarily associated only with hedonistic attitude of partners, who exclude emotions in the sexual act. There are also online relationships, which also involve cybersex, based on a deep emotional bonds.

In 2002, typing "sex" into the search engine returned 201,000,000 results. In 2007, the same search would return 412,000,000 results, including 1,520,000 Polish ones. In May 2013, there were already 2,910,000,000 such pages (Waszyńska, 2015). In May 2017, 3,170,000,000 results appeared upon searching the phrase in question, including 3,920,000 Polish ones [retrieved on 27.05.2017]. The above figures show how vast of an area of the Web is devoted to sex and how rapidly it is growing.

In order to show the scale of this phenomenon, it is worth bringing up a number of examples referring to phrases that are equally important for humans. In

April 2013 the number of results for search terms: love, health, development, life and violence, was respectively: 50,900,000 (love), 71,000,000 (health), 49,000,000 (development), 125,000,000 (life), 59,100,000 (violence). Thus, as we can see, these are much smaller numbers (Waszyńska, 2015).

Despite the dangers and risks of over-representation of sexuality and sexuality on the Internet, there is also an opportunity for those who have managed to create happy, long-term relationships thanks to it. Contemporary people like to experiment; therefore, they do not hesitate to try and find a partner on the Internet, and seamless access to this medium encourages them to try, take up new challenges and use technological innovations.

The search for online sexual experiences (and more) sometimes results in the formation of relationships in cyberspace. There is no doubt that online relationships are very peculiar in nature. Subject literature characterises these relationships, pointing out a number of their specific features (Waszyńska, 2015):

1. Close bond over a long distance

Distance is becoming less and less important in terms of meeting the need for closeness. People who live at a significant (physical) distance can be perceived as closer than those who sit in a room next door. It is obvious that this feeling is extremely subjective, but it takes on a completely different meaning in the context of long-distance relationships, where the possibility of physical contact is limited.

2. Distance and directness

Due to physical distance, partners become bolder in their relationship. They are not ashamed to talk about embarrassing matters, they become more tolerant, direct and – above all – open (including towards creating a deeper relationship and sexual experiments).

3. Poor and rich communication

Due to the smaller number of available communication strategies, the partners are able to provide a lot of information, while adapting to such situations. Additionally, they use emoticons to try and convey their emotions. They are perfectly capable of presenting reality and sharing their everyday life with their partner.

4. Anonymity and openness

Anonymity means being more open to sharing one's privacy. Partners seem to be more authentic, natural and friendly towards each other, which is conducive to the feeling of closeness. They become more involved in the relationship.

5. Honesty and deceit

On the Internet, people can freely create their own identity, present their selves – including in the area of sexuality, as well as their social status. Falsehood and deceit are commonly believed to be negative phenomena, but in virtual reality

it may be met with a slightly different approach. Due to the fact that honesty can sometimes be painful, the meaning of deceit can be less pejorative, closer to a kind of a dream.

6. Continuity and discontinuity

This element is often perceived in a very specific manner. The relationship is not continuous, because communication itself does not have a regular and continuous form. On the other hand, continuity occurs in an emotional sense, because the partners constantly think about each other (despite performing a number of other activities). In addition, they are open to contact at any time.

7. Low physical and high mental investment

The search for online love requires lower financial outlay, and as such it is much more viable (from a pragmatic standpoint). Maintaining an online relationship also seems to be cheaper. On the other hand, emotional investment should be the same as in real world, if the partners are considering full commitment to the relationship and want it to last.

8. Social activities carried out alone

While performing various social activities, such as talking to one's partner online, people are actually alone. This also concerns experiencing various emotions, including those connected with sexual and intimate experiences. Therefore, despite the fact that these activities are strictly social in nature and that they occur in a relation with another person, in the offline world they are experienced alone.

9. Personal communication exhibiting characteristics of mass communication

Online relationships are characterised by sending each other very personal information and emotions. However, sending such communication is mediated by a network, which means that some messages can be saved in a virtual space forever.

10. Carnality without body

Cybersex is one of the online activities undertaken with a partner. Conversations are often accompanied by descriptions of the body or physical reactions.

Due to the characteristics of online relationships described above, as well as intimate activities occurring as part thereof, the characteristics of the emotional experiences of new generations is radically changing. For this reason, researchers decided to analyse this issue and create a scientific typology of online intimate relationships, with particular emphasis on the motivation of Internet users engaged in such relations.

Some people can be motivated to form an online relationship only for a short-lived romance, while others dream of finding somebody to love. Due to the di-

versity of circumstances, the following types of intimate online relationships have been defined (Ben-Zeev, 2005):

1. relationships, the aim of which is to initiate relations online and then transfer them to real life;
2. relationships based on cyberflirting and cybersex (commonly referred to as "no-strings-attached" – not accompanied by any emotions);
3. emotional relationships in which the partners interact exclusively online (there is an emotional relationship between the partners, but they do not intend to transfer it to real life).

More and more often Internet users arrange "offline" dates using mobile applications. Interestingly enough, these meetings are not aimed at getting to know each other, talking, spending free time together in an interesting way, but rather at arranging a sexual intercourse. The first dating applications gained popularity in Poland in 2010. Nowadays, we are dealing with a concept of hook–ups, in the case of which feelings are marginalised. There are a lot of mobile dating apps, but Tinder, OkCupid and Hinge are the most popular. Some of them offer only user-submitted photos and some basic information. On this basis, another user decides on the attractiveness of a potential partner. The applications use the GPS signal to point to people who are relatively close to the user. (Ziomecka, 2015). Other applications of this kind, on the other hand, use tailor-made algorithms, which match people to each other on the basis of their answers to various questions (Szpunar, 2011).

In March 2017, the IRCenter research agency conducted a survey among Polish Internet users on Tinder in order to better understand people interested in this popular service.[1] The agency made an attempt to profile them. During the year, 3.2% of Internet users in Poland used Tinder. They were usually men (55%), aged between 18 and 24 (48%), living in mid-sized and large towns and cities. Interestingly, not all users are lonely in real life. Only 54% of people declared that they were single, while 4% claimed that they were divorced or separated. As many as 22% declared that they were married and 19% that they had a partner. What is more, 30% of users also had children. Tinder users are usually ambitious, determined and open towards new experiences. They like change and are not afraid of challenges. They experiment with new trends and regularly check technological innovations (Niżnik, 2017). In spite of what it might look like, women are almost as interested in this dating app as men are. Most of the users are young people.

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[1] The survey was conducted using CAWI methodology on a representative group of 2100 Polish Internet users.

This is all the more important because in order to create an account on Tinder, one needs to be at least 18 years old.

People who enter into relationships using dating services can especially celebrate their feelings during a special holiday – International Virtual Love Day, which is celebrated every year on July 24th.

In the reality of constantly progressing digitalisation of social life, even the most private spheres of life are undergoing such transformations. This is particularly true for young people. The consequence of the growing popularity of mediated contacts in the context of building intimate relationships is disregarding the subjectivity of other people, which is manifested by the increasingly frequent occurrence of situations when the interpersonal attractiveness of a partner is decided by means of a mobile application. Such decisions are made impulsively, without deeper reflection, and the partner is chosen from among other random people on the list, which often resembles a "list of goods" arranged using techniques known to the marketers.

We may also consider the future of intimate relations between people and the place where they will occur. The main concern is the extent to which human sexuality can be transferred to virtual space and remain in it permanently. Two scenarios are possible in this respect. The first one assumes further expansion of the role of the Internet in establishing and maintaining emotional and erotic relationships. The other one, on the other hand, refers to a situation in which we will see a return to building direct relationships, not mediated by the media. It is also possible for the above scenarios to coexist in parallel. We might be dealing with growing popularity of mobile dating applications, similar to Tinder, which is currently the most popular mobile dating application, along with a growing number of alternatives to platforms offering a quick way to find a sexual partner with whom the user has no intention of establishing an emotional relationship.

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Gender in educational and public discourse of the Church. Analysis of the *Pastoral Letter on the Feast of the Holy Family*

ABSTRACT

Kasiak Mateusz, *Gender in educational and public discourse of the Church. Analysis of the* Pastoral Letter on the Sunday of the Holy Family. Culture – Society – Education no 2(16) 2019, Poznań 2019, pp. 289–312, Adam Mickiewicz University Press. ISSN 2300-0422. DOI 10.14746/kse.2019.16.19.

Gender as a category of *cultural gender* and *gender identity* appears not only in scientific discourse as a topic of research, but also in public discourse, as a subject of various debates and disputes. This concept was also included into the discourse of the Catholic Church. Its creators – church leaders – embarked upon a public reinterpretation of the concept of gender, thus inserting their point of view into the broader political and ideological dispute. The aim of this paper is to review the postulates of the church concerning *gender* in the *Pastoral Letter on the Feast of the Holy Family*, which seems to be a leading programme paper concerning this issue. In this paper, *gender* as a research and scientific category is isolated from the scientific discourse and appropriated by the educational discourse of the church, where it functions as a scare tactic. Structural modifications in the text and style of the letter, stylistic and rhetorical tricks, as well as pragmatic mechanisms, make the text of the pastoral letter a persuasive political argument.

The issues of gender and gender identity are not only the subject of scientific research, but also serve as a topic of public comments and debates. The article shows the understanding of *gender* in the *Pastoral Letter on the Feast of the Holy Family*.

This document was not chosen by accident. First of all, the contents of the letter may be considered as a representative stance of the Catholic Church concerning the subject of *gender*. The letter was written in response to the emergence to various opinions voiced in the media by clerics and priests, concerning the subject of *gender*. As such, this document is part of a broader *gender* discourse and at the same time serves as the official stance of the Church leaders in public debate. The Catholic holiday – Feast of the Holy Family – became an opportunity to make their voice heard. The statement in the form of a pastoral letter, read during the Christmas period, reached a wide group of believers. The document was written on behalf of the "Shepherds of the Catholic Church in Poland" – the representatives of the Polish Episcopal Conference.[1] The PEC encompasses the highest-ranked church leaders.[2] The main objective, the Episcopal Conference is the joint resolution of "important matters, acting in a collegial spirit, in accordance with the nature of the Episcopate, for the benefit of the universal and particular Church." (*Statute of the Polish Episcopal Conference…, Introduction*). For the good of the Church, its leaders decided to address the issue of *gender*. Secondly, the document has triggered numerous reactions of the scientific and political communities. The stance adopted in the Letter was most widely commented on in the media and met with strong criticism not only from liberal and left-wing circles, but also from *gender* researchers.

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[1] "PEC is a permanent institution established by the Holy See, which consists of bishops canonically connected with the territory of the Republic of Poland, remaining in communion with the Bishop of Rome and fulfilling common pastoral tasks among the faithful in its territory under his authority, for the propagation of good by the service of the Church, especially by the forms of apostolate appropriately adapted to the circumstances of time and place, in accordance with the principles of universal law and the norms of this Statute." [KEP to stała instytucja utworzona przez Stolicę Apostolską, którą stanowią biskupi kanonicznie związani z terenem Rzeczpospolitej Polskiej, pozostający w jedności z Biskupem Rzymskim i pod jego autorytetem wypełniający wspólne pasterskie zadania wśród wiernych swojego terytorium dla pomnażania dobra przez posługę Kościoła, zwłaszcza przez formy apostolatu odpowiednio dostosowane do okoliczności czasu i miejsca, zgodnie z zasadami prawa powszechnego oraz normami niniejszego Statutu] (*Statute of the Polish Episcopal Conference…*, Chapter I, Article 1).

[2] "These are: The Primate of Poland, who has honorary primate among Polish bishops; – Archbishops and diocesan bishops, as well as those who are almost equal to them; – Field bishop; – Bishops of the Byzantine-Ukrainian rite; – Coadjutor bishops; – Auxiliary bishops; – Bishops with titles who carry out special tasks within the Conference, assigned to them by the Holy See or the Polish Episcopal Conference." [A należą do nich: Prymas Polski, zachowujący honorowe pierwszeństwo wśród biskupów polskich; – Arcybiskupi i biskupi diecezjalni oraz ci, którzy są z nimi prawie zrównani; – Biskup polowy; – Biskupi obrządku bizantyjsko-ukraińskiego; – Biskupi koadiutorzy; – Biskupi pomocniczy; – Biskupi tytułami pełniący w ramach Konferencji szczególne zadania, zlecone im przez Stolicę Apostolską lub Konferencją Episkopatu Polski] (Cf. *Statute of the Polish Episcopal Conference…*, Chapter I, Article 3).

Since the stance on *gender* presented by the Church in the letter differs from scientific theory concerning this issue, it is appropriate to recall the most important assumptions of *gender* theory. The following discussion of the stance of the Catholic Church will include analyses of the manipulation techniques used by the authors of the letters, due to its persuasive character.

Some comments on *gender* theory

Gender is the subject of *gender studies*, a field of study derived from *women's studies* and feminist studies. The theory concerns culturally and socially shaped gender differences, assuming that, alongside biological gender, human identity is conditioned by many external factors affecting us in the processes of socialisation.

This field of study is slowly developing in Poland – we have more and more publications on *gender* issues, and some universities open post-graduate programmes and majors in *gender studies*. In 2014, a compendium on *gender* – a several-hundred-page-long book entitled *Encyklopedia gender. Płeć w kulturze* was published (Rudaś-Grodzka, 2014).[3] The book presents gender studies to date in the form of various notions and concepts with explanations, encompassing numerous views and perspectives on *gender* issues, including a social, philosophical, literary, anthropological and linguistic perspective.

The number of specialised and comprehensive works on the issue of gender is sorely lacking. Most of the existing publications are post-conference, interdisciplinary studies and anthologies, as well as Polish translations of English-language texts.[4] Polish researchers thus refer to the achievements of feminism and *gender theory*.

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[3] The concepts and notions included in the compendium of knowledge on *gender* were presented by researchers belonging to the Polish academic community, as well as people connected with feminist movements, working together in the Interdisciplinary Team for Literature and *Gender* Research at the Institute of Literary Research of the Polish Academy of Sciences. The editorial team, apart from Monika Rudaś-Grodzka, also included Katarzyna Nadana-Sokołowska, Agnieszka Mrozik, Kazimiera Szczuka, Katarzyna Czeczot, Barbara Smoleń, Anna Nasiłowska, Ewa Serafin, and Agnieszka Wróbel.

[4] To date, *gender* studies in Poland were explored by researchers by Adam Buczkowski, Mariola Chomczyńska-Rubacha, Katarzyna Mirgos, Robert Ciborowski, Magdalena Dąbrowska, Elżbieta Durys, Inga Iwasiów, Michał Kanonowicz, Alicja Kuczyńska, Marian Machinek, Joanna Miluska, McDonald Miszczak, Joanna Mizielińska, Piotr Morciniec, Joanna Marczak, Eugenia Mandal, Dorota Pankowska, Ewa Głażewska, Anita Rawa-Kochanowska, Maria Strykowska, Tomasz Wojczak, who transplant the achievements of Western European and American researchers to the Polish academic environment. The model of Polish gender studies has not been developed to date, which is

Despite these reservations, *gender studies* can be considered a scientific discipline, a well-developed theory, concepts and methodology. One element of gender research concerns considering gender in terms of opposition of the biological gender to the cultural one, as well as in terms of socio-cultural roles. Sources of these perspectives can be found in in feminist research and works, including Margaret Mead, Simone de Beauvoir, Robert Soller, Judith Butler, Kate Millet, Ana Oakley, Gale Rubin, Marija van Tillburg, and Joanna Scott.[5]

The opposition between biology and culture is a mainstay of *gender* studies. In 1949, Simone de Beauvoir stated that "One is not born, but rather becomes, a woman." (after: Mizielińska, 2006: 44). The very word *gender* stands for cultural and social gender and is a particular model of masculinity and femininity in a given culture and society at a given time, as opposed to biological sex. A human being, who adopts a specific model, fulfils it in the form of a social role – male and female. Gender studies have gone one step further. Judith Butler, the pioneer of *gender studies*, extended the conceptual sphere by including gender identity. *Gender identity* refers to individual processing of *sex* and *gender* and identifying with a certain spectrum of male and female gender roles by an individual (see Butler, 2008).

The presented principles and assumptions of *gender* theory need to be further expanded by presenting its most important theoretical postulates. The original assumption of the theory was to bring about the notion of biological sex and gender, shaped at the same time by society and culture. In the light of *gender* theory, gender is perceived as an interpretation of sex and is present in culture and society as such a construct. With her research, Butler became a trailblazer of new interpretative paths.

According to Butler's gender performance theory, the category of gender is used in the ideological discourse of power, supported by the discourse of knowledge, which reinforce the image of the world based on the dichotomy of sex – the opposition of masculine and feminine. With that in mind, Butler posited that traditional discourses form a reality offering only two possibilities of playing social roles, a reality in which individuals adopt one of the two norms of sexuality and gender (Butler, 1995: 62; Wojczak, 2011: 21–23; Ciborowski, 2011: 7–8; Mizielińska, 2006: 7–19) According to *gender* scholars, by playing these roles, individuals build a world in which nearly all areas of human activity are created on the basis of

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why I consider them attempts to continue Anglo-Saxon research, rather than setting new paths of interpretation.

[5] The names of gender and identity researchers are mentioned in the majority of publications concerning this issue.

heterosexual gender – from hierarchy of power, through public opinion, fashion and lifestyles, social communication, division of labour, to marriage and family models (Wojczak, 2011: 21–23). *Gender* theorists recognise that in modern times, gender construed in this way legitimises power committed to the preservation of a traditional model of society. At the same time, this dichotomous nature of gender excludes individuals who do not want or cannot submit to traditional roles (see Ciborowski, 2011: 7–8; Mizielińska, 2006: 7–19).

Such an approach to gender – perception in terms of social role and cultural constructs, as well as examining sexuality (masculinity and femininity) as behaviours mediated by the society, is met with criticism of supporters of traditional model of society, including the Catholic Church. Although the proponents and supporters of religious discourse are more emotional in this "gender dispute" of sorts, the academic discourse on *gender* is not devoid of persuasion, either.

Butler (1995) as well as Polish *gender* researchers cover the idea of *gender,* as realised in social reality. The ideas of *gender* theory become the foundations for social change and transformative political concepts. They also serve as the basis for the activities of feminist activists and non-governmental organisations, who defend the rights of gender, sexual, ethnic, and other minorities. We may consider these practices as practical manifestations of the theory in reality.

Writing about *gender*, Emilia Kaczmarek pointed out that it is not only about the struggle for equal rights of women and men, but also about the idea of equality of women and men, as well as the idea of equality and individual freedom to form informal relationships and other actions. It is also an idea proclaiming tolerance towards people of different sexual orientations or non-traditional social roles. According to Kaczmarek, as a result, the idea of *gender studies* is the idea of freedom and equality of all individuals in society, with particular emphasis on different minorities, hence the inclusion of *queer* theory or multiculturalism in *gender studies*, which very often gives rise to attacks by people claiming that *gender studies* are concerned with the promotion of homosexuality (Kaczmarek, 2014). What is more, Kaczmarek confirms that a certain political strategy has been developed in the European Union, somewhat in parallel to the scientific theory, which focuses on taking measures to promote equality between women and men in political and social life. This concept is referred to as *gender mainstreaming*, serving as a way to integrate issues of gender studies into EU social policy. According to the researcher, this is a strategy implemented by means of equality policy, which is geared towards curbing marginalisation of women in the labour market, as well as exclusion of minorities, such as people with disabilities, homosexuals, ethnic minorities, etc. (Kaczmarek, 2014).

Presentation of the *Pastoral Letter on the Feast of the Holy Family*[6]

The point of view of the Catholic Church on *gender* can be established on the basis of the analysis of this representative letter, which presents its beliefs. The authors of the letter clearly distance themselves from the *gender* theory and make a persuasive argument against it, by presenting their perspective on the issue of gender.

Structure of the Letter

The text has a form of a pastoral letter, and as such, it refers to homiletic, educational writings. This is indicated by a number of elements of its composition model.[7] The metatextual character can be seen in the very title of the text – *Pastoral Letter on the Feast of the Holy Family*. *Threats for family stemming from the gender ideology* in the form of a headline, indicating the genre of the text.

Since the letter is intended to be read during Mass, it should be treated as a sermon. The paratextual element at the end of the letter reads that "The text is intended for pastoral use, in line with the decision of the diocesan bishop, on the Feast of the Holy Family, 29 December 2013".

The text comprises a framework characteristic of a pastoral letter. The initial component is a direct address to the faithful, a greeting" "Beloved in Christ! Sisters and Brothers!" and the final element of the letter is a greeting reminiscent of a blessing: "In this spirit, we give our pastoral blessing to all." Structure elements can therefore be divided into paratextual elements and main text.

The paratextual layer is made up of optional and obligatory elements. The optional elements include a statement specifying the purpose of the text and its intended use, sub-headings and confirmation of the conformity of the text ("For conformity: † Wojciech Polak, Secretary General of the Polish Episcopal Conference"). The objective of this statement is also to make the text credible and confirm its reliability. Mandatory elements include: title and subtitle, initial and final statements, as well as the signature of the authors of the letter (Signed: Pastors of the Catholic Church in Poland).

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[6] In the text I refer to the longer version of the *Pastoral Letter on the Feast of the Holy Family*. See: Diocese of Łomża, *Zagrożenia płynące z ideologii gender* (longer version), http://www.kuria.lomza.pl/index.php?wiad=4165, accessed: 18.04. 2015.

[7] Maria Wojtak covered the issue of genres and religious messages, including sermons and pastoral letter. Cf. Wojtak, 2011; Wojtak, 1992: 90–97; Wojtak, 1998: 309–319; Wojtak, 2004a: 104–113; Wojtak, 2005: 577–597; Wojtak, 2007a: 429–442.

The main text consists of an introduction, the main part, which is made up of three parts separated by sub-headings, as well as a conclusion. The introduction to the letter presents the subject matter of the text, including a reference to the nature and specificity of the holiday – Feast of the Holy Family, as well as to the main subject, which is the situation of the contemporary family.

In the first part we learn what *gender* ideology is and what are its dangers. The second part deals with the areas of social life in which *gender* ideology is introduced. The third part is an attempt to diagnose the phenomenon of *gender* and to indicate methods of fighting this ideology. The conclusion of the letter is a plea for prayer for married couples, families and children.

The persuasive aspect of the Letter

The authors play different illocutive roles,[8] using the so-called author's self. They inform, and at some point, they become a preacher, teaching people in the name of the Christian faith. The letter reads:

> The Christian vision reveals the deepest, innate meaning of marriage and family. The rejection of this vision inevitably leads to the breakdown of families and failure of human beings. As human history shows, disregarding the Lord has always been dangerous and threatens the happy future of humanity and the world.[9]

The role of the preacher is combined with that of a teacher or even a scientist who describes and studies certain scientific theories. In this case, the scientist analyses and discusses the *gender* ideology, shows its fallacies and confronts it with the principles of the Christian faith. By embedding this ideology in a social and cultural context, the authors take on another role, the role of an observer of social and public life. They become commentators, taking part in the public debate on *gender*.

Let us now examine excerpts and statements that expose the above-mentioned roles played by the author's self. In the first paragraph of the introduction to the Letter, the author-preacher introduces the recipient to the subject matter of the letter, talks about the circumstances of the Feast of the Holy Family, which led to

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[8] Maria Wojtak wrote about the illocutive roles as the transformations of the author in a communication situation. See: Wojtak, 2004b. The researcher touches upon the problem of the author's self in relation to the author of generically blurred texts, adapting elements of other texts, including texts on the borderlines of other texts, as well as stylised texts.

[9] „Chrześcijańska wizja objawia najgłębszy, wewnętrzny sens małżeństwa i rodziny. Odrzucanie tej wizji prowadzi nieuchronnie do rozkładu rodzin i do klęski człowieka. Jak pokazuje historia ludzkości, lekceważenie Stwórcy jest zawsze niebezpieczne i zagraża szczęśliwej przyszłości człowieka i świata".

undertaking such a subject. The following paragraphs are maintained in a similar tone. They speak of a Christian vision of marriage and family. The preacher refers to the social teachings of Pope John Paul II. From the fourth paragraph, we may observe a change in the role of the author's self. They become an observer of public life, commentator and defender of Christian principles:

> It is understandable, therefore, that we need to be extremely concerned about the attempts to change the notion of marriage and family, which are being promoted these days, in particular by the proponents of gender ideology, and publicised by the media. In view of the mounting attacks on various areas of family and social life, we feel urged, on the one hand, to speak out firmly and unequivocally in defence of marriage and the family – the fundamental values that safeguard them, and, on the other, to warn against the dangers of promoting their new vision.[10]

The following parts of the text showcase a transition into the role of a scientist and researcher. By defending the principles of the Catholic faith, they defend the interests of the Church. In the first part of the main text of the letter, entitled *The definition and dangers of the gender ideology*, the author–scientist first defines the concept of *gender* ideology and then characterises its main features, manifestations and resulting threats. In the second part, *Areas where gender ideology is introduced*, the author's self becomes an expert in *gender* ideology, presenting methodologies employed by *gender* ideologues in various areas of social life. The last part of the main text is presented by a complex author, who remains an expert in the field of *gender* ideology, but also becomes an educator, who points to the ways of fighting this ideology, as well as a defender of the Christian faith and the Polish family against a hostile ideology.

In the global content analysis it can be noted that the implicitly expressed and dominant role of the author is that of an investigator, detective, accuser and judge. The author's "self" takes a closer look at contemporary society and looks for the manifestations of *gender* ideology to showcase its threats and its destructive character. They also put forward a number of arguments against the supporters of this ideology, including more and less detailed accusations, claiming that they intend to cause general demoralisation of society in all areas of public life. The Polish fam-

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[10] "Zrozumiałe jest zatem, że muszą budzić nasz najwyższy niepokój również próby zmiany pojęcia małżeństwa i rodziny narzucane współcześnie, zwłaszcza przez zwolenników ideologii gender (czyt. dżender) i nagłaśniane przez media. Wobec nasilających się ataków skierowanych na różne obszary życia rodzinnego i społecznego czujemy się przynagleni, by z jednej strony stanowczo i jednoznacznie wypowiedzieć się w obronie małżeństwa i rodziny, fundamentalnych wartości, które je chronią, a z drugiej przestrzec przed zagrożeniami płynącymi z propagowania ich nowej wizji."

ily, which is a basic social unit, is particularly threatened by the spread of this ideology. After the accusations, a sentence is passed. The author states that this hostile ideology must be destroyed, and therefore makes an appeal to representatives of religious movements and ecclesiastical associations, parents, teachers, educational communities and all believers.

In the case of the analysed letter, the roles of a preacher, teacher, commentator, polemicist, judge and so on, can be summed up as a single role – a mentor, a person showing the way, presenting what is right and what is wrong, a kind of a life coach. In the life of believers, such a role is played by a priest, who serves as the link between the faithful and God. In religious messages, the author and the recipient have specific roles that are recognised and accepted in society. The faithful know their position in the communication hierarchy and even expects to be taught by a spiritual mentor. The time and place of communication is defined in advance – for example mass; form of communication – pastoral letter; substance – spoken, as well as written (the letter is intended to be read and has the characteristics of the written and spoken variety of language); as well as subject matter – religion.[11]

A change in the illocutive roles changes the style of the Letter. The main text combines two styles – scientific (illocutive role of a scientist or researcher), as well as religious one (the role of a mentor, spiritual guide).

The scientific style dominates throughout the letter. These fragments take on the character of a monologue diagnosis and analysis of the *gender* ideology. Thus, we can see a short introduction, definition of the problem and the overarching thesis – *Threats for family stemming from the gender ideology*; an introduction to the issue, featuring a definition of *gender*, its features, a presentation of the problem, an attempt to defend the thesis with arguments and the effects of the introduction of *gender* ideology. Scientific terms such as *gender ideology*, *gender*, *cultural gender*, *gender studies* and more are scattered around in the text. The letter brings forth the issues of homosexuality, abortion, sexual education, as well as phenomena such as sexualisation, demoralisation and others. Thus, issues and problems of cultural, sociological, philosophical or psychological nature, are presented and showcased in the text.

The parts of the text written in religious style are distinguished by the vocabulary characteristic of church documents and writings, including the Charter of Family Rights, as well as publications and texts by Pope John Paul II (paragraphs

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[11] Maria Wojtak covered the issue of specificity of religious communication, religious discourse, genres and religious messages, including sermons and pastoral letters. See: Wojtak, 2007; 1992: 309–319; 2004: 104–113.

no. 2, 3, 16). The conclusion of the letter (paragraph no. 20) features a call or an ap-
peal in the form of prayer of supplication, and in the introduction and paragraph
no. 3 of the letter, the authors use the language characteristic of the teaching of the
Church, including references to the Gospel, the teachings of Pope John Paul II and
an explanation of contemporary phenomena in relation to these texts.

However, the employed style is more pseudo-scientific in nature. First of all,
there is a marked lack of counter-arguments, sources of statements and opinions
stated as truths. It is therefore a religious text – a pastoral letter, or a homily, fea-
turing elements of a scientific text.

Throughout the entire letter, its authors refer to the dogmas of the Catholic
faith, and appeal to the authority of Scripture, as well as personal authority of Pope
John Paul II. This is not surprising given the nature of the document. The authors
of the letter were somewhat doomed to choose this form of communication of
their stance on *gender*. What is more, they take advantage of the fact that the re-
cipients have little knowledge about the issue at hand. Furthermore, it is likely
that the priests themselves, who have read the letter, have insufficient knowledge
concerning this issue. This can be assumed from the hint for clergymen on how to
read the word *gender* included in the text:

> (…) we need to be extremely concerned about the attempts to change the notion of mar-
> riage and family, which are being promoted these days, in particular by the proponents of
> gender [read: jender] ideology, and publicised by the media.[12]

The fact that the author and the recipient have different levels of knowledge
about the issue of gender makes the process of transmission and reception a top-
down one. This makes it easier to manipulate the recipients. From a mentor's per-
spective, it is easier to control the faithful who are not aware of what *gender* is. The
authors of the letter emphasise in a number of places that they describe phenom-
ena concerning the society as a whole, which is, after all, diverse from the stand-
point of religion and worldviews, including in statements such as:

> The Church, which serves as the guardian of the good of every human being, has not only
> the right, but also the duty, to demand the natural rights of God to be upheld in social life.[13]

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[12] „(…) muszą budzić nasz najwyższy niepokój również próby zmiany pojęcia małżeństwa
i rodziny narzucane współcześnie, zwłaszcza przez zwolenników ideologii *gender* (czyt. dżender)
i nagłaśniane przez media".

[13] „Kościół stojący na straży dobra każdego człowieka ma nie tylko prawo, ale i obowiązek upo-
minać się o naturalne Prawa Boże w życiu społecznym".

The statements urging the faithful not to succumb to the pressure of the so-called *gender* ideologues. such as:

> We also appeal to the institutions responsible for Polish education not to give in to the pressure. We appeal to the representatives of religious movements and ecclesiastical associations to take bold action to disseminate the truth.[14]

take the form of advice.

Using their advantage, both in terms of knowledge and power, the church leaders play with the feelings of the faithful in a manipulative way. The authors of the letter appeal to authorities in order to reinforce their claims about *gender* ideology. In places where ecclesiastical authorities, such as the teachings of Pope John Paul II, the teachings of the Church and the Christian tradition are recalled and appealed to, the authors remind the faithful about the sinister and ideological nature of *gender:*

> Let us ask the Holy Spirit to continue to give us the light of understanding, as well as seeing the dangers and threats facing the family and the Church today … may not therefore keep silent in the light of attempts to introduce an ideology that is destructive to Christian anthropology … We appeal to all believers to pray for marriages, families and children raised in them. In the face of gender ideology, it is an extremely important task to raise awareness of the dangers brought about by it, as well as to recall the fundamental and inalienable rights of the family.[15]

Christian faith and tradition are presented as ways to defeat *gender*. *Gender* ideology and its assumptions stand in opposition to the teachings of the Church. The authors also appeal to the authority of the former Pope and his teachings:

> Blessed John Paul II, who will soon be canonised, reminds us that the truth about marriage is above the will of individuals, the whims of individual marriages, the decisions of social and governmental bodies. This truth should be sought from God, because "God Himself is the creator of marriage."[16]

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[14] "Apelujemy także do instytucji odpowiadającym za polską edukacje, aby nie ulegały naciskom. Zwracamy się zatem z gorącym apelem do przedstawicieli ruchów religijnych i stowarzyszeń kościelnych, aby odważnie podejmowali działania, które będą służyć upowszechnianiu prawdy".

[15] "Prośmy Ducha Świętego, aby udzielał nam nieustannie światła rozumienia i dostrzegania niebezpieczeństw oraz zagrożeń, przed jakimi staje dziś rodzina/Kościół (…), nie może więc milczeć wobec prób wprowadzania ideologii niszczącej antropologię chrześcijańską (…). Wszystkich wierzących prosimy o żarliwą modlitwę w intencji małżeństw, rodzin oraz wychowywanych w nich dzieci/Wobec ideologii gender niezwykle ważnym zadaniem jest uświadamianie zagrożeń, które z niej płyną oraz przypominanie podstawowych i niezbywalnych praw rodziny.

[16] "Błogosławiony Jan Paweł II, do którego kanonizacji się przygotowujemy, przypomina, że prawda o małżeństwie jest ponad wolą jednostek, kaprysami poszczególnych małżeństw, decyzjami

The references of the Polish Pope are significant in that he is not only a religious authority, but also a universally respected figure.[17] In addition, the authors employ words that increase the prestige of the authority, valuing him positively, as well as the so-called authority of attributes – in this case, they use the attributes of religious holiness and sainthood, including terms and notions such as *blessed*, *canonised*.

One may also notice the authority of the book and the faith. The dogmas of faith and the teachings of the Scripture are referred to in a homiletic way:

> It was God who created humans – man and woman, making them an irreplaceable gift for himself. He based the family on the foundation of a marriage, united for life by inseparable and exclusive love. The Christian vision reveals the deepest, innate meaning of marriage and family. The rejection of this vision inevitably leads to the breakdown of families and failure of human beings.[18]

The world is shown through the prism of the teachings of the Church. The authors of the Letter thus become an authority for the recipient, proclaiming their views in the form of a statement, which they claim to be the truth:

> As human history shows, disregarding the Lord has always been dangerous and threatens the happy future of humanity and the world. Ignoring God's will in the family leads to the weakening of the bonds between is members. It also results in the spouses' reluctance to accept the gift of life, which results in negative demographic consequences. We are concerned by the fact that there is a growing social acceptance of these phenomena.[19]

Recalling authorities, who are important to the faithful, putting oneself in the position of authority and putting these authorities in opposition to *gender* is sup-

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organizmów społecznych i rządowych. Prawdy tej należy szukać u Boga, ponieważ «sam Bóg jest twórcą małżeństwa»".

[17] This is based on the study by Anna Grzywa. Cf. Grzywa, 1997. A persuasive author creates the appearance of professionalism of their statements, appealing to authority to make them seem credible. This authority may include people (generally respected individuals or loved ones), certain ways of speaking, languages and dialects, views deeply rooted by the society, cultural traditions, scientific theories, institutions, professions, quotes, books, and so on.

[18] "To Bóg stworzył człowieka mężczyzną i kobietą, czyniąc ich niezastąpionym dla siebie darem. Rodzinę oparł na fundamencie małżeństwa złączonego na całe życie miłością nierozerwalną i wyłączną. Chrześcijańska wizja objawia najgłębszy, wewnętrzny sens małżeństwa i rodziny. Odrzucanie tej wizji prowadzi nieuchronnie do rozkładu rodzin i do klęski człowieka."

[19] "Jak pokazuje historia ludzkości, lekceważenie Stwórcy jest zawsze niebezpieczne i zagraża szczęśliwej przyszłości człowieka i świata. Nieliczenie się z wolą Boga w rodzinie prowadzi do osłabienia więzi jej członków. Odnoszą się do własnych obserwacji, wiedzy: Powoduje też brak otwarcia się małżonków na dar życia, czego owocem są negatywne demograficzne skutki. Z niepokojem obserwujemy coraz większe przyzwolenie społeczne na te zjawiska."

posed to convince the recipient that it is the Church who builds and fights for human welfare, security and social order. *Gender* supporters are people of low prestige, who are not concerned by the welfare of family and marriage.[20]

The entire argument represents the vantage point of the Church. The author and the recipient share a common system of values, the same worldview, which facilitates persuasion (Pisarek, 1976: 38–39).[21] The authors make an attempt to convince the recipients by appealing to the will and feelings, using emotions (Pisarek, 1976: 40–41).[22] The recipient may not deny the values (Christian values in this case) which they profess themselves, nor will they defend the values standing in opposition to them.

What is more, the narrative of the text uses first person, with elements of third-person perspective,[23] which is supposed to reassure the recipient that the presented perspective is valid and proper. The first-person narrative dominates the parts of the text that speak about the traditional and Christian model of family and marriage, as well as appeals to the faithful. In this way, the authors create a community of the faithful. To a certain extent, the recipient becomes the author. There are numerous plural pronouns and verbs in first person, supported by great quantifiers and modal verbs, such as: *we are experiencing*, *let us pray*, *we are preparing*, *we need to be extremely concerned*, *we are meeting*, *we appeal*, we *appeal to all believers*. They also use collective terms: *all believers*, *Poles*, *Families*. These forms present a collective author – the Church leaders – but also show that the authors speak on behalf of all believers, thus uniting the faithful around the common cause – the fight against hostile ideology. The author points to the existence of an identification of the faithful with the Church. They also remind the faithful about the need of belonging to a community, of safeguarding the principles of faith and defending them against the *gender ideology*.

Gender ideology is the main concept presented in the Letter, brought up in a number of places. The main title of the Letter *(Threats for family stemming from*

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[20] In his publication *Język służy propagandzie*, Pisarek wrote about the manipulative use of authority. Those who manipulate link their activities with concepts that enjoy high social prestige and transpose well-established values to their own world. The activity of the opponent is linked to people and notions, which are not considered prestigious by the recipient.

[21] Pisarek claimed that elements of the text such as its author and recipient, the relationship between the two, the subject matter of the text and the mode of communication are obviously persuasive.

[22] Pisarek covered the manipulative use of the method of emotional persuasion, especially when it dominates over the method of rational persuasion.

[23] Pisarek wrote about primary persuasive linguistic means, distinguishing, among others, elements on lexical, syntactic and inflectional levels.

the gender ideology. Pastoral Letter on the Feast of the Holy Family) has an inform-ative but also persuasive function. *Gender* is considered to be an ideology, and this ideology is said to be dangerous for the family. The sub-headings of the Letter also bring up the ideological nature of *gender* and its dangerous character for the fami-ly. The authors of the letter state: *The definition and dangers of the gender ideology*. Despite its open-ended nature, this statement contains the answer, expressed in the second part, assuming that the *gender* ideology is something dangerous, since the dangers are mentioned right there in the text. The sub-headings are also per-suasive in nature: *Areas where gender ideology is introduced What to do against gen-der ideology*? They contain pragmatic presuppositions. After assuming that *gender* is a dangerous ideology, the authors assume its presence in social life and suggest ways to curb and get rid of this ideology. The questions contain persuasive appeals. The authors directly state that *gender* is an ideology and convince us of its sinister nature.

According to the authors of the Letter, the supporters of *gender* ideology ex-press *social consent to negative phenomena*, and the attacks of this ideology, includ-ing promoting the alleged new vision of marriage and family are a reason to defend fundamental values (referred to in paragraph no. 4). There is a brief description of *gender,* which is defined as *utopian visions of marriage and family*. The defini-tion of *gender* is developed in paragraphs no. 6, 7, 8, however, the part containing the definition includes a number of labels and evaluations. Such opinions make it unnecessary for the recipient to draw conclusions or undertake any cognitive activity. This is particularly effective in the case of a recipient with little knowledge of *gender*. The language label that constitutes its definition is *ideology*. This word serves as an evaluation the concept of *gender* as a whole, because it is pejorative in its meaning. It is associated with manipulation, propaganda, demagogy, populism. Pisarek claimed that the notion of *ideology* has political connotations, and belongs to the political vocabulary of socialist and post-socialist countries (Pisarek, 1976: 6). The persuasive characteristics of *ideology* and the *manipulation*, *demagogy* or *propaganda* connected with it should be linked with its historical context. The language characteristic of ideology was newspeak – the language of power and the party,[24] which also brings negative associations, stemming from socialist history.

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[24] The issue of newspeak in socialism and in contemporary world was covered by numerous authors, including: S. Jadwiga, "Nowomowa – język naszych czasów," *Poradnik językowy*, no. 6, 1985; J. Bralczyk, "O języku polskiej propagandy politycznej", [in:] *Polszczyzna współczesna,* Warszawa 1981; J. Bralczyk, "Strategie w języku polityki (O polskiej propagandzie w latach 1982–1988)", [in:] *O języku propagandy politycznej lat 80. i 90.,* J Bralczyk (ed.), Warszawa, 1999; M. Głowiński, "Dra-mat języka", [in:] *Nowomowa i ciągi dalsze. Szkice dawne i nowe,* Krakow, 2009; "Czy totalitaryzacja

Even these days, ideology is perceived negatively when it is associated with imposing a different vantage point, and promoting it is persuasive by its very nature, since it leads to its implementation.[25]

Two possible schemes of defining *gender* as an ideology can be derived from the text*:*

(Notion X – *definiendum*) *Gender* is an ideology (Y – *definiens*).

Defined as ideology, the concept of *gender* is subsequently presented in more detail:

(Notion X – *definiendum*) *Gender ideology* is "something evil" (Y – *definiens*), for example *enemy of family*, *enemy of marriage*.

Paragraph no. 6 further expands on this definition, there, we find an explanation that *gender* ideology is:

> The effect of ideological and cultural changes, strongly rooted in Marxism and neo-Marxism, promoted by increasingly radicalising feminist movements and the sexual revolution.[26]

The principles promoted by this ideology *stand in direct opposition to reality and the traditional understanding of human nature*. In addition, the authors believe that, according to the *gender* ideology, *biological sex is only a cultural concept and can be chosen over time, while traditional family is a thing of the past and a burden on society*. These are observations that are difficult to verify. The authors generalise and present information in a selective manner. They do not bring up the definition of *gender* theory, they do not mention the authors of the statements they quote. What is more important, they lie by equating biological sex to cultural gender,

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języka?" [in:] *Nowomowa i ciągi dalsze. Szkice dawne i nowe,* Kraków 2009; D. Kępa-Figura, "Ideologizacja i „deideologizacja" komunikacji medialnej", [in:] *Oblicza komunikacji II – Ideologie w słowach i obrazach*, Irena Kamińska-Szmaj, Tomasz Piekot, Marcin Poprawa (eds.), Wrocław 2008.

[25] This issue was covered by E. Laskowska, among many others. Ideology as a collection of views, which do not have to be necessarily related to politics, encompasses ideas, as well as political, social, legal, ethical, religious, philosophical concepts and notions of an individual or group in a specific place, time and social circumstances. These views are relatively systematic, and they constitute a defined point of view which cannot be directly verified, but which may possibly be verified. Ideology can be mediated by political parties, religious associations, pressure groups or individuals. The researcher distinguished three levels of ideological message: Ideational, interactive and metadiscursive. The function of the ideological message is to encourage (axiological persuasion) and obligate. See: M. Laskowska,"Językowe wykładniki ideologii," [in:] *Oblicza komunikacji. Perspektywy badań nad tekstem, dyskursem i komunikacją,* I. Kamińska-Szmaj, Tomasz Piekot, M. Zaśko-Zielińska (eds.), Kraków, 2006.

[26] Efekt przemian ideowo-kulturowych, mocno zakorzenionych w marksizmie i neomarksizmie, promowanych przez coraz bardziej radykalizujące się ruchy feministyczne oraz rewolucję seksualną.

since they omit the category of the opposition of the biological sex and gender. In the light of *gender* theory, gender is considered to be an interpretation of biological sex, not its equivalent.

One can also note evaluating[27] labels, which are supposed to have pejorative connotations, by unequivocally associating *gender* with sinister ideology. The letter contains both directly evaluating words, presenting evaluation on the spectrum of good and evil, including: *enemy, evil,* as well as indirect evaluation through the use of expressions referring to phenomena that are usually assessed negatively by the majority of conservative society, such as *homosexual propaganda*, *sex change*. *Gender* is thus equated to *Marxism*, *neo-Marxism*, *feminist movements*, *sexual revolution*, *homosexuality*, *abortion*, *in vitro fertilisation*, *sex change* – concepts, which carry values inconsistent with the vision of the world presented by the Church.

> Gender ideology is the effect of decades of ideological and cultural changes, strongly rooted in Marxism and neo-Marxism, promoted by increasingly radicalising feminist movements and the sexual revolution, which started in 1968. Gender promotes principles that stand in direct opposition to reality and the traditional understanding of human nature. [28]

The ideological and cultural transformations in the spirit of *gender* are presented as anti-values, *standing in opposition to reality,* not only Catholic one.

The authors of the Letter define the concept of *gender*. They, however, never directly conflate *gender* with *cultural gender*. However, they write about cultural gender as the *most radical form of gender ideology.* They remind the believers that *gender* ideologues *negate the biological sex*, which is an example of *nature's violence against human beings.* According to the authors of the Letter, *gender* is supposed to be *apparent only in external behaviours.* Again, we are seeing unverifiable and generalised claims. For example, the perspective of gender as a social role is disregarded. The authors also quote short excerpts from Judith Butler's theory. When writing about *gender* as the *most radical form,* they quote claims that: *Human beings become entangled in gender*, and that *they gain true, unrestricted freedom.* The

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[27] Polish researchers covering the issue of linguistic axiology include Jadwiga Puzynina and Jerzy Bartmiński. The values in politics were studied by academics working as part of the Lublin School of Ethnolinguistics: J. Bartmiński, I. Bielińska-Gardziel, J. Szadura, M. Brzozowska, I. Lappo, S. Niebrzegowska-Bartmińska, B. Żywicka, R. Tokarski. See: J. Puzynina, *Słowo-wartość-kultura*, Lublin 1997; *Język, wartości, polityka. Zmiany rozumienia nazw wartości w okresie transformacji ustrojowej w Polsce. Raport z badań empirycznych*, J. Bartmiński (ed.), Lublin, 2006.

[28] "Ideologia gender stanowi efekt trwających od dziesięcioleci przemian ideowo-kulturowych, mocno zakorzenionych w marksizmie i neomarksizmie, promowanych przez coraz bardziej radykalizujące się ruchy feministyczne oraz rewolucję seksualną zapoczątkowaną w 1968 roku. Gender promuje zasady całkowicie sprzeczne z rzeczywistością i tradycyjnym pojmowaniem natury człowieka."

fact that *gender* is supposed to be based only on internal characteristics means that a person has *the right to spontaneously change their already made choices and choose one of the five genders, which include gay, lesbian, bisexual, transsexual and heterosexual gender*. There is no such gender classification in *gender* theory, and thus the authors mix up gender identities with sexual orientations. They also mix the concepts of *gender*, *biological sex*, *sexuality*, *gender identity* and *the sense of gender identity*. In the following sections, these categories are already referred to as *non-stereotypical sexual roles* – this concerns *transsexualism* and *homosexuality*.

The text is a collection of evaluating concepts and words geared towards creating a sense of threat – *non-stereotypical sexual roles*, *homosexual propaganda*, the *obligation to educate and promote homosexuality and transsexualism*.

What is stereotypical is valued positively and denotes something desirable, expected by the target recipient (the faithful, believers attending the Church), and at the same time something safe, because it is already known in a specific reality (the Catholic world). Stereotypical sexual roles are the traditional, heterosexual roles. Everything that steps away from the stereotype is perceived to be negative. *Non-stereotypical sexual roles* are supposed to be never expected by the recipient of the Letter, but also unknown and strange, and the Letter presents them as destructive. Positive evaluation of what is stereotypical gives rise to prejudices against that, which is non-stereotypical, such as *non-stereotypical sexual roles – homosexuality* and *transsexualism*,[29] which are said to be promoted by *gender* ideologues. The words promotion, like the homosexual propaganda, are not used here by accident. According to Pisarek, "these days, the word *propaganda* is considered too discredited to be suitable for neutral use." (Pisarek, 1976: 5–6).[30] Like "manipulation" or "demagogy", the notion carries a number of negative connotations. Propaganda character is attributed to the actions of the opponent – for example like in the case of notions such as *sinister propaganda, bourgeois propaganda* (Pisarek, 1976). *Propaganda*, just like *manipulation*, *persuasion*, *demagogy*, *promotion* or *provocation* are activities based on the principle of influencing human attitudes and behav-

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[29] Creating and disseminating stereotypical concepts, expressions and stereotypical thinking is one of the principles of persuasive tactics. See: Pisarek, 1976: 43. Jerzy Bartmiński claimed that stereotypes include positive or negative evaluation of a given object in reality. The vantage point shaped by stereotypes has an impact on construing the stereotypical image of the world, which is subjective. Objective knowledge is modified by the collective consciousness of a given community in accordance with its system of norms and values. Stereotypes are linked to actions and behaviours, stimulate attitudes and encourage specific behaviours. See: Bartmiński, Panasiuk, 2001: 375–382, 393–394.

[30] The notion of propaganda continues to carry the meaning of of strongly ideological, unfair actions, linked in particular with the public sphere and politics. See also: Kępa-Figura, Nowak, 2000.

iours. Very often these actions are unfair, or simply perceived as such (see Puzyni-na, 1985; 1992; Kamińska-Szmaj, 2004).

The author uses information which are difficult or impossible to prove, providing only generalised information. The sinister nature of this ideology is to be found in the references to various documents; which are mostly imprecise. There is no mention of their content, except for their generally *destructive nature.* However, the Letter covers the intended purpose of these documents:

> One of the examples is the Council of Europe Convention on preventing and combating violence against women and domestic violence, which – although devoted to the significant problem of violence against women – nevertheless promotes the so-called "non-stereotypical sexual roles" and deeply interferes with the educational system by imposing an obligation to educate in and promote homosexuality and transsexualism, among others.[31]

The information provided in this excerpt is difficult to verify. There are no quotes from the documents in question. The names of documents and examples of their implementation are matched to general and anecdotal statements.

> In the last six months, there was even a draft of the so-called "Equality Act," which broadened the list of categories protected against discrimination, by including "gender identity and expression." The adoption of the draft consequently restricts freedom of speech and the expression of religious beliefs.[32]

These are subjective interpretations by the authors of the Letter. Before the law enters into force, its actual impact may only be assumed. It seems unreasonable to conflate the prohibition of discrimination on grounds of gender identity and gender expression, with restrictions of freedom of speech and expression:

> Anyone who dares to criticise homosexual propaganda in future will be subject to criminal penalties. This also poses a threat to the functioning of Catholic media and, in fact, assumes the need for self-censorship.[33]

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[31] "Przykładem jest Konwencja Rady Europy przeciwko przemocy wobec kobiet, która, choć poświęcona istotnemu problemowi przemocy wobec kobiet, promuje jednak tzw. «niestereotypowe role seksualne» oraz głęboko ingeruje w system wychowawczy nakładając obowiązek edukacji i promowania, między innymi homoseksualizmu i transseksualizmu."

[32] "W ostatnim półroczu powstał nawet projekt tzw. ustawy «równościowej» poszerzającej katalog zakazu dyskryminacji, między innymi ze względu na «tożsamość i ekspresję płciową» Przyjęcie projektu ogranicza w konsekwencji wolność słowa i możliwość wyrażania poglądów religijnych."

[33] "Ktokolwiek w przyszłości ośmieli się skrytykować propagandę homoseksualną, będzie narażony na konsekwencje karne. Stanowi to zagrożenie także dla funkcjonowania mediów katolickich oraz zakłada właściwie konieczność wprowadzenia autocenzury."

It is suggested that *gender* studies educate future *gender* ideologues. There are claims that according to *gender*, *the family is a thing of the past* and does not matter:

> They are used to educate new ideologues, claiming that family is a thing of the past and that it does not matter whether a child is raised by gays or lesbians, because it is just as happy in such structures and develops just as well as a child raised in a traditional family.[34]

The *gender* theory concerns the existence of various family models, not the end of the concept of family altogether.

The following passages contain more information that is difficult to verify, concerning *suicidal tendencies*, *identity disorders*, *depression* and *sexual harassment in homosexual families raising children*. The authors refer to unspecified research results on this subject:

> However, the results of the studies, which indicate negative or even tragic consequences for the lives of people growing up in such environments: suicidal tendencies, identity disorders, depression, sexual harassment or exploitation, are disregarded.[35]

The recipients have no idea about the authors of the studies or even the study in question. The descriptions of *gender* ideology impose evaluations of neutral facts concerning *gender* theory, twisting the meaning of said theory, coming up with unfounded claims, mainly concerning worldviews, in order to impact the imagination of the recipient. The author states unverifiable assessments without providing sources or data:

> According to its ideologues, the content of films, popular TV series, plays, television broadcasts and exhibitions, includes figures and images geared towards changing social awareness to the adoption of gender ideology, added using the latest manipulation techniques.[36]

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[34] „Kształci się na nich nowych propagatorów tej ideologii i głosi, że rodzina jest już przeżytkiem i nie ma znaczenia, czy dziecko jest wychowywane przez gejów czy lesbijki, bo jest w takich strukturach równie szczęśliwe, rozwijając się tak samo dobrze, jak dziecko wychowywane w tradycyjnej rodzinie".

[35] „Przemilcza się natomiast badania, których wyniki wskazują na negatywne czy wręcz tragiczne skutki w życiu osób wzrastających w tego typu środowiskach: na tendencje samobójcze, zaburzenia w poczuciu tożsamości, depresje, wykorzystywanie seksualne czy molestowanie".

[36] „Zgodnie z założeniami jej ideologów, w treści filmów, popularnych seriali, sztuk teatralnych, programów telewizyjnych, czy wystaw, są włączone – przy wykorzystaniu najnowszych technik manipulacyjnych – postacie i obrazy służące zmianie świadomości społecznej w kierunku przyjęcia ideologii gender".

However, the authors do not specify which manipulation techniques were involved, let alone which products of culture are concerned. Who are these characters? What are these images *geared towards changing social awareness*? Another far-reaching generalisation, not supported by any evidence, is the statement that *gender* aims at sex education – *They very cleverly overlook the fact that the aim of gender education is essentially sexualisation of children and youth*, which contributes to the sexualisation of children and youth: *However, awakening sexuality from an early age leads to addictions in the sexual sphere, which later in life can lead to the enslavement of the human being.* The apparent *sexualisation* is supposed to lead to *sexual addictions*, also known as *sexual enslavement*, including *rape*, *paedophilia*, *sexual violence*, but also other *addictions*, such as *drug addiction* and *alcoholism*. All of this is conducive to *dismantling the family*.

These allegations were not supported by evidence and cannot be verified as such. The use of evaluations of *gender ideology* as its description objectivises subjective messages. In listing the potential effects of the *gender* ideology *(sexualisation*, *demoralisation*, *dismantling of family)*, the authors refer to the future, which also constitutes unverifiable information. They also saturate the text with many pejorative terms. These phenomena are evaluated negatively not only by the Church, but also socially criticised. Sexual violence is a violation of the law, and as such, it is illegal. All listed addictions require treatment. However, in this case, they are manipulatively included in sex education, which is directly associated with *gender*.

The whole letter also uses genre styling in a manipulative manner. The change of style from religious to scientific serves the purpose of changing the communication roles of the author. As we already mentioned, in order to make their postulates credible, the author plays the role of a spiritual guide, guardian of the Christian world, as well as a scientist who exposes the enemy – *gender* ideology. This results in the presence of stylistic elements from different discourses.

Final conclusions

The Pastoral Letter on the Feast of the Holy Family. Threats for Family Stemming from the Gender Ideology has the characteristics of a preacher's text. The topic, associated with the occasion – family issues, as well as the intended use for the letter to be read on the Feast of Holy Family, is only a pretext for discussing *gender ideology*.

According to the analysed genre – sermon – the persuasive function is dominant in the Letter, which is supposed to persuade the recipient to adopt the same

assumptions as the authors concerning *gender*, This function is to be carried out by means of appeals, excessive presentation of the author's self, building their image as an authority, getting closer to the recipient through direct addresses, using the biblical language, as well as uniting the recipients in opposition of a common threat or enemy.

At the same time, the religious vantage point is mixed with the scientific point of view. The analysed text is a statement with some characteristic features of a proclamation, a political appeal. The scientific category is transposed into the sphere of political and social ideology. The notion of *gender* is being redefined; thus, the original meaning of *gender* category is manipulated, giving rise to a new construct with a brand-new meaning. *Gender* is presented as one of the most important problems of public life, appearing in this text as a threat to the existing system of organisation of social space and a dangerous ideology, which may usher in a cultural, moral and political revolution, whose origins lie in deadly ideologies such as: Bolshevism, Nazism and communism. In this context, the letter presenting *gender* as an ideology is thus included in the ideological and political dispute concerning *gender*.

Throughout the letter, one may notice the use of the vantage point category for persuasive purposes,[37] which is facilitated by the fact that both the author and the recipient share the same system of values.[38] From a specific (ecclesiastical) vantage point, the image of the world is manipulated, the characteristics of the perceived object (*gender*) are selected and evaluated in a specific manner (in line with the teachings of the Church), thus giving rise to a subjective vision of the world. Although the vision is consistent with the system of values, it is – in many aspects – false. As a result of the manipulative techniques used, the vantage point of the Church was presented as the universal point of view of every human being, not

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[37] The notion of vantage point is particularly linked with various areas of human activity, connected with the pursuit of knowledge of truth, including the spheres of culture, history and politics. Hence the presence of a category of a vantage point in public discourses, where aesthetic, ethical, hedonistic values, as well as political measures aimed at defending particular and group interests play an important – often essential – role. Numerous studies on the vantage point and methods of profiling are conducted by the Lublin community of ethno-linguists. See: Bartmiński, 1991; 1993; 1999; Bartmiński, Tokarski, 1986; Bartmiński, Niebrzegowska, 1998; Bartmiński, Niebrzegowska-Bartmińska, 2004.

[38] The convergence of the vision of the author's world and the vision of the recipient's world, the convergence of their vantage points points to the emotional and intellectual closeness of the author and the recipient – a cultural unity, and thus the linguistic measures used by the author are accepted by the recipient. This facilitates the process of manipulation. See: Tokarski, 2004.

only those who profess Catholic faith.[39] The vantage point on *gender* presented by the Church refers to the positively perceived stereotype of a Catholic who adheres to traditional values and who – due to their experience (common to most Catholics), should be critical of *gender*.[40]

The right-wing and Church discourse is based on nationalist, patriotic and religious values, using Christian and conservative narratives. *Gender* is shown as the enemy of reality based on such values. Perhaps the aim of the originators of such a discourse was to identify an enemy. Perhaps defining a fictitious enemy was a way of diverting attention from the situation of internal crisis and the real problems of the Church.

The concept of *gender*, understood as cultural gender, has been falsified. The proposed explanations are in fact incomplete and stray away from expert knowledge, and as such, they are not confronted with scientific assumptions. The authors of the letter show that *gender* issues are politicised and ideological; however, they themselves are unable to escape the ideologisation of their own stance.

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[39] The use of vantage point for manipulation was covered by Elżbieta Tabakowska and Anna Rzepkowska. In the context of this study, the vantage point of the Church can be said to be conventionalised, universally accepted way of describing reality characteristic of a given community. The category of vantage point used for persuasion is therefore manifested not in specific language, but in the selection of language measures, their specific choice and their use in a specific context – like a pastoral letter, as presented in the example. See: Tabakowska, 2004: 53–54; Rzepkowska, 2004.

[40] The issue of religious vantage point was covered by Monika Zaśko-Zielińska. Theologically motivated discourses contain contradictory and specific scientific and theological vantage points, which are often manipulated by complementing them with common perspectives, religious fanaticism, quasi-religiousness, pseudo-science, strong emotions and stereotypes. See: Zaśko-Zielińska, 2004: 255–257.

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