Transformations in cultural,
social and educational activity.
Challenges towards contemporary Europe

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Przemiany w aktywności społeczno-kulturowej
i opiekuńczo-wychowawczej.
Wyzwania współczesnej Europy

Siedlce University of Natural Sciences and Humanities

Transformations in cultural, social and educational activity. Challenges towards contemporary Europe

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Introduction

During social discussions and on the basis of life experience a critical threat concerning changing social life enforced by our reality is becoming as a frequent topic to be picked up by scientific circles. The heart of modern societies development, both industrialized, post- industrialized but also those shaping its liberal-democratic order, mostly revolves around the process of modernization. Its dynamism and direction is entitled by the surface which becomes the area for changes in social, cultural, educational, economic and other spheres. Together with civilization development, regardless of material status, legal or social differences there increases the risk of uncertain personal fate, social marginality, blurred cultural identity, moral loneliness, psychological and spiritual disharmony. Educating towards changing reality preserving personal autonomy and identity becomes a major social and cultural paradigm, generating necessity of orienteering numerous actions towards modification of current strategies, methods, forms and means in the area of cultural and social, educational and upbringing activities but also creating favorable conditions towards development and implementing new innovative ideas and solutions in the above spheres. Individual's fate is becoming more and more linked with the fate of the mankind or the world as a whole. Becoming sensitive to problems requires diagnosis and premises towards individual and mankind safety. Such issues cannot be left for politicians to decide. Unity of science, including pedagogy may significantly enrich the knowledge about social reality and the processes which enable for a man to lead creative life in dignity.

Such premises were the key issue to write the monograph entitled: 'Changes within cultural and social, educational and upbringing activity. Modern Europe challenges'. It becomes the fourth such kind of study which results either from national or foreign partnership links initiated in the year 2010 by the lecturers at the Pedagogy Department of Siedlce University of

Natural Sciences and Humanities. The following publication consists of 13 articles which is the result of thought, ideas and experience exchange, multi-dimension transformation in cultural, social, upbringing and educational activity made by representatives of varied scientific disciplines from university centres in Poland, Czech Republic, Belarussia, Ukraina and Kazachstan.

The authors of individual texts describe varied human life spheres. Presented solutions and empirical analysis on one hand take up the issues referred to actions in the area of protecting life conditions and development; shaping self-reliance, social skills and competences but also building and making optimal use of individual and generation potential. On the other hand, they point to the need and legitimacy of undertaken actions which is a response towards progressive changes found in social and educational environment which are caused among all by unstable and changing economic situation, globalization of culture, health deficit, decreased social activity, increased number of deviant behavior and social pathology, national, ethnic, cultural and religious identity dilemmas as well as growing problems with upbringing within a family and outside environment. Most of the authors put these issues in praxeological sphere, presenting practical aspects of implemented organizational, advisory, providing help, upbringing and educational solutions. They also stress possibility to make a use of particular pro-social human activity in cultural and social upbringing and educational sphere. The overall of the presented arguments is an attempt to show multi-spectrum character of transformations, within chosen areas of activity, both referred to its description and varied spheres where such activity is developed.

We do hope that the monograph is addressed to a wide group of theoreticians and practitioners, inclining to reflection and formulating further questions but it will also become an inspiration towards taking up a dialogue in further publications presenting scientific experience of researchers both from Poland and Europe.

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A man in crisis.
Model solutions, forms of help and services offered by the crisis intervention centres in Poland

Abstract: Crisis reveals as an inseparable element either at work, in life or at one's output and its effects are unavoidable. Thus it means that we do not fight with crisis neither we can expect to avoid its consequences. The result of a crisis intervention is (regardless of the category: an individual, family or a group) possibly taking most control over the crisis situations. Crisis as extremely tough experience often exceeds possibility to manage on his own by an individual. In many situations natural resources available for the sufferer in crisis are not satisfactory to cope with the situation effectively. In this respect such kind of help supporting base may be provided by crisis intervention centres. Their actions comprise all stages of crisis – starting from prevention and social education through direct help and supporting individuals, groups and societies who struggle with crisis consequences. The issue of crisis intervention is very wide. The article presents only most important aspects of the topic perceived through the angle of model forms of help and services offered by the crisis intervention centres in Poland.

Keywords: crisis situation, crisis intervention, help, support, crisis centre.

What distinguishes a human being is the ability to take up decisions. In varied life situations he faces numerous solutions and after having considered all arguments one can make the right decision. The choice means accepting one thing while rejecting something else. Each decision eliminates from future life of an individual occurrences which could happen to him. Decisions are usually treated as those which may only refer to certain life happenings, achievements and successes etc. Infrequently a man realizes

that each decision referred to his plans and ventures is a decision itself, incorporating personality sphere supporting and consolidating its present shape or initiating a breakthrough in its development. Decision making has a close link with psychical maturity of an individual. The level of psychical maturity is not closely related to age growth. The process usually undergoes abrupt changes and it is influenced by numerous situations, conflicts, suffering. It means that the process lasts throughout the whole life of an individual and is never completed. Maturity, in order to be able to grow, demands efforts and individual's engagement.

In the context of deliberations on psychical maturity there are numerous issues discussed which refer to different dimensions of human existence. Undoubtedly, one of these is the issue of crisis situations which may directly influence an individual. Real crisis situations can be both diverted and multi – dimensional. In such situations it becomes rather problematic to define the term of a crisis. In colloquial meaning it may be interpreted as a different situation which has already occurred or may be due to happen. The term crisis has undoubtedly a broad meaning range and may refer to numerous phenomena: social, economic, technical, legal and organizational, individual people, communities of established internal organization and management system. A universal formula defines the term of crisis in category of a turning point during any occurrence of events; the deciding point, the period of breakthrough, stage or an event followed by a change [5, p. 28].

On the basis of the field study references among varied interpretation approach found, it is significant to point out to a repeated set of descriptive features which characterize a crisis situation. The above refer to such descriptions as: unfulfilled significant needs which may endanger either growth or existence of an individual; 'situation in which a man does not only suffers privation but also finds himself in situations which require taking up difficult decisions of unknown degree of risk and value choice;' 'a situation which causes some functioning disorders, destabilization'; 'a situation where currently known adaptation mechanisms lead to a failure which is a collapse of the way of life', 'is a danger for basic values, life, health, personal dignity and standard of living', 'a moment which suddenly appears and is perceived in a negative way'; 'a situation in which one cannot cope himself in a particular situation and needs external support' [8, 2].

Crisis situations may thus have an objective character, result from health condition, a life incident but also a system conditioning of social life. They may also have a subjective character – if they result from personality features,

life helplessness or unfulfilled aspirations. Their range and intensity depend on the importance and level of difficulty people associate them with. It is a subjective factor which comes first when referred to the ways of solving difficult situation and the ways of getting out of the crisis.

Strategies to cope with difficulties and their effectiveness in order to overcome them is mainly conditioned by personality features, strong will and personal experience of an individual. Some people manage to overcome difficulties by themselves while others are left helpless and need support. It needs to be stressed at this point that overcoming difficulties is the basis towards learning, how to avoid or solve difficult future situations. Thus a priority becomes educating towards overcoming difficulties which means socialization process which denotes that any hardships which occur during varied moments in an individual's life should be treated as an element of human's condition. It denotes that difficulties may also have a positive effect. Crisis situations found in an individual's life are unavoidable and struggle with them is a human's nature since his birth. Following psychologists opinion there is no development without a crisis.

Among the most frequent reasons for crisis situations are those which directly result from current living conditions, functioning of the society. Although crisis situations occur always and everywhere (they can be found in every social system), still in some systems (low living standard, unsuitable economic situation etc.) there can be noticed a unique accumulation and widespread occurrence of difficulties which are obviously transferred onto psychological dimension. Social system may thus become a generator of crisis situations. Ecological threat, mistakes made to economical policy, political repressions, failed social prognosis and inability to predict basic threats, unfulfilled promises made by social institutions about their tasks and duties, failure of the law and educational systems, lack of moral model and ethnic attitudes, disintegration of social links, disturbing of the socialization process, difficult living conditions are just a few among the factors which unfavorably influence the situation of an individual. These influences are mainly directed towards Weaker personalities are among most endangered by such influence as well as those who are less competent and life inadequate. Consequently these people are potentially twice as much endangered, on one hand by the fate and secondly by the system which unables to create conditions to make equal level of life and improve their life situation.

It needs to be stressed as well that crisis situations can be categorized into two groups: predictable and unpredictable crisis occurrences. In the

earlier crisis situations which are linked with predictable occurrences (e.g. adolescence crisis) and become frequently disregarded because they are treated as natural. Their background is based on biological processes and include psychological and social elements. A man is subjected to undergo numerous periods in his lifetime (nursery school, school, higher studies, marriage, child birth, changing work, removals, changing roles, retirement etc.). These are the events which trigger expected crisis. On the other hand, crisis occurrences linked with unpredictable situations are caused by situations of catastrophes, fires, flood, economic crisis etc and the factors which endanger physical or mental integrity of an individual or family (disease, accident, disability, being left by a spouse, divorce, introducing a new family member etc.) [1].

Following R. Rapoport point of view, the state of crisis may be described by the free situations shown below:

1. Random event which destroys natural order becoming a real danger. The danger concerns instinct needs symbolically linked with previous dangers which were the cause of weakness or a conflict so the individual feels unable to react successfully

2. Randomly appeared problem can be considered as a loss or a challenge. The problem itself is serious and it is accompanied by past experience. There arise past dangers, loss or challenges which ended up as painful failures, leaving deep marks or the feeling of competence and lack of abilities.

3. Dangers referred to basic and instinct needs of an individual or his integrality. In case of endangered integrality it may have the shape of anxiety while in case of a loss or a sacrifice it may lead to depression [6, p. 293-306].

Occurrence of a crisis situation generates necessity to administer changes in current (typical) ways to maintain psychical stability. Appearance of an unexpected obstacle triggers a necessity to administer modifications within previously approved plans, ventures etc. Unfortunately, due to an unexpected happening an individual's behaviour may reveal varied dominant features. Thus crisis appears once the task supposed to be done exceeds abilities and possibilities of an individual.

The situation described as a crisis is accompanied by certain characteristic stages (phases). Hans Selye points out to initial stage (alarming) where tension raises with sudden increase of feeling of disorder and helplessness, 'general feeling of powerlessness, disorders in cognitive sphere; an individual has no idea how to cope with a new problem, cannot estimate reality, judge and determine the results of the crisis and possibility of its solving'. In extreme cases there can be found disorders in space and time perception.

It may lead to certain lack of adaptation and effectiveness. Lack of adapting may bear the form of an action which is mainly aimed at relieving internal tension. Tensions caused by a problem become a problem itself which an individual tries to solve. Such increase of tension may cause anxiety and turn into somatic symptoms or it may be rejected by suppressing mechanism [7].

On the other hand, during the next phase (indirect resistance) organism mobilizes its energy in order to find an emergency solution which may lead to obviate crisis in three different ways: 1. it can be solved in realistic way, 2. it can be considered at different angle (e.g. possibility to make an agreement between the needs in danger and realistic abilities), 3. one can give up his aims which were supposed to be fulfilled. If the problem does not match any of the presented above solutions then an individual falls into disorganization mode. Such phase is perceived by H. Selye as the lack of adapting phase where stress exceeded the reserves possessed by an individual, the whole amount of resources and life energy which results in exhaustion [7].

Proper recognition of the crisis state balance disorder of an individual depends on appropriate assessment of such factors of balance state as: the ability of an individual to start and keep emotional link with other people during sudden changes; ability to do work in productive way; making use of one's own internal resources; ability to perceive reality without its deforming made by delusions especially in unpredicted and dramatic situations [4].

When found in stressful situation an individual usually tries to avoid crisis or cope with it by solving, undertaking at the same time varied tasks in cognitive, affective and active spheres. It refers to such activities as:
1. realistic perception of events and emotions which arise; 2. making use of past abilities;
2. searching for suitable support in his environment [7].

In the first example given, if the event is perceived in a realistic way, an individual will be aware of the relationship between occurrences and his feelings. The person will be ready to launch one's own individual resources to solve the problem. Once the event is perceived in non – realistic way treated as more or less importance rather than it is in reality – the link between occurrences and the stressful situation will not be noticed at all. It denotes that if the problem is not perceived in its proper dimension by an individual, it may be hard to make a use of ordinary means (individual resources) in order to solve the problem.

The other element are potential abilities to administer adequate, efficient up to now strategies, to cope with danger. Daily existence places an individual

around the situation of different stress level and degree of difficulty. Such situations trigger varied abilities and mechanisms of an individual which allow him to react successfully. An important stimulus and a factor which motivates is in this case, infrequently occurring in such situations, the feeling of fear together with accompanying feeling of discomfort. In such meaning crisis situation produces and stimulates towards development and changes.

Another formula of steps taken up by an individual in different situation (stressful) is looking for surrounding support. As mentioned before, one of the individual's balance factor is the ability to make and keep satisfying emotional relationship with other people. This relationship allows a human in times of weakness and helplessness to accept others help. In this case, it refers to people of close surrounding who are willing to help and they can be trusted, those who can boost one's confidence and provide the feeling of safety. In situations where an individual cannot find significant people in close neighborhood or he turns away from them, his position weakens, which in order may lead to the risk of indulging into the state of mental balance disorder and deepening crisis situation [7, 1].

Providing help towards people who experience random occurence and a crisis situation is linked with actions of crisis intervention character. It requires appropriate involvement in time and situation of the crisis victim, therapeutic contact concentrated on the cause of the crisis and taking up actions in order to bring the person again to initial state before the crisis. In that case the range of actions involves varied forms of help (psychological, medical, social and legal) which are directed at regaining psychological balance and ability of self – defence after experienced critical life occurrence or a crisis. It needs to be remembered that not every action aimed towards an individual in a crisis situation can be regarded as a crisis intervention. Crisis intervention comprises the following actions:

- providing emotional support which releases emotions;
- confronting with reality and counteracting tendencies towards neglecting and denying in order to formulate the most important at a certain moment problem to be solved.
- reference to known worked out strategies and creating new ones;
- building a help plan.

Regardless the form, interventive actions are aimed to bring success which means alleviation of the reaction symptoms against crisis, regaining psychical balance to cope with daily situations by an individual and in consequence counteracting long lasting crisis outcome.

Due to crisis phenomenon complexity it is important to choose simple but effective intervention model. As an example one might present a universal, six stage model of intervention given by Burl E. Gillard and Richard K. James. According to it, the first stage comprises defining and understanding the problem perceived by a person who is in crisis. The intervenuee listens, expressing empathy, acceptance and positive attitude towards the crisis victim who gets the feeling that the helping person indeed understands him and he will be able to bring support. The second stage means concentrating on providing safety in crisis. The level of danger is measured in order to prevent from further harm (temporary shelter, providing basic needs etc). Comfortable conditions are provided in order to ensure the victim that there is no fear to talk about his problems. The third level of intervention comprises support. There are mainly verbal methods used (such as suggestion or persuasion) but also ensurance about unconditioned noncommittal help in the area of crisis. The fourth stage concentrates on the spectrum of opportunities of a client to deal with the problem. Many people name their situation as the one without an exit. At this stage, it is significant for the person who experiences crisis situation to bring closer the ways of dealing with difficulties in order to encourage towards positive thinking and slowing so called external resources (local environment, institutional, non – institutional support available in times of crisis). At the fifth stage, a realistic and short term plan is worked out together with the disadvantaged person, comprising additional sources of support, certain mechanisms to deal with difficulties and clear forms of action activities. The plan also states what is the participation of the aggrieved person and what belongs to the supporting one. The sixth stage of intervention procedure is the moment to receive a confirm from the aggrieved person to take up actions. Apart from raising the need to cooperate it is also important to ensure the person about support in his actions [3, p. 69-75].

The most significant aim of the intervention procedure is to bring back stability to the person in crisis and defining the way to solve difficulties which are linked with the crisis. Thus it is one of the initial forms of temporary help provided towards those in need who suffer various crisis similar to fire brigade, police or emergency actions etc. It requires availability and reluctance towards such kind of support. The movement towards crisis intervention was initiated in the USA when in 1906 in New York there was established an association offering help towards people who made suicide attempts. In Europe such kind of activity started to develop after

the Second World War. It was in 1948 when in Vienna a centre of crisis intervention for those 'who were tired of life' was initiated. With the time being, the concept of temporary help towards people who found themselves in difficult situation caused by challenges which exceeded their adaptation possibilities was widely used while working with violence victims, natural disasters and those human provoked casualties leading in consequences towards development of crisis intervention centres. First such kind of centre for Crisis Intervention was established in March 1991 in Cracow. It provided 24 hour psychological help to those who suffered family violence, rape, car accidents and murders. Initially it also helped those who found it difficult to cope with economical transformation. Initiating such kind of centre was in accordance with legal regulations on social care, article no. 231, which stated that individuals and families are provided with help (social work or specialistic counseling) especially when referred to legal and psychological help [10, p. 1184]. This general record did not state detailed information within the issue of forms and ways of the task accomplishment, thus it contained flexibility, which allowed to set up such kind of crisis intervention centre in Cracow as a form of social care centre. Such general official statement on social care made it possible for fast growth of the network among varied forms of crisis intervention centres across the country. In 2016 there were 106 crisis centres appointed as a part of the state sector and non – profit activity. Their largest numbers were found in south – western part of Poland: in Silesia area (17), Southern Silesia Region (13), Wielkopolska Region (10). The other centres found in other districts were as followed in numbers: Mazovia (9), Lublin (9), Pomerania (8), West Pomerania (8), Opole (4), Podkarpackie (4), Lodz (4), Lubuskie District (3), Swietokrzyskie (3) Podlaskie (1), Warmia and Masurian (1). The initial aim of these ventures is to provide support to people who suffer from numerous crisis situations mainly associated with job redundancy, lose of close person, betrayal, diagnosed somatic disease but also those who experience numerous psycho – social crisis: homelessness, unemployment, accommodation and financial problems, those who suffer from family crisis, alcohol abuse but also emotional problems such as fear or the feeling of loneliness. Crisis intervention taken up by the centres is mainly based on providing support to an individual or a family who experience traumatic situation. The aim of such crisis intervention is to regain psychological balance and ability of self – management and due to the fact preventing from transforming crisis reaction into the state of psycho-social chronic insufficiency.

The centres provide help towards individuals and families regardless their job incomes. Moreover, they provide day and night shelter for all those who are in need within their crisis intervention duties [9]. Due to numerous problems and needs signaled by those who look for help, intervention comprises a wide range of interdisciplinary actions. Interdisciplinary character of interventive actions comes from the character of crisis experience but namely the feature of its complicated symptomatology. It means that crisis in a way involves all spheres of internal and external functioning of an individual. Therefore, it requires specialists' help who represent different fields. Mostly these are psychologists, social workers and lawyers. Infrequently it demands clergymen, school educators, doctors – depending on the sphere which led to a crisis situation.

Permanently changing reality of contemporary social life bring necessity for the crisis intervention centres to adapt to changing and dynamic nature of each individual crisis. Their variety enforce that the centres systematically improve forms of services provided not only with the use of highly experienced staff but also latest technologies. Basic forms of help provided by the centres include: specialistic help and psychological legal and social counseling. Psychological help comprises varied forms of actions aimed at individuals, families, groups, less frequently institutions using knowledge, reflexion and psychological techniques. Psychological counseling comprises diagnosis of each psychological condition, provides help to look for possible solutions, short term crisis therapy concentrated on work upon the situation which is the source of crisis, rebuilding psychological balance and workout mechanisms to cope with crisis situations. On the other hand, when referred to counseling there are activities which are based on providing information (e.g. on the rights and entitlements of the person in crisis), legal advice (help in formulating legal claims and proposals addressed to the court etc), citizen help (searching for information on various methods of solving a legal problem, presenting possible solutions and their consequences), representations (e.g. supporting its client during the matter course). Social care help is mainly based on providing material support, meals, help with arranging official documents, providing social care services e.g. refer an individual to the social care centre. The centres also provide medical help comprising first aid (pre – medical help and consultations within an outpatients' clinic) as well as specialistic help which involves a set of paramedical actions taken up to save one's life and health. An important form of help is also providing temporary shelter which means temporary accommodation for those in crisis and help with finding such a place. It is important at this

level so the shelter does not only literally mean providing bed and room etc. but the stay is closely linked with more intensive effects, access to varied social benefits – a crisis hostel. Such kind of help is offered by the centres to those who are life endangered from the environment. Duration period of an individual's stay depends on personal situation of the person who suffers crisis and may last from a few hours until the period of 3 months. Within some exceptions the stay may be prolonged. If it happens and after the duration of that period an individual cannot return to his former surrounding, there are actions taken up in order to help and look for a new accommodation place or providing help at other care centres etc. Mothers with young children and those who are pregnant – mostly violence victims or those who found themselves in a crisis situation can expect shelter and support provided by the care centres for mother with under-aged children and pregnant women as a help within crisis intervention steps. These centres also offer help to fathers with young children or other people who are legally stated to be carers of the under-aged children [9].

An effective form of help offered by the crisis intervention centres are the supporting groups (e.g. a supporting group towards violence victims, those who leave prisons, people who stay unemployed for a long period, parents whose children are mentally ill or parents who lost their children etc.), self – help and mutual help. These forms are initiated, depending on the client's needs and organized as structured group and meetings which are associated by either past or present experience of its members, faced difficulties, combined with strong need for solving the problem. It is a work method similar to the so called method of therapeutic society, non – professional which does not require activity of people who possess psychological or therapeutic qualifications. Participation in self – help group allows for contact with people who experience similar difficulties. It serves to work out skills to cope with difficult situations and using support, not to mention that it is a form of help which enables an individual to regain dignity and subjectivity.

Frequently used form of help used by the care centres is assisting. It comprises both organizational and assurance access to (mostly in long term) help offered by the staff members to administer particular action on patients in their care, who are under supervision care[1] and other forms of

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[1] Superwizja - (*clinical supervision*) - the method used in the consultations, psychotherapy and other disciplines related to the care of mental health and dealing with people affected by psychological health problems.

support. The essence of assisting is to accompany in fulfilling daily tasks, psycho – education with the use of simple psychological help techniques. Crisis intervention centres within their sphere of supportive actions make a use of varied, adequate to recipents' needs, forms of provided services. The most popular among them is the form of individual contact colloquially known or relevant to the approved convention as a session, meeting or a visit. It is a convenient and preferred form by majority of people, which enables subjective safety so much important in case of individuals who find themselves in emotional crisis. It needs to be stressed that an individual meeting of a client with a professional except for numerous benefits carries also a risk of abuse and mistakes difficult to trace. Instruments which may eliminate potential abnormality while using this form is: team work, readiness to be supervised and others. Apart from individual contact service, there is also intervention contact form in use addressed to a family, a married couple or the parents. These actions are mainly focused on intervention, usually psychological in relation to family (system) in a contact with a few family members. A similar form of service is a group contact organized as sessions, group meetings, training programmes, workshops, relaxation technique meetings which are aimed to use energy and resources possessed by the group members who are united by common features and aims. An important aspect of a group work is also economical dimension – not only faster but also cheaper some of the activities addressed to the whole group can be done together rather than by individual people. Seemingly easier work with a group requires much more experience, knowledge, different skills, but especially knowledge of the so called group process. This form is also used while working with inter – discipline or crisis teams.

Among the forms of services offered by the centres we can enumerate external interventions taken up outside the centre in case the person in crisis is unable to commute (elderly people, children who experienced a fatal accident of their minder etc.). Moreover, the activities involve rescue actions, taking part in the work of crisis teams on request of other institutions and organizations.

An important role of psycho - social support plays an on – call intervention. Its advantage is widespread access: contact anonymity, full control of the client over such kind of contact form, unlimited action range, economics of action. Making use of the phone as a professional tool of help requires conscious decision as to the function it has to carry, conscious promotion and supported equipment tools (e.g. use of modern telecommunication

digital switchboards which enable to identify caller's data, operate teleconferences at the same time etc.) but first of all knowledge of its clients specify who receive that sort of help and definite on call intervention strategies. A phone is used in many ways as the mean of information for those who are in crisis, means of managing services, institutions and centres, alarming phone (the line available to a fixed group of addressee e.g. women, children and violence victims), intervention call ('red line' – which enables to receive occurrences which demand sudden actions) and the trust phone which can be a temporary help based on kind and anonymous help limited to semi – professional hearing, thought exchange etc.

This form has been known since 1953 and it was founded by an Anglican priest from London. In Poland the idea spread after 1967 thanks to professor Tadeusz Kielanowski who initiated the idea of first Polish on call trust service in Gdansk.

In contemporary times there is a wide use of the internet technologies aimed towards the abused. However, their effective use in interventive actions requires much prudence, but most of all discipline, supervision, consciousness of the aim and the sense of the internet community because of numerous difficulties and dangers. A popular way of communicating between the intervener and the person who suffers crisis is emailing, calls for intervention or making appointments – these are the most basic functions as well as safe (providing to stay anonymous) contact for people who just consider to use such kind of help, possibility to make enquiry only in this way for those who will never have a chance to pay a visit to a specialist. However, in this particular case it is worth considering restrictions and dangers (communication mistakes as in case of ordinary mail there is a risk of revealing 'sensitive' information, others). An important resource in the whole range of intervention actions are also the internet sites which cover most important, practical information: where, when and under what conditions it is possible to use crisis intervention benefits, what can be expected when looking for help at the first encounter and what sort of help one may expect to receive. Among other favoured internet services there appear such forms as: chat and discussion forums. They are used to communicate among a number of people in the so called rooms or exchanging information and ideas with the use of forums via popular portals and institutions. There are usually two kinds of talk: private which can be only traced by 2 people involved or a public – available for all logged in users. Private talks which ensure minimum of discretion (because as everything

on the net can be monitored and is far from being completely anonymous) can become a useful tool for making contacts with people in need. It is possible to create and own discussion forums, thematic 'chats', monitoring common services and taking part in talks and discussions. Within the range of activity appointed to intervention centres they also run specialistic training programmes addressed to other social services (the police, social workers, legal guardians etc.) on crisis intervention, fighting with abuse, dealing with aggressive people etc. Moreover, the centre staff organize either at school or other educational institutions preventive classes on the issue of co – interacting with aggression and violence, addictions, coping with stress, danger on the net and others.

It is impossible to enumerate all kinds of services and activities performed by the centres within crisis intervention due to a variety of models and strategies but also due to flexible adaptation to changing and dynamic nature each of possible crisis cases. A wide range of forms offered by the crisis intervention centres basically is to support accomplishment of a superior task which means bringing help and support which might endanger their life and personal safety. Care centres help is aimed to decrease the results of trauma experienced occurrences, refrain from suicides and intervention towards violence victims, supporting people and their families who experience crisis and dramatic situations. It is rather hard to avoid crisis which similarly to success or joy is part of our human existence. Thus it is important for a man to be able to accept failures whereas a crisis occurrence should he receive as a chance towards positive change. Those are the crisis intervention centres which take up challenge to help those who are unable to provoke such position changes in order to rebuilt and infrequently building life from the base in belief with possibility to overcome difficulties.

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Belarus

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CHILDREN'S AND PARENTS' ATTITUDES TOWARDS DOMESTIC VIOLENCE AS A MEANS OF EDUCATION

ABSTRACT: The issue of domestic violence against children is actively discussed in Belarusian society and in science. Children undoubtedly suffer negative consequences of domestic abuse that hinder their development and socialization. Nonetheless, various forms of violence against children manifest themselves quite often. Children of preschool, primary school, and teen age are in a high-risk group to suffer from domestic violence. The problem arises from the fact that children justify the behavior of their parents who use different forms of violence as a means of educating their children. The aim of specialists is to decrease the level of tolerance towards domestic violence against children in the society.

KEYWORDS: children, education, punishment, violence, tolerance, prevention.

ANALYSIS OF DOMESTIC VIOLENCE AGAINST CHILDREN IN THE REPUBLIC OF BELARUS

Discussion of child maltreatment in the Republic of Belarus before the start of the 2000s was a taboo. Attempts to realize the magnitude of the problem, its possible causes, and consequences on social and national levels only began in the last 10-15 years.

The national study to assess the situation of violence against children, conducted in 2007-2008, revealed that more than one third of children were subject ad to some forms of violence in the family [1, p. 121].

The most common types of violence against children are loud and aggressive shouting, insulting nicknames, swearing, threats, neglect, fist punching, use of belts, sticks and other objects to physically hurt body parts,

lack of care and support, evoking feelings of self-worthlessness in a child. Parents tend to exert physical violence against children twice as often as any other members of the family. Acquired data indicates that girls are more likely than boys to become subjects of physical and emotional abuse as well as inadequate care. Herewith fathers are more likely than mothers to exert psychological abuse over boys rather than girls.

The study also revealed that the rate of psychological abuse increases as the child grows older, and the amount of physical abuse raises its climax at the age of 12-14 years old. The relationship between parents' educational level and use of violence against their children seems to be established – the more educated parent are, the less likely they are to resort to abusive methods of child education and upbringing.

Majority of specialists consider family norms and traditions of child upbringing, tolerance of the society towards physical punishment and reluctance of children to seek help within law enforcement authorities and specialists as the main barriers to decrease levels of domestic violence against children in Belarus.

According to the multi-indicative cluster survey of women and children in Belarus in the year 2012 [2], one in three children aged from 2 to 14 years old is a subject to physical punishment. This number increases to 47% in age group from 2 to 4 year olds. Only one third of children are being raised without any exposure to violence (parents use requests and explanations as educational methods). Unfortunately, due to the lack of reliable data in the country, these statistics should be considered much lower than actual numbers as only 1 out of 500 acts of domestic violence against children becomes known.

Nevertheless, the results of the study paid attention to the issue and stimulated activity from the state and society to protect children. Thus, the project "Homes without Violence" was launched in 2012 in the Republic of Belarus. The aim of the project was to combat domestic abuse. The second part of the project – the information campaign "Playroom without Violence" – was implemented in 2014.

Additionally, in 2014 the Republic of Belarus passed the legislation "The Law on the Prevention of Offenses" in which the term "domestic violence" was first defined. The law defines domestic violence as "deliberate acts of physical, psychological and sexual nature of one member of the family towards the other, violating person's rights, freedom, legal interests and causing him/her physical and (or) mental suffering." [4, p. 2].

As a result of the above-mentioned work, the Republic of Belarus is placed on 36th place out of 172 countries of the world on the children index. However, according to some authors (L. Oliferenko, P. Pavlenok, L. Smagina, I. Furmanova, et al.) the problem of domestic violence against children still stays relevant in Belarus. Researchers found specific relationship characteristics towards a child (high expectations and demands, control, emotional coldness, etc.), underdeveloped parenting skills and feelings (focus on self-interest, lack of care and attention to child's needs, reservation and even hostility), and attitudes towards punishment (including physical) as a means of education to be the most important factors that increase the likelihood of a parent's violent behavior.

The research on prevalence of childhood domestic abuse, social attitudes that condone violence against children and examining parents' stance on the issue are the key components in prevention and solution of the problem of domestic violence. With regret, such kind of research is rare in the Republic of Belarus and, thus, the problem of domestic violence against children seems "imaginary" to many, including specialists working with children.

The prevailing subject of discussion among parents and specialists is the necessity of child punishment as a means of education. The key issue is to be able to differentiate when punishment serves as a pedagogical tool and when it could be qualified as an abusive treatment of a child. The latter one is unacceptable from both educational and legal perspectives as it violates one of the most important children rights – the right to respect.

The main goal of our study is to find out perception of parents and children of different age towards violence (including violence in the form of punishment). The study used questionnaires and projective tests to obtain the results.

PERCEPTIONS AND ATTITUDES OF PRIMARY SCHOOL CHILDREN TOWARDS VIOLENT ACTIONS OF THEIR PARENTS
(DISCUSSION OF THE RESULTS)

The research group comprised were 30 primary school children at one of the schools in Brest (Belarus). To achieve the research objectives, we have developed a questionnaire with open-ended and closed-ended questions.

Having analyzed the answers to the question "What is punishment?" it is clear that generally preschool children correctly understand the con-

cept and characterize it as specific actions directed at them. Thus, 13% of the respondents defined punishment as "when they are put in the corner, kneeling on peas, or being beaten with a belt." Another 10% of preschoolers said that punishment is "being banned from using a computer, playing and eating sweets." 14% of the children defined the concept of punishment as "self-worry and mental suffering", and 3% said that punishment means" double amount of homework." Only 10% of respondents did not answer the question.

Answers to the second survey question – "What are you being punished for by your parents?" – revealed that children think that the prevalent cause is bad behavior. Thus, 32% of the respondents said they were being punished because they were making too much noise, staying out past curfew, etc.15% of the children admitted that not cleaning the house was the reason for their punishment, 9% indicate poor eating, 6% said arguing with a sibling, and 4% said playing on the computer too much was the reason for being punished. One fifth of primary school children is being punished for not completing homework assignment and getting bad grades at school. This could lead to decreased motivation for academic performance, as learning is children's major activity, and any failures at it are very traumatizing. 9% of the respondents said they do not know why they are being punished.

The answers to the survey question "Why do you think your parents use punishment?" revealed that 30% of the children correctly understand the reasons behind punishment – "So that I do not do that again." However, majority of the children (70%) cannot explain the reasons and simply say, "This is how it is supposed to be" or do not answer the question at all. Perhaps, parents do not explain the reasons for punishing a child, thus, making it very difficult for him/her to realize the correctional meaning of it.

Many of the children (79%) think that their punishments are justified, however, 14% of the respondents do not think that being punished is fair. Out of the group 7% of primary school children did not answer the questions regarding fairness of the punishment. When children thought the punishment was reasonable, they explained it as "It was my fault" and "This is how my parents educate me and this is correct." However, when children thought the punishment was unfair they realised it as "my punishment wasn't fair because my sibling was at fault", or "my punishment wasn't fair because I couldn't finish my meal and be on time for 9am class at school."

The answers to the question "What do your parents use as punishment?" revealed that parents mostly resort to various forms of violence to punish

their children (slapping, hitting, pulling child's ears). This means that parents attempt to use physical violence on influencing their child, avoiding the use of more complicated but less effective methods. This is a sign for child specialists that indicates that there is a strong need for developing educational programs for parents to teach them non-violent methods of educating children. It is important to show parents that there are many nonviolent pedagogical methods that can be used to bring install discipline in a child and teach them obedience and responsibility.

The fact that most of primary school children consider abusive actions of their parents necessary to influence them is a very negative trend. In such way children accept violent behavior directed at them as a norm. 47% of the respondents answered, "Yes" to the question "Do you get punished for the same misconduct?" while 50% said "No." Another 3% of children did not answer the question. This data concludes that in half of the cases abusive punishment is ineffective. Consequently, this method proves to bring more harm, in a form of mental or physical damage, rather than good, which is a correction of the child's behavior.

Furthermore, we found that 42% of the respondents, when agreeing with fairness of the punishment, experience feelings of guilt. Half of the children experience resentment, fear and pain, which could lead to aggression as they might seek payback and revenge.

Answers to another question "How often do your parents punish you?" reveal that parents rarely resort to punishment, specifically 2-3 times a months. This data suggests that frequency of punishment methods is reasonable in relationship to primary school children.

After analyzing the feedback to the question "Does your behavior change after the punishment?" it was found that majority of the respondents (90%) do change their behavior which might indicate that such punishment methods are effective. However, as mentioned above, most parents punish their children for the same misdeeds, which suggest that results of the punishment are rather short-lived.

Hence, the results of the study persuasively indicate that most parents punish their children for misbehavior and poor academic performance using anti-pedagogical methods, which denotes various forms of violence. The result of such punishment is temporary and results in mental and physical harm. Nevertheless, in most cases, children are willing to justify parental behavior and accept violence towards themselves as fair means of education.

PERCEPTIONS AND ATTITUDES OF TEENAGERS TOWARDS VIOLENCE (DISCUSSION OF THE RESULTS)

A group of 75 students aged 13-16 from different schools of the city of Brest (Belarus) took part in the survey. According to the survey results, 52% of the respondents said that their parents use "moral" punishment (humiliation, verbal abuse, and deprivation of something). 23% of the respondents said their parents also use physical forms of punishment (slapping, hitting and beating). Punishment happens regularly among – 54% of the answer, or often (1% of answers).

Rudeness, cruelty and disrespect should not be considered as normal behavior towards each other. Moreover, such methods do not serve any educational functions. According to the responses on the question of "What do you feel when your parents yell, criticize, humiliate and offend you?" all teenagers experience feelings destructive to their personality, such as aggression (46.6% of the respondents), anguish (22.6%), anger (17.3%), indifference (13.3%), fear (13.3%), melancholy(12%), desire to disappear (10.8%) and hatred (6.6%).

It is quite disturbing to know that some teenagers experience "desire to disappear" as it might lead not only to leaving a family but also and up their life (suicide). As a result, it is clear that teenagers, unlike primary school students, experience much stronger emotional reactions to parental abusive behavior.

PERCEPTIONS AND ATTITUDES OF YOUNG PARENTS TOWARDS VIOLENCE (DISCUSSION OF THE RESULTS)

In the first part of the research, we studies perception of violence in young mothers with no more than 5 years of marital life experience. The research group consisted of 65 mothers from Grodno region, Belarus. All of them had children of young (up to 3 years old) and/or preschool age (up to 5 years old).

The data obtained from the survey suggests that young mothers perceive violence as physical impact of strong force, especially beating. Large amount of respondents – 35% – agrees with this definition. Less often violence is defined as verbal insult (33%). The rest of respondents consider "restrictions in desires and actions" (14%) and "imposing requirements" (14%) as mani-

festation of violent behavior. Only 4% of young mothers defined violence as "pressure." Consequently, the definition of violent behavior, as perceived by young parents, is rather undifferentiated. This makes it difficult for parents to exert self-control in complex educational situations.

Describing their own methods of influencing young and preschool age children in case of misbehaving 20% of young mothers stated that they *often* used punishment. Among the forms of punishment used it include command (32% of mothers), persuasion (40%), disapproval (32%), criticism (40%) and physical punishment (16%). Such behavior as mocking a child (24%), anguish (32%), and threats (16%) also caused negative effects. When young mothers find themselves in difficult situations, they tend frequently to use the following methods of influence: command (48%), threats (44%), criticism (52%), mocking (36%), anguish (36%), and physical punishment (68%). This evidence suggests a clear pattern – the less corrective effect of the punishment, the higher is the risk of child abuse.

According to the mothers, half of them had never tried to influence a child while being stressed out. Another 24% of the respondents sometimes allowed themselves such kind of behavior, whereas 4% of mothers often punished their child without any reason at all.

While answering another question "Please choose the reasons which would cause you to yell, threaten or hit your child" parents tried to select most socially accepted answers. Thus, 16% of the mothers said they threaten and hit their child in attempts to raise them well, 20% said they would use such methods if a child disappointed them. Some parents (4%) hit a child when s/he is demanding or asking for something. Majority of respondents (40%) cannot explain the reasons that let them to use violence against their children. Consequently, most mothers participating in the survey, regardless of their reasons and motives, indicate the use of threatening and physical abuse in relationship to young children.

Reflecting on the experience of living in parental home, about 50 per cent of the mothers stated that in case of disobedience, their parents, as a rule, either yelled at them (48%) or tried to use persuasion (48%). Only some respondents said their parents used physical violence such as "slapping" (12%), "hitting" (4%) or "threatening to hit" (12%). Thus, the methods of maternal influence on a child coincide with the model of influence adopted in their retrospective progenitor families. In either case, majority of evidence points to using verbal methods were characterized by abusive acts.

Hence, the results of this study indicate that relationship between a mother and a child in a young family is characterized particularly by high control requirements, austerity and educational confrontation, which, in turn, develops into psychological and even physical child abuse. So, educational goals in such families are achieved using inadequate methods.

The analysis of the survey results also demonstrated that parents get irritated by such children traits as stubbornness, whining, restlessness, disobedience, laziness, clumsiness and distraction.

The disturbing fact is that majority of parents accept possibility of using physical violence against 3 year old children. Some of the respondents (17%) allow physical influence on children as young as 6 months old.

The second part of the survey focused on identifying the attitude of a mother towards a child. We used PARI methodology (E. Sheffer, P. Bell) to obtain the results.

In our view, the fact that young women experience feelings of self-sacrifice in the role of a mother could negatively affect the levels of child abuse manifestation. Thus, 85% of mothers are willing to sacrifice everything for the sake of their children. However, in return, they expect children to be grateful for their actions (95% of the respondents), and yet 50 per cent of the mothers complain about the lack of gratitude and appreciation from their kids. Young women believe that children should understand how much their parents do for them (85% of respondents).

One third of the surveyed women consider being a strict parent as a necessity. They point out "when a child grows up, s/he will be grateful to parent for the strict upbringing" (35%). Yet another 70% of mothers are convinced that children "ought to be brought up in even stricter manner than it happens today." Young mothers mistakenly think that strict discipline develops a strong character in a child (35% of respondents), and even "makes a child happy" (10%).

In this way, the results of the survey indicate great importance of the role as a mother to young women. However, the desire to receive such feedback as reciprocate care and gratitude for parental efforts from children points to "conditions" for parental love. Thus, in case children do not meet such conditions, mother might display cruel behaviors.

The analysis of parental essays indicates that majority of the mothers have a positive image of their child – 86% of responses consist of positive characteristics of a child. At the same time, it is important to point out that maximum number of responses is focused on the category "*obedience*"

(55%). That is, mothers' perception of a loved and virtuous/righteous child ultimately includes readiness of that child to carry out parental will. So, what if a child does not comply? We believe the answer is logical – violence will be utilized.

Perception and attitudes of parents with primary school age children towards violence (discussion of the results)

Twenty parents, who have 6-7 year old children, took part in this survey (Brest region, Belarus). We used questionnaires and projective technique called "Parental Essay" as research tools.

The questionnaire results point out that one fourth of surveyed parents allow for child punishment, including physical punishment, as an educational method. The disturbing fact is that 65% of respondents find physical punishment legitimate, although only in exceptional cases. The obtained answers reveal clear contradiction – all parents say they unconditionally love their child, but at the same time they are ready to humiliate them, cause pain and suffering using physical violence. We find unconditional parental love and physical punishment of a child to be incompatible features. Even though it could result from parents being incapable of dealing with their negative emotions and inability to influence a child otherwise in difficult situations.

Contemporary parents often complain about being extremely busy and fatigued. They believe these are valid reasons to deny their child parental attention (80% of respondents). The survey results indicate that only 15% of the respondents do not deny their child attention under any circumstances. We believe such results indicate that many parents do not realize the important role of mutual activities and communication in the process of personality development among primary school age children.

The answers of respondents to the question "Do you agree with the statement that you cannot spoil a child with parental love?" showed that there was no consensus. Only one third of respondents strongly agree with the statement. Another 40% slightly agree. Yet one third of them admitted that they could hardly agree with the statement. Thus, theses respondents use stereotypes to guide their behavior, and often disguise feeling towards a child using intense austerity and coldness. In this case what is a child to

do? How does s/he recognize that behind that mask his mother loves him very much?

The analysis of parental essays on the subject "How should parents cope with a disobedient child?" showed that most respondents (85%) indicate socially accepted answers, such as "It is necessary to find out the root cause of misbehavior and eliminate it" and "It is necessary not to just be parents to your children but also friends and companions."

Some parents say the lack of attention on their part causes their children to misbehave. That is they assume partial responsibility for unruly behavior of children. However, 20% of the parents still believe that in case of disobedience the best way to deal with it is by old pattern approach of "carrot and stick."

PERCEPTIONS AND ATTITUDES
TOWARDS VIOLENCE OF PARENTS RAISING TEENAGERS
(DISCUSSION OF THE RESULTS)

The analysis was carried out based on responses results of 17 parents living in rural area (Brest region, Belarus) who agreed to participate in the study. As research tools we used questionnaires and projective technique "Incomplete sentences."

We found that 64.7% of the respondents agreed with using physical punishment as educational method if it is moderate and well justified. Another 29.4% allowed physical punishment in rare occasions. This may indicate a predisposition of most parents to physical violence against children in the family.

Another key focus of the study was to find out respondents' attitudes of violence against children in other families. It was assumed that parents to some extent would project their own perceptions of violence in the answers. Table 1 illustrates qualitative data.

As it can be seen from Table 1, one third of the parents-respondents are passive and would not try to take any action to influence violent situations in other families. Another part said they would not pay any attention at all or might discuss it with work colleagues. This may indicate respondents' indifference towards other children problems and tolerance of physical child abuse. However, most of the parents would act upon receiving such information and would call the police, education authorities and/or child

protective services. This may be seen as a sign of indifference to the fate of other people's children and rejection of abusive actions as a proper means of influence on a teenager. Furthermore, let us analyze the results of the projective technique "Incomplete Sentences. When asked to finish the sentence "Children are…" it is seen that parents have a variety of images in their minds when they think of what their children (see Table 2).
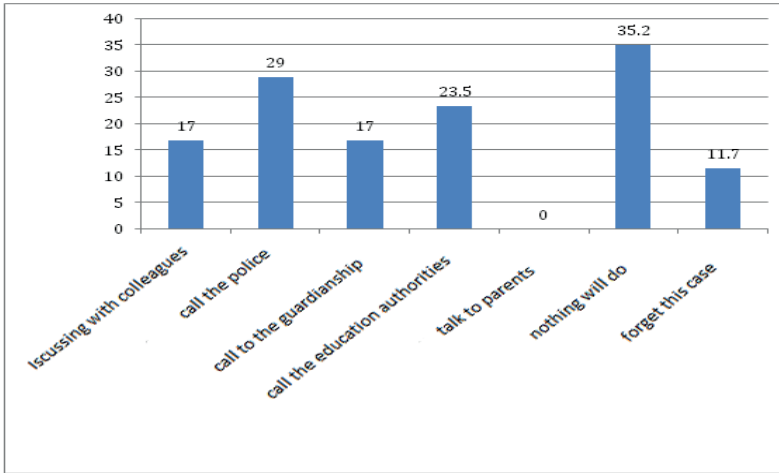
Table 1. Respondents' actions in situations of child abuse in other families
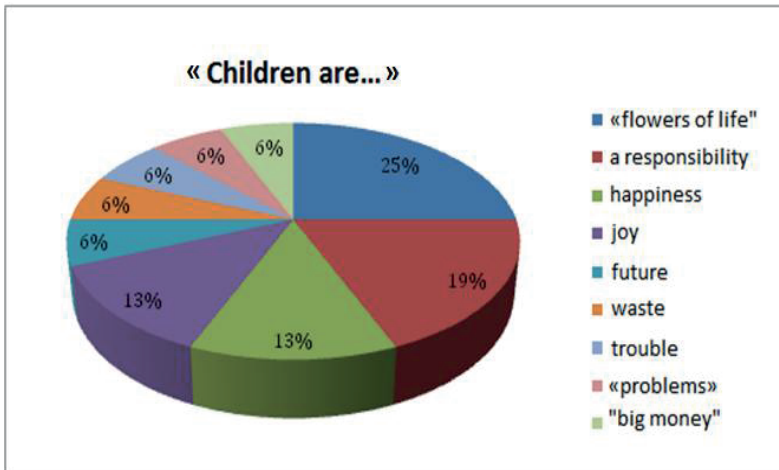
Table 2. Imaginary picture of the child's image in the minds of his parents

The results show that majority of the parents (69%) have a positive image of their child. This is inferred from such answers as children are "flowers of life", "happiness", "joy", and "our future." However, there are also such negative answers (31%) as children are "problems", "big money", "troubles", and "expenditures." Such answers demonstrate various motivations for parenthood, which in turn affects behavior towards children in a family. The next table illustrates parental images of unruly children.
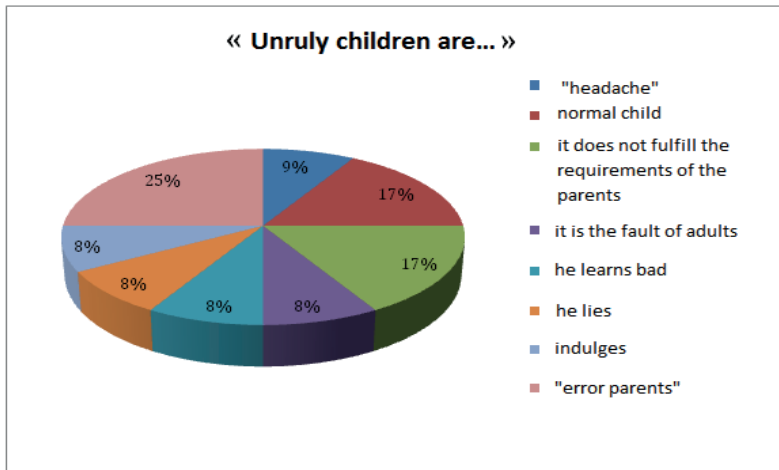
Table 3. Image of a disobedient child in parents' minds

The analysis of the data suggest that all answers of the parents could be divided into 3 categories:

1. Parents who indicate specific manifestation of disobedience point to (a child who does not fulfil parents' will, the one who does not listen to parents, demonstrates poor academic performance, the one who lies);
2. Parents who consider child's misbehavior to be the result of their own mistakes in raising him/her (parents' fault and mistakes);
3. Parents who think bad behavior of a child is entirely his/her own responsibility (a child is a "headache").

The last category of the parents demands close attention of child specialists, as these parents do not feel responsible for the results of their parenting.

Furthermore, we were interested in the reasons why parents punish their children. The results show that only one parent indicated that s/he does not reprimand his children. The rest of the parents named a list of reason why they could punish a child (Table 4).

«Parents could punish their children...»

- bad marks
- deception
- broken dishes
- fight at school
- disobedience
- bad attitude to adults
- carelessness

13%
19%
19%
6%
6%
6%
31%
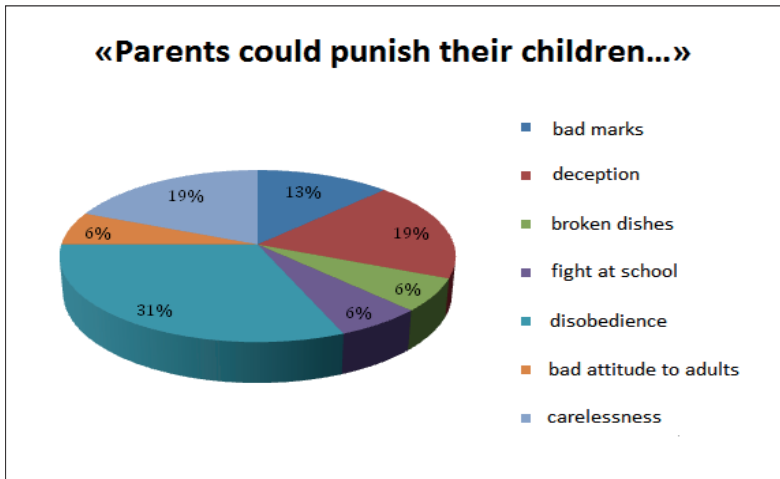
Table 4. The reasons why parents could punish their children

The answers received through this survey prove to be rather typical. Majority of parents punish their children for disobedience and bad behavior (broken dishes, fights at school), for breaking moral conduct (lying, disrespectful treatment of adults), bad character traits (clumsiness, being messy) and poor academic performance (bad grades).

Thus we see that parents are highly demanding of their children. The reasons for punishment are not always appropriate, as broken dishes and school grades should not be the cause for punishment. Nevertheless, this study showed that in most families' punishment is used as a means of influencing a child, and majority of the children see it as violence. At the same time, there is lack of trust in a parent-child relationship, and many children consider themselves victims of child abuse. Parents do not strive to talk to children, find out the reasons for conflict, which may lead to alienation of children from parents and damage proper family bonds.

At the same time, it is much more important to develop a mechanism of moral behavior and attitudes towards academic performance in children which would allow them to form their own behaviors and actions. Thus, the main goal of parents is to make sure that the use of various methods of punishment could be reduced to a minimum and if applied it is pedagogically correct.

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Supporting the development of children's communication as a social competence on the example of CMC/4D – educational programme authored by Eva Scherer

Abstract: The theme of the discourse are cultural and social activities introduced in kindergartens in Poland on the example of CMC/4D (Children Massaging Children) – educational programme authored by Eva Scherer. The programme's superior relevance lies at is its universality; created by a Polish woman living in New Zealand, it has been successfully transferred to Poland; trainings in the basics of CMC/4D were completed by 249 people. Currently, the programme is implemented in 80 centres (according to the author's knowledge). The paper presents the most important theoretical assumptions of the programme, based on current knowledge about the influence on a child development and it includes tests carried out under the programme. It describes the implemented methods and results achieved in cultural and social area. It also presents comments made by the programme's author and opinions of its users. The author stresses the issue of development of communication skills in education as an important factor in cultural and social area.

Keywords: Children Massaging Children (CMC/4D); communication in education; educational programme; healthy touch; social competence

Children Massaging Children (CMC/4D) is an educational programme authored by Eva Scherer. Polish equivalent of the name is „4D. Dzieci Dzieciom Dar Dotyku" (Children to Children Gift of Touch). The programme has an advantage of its universality: created by a Polish woman living in New Zealand, in 2004 was honoured with the Prize of the Mayor of Auckland and in due course it has been successfully transferred to Poland.

Shaping social skills is a challenge for educational care centres; "A lot of behavioural disorders in children are brought about by the shortcomings in the area of social competence. (...) There is therefore a need to instil in children a set of basic social skills that will ensure proper and satisfactory functioning in the surrounding environment" (Musioł, 2011, p. 84).

Jill Morgan, who refers to the results of brain research conducted in the United States (National Institute of Child Health and Human Development) in the 70s of the twentieth century, argues: "Touch (or lack thereof) can determine proper development of a child: emotional, mental and physical. It establishes the foundation of – indisputably important – trusting attachment. We want children to be provided with adequate conditions for proper development. In the same way, we want to make them capable of building a healthy society. For the present, the task of familiarizing children with «touch» falls increasingly on educational institutions where children spend most of their time" (Morgan, 2010, p. 6). And although it is up to educational care centres to decide what programmes will be used to work with children, the policy of the state is not without significance.

Communication in education

In Europe, attention was drawn to specific actions that were taken up in Sweden. The author of a blog expert on the branch portal, Agata Kułanowska, shares her thoughts: "A few years ago I learned of the existence in Sweden of the programme called Peaceful Touch [introduced in Stockholm by the Axelson Institute in the early 90s – ed. IB] and was pleasantly astonished. (...) My work in the clinic made me realize how incredibly important it was to build, starting from an early age, body awareness, and to do it in a society as a whole (yes, not just «in people» but in a society) (...)" (Kułanowska, 2013). In Poland, where the massage was perceived as a form of rehabilitation or relaxation, difficulties in this area were to be expected. The problems were further fuelled by advertisements in the press and the Internet.

With regard to the approach taken by New Zealand, Eva Scherer explains: "In the programme of New Zealand Ministry of Education emphasis was placed on «hauora», which in Maori means «health», perceived there as harmonious physical, spiritual, psychological, familial, emotional and social development. As a result, the idea of massage and touch was following a well-experienced path and easily surfaced in schools" (Pawłowska-Salińska,

2013, pp. 31-33). Such a holistic approach to health without pharmacological support is thoroughly realistic and can be achieved with the participation of professional masseurs and by the implementation of appropriate techniques of massage. The innovative value of CMC/4D programme manifests itself in the development of teaching instructions (songs) in a form that permits children in preschool and early school age to feel the gift of the touch, accept it, and pass it to other children.

According to Jill Morgan, "the idea of touch as a method conducive to a comprehensive development of child, presented in educational programmes authored by Eva Scherer, meets new demands of education in New Zealand. It may also be useful in any other education system" (Morgan, 2010, pp. 7-8). For the author of the programme, a Polish woman in the antipodes, the universality of the programme has a sentimental value, but for many users most important is, on one hand – its origin, and on the other – the fact that it is applied in Europe.

In 1999 in Poland, within the framework of the reform of the school system, subject teaching was replaced with inclusive teaching – in order to promote comprehensive and harmonious development of students. Among the so-called key skills were "(...) the ability to establish and maintain correct relations with other children, with people with disabilities (which led to creating inclusive classes, and even schools), and with representatives of other nationalities and races (formation of tolerance)" (Juszczyk, 2011, pp. 28-29). In recent time, touch, used as a tool to help the child to overcome the blockade or reluctance in relationships with children who are in some way "different" (starting from dysfunction, to end up with racial differences), may gain significant importance in Poland – it is needed here even more than in New Zealand, where representatives of different races and many nationalities have long been living side by side.

Touch, as a stimulus, is experienced by human being at the early stage of fetal life. Despite this, it was relatively late that its significance in interpersonal communication was described, along with the role of the skin in the process. Przemysław Bąbel recalls Harlow's experiments from the 50s and subsequent studies that have shown the importance of direct contact with the child's mother (Bąbel, 2007, p. 54-57). One of the most important communication functions of touch is affiliation – the function rich in various manifestations in later life (i.e.: relationship with other children in the kindergarten, relationship subordinate – chief). The effectiveness of massage in preventing child aggression is scientifically acknowledged (von Knorring

A.-L., 2008, pp. 1265-1269), as well as negative effects of the lack of touch in childhood – especially, the ineptitude to shape social bonds (with all the consequences – starting from inability to cooperate, through depression episodes and ending up with aggression and suicide).

Agata Kułanowska, writing from the position of practitioner and massage expert, draws attention to the value of Eva Scherer's programme in the area of communication: "Communication is the foundation for almost all human relations. 4D teaches how to talk about the body and about the touch; unfortunately, modern society has forgotten how important component of life is this model of communication" (Kułanowska, 2013). The author of the CMC/4D programme stresses the importance of body language as the one that – on a global scale – is not only the oldest, but also the most versatile and demonstrating impressive powers of persuasion. She does not, however, yield to temptation of giving excessive significance to body language in interpersonal communication; her extensive knowledge is proved by the fact that she disavows the Mehrabian myth as a common misconception (7% attributed to the impact of words, 38% – to the tone of voice influence and 55% – to the impact of body language; verbal communication is losing importance when it is contradicted to body language).

Theoretical assumptions of the programme

The inspiration to create CMC/4D programme came from observations of the relationship in which touch was inhibited even among family members. The observations were made by Eva Scherer after she had settled in New Zealand. Theoretical foundation for her work was the current knowledge about the effects of touch on the child development. As a therapist who was working with the body, Eva Scherer was aware that massage was important in rehabilitation process, so as in broadly defined wellness treatments. But she also knew that children, from birth to the stage of puberty, need touch as a stimulator of a proper development. She shared humanistically oriented definition of a child's space used by Jadwiga Izdebska (Izdebska, 2009, p. 9), who saw it as the crossroads of many spaces – starting with physical and moral ones, and ending with social and informative.

Today, not only in Poland, touch is considered as a stimulus, which effects are strong, and still it is often rejected due to connotations with sex and aggression. What escapes attention of the interested parties is that

touch in body massage is a functional touch, just like the touch in sport or while greeting each other. Illustrating such an averse reaction, Joanna Niedziela writes: On the forum of gazeta.pl I found the following comment: «*While searching for a good kindergarten for the next year for my five year old daughter, in one of those I came across the information that they apply, as was mentioned in the thread, 4D method. And, to be honest, this information deterred me radically from the nursery, because this method I totally, but totally dislike*». Such way of thinking frightens me. According to the author of the method, children learn quickly what kind of touch suits them, how to respond to it, which touch is bad for them, and how to communicate their limits. Such activities often fill gaps between the more cerebral lessons: improve concentration, relax, open up and reduce stress. The method does not have sexual overtones, as many parents might think" (Niedziela, 2013). In view of these problems, arranging demonstration lessons in order to acquaint the tutors of children with the CMC method before the programme is applied, constitutes a valuable initiative (e.g.: in non-public kindergarten „Calineczka" ["Thumbelina"] in Wólka Kosowska). In many places (e.g.: in Warsaw's Wola Kindergarten No. 45) open classes are organized, during the course CMC programme is presented.

The author of CMC/4D programme finds it in the following way: "We have *touch* in our genes. It's something most natural – a basic sense and the primeval form of connecting with other people and with the world. Meanwhile, we are trying to eliminate touch, put it under control. We instruct our subconsciousness that we know better what is good and what is bad. We have qualified the touch as something potentially bad, dangerous and, as a result, we increasingly estrange ourselves from it" (Cichocka, 2013, pp. 113-115). In this social context, the innovativeness of CMC/4D programme was in eliminating the adult person as the participant of the massage as he or she was foreign to the child, even if well-known to him in the role of educator or teacher.

Implementation of CMC/4D programme

All you need to arrange CMC/4D activities is to find some room for the foam pads or towels. Children freely choose their pairs and massage each other. The teacher's role is restricted to monitoring the activity; he/she intervenes only if necessary. Massage techniques have been developed for

the use in kindergartens and primary schools for children aged 5 to 12 years. In practice, it turned out that the programme is suitable also for younger children; teachers emphasize that children very quickly memorize instruction songs, which are played from a CD and composed specifically for back , hand or head massage.

Implementation process of CMC/4D programme is described in detail based on the example of Inclusive Kindergarten No. 45 in Warsaw in Katarzyna Kelm's thesis, submitted to Maria Grzegorzewska Academy in Warsaw (Kelm, 2005). Students and practitioners from different countries may learn about Eva Scherer's programme directly from her; in recent past the practice was followed by Anna Hansson (Mid Sweden University, Ostersund – the Department of Social Work). The location where the practice was held had been agreed by both parties.

Methodological workshop, opening the way to acquiring qualifications and certificates required time when CMC/4D programme is to be used in work with children, are organized – in consultation with the author of the programme – by the Training Centre KLANZA – a private, nationwide and teacher training institution. Training on the basics of the CMC/4D programme was completed by 249 people (at the end of 2015); currently the programme is – to the knowledge of its author – used in eighty pre-school (and other) institutions (see the table no. 1), mainly in Warsaw and its neighbourhood (see the table no. 2), but also elsewhere in the country (see the table no. 3).

Table 1. Users of CMC / 4D programme – summary according
to types of schools

No.	Type of facility	Number of facilities
1.	Kindergarten (public, private, special, with inclusive classes, Montessori)	65
2.	Primary school (public, non-public, special)	7
3.	Other (college, pedagogical counselling centre, psychoeducation centre, ecclesiastical institution, etc.)	8
	Total number of facilities	80

Source: own study based on site http://childconnection.org.nz/users/

Table 2. Users of CMC/4D in Warsaw and the surrounding area
– statistics by location

No.	Localization	Number of facilities
1.	Warsaw area (total)	50
	separated in individual districts	
	Mokotów	19
	Ursus	6
	Praga Północ, Śródmieście, Ursynów	4 in each
	Włochy	3
	Bielany	2
	Bemowo, Białołęka, Praga Południe, Targówek	1 each
2.	Surrounding area (total)	11
	including individual towns	
	Izabelin, Józefów, Józefosław, Komorów, Marki, Otwock, Piaseczno, Pruszków, Raszyn, Wołomin, Zielonka	1 each

Source: own study based on site http://childconnection.org.nz/users/

Table. 3. Users of CMC/4D out of Warsaw – statisctics by location

No.	Provinces	Number of facilities
1.	Total number	18
	including individual provinces	
2.	Pomerania Province	6
3.	Wielkopolska Province	5
4.	Silesia Province	2
5.	Kujawy-Pomerania Province, Małopolska Province, Łódź Province, Lower Silesia, West Pomerania Province	1 each

Source: own study based on site http://childconnection.org.nz/users/

Authorization to use CMC/4D programme while working with children is granted to a natural person. As the trainees usually represent specific kindergarten (or other establishment), links to all the facilities are listed at Eva Scherer's website. Parents and guardians of children who want to check whether a given facility currently uses the programme they should check its site or requested for a direct contact. Changing the workplace by a trained person may mean that the programme will not be implemented, because the right to use of the programme does not encompass permission to give further training.

The author of the programme, in an effort to adapt the programme best suited to the specific needs of the educational care centres, allows changes that do not violate the concept of CMC/4D and the framework of the programme. Eva Scherer on all occasions encourages initiatives which support children in their development. A good example is Kindergarten No. 145 „Czterolistna Koniczynka" ("Four-leaf clover") in Warsaw's Mokotów district, where the educational programme CMC/4D – because it is closely related to sensual teaching – is implemented alongside with the programme "Trust the senses – Sensual teaching" by Anna Czapska, teacher. On the kindergaten's website you can read that "the implementation of these two programmes facilitates building and fostering self-esteem in children is helpful in preparing them for school" (http://www.czterolistnakoniczyna. com.pl/).

The results of the research on CMC/4D programme

In 2006, study conducted over a period of 15 weeks by Dep. P.E. RMT Jill Morgan (Eastern Institute of Technology, Hastings) – Burnett scale was used and following confirmed the advantages of CMC/4D programme (Morgan, 2007, pp. 14-19). The survey covered 140 students from the elementary school in which CMC/4D programme was implemented (Ebbet Park, Hastings), and the same number (the control group) in the primary school Kimberley.

The results showed that after CMC/4D programme was introduced significant changes could be observed. According to the author of the programme, the most important among them were as follows (Scherer, 2010): students became calmer; interpersonal relations were improved; the number of aggression cases decreased; level of empathy increased; students started to inform about situations when their perception of touch was negative;

physical fitness of students increased; concentration of students in the classroom improved. These changes ultimately had a positive impact both on academic performance and behaviour of students.

What is more, it was observed that CMC/4D programme was helpful to the children and to their parents as it was conducive to better relations in the family, especially when contact between the child and the father was involved. The latter aspect of programme deserves special attention, because – as emphasized by its author – abuse of children by their fathers is a problem by no means limited to New Zealand, and improvement of the child's contact with his father was observed uniquely under based on CMC/4D programme (such a positive change is not mentioned in other studies dealing with massage activities in the class).

The impact of CMC/4D programme in socio-cultural area

Those teachers who apply CMC/4D in their work highly appreciate development of the child's competence in the sphere of social communication. In the course of a short, a few minute long massage children learn (Scherer, 2016):

- listening to the other person with understanding and also responding to verbal and non-verbal communication;
- reacting to touch and informing about their feelings (also negative) and expectations;
- accepting the touch in a way that is safe to them;
- responding more quickly to commands;
- focusing on successful completion of the task.

In Warsaw's Mokotów district, at Inclusive Kindergarten No. 45, in which teaching with the implementation of CMC/4D programme is arranged for groups of four- and five-year olds, the information on the website is laconic, but precise: "Children learn the difficult art of acting for the good of other person through developing empathy and gentleness in their mutual relations. They become assertive and acquire ability to distinguish between bad and good touch. This method is simple and applicable in all sorts of conditions" (http://www.pi45.waw.pl/).

The director of the kindergarten, Monika Mokrzyszczak who in TC KLANZA is the instructor of CMC/4D (in Poland), has developed a way of achieving one of the most important objectives of the program: massage at

home, where the child massages the parent/guardian and the parent/guardian massages the child. Strengthening ties is particularly important in the so-called patchwork families, in which the child learns how to determine the boundaries of the contact in a new set of relations. Key benefits of CMC/4D programme, brought to the notice of Eva Scherer by people who completed the course in Poland, related to many areas, but above all to the benefit of acquiring the ability (in the broad sense) to communicate with other children (see the table no. 4). This is an important benefit of the programme – especially at the stage of forming civil society, when willingness and ability to communicate is so important to foster formation of desired attitudes, which are manifested by the commitment of individuals for the common good.

Table 4. Key benefits of the program CMC/4D (according to users in Poland)

Benefit	Change	Area of benefits
Better relations with other children	Children believe that they have developed a liking for another child, with whom they did not have (good) relations before	Interpersonal relationship based on positive emotions, which shape desirable social attitudes
Informing about the well-being	Children say that after "a little massage" (as they call the program CMC/4D) they feel better	Greater self-awareness reflected in more effective way, communicating health problems to guardians
Less stress	Children notice that after "a little massage" they no longer feel like crying	Reduction of stress, which is beneficial for the child's health
Improved relationship within the family	Children express pride that the father or older siblings like "the little massage" from the kindergarten	Increased sense of intimacy with family members, which is important not only in the so-called patchwork families
Contacts are easier to establish	Children understand that while touching another child they communicate a message without words	Useful in unusual situations –facilitates contact with a disabled child, foreigner, etc.
Less aggression	Children observe that anger disappears (if they felt it before "the little massage")	Programme facilitates coping with negative emotions
Recognizing the intention of touch	Children identify good touch and react without hesitation opposed to the touch that does not suit them	Greater likelihood of response to the so-called bad touch, reducing thus the risk of harming a child

Feeling the pleasure of giving	Children love the feeling of pleasure that accompanies giving someone "a little massage"	The attitude of the recipient is complemented with the attitude of the donor, which promotes concentrating not only on yourself, but also on others
An increase in empathy	Children notice that different people react differently to the same "little massage"	Communicating by non-verbal means the feelings of sympathy and understanding
Willingness to learn, better concentration	After the holidays children ask for CMC/4D, because they believe that after "the little massage" other activities are easier	Better attitude to learning and opportunity of acquiring knowledge, which contributes to better advances in learning

Source: own study based on author's interviews with Eva Scherer which were conducted in July of 2015 in Warsaw

Karolina Popłońska, who is administering CMC/4D programme in the Kindergarten "Jedynka" ("Number One") in Pruszków, describes the children's reactions on the website: "As at the beginning [children] lacked sensitivity and had no understanding whether their touch was weak or strong, I encouraged them to speak out about their feelings ... After the first trial runs children said that they enjoyed it very much and felt relaxed: «I would like to have it more strongly», «I was over the moon», «and I was feeling as if I ate the whole chocolate»" (Popłońska, 2013).

Summary

Ability to communicate, a significant factor in socio-cultural domain, is gaining in importance nowadays; the smaller is the social space in our direct interpersonal relationships the more even important it becomes. Jill Morgan, the author of the study on CMC/4D, noted: "The last two decades mainly focus on improving the ability of logical thinking. Students more often have computers – not only at home but also at school. This is due to the belief that it will positively affect their academic performance. Such one-sided action has pushed the development of the emotional brain (limbic system) to the sidelines. It was not taken into account that this would disadvantage both perception and logical thinking" (Morgan, 2010, pp. 5-7).
    At the same time it could be deduced, that, if nowadays the dominance of sight (established in the print era) seems to be replaced by touch, which is closely associated with the new technologies, this leaves perhaps more space

than ever to the development of that sense. Magdalena Szpunar, who extensively and in an interesting way writes about this phenomenon, cites, inter alia, the opinion of Derrick de Kerckhove: "history of computer simulation is basically a step-by-step penetration of the touch environment (...) rapid development of tactile experience and feedback of sensations draws us into a richly adorned, electronic whirl" (Szpunar, 2012). Contemporary research suggests that sounds can affect humans in such a way that they elicit a sensory feeling of touch. Thus, common among children and adolescents immersion into music or seeking contact with electronic devices may reflect the desire for touch.

The educational CMC/4D programme of Eva Scherer seems to meet the expectations of those preschool and early-school teachers, and also parents and guardians who can appreciate the importance of touch for physical, mental and social development. Only such approach can alleviate concerns over the challenges awaiting Europe in the face of changes in socio-cultural trends which refer to childcare and education pursuits.

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Hospitality *vs* identity: the European alternative on the background of migration conflicts

Abstract: Intensification of migration processes in modern Europe has led to numerous clashes of identities both in interpersonal and in general cultural dimension provoking intellectual and social conflicts around cultural differences between "us" and "them", between "natives" and "foreigners", between "masters" and "guests" and actualizing the problem of accepting the Other, rethinking the idea of hospitality as a social practice and as an expression of charity. Considering the fact that the history of the Christian church and vicissitudes of spiritual and moral search demonstrate unique experience of the idea of hospitality transformation, particularly in non-equilibrium states of culture, and trying to find mechanisms to solve modern problems in cultural history, we will make an attempt to understand the causes and consequences of the identity crisis of Western Christian Church in the Middle Ages, which culminated in separation of hospitality and charity. It seems that now, as almost a millennium ago, the outburst of migration and provoked by it massive violations of both the Master Code and Guest Code once again actualize the alternative – hospitality in a set of social forms or identity? Only the scale is different and with it is the "price tag": if previously the identity of Western Christian Church was meant, then today it is the identity of Western Christian culture. Thousands of years ago, separating hospitality and charity, the church declined only hospitality as a social stereotype that threatened its identity, but preserved the idea of hospitality as a way to exercise charity – for those who are really in need of charity, and not for those who claim to it violently and demand it. Which way does modern Europe follow? With no doubt, it gets to choose.

Keywords: identity, hospitality, charity, Guest–Master, Christian ethics, European Christian culture, migration crisis.

Introduction

I dentity today, as it always happens in times of crisis in development of cultures, appears to be an extremely acute problem on whose solution – both by single individuals and by local and global communities – self-awareness of culture depends – D. Kellner, in particular, writes about it in detail [Kellner, 1992], emphasizing the emergence of new forms of identity and warning that under the conditions of a "game of free choice" and transformation of self-identity into "a theatrical performance of the self" a complete loss of control over the process is quite possible. First, we emphasize, the control from the side of culture that strives to maintain authenticity. Quite a natural consequence of the identities collision seems to be numerous intellectual and social conflicts that arise in European countries (in particular and first of all – on the problems of immigration), systematically focusing on cultural differences between "us" and "them", between "natives" and "foreigners", between "masters" and "guests". The problem of the Alien, as shown by B. Waldenfels [Val'denfel's, 2002, p. 4–21], without being the basic concept of classical philosophy is already manifested in ancient philosophy (Plato, Aristotle), modern philosophy (J.-J. Rousseau, Kant), – the Alien "remains tamed "until the Native and Alien occupy their rightful place in the world order. Correspondingly, actualizing of the Alien correlates with those cultural conditions when the space of human existence is collapsing: in such periods the Alien just-in-time worries us because of the need to determine a new configuration of the world order on the axis of "Friend or Foe" and to develop new criteria for identity and strategy for relations with the Alien while rethinking "the very essence of otherness, difference, acceptance and rejection" under new cultural contexts [Dovgopolova, 2008, p. 4].

In recent years, migration crisis in European countries has become unusually acute – the most acute, according to the European Commission, for the entire postwar period. The number of refugees and illegal migrants who arrived in Europe just across the Mediterranean is estimated hundreds of thousands, with thousands of them having died or being missing. The media channels are full of extremely conflicting information ranging from numerous records of happy and hospitable invitations made by individual citizens, politicians, states and the European Union as a whole to the disclosure of the updating list issued by the Schengen zone countries which have introduced partial or even full-scale passport control on their borders, to the statements of politicians claiming that humanitarian possibilities

of receiving migrant flows are at their height and that the police methods are required to stop them, and to the multiple indignant claims of "ordinary" citizens about the wide-scale disregard of the European cultural and religious traditions by migrants, their violation of the Guest code. Hence, cultural relativity in situations of mass "approach to the lived-in space of what is different from it" [Dovgopolova, 2008, p. 4] acts as a factor that blocks hospitality [Zenkin, 2004, p. 88–89]. Amidst the many expressive messages somehow quietly, casually and without excessive pathos sounded the message on 6 September, 2015, that Pope Francis in his traditional Sunday sermon in St. Peter's Square in Rome urged Catholics, monasteries and churches of the European countries to shelter those who "flee from death, war and hunger": "Parishes, communities, monasteries and churches of Europe – everyone should give shelter to refugee families...", said Francis referring to all the bishops of Europe to support this appeal.

In general, the problem of migrants is not a new one to Europe, as well as its philosophical problematization rooted in Kant's project of perpetual peace within the planetary scale, where the insistence on non-alien relation to a foreigner is specified in the right to pay a visit, but not in the right to permanent residence. Over the last several decades, in the face of increase in the number of migrants, the problem has moved to the epicenter of intellectual debate. Being verbalized in one form or another, the issue of "the right to pay a visit" and, moreover, "the right to common ownership of the earth's surface" (Kant) has found itself among the most pressing issues of practical politics, ideology and law, and it also serves as a more or less clear conceptual background for any modern European reflection on hospitality (E. Balibar, M. Gai-Nykodymov, J. Derrida, J. Kristeva, E. Levinas, A. Montandon, R. Scherer et al.), which, according to E. Levinas, is nothing but subjectivity with the ability to accept the Other [Levinas, 2000, p. 70]. Considering the evident socio-political accents of the European philosophy of accepting the Other, the call of Pope Francis to hospitality as charity reminded us of at least two things: firstly, the "relations with the Other directly determine ethics" (E. Levinas), and therefore, the delineated range of problems requires, first of all, ethical and philosophical reflection, including the categories of Christian ethics; secondly, hospitality is not just a stable social and political practice of modern multicultural Europe, it is the long-standing requirement of the divine law that is sanctified by century-old practice of the church. Hence, the history of the Christian church and peripeteia of the spiritual and moral searches prove the unique experience

of the idea of hospitality transformations, in particular in non-equilibrium states of culture. In view of this, trying to find mechanisms to solve modern problems in cultural history, let us make an attempt to understand the causes of identity crisis in Western Christian Church in the Middle Ages, which finished according to A. Montandon's apt remark, by separation of hospitality and charity.

Hospitality as a manifestation of Christian love of the neighbor: the experience of Western Christian Church

Hospitality, elevated to the rank of Christian love of the neighbor in apostolic epistles (1 Pt 4.9; 1 Timothy 3.2; Titus 1.8; Rom 12.13; Heb 13 etal.), appears in the period of the Early Church to be an essential part of Christian moral teaching. In particular, St.Clement of Rome in the 1st Epistle to the Corinthians (mid 90ies of I century A.D.) mentions the virtue of hospitality immediately after piety (Clem. Rom. Ep. I ad Cor. 1); the "Shepherd" of Hermas (mid II century A.D.) emphasizes that a Christian must be hospitable, "since hospitality is itself a good thing" (Herma. Pastor. II 8), and distinguishes hospitable bishops: "they are respected by God and are among angels if abide to the end in serving the Lord" (Ib. III 9.27). The Christian philosopher, apologist and preacher of the Holy Scripture Clement of Alexandria introduces the term "philotechnia" (φιλοτεχνία– love of art, skill, mastery), speaking of hospitality as of *art* to care of travellers' benefit (Str. 2 IX 41.5). The virtue of hospitality has become one of the most important factors of the spread of Christianity in Europe. On the other hand, the spread of Christianity and emergence of the monasteries contributed to hospitality development, increasing the number of inns for pilgrims, lay people and visitors and crystallizing principles and rules of hospitality in the mainstream of Christian tradition – let us at least compare teaching and experience of hospitality done by Anthony of Egypt, the "father of all monks", Pachomius the Great, the founder of the first monastery, bishop of Caesarea Basil the Great and other fathers of the church. But since the proliferation of monasteries (IV century A.D.) – first in Italy and then in the whole West – the practice of creating shelters for travellers (xenodocium) at them and at the Episcopal chairs became widespread, forming eventually a system of infirmaries as independent charitable institutions that provided

free shelter and a meal for Christian travellers, also for the needy and poor, to whom strangers deprived of protection and help were equal.

Later, church hospitality in the West developed under decisive influence of the Rule of St. Benedict of Nursia which was written in the tradition of Western asceticism – "Let all guests who arrive be received like Christ" (Reg. Ben. 53, 61); the same attitude was recommended for sick brothers (Reg. Ben. 36). "The rule of monastic life," according to K. Ivanov, is the best source to get acquainted with the spirit of Western monasticism, at the same time it reveals our inner beliefs, the soul of the legislator himself: "It is as if a mirror which fully reflects the soul of St. Benedict; so, the rays of the charity light which are reflected and multiplied by the transparent and moving water surface become more accessible to spectators' sight" [Ivanov, 1915, p. 31–33.]. The main vitality "secret" of the basic tenets of the Rule of St. Benedict researchers (including representatives of the Eastern branch of the Christian church that commemorates Benedict as Reverend) find his balance and harmony: in the Rule one feels "the force that organizes, disciplines and arranges everything decently [Sidorov, 1998, p. 349]; Benedict managed to combine the ideals of the East with the features of the Western life and culture, he gave grounds for the "monastic service", happily avoiding, on one hand, unfeasible and, on the other hand, humiliation of the ideal.

The Rule organically combined the two trends in monasticism: asceticism of Egyptian monastic tradition (through the ideas of St. John Cassian the Roman and the Statute "Regula Magistri") and the experience of coenobite life embodied in the teachings of St. Augustine. The spiritual foundation of the monastic rule written by St. Benedict of Nursia was the motto "Ora et labora" ("Pray and work") – this principle, we recall, was defended by St. Augustine in his moral and ascetic works. This formula is the center of Benedictine monks' spiritual life who in their work seek to combine together a contemplative prayer and physical labour, while the monastic rules derived from it meet historical and cultural conditions of the Christian West: it is more active and less contemplative than in the East type of monasticism, in particular through the practical embodiment of the virtue of hospitality that ensured a continuous dialogue with the world. Without denying specific details to arrange monastery hospitality St. Benedict emphasized both its supernatural nature and insisted, in view of this, on the hospitality of universal and equal for all Christians, without considering any social differentiation. In the Rule of St. Benedict the reception of a guest is seen as an extraordinary event (Reg. Ben.53): Abbot together with brothers come

out to meet a guest, doing a prayer, giving a kiss of peace and falling prostrate before him; after another prayer and divine readings a meal follows (Abbot is permitted to break fasting for the guests, but not the monks); immediately after the meeting or before going to bed in the presence of the entire monastery Abbot solemnly washes the guest's hands and feet; two brothers are in charge of cooking for the guests, and the third is responsible for providing a guest house with plenty of beds for all newcomers with no exception. However, as Ivan Dubrovsky says [Dubrovsky, 2003], neither at that time nor later there were any stable personal relationships that were inherent to archaic hospitality.

However, the history of hospitality shows not only a positive experience, but also a negative one: cases of *refusal in hospitality* or insufficiently diligent implementation of its laws that always and everywhere was the subject of condemnation(let us recall – even the Messiah on his coming to our world finds no hospitality: Holy Mother "laid him in a manger; because there was no room for them in the inn" (Luke 2.7)), and also cases of *hospitality misuse*,– an analysis of such experience is extremely important in the context of the objectives put forward by our study. Obviously, due to the facts of non-compliance with the Guest code and desire of the church not to promote idleness it is already "Didache" (I century A.D.) while instructing "Let everyone that cometh in the name of the Lord be received" still warns: "... but he will not remain with you more than two or three days, unless there be a necessity. But if he wish to settle with you, being a craftsman, let him work, and so eat. But if he know not any craft, provide ye according to you own discretion, *that a Christian may not live idle among you* <italicized by the author – MB>. But if he be not willing to do so, he is a trafficker in Christ. From such keep aloof" (Didache 12.1, 2–5). Such a requirement to a guest – after two days on the third one to work along with the monks – is contained in the already mentioned here anonymous monastic rule and, to some extent, ascetic treatise which was created by an unknown superior of a small monastic community near Rome in the early VI century and which is also known as "Regula Magistri" ("Rule of the Master"). This Rule, which is primarily known as one of the most important Western sources for the Rule of St. Benedict, contains among its practical recommendations of hospitality such one: the guest is to be overseen and locked overnight, so that nothing is stolen.

Although in early Middle Ages church hospitality was developing in the West, as it has already been emphasized, mainly in the Benedictine tradition,

it is already in the Carolingian era that it gradually became differentiated and selective with time, and in the middle of the XII century Abbot of Cluny Peter the Venerable (Petrus Venerabilis) formulated the thesis of *congruus honor* ("due honor"). And soon, since the middle of the XIII century one can talk about gradual closure of the institutions of the church (especially monastic) hospitality: infirmaries acquired narrow specialization, turning into hospitals and almshouses, gradually moving under control of civil authorities, and during the late Middle Ages they were primarily acting as communal shelters for beggars, sick and abandoned children" [Dubrovsky, 2003]. In fact, there began a process that A. Montandon surprisingly accurately characterized as "separation of hospitality and charity" [Montandon, 2004, p. 65].

The conflict of hospitality and identity

So what contributed to these transformations (actually – to decline) of the church hospitality in Europe. First of all, one should not forget that socio-cultural context of life of Western monasticism, in which St.Benedict so successfully "inscribed" the monastery rule was not permanent – and the nature of these changes was brilliantly illustrated by a French medievalist Georges Duby: "The whole space is speckled by weaved tracks of the movement of people. Everybody travels: pilgrims and retail merchants, adventurers, itinerant workers, vagrants" [Duby, 1994, p. 11]. As far back as the first quarter of the IV century, actually since the time monasteries spread in the West, the first evidences of wandering monks' existence appear,– claims L. Karsavin, referring to St.Augustine: "under monk clothes a lot of hypocrites are wandering about provinces, they have not been sent anywhere, they do not stay anywhere, they do not settle anywhere" and deceive people demanding "payment of imaginary holiness" [Karsavin, 1992, p. 51]. And in VIII–XI centuries, long before the mendicant orders, "strange monks" widely began to travel the roads of Western Europe, they did not have permanent parishes or willfully left the monasteries and lived in the transitions from one cell to another. Having immunity from secular court, avoiding taxes, having an opportunity anytime, without any work, to live in a number of monasteries, providing hospitality to "brothers"– all these things caused excessive multiplication of such "monks". And since the existence of a wandering monk was contradictio in adjecto, and his status, until the

recognition of the Franciscans, was quite uncertain, then the real clerics naturally mixed with imaginary ones– simply tramps who had a benefit of pretending clergymen to avoid court, duties and taxes [Dorofeev, 1997].

Extremely wide was the range of motives that took clerics from their habitual places (in fact, the application of the notion of habitual to the medieval man is quite conventional) and out to the endless roads – from protest grounds of Circumcellions (Lat. circumcelliones – those that roam around cells) in IV–V centuries till the spread of courtly lyrical worldview and lifestyle by goliards(vaganles – wandering clerics), trouveurs, minnesingers in the era of the High Middle Ages (XI–XII centuries). Let us add to all of these "fashion" for entertainment, heroic deeds, everything new and weird among the secular elite, mass pilgrimage among the poor who could expect shelter, refuge and a piece of bread only in monasteries, the wretched, the sick, the unemployed and idlers pushed off to the highway, formation of the merchant class – the craft that is "unwanted by God" (John Chrysostom), and multiplying the number of itinerant musicians, mimes, actors and jugglers, who, according to the opinion of the Franciscan preacher Berthold of Regengsburg ought to be attributed to the "devil's family" and whose souls are doomed to death and removed from the family of Christ – together with the Jews. So, one should not be surprised at an unknown abbot's words that are mentioned in one of the IX century comments: *"If St. Benedict were here now, by God, he would give orders to close the gates!"* [Dubrovsky, 2003].

However, attempts to explain transformations of the Institute of Church Hospitality only by the scale of movement and facts of hospitality misuse would look naive, as far as in the mind of a Christian monk it does not negate his sacred duties – the duty of hospitality and that of converting to God those who lost their way, since the true disciple of Christ is to be "an apostle of the gospel of the kingdom of God". First, Western Church early enough – before it happened in the East – took vigorous measures to eliminate suspicious types of monasticism and its isolation from the world. In particular, the Council of Arles in 443 and 452 and the Council of Tours in 461 forbade to return monks to the world; The Council of Vannes in 465 forbade monks to move without the Episcopal permission [Karsavin, 1992, p. 51] and so on. Western Church responded to the "quantitative" wandering challenges by increasing the number of infirmaries and reducing the limits of provided hospitality to required (possible) minimum. As far back as X–XI centuries, Europe was literally covered with a network of

infirmaries – beginning with the basic ways of pilgrims in Italy and Spain and gradually extending northward to become reality of almost all towns and numerous villages of the West in XIII–XIV centuries. Still, concern about the traveller was determined by the laws of Christian hospitality: guides and people who were intentionally appointed to seek out the poor on the outskirts of the monasteries helped them to find an infirmary; in case the flow of pilgrims was not excessive, the monks, according to ancient Christian tradition and the prescription of the Rule of St. Benedict, wash hands and feet of their guests. Desire to show hospitality to as many travellers as possible and at the same time to guard themselves against abuses determined the reduction, if necessary, of time spent in the Guest status for one night and the food supply for pilgrims was just enough so they would not die of hunger. At the same time one could always find spiritual help and make a will in the infirmary [Dubrovsky, 2003].

However, let us remember again the spiritual basis of the Benedictine monastic rule – "ora et labora". So where – the question arises – under such conditions can one find the time and opportunity for "ora"? "Who is blessed?" – once Origen asked and replied: "The one who avoids the world to give all oneself to the Lord",– that is the purpose a man comes first with to the monastic community. Let us once again refer to the clarification of already mentioned here Peter the Venerable, the Abbot of Cluny. Note, that we are talking about an extraordinary personality in the history of Western monasticism: it was at the times of the superiors Peter the Venerable and his predecessor Hugh of Cluny that the abbey flourished, the congregation moved beyond modern France, and the total number of Cluny's monasteries reached two thousand. At this, the monastery enjoyed enormous prestige in society as the one where rigor and obedience reigned in inner life, while charity and hospitality – in the outer. So, Abbot of Cluny, responding to the Cistercian head Bernard of Clairvaux, who blamed Cluny's monkhood for diverging the original Benedictine model of hospitality (recall the thesis of congruus honor – due honor), gives reasons for introducing a less formal model of hospitality by a desire *to accept and accommodate all or many without destroying the inner life of the monastery* <italicized by the author – MB> [Dubrovsky, 2003]. This formulation seems extremely important to us as for understanding the worldview grounds for further transformations of the Institute of Church Hospitality: in fact, very acute contradictions became ripe between the practice of broad monastic hospitality and understanding of life in the monastery as a rejection of the world and serving God. To

support the further balance between "ora" and "labora" was already impossible; a frank and, as further experience proved, irreversible bias towards "socialization" of the monastery became obvious – and therefore, there was *a threat of identity*. Due to this, quite natural seems to be both the monastic reform that was leading to the collapse of the church hospitality, and – since the XIII century – abandoning even limited forms of hospitality by a number of monasteries in an effort to preserve identity.

Conclusion

It has long been clear that even culturally (not only socially and politically!) conscious part of the population in European countries is prepared to put up with wide presence and even considerable influence of numerous groups of "foreigners" on its territory – however, only on condition that they will integrate into the cultural environment of the native people, share their customs, values and tastes. If until recently the conflict was centred mainly around the closed cultural communities that carefully avoided integration (even at the primary level – learning the language), then now they openly claim to form a new European identity. It seems that European culture finally began to realize that it destroys itself as a Christian culture (and despite all secularization trends European culture still remains Christian), erasing boundaries of hospitality, uncontrollably and undoubtedly inviting to its own home those ones who are not inclined to either follow the Guest code and consider the traditions of European cultures and their carriers, or even acknowledge the Guest status, by all means claiming to be the new Master and – let us add – having quite good reasons and prospects for that, taking into account real indicators of ethno-cultural and religious dynamics of the population.

"Europe should not be afraid of refugees who need assistance and protection, because this year just 0.11% of the total population of the European Union has arrived", tried to reassure the European President of the EC J.-C. Juncker, making a keynote speech on the state of the EU in the European Parliament on 9 September last year. However, J.-C. Juncker did not mention what percentage of the European population comprises immigrants of the first and second generations who permanently reside in Europe, have citizenship of European countries or are preparing to get it, and what is the ratio and dynamics of legal and illegal migrants. He said nothing about

the self-identity of these segments of the population, difficulty of their integration in European cultures, establishment of some national migrant neighborhoods, villages or even towns in different European countries, getting to which a person finds himself in a completely different world, which is European only geographically.

It seems that now, as almost a millennium ago, the outburst of migration processes and caused by it massive violations both of the Master Code and Guest Code again actualize the alternative – *hospitality in a set social form or identity*. Only the scale is different, and with it is the "price tag": if previously the identity of Western Christian Church was meant, then today it is the identity of Western Christian culture. Thousands of years ago, separating hospitality and charity, the Church declined only hospitality as a social stereotype that threatened its identity, but it did not decline (and the Pope again reminded of it) hospitality as a way to exercise charity – for those who are really in need of charity, and not for those who claim to it violently and demand it. Which way does modern Europe do? Out of doubt, it gets to choose.

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The phenomenon of unemployment among young people - the NEET problem

Abstract: This paper presents an analysis of the size and characteristics of the NEET population in Poland compared to other EU-27 Member States. NEET is an acronym for Not in Employment, Education or Training. Thus, the aim of this article is to analyse the phenomenon of unemployment of the youth in the EU and in Poland with a particular emphasis put on the problem of NEETs, which seems to be one of the most significant socio-economic issues of the present decade concerning the labour market of the youth.

Keywords: NEET, youth, labour market, unemployment, inactivity, social exclusion

Introduction:

Unemployment of youth is a very important problem as, it is thanks to young people entering the labour market, that there is a possibility of replacement of the retiring personnel by people with new ideas, well educated or of high working determination and that there is also a possibility of finding workers for deficit professions. At least it should seem so. However, statistical data show that despite the fact that the young people were classified as a group disadvantaged in the labour market, a lot of aid programmes directed towards youth, in fact, do not increase employment of young people and the rate of unemployment in this group of people remains at a higher level than before the last world economic crisis.

A chance to fulfill the gaps in the labour market are people who, introducing freshness to contemporary labour market, break stereotype barriers of employment. However they are still underestimated potential in the European and world labour market. It is still very difficult for the young all

over the world to find a job. But what to do when young jobless people do not want to look for it, and are vocationally passive, do not want to learn or be trained? Then they are classified as the NEETs, the group of young people who do not want to search for a job, nor do they want to learn. They do not want to be trained, either. The present paper is to bring them closer to the reader. Thus, the aim of this article is to analyse the phenomenon of unemployment of the youth in the EU and in Poland with a particular emphasis put on the problem of NEETs, which seems to be one of the most significant socio-economic issues of the present decade concerning the labour market of the youth. The method of analysis of documents, literature of the subject matter and secondary materials were used in the paper. This method was used in order to get deep and objective knowledge of the reality.

Unemployment of the youth in the EU and in the world

The continuous change of the economic situation makes it difficult to meet the requirements of the labour market. Despite higher and higher qualifications acquired by the young people and their decreasing number as regards demographic aspects according to international organizations and numerous experts, the youth are still the most endangered group in the labour market. Unemployment of the youth can result in poverty, marginalization, and in extreme cases, social exclusion.

The global rate of unemployment among the youth (Fig. 1) stabilised at the level of 13% (in the years 2012-14), but it is still much higher than the level before the crisis - 11.7% in 2007, despite a decrease in the number of young jobless people up to 73.3 million in 2014, i.e. by 3.3 Million less than in the peak of the crisis - 76.6 million in 2009 (ILO, 2015, p. 15).

Analysing Fig. 1 it should be noticed that in spite of a decreasing amount of the labour force of the youth, the rate of unemployment among young people remains high, even in the case of a decrease in the number of unemployed young people. It should be added that at the global level there has been a significant drop in the share of the youth, who are employed or jobless (the rate of professional activity).

Fig. 1. Global youth unemployment

Source: (ILO, 2015, p. 15).

Table 1. Youth labour force participation rates, by region and sex,
1991 and 2014991 2

Region	1991			2014		
	Total	Male	Female	Total	Male	Female
World	59.0	67.0	50.6	47.3	55.2	38.9
Developed Economies and European Union	55.6	58.7	52.4	47.4	49.1	45.5
Central and South-Eastern Europe (non-EU)	50.2	56.3	44.0	40.6	47.9	33.0
East Asia	75.7	74.9	76.6	55.0	57.0	52.9
South-East Asia and Pacific	59.3	65.8	52.7	52.4	59.4	45.2
South Asia	52.2	70.4	32.5	39.5	55.2	22.6
Latin America and Caribbean	55.5	71.3	39.6	52.5	62.1	42.6

Region	1991			2014		
	Total	Male	Female	Total	Male	Female
Middle East	35.6	57.3	12.6	31.3	47.2	13.8
North Africa	37.0	51.8	21.5	33.7	47.2	19.7
Sub-Saharan Africa	54.3	58.6	50.1	54.3	56.6	52.1

Source: (ILO, 2015, p. 9).

A negative phenomenon is also seen in the case of professional activity of the youth in the world. In the years 1991 and 2014 the youth labour force participation rate, Table 1 decreased by 11.6 percentage points (from 59% to 47.3%), in comparison with a drop by 1 percentage point of the adult labour force participation rate. As regards the size, labour force of the young people aged between 15 and 24 decreased by 29.9 million in the years 1991-2014, whereas the population of the youth increased by 185 million people (ILO, 2015, p. 9).

Whereas the labour market of young people in the EU was analysed, it could be noticed that according to the Eurostat data, the rate of unemployment among young people is much higher than the world average (13%) and it showed, for example in 2014 up to 22.2% (20,9% in March 2015) (McCarthy, 2015), i.e. 5.5 million people up to the age of 25 were unemployed (in EU). The *unemployment* rate in whole Europe found among *the youth* is almost twofold higher than *the general* average. Among the EU countries in this period, it was Spain with the highest unemployment rate of people below the age of 25 - 53.2% (Fig. 2). Another country of a similar unemployment amng the youth was Greece, where 52.4% of young people were unemployed. A conclusion arises that nearly half the Spaniards and Greeks below the age of 25 do not work.

Apart from the countries with high rates of unemployment of the youth in the EU, there are also such countries where the index is lower than the earlier mentioned global unemployment rate among young people (13%), as for instance, Germany (7.2%) or Austria (9.9%). In Poland the index reached up to 21.6% and was higher than the average for the EU. Coming to a conclusion, the unemployment rate of the youth in the EU shows large differences between its countries: there is a gap of over 42 percentage points between the EU member country of the lowest unemployment rate among the youth

(Germany 7.7%) and the EU member country with the highest unemployment index (Spain 53.2%) – generalizing, it means that more than 1/5 of young Europeans cannot find a job, and in Greece or Spain the ratio is one to two.

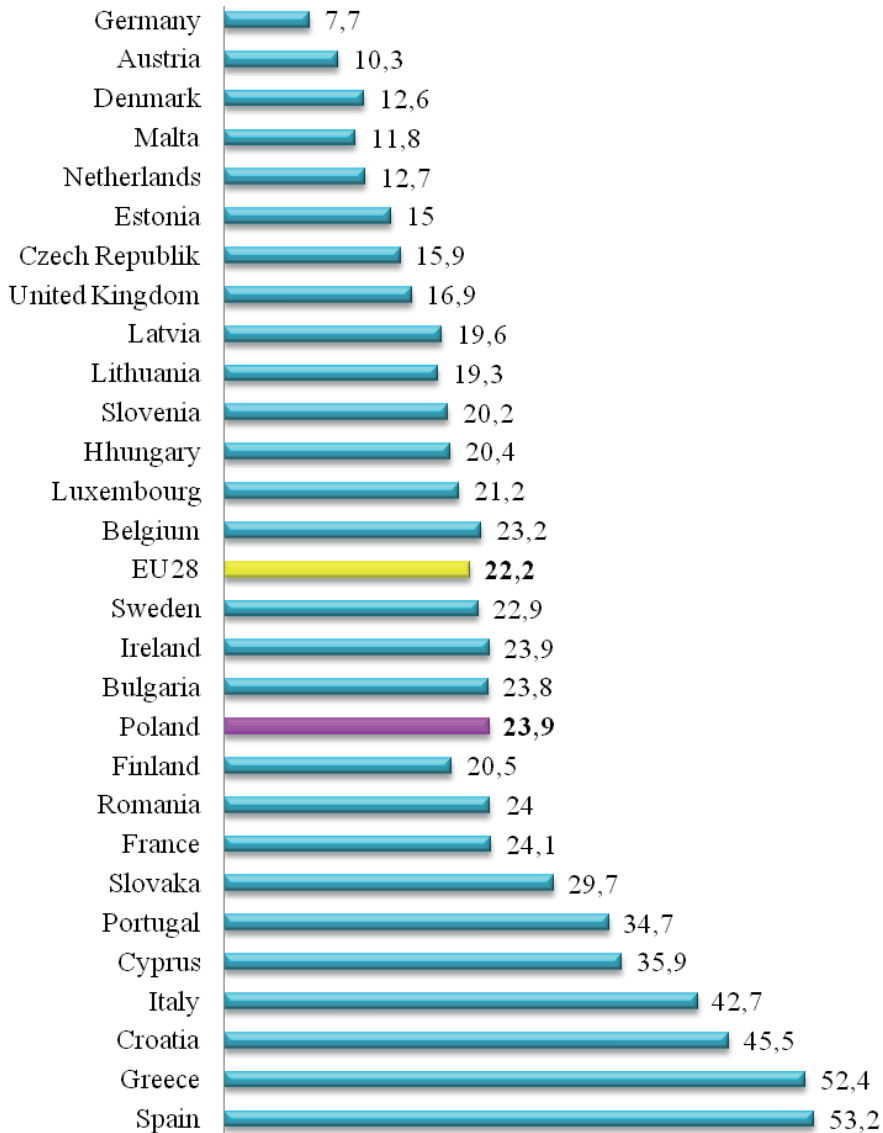| Country	Rate
Germany	7,7
Austria	10,3
Denmark	12,6
Malta	11,8
Netherlands	12,7
Estonia	15
Czech Republik	15,9
United Kingdom	16,9
Latvia	19,6
Lithuania	19,3
Slovenia	20,2
Hhungary	20,4
Luxembourg	21,2
Belgium	23,2
EU28	**22,2**
Sweden	22,9
Ireland	23,9
Bulgaria	23,8
Poland	**23,9**
Finland	20,5
Romania	24
France	24,1
Slovaka	29,7
Portugal	34,7
Cyprus	35,9
Italy	42,7
Croatia	45,5
Greece	52,4
Spain	53,2

Fig. 2. Youth unemployment rate in the European Union in 2014

Source: Author's study, based on the data from Eurostat (Eurostat, 2016).

A high level of professional inactivity of the youth in Poland is conditioned first of all by low activity of young people - youth employment rate (33.1%), which results from the fact that young people have a longer period of entering the labour market due to the continuation of their study period. Thus, only every third young person was professionally active, while activity of people at the age of 25-34 amounted to 86.1%, and of those at the age of 35-44 it was 87.5%. For the youth in the EU the index of professional activity in this time amounted to 47.4%, i.e. it was higher by over 14 percentage points than the similar index for Poland. It should also be remembered that the discrepancies in the data presented by Eurostat and GUS (Central Statistical Office), come from different methodologies of measuring unemployment used by these institutions. GUS (Central Statistical Office) bases its calculations on the number of people registered in job centres in a given month, whereas the Eurostat classifies as jobless all those who are not employed but can take a job within two weeks and during the last four weeks tried to find a job.

NEET - Not in Education, Employment, or Training

The reverse of professional activity of young people is their professional idleness. In recent years an increase in the rate of youth inactivity can be observed. The factors affecting the rate of professional idleness are for example: an increase in the number of learning people and other reasons embracing an increase in the involvement in household duties and childcare, disability or a disease preventing involvement in the labour market, waiting for a seasonal job or reasons which lead to the feeling of discouragement.

Among professionally inactive people there can be distinguished a group of young people who do not work, do not learn and do not train i.e. do not acquire new skills. These people are referred to in English as NEET, i.e. Not in Education, Employment, or Training. This category is diverse and includes young people searching for a job, not interested in looking for employment or for different reasons excluded from the labour market (longlastingly ill, disabled, taking care of children or relatives). This definition embraces unemployed, young people giving up education, and all discouraged university graduates who have not found a job yet.

Thus the rate of the NEET presents a share of unemployed young people, neither currently learning and nor being trained and its aim is to focus our

attention on the share of inactive youth who are inactive for other reasons than education but also on young people who remain without work, i.e. the jobless ones. This index is more and more often used in order to solve a wide range of gaps among the youth, concerning unemployment, premature finishing education and discouragement towards a labour market. Therefore the Eurofound identified 8 significant conditions increasing probability of joining the NEET category by young people: low education, disability, remote places of living, immigration background, the background from household of low income, parents who have already experienced unemployment, parents of low education and those who are divorced (COM, 2012, p. 4). These conditions, especially when occurring together, can lead sometimes to discrimination both at school and in the labour market, making all successive steps very difficult for young people.

Moreover, important factors of the NEET phenomenon at the level of family can be pointed to income of the household, level of education and professional situation of the parent including the area in which the household is situated (Szwed, 2014). The level of education plays usually an important role as regards the protection of an individual from unemployment: the higher the level of education is lower the probability of affiliation to the group of unemployed (Fig. 3).
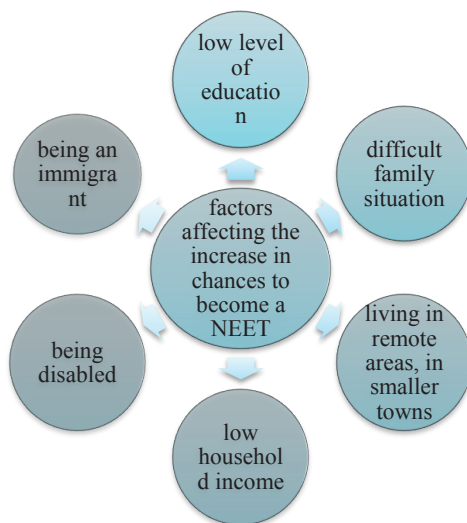
Fig. 3. Factors affecting on increase in chances to become a NEET

Source: Author's study, based on data from J. Szwed (Szwed, 2014).

In this case education is the most important variable and it is the factor that affects probability of being a NEET most strongly. This relationship refers both to the level of education of the given individual and to his/her parents. Below, a few ideas are presented, which were observed among the features characteristic for young people and probability of becoming a member of inactive youth generation:

- young people of low education level are three times more likely to be exposed to fall into the NEET ranks than university graduates, and twice more likely than those of secondary education,
- having parents who experienced joblessness increases probability of being a NEET by 17%,
- children of people of a low education level are up to 1.5 times more likely to be exposed to join the group of idle youth than those whose parents possess secondary education and twice more strongly than those whose parents have a university diploma,
- people registered with a certain kind of disability are in 40% prone larger to become a member of the NEET group than others,
- the youth of immigration background are exposed to the affiliation to the NEET group by 70% more compared to those who are the citizens of a given country,
- living in remote areas increases probability of belonging to the NEET group by 1.5 times,
- the youth from households of low income have larger chances to supply the NEET group than the youth from households of average income,
- parents' divorce results in 30% probability that their children will get to the NEET group.

Some people have a small influence on their situation or no influence at all, and it includes jobless youth, ill or disabled, and people with young carers. Whereas young people from other subgroups entirely control their situation: the examined are those who do not search for work nor do they aim at their education despite the fact that no other duties or disability prevent them from doing it, these are also people involved in some forms of activity such as artistic or travelling (EUROFOUND, 2011, pp. 5-6).

Characteristics of the NEET

The concept of NEET first appeared in Great Britain at the end of the 80's of the 20th century and reflected an alternative way of classifying young people after introduction of the changes in the policy within the field of Jobseeker's Allowance. Since then there has been a growing interest in the NEET group at the level of the EU policy and in nearly all the EU member countries definitions of the NEET were formulated. The necessity of greater concentration than ever before on the NEET group is linked with a new set of integrated guidelines concerning economic and employment policy suggested by the European Commission (EUROFOUND, 2011, pp. 5-6). Most of the European countries defined NEETs as people at the age of 15-24, remaining with no work and not searching for it, neither learning nor training. Despite this fact the European Commission accepted the NEET definition expanding the age of young people up to 29, and including the changes it is accepted for the union programs concerning the NEET since 2015.

In other countries this term is linked with social phenomena which affect not only the labour market but also integration of young generation with society - e.g. in Japan and South Korea (EU, 2012, p. 23). It should be added that Japanese definition of the NEET differs significantly from the one accepted in Europe, as the NEET group is defined as people at the age of 15-34 who do not constitute the labour force, do not attend any school and do not run the house – do the housekeeping (OECD, 2008a). Similarly in South Korea, the NEET refers to people of 15-34 years old, who have left school, do not get ready to start a business, do not have a job, do not have family duties (or children) and are not married (OECD, 2008b). One thing is sure -the NEETs function off the social regulation system. These are the people in the black whole on the fringes of the labour market. They slip out of the registers, but also of the interests of employment services and educational institutions. It is the margin of people who can create social costs in the future, but also people whose potential is entirely wasted.

Concluding, the concept of the NEET it draws attention towards a multiform character of a difficult situation as it embraces different groups which can have various needs, but which are to a large extent, exposed to regular unemployment or exclusion from the area of education and teaching in the long- and medium-term perspective.

NEET in Europe and in the world

It is worth mentioning that the rate of unemployment among the youth refers not only to professionally active members of a society who were not able to find a job, whereas the NEET rate can be understood as a share, but only in general population of young people, who are at present not involved in work education or training. Therefore the number of young people who are classified as the NEETs in Europe (e.g. reached 7.469.100 among 15-24 year old people in 2011; 7.5 Million in 2014) is higher than the number of people who are jobless (5.264.800 in 2011; 5.5 Million in 2014), but the NEET rate (12.9% in 2011; 12.5% in 2014) is lower than the youth unemployment rate (21.3% in 2011; 22.2% in 2014). The denominator of both rates is different, as in the rate of unemployment it is formed only by those who are professionally active - youth employment (24.711.200 among 15-24 year old people given in 2011), whereas the denominator of the NEET population consists of the whole youth population (57862300 in 2011) (EU, 2012, p. 23). As it was already noticed, the NEET issue is very important, hence along with an increase in significance of this concept, it is very important to understand the meaning of the NEET problem in the EU. According to the Eurostat's estimates (in 2014), nearly 7.5 million young people at the age of 15-24 in Europe were not employed, did not learn or were not trained. It means that 12.5% of all the young people in this age group belonged to the NEET category (Fig. 4, Table 2).

Table 2. The NEET rate for people at the age of 15-24
in the EU member countries

Region	2006	2007	2008	2009	2010	2011	2012	2013	2014
EU-28	**11,7**	**10,9**	**10,9**	**12,4**	**12,8**	**12,9**	**13,2**	**13,0**	**12,5**
Belgium	11,2	11,2	10,1	11,1	10,9	11,8	12,3	12,7	12,0
Bulgaria	22,2	19,1	17,4	19,5	21,8	21,8	21,5	21,6	20,2
Czech Republic	9,2	6,9	6,7	8,5	8,8	8,3	8,9	9,1	8,1
Denmark	3,6	4,3	4,3	5,4	6,0	6,3	6,6	6,0	5,8
Germany	9,6	8,9	8,4	8,8	8,3	7,5	7,1	6,3	6,4
Estonia	8,8	8,9	8,7	14,5	14,0	11,6	12,2	11,3	11,7

Ireland	10,1	10,8	15,0	18,6	19,2	18,8	18,7	16,1	15,2
Greece	12,0	11,3	11,4	12,4	14,8	17,4	20,2	20,4	19,1
Spain	11,8	12,0	14,3	18,1	17,8	18,2	18,6	18,6	17,1
France	11,3	10,7	10,5	12,7	12,7	12,3	12,5	11,2	11,4
Croatia	14,2	12,9	11,6	13,4	15,7	16,2	16,6	19,6	19,3
Italy	16,8	16,1	16,6	17,6	19,0	19,7	21,0	22,2	22,1
Cyprus	10,7	9,0	9,7	9,9	11,7	14,6	16,0	18,7	17,0
Latvia	11,5	11,9	11,8	17,5	17,8	16,0	14,9	13,0	12,0
Lithuania	8,3	7,1	8,8	12,1	13,2	11,8	11,2	11,1	9,9
Luxembourg	6,7	5,7	6,2	5,8	5,1	4,7	5,9	5,0	6,3
Hungary	12,4	11,5	11,5	13,6	12,6	13,2	14,8	15,5	13,6
Malta	10,3	11,5	8,3	9,9	9,5	10,2	10,6	9,9	10,5
Netherlands	4,0	3,5	3,4	4,1	4,3	4,3	4,9	5,6	5,5
Austria	7,8	7,4	7,4	8,2	7,4	7,3	6,8	7,3	7,7
Poland	**12,6**	**10,6**	**9,0**	**10,1**	**10,8**	**11,5**	**11,8**	**12,2**	**12,0**
Portugal	10,6	11,2	10,2	11,2	11,4	12,6	13,9	14,1	12,3
Romania	14,8	13,3	11,6	13,9	16,6	17,5	16,8	17,0	17,0
Slovenia	8,5	6,7	6,5	7,5	7,1	7,1	9,3	9,2	9,4
Slovakia	14,4	12,5	11,1	12,5	14,1	13,8	13,8	13,7	12,8
Finland	7,7	7,0	7,8	9,9	9,0	8,4	8,6	9,3	10,2
Sweden	9,3	7,5	7,8	9,6	7,7	7,5	7,8	7,5	7,2
United Kingdom	8,5	11,9	12,1	13,2	13,6	14,2	13,9	13,2	11,9

Source: Author's study, based on the data from Eurostat (Eurostat, 2016).

This percentage significantly differs in individual EU member countries. For example, the Netherlands, Denmark, Luxemburg, Germany, Austria and Sweden have very low NEET rates (less than 8%), Italy and Bulgaria have very high NEET indices (over 20%). The data suggest that in these countries about one young person in five is excluded from the labour market and education system.
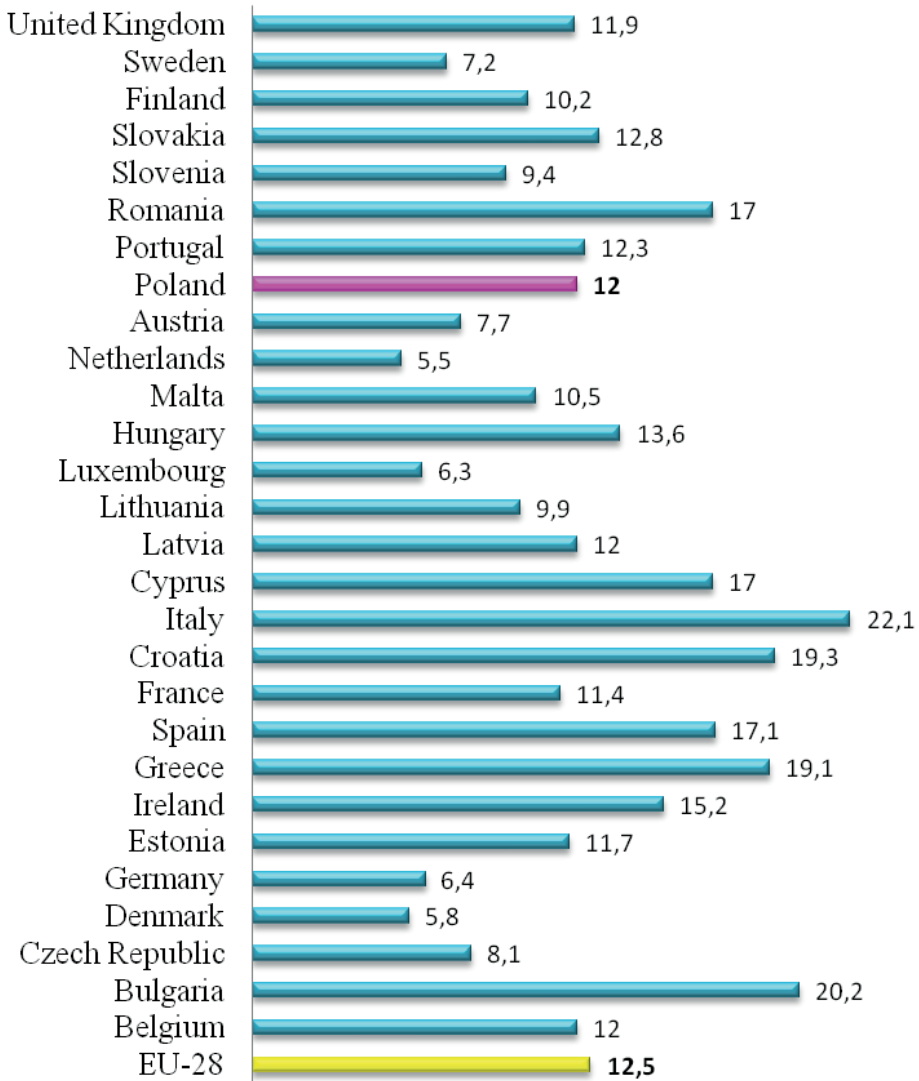
Fig. 4. The NEET rate for people at the age of 15-24
in the EU member countries (in 2014)

Source: Author's study, based on data the from Eurostat (Eurostat, 2016).

Fig. 4 shows the NEET rate for people at the age of 15-24 in the EU member countries, where different kind of member countries can be observed: both those with very high NEET rates, where over 20% of young people

belong to the NEET category, countries with very low NEET rates (below 8%) and countries of an average level of the NEET rate.

In Poland the category of NEET people is not favourable, either, as the NEET rate (12.0%) is lower compared to EU average (12.5%). Despite this, the labour market of the youth entering professional life is not optimistic. After graduating from university, a professional technical or a vocational school in Poland in 2014 young people had to wait on average 2 years to get a job. Comparing the time of seeking for work by young Poles with the time of searching for a job by young Germans, which is only 2 months, it has to be noticed that for Polish young people the period of 24 months reveals as ineffective in sending CVs, requests and questions and is long enough to discourage them from seeking a job or from working at all. A part of the discouraged people join the NEET group. They resigned - they do not learn, do not train and do not go to work. Among the group of 15-24 year old every seventh young citizen of the Union belongs to NEETs, in Poland statistics show to every ninth (Brusik, 2014). In this regard in Poland it is much worse than in Germany, but much better than in Greece or Spain. For example, between May in 2013 and 2014 unemployment among the Poles at the age below 25 dropped by 3.3%. It is thought that unemployment among young people decreases because employers started to train them. Large firms more and more often stand for self practical education of their future staff, regarding Polish system of education as too theoretical.

In Poland unemployment among young people reaches 23.9% (in 2014). It means that there are about 700 thousand people below the age of 25 who cannot find work. Not all of them become NEETs right away, however with every month their eagerness and chances to find employment diminish. Every following year they are more and more frustrated and less and less willing to fight for a place on the labour market and in the end they simply remain jobless. For example, the situation when they send many CVs and as a result receive only one answer couses enormous consequences in the psyche. Prof. Mieczysław Kabaj from the Institute of Labour and Social Studies (Instytut Pracy i Spraw Socjalnych) calls them the people of special care (Brusik, 2014).

Social exclusion of NEET people

As was mentioned, negative consequences of being a NEET are numerous and refer not only to individuals and their families, but also to society as

a whole. It was stated, that the youth of this category is excluded both from the labour market, as well as from the system of education, which increases the risk of individual social exclusion and probability of involvement in anti-social behavior. This has an influence on the frame of mind of an individual and on his/her relations with society.

Low income or even lack of income causes that the NEET person has to resign from the possibility of participation in many activities, consumption of goods or services. Such young people are excluded from relations and social links created at work or in educational environment. As a result, these financial and other barriers of participation in society and everyday confrontations with structures and institutions cause that young NEET people are more inclined to collect traumatic experiences which can transform into general discontent and unwillingness towards society and the government. General confidence of these people in parliament, government, legal system, the police, politicians or political parties decreases. Smaller and smaller political participation can result in weakening of the foundations of societies and shaking of the political stability. There is a risk that because of dissatisfaction the youth can withdraw from political participation and they can express their alienation by taking part in extreme movements prone to commit vandalism acts and infring the law (EUROFOUND, 2011, pp. 5-6). Social participation is also decreased.

The youth who do not learn and do not seek employment differ from their peers in the sense of their own value and in lower effectiveness of activity. Low self-assessment affects lack of persistence in difficult or stressful moments which occur nearly every day in uncertain labour market. Among personal reasons the role of determination in undertaking challenge accompanying education or seeking employment should also be mentioned. The factors responsible for inactivity may comprise lack of motivation, aversion to any requirements and sacrifices, inability to adapt to school rules or at workplace but also stress and irritation. The reasons which were observed at mezzo level, can be classified according to educational aspect as: strong correlation which was found out between the youth involvement in acquiring knowledge and earlier resignation from learning and not undertaking work. The situation of young people is additionally complicated by socio-economic processes which frequently co-decide about the success or failure of their decision. In many cases an increase in the number of NEETs is influenced by economic crisis. Another element which led to intensification of this phenomenon can be characteristic of a part of societies outlook which promotes long stay at

home with family. Sustaining such a model of "a lengthened dependence" causes a decrease in self-reliance of the young generation and also makes it difficult for young people to work out an autonomous approach to life.

Summary:

Young people are the basic trump of all economies and societies. Mobilizing young people through creation of suitable conditions allowing them to develop their talents and participate actively in the labour market is of principle significance for the economic and social development as well as stability of the society.

Current level of unemployment among the youth and appearance of the NEET category requires better understanding of the problem and immediate action aimed at supporting employment or education of the youth and prevention of social separation of young people. Thus integration of young people in the labour market becomes a large challenge for the EU member countries and in order to improve the situation of the youth in the labour market but also decrease the number of people belonging to the NEET group, it is necessary to undertake action which will:

- discourage finishing education too early, e.g. through increasing the age of compulsory attendance at school; saving up funds for additional courses for teachers aimed at helping students improve their educational results so that they would not leave school because of negative results; carrying out school financial aid programmes when students leave due to household poverty (free catering, textbooks, transport, etc.); increasing access to or the number of vocational training centres and updating or creating new programmes of vocational training,
- make it easier to return to schools or enter the labour market - the implementation of the identification, support and monitoring of inefficient youth systems; providing opportunity to return to learning linked with practical training; offering a varied educational system and accepting the results of non-formal education; introducing ideas which would help with a smooth transfer from school to professional life, for instance through a connected and coordinated approach including easier access to information, career counseling, guidance concerning further vocational development and assistance in seeking employment and services of adapting participants to the labour market or implementing means

ensuring professional experience, such as vocational apprenticeship, internships or programs of vocational training,

- enable women from the NEET group to provide with their children childcare or help with finding a flexible job,
- include financial support of the workers participating in additional educational training,
- ensure benefits for the employers employing people from disadvantaged group, through incentive bonuses (tax exemption , donations, reductions of non-paid costs of work, etc.),
- propagate among young people entrepreneurship and work on one's own account, ensuring special services for those who want to start their own business.

Within the framework of "The Youth Guarantee" Poland (Labour Market Department of the Ministry of Family, Labour and Social Policy, 2015), and the policy of other EU member countries, it should ensure that all young people who are aged up to 25 had a chance to find a job within the period of 4 months following a school leave or losing a job, adequate to their education, abilities and experience or provide them with vocational training programs or further education in order to get a job in the future. It must be remembered that the problem of the NEET is very important as young people are the growth potential of the country and therefore the attention should be focussed on providing them with appropriate support in order to increase their chance for development, by helping them with finding a job or enable to continue education and training which they need so much.

Even if only a part of the mentioned actions were accomplished, the situation of the young people would improve and a considerable group may not become NEETs and the category will decrease significantly.

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Transformative drama as a tool of cultural and social activities In the educational process. Universal structure, cultural content

Abstract: According to theater anthropologists, the world history of theater dates back more than thousand years before. No less time has art been seen as a tool of education. Hunting pantomime was used by our ancestors for hunting, creating the equivalent of reality and teaching young men the art of hunting. Ancient Greek philosophers such as Plato and Aristotle, stressed the role of art in education. Furthermore, medieval church teachers appealed to the tradition of art education. It was already in the prehistoric times, followed by ancient and medieval period when the effectiveness of cultural activity in working methods in care centers was indicated and argued. There is still a considerable amount of reports, descriptions, case studies, research papers being developed which emphasize educational potential of art. With such a wide variety, there is no need to create new ones. The question that arises is whether this education holds any cultural value. This article is an attempt to answer the question of whether drama therapy successfully used in education is culturally intertwined.

Keywords: transformative teaching, transformative drama, cultural value of education/drama, the educational process, cultural and social activities

Introduction

As Carmel Cefai and Paul Cooper wrote: „There is a growing number of children who live in a world marked by family break-ups, widespread fear of violence, rampant competition, excessive consumerism, increasing social inequality and decline in social mobility. Children and young people are being increasingly exposed to manipulation through the mass media

and stressed by competition in school" (Cefai, Cooper, 2011, p. 65). They also underline that these factors are associated with, and compounded by, emotional distress in the personal lives of many children. They also add that „peer pressure, bullying, relationship difficulties, anxiety and depression are some of the problems children are likely to experience in such context. This helps to explain the apparently paradoxical fact that in already affluent nations such as in Poland, Malta, and Turkey with „increasing national prosperity and material wellbeing is negatively correlated with both adults' and children's emotional and social well-being" (p. 65). Thus, there is a need for a creative art therapy as an effective educational tool in the classroom and the use of a special, thought-provoking methods designed to stimulate and sustain an experience of dynamic imagery.

There is an increasing interest in the use of art-based education and therapy to improve psychological (Kościelska, 2000) health and well-being of the pupils' population. In recent years, there has been growing interest in the contribution of the arts towards the health of communities and individuals, together with a growing interest in the value of the arts in addressing significant social issues (Clift, Camic, Chapman, Clayton, Daykin, Eades, Parkinson, Secker, Stickley, White, 2009; Clift, 2006; Clift, Hancox, 2006). Still furthered, research must be conducted to prove the effectiveness of active methods, referring to art therapy, which enable students to improve and build relationships and social inclusion, raising their self-esteem and well-being. Thus, there is a need to conduct robust studies to provide evidence of the importance for using art, as a creative way of teaching on the basis of pedagogical transformative drama or drama at all. There is a broad range of resource materials that suggests that artistic activities improve the lives of pupils, enhancing health, quality of life and social function, for example, through gardening, music and dance (Batt-Rawden, Tellnes, 2005; Greaves, Farbus, 2006; Kilroy, Garner, Parkinson, Kagan, Senior, 2007). Health benefits have also been evidenced through the use of music and singing (Skingley, Vella-Burrows, 2010). More specifically, theatre performance has been used to stimulate discussion concerning problems depicted by adults and possible solutions suggested (Palmar, Nascimento, 2002). Yet, despite research interest in the value of arts for psychological health, a range of retrospective and prospective studies have gathered evidence capturing the perceived benefits of art programs. For example, through the use of dance among patients with chronic heart failures (Belardinelli, Lacalaprice, Ventrella, Volpe, Faccenda, 2008) to examine the social and psychological wellbeing of children with

communication difficulties (Barnes 2013); through art to improve young people's wellbeing using a social capital approach (Hampshire, Matthijsse, 2010); in art work studied among patients on renal dialysis (Rowe, Jones, Seeger, Greaves, Holman, Turner, 2011), followed by people who use mental health services (Stacey, Stickley, 2010) as well as use of drama to engage children physically, emotionally and intellectually with a subject of tolerance and migration, as well as raise consciousness of cultural and social diversity. There is a lot of evidence showing that participation in the arts is just as valuable a human right as equal education opportunities, and that art brings possibilities to eliminate attitudinal barriers within the sphere of the art. It is a positive step towards breaking down discrimination. There is an advancement of the arts, including movement, visual arts, music, drama, storytelling and creative writing in developing, maintaining and expanding the creative, expressive, aesthetic, emotional, cognitive, physical, social and life skills of all people, including those with special needs.

Research shows that art projects, teaching, incorporating the elements of art therapy stimulate involvement of students, and allow them to express emotions, increase enthusiasm towards learning among the students and promotes staying at school. However, there is no word about using drama (tragedy) in daily teaching- especially pedagogical transformative drama. There is still not enough information about using drama (mean tragedy) in schools. The aim of the text is to focus on the project where transformative drama technique was used. It illustrates that drama used as cultural and social activities can be successfully implemented in educational process, considering that it possesses a universal form, and it contains cultural content.

Transformative drama

Working with students using transformative drama is aimed at solving everyday problems faced by students, enable them to realize the causes and consequences of action and above all, to understand themselves and their needs, define their identity and their other social roles. In some cases, it allow for a cathartic experience. It also makes students eager to focus on a given issue. During the course students work on transformative drama. This work may consist of analyzing and interpreting, working on the text, or may involve modifying the end, correcting parts of the existing drama, but also, (and perhaps above all), writing one's own dramatic texts. These

activities are primarily focused on creativity, imagination and express themselves through the analysis or writing of texts. They allow an individual to discover each other, telling their history expressed metaphorically, presenting oneself as a fictional character, developing communication skills, expressing thoughts and emotions. It appeals strongly to the storytelling. Students can experience their stories - stories that concern them or are narrated by them. The role of the teacher comes here to coordinate discussions, ask questions, and encourage students to work independently. According to David K. Carlson and Kent W. Becker (2004) we call this work model as a *creativity in counselling*. It must be stressed that although creativity in education is seen as a very effective method of knowledge transfer, learning competencies of both soft and hard, important in the process of educational and welfare research still does not belong to the mainstream. And even though the link between academia and creativity is seen as important in the formation of educators interested in creativity in counselling, there is still a gap in research and relationships between theorists and practitioners (Smith, 2011).

As noted by Debbie W. Newsome, Donna A. Henderson and Laura J. Veach (2005, p. 145) „expressive arts activities also can serve to increase group understanding and cohesion. The authors provide a rationale for using expressive arts in supervision, describe activities they have implemented, and share supervisees' responses". The authors of the text entitled *When lightning strikes: Reexamining creativity in psychotherapy*, research conducted in 2002 by Lorna L. Hecker and Jeffrey A. Kottler, who emphasize that creativity is the main component of treatment, and assume that there are three components of creativity in counselling: the people, the process and the product. And the process is defined as "way in which change and growth occurs, often involving novel, original or innovative methods" (Carson, Becker, 2004, p. 111). They also highlight that creativity is an activity, not a quality- hence they define it as a process (Hecker, Kottler 2002).

Among creative methods David S. Shepard (2002) mentions the technique of a scenario, which in his view, involves the creation of a reliable character and allows students to conscript into different roles. By writing a dramatic text, students can test consequences of different choices. Writing releases their creativity, develops their social skills, vocabulary and teaches empathy. Constructing the *dramatis personae* it represent different personalities, creates various identities and characters. As noted by Peter Slade (1995) in his book *Child Play: Its Importance for Human Development* dramatic stories

for children are an important element in developing their personality and identity. Dramatic scenes - Slade writes about the form of drama, but the results of his research can also be successfully applied to drama as a whole, it allows students to express themselves and open up to the world. It is an engaging method, referring to imagination, creativity, but also conscious and unconscious memory of students. What is important is that topics can be addressed to, by working with *transformative drama* - universal values, such as good and evil, youth and old age, health and illness, insight into ourselves, but also grasp individual and current problems. The essence of drama is usually elected by the whole group using brainstorming methods. It is sometimes signaled by the teacher when there is a significant need to talk on a specific subject and solve a specific problem. What is important is that these stories are closely related to the cultural circle of their creators, with their own tradition, religion, verbal and oral administrations, the civilizational development. Dreams and desires of children are dependent on culture. It is the culture which defines morality and social norms, the authors refer to in their texts.

Through involvement in the creative process, the building of the form, character, plot development of the analytical process, behavioral assessment of *dramatis personae* students learn critical thinking, imagination, understanding of difficult issues, valuation. Discovering the causes and consequences of choices his characters learn to understand other people's feelings, relationships, putting oneself in a situation of other, finding other points of view without criticizing otherness. Each time the students answer the question: What would happen if? Finding themselves in a new situation and expanding their horizon of observation and thinking. This all allows them to discover the difference, to change the existing patterns of perception of reality and understanding of the constantly changing world. And it is this change that seems to be the most important point of a dramatized history. The change, the climax, the hero of the dynamic are all implemented into all these stories. Thus, the transformation becomes the subject and purpose.

The name was created several years ago after consultation with Professor Erika Fischer-Lichte in Berlin. The original Polish name - drama therapy - stereotypically been rejected in schools by many teachers and students. Everyone thought that he does not require therapy. After discussion with Fischer-Lichte, discussing the advisability of drama, the name *transformative drama* was developed. However, once again its translation has become problematic, if only because that in post-socialist cultures, transformation

raises political connotations. Thus, in the English-language publications the name of *transformative drama* is used, and in Polish-speaking the formulation of *therapeutic drama* remained.

The adjective *transformative* for theorists of art therapy is associated with *developmental transformations* of David Read Johnson. The essence of *Developmental Transformations* is the transformation existing within meetings. Although it is true that Johnson focuses on meeting, but what is important from the point of these considerations, it is the definition of transformation, which is close to the approach of Jerzy Grotowski. For the director, transformation is a revolution, which takes place through action, that is, the search for personal and social change in itself. Johnson believes in the never-ending transformation and change of feelings, thoughts and ideas, and this is precisely this trend he makes references to. He writes: "A human being as a consciousness is always transforming, as the stream of inner life shifts, ebbs and flows" (Johnson, 1991, p. 285). The creative process is for him the process of differentiation and integration, to experience the freedom and limitations of what is possible for man. The aim of a transformation is the „depth of experience through catharsis of suppressed feeling and encouragement to live out previously disallowed aspects of life. Instead of rigidity in self-definition, the goal is to increase the person's flexibility in adapting to new feeling and situations, achieved by strengthening the capacity of self-observations, questioning and tolerating ambiguity. (…) The goal is to help (…) achieve acceptance of their history and current circumstances and to find forgiveness for their limitations and those of others" (Johnson, 1991, p. 287). For Johnson, transformation understood in this way can be achieved through „stream of consciousness writing" (p. 288), the verbalization of feelings, thoughts, stereotypes, canons, truths and errors, which can provide access to "I". Stages of aforementioned transformation are, inter alia, confrontation, interpretation, remembering and integration.

Transformative drama also assumes the above steps. Its transformational potential is based on the student's involvement in the process of writing, interpreting, analyzing. These activities treated as a process leading to socialization, allow the exploration of identity of pupils, solving problems in a calm way, by trial and error, with distance. Because in the end, students examine the choices and behaviors of *dramatis personae* and not their own. The dramatized tale allows for the transfer of real stories into the world of literature, hiding behind the characters of a dramatic tale (McCaslin, 2006). As writes Nellie McCaslin in her book *Creative Drama*

in the Classroom and Beyond: „Characters and their relationships to other characters are analyzed for insights into motivation for their action. Students are encouraged to express their own ideas and interpretations and to offer suggestions to the group" (p. 259). In another place McCaslin quotes a long passage of her earlier work *Children and Drama*, which is worth quoting here, because it explains the specifics of working with drama and tragedy. „The most important task in drama-in-education is the creation of a shared dramatic context, a fictional world, in which it is possible to explore and examine ideas, issues, relationships, and content areas. Like theatre, drama is a paradoxical activity. It is both real and not real at the same time. Both drama and theatre require an active engagement with the make-believe, a willingness to be caught up in and accept the rules of the imaginary world which is created on stage or in the classroom. (…) A central concept in my work is role-play. In both theatre and drama the participants adopt roles. They pretend to become what they are not. By taking on roles they transcend their everyday selves and get a glimpse of their own potential. Roles can be assumed, modified, elaborated, refined, and relinquished. But the result is not merely that the participants' role repertoire is expanded. By exploring the different perspectives offered by fictional roles, students may come to recognize, and, if necessary, modify their habitual orientation to the world. (…)We are trying to release students into finding their own questions" (p. 264). Every time a transformative drama is r used intentionally by a teacher as a cultural and social activity conducive to achieving the objectives of care and education. And at the same time, it enables the teacher insight into the psyche of the students, exposes the child or youth's logic thinking.

The pedagogical transformative drama (also known as the pedagogical therapeutic drama) is based on the therapeutic creation of the subjective identity of the audience, or reader. Active, as well as passive, it can be applied during drama writing, when reading, and when using pedagogical transformative drama as a screenplay during drama workshops. Pedagogical transformative drama can be used preventatively as well, for example in schools where increase of violence or sexual problems can be averted. Pedagogical transformative drama is closely linked with the issue of identity and can be helpful in overcoming an identity crisis. This new category of pedagogical transformative or therapeutic drama – which might perhaps also be known as tragedy – deals with personal development and identity. It presents real, concrete problems. Its aim is to establish a dialog with readers and to encourage them in the process of interpreting the text. To

do this, it presents observations and experiences and provokes readers to express their opinions and emotions stimulated by the drama, as well as to discuss the attitudes and choices of *dramatis personae*. Readers of the transformative drama can be those in need of pedagogical and psychological support in the field of social attitude, self-realization, or the achievement of emotional maturity and self-knowledge. The way a drama is received by its readers is important. Active reading and internal commitment in the process of reading and then using the text should lead to the start of the transformative process. The process of transformation is defined by Erika Fischer-Lichte, a German professor of theatre studies, as the moment when art is on the same level as reality, leading to the experience of threshold. The notion of threshold relates to an experience of crisis which seems to be a climax, a moment when transformation becomes possible. In *The Transformative Power of Performance: a New Aesthetics* (2004), she presents the idea of transformation as a way of constructing or reconstructing identity. The process of reading is similar to the phase of threshold/transformation in the three levels of ritual of transition described by Victor Turner, a British cultural anthropologist. Turner himself was influenced by the folklorist, Arnold Van Gennep, who defined three stages of rites of passage: separation; threshold; and reaggregation. In interpreting Turner, Fischer-Lichte underlines the combination of the esthetic experience and reality which leads to the experience of threshold. In the process of reading, analyzing and interpreting the text (and the life described there) the reader moves to the liminal phase – an in-between state – between the old life and the new. Active analysis leads to transformation; art becomes life and life changes places with art. The aim of transformative drama is to prevent or treat psychological disturbances by rationalizing or stimulating the process of constructing a subjective personality and identity. It also sets in motion activities to recognize and try to strengthen self-acceptance, along with the process of self-definition. It is a habilitation practice and embodied pedagogy of work. This kind of drama can enhance self-esteem, well-being and social inclusion.

The transformative drama is in fact a special kind of clearly delineated model of literary, which is built on theatrical genres of rite and drama (especially classical and ancient drama). The form of the drama is constructed not on the basis of certain delineated *ad hoc* rules, but it is based on models that are reproduced not only allowing building therapeutic content, to teach, but also to think and maintain dialog. Its construction in every detail

has to be built in subordination to a practical purpose. And the aim has to be provided in a suggestive way, in order to change the psychical and psychological reactions of the author/reader. The drama requires lightness, freedom and power of expression, brevity, references to the mundane, which make it possible to reflect the individuality of the author of the problem. The content of the transformative drama has to be tailored to the reader in order to reflect the intellectual property and the emotional and volitional world of the reader.

Malta case

In Malta, pilot research is conducted in B'Kara – the biggest school in Malta – in a normal class and in a Nurture Group. In the Maltese context, therefore, nurture groups are constructed as an early intervention strategy located within a multilevel framework, contributing both to the prevention and early intervention, as well as strengthening of respective schools' capacity to accommodate the needs of pupils.

The aim of the project was to prevent violence, teaching them to provide each other assistance and sharing, and the building of self-esteem. During six weeks, the students once a week partook in a 45 minute classes in drama, which were conducted by an actress, singer and teacher of initial education, Cristabelle Curmi. For the first three classes, students read drama with the teacher. The first dramas are adaptations of therapeutic story of Robert Fisher. His tales, similar to pedagogical drama therapy, can be included in the department of psychology developed by American psychologist Martin Seligman (1991; 1996; 2002) the so-called positive psychology, or the psychology which aims to build the well-being of the individual. Many theorists, including Fisher and Jonathan Barnes, suggests that psychology is based on the teaching of positive emotions, which incorporates creativity. As Barnes notes in the article *You could see it on their faces* (Barnes, 2005), creativity and activity provoke positive thinking. And it is creativity and joy that spur Fisher's stories. In addition, they teach kids to think, interpret and analyze providing them with practice. For this purpose, as Fisher notes in the introduction to one of the volumes of short stories, one should reflect the everyday world of children and in the form of people, animals, robots or magical creatures to talk about their dreams, needs, values, etc. Telling it in such a way that the child must have had a narrative story to his or

her reality. Thus, the story must be finished so as to constitute a coherent whole. What is important is it must be a contribution to the dialogue between students and the teacher and between children. This method Fisher calls the *community of enquire*, which allows students, by asking questions and conducting discussions, to become critical and creative reader. In the work *Talking to Think* Fisher (2006) describes this method also a method of philosophical discussion. And stresses that this method of interaction, which allows the skillful combination of reading with their own experience, to identify the most important themes and ideas and hidden meanings of a read history and evaluation, differentiating opinions and evidence and to address critical attitude. He further notes that the method of philosophical discussion expands and strengthens what Daniel Goleman calls emotional intelligence. Goleman identifies this intelligence with self-awareness, which for him "means paying attention to the emotions. In this state of self-reflexive awareness, the mind observes and investigates experience it self, including the emotions" And he further notes that "the self-consciousness seems to require stimulation of the cerebral cortex, particularly the areas of language, which they carry on discovering and naming excited in us emotions. Self-awareness is not attention you gain control over emotions, forcing her to exaggerate what we perceive and respond to these exaggerated perceptions. Rather, it is a neutral state which gives the possibility of self in moments when we are torn by strong emotions" (Goleman, 1997, p. 49). It is therefore important for Fisher to arouse positive emotions and reflection in a reader. Fisher emphasizes the fact that the intelligence includes those categories that are so important in his stories, and which are stimulated by dialogism, communication, questionability, and philosophical nature of his texts. It is about self-awareness, and about knowing what are realistic skill of an individual; self-regulation and thus control of one's own emotions; an overload, or the motivational stimulus consisting of perseverance in the face of setbacks; empathy and social skills, namely the ability to read social situations through persuasion and negotiation.

In the context of the dialogue-oriented nature of these texts, it can be inferred that drama has a certain advantage over prose text, which stems from its genre structure. The starting point of drama and its advantage, to paraphrase Andrzej Stoff, "is the aesthetic concretization of the work. (...) As part of concretization, situational values can take shape[e, which then (..) will find their reflection and develop their artistic establishment" (Stoff, 1992, p. 123). Therefore, drama by itself favors dialogical communication of

the text. It is also worth mentioning drama's structure, which promotes an emotional reaction to literary events. Stoff addresses this issue between the lines, writing: "the climax of the process is especially emotionally saturated, the moment in which the already constituted and experienced value now radiates on a life situation making sense of it, explaining it, restructuring it" (p. 133). Children therefore have a much easier time identifying with the dramatis personae, which presents a certain point of view, a different perspective regarding other characters than the narrator. It is also easier to associate with a hero who we can become, interpreting his problems by playing them. Drama used in the B'Kara school in Malta, which became the basis of Fisher's texts talk about violence and its deterrence (drama about a girl who was teased by her schoolmates), or about sharing (exemplified by a story about cats, who did not want to share a pancake insidiously eaten by the monkey). In addition, the last text written by Agnieszka Kusza, a Polish playwright who works every day with young children, addresses self-esteem (as illustrated by a story about a girl who had two left hands, and who did not believe she could play the piano) .

According to the initial aims of the project, Polish and Maltese children were to simultaneously focus on Agnieszka Kusza's (2013) drama entiled *Adele two left hands*. Kusza, a theater instructor, Polish teacher and play-wright, writes her dramas for children. They are intended for the youngest school age children. Its subject matter deals with the problems most always facing children are treated seriously, but are illustrated in a form of a fairy-tale. These texts can be treated as a dramatized fairy tale. Not only are they possess an educational component, they are also therapeutic - as part of therapy through drama and fairy-tale therapy - allowing each child to become aware of the causes and consequences of his or her actions, as well as the actions of other characters, thereby enhancing a child's self-esteem and their ability to embrace difficult situations. Drama-fairytales talk about dreams that can have positive or negative effects; about choices and the ability to resist peer pressure by for example, opposing a group in order to do good. Moreover, drama-fairytales encourage a child to overcome sorrow and evil through simple skills – often trivialized and referred to as childish - or about difficult journeys which a person sometimes must conquer in order to achieve happiness. Although the characters within the fairy-tale are disguised, their suggestions are nonetheless real and address serious problems - even issues which can even be difficult for adults. A mouse in such a fairly-tale may tell of fears caused by her small size; a dragon may

talk about the fact that we should not underestimate those smaller and seemingly weaker than us, who in turn can be innovative and helpful.

Agnieszka Kusza, writing a fairy tale adjusts her subject matter and level of difficulty to a group of kids with whom she works. Her work could usefully be called a work in progress. Moreover, her writing is likened to the work of playwrights who focus their texts for an adult audience, for example the work of a German playwright John Neumann. Kusza treats her minor actors very seriously. At a meeting with young actors she comes with a dramatic exercise which undergoes a transformation as a result of working with a particular group of children. Therefore, the playwright talks about her work with a tailoring metaphor. Thus, the kids become co-authors of the dramatic stories of knights, dragons, stars, winds, etc. The idea for the dramatic fable must be tailored to specific groups of children - their acting abilities. Kusza cared that each actor had a specific task suited to his personality and creative potential. Each task makes each child more than just an amateur actor or a simple extras. Every child in fact is placed in a specific role to which he or she must relate to. In addition, a fairy tale corresponds to all characters and actors, and it must be clear and easily understood, and therefore, should be adapted also to the intellectual capabilities of a group and individual reader-theater's experiences of children.

Kusza's drama entitled *Adela two left hands* is about a girl, who cannot retain anything without letting objects fall from her hands, and who seems to always break things because "she had a hole in her hands." She was very clumsy and thus ridiculed by her classmates. Children laughed at her and mocked her dreams, because they knew that Adela attends music school and learns to play the piano. They did not believe in her talent, and she was always teased that she might break the piano. The girl was obviously very hurt by such comments. She began to visit her Madame, whose task was to convince her that she in fact is exceptional and to teach her to appreciate this uniqueness. She wanted her to believe in herself and to be loved. She took Adela to a gala dinner hosted by a wind named Antonio. There, Adela gave a concert playing an enchanted, green piano. Throughout the evening she also managed to help others. She helped a deer made it possible to find his wife because his voice was hoarse and could not call her name. Adele's music helped her find a way. She also composed music for Neptune so that sirens could dance during the feast of the ocean. The previous composition, which he received from a snail turned out to be dismal and dull. Adela's concert revived the celebration. Following these experiences, the little girl

came back to school confident and convinced that she has "two very nice hands."

Kusza's drama about a lack of faith in oneself and one's dreams was written specifically for the project. Similarly to a second text entitled *Peter and Boulder*, which raises the question of anger. It tells the story of a boy and girl who are annoyed with a friend who stood them up. Peter angrily kicks the stone that cries out in pain. The larger stone friend, Boulder, takes the boys with the wind Antonio to cape Bum, where children learn to rid themselves of anger. Together, they help Lalabombi eliminate anger who is constantly irritated at everything (angry at a shoe that is on too tight or a handle that keeps falling off a cup - and consequently wanting to declare war on countries-producers of these items). Similarly, they assist Volcano who is upset by the buzzing of insects followed by silence. In doing so, they learn to control their negative emotions. Composure and serenity help them forgive a tardy friend, and make it so they all end up having a great time playing together.

These dramas are written in a very simple way. The action is short and swift. The text refers to one characteristic; it is consistent, single-threaded, and it happens in a short period of time. The playwright clearly indicates twists and plot changes. Moreover, the characters within these stories represent certain personalities, which are usually dynamic. Dramas have been very enthusiastically received by children in Poland. All the problems presented in the drama were easily diagnosed by Polish children. They were sincerely committed to reading the stories and willingly commented on the exhibited behavior of characters. Moreover, they were able to put themselves in a given situation. Meanwhile, children in Malta had problems with understanding Adela. For this reason, the second drama was not used when working with them. The teacher working with children in Malta remarked: "In my opinion a fairy tale or a fable appeals more to children like a script of *Adela two left hands*. At first I thought they would not understand the story but they really did. What they didn't come up with was that Adela had low self-esteem. I had to help them out with it by explaining that when Madame told Adela that she had great hands, Adela believed her and started to play the piano beautifully. (…) The children love all the stories and they really look forward to Wednesday when we do drama. They love drama. When I adapt the stories I always try to do short sentences, like I did with Adela-two left hands. I always highlight the name or else they will get mixed up. This time with your script I involved the audience (the other children) so not to

get bored to do sound effects and movements like the mermaids and fishes dancing and the sound of Antonio the wind and the piano playing tune. I use props we find in the room, nothing is ever prepared beforehand"[1].

For children in Malta, the difficulty was not the formula of the drama it self, in fact they willingly participated in drama exercises. The problem was understanding the message contained within each story. Only the clues given by the teacher enabled them to understand the sense of drama. This difficulty stemmed from cultural differences. The text was written by a Polish playwright, despite appeals to universal values and traditions - even mythology - the problem was presented from the a culturally Polish point of view.

Universal values thus are understood in a different way due to cultural factors. For example, in Polish schools reading Polish classics such as *In Desert and Wilderness* by Henryk Sienkiewicz, these values were explained in the following manner. Staś, the main character of the novel, asks a black man, what does he consider good and evil, and he replies: "If someone take Kali's cows (...) this is a bad thing (...). Good is when someone takes Kali's cows". Kali's statement shows that every culture in a different way argues and presents its own values. Staś' answer, a fourteen year old son of a Polish engineer employed in the construction of the Suez Canal, would be completely different. This fictional scene proves that values and therefore the content of the drama and its interpretation are culturally determined. Many scientists like Hofstede, Edward T. Hall, Richard R. Gestald, Fons Trompenaars and Charles Hampden-Turner have examined the differences between national cultures. Peter B. Smith, Mark F. Peterson and Shalom H. Schwartz (2002) underline that culture is defined by shared meanings assigned by cultural members to things and persons around them. This type of definition would include Hofstede's much-cited phrase, the 'collective programming of the mind'. Others assert that culture entails not just shared interpretations of behaviors, but also actual differences in behavior.

Geert Hofstede (2010) – a Dutch social psychologist – created the so-called cultural dimensions or cultural scales in order to describe the differences

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[1] Note the project drawn up by Christabelle Curie. See the conclusions of the experiment contained in the thesis Curmie, Ch. (2015), *Transformative Drama as a therapeutic intervention for pupils with SEBD*. A dissertation submitted in part fulfilment of the requirements for the degree of BPhil in SEBD (Social, Emotional and Behavioural Difficulties) in the School of Education Victoria Lewis 1st September, 2015 School of Education, University of Birmingham.

between cultures. He assumes that people distinguish themselves from each other as a result of cultural programming, and that this is the cause of all misunderstandings, problems and sometimes mutual dislike. He further asserts that cultural programming depends on the group of cultural socialization or indoctrination. He claims national differences between representatives of nations can be reduced to differences in the collective cultural programming. Most importantly, he explicated the difference between society or cultural groups rather than individual persons (Schwarts 1994; Hofstede, 1984). The comparison of national cultures was made possible in part due to these dimensions. Shalom H. Schwartz, a Hebrew psychologist, writes in his article *A theory of Cultural Values and Some Implications for Work* "cultural values represent the implicitly or explicitly shared abstract ideas about what is good, right and desirable in society" (Schwartz, 1999, p. 25). And then he underlines: In particular, according to Hofstede, the cultural programming refers to four dimensions: power distance, individualism-collectivism, masculinity-femininity, and uncertainty avoidance. In 1991 Hofstede's student, Michael Bond, added the fifth dimension, the so-called Confucian dynamism: Long-Term Orientation.

Indulgence vs. Restraint

Hofstede's (2011) cultural dimensions are the main way of distinguishing intercultural differences and are sufficient to illustrate differences in the reception of the drama between Polish and Maltese children. In 2010, to the list of existing dimensions a Bulgarian researcher, Michael Minkov, added another, sixth dimension: Indulgence vs. Restraint. Indulgence society is conducive to the realization of desires and needs of enjoying life and having fun, focused on a unit's sense of happiness and well-being. Leisure is seen as important; there is greater freedom among citizens. Meanwhile, restrained societies believe that self-fulfillment should be limited and subordinate to standards and positive emotions are rarely expressed. Happiness is an individual matter and not subject to public discussion. Leisure is considered less essential, entertainment in the social hierarchy holds the lowest level. Society aims to control and limit the fulfillment of desire. Citizens believe in freedom of speech. They have an easier time to retain positive emotions, attach more importance to the way they spend free time, for example by playing different sports activities. In the meantime, within restrained socie-

ties fewer people feel happy and fulfilled. Many have a sense of helplessness in life and place the burden of blame for their failure on others. Leisure activities, pursue of dreams are not seen as important, but rather more focus is spent on negative emotions or on complaining, while positive emotions are often overlooked. When you divide the globe according to restrained or indulged cultures, indulgence tends to prevail in the Americas, Western Europe, Sub-Saharan Africa and restrain in Eastern Europe, Asia and Muslim countries. Most Mediterranean countries are mentioned as those who represent the division.

The dimension regarding indulgence vs. restraint is a challenge for rehabilitation. It shows how children learn to control their desires and impulses. It is also a dimension that clearly distinguishes Polish culture from the Maltese, and which confirms the above division of the world.

Malta
in comparison with Poland*
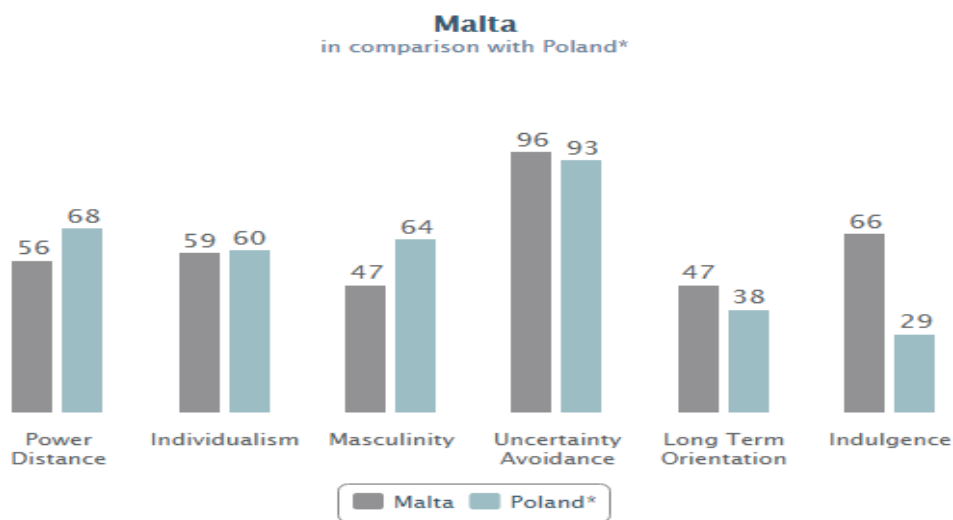
Source: http://geert-hofstede.com/malta.html (retrieved: 15.02.2016).

It is worth mentioning that this is the only dimension that differentiates these two cultures. For other cultural dimensions, these seem to be very similar. This particular difference is enough for the text addressing realization of dreams, fighting for the fulfillment of desires or spending free time to become unreadable for Maltese children. This is because Maltese society is an indulgence society. Though not a high value, it is however sufficient enough to describe its inhabitants as individuals eager to implement, and

without encountering resistance in realizing themselves, as well as lacking malicious comments or understanding. This is because they live in a society where fun, enjoying life and developing is socially acceptable. They are generally positively oriented toward life and tend to be optimistic. Meanwhile, Polish children grow up in a society which, according to this dimension, is described as cynical and pessimistic. Free time it is treated with neglect. Members of such societies are convinced that their actions are constrained by social norms with a sense that indulging in realizing desires is erroneous. Therefore, they are able to understand Adele the heroine, who must believe in herself and acquire wisdom of what she was doing outside of class. They are able to identify with the girl who has to fight for respect for what she does in her spare time, and on what gives her joy and self-fulfillment.

Conclusion - Universal Structure, Cultural Content

The idea of transformative teaching refers to the educational process which has led to changes in students from a psychological perspective - understanding each other or with regards to the system of beliefs and values (Clark 1993). As noted by M. Carolyn Clark and Arthur L. Wilson in their article *Context and Rationality In Mezirow's Theory of Transformational Learning* (1991)*,* development of the student is based on experience, action and critical reflection. Hence, understood in such a way, science aims to transform the student by expanding his or her awareness, deepening his or her worldview and equipping students with the skills necessary to define the world and themselves. Paulo Freire (1970), a Brazilian educator, already in 1970 described transformative learning as the *conscientization or consciousness-raising*. This awareness has to rely on the understanding of meaning of the experience, the interpretation of that experience or through the metamorphism of dramatis personae. This science of analyzing is based not only on existing stereotypes, judgments and beliefs. It is therefore the science leading to the transformation of the student - whether ideological or dealing with openness towards others. That change becomes critical and purposeful. Although the idea of transformative teaching / learning is usually recognized in adult education (Dirkx, 1998; Taylor, 1997; Nohl, 2015; Calleja, 2014; Banks, 1995), it may well be, in my opinion, also transplanted to teaching of children and youth.

Effective transformative learning requires much more than just a transfer of hard knowledge, but must also stimulate the powers self-directed

at students, thus motivating them to be open to criticism and self-analysis, noting different perspectives regarding creative education. Education through art also leads to transformation of the aesthetic. The authors of the text *Promoting creativity in teaching drama* illustrate essential elements of this education. Exchange: accepting ideas, tolerating mistakes, changing direction, giving up control, creating space for students' views and ideas, sharing, sensitivity, etc. This is because education is trying to adapt to the modern world. As noted by Nellie McCaslin: „Increasingly evident forces are attempting to change the direction of education from a purely intellectual emphasis to one that recognizes latent potential and therefore includes the arts as a basic component" (2006, p. 277).

Effective use of transformative drama within creative teaching, its educational character and participation in the processes of education no longer requires confirmation. For McCaslin it can be presented as a "contribution to their cognitive, social and emotional development" (p. 270). Writing and analyzing of a dramatic text, which favors multiple perspectives and polyphony, relies on dialogue and illustrates the performative effects of conversation, in which the action is transferred to the foundation of expression, stimulating discussion and providing opportunity to address difficult issues. Even focusing on those issues about which no one wants to talk about openly. Hence, the use of drama is very effective in schools in many cultures. For example, a dramatic fictional character can discuss the regulation governing the world, the importance and consequences of the choices we make. The model using education through transformative drama is universal and unchanging. Additionally, the construction of these tragedies – a classic look of the division of roles, their ancient structure: the division exposure, explication, culminating point of trials and tribulations and the solution, as well as dynamism of the characters remains the same. Typically, within the issue is presented within the initial phase, and the student becomes familiar with the topic, such as for example, the rejection of Adele by children in the classroom. Within the explication, which is an essential phase, the story of the characters is told, so that throughout the vicissitudes a twist occurs. Adela begins to understand that the game has a healing power not only to others, but to herself. Finally, during the climax a creation of a balance at a different level takes place. Adela returns to school confident, facing her classmates head-on. She sits down in front of a green, enchanted piano and proud of her achievements beings to play, arousing admiration among her peers. It is important here to point out just

how immutable and universal is this construction, the content of the drama must be adapted to the cultural dimensions of students.

The project in Malta proves that research regarding the use of drama in education and educational process should focus now not so much on the method, but on the cultural content of texts - in this case on drama. It turns out that education through art is a culturally conditioned act. Introducing the aspect of cultural studies to the study of changes in cultural activities in the processes of self-development and education seems to be very important. Erika Fischer-Lichte, a German theatralogist, in her book *History of European Drama and Theatre* notes that the actor, but also the drama-oriented denunciation of the "I" becomes self-realizing, and that this act of self-awareness is a cultural act. Likewise, it is an act of students' cultural transformation. Awareness is always carried out in a particular culture, nation, ethnic group, religious community, social class or family. Fischer-Lichte writes that in different times and different cultures, the act of self-awareness looks and looked different. It emphasizes therefore the differences in the historical and cultural forms of expression, which are adapted to the condition of the viewer and determined by the historical and cultural order. It refers to the American anthropologist, Milton Singer. In the 1950s, he introduced the concept of cultural performance, bearing in mind all the artistic and ritual performance, ranging from concerts, through lectures, festivals and ending with religious ceremonies. They can be read as cultural forms of artistic expression. And although Singer dealt with Indian culture, his considerations seem to be universal.

Singer stresses that the form and structure of cultural performance always depends on the culture and is defined by cultural identity. In this sense, a form of speech is articulated by culture of the time and place. At the same time, it co-creates and sustains the culture. As noted by an American anthropologist: „performances became (…) the elementary constituents of the culture" (Singer, 2003, p. 61). In addition, he noted that statements based on the patterns of culture are often a way to celebrate „the successive stages of the individual life cycle (…) (the *rites de passage*)" (p. 62). In an article entitled *The Great Tradition in a Metropolitan Center: Madras* he writes that examining changes in the structure and trends of cultural performances can reveal all relationships between the cultures and traditions. He further writes: „Then by trancing the linkages among these structures and organizations it is possible to arrive at more comprehensive and abstract constructs of cultural structure, cultural value system and a Great Tradition" (Singer,

1958, p. 351). Fischer-Lichte makes a similar conclusion. He argues that history of drama is the history of identity and transformation of identity, as well as studies the dependencies between cultural changes, cultural identity and the structure of the work. He writes that drama and theater „represent a genre of cultural performance concerned with the creation, self-fashioning and transformation of identity, then this opens a whole new perspective on the study of history (…)" (Fischer-Lichte, 2002, p. 4). He simultaneously emphasizes that formation and transformation of identity in western culture is experienced as a type of liminal space described by Arnold van Gennep and Victor Turner. He however, understands transformation as a phase when „the person is bought into a condition 'between' all possible states which allows him/her to make new and in part disturbing experiences, and enables him/her to try on or act out different kinds of identity" (p. 4). In this process, only the form of *rites of passage* is universal, and all possible states are culturally conditioned. Similarly universal is, according to Fischer-Lichte, the structure of drama, which is built on the basis of dialogue and spoken text, proclaimed by specific individuals who retain the names of the speaker. She further writes: „Dramas from European tradition can be read as outlines or sketches of identity. (…) It is likely that every change to the structure of the drama has carried out a correlative change in the concept of identity". Furthermore, she writes: „Drama is able to design the identity which the spectators can neither agree to in the present nor in any foreseeable future, let alone adopt" (p. 5). In her book she explores the relationship between drama, identity and socio-cultural-historical reality. It also points to the desirability of the dramatic statements that may relate to the identity of the individual, but also relating to collective identity.

From the perspective of this text what is important is to look at the structure of the drama. It seems that the universal process of transformation is the structure of the ancient drama. This is because the texts describes the process of constitution of identity on the journey of battling oneself and about making of tough choices, and all along an act of speech. Ancient heroes, writes the theatrologist, „deserted by gods and mankind, that which remains and will never be lost in his consciousness of his self and his sacrosanct human dignity" (p. 24). And of course over time, dramas and their characters undergo changes, increase their independence in action, and are portrayed in different ways by different playwrights. Aristotle in *Poetics* states that Sophocles presented people as if he wanted to see them and the way they should be, while Euripides as they really were. Sophocles'

heroes were looking for the causes of their situation, while Euripides' heroes struggled with that situation, the first ones to struggle between speech and body language, others between their desires and physical fulfillment. But the structure of the drama and the ritual self-constitution became constant, each time showing a process of self-definition. While a form of drama today called classical has survived, its content varied with time and place. The same thing occurs in the case of transformative drama - its structure takes the form of a classical form of drama from exposure to its climax, to the trials and tribulations, and lastly to its explication. The content however, remains readable only in a given culture.

Research carried out simultaneously in Malta and Poland has shown that an educational potential of art has its own cultural content value. Education through art, its participation in the processes of development and education depends on the content, and not necessarily on form, or cultural and artistic message, and is fully understood only in the context of one's culture. Therefore a universal method of working with students, such as the use of the principle of analyzing dramatic texts, writing their own plays or enhancing lessons through the use of drama can be created. But it is impossible or it can be very difficult to construct a universal dramatic text which can be used in schools in many countries. Lastly, there is also another matter worth pondering about which addresses the question whether the use of drama in transformation of canonical references to fairy tales, such as Andersen's fairy tales remains independent of cultural dimensions, or must it also have a cultural context and be appropriately presented in a given culture.

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Pre-islamic beliefs of the Kazakhs
and the spread of Islam in Kazakhstan

Over the past decade the Kazakh society in their spiritual emancipation has made a huge step forward. Structural reforms and the democratization of all spheres of life have led to the growth of national, ethnic, cultural and religious identity. There is a revival of Islam in the traditional regions of its distribution, strengthening the position of other religions. Allegedly understanding that religion is an important part of the national psychology and culture, it plays a significant role in strengthening the foundations of public morality. The mosque and the church, as historically proven themselves forms of self-organization and association of the faithful in order to meet the religious needs, in modern conditions perform other important social functions characteristic of the civil society institutions.

Although Soviet Kazakh literature claimed that Kazakhs Islamic belief is of more contemplative character [3, p. 150], after the collapse of the Soviet Union and the time of independence Kazakhs began to write a new history with the recovery of historical memory, a new ideology, and studying their religion as a basis for national and religious identity.

With the spread of Islam, especially in the context of the Sufi ideology has been of outstanding importance for the subsequent history of the Turkic peoples of Central Asia. At the same time, Central Asian Islam has absorbed all of the pre-Islamic beliefs and values that were inherent in the indigenous people of Central Asia (Tengriism, Zoroastrianism, shamanism, ancestor worship). Therefore, the Central Asian Islam (in its Sufi form) became a new stage in the development of regional Islam [1, p. 83-92].

Shamanism - one of the most remarkable phenomenon in religious traditions of the Kazakhs, preserved from the pre-Islamic era. Shamanism - a vast system of animistic beliefs and practice among different peoples, typical for the tribal system. A common feature among them is the pres-

ence of ancestor worship, as well as administration of rituals performed by a shaman, able to fall into a special, ecstatic state, and in this state, on the assent of the carriers of the cult, communicate with the other world.

Shamanism according to its belief is a special relationship of individuals with the spirits. Perfume helps explain the ability of how shamans treat people wonder, to find missing things and cattle. Shamans also attributed the power over the phenomena of nature, ability to perform miracles. They played an important social position, being substantially priests. Even after the spread of Islam in the Kazakh steppes shamans continued to retain their influence.

One of the most remarkable works of manifestation of Kazakhs shamanism is the paper of an outstanding Kazakh scientist-ethnographer, geographer and traveler, researcher of history and culture of the peoples of Kazakhstan, Central and Middle Asia Chocan Valikhanov (1835-1865), whose work has received worldwide recognition. In "Traces of shamanism in the Kirghiz" the scientist gives an idea about the nature of shamanism as a phenomenon that served during the first half of the XIX century, as the basis for the mix of Muslim beliefs with ancient views of the Kazakhs. There has been so much research done on shamanism in its different forms and manifestations, so it is not the area to consider the details.

Historically, the first religious world for the people of Kazakhstan was Tengriism arising from relationship with the world, which also defined the conditions for a nomadic lifestyle. Sky (Tengri) was for the Kazakhs a spiritual symbol and material reality. Some scientists are trying to identify the concept of Tengri with Allah, though currently spoken among Kazakhs term "Tanir" and Allah alone.

Tengrianism - is understanding and acceptance of ourselves as a part of nature and the unity with nature. In Tengrianism there are mountains, rivers, trees, the land, as well as humans, there are spiritual keepers - Aruahs. Therefore one has to respect and lovingly treat everyone around the world. And the spirits of the ancestors - Aruahs occupy a special place in the outlook of Kazakhs. Kazakhs believe that apart from physical body a man has a soul, which is no less in need of food, and the food for the soul is the spirit of the ancestors Aruah. It is believed that all human actions are reflected in his soul, and if a person does evil, betrayal, retreating from the curse, then it offends Aruahov spirits, and thus Tengri. The tradition of honoring the spirit of the ancestors - Aruah obliged Kazakhs to know their ancestry back to the seventh generation. Every man knows that his actions influence seven future generations. It is believed that the place someone

lived and worked becomes worth honoring people and after his death his spirit may provide protection to their relatives.

Elements of Tengrianism among the Kazakhs have still remained in funeral ceremonies, when the soul of the deceased and attached to it the soul of a close relative of the deceased are watching the progress of the memorial for 40 days, so every Thursday of the week (beyshenbilik) it is required to prepare the tortillas (iis shygaru). Now this celebration is accompanied by the reading of Koran and represents a tribute to honor the dead.

Currently, at the wake or years after the death of a man holding a ace (reading the Koran in honor of the deceased with the mention of human virtues) comes with the words «Oli razy bolmay – tiri baymaydy, meaning where there is no mention of spirits and well-being. During the reading of the Qur'an for the dead man the reader lists all the dead close relatives and ancestors of the man. «Әруағына құран баыыштау» which means reading the message of the Qur'an to the spirits of dead people. When a person dies, then his spirit - Aruah specially lits a fire in his room. The memory of the dead, their names were passed from generation to generation. Death was thought of as full-fledged representative of the living in a different world. Care "in the land of the dead" does not mean breaking kinship. Each side remained duties for each other. Oblivion and disregard for the memory of deceased ancestors aroused anger and vengeance on them.

Tengri encompasses light and good. It is noteworthy that the Turkish peoples were referred to as a high mountain or a tree Tengri, as the place for collective prayers or sacrifices could become a high lonely tree or large rock of peculiar shape. Nowadays, it has still been preserved the tradition of tying ribbons on trees standing alone or growing near a power source, at the entrance to the cave. It is a tribute of veneration, to mark the place of holiness.

The foundations of life and the life of the Kazakhs and the first defined the beliefs of the Kazakhs. Tengrianism was a monotheistic belief and there exists rather complicated hierarchy of deities. How could Tengriism become the basis of ideology of people who once inhabited vast space of today's Turkey territory can be found tracing the monuments of ancient Turkish writing. Tengrianism determined political existence of people as masters endowed with a heavenly meaning "actively and aggressively emphasize their closeness to Tengri, in order to confirm the legitimacy of his claim to Kaganate throne [4, p. 24].

Tengrianism as a pre-Islamic faith implied veneration of many bad and good spirits. The Kazakhs did not intend to attack and go to places

inhabited by evil spirits (impure place that may be the cause of leg disease in the elderly). To hold them in reverence and worship, for example, alone growing tree and hanging pieces of cloth on it were found honor of good spirits with any request. In everyday life, the Kazakhs believe that everyone in heaven has his star and the shooting star indicates someone's death.

Tengrianism as a pre-Islamic idea of the Kazakhs is closely intertwined with its worldview. It was determined in material and spiritual quintessence of understanding the world. "Tengrianism helps to understand the problem of ethnic separateness. The Turks historically arose from the division of the land, and it later grew into the problem of the identity of the Kazakh people"[4, p. 14].

Another symbol of deification of nature were the mountains. Deification of the mountains (Altai in particular), where the sky converges with the Earth-Water and, where according to the legend, were the first Turks, is the basis of pre-Islamic ideology of the Kazakhs. Since the Kazakhs were a nomadic and semi-nomadic lifestyle concept of Jer-Su for them was filled with special meaning - the spiritual and the real.

Another in the rank of deities was Umai, the patroness of family, home and children. She is gradually replacing Jer-Su and in the minds of people confidently takes place after Tengri.

One of the most important evidence of the pre-Islamic representation is the fire, as a way of cleansing from evil spirits. For example, it is up to date tradition for the Kazakhs to keep the action of cleansing fire cradle for the baby or carrying out of the fire on the head of a child or adult as a ritual of protection from the evil eye, to cleanse polluted thing kept just above the fire. Rituals of cleansing power of fire are often used when referred to breeding cattle. Departing from hibernation to a new pasture, the cattle was driven between two fires, and after passing it was thought that all the troubles were left behind. Arriving at an old park, the Kazakhs offer sacrifices to the spirits of ancestors and read a prayer from the Koran, asking for happiness and wealth.

Sacrifice of animals - a long tradition of cattle-breeders, occupied an important place among religious rites of the Kazakhs. "The fire was the patron of dwellings, home sanctuary, so the bride when joining a new family had to bow to the fire of her husband home which for the family was as happy as for the ancestors. Entering a new family, for the bride, the woman was introduced into the house (to her father), remember to make a nod at the door. Then he planted her near the hearth on a tanned calfskin ...

then pouring oil over the fire the bride fell prostrate. At this time, women, palmed heat in the fire and drove across the face of the bride. "The ritual has been preserved with slight modifications so far. Ch. Valikhanov wrote that "to Tamerlan who worshiped the spirit of the ancestors -. Aruah, fire as a cleansing force as well as the moon, the sun, the earth and animals make up their wealth deify each breed individually face ... worshiped all ... things that brings people use [5, p. 212].

Faith, as such, was of great importance for the rulers of the steppes. It was a kind of leadership even when it come to choose a wife. So, Oguzkhan "married two beautiful women, but left at a respectful distance, because they did not want to believe in one God of heaven and fell in love and married his cousin, after talking to her about the conditions of his love; she had to worship and believe in one God [5, p. 2012].

Spread of Islam in Central Asia can be clearly noticed at the end of 10th and the beginning of the 11th century, during the reign of the dynasty Karakhanids.. It was during this period in the state of Karakhanids when the sign of civilizational shift occurred which means Islamization of Turkish tribes. The period of 10th - 12th century is considered to be the heyday of early Islamic civilization of Kazakhstan. According to K. Baipakov and L.Yerzakovich an important event of this period was the growth of cities in Syrdarya region (southern Kazakhstan), which rose in number up to 200with trade and craft suburbs (Rabad) buzzling with city life, accompanied by muezzin voice calling from time to time, to all the faithful to escape from worldly concerns and turn our thoughts to God [2, p. 114].

The process of Islamization increased by the end of 10th century and the border with the Muslim center in the region had been established in Zhetysu and Syr Darya regions.

Initially, spread of Islam under went mainly among the ruling elites and the rest of the population adhered to traditional religious beliefs.

In general, up to the thirteenth century, the population of Kazakhstan in general was Islamized and the process continued until the nineteenth century.

Over the centuries, as a result of interaction between the two religions - Islam and pre-Islamic beliefs – it has led to their synthesis, mutual increase based on common influence, which affected cultural and literary traditions of the Kazakhs.

In the era of the Kazakh Khanate, Islam is the fundamental factor of national culture and an important element of ethnic identity and the ide-

ology of the state. The capital of the Kazakh state was the city of Turkestan - a major religious center for the entire Central Asian region. It was in 2015 when Kazakhstan celebrated 550th anniversary of the Kazakh Khanate.

The spread of Islam during the period of 16th -17th centuries, the time of formation of the Kazakh statehood, was considered an important factor in strengthening the ideological power.

An important stage in spread and strengthening of Islam in the vast steppes of Kazakhstan came after its transformation into a colony. Islam played an important role in preserving national identity in the process of confrontation with colonization and Russification.

The end of the 19th century was characterized by an increased Muslim influence in Kazakhstan. This has been a striking confirmation of the appearance of a vast number of primary religious schools, increasing the number of Kazakhs, who studied in Central Asia religious schools, together with construction works of mosques and madrassas.

Each of these periods of the spread of Islam in Kazakhstan deserves separate research. A significant importance is paid to restoration of the painting of pre-Islamic beliefs of the Kazakhs, although it still lacks proper attention of scientific circles.

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Experience-based learning in virtual environments

Abstract: This paper presents examples (cases) of integration of knowledge management techniques – the community of practice and eLearning – into competence-developing virtual learning environment. The participants of the formed community of practice are ready to share their own experience, learn from each other, get feedback from the experts in the field, and work in groups led by specially trained facilitators. Besides, clear e-course objectives and learning trajectories with challenges that correspond to the level of knowledge and skills of the participants actualize the need for problem-solving through critical thinking. Space for effective communication, collaboration and co-creation fosters creativity and leadership. Results of the described successful e-course indicate that 40% of participants feel arousal, 'drive' and have positive memorable learning experience, while every fourth learner feels 'actively immersed' in virtual learning environment.

Keywords: eLearning, experience-based learning, community of practice, knowledge management, immersion.

Introduction

The key element in the art of knowledge management using web-based tools (eLearning) is the ability to create a specific space (or environment) where learners and practitioners:

- can be involved in sharing experience, generating ideas and finding new solutions to existing social challenges;
- can choose their own learning trajectories for acquisition and development of necessary competences and skills.

Academic mobility programmes - on one hand, and Massive Open Online Courses (MOOCs) - on the other, greatly expand the horizons on the way towards new educational products. Educational market needs products which consist of two components: educational service and experience, where "*services are intangible while experiences are memorable*" (Pine & Gilmore, 1999). People seek to improve and diversify their life through immersion in various activities and obtain various experiences that stimulate (positive) emotions. Educators are aware of the fact that emotions have the '*power to open or close access to learning, memory, and ability to make connections*' (Vail, 2010).

Today universities are facing difficulties with motivating students to acquire knowledge that may be relevant to their distant professional future, when everything around them is changing so dramatically and rapidly. So when it comes to knowledge management in terms of eLearning, a teacher (tutor) should focus on the nearest future - "tomorrow", because this not very distant prospect arouses greater interest in students and stimulates idea of a generation process, which is a unifying element of any virtual learning environment. The basic reason why people are willing to obtain a different experience are usually described as follows: they seek to feel, experience something new that is different from their everyday activities and routine. Learners get a chance to become part of an alternative life, to experiment with their own identity, to play a different role (Firat & Dholakia, 1998).

Successful integration of communities of practice and eLearning in virtual learning environment means that up-to-date knowledge and current experience are concentrated in one place and become a valuable innovation strategy in education.

Background

Our team gathered around Ukrainian Distance Learning System (UDL) had an idea to combine the two techniques of knowledge management – Community of Practice and eLearning – into one learning process by creating virtual learning environment. The topic of decentralization of public administration has become the basis for the formation of the Community of Practice (CoP), which means a group of people who share concerns, deal with complex issues concerning a certain topic, broaden their knowledge and experience in a professional field, as well as interact on a regular basis (Lave & Wenger, 1998). With the development and implementation of new

models of public services, more and more new practitioners have joined CoP in order to look for new solutions to more efficient use of models or to promote developed models to other local governments. Today CoP brings together more than 3 000 committed participants, with a group of well-trained facilitators and involved experts, which enables us to scale up the project results horizontally and to unlock new ways of development. Furthermore, the initiated CoP is passionate for collective learning and it is a perfect place for eLearning: we can state that we have created a market where we know what our users (customers) value the most, and we can provide them exactly with what they need, rather than focusing on achieving competitive advantage over other providers of educational services, attracting as many customers as possible. In 2011-2015 a series of e-courses were organized and carried out for different groups of learners from CoP (civil servants, representatives of local governments, students in public administration, etc.).

We have defined learners' immersion in a learning situation – in the experience-based eLearning context – as a process where participants get new experience, which is supported by the existing experience of learners and which helps them contribute to a continuous development of their life competencies such as idea generation, decision-making, adequate response to a situation, maintaining a constructive dialogue, teamwork and supporting own identity.

Our goal is to transform the learners' behaviour in a virtual learning environment and to move it from a passive absorption - through social and cognitive presence – to active immersion and intellectual escapism, when during eLearning process learners may lose control of time, live their 'second life' (different from routine) in the virtual Community of practice, share experiences, generate ideas and develop new knowledge and skills.

Our recent benchmark in eLearning has been that over 40% of learners are actively involved and absorbed, and 22% of the participants in each e-course are in a state of complete immersion.

Forming Community of Practice (CoP)

Formation of CoP requires responsible attitude of each participant in the processes of knowledge management. The development of such community is based on the knowledge interaction – through experience and passion for change – can be achieved when its participants share aforementioned

principles when they are united as personalities, subjects of knowledge construction, professionals and practitioners.

Besides, regular piloting of e-courses on various topics also encouraged specialists in a specific area of interest to join the all-national community. Whenever a pilot e-course was run, the organizers had to deal with the following challenges: to avoid dropout of the e-course of participants by providing them with space for their social presence, guarantee their maximum cognitive presence and engage the learners to enable each of them to be involved in various activities. At this stage of the community development, we found out that the key success factors for the formation of an effective and open for interaction virtual learning environment included trust and reduction of the psychological distance between the practitioners (learners) and the teachers (tutors). The quality of each pilot e-course was guaranteed through the 4A model: Attention, Actualization, Attraction, and Action (Katernyak, Loboda & Sheremet, 2009), and it was measured in three dimensions: effectiveness, efficiency and comfort. Almost 90 % of the e-course graduates recommended their colleagues to take the e-courses on various topics that are available in our virtual learning environment.

And when CoP grew up to 2,000 members in 2013, it became viable and capable of self-development. Some members have left, but even more have joined the community. In 2014 it brought together more than 2,000 members, and today there are 3,072 participants. When the community became self-sufficient, we decided to conduct another e-course at a higher quality level, according to the following success factors:

1. objectives of the course meet the needs of the community, where each resource or activity is checked against its appropriateness in the context of the curriculum, achievement of the e-course objectives, where each task corresponds to the level of professional training of the community in general and ability of every participant to successfully fulfil it;

2. interest of every CoP member in social presence, when everyone has the right to be involved, and the involvement of everyone is fairly evaluated; everyone can ask questions, and every answer will be 'heard'; everyone has the right to speak, to share own experiences;

3. creation of an enabling environment, the so-called 'ecosystem' around each participant, which will encourage collaboration, creativity, idea generation, development of new solutions and finding ways to implement them.

Among the scientists who deal with the issues of creativity, there is a truism that a person is able to create and change things for the better

only after having at least 10 years of technical and knowledge immersion in a specific area of activity. In 2015, our CoP advanced to a new level of development as 12% of its members had already had over 10 years (and 15% - from 5 to 10 years) of practical work experience in local and regional development, so they were ready for creative activities. Besides, almost 70% of the participants had taken part in the previous community events: e-courses, summer schools, workshops, etc., so they had necessary technical preparation for eLearning. Thus, a critical mass of participants was formed out of those who were well-trained based on e-learning and a common topic of the training. Though at the same time, 35% of CoP members have never developed or participated in the development of projects, and 33% of them took the e-course in the CoP for the first time.

So finally, in November 2015, the branded e-course in Project Management (PM-5) was launched, and it lasted for five weeks on the web-site of the Community of Practice – http://udl.despro.org.ua. We succeeded in achieving a high level of active absorption and immersion of some part of its participants.

Examples of open e-courses in the CoP

In general, out of 306 participants who started the e-course PM-5 (fulfilled the first task), 208 (68%) came to an end, which is an acceptable rate for such kind of e-courses in a working place, while 185 of learners (60%) successfully completed it by receiving 60 (pass grade) or more points (out of maximum 100). Among those who successfully completed training in the e-course, 25% of the participants experienced the state of immersion during the performance of different types of learning activities: based on their own observations, they felt the freedom, joy, sense of satisfaction and expression of their skills, the influx of ideas and/or a pleasant surprise.

Competitive spirit

The e-course consisted of four modules and it was offered in a self-paced mode, open 24/7. Each participant had an opportunity to plan time to study a particular module. The participants could have access to the materials of the next module only after they passed the tests in the previous module. They were able to come back to study materials and retake the attempt to upgrade the score. The use of a constantly updated rating – top 10 or 20

highest grades for each course activity (test or assignment) – also supported competitive spirit between individual learners. Besides, the e-course participants could see their own progress in the record book and / or in the section of their course completion status.

In addition to the tests, tutors offered the participants an interesting individual task where learners had to analyse the concepts of existing projects and to offer their own variant, adapted to the realities of the respective community. The best individual works of the participants were posted on the home page of the course so that others could get acquainted with them.

At the beginning of the e-course, 28% of its participants mentioned the following expectations: new knowledge for project preparation, learning from the experience in project management and professional development, self-improvement. We tried to trigger a nonstandard, creative and innovative thinking of the participants through the creation of 'situations', by which we mean the momentum for a change that requires acquiring new knowledge for decision-making. As a result, the learners develop new competencies, get new impressions and experiences. Moreover, the learning situation involved both individual and team work and they were focused on creating positive experience of the participants.

Communication and cooperation

The participants of the PM-5 course had an opportunity to join a team working on case studies, after they selected one of the seven cases proposed by the experts. The cases varied in subjects and levels of complexity. The use of case method in eLearning requires an effective communication system, which includes communication within the team that can be guided by a facilitator, and communication with an expert. The facilitator's task is to provide freedom to every team member to be involved and to make individual contribution in the teamwork. It was confirmed by 40% of the e-course graduates that they had the feeling of arousal, 'drive' and positive memorable learning experience.

The expert's task is to provide clear information on the case, instruction, and timely feedback to the fulfilled tasks. Effective communication also means that every member of such cooperation understands how this work helps to meet the course objectives. Learners involved in the teamwork were immersed in the process of eLearning and spent up to three hours a day online. After two weeks, some teams received the deserved "excellent" grade for their work, but they also extended their cooperation and friendship outside the course. There were other teams that barely reached the finish line.

Nevertheless, it was a useful experience for each member of the teamwork when they started forming their own teams and implemented their own projects. Best practice of the teams and professional comments made by the experts were also posted on the home page of the e-course.

To organise communication within the teams, different types of forums were used: forums for separate (visible and non-visible) groups, forums with delayed answers from other members. We realise that today's LMSs do not provide a complete toolkit for organizing the teamwork and for integrating its results in the course register.

Special attention during the learning process in e-courses is usually paid to the expert forums. The e-course participants noted that even if they skip some practical tasks or tests, they could get all necessary information in forums where experts, lawyers, and especially other participants shared their knowledge and experience. The e-course PM-5 included the whole range of various forums for communication:

- renowned experts gave answers to the most important questions the participants had concerning specific features of the local development projects,
- 'Legal Advice' Forum was used by the participants to explore the issues related to the procedures and regulationsof the newly elected local authorities,
- in the Forum of representatives of the Offices on local government reform, the participants discussed mechanisms and tools used to achieve economic, legal and social capacity of communities and councils,
- all forums were open throughout the e-course, where the participants had an opportunity to discuss the course materials with tutors, according to four main modules of the e-course;
- one of the most valuable achievement of the e-course PM-5 was its forum dedicated to brain-storming for generating interesting ideas of future joint projects. Its discussion threads were opened by the course participants who raised a lot of topical issues, offered no fewer options to address them, as well as the diversity of ideas and project proposals.

In general, the learners in the e-course read almost 140,000 posts and published around 23,500 posts: as forum posts, news, notes, private messages within the e-course, filled in surveys, fulfilled assignments and so on. Hence, every learner's input was, on average, 36 posts.

Tutors, facilitators and experts supported all discussion threads in the forums and gave very quick feedback, which made the communication very dynamic, and almost 100% of the e-learning process was taking place in real time.

Having analysed the results of the final survey in the e-course, we can state that the learners' immersion in the process of eLearning means living a 'second life'. Active absorption and immersion in the intellectual environment of individual and joint construction of knowledge, with a focus on 'tomorrow' using real-life case study, can guarantee the development of life competencies necessary for performing high-quality professional functions. Thus, the combination of two techniques – Community of Practice and eLearning – can give the effect of immersion in virtual learning environments.

Conclusion

We have integrated two knowledge management techniques – CoP and eLearning – and created the virtual learning environment as a new value innovation for competence-developing education. While designing the eLearning process using the '4A' model (attention – by needs in knowledge and skills, actualization – by clear eLearning objectives, attraction – by involving in CoP, and action – by overcoming challenges and problem-solving), we endeavoured the effect when the learners feel actively 'immersed' (intellectual escapism) in virtual learning environment. Our latest success in organization of e-courses for 300-400 learners has ensured over 22% learners' full immersion, while 40% participants had the feeling of arousal, 'drive' and positive memorable learning experience. The statistics report shows from 5 000 to 7 000 hits in e-course site per day, including weekends, where most participants spent up to 2 hours in the e-course daily.

So, the uniqueness of our approach is that (1) e-courses are especially tailored to meet the CoP's needs, (2) there is clear understanding among the learners of the e-course its goals (objectives), (3) the level of challenge of learning tasks corresponds to the level of knowledge and skills of the registered CoP participants, and (4) clear and timely feedback to performed tasks.

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Activities of health teams as a factor of the youth' socialization

Abstract: The article discusses activities of health teams from the time of their appearance up to the present day. The emphasis has been put on training health teams among students.

Keywords:

Human health is one of the most important values of any state. It is quite common that in the Republic of Belarus great attention is paid to preservation and promotion of people's health.

But is modern ecological situation, human social activity and the lifestyle, which became heredity were fundamental prerequisites for the emergence of human diseases. The second half of the twentieth and early twenty-first century was the time of man-made disasters and mass injuries. Contamination of the environment triggers development of such fatal diseases as cancer and cardio - vascular pathology. In addition, throughout the human existence we were pursued by wars, floods, earthquakes and other disasters.

International organizations such as WHO – the World Health Organization and ICRC – International Committee of Red Cross, and national health organizations around the world are involved in finding solution for emergencies. From the medical point of view, an emergency is an extraordinary situation that has developed as a result of a disaster, characterized by a large number of victims, when forces and means of the district (city) are not enough to help those in need. Due to the fact that in an emergency an acute shortage of manpower and resources of medical service arises, it is necessary to appeal to additional resources of a voluntary aid; to create health brigades, involving the youth.

The activity of health teams should be viewed as a multifaceted and multidimensional process. work in a health team, first of all, involves one's

ability to feel the pain of others, and the desire to help unselfishly people in need. The desire to help a person in need was already manifested in ancient times, and in it occurred various forms. During the Thirty Years War in France (1618-1648) the priest Vincent de Paul initiated the assistance to victims of the war and plague - it was the first organized attempt in the history to involve the public to help the needy.

In 1831 in Dublin (Ireland) Catherine Elizabeth McAuley founded a monastic congregation "Sisters of Mercy". The activities of the congregation were aimed at helping underprivileged, and with the use of different social services to poor women and children.

Vincent de Paul, the priest   Catherine Elizabeth McAuley

In Russia the movement of nurses was initiated by Grand Duchess Alexandra Nikolaevna and Duchess Therese Oldenburg, who founded the community of Holy Trinity in St. Petersburg, 1844. In Moscow such community was organized during the cholera epidemic of 1848; its founders were Duchess Sophia Shcherbatova and the famous doctor Theodore Haas.

According to eyewitnesses, the Sisters of Charity have saved many lives, showing such qualities as equanimity, moral purity, and high level of professionalism that, according to Nikolai Pirogov, "should not be called otherwise than noble." Today we can say with confidence that the prototype of modern health teams was set by the activity of the Sisters of Charity, which is based on voluntary work and social support. After the Russian-Turkish war in 1889-1894 special measures were taken to expand

the functions of the Sisters of Charity. Following communities of the Sisters of Red Cross were created and their main purpose was preparation of skilled female health personnel to care for the sick and wounded both in wartime and in peace periods.

Grand Duchess Alexandra
Nikolaevna

Duchess Therese Petrovna of
Oldenburg

The first health teams appeared in Belarus in the end of 1927 in order to provide first aid in case of unexpected natural disasters or mass accidents. The work of health teams was closely linked to the work of fire brigades,

life-saving posts on water, first aid posts at enterprises, and to the work of ambulance. The teams worked together with the Belarusian Red Cross Society. The main objective of this work was to participate in health and hygiene education of workers, to cultivate daily hygiene practices in their lives.

Members of the health teams and Belarusian Red Cross (BRC) were taught to protect their health, observe the rules of personal hygiene, keep their homes and yards clean; they initiated installation of ventilated windows in peasant houses, an improvement of old wells, and construction of the Russian baths. They also took part in landscape gardening. There was a systematic anti-alcohol propaganda along with broadening people's knowledge about nursing care. Health education was extended info workers' clubs, reading rooms, libraries, and schools. There were used a variety of forms: release of wall newspapers and photo exhibitions; improved equipment of sanitary posts; the conduct of health games, quizzes, and show trials; distribution of printed materials (thematic posters, Red Cross's newsletters); lecture's delivering. During the period from 1921 to 1924 participation of health teams in recreational activities along with health education was reduced to implementation of anti-epidemic and preventive measures against diseases such as typhus, cholera, malaria, trachoma, tuberculosis and syphilis.

During 1930s main goals of health teams were determined as follows:
1) Assist in case of natural disasters - floods, fires, earthquakes;
2) Assist the government with the organization of sanitary defence;
3) Help soldiers in their daily needs;
4) fight for the improvement of working and living conditions of workers and peasants;
5) Protect health of young pioneers and pupils;
6) Provide the sick and needy with medical assistance.

Except health teams there was organized special training programmes for nurses, involving volunteers.

Only in the second half of the 1930s the activities of health teams were approved in the form viewed by the Soviet government. Volunteers were trained in nursing schools, which were commonly set up in the second half of the 1930s, where trainees were offered to master different skills, allowing them to work in the health system at that time. Great attention was paid to sanitation and hygiene at the nursing courses as well as at health-defence circles.

It was in 1941 when the concept of "health team" was given a final definition. It listed the following activities: creation of a wide network of health posts and teams at enterprises, collective and state farms, institutions,

schools and houses; special training of medical personnel, instruction of people to provide first aid, assistance to health authorities with sanitary events, promotion of organ donation, assistance towards population during natural disasters, publication of materials on the work of the Red Cross Society and etc..

Despite social and political upheavals, which were so fragment in the twentieth century, the movement of the Sisters of Mercy was not forgotten. Only in the lines of the Great Patriotic War 800 thousand of nurses and medical orderlies gave aid to the wounded.

It seems that the activity of health teams was in demand only during the wartime, whereas in time of peace it maked no sense to apply for their help. Still, today together with primary organizations of the Red Cross Society health teams are created either at enterprises, secondary schools, higher and secondary specialized educational institutions.

The volunteers of BrSU named after A.S. Pushkin decided to restore the movement of health teams so as to be able to give aid to the injured in present time. In September 2015 a new social project "Let's restore health teams" was launched with the help of the teachers of the social work department.

The aim of the project is a development of the volunteer movement, mutual assistance and provision of quality health and social care, home care to the needy who find themselves in difficult situation. The health team was created on the basis of socio-pedagogical department and comprised a group of 23 first and second year university students. Training of health teams is carried according to the programs and aimed at providing first aid.

Students learn to master the skills of nursing techniques:

- to bandage wounds and burns;
- to make a temporary control bleeding using a pressure bandage, tourniquet or "spin";
- to immobilise limbs due to bone fractures and extensive soft tissue injuries;
- to take anti-shock measures (giving rest, warm, painkillers etc.);
- to resuscitate (chest compression, mechanical ventilation).

The students - members of the health teams - may be later involved to give first aid to the victims of natural disasters and other emergencies.

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The implementation of inclusive education and its didactic aspects in the Czech Republic

Abstract: This article introduces readers to the concept of inclusive education and its implementation in a specific context of the Czech Republic and its educational system. The authors of the text differentiate in detail concepts of integrative and inclusive education. In order to differentiate both models in an ostentatious way, the second part of the text focuses on legislative development of inclusive precautions in which we can observe inaccuracies and misinterpretations of certain approaches, that is how exactly to project a preparation for a class unit. The conclusion part of this paper highlights philosophical and human value of inclusive education concept as a tool changing individual's relationship towards otherness.

Keywords: inclusive education, integrative education, legislative arrangement in the Czech Republic, didactic aspects.

INTRODUCTION

Anyone would love to live in a tolerant, not discriminated and open society where all the needs of safety, certainty, acceptance and autonomy are saturated. Why are we then pulling out some of us to places where some people can lose their feeling of safety? Why do we have the tendency to separate "others" from us? Is it because they require more care and complicate "our" lives? Who exactly is this "other person", we talk about? Where is the borderline of normality? Why do we so insist on in case of interest the different person to let him adapt to the educational mainstream and also adapt to its requirements and criteria which are followed by all the other children? What if some of the requirements and conditions are

simply physically or psychically impossible to fulfil? This contribution is definitely not going to answer the previously mentioned questions; however the authors of this article try to answer the earlier issues of segregated, inclusive and integrative concepts of education.

Education models

Inclusive education belongs to the key subjects that are being excitedly discussed in contemporary pedagogical discourse. Although the concept has been around ever since such thinkers like J. A. Comenius (comp. Hábl, 2011). With respect to current trends and changes in contemporary society it is necessary to pay close attention to this matter. There is the same number of definitions of what inclusion may refer to, as the number of authors working with this concept. Inclusion can be defined as a principle and a philosophy stating that all schools should create a unified educational system where all different types of children learn together.

This system should guarantee an equal level of education quality. Inclusive education can be also understood as a state in which a disadvantaged person is born to a society, which accepts any difference of an individual, a society, where it is normal to be different and where no one is struck by the different state of other individuals (Bazalová, 2006). Such a segregated model comes from the opinion that homogenous groups of people represent optimal conditions for education – we know that this is an outdated belief. It is therefore necessary to define current differences and common parameters between inclusion and integration, because even though the segregated model of integration seems more known to the general public, however the terms inclusion and integration are sometimes equally defined and are wrongly interpreted, which leads to discussions based on emotional reactions and feelings more than focused on objective data and facts. Integrative and inclusive education has both the same goal of social adaptation of people with disabilities or disadvantages. The methods and principles which they use however differ significantly. Integrative concepts are connected with special needs education, whereas inclusion concerns the school for everyone. Inclusive schools view heterogeneity is considered as an enrichment of the educational process. The concept of integration comes mainly from the needs of a disabled child, where the inclusive concepts are concerned with the rights of all children. When we shift from integration to inclusion the

goal changes from the concept of disabled children integration to a school for everyone. The main goal of inclusive concept is therefore a simple one: "inclusive pedagogy for all, always and everywhere".

While a number of authors differentiate inclusion and integration, others see it almost as identical. Fischer and Škoda (2008, p. 23) define integration as: „*an effort in order to fully integrate a handicapped individual*". In short, this means a fusion of inclusion and integration into the society. Integrated education can according to Fischer and Škoda be defined as a complete inclusion and incorporation of an individual to the mainstream educational process. Batoňová (2010, p. 13) states that inclusion represents „*never ending process in which people with disabilities are able to fully participate in all activities of the society the same way as other members without any disability. Inclusive approach assumes that all people are equal in their rights*". According to Houška (2007), inclusive education represents a state which created different conditions for children with different skill levels so all children may receive an environment in which they will optimally develop and build their skills in order to work in a common social group (on the other hand integration helps an individual to be integrated in a specific class and not participate in a full way). Pešatová and Tomická (2007) add that the Anglo-American origin of the integration concept concerned adaptation of school towards all children and educate them in order to live together.

There are many different views on the concept of inclusive education. Perception of inclusive education is sometimes used even in opposition to each other in various connotations. This concerns mainly differentiation of the education concepts of integration vs. inclusion (perception in the 1980's viewed them as equal). A significant historical milestone in this issue would be the 90s and mainly the beginning of the 21st century when a group of authors around Platte (Platte, et. al., 2006) who connected the outcomes of inclusion with the well-known Salamanca declaration from 1994, where during the UNESCO conference a voice was raised that the issue concerning pedagogical, organisational and cultural potential of a school should be in discussion. There were 92 world governments and 25 international organisations which agreed upon action and curricular frameworks in education of children with special educational needs. Inclusion has therefore pushed itself forward as a widespread concept leading to inclusion of all children into mainstream school system (Bartoňová & Vítková, 2010).

Nowadays there are three-dimensional definitions of inclusive education registered in the Czech Republic and abroad (Horňáková, 2006): (1)

inclusion as an equal term to integration, or as (2) extended and improved optimized integration, or as a (3) new quality of approach towards children based on unconditional acceptance of individual needs of every child. We are convinced that the latter example best defines the concept of an inclusive model of education. Inclusive education (or education of all children together) is based on principles, which base their rules around equality in laws and rights to be educated in the place, where a child lives, regardless of its disability, social status, religious belief, race, or minority citizenship. The term inclusion is also frequently used in connection with students suffering from any disability or specific learning needs. This however is not very precise in definition, because the sense of inclusive education is mainly to break all unnecessary social barriers and this way to allow education, which will be fulfilling individual needs of all students (Booth & Ainscow, 2002).Such a vision of inclusive education lays in a simple concept, where every student can attend a school not far from home regardless of any learning disability or need which derives from the students physical or mental disadvantage, extraordinary talent, ethnic, national or social origin.Children with special educational needs then go to a classroom with their classmates of similar age and their relationships are praised. When a special diagnostic procedure among children is conducted, it is not to define pathologies, but to find out special needs of individual children and then fulfill their need inside the school. „*Included students are participating on all school activities as equal members of the collective and help each other according to their individual possibilities and offer each other support.*" (Gajdoš, Zima & Baxová, 2015, p. 17). According to Spilková (2005) an inclusive school has a key significance for working with children of special needs. She states, that inclusive education represents a fair approach to educational opportunities for all children with no difference, without any selection or segregation process. Inclusion focuses on solidarity, cooperation and helping each other, involvement and participation on individual development, autonomous learning and self-management.

Aside from some previously mentioned elements an inclusive concept of education is built on several conditions and processes: All students and employees of the school are equally important in the learning process. Children participate in their school culture development and are active in the community. There is also no better way to pursue inclusive practice in society than by starting from education. (Osadan & Burrage, 2014). Obstacles in education are being overcome and all students are participating, which means that it refers not only children with disabilities or those

labelled as students with special educational needs. Differences between students are perceived as an inspiration for teaching, not as a problem which calls for solving actions. Inclusive education in some of the aspects can become a pathway towards inclusive society. The term inclusion refers to an involvement of everyone. Taken from a wider perspective, it refers to a citizenship as a whole. Inclusion is not just an optimized and extended integration. Inclusion is a concept, according to which all children should attend mainstream schools regardless of any level or their degree of disability (Hájková & Strnadová, 2010). Inclusion therefore, represents lifelong possibility for people with handicap or disadvantage to participate in all social activities similarly to all those with no handicap (Slowik, 2007). In integration on the other hand, the model focuses on children with special educational needs, however inclusion is referred to all children and their individual needs (Havel, 2014).

Czech Republicin the past approved to apply inclusion by signing the Convention on the Rights of People with Disabilities (2008) in 2007 which was ratified in 2009. This convention requests to keep the human rights of people with health disability and to educate them based on restrictive and inclusive conditions. This is what leads us to make innovative changes connected with Czech school reform as a priority. If we take a look back then all handicapped people (physically and mentally disabled, dyslexics etc.) were separated based on a rough segregation process either into specialized institutions, or were integrated among „normal"children. In practice this meant that a specific child had to either (1) be able to fulfil the school requirements in the same way as other children based on the existing curriculum requirements (integrative concept of education), or (2) this particular child had to be placed into a special school. Many people and professionals evaluate the previous system as "quite functional and this way all children were able to get through some kind of education". How many people could have now thanks to such belief which was denied, their growth and development of their potential? It is not their fault that they are disabled, but they simply didn't fit the requirement.How many people could not have maximized their contribution to the society which judged them because of their otherness and difference? We have to highlight the fcat, that the traditional so called „functional" model refers to one of the four methods of gaining knowledge and is based on an immediate reaction to stimuli (or impressions) so people tend to use this method because it creates the feeling of stability and it starts the need of certainty and safety

(Kerlinger, 1972). Unfortunately, such approach has little in common with an objective judgement of the actual state of education. In the future this could replicate undesirable state in which separation of certain individuals is not the only issue, for current generation, but also for other generations of future children as well. Unwillingness to develop potential of any disadvantaged people can result e.g. in disturbing sociocultural status of the family, which strongly determines education and career choice of children in families across the world. Studies have shown that an individual who comes from a family where no one has a college degree has 8,8 times lower chance to get accepted and complete university than a child who has both parents with university degree which is approximately 2,5 times higher number than the EU average (Helus, 2006).

We will cite one primary school principal, who wished not to be named, (his school is attended by a significant percentage of children with different ethnicities and disabilities) he thinks, that „school might get closed because parents of normal children did not want to send children to such schools". Intolerance towards any different human aspect comes from a micro and macro social environment of the Czech Republic and it is very hard for schools to persuade children about the opposite. The current state is therefore paradoxical. Inclusive concepts of education which is thanks to heterogeneity of collective helping to develop tolerance towards being different, is being refused to be applied because micro and macro social environments reveal signs of xenophobia and dislike any difference from the homogeneous social groups. The circle closes here and the threat of its replication in the future still remains.

It seems that both for general folks and professionals there is fear of the „flood of otherness" into the mainstream education. Both groups are in agreement that such children will make it difficult for the teachers and other „normal" children. Unfortunately, this belief is still pervasive in the Czech Republic and some people within political spheres including the present president, who states that „children are much happier when they are integrated within a normal community". He is still against integrating handicapped children with not handicapped ones at schools. The question is to what extend is the president introduced to the knowledge and the study of inclusive education, how much has he read regarding this matter and studies based on this issue? We leave the answer to the reader. Unfortunately this is the opinion which became paradigm for majority of people, who didn't know anything about inclusion before. Is it true that handicapped children

are happier when they are left isolated within their own community? What about the need for freedom, basic human rights, how about not segregating, differentiation and not evaluate what seems to be the norm, what seems therefore to be right and „normal"? Everyone should have an opportunity to live freely a question if this can be achieved when a human (child) grows up and is educated in isolation? Hájková and Strnadová (2013) add to this issue, that forming positive attitudes towards inclusion seems problematic concerning current ethos of the Czech education. The main reason why this happens is mainly the lack of knowledge supported by studies which may prove positive outcomes of inclusion but also what negates overall perception of inclusion are some speculative interpretations of the opposition which misuse negative meanings in order to warn against inclusion.

Principles of inclusive education reflect the principles of democratic society which is based on equal participation of all its members in social life and equal access to all goods. Education has its inclusive purpose also in relation to recognition of the disadvantaged groups of people and individuals. Real inclusive education in that case educates not only disabled, but also intact population in relation to disadvantages, either practically or just even symbolically. When inclusive education fails we tend to look for barriers not because of the child, but because of the system. We have to respect uniqueness of each child with his/her personal skills, interests, characteristics and educational needs. This way we are trying to adapt to the educational environment, help each other, learn together and at the same time learn to value equity and equality of all. Gradually sensitivity, respect, need for understanding and individual differences are developing not only among teachers but also students. At the same time, all participants of education learn to value individuality of others. Tolerance and understanding should be the main developing ethos of children. Children will learn how to behave towards a disadvantaged/disabled individual which will benefit in the future in case they will encounter a person with similar needs in real life (Booth & Ainscow, 2002).

Development of the legislative framework for implementation of inclusive education in the Czech Republic

Development of our society and its approach of intact people towards individuals with any disadvantage has shaped and changed over the course of

history. Significant changes came mainly during the 19th century when schools and facilities designed for disabled children were built in big numbers. A huge milestone for special education came after the year 1945. During this time mothers paid more interest to placing their children into public institutions. Many specialized institutions were established and built e.g. social and diagnostic institution (1945), speech therapy institute (1946), special school for children with additional care (1948) etc. After the year 1945 a steep development of special education and care spread fast. Today, there seems to be huge effort towards people with special needs to be included in life within normal society and also to make these people experience positive results in their work (Monatová, 1998). The first time when mentally disadvantaged children started to get integrated into classrooms was in 1999, however the first legislative support of such step came 6 years after and that is why this period was perceived as an experimental. Slowík even states (2007), that the only sensible and beneficial inclusion is not only the one, which includes students with light mental disability, but also children who are heavily mentally disabled.

The legislative definition of inclusion in the Czech Republic has given basis for the concept on the definition within the law no. 561/2004 and it's in later readings, where it firmly states that health disability is considered to be mental disability, physical disability, hearing and sight disability, disabilities connected with speech, autism, as well as multiple disabilities and developmental disorders connected to learning and behaviour of a student or a pupil.

Theoretical preparation of the Czech legislature towards pro inclusive support was partially shown in regulation no. 73/2005 and reffered to children education, pupils and students with special educational needs and children with extraordinary talents. A child with special educational needs is defined by the school law (part 1, § 16, par. 1) as a person with health disability or with health or social disadvantage. „*Children, pupils and students with special educational needs have the right for education, which content, forms, conditions which the schools should provide, the right for a counselling help of a school or counsellingcentre. The enrollment process to get accepted to a particular school is adjusted to individual needs of disabled children. When assessing children with special educational needs it has to be taken into account that the child has specific disability or disadvantage*" (Czech school law, part 1, § 16, par. 6). According to the regulation no. 73/2005sb. (part 1, § 1, art. 2) supportive measures for children with special needs include special methods, procedures, forms and tools. Also compensation tools,

right to the teacher's assistant are included. This document also states that „in some cases students with health disability can be taught by integrating him/her into a regular class if this process can be provided by the school background" (regulation no. 73/2005 sb., § 3, par. 4.). According to Zilcher (2012) this regulation functions quite well in this specific interpretation as a proinclusive norm, however in practice it can be misused due to its careful sub clause„if this process can be provided by the school background". Embedded in law, it allows for inclusive education, but the realisation and real implementation of a such concept however always requires a subjective evaluation of each school and its utilities, equipment and background. Smolík and Svoboda (2010, p. 18) respond to this, saying that the complexity of education aimed at children with special needs „*can potentially pragmatically maintain the school environment which is in contradiction to the environment which integrates children into the mainstream education*".

Czech legislation in relation to the concept of inclusive education is aside from the education law embedded within two state regulations: Regulation no. 116/2011 sb., about the counselling service provided at schools and counselling centres, together with the regulation no. 147/2011 sb., education of children, pupils with special educational needs, outstanding and talented children. Therefore children with special educational needs are defined as:

a) students with health disabilities (mental, physical, sight or hearing, speech disorders, combined disorders, autism, developmental learning or behavioural disabilities),

b) students with health disadvantage (poor health, long-term illness, health disorders leading to learning or behavioural disorders),

c) Students with social disadvantages (children from families with low sociocultural status, children endangered with social pathologic phenomena, children with pronounced institutional care or in protective custody, asylum applicants, people applying for additional protection, or international protection applicants living in the Czech Republic).

According to this regulation, education of children with special needs is carried out with the use of supportive precautions. The precautions include use of special methods, procedures, forms, educational, rehabilitative and compensational tools, special didactic tools and gadgets, inclusion of special pedagogy services, providing teacher assistants, decrease of the amount of children per class, or dividing children into specific groups where they learn separately or within a study group or any other study configuration which respect individual needs of each child. This regulation also corrects educa-

tional forms in relation to children with disabilities, meaning that children are integrated within a group, during any kind of previously mentioned form of schoolwork the child can be included, or can be part of a normal class in the form of individual integration into the school mainstream, if this precaution is within the competence of the school and the student.

Legislative definition of inclusion reflects the new law change of § 16 Czech school law, version no. 82/2015 Sb., implemented from September 1 2016 (other novelizations towards an inclusive model of education are being negotiated). This law modifies requirements and demands of pupils and students with special educational needs, people with health disabilities or people with social disadvantage. Currently there is no „horizontal"categorisation of disability types, but the current definition of the law copies „vertical"educational system similar to the one in Finland. The main issue stays the same: what kind of support each child needs. This individualized support is stratified into three levels depending on complexity of the supportive measures.

Didactic aspects of inclusive education concept

The following part of the text will focus on one of the widely accepted themes of inclusion and that is didactic[1] grasp of schoolwork in its inclusive environment, meaning practical teaching. For this reason we use commonly asked questions which were raised during workshops and conferences of the project called: the way to inclusion-from segregation to positive diversity in school,

Let us focus on one of frequently asked question during discussions with teachers during the workshops. Teachers are mostly concerned with accomplishment of class in real time and in reality, therefore the question can be summarized as follows: „How can I effectively manage to fulfil all the needs of all children in one class with a high number of children per class (almost 30) and at the same time be able to teach children with diverse origin varying from a child with specific learning disabilities and highly talented child? " It is not our skill to instruct teachers, what to do. We are aware that pedagogical reality is far too complex and diverse for a universally acknowledged didactic guide to exist and to be applicable for all children

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[1]   Equivalent for „teaching instruction".

as well as their teachers. That is why we ask the reader to think about the concepts of inclusion more than didactic aspect of a specific class inside inclusive education. Think of the following text as a source of information which can provide a possible alternative way of thinking of inclusive unit of heterogeneous educational environment.

The previously mentioned and often repeated question relates to fear of a teacher which is connected with the difficulty of management and different approach towards different children within a class. Teachers are not sure if the time invested in a student with more noticeable difficulties in participation and learning will not be wasted in order to educate all the other children within the same class. Teachers are unsure whether heterogeneity of the educational environment will not result in lower class effectivity, quality of the content and to a certain extent, if the time invested at the expense of children with no significant individual needs can be related to learning.

We are convinced that this is not the case, quite the opposite: a variety within the class can be a real benefit for all. We would like to point out several tools towards two main themes of didactic aspects (and changes) in an inclusive education such as:

1. the ways of class management, meaning organisational forms and the teaching methods,
2. significance and outcomes of heterogeneity in classes.

Let us again use one of the frequently asked questions and arguments stated during the interviews with teachers. The overall issue can be summed up as: „*Why do we have to change something that functions quite well? I have a feeling that every change led to a worse outcome. Before we started with such experiments and innovations, children were much more successful and our educational system was at its peak. Unfortunately since we have left the good old system the quality of education and children's performance keeps gradually decreasing.*" This statement was usually followed by a question whether there are any studies which show that inclusion is better than the old concepts. Changes towards real increase of inclusive schools in the Czech Republic can be only hardly imaginable without gradual changes of teaching methods and organisational forms of education. A collective monography written by Spilková (2005) introduces its readers to realisation of studies of education systems before the year 1989 and following, stating that until 1989 there is practically no evidence of any extensive empirical study and all the accessible data regarding effectivity of the education system are being „glued together" by other results presented by studies, research,

content analysis of pedagogical documents etc. This is the main reason why it is hard to make a serious and reliable judge ment on any effectivity of the educational system before 1989 (some studies were conducted in secrecy and were presented to the public after the Velvet Revolution in 1989).

Czech Republic contributed to the international comparative tests during the 90s so any historical comparisons on the performance on Czech and foreign children can hardly be made at the beginning of this period.

The second part of the previously cited quote is concerned with a constant „*pressure on innovation and experiment implementation*" (which usually means to make an effort to enforce and increase activation methods during classes as well as cooperative and problem solving tasks, etc.) which according to some teachers is responsible for worse performance and lower grades of the students (especially during PISA testing since 2003 when a slight decrease was noticed, however in 2012 came a significant increase in performance). Yes, we can confirm a trend of slightly worse performance and grades among Czech students over the course of the last 13 years. However, the problem is that even though academic and politic circles (e.g. information inside curricular documents) are trying to"put pressure" on teachers to use activation methods and new forms of education are being implemented in classes still that does not happen much on a national scale. This way we get to a paradoxical situation where the apparent responsibility for decreasing performance is taken by an activation method implementation process, however the activation methods have very low percentage ratio compared to other methods used during classes.

We have to add, that effectivity of activation methods is repeatedly being verified by a variety of parameters: information memorised, children's motivation etc. Even though an inclusive concept includes transmissive methods (teaching methods using ready knowledge based on leaning) which have an irreplaceable significance during classes still, the use of these methods in Czech schools is way too high. Some studies even show that in some extreme examples overuse of such a teaching method can resolve brain cell atrophies e.g. (Sigune-Maria, 2009) and also state that "*synaptogenesis takes place during a sufficient stimulation of the brain during learning and experience gaining process*" (Duchovičová, 2010, p. 55). Pedagogical and psychological studies took a stance against teaching based mainly on ready information transfer: this way all the given information has lower probability of being stocked in long-term memory and usually is not leading towards motivation development. Hájková a Strnadová (2010) directly address this,

by stating that a teacher should choose other forms of teaching, rather than just a frontal approach.

The second theme is homogeneity and heterogeneity of the educational environment in classes. The idea that a homogeneous configuration is more beneficial for a student (e.g. practical elementary, 8-year study programmes in elite grammar schools) has its limits. The idea is usually supported by a belief that the teacher will be more able to focus attention on a homogeneous group of people with similar needs. „*Students will fit in with other people and the teacher can effectively work with this group and not waste energy on any nonhomogeneous aspect that might create distraction.*" This principle simply states that homogeneity is a desirable concept and represents potential benefit for the students. Reality is however quite the opposite, especially according to current research in the field. According to Buckley and Bird (2001) there is no scientific evidence that teaching children within homogeneous groups or specialized institutions is more beneficial for children. Another proof can be found in a publication by Matějů, Straková a Veselý (2010). The authors of this article conducted a research consisting of firm statistical data which showed that when it comes to performance levels, it is irrelevant whether a student gets accepted to a 8-year study program in a grammar school or completed primary school and then gets accepted to a 4-year study program – the performance levels seem to be equal. Both potential school leaving exam candidates of 4 and 8 year study programs should logically have different results at the end, because the longer a student studies in grammar school, the better the performance should be. This is supported also by neuroscience studies which proved that a diverse environment can lead towards positive biological response and learning skills are improved based on a variety of stimuli (as stated both in Caine & Caine, 1997; Petlák, 2009). Taken from a macro historical perspective, we can predict that countries which established diversified measures leading towards restrictions of external stimuli and influences, sooner or later experienced stagnation and lost compared to other countries (e.g. ancient China, Ottoman Empire). From the perspective of an individual it is quite clear that the otherness or differentness (e.g. during cultural shift) can lead towards an **acceleration of human potential.**

Generally speaking, the characteristic signs of inclusion can be correlated with didactic measures such as:

- Individualized (personalizing of the class tasks for individual potential of the children) and differentiated (dividing children into groups according to specific key) form of class organisation,

- cooperative form of class teaching (more specifically in Kasíková, 2001; 2010),
- peer group teaching (student teaches another student; this method was very well described by the Nobel prize laureate Feynman; This form of schooling is labelled with a myth that the benefits are taken just by the one who is being taught, not the one, who teaches which may resolve in parents statement that "my children are in your institution so you would teach him, and not my child to waste his/her time by teaching others" – again the reality is often reversed – the one, who teaches gains the most in this scenario)
- Activation teaching methods (Zormanová, 2012; including problem solving learning, discovery learning, etc.),
- implementation of metacognitive elements during lessons.

As it has been previously stressed several times, making an effort to include all children into the education process is one of the basic characteristics of inclusive education. Such educational process is trying to assure that all participating children will have optimal access to knowledge and skills (gain their maximum), despite of their individual differences, or more precisely, use their differences to help each other (Kasíková & Straková, 2011). From a didactic point of view the elementary concept seems quite simple: students fulfil **qualitatively and quantitatively different educational goals** (cognitive, psychomotor, social etc.).

The opponents of inclusion also talk about children with special needs feeling unappreciated because they will not experience the feeling of success compared to other normal children with better performance (Uzlová, 2012). From our point of view, this is not an argument in its sense, rather than a proof of (1) retrograde thinking of the teacher, his/her rigid approach coming from outdated didactic (success can be achieved only within a homogeneous group of children) or (2) teacher's incompetence in the area of psychology and didactics (the teacher is unable to differentiate targets in order to be adequately difficult and reachable for children). What kind of teaching methods, organisation forms, and assessment the teacher uses when a child does not experience the feeling of success?! Why a student is denied once feeling of being successful?

Another frequent quote which was left followed our meetings with teachers and professionals in educational practice stated that "*In my opinion, when we apply this (inclusion), then normal children will suffer, they will simply know less and will do less, disabled children will slow them down.*"

Many teachers are afraid of inclusive education. The main reason for such fear is mainly a belief that teaching children with special educational needs requires specialized skills (Hájková, 2010). This fear based on a hypothesis was supported also by Havel (2010). Teachers feel lack of competence and also fear in relation to complexity and difficulty of class managing, proper approach towards students with special educational needs. Teachers are afraid that they will have to spend more time focused on such students and will not have enough space to spend time with students without disabilities, the so called intact students. There were a few attempts to disprove these apprehensions by several studies, one of which states that children with special educational needs who attended third grade and were placed into the mainstream class have no negative influence on the performance of other children within the class (Hájková, 2010). The possibility of mutual profit from otherness (variety) can be well demonstrated by a study of Janečková (1996), who compared learning styles among intact students (children without disabilities) and the learning styles of children with diagnosed learning disability – dyslexia. The results of the study showed that the category of handicapped students showed significantly higher learning motivation and felt higher responsibility for their actions and performance, than the other students. This is because people (especially young children) are primarily learning by behavioural copying and social learning from each other, disabled children can therefore become an informal example of good performance and behaviour to other students, but vice versa, intact students can become an example for disabled children in persistence which according to this study was higher among them.

Let us conclude at the end of this section one of the most important element of an inclusive school which is the ability to react to individual needs of all children via a variety of steps, including didactic tools. Inclusively oriented schools should then provide a wide range of tools (quantitative aspect) and balanced schoolwork inside the curriculum (qualitative aspect) to all students. The knowledge and skills to use different didactic principles and work sensitively with authentic topics in class goes hand in hand with an inclusive education realisation. We assume that the main issue here is the way people think about the overall concept of inclusive education, including the management of the education process. There are still people among special education teachers and specialists in education, who symptomatically and pathologically view a handicapped individual; they see handicap as "*a relatively permanent, irreparable state, which occurs during learning*

difficulty or social learning." (Lechta, 2010, p. 21-22) even though the overal mood and perception of disadvantaged children has already changed.

Conclusion

Inclusive education is currently a commonly discussed theme, however there is still no prevalent, overriding or coherent opinion among the public and formal prosecutors, not even teachers in the Czech Republic are not adequately familiar with the studies which confirm advantages of this type of education. It is however important to note, that if inclusive education has to be successful and also has to be quickly put into practice, then work with school principals and teachers of these schools should be the key element of such success. Only an open debate on a specific theme, enough information and education in this area will help to reach the goal of successful familiar-ness of school staff and administrators with positive outcomes of inclusion. Then the true success comes when all school staff will accept advantages of inclusion by default and will actively apply its principles in practice. If professionals in the field of education will not practise inclusion according their personal belief, there can be low probability that inclusion will become successful. That is why it is necessary to have an active discussion on plan-ning, gradually talk about inclusive concepts during school staff meetings or even organise visit to inclusive schools just to see how they work in order to help teachers and other professional to become familiar with this specific area of education. It is quite apparent that the term inclusive school means a totally different view of students. Inclusion comes from the belief that each student has a starting set of skills, knowledge and personality and the task of a teacher is to provide such a student educational environment in which he will find optimal reasons for his development. And mainly because there are so many students within one class who are unique individuals with different skills and needs, the teacher has to build his plan differently, rather than preparing classwork for just a homogeneous group in which all the children work the same way.

There is not yet a definite agreement on what conditions can be inclusive education safely implemented (Havel, 2014). Worldwide speaking, inclusive education brings up many urgent and still not answered questions. One of these questions can be the concept of inclusive education itself and the ways of how quickly we can implement the concept into everyday practice

of education. It is necessary to note that segregated/selective approach is still preserved in today's education. Because of the continuity of beliefs of segregational or integrational approach, complete institutionalization of inclusive education will be a long process. We have to realize that this is only reasonable way from the point of counterproductive, fast forward and reckless solutions and the inclusive model will be only harmed in the process. If we want inclusive education to be the right answer to current educational status in the world and if we want to find out whether it is a perspective in the future, we have to accept inclusive education both in theory and practice. However it is also important that inclusive education has to be available for everyone under all circumstances. Many competent professionals have to participate in the development of inclusion in order to spread and increase the quality of mobile services and counselling in this matter (Lechta, 2010). We agree with Lechta (2010) that the concept of inclusion constitutes a preparation process of intact individuals towards life in a society they always belonged to and in which people live with different types of disadvantages and handicaps.

Much has been written and said and is therefore important to realize that any advance in the area of inclusion has to be solved based on schools which are ready for it, led by specially trained teachers with the help of support system. It is important that teachers are able to work with individuality of each student and good teachers should be prepared for their career at universities professionally. Another important issue is the proper funding of regional schools in order to educate children in smaller groups within one class (a change of finance funding is currently in progress by the Ministry of Education in the Czech Republic) so it would be easy to reach a norm of support provided, needed by the schools. This support can be provided with the help of special teachers, social teachers, school psychologists, personal assistants, teacher's assistants, etopedy professionals. They are supported by psychopedy experts, accessible schools, education tools, rehabilitation and compensational tools, methodologist's assistance, individual plans, supervisions, mentors etc. The mutual variety is sometimes as big as it is almost impossible to understand each other. Different worlds are clashing and not meeting for interaction, but rather passing each other. If the society and even classmates within one class are unable to understand any potential of a „different" child, it is not surprising, that this child would feel better among similarly „different" peers. The question however is what does teachers' andsociety influence in class look like and

how it reflects forming of the world view on being different. New approach in the field of inclusive education implementing will have to face many obstacles in the future. People who are in favour of inclusive education will be closely watched by the publicity. Any error and even key changes which may occur in the future as not very beneficial are necessary steps towards creating a tolerant, caring, open, critically thinking and consistent society. The fact, that the contact with "differentness" leads to a decrease of prejudice and stereotypes which has been repeatedly proved by anthropological studies (Allport, 2004). That is the main reason why we are convinced that an inclusive concept of education is a tool for establishing a tolerant and peaceful society.

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Non – government organizations and voluntary work in Poland – against social exclusion

"non-government organizations do not only teach activity and
citizenship responsibility but also regarded as the third sector
they constitute essential condition towards initiating
an authentic citizenship society in contemporary democracy."

(Hanyga-Janczak, 2013, p. 156)

Abstract: The following article takes an attempt to bring a closer look at a proper place and the meaning of non-government organizations and voluntary activity in Poland in the context of social inclusion. Inclusive social help is directed towards motivation and social integration, searching for solution at international, state and also local level, including the one of the closest neighbourhood as well. It is focused on the beginnings, aims and tasks of voluntary actions in Poland perceived both in theoretical and scientific aspect. Studies were carried out among Polish students in January 2016 (among the group of 104 young people) and in Belorussia at the end of February and the beginning of March 2016 based on an experimental group of 98 young people. During the research a diagnostic survey method supported by open and half-open question poll survey was used. The aim was to study voluntary actions, motifs of bringing help and its rejection but also quality and intensity of supporting actions. The studies prove that the idea of helpfulness and charity active part found in Poland is gradually increasing pace. Moreover, there were described and enumerated sectors of social and economical activity and their importance in the process of social inclusion of numerous help offering actions. A detailed characteristics was presented as an example of one of the best and the most thriving non-government organization in Poland called The Foundation of Great Orchestra of Christ-

mas Charity. There are references in the text to problematic and constantly increasing these days the issue of refugees in the light of research based on volunteering, inclusion and assimilation actions, even though the term of isolation acts can be heard more often istead.

Introduction

Organizations of social benefit and voluntary work constitute an active part in the process of social inclusion and the system of support towards people who have been socially excluded. The system of support towards the excluded is an instrument of social policy in any democratic country including Poland and other EU membership countries. It is estimated that the lowest percent of people who are endangered with social exclusion can be mainly found among wealthy EU countries, those with effective, proven and modified forms of support towards those of social exclusion and endangered with this phenomenon.

Among various reasons for social exclusion there can be found: unemployment, addictions, low social and material status, illnesses, advanced age, immigration (especially referred to refugees from Islamic countries).

Social care is directed towards activating and social integration, searching for solutions at international, state and local levels, including the closest local environment. In that way it triggers well understood autonomy and beneficiary responsibility for using help, teaching from resourcefulness and moving around the constantly changing environment. It demands to take up steps directed towards eliminating claim attitudes and being dependent on material support. Social policy is closely linked to the policy of the job market, new challenges to be adjusted to modern world situations.

It is hard to determine the time of voluntary actions understood as selfless and free help towards other non-family related person. Care about the other person has always accompanied man's existence since the time *homo sapiens* appeared on earth and it depends on numerous factors. Mutual support and help provided both at spiritual and physical dimension have been mainly found among multi-generation families. Various forms

of help have been provided in little societies: neighbouring, countryside, co-workers and small associations. It has been closely linked with cultivating common support tradition, passed from generation to generation, also with the hope to receive needed help in the future e.g. in poverty during illness, after natural disasters and other sad occurrences, etc. Moreover, in small dwellings or agglomerations we can point to some theoretical premises which refer to the issue of voluntary work such as the theory of Tadeusz Kotarbiński of trustworthy educator, the theory of pro-social acts by Janusz Reykowki, the theory of altruistic attitudes by Jerzy Karyłowski, the theory of needs by Maslow which is coherent with the theory of motivation, the concept of personality features – the theory of personality by Gordon W. Allport, the theory of human powers deeply rooted in social pedagogics and widely promulgated by Helena Radlińska, Aleksander Kamiński and Andrzej Olubiński When referred to theoretical science John Paul II with his encyclical *Dives in misericordia* needs to be recalled. The thought of helping acts as a natural feature of human values which are rooted in religious, philantrophy and altruistic premises (Roguska, 2010, p. 27)

Voluntary work found in the Middle Ages was functioning due to an active part of Catholic church and the idea of mercy towards the neighbour. Even though, that those times are perceived in negative angle, frequently unjustified, we cannot neglect propagating mystical character, theoretical attitude towards life and death, faith in eternal life or initiating universities in those times. Cathedral schools followed a syllabus called trivium and it was in the 12th century when in Wroclaw and Krakow courses of seven liberated art sciences were implemented. The term itself 'middle ages' was created *ex post* in the time of the Enlightenment. Development of philanthropy was linked with the Christian tradition. The term itself of philanthropy derived from the Latin word *charitativus* and meant Christian mercy shown towards the poor. According to Polish law policy, a charity action can be undertaken in various spheres of social order starting with social care to end up with consumer rights.

In the years 1795 – 1918, which meant the period of Poland's lack of existence on the world's maps, there were still charity organizations in use. After the year of 1918, when Poland finally regained independence, voluntary organizations took an active part in shaping national identity and supporting people in need. The period following the Second World War during communist regime, was rather unfavorable for voluntary work. Organizations which brought help were subjected to administration and

political control. Repressive measures led to disappearance of charity subjects which even resulted with confiscation of its property. It was already in times of the end of communism period, which means after 1989 when Poland experienced growth in the third sector including non-governmental organizations, associations, foundations and voluntary activity. Generally there are three sectors of social and economic activity: public administration (sector 1), business sphere (sector 2) and non-governmental organizations (sector 3). After the fall of communism and the transformation period in Poland, which means the years of 90's there started a significant growth in number of non-government organizations, independent social and voluntary initiatives. Numerous subjects used voluntary workers activity.

Sectors of social – economic activity and voluntary work

Social and economic activity of modern democratic countries can be divided into sectors -the so called 3S derived from English. According to this typology the first sector is the public administration, commonly referred to as the state sector. The second one is the business, sphere which comprises all institutions and organizations which are focused on bringing profits, also called the private sector. The third sector consists mainly of private organizations, which are aimed at public interest rather than bring profits, which means here non-government organizations. The third public sector can be referred worldwide as: charitable organizations, non-profit organizations, voluntary sector or independent sector.

When referred to Poland statistics prove about 17.000 foundations and 100.000 associations out of which 70.000 of them lead an active part. Foundations and associations become two major most popular forms of non-government organizations. A significant difference is that in order to initiate a foundation just one person is satisfactory (the so called founder) whereas in case of an association a group of minimal 15 people is required. The governing body for an association is the general meeting of its members while in case of a foundation it is the board. (Polish non-government organizations 2015. Research ….2015, p. 8, 10, Non-government myths and facts …)

Table 1. Examples of subjects which act in 3 sectors of social
and economic activity of a democratic country.

SECTORS OF SOCIAL AND ECONOMIC ACTIVITY		
1st sector – stately governed	2nd sector – private for profit	3rd sector non-profit non-government
• sector mainly financed by tax incomes, • public, government and local administration, • state institutions, • public governing bodies, • courts, prosecutor's offices, • employment offices, • social insurance, • health care centres, • culture centres, • social care centres.	• the aim is to maximize profits which come from business activity, • company sector, • subjects which run business activity, • activity run to bring profits, • private business, • production, • trade, • services, • business.	• civilian sector, • non-government organizations, • an opportunity to reduce income tax to a natural person by 1%, • social organizations, • voluntary organizations, • associations, • foundations, • trade unions, • organizations for varied professional groups, • country housewives' clubs, • parents' committees, • supporting groups, • housing estate clubs.

Source: author's report – Agnieszka Roguska supported by *The Manual of the Third Sector* by Alina Gałązka, Klon Jawor Association Publisher, Warszawa 2005.

Such division can be found in modern democratic countries and the individual activities in the sectors complement each other in its activity, adding to general image of the society and the state image and its position. NGO subjects work aside the public sector, they often support it and supplement. Non-government organizations carry out numerous actions towards the growth of citizenship society. The activity in the third sector is possible due to decentralization and subsidizing.

Legal basis towards voluntary work functioning in Poland was possible due to 1984 act on *foundations and the law* of 1989 on *associations*. It is also worth mentioning about the act on public benefit and voluntary work of 24th April, 2003 and following amended.

The act on public benefit and voluntary work appoints a voluntary worker as a physical person who freely and with no salary income offers services towards other people, institutions and organizations. A voluntary worker can

also become the member of an association (*law passed on 24th April, 2003……*). The word itself 'voluntary' derives from the Latin word *voluntas/ voluntarius* which means here generally a good will, willingness, freedom of choice (e.g. in French *volontariat*, in English – *volunteerism*, in German – *volontariat*). Any kind of work can be done on a voluntary basis – not only simple jobs, which do not require any professional training. A voluntary worker means here not only a benefactor, a helper, a guide and a community worker but also a teacher, IT programmer, politician, engineer, graphic designer etc. who uses his knowledge while helping others. (*Information guide. What every volunteer …*, 2005, p. 6).

Table 2. Major areas of organizations activity

Areas of organizations activity	Numbers given in percent
Sport, tourism, recreation, hobby	34
Education and upbringing	15
Culture and art	13
Social services and social care	8
Health care	7
Local development	6

Source: Based on the data found in: *Polish non-government organizations 2015.* Studys carried out by Klon/ Jawor Association. Edited by research team: Piotr Adamiak, Beata Charycka, Marta Gumkowska, Editor KLON/ JAWOR ASSOCIATION, Warszawa 2015, p. 5.

The international day of a voluntary helper was appointed by UNESCO in 1981 and it is celebrated on 5th December. Moreover, it was the year 2001 which was proclaimed by OUN as the international year of volunteerism. In 1993 first voluntary centre was opened in Warsaw as the first of its kind institution throughout Poland. Since the year 1995 similar centres were initiated in other Polish cities. The centres were formed into the network of voluntary centres (*Volunteerism in social help …*, 2011, p. 5).

There can be distinguished a few types of volunteerism: indefinite, short-term, single act, temporary, individual and group.

A voluntary helper may ask his addressee to make a written statement on the services provided. If the service provided lasts longer than 30 days

the statement should be obligatory made in written form. The consumer, e.g. an institution should provide the voluntary worker safe and hygienic working conditions to do his work – depending on the kind of service and dangers involved – he should be equipped with personal safety means. The consumer is also obliged top cover any travel costs and daily allowance (in accordance with the act on 24th April, 2003… p. 2-3). The organization a voluntary worker works for may cover the cost of a training course.

Once the agreement is made over the time period less than 30 days, the consumer does not have to make a written statement of agreement. Even though, the voluntary worker may claim for one. The voluntary worker should be insured. In case the service lasts longer than 30 days the voluntary helper becomes insured based on the so called minor accident act passed on 30th September, 2002 about providing support for any accident victims and those who suffer from professional illnesses which occurred in special circumstances. A voluntary work can be done for:

- Non-government organizations (foundations, associations)
- Public administration units (municipal offices, communes, hospitals, schools)
- Church institutions (parishes, Caritas Poland).

In accordance with the act on public benefit activity and voluntary actions based on it (Dz.U. 2003 nr 96 poz. 873), the taxpayer who pays income tax from people who do physical work may allow 1% of his income for individually chosen organization of public benefit which can be found on an official list. It needs to be stressed that the allowance is not a donation. This is the public money which can be in restricted range used by the taxpayers. Based on the taxpayer's will when filling the official annual tax statement until 30th April each year the meachanism of 1% allowance can be triggered. The organizations which are entitled to receive 1% off the income can be found in the register of the Ministry of Work and Social Policy. While filling the tax form, the taxpayer states the KRS number of the institution and the amount of money which does not exceed 1% of his income rounded down to full tens of groszy. It needs to be stressed that an ordinary citizen does not profit or loose anything based on his decision. He only states which organization he wishes to support. This type of activity is not regarded as a charity as we deal here with the duty of a taxpayer. However, it becomes a widespread process to raise awareness as to possibilities of participation in supporting varied non-government subjects building confidence with them. It also means participation in the process of social inclusion, a conscious and aimed support.

Voluntary helpers' work does not only mean physical activity towards the others or institutions but also broadly meant help, they also guard social actions among different institutions and state organizations. Moreover, they support the organizations activity and it happens infrequently that they gain funds for various subject and institution activity. "On volunteer's side his virtue is the fact to contribute to wider social solidarity and co-responsibility about the local issues. On the social perspective a voluntary work turns away negative social trends and supports building social relations at lowest stages (it refers to family link and uniting local community). Voluntary work creates a network of interpersonal relations and integrates local community. Major advantages of voluntary work for a direct beneficiary may include:

- promoting organizations on a local area level;
- increasing social confidence towards non-government organizations and public life institutions;
- widening range of services run by organizations;
- new concepts and fresh look at everyday matters;
- benefits from engagement and enthusiasm of voluntary helpers;
- labour work economy (Studies on voluntary work … p. 26-27).

"Engagement into voluntary work differs significantly depending on the country membership ranging up to 48% in difference between the most and least developed countries. Voluntary work is deeply widespread in Holland where more than a half of the respondents take part in that kind of activity (57%), with 31% who admitted that they do it regularly. Similar situation can be found in Denmark (43%, regularly 21%). More than a third of the respondents confirmed voluntary work in Finland (39%), Austria (37%), Luxeburg (35%), Germany (34%) and Slovenia (34%). On the other hand, much below the average were such EU countries as Malta (16%), Spain (15%), Greece (14%), Romania (14%), Bulgaria (12%), Portugal (12%) and Poland (9%)" (Volunteerism and solidarity….2011, p. 7).

The Foundation of Great Orchestra of Christmas Charity Help as a typical example of a commonly approved initiative in Poland

It was in February 2016 when the Study Centre for Social Opinion published a report which concerned a social trust among the Poles both referred to the private sphere (family, neighbours, friends, close and further acqaintances)

and the public sphere (public life institutions in Poland). The study revealed that the most trusted was the Great Orchestra of Christmas Charity Help with the highest rank and supported by 85% of the respondents. Following there was Caritas with 83% support, Polish Red Cross 79%, the army 79%, the police 65%, the Spokesman for Civil Rights 63%. A significant trust is laid to international organizations such as the Organizations for United Nations 57% and the European Union with 56% support. At the same time the study presented least trusted subjects among the Poles. Out of 20 organizations on the list the worst result was attached to political parties where 65% of the respondents admitted to the lack of trust, the Parliament and the Senate 54%, the press with 56% disapproval of the respondents, who do not believe in sincere source of information (http://chos.pl/PL/publikacje/raporty.php).

The Foundation of the Great Orchestra of Christmas Charity was established on 2nd March, 1993 by Jerzy Owsiak, Lidia Niedźwiedzka-Owsiak and Piotr Buczyński. The idea arose after money raising action for Children Cardiology Ward at the Child Health Care Centre in Warsaw on 3rd January, 1993 initiated by Jerzy Owsiak in the music programme called 'Do what you like' who was also known under the nickname of 'Twisted'. In the past he used to work as a psychotherapist. He is a person with stuttering problems but even thought did not restrain him from public appearance with fund raising and enchanted millions of Poles. Personally he admits to forgetting about his disability and does not care about it much.

The foundation is mostly associated with the figure of Jerzy Owsiak and the month of January, because it is the time when in the second week of the month, supported by thousands of voluntary helpers and millions of Poles, there is a national fund raising even called the Final of the Great Orchestra of Christmas Charity. The money is raised for an aimed medical purpose, previously appointed by the foundation. The main aim of the foundation is to lead an activity towards health care based on saving ill people's lives and especially of children but also actions directed towards promoting health and health prevention (the Statue of the Foundation of 'the Great Orchestra of Christmas Charity Help' …p.2).

Since the beginning of the foundation and fund raising events (since 2004 until 2016) the amount of 722 million PLN has been collected, which means 189 million Euros (according to the currency rate on 14th March, 2016). It was only during 24th Final of the Great Orchestra held on 10th January, 2016 which was aimed to raise funds in order to buy specific medical

equipment for pediatrics wards and medical support for the senior citizens when the organizers managed to collect 72 million PLN. All the collected money based on auctions, individual donations etc. was used to purchase medical equipment for over than 7.000 medical centres throughout Poland. All the funds raised during an annual event of the Foundation allow for particular aims of the final and it mostly covers the expenditures for the new medical equipment sent to hospitals, subsidizing medical research programmes, they partly cover the cost of organizing the Final event (e.g. cost of printing the label hearts, posters, the expenditures to cover volunteer service, transport services and telecommunication costs). Throughout the year the Foundation finances and runs 5 medical programmes:

- The Programme of Common Selective Neonatal Hearing Examination.
- Cross Country Treatment Programme to Provide Help with the use of Insulin Pump for Diabetes Children.
- The Programme of Non-Invasive Breathing Support Among Infants – Infant Flow.
- The Rhetinopathy Treatment and Prevention Programme among Premature Babies.
- The Programme called 'Save and learn to save'.

Thanks to Mr Owsiak, since the year 2002, there has been planned and initiated free all year round programme of Common Selective Hearing Examination which comprises nearly all infant children throughout Poland. The examination is carried out on the second day just after child's birth. In case the result is positive the hearing test is repeated on the last day before the child leaves the hospital. Independently on the medical test result the infantry ward staff collect information on hearing loss risk factors. The idea of the programme is to put diagnosis to the child who is suspected with hearing loss not later than during the first 3 months after birth in order to take up further specific examination.

In 2016 we celebrated 24th Final of the Great Orchestra of Christmas Charity and the event has become annually celebrated in our Polish calendar, becoming that way a part of our Polish culture and national identity. On the final day numerous places across Poland held concerts and festivities which are enlighted by pop music Polish stars but also international artists who perform for free. Moreover, the event is supported by cultural and sports festivities. In every district there are local teams coordinating fund raising and artistic activities at the same time. Similar teams can be found outside Poland as well. There is a tradition of fireworks display at all cities held at

20.00 hours which is meant here as 'The Spark to the Sky'. The event is monitored and supported by Chanel Two of our state television broadcast. At the same time there are 1.600 teams and 120.000 volunteers involved. It is also a tradition that during the final 'Golden Hearts' and 'Golden Phone Cards' are displayed on auction but there are also gifts donated by Polish and foreign people to the Foundation. Among the objects there are either the ones donated by famous sports people, artists, politicians and journalists.

The Great Orchestra of Christmas Charity has been also teaching Polish society for all these years how to bring first aid in emergency. Among the events the most prominent is the International Day of First Aid beating the record to apply artificial breathing by the biggest group of people at the same time.

In 2006 there initiated a charity organization in Ukraina called 'Heart to Heart' (uk. *Серце до серця*). It was established by Oksana Wasyłenko based on the structure of Polish Great Orchestra...which became an honour partner for the *Heart to Heart* Foundation. During its final held in May there are fund raising events with money collected into the boxes, supported by concerts, happenings and the label hearts distributed around. "There is so much need to be provided in the east. It especially refers to Ukrainian hospitals than in any other European country. Ukrainian children's hospital lack nearly everything, starting with needles, syringes then the medicine, specific equipment which becomes just a natural tool in case of an average west European hospital – said Oksana. She also added that looking at Jurek Owsiak's Orchestra she was astonished by incredible clarity of the actions. For the Ukrainians it may be seen as a complete surprise because there is a total lack of trust observed among the society, not only towards state but also non-governmental institutions, and if any activity involves collecting money the more suspicious it becomes." (Ukraina has also got its own Orchestra … 2014, p. 2-3).

Voluntary help crisis or its revival?

Based on the survey carried out in November 2008 (*Information Guide. What every volunteer …,* 2005, p. 9-10) it shows, that in the previous year alone only 11.3%, which means 4 million adult Poles, admitted that they had commited their free time towards helping others. It means 10 percent points less than in 2006!
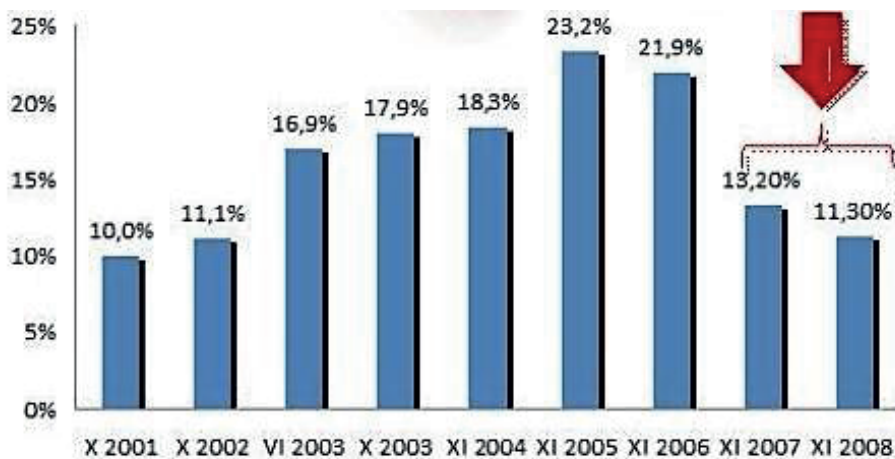
Fig.1. Voluntary activity found among adult Poles shown over the period of 2001-2008 (Percentage of volunteers among adult Poles)

Source: *Information guide. What every volunteer should know*. Authors: Voluntary Centre team, Grażyna Czetwertyńska together with the Centre of Citizen Education, Editor: Voluntary Centre, Warsaw, 2005, p. 9-10. The text is available on: http:// old. wolontariat.net.pl/repository/Publikacje/Teksty/co WolWiedziecPowinien.pdf (access on 15th April, 2016).

The results shown about volunteerism illustrate annoying tendencies which have been observed while studying non-government organizations. Lack of people willing selflessly engage in actions is being experienced by every organization. Does that mean that Poles are becoming less active! Or it denotes that Polish society instead of developing, becomes weaker! The answer is not definite and easy to be resolved. It may result from the fact that volunteerism is the only consequence of pro-social attitude but also objective economic and structural determinants which outline behaviour and people's life strategies. Such determinants, potentially linked with latest trends in volunteerism development in Poland may include: improving situation on the job market or intensive migrating process. It may be especially important when referred to younger people (these are mainly the ones who get engaged into voluntary actions) for whom it is easier now to enter the job market without the need to gain experience based on voluntary work.

Since the year 2001 the Association Klon/ Jawor has been studying activity among Poles in reports entitled *Volunteerism and Philanthropy*

Among Poles in cooperation with the Association of Voluntary Centre and Millward Brown SMG/KRC company. The studies carried out in November 2008 based on a randomly chosen group of 1003 adult Poles and compared to 2007 year revealed that we experienced a decrease in the number of voluntary helpers and a lack of the respondents' engagement in social work. The statistics show that 68.5% of the volunteers spent hardly 5 hours per year on doing some social work. Moreover, there has been a decrease among the group of voluntary helpers in 2008 compared with the previous year.

It was also in 2008 when the studies revealed that 20% of the voluntary helpers (which means 2% of Poles) declared that they had worked for more than one organization (comparatively in 2007 the number constituted 40% of volunteers which meant 6% of Poles). It turned out that voluntary helpers most frequently support:

- organizations and groups aimed at helping the poor;
- organizations and religious movements run by a parish;
- organizations and groups which are active in the sphere of education and upbringing;
- Voluntary Fire-brigade Teams, Mountain Voluntary Rescue Service, Water Voluntary Rescue Team.

Most voluntary helpers can be found among people with higher education (generally there can be found a relation – the higher education one possesses the more willing the person is to bring help). It needs to be stressed that voluntary service cannot be added to work serving. Studies confirm that there are mostly young people aged 15-19 who are involved in voluntary work. Relatively high level of social activity can be found among people aged 40-44. Voluntary work can be also frequently done among countryside communities. A significant role in the characteristics among views and beliefs of the volunteers is paid to their social attitudes (Klon/Jawor Association …, 2008).

Latest research into voluntary work reveals more optimistic. Data which come from the study made by Jawor/Klon Association entitled "The condition of non-government sector organizations in 2015", which was carried out among 4.000 randomly chosen associations and foundations and reveal that one in five Poles takes part in voluntary actions towards or with the use of non-government organizations. Since the year 2012 with systematic growth of foundations and associations the percentage of voluntary workers in Poland has been increasing. At the same time there has been revealed a growth in number of the subjects which make a use of voluntary help (in

2006 there were 40% of such organizations whereas in 2015 the number has increased to 60%). An increase in number and activity of volunteers may result from growing in popularity trend to set up new foundations and non-government organizations. Nearly a half of Polish associations and foundations (45%) are based on their members and volunteer's work. There were at least 35% of non-government institutions which employed one full time regular worker. Moreover, there are 20% of non-government organizations which do not have a full time paid worker. The tendency is that Polish non-government organizations exist in communes, little settlements and villages and rely in much more extent on voluntary work compared to similar subjects in big cities (Polish non-governmental organizations 2015. Jawor/ Klon Association studies… 2015, p. 8,10).

Volunteerism in the light of own research

Studies were carried out in January 2016 among the 1st and 2nd degree university students of education at their both regular and extra-mural courses taken at Siedlce University of Natural Science and Humanities, the Department of Humanities in Poland. It comprised a group of 104 (78 women and 26 men) supported by a similar study during a scientific training period in Brest in Belorussia at the Belarussia State University named after A. Pushkin at the Social and Education Department and Psychology and Education Department during the period of 29th February until 4th March, 2016. A questionnaire survey was done with the group of 98 university students (83 women and 5 men) who were either regular or extra-mural students. The study used a method of a diagnostic survey supported by multiple choice half open and open question questionnaire technique.

The respondents were asked how they understood volunteerism. Below there are some of the answers of Polish and Belarusian students as the answers were alike:

- "Voluntary work means for me selfless acts directed towards the others and a form of social support.
- Selfless non-paid participation in various charity actions towards people in need. In my opinion it is always an active activity which results from own personal and inner heartfelt need.
- Selfless and free non-paid work in order to help individual people or associations.

- For me a volunteerism means a selfless help, what we do towards other person simply because of heartfelt need.
- Help towards those who have found themselves in hard situation.
- Selfless help towards others in need.
- Vocation, personal belief what one wants. Selfless help towards those in need.
- Selfless form of help which can result in interesting and challenging experience.
- Help towards those who need support, talk.
- Voluntary work is a good experience for the future.
- Selfless help not to show off.
- Help towards the others without paying attention to own convenience.
- Sharing personal free time with others.
- A voluntary work is for me a help towards those in need leading to own further development" (based on own study among Polish and Belarussian university students examined on a group of 202 respondents of both nationalities from January until March, 2016).

The respondents were asked if they had ever helped anyone selflessly in the context of a voluntary activity.
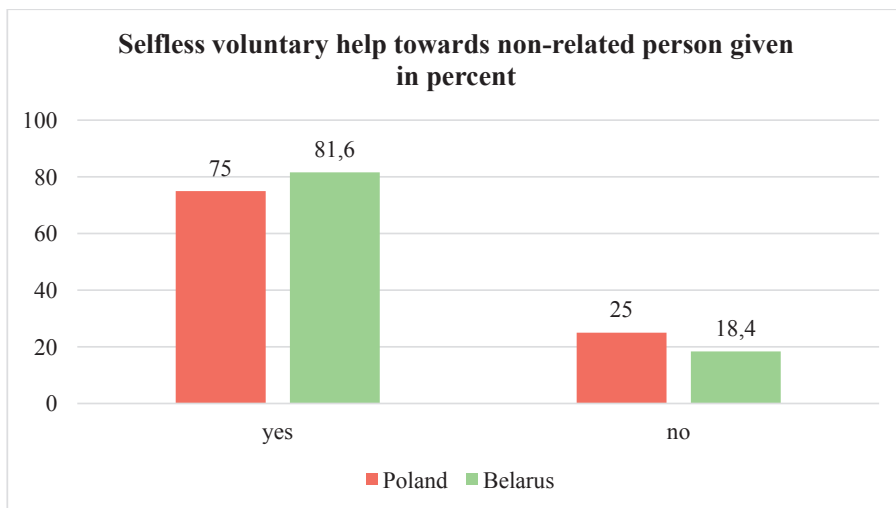
Fig.2. Selfless voluntary support towards a non-related person examined among Polish and Belarusian university students, given in percent.

Source: author's study – Agnieszka Roguska

The study revealed that 75% of the responded people willingly helped others. Below there are some of the answers given:

- "I'm a volunteer in a common room where we help play with children. I help in organizing events for disabled children.
- During 2015 I organized frequent concerts based on charity work e.g. Picnic for Gabriela – a girl who had suffered in a car accident, Papal Concerts to express thankfulness for the gift of His being canonized, to celebrate the anniversary of Warsaw – Praga district diocese of Caritas festivities for Single Mother's Home 'Open Hearts' in Otwock.
- I annually take part in the Great Orchestra of Christmas Charity.
- I ran for free self – defence training course for women.
- I helped an elderly woman – my neighbour with everyday household duties (cleaning, cooking, shopping) I also read books to elderly people in the Social Care Home for the elderly in Siedlce.
- It was a long-lasting help. Together with my family we helped our neighbour with shopping and other household jobs which involved physical work.
- I was a voluntary helper in Caritas project at people's homes where I was helping an elderly woman keeping household for 2 years.
- I worked for an elderly person, it was a longer help.
- Financial support – money transfer to a bank account for the animal shelter – single occurence, 'Help children to survive winter time' (the name for an annual event – added by the author A.R.) and collecting food for the needed the activity. I was taking part in for a few years.
- Active part in a fire-brigade service as a firefighter for the last four years.
- I've been collecting food for the poor. Helping elderly people, voluntary work for the children's village." (based on the author's study in Poland held in January 2016 with the group of 104 respondents).

When referred to voluntary work the respondents usually mentioned holding a street collection for the Great Orchestra of Christmas Charity, varied kinds of actions helping with food collecting, supporting Social Care Home, children's orphanage or a prison.

In Belorussia it was even 81.6% of university students who confirmed their helping hand based on voluntary work. Here are some of the chosen responses:

- I collected gifts for an orphanage children.
- I was a voluntary worker at a disabled person centre.
- I was doing shopping for my neighbour for some time.

- I worked for 'the Sisiters of Mercy' group and I was helping a disabled girl.
- I helped a man to overcome with alcohol addiction.
- I was helping an elderly woman to run her household – she had no one to do it as she had no children.
- I was helping in a monastery for a year.

Within the examined group Belarusian students most frequently enumerated help offered to particular people, infrequently those who were disabled, elderly and suffering from numerous diseases.

The examined students of both countries enumerated varied kinds of activities, including those of a long-lasting period. However, what mainly was stressed was just simple a short term care based on voluntary acts. Moreover, the activity was infrequently spontaneous and was rather the result of the situation encountered on the spur of the moment.

An interesting fact in the survey was that it asked in the context of voluntary actions and then it turned out that young people reluctantly helped others, but what was significant was the fact that the help was not understood in the context of voluntary work.

Here are some of the answers given by Polish students:
- I helped elderly people to get on the train or with the luggage, I bought something to eat for a disabled and many others.
- It was a single act when I helped an elderly woman to cross the street.
- Single act. I helped an elderly man when he slipped on the ice and fell down.
- It happened that I helped strangers in minor things (arranging some minor office work, helping with carrying the shopping to an elderly neighbour, picking up people by car I met on the way. Mostly it was just an incidental help.
- Sometimes people lacked 10 groszy while paying for their shopping and I automatically took out my money when I saw such a situation.
- It was rather a single occurrence when I offered some food to a homeless person.
- I helped others with their exams.
- Yes, I bought some food for a homeless person.
- Help while giving directions.
- If it happens when a stranger in the street asks me for money, then I either give him or buy some food.
- Once travelling on the train I helped an elderly woman to insert SIM card in her mobile and switched it on. It was just a single event.

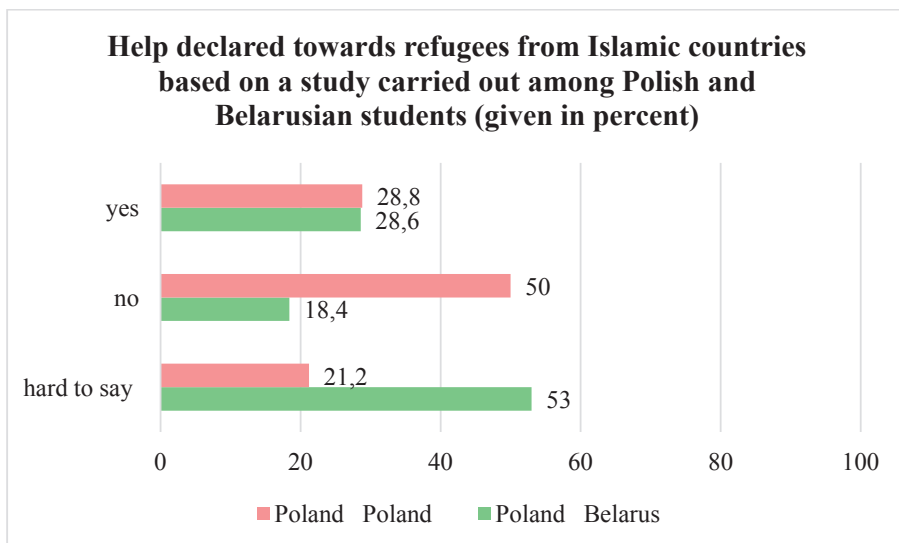**Some of the Belarusian students' responses:**

- Once I helped 8 year old girl with finding her parents because she got lost in Brest.
- I gave a girl some money for a ticket at the station as she didn't have any on her.
- I helped a woman with a child to get off the bus.
- I carried shopping on the fifth floor to an elderly woman.
- A girl in the street nearly fainted. I offered my help and she accepted so I called for help.
- I offered my mobile to a girl so she could make a phone call.

The above acts do not fit the definition of a voluntary work. The activity shown may be just regarded as a natural act of kindness, the result of good upbringing, actions which result from education based on empathy. There are single voluntary acts e.g. while helping those who suffered a disaster.

There is an increasing problem of refugees coming to Europe who leave their countries which are currently at war, because of political regime and dictatorship, religious extremism e.g. from Syria, Erytrei, Afghanistan. The respondents were asked about their declaration of help, their motifs and the ways of providing help or rejecting. Previously young people of both nationalities confirmed their willingness to bring help, even though it mainly referred to their countrymen.

The study revealed astonishing data. Only 18.4% of Belarusian students admitted to their willingness to bring help towards immigrants, whereas 50% out of the examined Polish respondents declared their refusal of help towards refugees. Mostly disapproval was confirmed by males rather than females. Such a big scale of Polish neglect of help towards refugees can be explained by the fact that the problem at the time of the survey was much more tense to Poles rather than Belarusian students. Closing the Balkan route meant that the new wave of immigrants dashed across the Mediterranean Sea. There is also considered the route which leads through Bulgaria, Romania, Ukraina, Poland and finally to Germany. There grows annoying situation in many European countries including Poland connected with the wave of refugees and illegal immigrants. Poland unlike Belorussia is a direct neighbour to Germany which becomes a destination for refugees. Immigrants arriving to Belorussia do not directly bother the countrymen even though it needs to be prepared for various screenplays of the events happening. Once the problem of refugees much more concerns Poles rather than Belarusian nation thus it may explain why there are so different

opinions as to the declared help. Tense situation is even emphasized by the media which has no scruples and bring images to present in rather bad light refugees seen as terrorists, orthodox Muslim religion followers who brutally treat other religion followers or young deserters who leave their motherland on its own.

Help declared towards refugees from Islamic countries based on a study carried out among Polish and Belarusian students (given in percent)

	Poland Poland	Poland Belarus
yes	28,8	28,6
no	50	18,4
hard to say	21,2	53

Fig. 3. Help declared among Polish and Belarusian university students towards refugees (given in percent)

Source: Author's study – Agnieszka Roguska

The study carried out in March 2016 with the use of a direct interview and supported by computer technique initiated on 2nd March until 9th March with the use of a representative group of 1034 randomly chosen Poles by the Survey Centre of Social Opinion Examination (in Polish CBOS for short) confirmed the author's study: '53% of the examined claim that Poland should not accept refugees from countries which are at war. Forty percent of Poles admitted that the state should provide help and offer stay for them – but only until the moment they can return to their motherland. According to 4% of the respondents Poland should not only allow for refugee stay but also refuse permanent settlement within its borders.

Following there is an explanation for some of the Poles' attitudes:
a) in favour of the refugees:
- help should be provided but only to those who escape from the war. The condition is a must to study Polish and take up work. I could help with adapting to our society and teach Polish.
- I could help them return to their home country.
- Provide humanitarian aid.
- I've been helping for many years. These days I've been helping not only people from the East, former Russian republics. I definitely wouldn't like to help refugees who are flooding Europe because it makes hard to distinguish who really needs it, opposed to those who may destroy our culture and fight with Christian religion.

b) those who opposed to helping refugees proved:
- Terrorist threat.
- As I know what's been happening in neighbouring countries. They cause a lot of trouble and bring threat.
- I cannot see such a need.
- We shouldn't help people who don't respect mu home country and culture.
- As I think they wouldn't help us if we were in similar situation.
- Because I think that immigrants from Middle East have different culture and become a threat for the state safety.
- I'm scared by the number of immigrants flooding. They are more and more in number and they start behaving as they were at home, not the guests. They are often aggressive and don't respect the state culture where it comes to live.

Those who found it difficult to give definite answer whether to support or disapprove such help, sticked to 'hard to say' option and did not give any further explanation for personal choice or simply their responses sounded with fear about the refugees. These are some of the answers given by Polish students:
- there is varied kind of threat connected with terrorism;
- I have mixed feelings when it comes to immigrants. If we have to help these should be Christians who escape from religious prosecutions in Islamic countries;
- Because the problems with immigrants denotes a considerable risk of people who are extremists. Another point is that refuges should be helped as it's different to be an immigrant and a refugee;
- It's hard to predict consequences of their stay in our country;

- In fact, I've already been helping. They are some of my new acquaintances at my studies and they're mostly from Ukraina and Belorussia. My help refers to ordinary and daily duties, arranging help at offices. However, when you have a look at what's been happening in Europe and all over the world I'm rather scared by the look of it. I'm against such a mass immigration without respecting culture of the host nation.

The students' threat mainly referred to the lack of security caused by the immigrants, imposing own customs such as humiliating women, lack of acceptance towards Christian religion, fear about disintegration of European social order.

Arguments among Belarussia university students
a) supporting refugee help:
  - depending on situation and needs of these people;
  - I can bring material help (clothes, food)
  - help with finding a workplace and accommodation;
  - I can help their children with learning the language, doing homework;
  - help with finding way in a new city;
  - I may help with understanding our religion;
  - no one knows what brings tomorrow (with Belarusian nation – added by the author A.R.) and that's why it's worth helping;
b) rejecting work towards the refugees:
  - I don't know whom I should trust;
  - I'm scared of them;
  - honestly I don't know who really needs support and who will come because of better living conditions;
  - they get help from various organizations and I still don't know which immigrants are going to come.

They often gave ambitious answers e.g. I haven't come across such problem yet, I don't know what kind of help we may provide, depending on the needs. "In the West there has appeared a new word of securutization which has not been included in dictionaries yet. It is mainly used to label a tendency widespread in Europe to move the issue of immigration from the sphere of social, moral or even economic problems into the sphere of security. It denotes that as a result of such 'securatization' the issue of refugees knocking on our doors and from the transponded place those who have already gone through the doors in the future we may experience some danger from the refugees'. You will receive what you've been given – as the country proverb says. Yesterday disillusioned with safety measures of our households and

today faced untamed powers to wonder, condemned to homelessness and plunged into social void, refugees personify biggest threat from our nightmares. Then they remind the precarious about quicksands they walk on (the precarious – a group of people who work under their education, frequently employed part-time. They usually have lower expectations and ambitions. The founder of such a term is Guy Standing – added by the author A.R.) (…) Of course public and widespread stigmatizing of runaways who have already escaped from semi- slaughter and treat them as a potential danger may convert, even the most loving Europe into enemies". (*Professor Zygmunt Bauman: If there were no terrorists …2016*)

Summary – conclusions and postulates

In the system of social care, voluntary work may add to social work, inclusive actions, it helps activating those who make a use of such help and is provided for local community. It may be claimed that voluntary work is slowly rebuilding. Mostly these are higher educated people, high school and university students who are involved.

Voluntary helpers cannot replace social workers, family assistants or others who are responsible and get paid. They support the latter's actions and add to the comfort of the task accomplishment, they add to reliability of undertaken ventures. Moreover, they act as a kind of social control upon some of the subjects' activity, strengthen belief in efficiency and the need of citizen's activity.

A voluntary worker is an important link in the system of social care. Institutions and organizations which are comprised within the system of social care make a use of voluntary help. Those who for obvious reasons cannot be supported by volunteers are economic subjects based on own run economy.

There also arises another problem connected with refugees and defectors from such countries as Syria, sub-Saharan Africa, Afghanistan or Mali. It brings a question of combining inclusive actions referred to own citizens and similar activity considering differences in material, psychological, religious and cultural sphere of the newcomers. According to the United Nations, due to 5 year conflict in Syria, the largest numbers of refugees got to Greece and Italy. Countries such as Germany, France and Spain are becoming among most frequent refugees' destination places. All that calls for immediate actions to find common solutions in the sphere of inclusive

acts taking into account the group of refugees. It may involve europeization of social services with the staff exchange and experience, search for and incorporating examples of good practice. Inclusion in this respect, means also conscious strategy of welcoming refugees and accommodating them throughout the country without creating massive populations of people representing different culture, allowing for cultural assimilation process. Integration with refugees is not an easy one taking into account various reasons, also including vast cultural and religious differences and the threat of territory and mental expansion, using force against native civilians by illegal immigrants. It becomes a huge problem the entire Europe faces also considered in the aspect of voluntary and inclusive actions.

The main financial instrument to fight social exclusion is the European Social Fund, European Globalization Adjustment Fund (directed towards unemployed), Progress (European Committee Programme addressed to local governments, universities and colleges, public employment service and non-government organizations supporting social integration and eliminating discrimination.

Based on the theme resources, reports and research some proposals can be already put forward to support existing voluntary actions and a broader development of philanthropy actions connected with the idea of help against social exclusion which are mainly referred to Polish citizens but can be also used by other European countries.

1. Volunteerism is a form of social inclusion.
2. There exists a will towards helping others but it still lacks reasonable solutions, first of all – effective tools to spread the idea of volunteerism.
3. The idea of voluntary work is praised in Poland even though it is not so common and popular as in other countries such as Denmark, Finland, Austria and Slovenia.
4. Poles frequently take part in occasional, temporary actions but it still lacks involvement in building permanent and responsible voluntary staff.
5. Poland as a country lacks of citizenship education understood as educating Poles towards conscious use of own rights and duties, including the right of personal involvement into the actions of non-government organizations which provide help.
6. There is a lack of system and efficient educational actions aimed at building up social capital, especially in local communities, lack of social capital understood as acquiring social competence to enable cooperation and trust those who are involved in voluntary work, including the ones based on inclusion.

7. Helping hand is usually offered by those who sympathize with volunteers, those who bring help to other people, animals or those who volunteer for natural environment organizations.

8. There is a significant lack of advertising campaigns towards voluntary work which:
   - teaches sensitivity and openness towards the other person;
   - helps to perceive our life from different perspective;
   - is a good practice to learn new skills and improve those already possessed;
   - creates background towards a professional job or its change;
   - teaches confidence and boosts self-esteem by doing voluntary work;
   - allows to spend free time in a nice way;
   - may provide good example for others.

9. Institutions and organizations too rarely introduce services to encourage voluntary Workers.

10. Fear of failure among potential voluntary helpers and the feeling of uncertainty to receive support in single failures.

11. Mass media, especially hose which are public should become a scene for a dialogue about social issues, involving citizenship institutions and informal movements towards promoting and initiating inclusive actions widely understood.

12. Newly occurred problems in the sphere of inclusive actions, including those of voluntary acts e.g. a problematic issue of illegal refugees.

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Ukraina has also got its own Orchestra http://wiadomosci.onet.pl/swiat/ ukraina-tez-ma- swoja-orkiestre/z9xdv

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The problem of female poverty
in Kazakhstan today

Abstract: Poverty scale among women of the southern Kazakhstan is considered in this article. The article deals with the problems connected both with institutional changes in the economy of Kazakhstan and with the formation at the micro level of a new economic type of thinking among women for whom poverty identification is rationalized as a problem, developing new strategies of economic behavior and the strategy of adaptation to vital difficulties. The problem of female poverty is aggravated with hidden discrimination, inadequate system of social protection that preserves existence of the problem of feminization of poverty. Social and psychological manifestation of feminization of poverty is mainly based on distribution of adaptive tendencies, humility with vital difficulties, decrease of a subjective self-assessment, decrease in women's social behavior activity. Permission of this problem is connected as with institutional changes in the economy of Kazakhstan, and with the formation at the micro level a new economic type of thinking among women in order to identify and rationalize poverty as a problem but also develop new strategies of economic behavior and the strategy of adaptation to vital difficulties. The results of the research have shown that the process of adaptation to vital difficulties, overcoming of poverty is perceived by women differently. The strategy of adaptation to vital difficulties is in a stage of formation. Analysis of the reasons of women poverty in the southern areas of the Republic has shown that most women are inclined to confer responsibility for a difficult financial position rather for the state, than for the internal specific features and individual strategy of behavior. Thus, most women perceive poverty as external, depending on the state and its social and economic policy.

Keywords: poverty, Kazakhstan, women, adaptation, life, state.

Poverty is a social and economic phenomenon where certain groups of population experience difficulties to satisfy preliminary physiological needs connected with realization of the right for life, opportunities to participate fully in the life of the society within constitutionally affirmed rights and freedom [Karimov A.G., 2007, p. 204]. Poverty in women's consciousness contacts means deprivation of satisfaction of physiological needs (to eat, drink, etc.), deprivation of satisfaction of the need for security (to take refuge in a shelter, to avoid danger, to provide tomorrow, etc.). What is more, poverty leads to the fact that women feel unprotected in a physiological, psychological and social context. Deprivation of security involves serious consequences – the feeling of psychological discomfort, an increased level of disturbance, and decrease in social activity. Women speak about the condition of despair and hopelessness, constant uneasiness, lack of vision of future prospects, impossibility to make plans. The method used to examine deprivation is based ona direct analysis of a degree of satisfaction of the vital needs.

Women can be led to poverty if their resources are insufficient for ensuring food, living conditions and the activity which are habitual and standard in Kazakhstan society. Using the method of deprivation sets a task of definition of that standard set of vital benefits and activities which would separate poor women from the well off ones. Considering international methodology and research practice of the Russian scientists, similarity to a sociocultural context of Russia and Kazakhstan, we have determined poverty scale on the basis of cumulative concentration of basic deprivations. According to this scheme women who face a certain number of deprivations from the basic list are considered as the poor. To increase validity of the offered measuring tool we used two poverty line options – "soft" and "rigid" [Statistical yearbook of Kazakhstan, 2001, p. 267].

According to the first option ("soft poverty line") those respondents who confirmed two and more positions among deprivations from the basic list of deprivations ware regarded as the poor. Results of research have shown that in this case 71.5% of the women living in Kazakhstan belong to the category of the poor. The second option ("a rigid poverty line") responded to the women treated as the poor if they experienced three and more deprivations. According to "rigid" option scales of poverty it refers to 64.4% of the female population of the country. Marital status of a woman somewhat also influences poverty, at the same time the nature of communication is not absolutely usual. The results of the poll have shown that percentage of poor

married and unmarried women is actually identical and equals: 61.7% and 60.3%. Poverty increases among divorced women (76.0%), widows (74.6%) and women living in a civil marriage (93.3%).

Poverty scales practically didn't differ from a professional and status position. In general, poverty has been less connected with social factors but more with personal and psychological ones. So, among women who describe the internal state as hopelessness, the poor are found twice more, than among those who are self-assured respectively of 80.7% and 44%. The multi criteria approach in determination of the scales of poverty applied by us in this research has shown that poverty in the Republic ranges from 64 to 70% of all female population [Statistical year-book of Kazakhstan, 2001, p. 268].

The problem of female poverty is aggravated with hidden discrimination, inadequate system of social protection which manifests existence of the problem of femine poverty. Social and psychological manifestation of such poverty is emphasized by distribution of adaptive tendencies, humility with vital difficulties, decrease of a subjective self-assessment, decrease of activity of social behavior among women. Social acceptance to face the problem is connected both with institutional changes in the economy of Kazakhstan and formation at the micro level of a new economic type of thinking among women in which poverty identification as a problem will be rationalized and new strategies of economic behavior and the strategy of adaptation to vital difficulties will be developed. The results of the research have shown that the process of adaptation to vital difficulties, overcoming poverty is perceived by women differently. The strategy of adaptation to vital difficulties is in a stage of formation [Bekhozhayeva A.K., 2002, p. 78].

Statistically 82.1% of women believe that the state has to guarantee to each person an income level which would be not below the living wage. At the same time women admit that the existing help of the state is insufficient and ineffective. Only 3% of women believe that the state really helps them to overcome material difficulties. More than a half of all women (59.8%) consider that their local authorities on social protection do not provide any help and support at all. During the research 35.6% of the respondents have noted that the state gives some help which however it is impossible to recognize as effective.

Analysis of the reasons of women poverty in the southern areas of the Republic has shown that most of the women are inclined to confer responsibility for a difficult financial position rather to the state, than internal

specific features and individual strategy of behavior. Thus, most women perceive poverty reasons as external, depending on the state and its social and economic policy.

In the research 87.5% of women confirmed that the reason of poverty in the Republic is a low wage not corresponding to the market economy.

The second In importance poverty prevalence reason in women's perception is deterioration in their health, connected with a bad ecological situation in the Republic (36.7%). In the third place among the reasons of poverty is insufficient help of the state that was confirmed by 35.9% of the respondents. The fourth position in the hierarchy of the reasons of poverty is taken by the problems connected with unfair system of distribution of the income among the population, an increased differentiation of the income is 34.4% and the social device in RK is 31.2%. The fifth place is taken by delays in payment of already inadequate salary – 30.7%.

Found among poverty reasons women pointed to such social phenomena as disintegration of a family, divorce 26.4%, education of children in single parent families which statistically makes 26.3%, losing a job 28.7%.

Based on the above, studying perception of women of the region, responsibility for the reasons of poverty is considerably burden of the state. Most women believe that the state has to guarantee a minimum living wage to each citizen in the Republic. At the same time women do not perceive the existing system of the state help and social protection as an effective one.

Considering the features of economic consciousness of our citizens connected with considerable orientation to the state help and support we also tried to track a role of individual characteristics of women which could hypothetically serve as the poverty reasons in the research.

The results of research have shown that more than one third of the women (33.4%) perceive the lack of basic education level as the reason of their poverty. Another 29.6% admit that a lack of necessary professional skills is the reason of poverty. About one third of the respondents believe that they can prevent poverty if they overcome such individual and psychological problems as, uncertainty in the forces, pessimism - (27.5%), lack of commitment – 23.7%, little activity and insufficient initiatives – 22.8%.

The analysis of the reasons of poverty in the southern region of the country has designated a problem of discrepancy of expected sources of help in economic consciousness of women (the state as protection against poverty) and real sources of receiving such help. In spite of the fact, that economic consciousness of most of the women is focused on help in over-

coming poverty by the state, practical mechanisms of coping with vital difficulties are developed by women independently, often without any participation from the state.

As it has been already specified, 82.1% of women consider that the state has to guarantee to each person an income level which would be not below the living wage. On the other hand, the same number of women (81.0%) in a situation of material difficulties may rely only on themselves. It means that only individuals in a situation of practical overcoming of poverty may count on the state institutions and mechanisms. Only 6.7% admit that they can get help from the enterprise they work for; 3.4% - rely on the state represented by bodies of social security and employment. Actually non support can be expected either from trade-union, or public organizations (0.6%).

What are possibile ways to solve the problems of poverty in the republic seen by women? During the research 72.4% of women consider that to improve an economic situation in Kazakhstan, it is necessary to accelerate carrying out market reforms, 65.9% of respondents claim that it is necessary to promote development of private business, and provide the state support, 68.9% believe that it is necessary to stop financial support of unprofitable enterprises, whereas 60.4% consider that instead of depersonalized financial aid to villages it is necessary to increase salary, pensions and grants to village residents. In general, most of women believe that for Kazakhstan it is more preferable to develop a model of market economy with the elements of state regulation. Numbers show that 38.0% of women prefer a market model of economy for the country with slight state regulation coutrary to 33.7% who also prefer a market economy, but with considerable state regulation.

Social policy of the state pursued today in the light of the new Message of the President of the country entitled "Strategy "Kazakhstan-2050" states that a new political policy of the established state " is directed to improve the welfare of population, decrease of inequality, strengthening social stability and comprehensive modernization of all spheres of activity of the country [The message of the Head of state N. Nazarbayev to the people of Kazakhstan, 2014, p. 12].

Thus, the results of the research allow to assume that in elaboration of strategy of coping with the problem of women poverty, a positive mechanism was outlined. Gradual understanding that requirements of an adequate system of the state protection against poverty imposed by the state is often impracticable and leads women to development of individual mechanisms of coping with vital difficulties. In a complicated process of understand-

ing poverty as a problem which requires independent solution strategy of adaptation of women to vital difficulties, more and more is combined with current market, promoting women's optimum inclusion in new market conditions as competitive individuals. In such a situation the state needs to strengthen mechanisms of market reforms introduction, to promote formation and development of market strategy of behavior. State regulations in respect of the solution of the problems of poverty have to be concentrated especially on those social groups who cannot still adapt to the mechanisms of a market economy.

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Inclusive education in the view of the Czech Republic principals

Abstract: Contemporary trends in education more and more point to inclusive direction but there still seems to be pervasive occurrence of integrative approach. A number of Czech teachers discuss the issues of inclusive trends in relation to artificial diversity in schools which may result in more work for pedagogical staff, but fewer opportunities for average and talented students etc. However such interpretation is not very precise. This article aims to cast more light on the issue of inclusion and education based on analysis of systems in two countries which differ so much from the Czech model, but the ides lead to the same goal which focuses on the rights of a child to be educated.

Keywords: education, inclusion, school, school systém in Finland, school system in England.

Outcomes of foreign studies

Contemporary trends in education more and more point to inclusive direction but there still seems to be pervasive occurrence of integrative approach. A number of Czech teachers discuss the issues of inclusive trends in relation to artificial diversity in schools which may result in more work for pedagogical staff, but fewer opportunities for average and talented students etc. However such interpretation is not very precise. This article aims to cast more light on the issue of inclusion and education based on analysis of systems in two countries which differ so much from the Czech model, but the ides lead to the same goal which focuses on the rights of a child to be educated. The goal is primarily to create equal opportunities in education. Inclusion in schools should become equity and equality of all and within

all differences. It shouldn't matter to what extend we are different from each other, if our beliefs, skin, learning style, skill level, problems, sexual orientation, socioeconomic situation or anything else differ. We should assure that everyone will get support to develop his/her potential to maximum possible levels. Inclusive education is not about superior focus on individuals with special educational support, but about saturation of as many needs found among as many students possible. There are many casuistic examples of how inclusion cannot fit into the Czech environment, how it cannot work in our system and an explanation that inclusion does not help our children develop but even makes them suffer. This article dares comment that if such accusations were made, they did not describe inclusion, rather than dysfunctional integration. In such situations it is natural that if we cannot create an environment which can fulfil the needs of the whole class by any means, than the system is and will remain not functional. There is still no unified approach in what type of children belong yet to the mainstream elementary schools and which children are to be put in special schools or children that require so much attention that it is nearly impossible for them to place in a bigger group of children to ensure safety for the majority. This chapter takes an attempt to examine a variety of studies and principles which were presented by pedagogical professionals who dealt with the concepts of inclusive school and this way we would like to define and answer many issues regarding inclusion including implicit and explicit questions which are frequently asked by Czech, foreign, professional or the society general.

The center for inclusive education studies has defined inclusion in several points:

- praising and appreciating both students and the staff,
- increasing student class participtation in clulture, corriculum and community of local schools,
- decreasing the amount of learning barriers at schools for all students not just those who are labelled as „students with specific learning disabilities",
- comparison of the school policy structure, culture and practice which should reflect the nature of students living in a specific area,
- see differences among students as an opportunity and sources more than just problems which need to be solved,
- realize that students have the right to go to school in their local area,
- develop school ethos not just for students but for school staff as well,
- emphasize the role of school and community values in the same way as the performance levels,

- support relationship between parents, school and its local community,
- Knowledge of inclusion in education: it is just one aspect of inclusion within society (SICE, 2011).

According to the previously mentioned set of definitions it is apparent that inclusion is not just about children with disabilities, but about the structure of a specific location, the school staff and mainly it is about HOW to make a school better place which can efficiently work with all pupils and students.

Iclusion and student performance

There seems to be a rather lively discussion among professionals about inclusion which focuses on social aspects of young life, development of children in relation to the system of social values. Many studies have been conducted regarding this issue. Some studies confirm that inclusion has positive influence on social aspects of children at schools (Rafferty, Piscitelli & Boettcher, 2003). Other studies evaluated different acceptance among young peers during children camps that implemented inclusive approach to its management and leadership. This particular study showed that inclusive school camps presented higher acceptance towards children with mental disability, meaning that disabled children were referred to as equal (Sip-erstein, Glick & Parker, 2009), even though in the standard configuration without any previous experience of children with disabled people were these children regarded as less likely to become popular among friend within a specific group (Avramidis, 2012). These studies however point at the ideas of inclusion which have no opponents among teachers and parents, but the studies also warn against the risk of teaching quality decrease and the fear of low goals of "majority" or "intact"children. Their folk fear in this issue can be however eased by a number of arguments.

According to PISA studies the school systems which have inclusive param-eters (UK, Italy, Finland) have better results in PISA/PIRLS tests mainly in reading comprehension and science, than segregated educational systems (PISA, 2006). Better text comprehension is also determined by cognitive and metacognitive strategies (Říčan & Pešout, 2013; Doulík & Škoda, 2010). Experts from Finland agree that high performance of Finnish students is occurring mainly because of the special support at schools. Finland was at the top in reading comprehension in 2003 and best in task comprehension in science and second in maths problem solving in 2006 (Kivirauma & Ruoho, 2007). Students

get continuous support every time they need it. This includes all children not only those with diagnosed disorders or disabilities. This type of support is provided in majority of cases by a special teacher who teaches the same knowledge and skills by a variety of methods for smaller groups of children or with the use of supportive gadgets or tools (Arinen & Karjalinen, 2007).

Another aspect of this can be derived from concrete research outcomes, which were oriented towards inclusive education in schools and children performance of intact individuals. Many of these studies show neutral to more positive effect of inclusion on intact students. No significant difference was detected in academic achievements among students without special educational needs. These students attended both inclusive and noniclusive classrooms (Ruijs, Van Der Veen a Peetsma, 2010). In order to prove such findings another study was conducted which divided intact children into two groups according to performance levels: average, above average and under average. Again, all students came from both inclusive and noninclusive (segregated) schools. There was no significant difference detected in the progress of students under, above or average, which truly shows that inclusion has no significant negative impact on the overall school performance of intact students (Dessemonted & Bless, 2013). Studies on the other hand showed higher success and progress among students with specific learning needs. Dessemonted, Bless & Morin (2012) discovered a significant development in reader's comprehension skill among students with specific educational need in inclusive schools, but not among students with special needs in noninclusive special schools. This way we can state that when a successful inclusive environment is created, there is no need to fear any negative impulsive impacts on students who are average or above average in their performance, but inclusive education can have a significant benefit for children with special educational needs who attend special schools. If we take in account the effect of social learning, peer learning, suitable ethos (social climate) which inclusive education always should have in its concepts, then we can almost idealistically note: inclusion truly has many positives. These positives are pervasive and don't overshadow general fear of decreasing of learning quality for "normal"children. This element has to be taken as essential and recommendable for professional and folk society.

Previously mentioned research studies have incorporated an example mainly from the British educational model and from its specifics which were the main variables within these studies. These specifications will be defined in the following part of the text.

Inclusion and the value system of children

Students of Czech schools have to implement competence between different school subjects according to RVP ZV (Czech national curriculum) and other documents. This way student should know elementary social value system and affective levels of educational goals. These interdisciplinary relations can include e.g. the European ethos, intercultural education, etc. (Hábl, 2011). However each didactic manual for teachers defines also, that affective goals are not simple for children to be acquired, teachers have to give a live example or teachers have to develop deeper cognitive knowledge and skills among students and develop higher thinking skills. This is however nothing new in the area of general didactics, but both of these principles show that value orientation can change when it comes in contact with experience or critical thinking. Many foreign experts were interested in this area and tried to find out attitudes of children towards children with disadvantages. It was revealed that those students who are educated in heterogeneous environment have better relationship and attitude towards people with disadvantagescompared with those who are educated in homogenous environment (Cairns & McClatchey, 2013). Concerning the results, experts decided to define this matter in a specific way: Inclusive school teaches children how to live together, how to gain values from each other, how to help benefit other than the way I am, and how to accept the contribution of others due to their differences (Helus, 2007). Other studies came to similar conclusions. The primary element of inclusion can be that systems with more proinclusive schools have more adequate requirements on their students with disadvantages and they are able to apply any relevant support thanks to their prior experience with students with disadvantages. Thanks to the prior experience were students able to create suitable measurements for helping others. The most interesting fact is that students from proinclusive schools statistically defined the support to be important on the emotional, social and psychological basis. Children are more interested in the person who has disadvantages in terms of his/her personality, a human being, who needs a friend and can be a friend, someone with whom you can spend your time. On the other hand, children form noninclusive schools focused mainly on physical help they could provide e.g. how to raise the person once he fell down, pick up his/her bag, hand over a pen etc. There was an alarming absence of a simple thought of being friends with such a person, or to even communicate with each other (Pennicard, Cairns,

Hamilton, Hyndman, Reid & Sawers, 1990). Several other studies proved that the knowledge of and interaction with disabled individuals influences the attitudes of children towards children with disadvantages (Ison, McIntyre, Rothery, Smithers-Sheedy, Goldsmith, Parsonage & Foy, 2010; Moore & Nettelbeck, 2013). It is the awareness of children that needs to be supported as much as we can, because if children are not aware of variety and differences within society and they will not change and develop their attitudes towards otherness and then we can expect further social pathologic phenomana such as school bullying to occur. Anyone who differs fromt majority or resembles as different can become a victim of bullying. Our society is still based on „punishing" those who differ from majoority no matter his origin of the otherneess e.g. small sized chlothing, skin complexion, being slow at school, physical appearance, sexual orientation, or even being too smart. Studeis in the area of bullying show that individuals with any kind of disadvantages (visible or invisible at first sight) have experienced some time in their lives examples of bullying more frequently than their intact classmates (Carter & Spencer, 2006).

Firstly students who have more positive aaproach towards disadvantaged students have higher channce of including anyone into their own social group. At the same time an elementary goal of inclusion (to allow each individual fully participate in a society which will respect his/her human dignity) is fulfiled. (Osaďan-Burrage, 2014)

Application models of inclusive environment

Until now we have focused mainly on ideological and theoretical aspects of inclusion and evaluated performance levels of students. This part of the text aims at practical perspective of inclusion. We would like to anwser a single hypothesis: „How we can implement inclusion into our schools?", or more formal „how can we make inclusion happen?" Naturally, it is almost impossible to give a direct anwser on this question, however under certain circumstances we are able to foreshadow certain recommandations,if we can change the current political situation, school organsation, national curriculum, didactic aspects and inclusive patterns in Czech education. Dyson diversified implementation of inclusion into two elementary levels, that is the political reform, which should appeal to a change in the area of special schools and inclsuive schools. Then the second level is the pragamtic set of

reforms in schools, menaing creation of practical recommendations in order to transform the schools (1999). Knoster (2000) and Ainscow (2005) created two different patterns for schools to open towards inclusion. Many other specific guidelines for school evaluation have been made e.g. Hammeken (2000) or Booth (2011), but of the earlier models seem the most effective to be applied in Czech education.

Inclusive pattern according to Aniscow

Mel Aniscow called his pattern „levers for change" (2005), he defined six elements for creating inclusive schools which have to be complexly connected with political spectrum, clinical practice and culture within one region or community (2001):
- Starting with existing practice and knowledge
- Seeing differences as opportunities for learning
- Scrutinising barriers to participation
- Making use of available resources to support learning
- Developing a language of practise
- Creating conditions which encourage risk-taking.

Then the pattern was configured into two other levels: the action level with big influence, which supports the systém change. Another phase was the school level with lower influence, which can simply create changes within the school, but cannot change the overal systém. The activities with low influence represent e.g.: Head teachers (principals) participation at conferences, writing official documentation, professional course participation etc. Thanks to focusing on activities with high influence we can gradually prepare schools for higer diversity and make the school trully inclusive (Aldaihani, 2010). Hooker (2009) defined specific activites which can appeal to proinclusive change within a particualr school seen from the position of the head teacher/administrator/principal, which is focued on:
- Setting of a specific direction: share a clear school vision, values and group goals
- School staff development: individual support of all school staff, emotianally motivate and support them towards their own development
- Rebuild relationships in schools: interact with the local community, create good links with parents so they could perceive the connection of the school to the local community.

All these points lead to development of a professional school Framework, e.g. community schools which increase their awareness of the school connection to its local comunitty and will make the parents interested in participation in school activities (Aldaihani, 2010)

Inclusive pattern according to Knoster

Knoster defined a general Framework for a complex change in organistaions. In our case this will be connected with the school organistaion in relation to proinclusive school development. This pattern is simply based on vision, knowledge, experience, motivation, sources and action plan (table no.1). Any change of the systém takes place when combining any of the previously mentioned values in a systematical and positive manner, which should prevent any negative aspects of anger, ignorance, anxiety, resistence, frustration, or going in circles (Knoster et al, 2000).

Fig. 1: Knoster's Framework

Vision	Knowledge	Skills	Incentives	Recources	Plan	**Change**
?	Knowledge	Skills	Motivation	Recources	Plan	**Confusion**
Vision	?	Skills	Motivation	Recources	Plan	**Ignorance**
Vision	Knowledge	?	Motivation	Recources	Plan	**Anxiety**
Vision	Knowledge	Skills	?	Recources	Plan	**Resistance**
Vision	Knowledge	Skills	Motivation	?	Plan	**Frustration**
Vision	Knowledge	Skills	Motivation	Recources	?	**Treadmill**

Source: (Knoster et al, 2000).

This general model was then recreated for inclusive school development in five comprehensive and smiple steps which have good results in practice in relation to the previously mentioned pattern.
- Build a vision of inclusive schooling within a community
- Develop educators' skills and confidence to be inclusive educators
- Create meaningful incentives for people to risk embarking on an inclusive schooling journey

- Reorganize and expand human and other resources for teaching for and towards diversity
- Plan and take strategic action to present people in schools with an exciting new picture.

Many authors view school vision as an elementary base for proinclusive changes within schools. The vision should be clear, comprehensive for all, shared among school and the community, or shared with supporting government organisations, school staff, parents and studetns themselves. Only clear and exemplantory vision can help to presuade others of the functionality and effectivity of inclusion. Without any strategic vision the school change becomes incomprehensive and confusing for collegues, which decreases the level of trust in change. (Tooping & Maloney, 2005). To change the vision into real life conditions in schools it requires extended knowledge and skills possesed by principals and school staff remembering that teachers should be educated in the area of inclusion as well. Professional leadership needs to prepare all staff towards new directions (Topping & Maloney, 2005).

Inclusive eduaction round the world

Following there are several elementary differences found world wide that focus on practical use of inclusive school management and configuration. Genrally we can define two diametrally different models. Finland among European countries seems to be a remarkable expample, where children, pedeagogical staff and the parents have higher competence and freedom than anywhere else. Everything is based on mutual and self-trust, having confidence in with others, warm and open apporach towards commnication. There is no school inspection recognized in Finland, the head teaher doesnt need to do hospitation lessons as in case of the Czech schools, there is no complusory education required by the state, these are the parents who have the duty to make their child educated to fullfil national standards. School is only one of many tools in order to get education. In comparison quite different seems to be education in the UK, where the school is a strong element in a child's life and has a high strategic position. School knows, how to eduate children and this is its main mission. School has more rights than parents. Schools are quite strict in terms of manners and code, pupils have to wear uniforms and mobile phones are prohibited on the school premisis. These rules apply to school staff, visitors and parents as well.

Both of these models function well and they are quite unique in Europe. It took over several decaded before educational systém has developed into these specific models and even today is trying to undergo futher changes. Both of these models can be described as inclusive and benefitial for school, parents, children and pedagogical staff as well, but none of the model can be exactly copied and completely applied in Czech environment. The goal of this text is therefore not to point out foreign systems, but try to motivate Czech pedagogical society to get inspired by foreign concepts. The text also informs about possibilities of inclusion which are used by foreign educational systems and this way to open a path towards a new fresh approach in the Czech Republic education.

England

One of the elementary milestones among the model of inclusive education in Great Britain was Warnck report (1978). This almost 400 page document viewed current opinions of prefessionals on educational systém for children with disabilities including specific measures in a wider spectrum (DES, 1978). This document was presented to the House of Representatives which accepted the proposition as its official policy in 1981. As a result students with special educational needs had to be educated in classic mainstream schools, if the conditions of the schools allowed it. Originally the document contained four elementary conditions for integration: The student had to be given suitable support so teaching of other studetns within one class would not be disturbed. The family support and configuration had to use certain „effectivity of sources"(Norwich, 2008). This legislative framework assured start of greater need of special teacher's support at primary schools, still allowing special schools for their further existance. After several legislative changes the Framework is basically the same, however the conditions have been narrowed into two main areas: integration has to be supported by parents and must not disturb other studetns within the class. These changes caused a decrease of children ammount in special schools during the period of 1983-2001 and statistically revealed a change from 1.87% to 1.3% of chidlren in British special schools (Norwich, 2002).

Following inclsion started to be called inclusion at schools, which evoked political appeal to social inclsion. The concept of social inclusion contained wider spectrum of popualtion, not only individuals with special eudcational

needs, but everyone, who is different from any perspective – this means that everyone should be taught in classic schools. Inclusion was therefore understood as the right for education and this way it helped to start change in order to fulfill the needs of everyone, who is different (Ainscow, 1999). During the last several years a wave of opposition against inclusive education has risen among British society. Simmilarly as in the Czech Republic fear against inclsuion was the main issue which slowed the proces.It was fear and prejudice which caused political shere to discuss this issue in 2010: „we do believe that the most endangered children deserve most of our care. We shall develop our diagnostics of school children, prevent unnecessary closing of special schools and we will try to erase prejudice against inclusion" (Runswick-Cole, 2011). Other offensive studies have stated that there is no type of education which is more effective for fullfiling special educational needs of all children (DfE, 2011). Professor Booth gave the most contemporary opinion on the issue of inclusion, stating that it can never be sucessful, unless it is regarded as a specific goal to be achieved. Inclusive education is only one of many paths that lead towards high quality education of all students (Booth, 2011).

Finland

To start with general information and numbers regarding Finnish education systém, we have to state that in general the education levels are quite similar to the Czech ones, or even in some cases the systém seems to be further divided from the Czech model. Finnish children start school at the age of seven. Students have the opportunity to attend first year when they are six years old, but this year is not complusory. Lower elementary level includes the years from 1 to 6 and higher primary level takes another 3 years to complete. Then students have an opportunity to choose a professional training school, or mainstream general secondary school. Entrance assesment is evaluated by the results of test grades taken during the last year of elementary school. Schools offer free lunches for everyone on a daily basis. Just to bring more insight, 25% of all children at lower elementary level and 16% of them in higher elementary would fit Czech requirements for special pedagogical support. Out of the total 8,1% of children attend special schools. Finland comapred to other countries in the world seems to have largest numer of children with special educational needs and even

teachers in Finland state that the numbers will increase in the near future (Vislie, 2003). On the other hand, we have to view special education support differently than as we see it in case of Czech educational system. Children who need support from special teachers are not considered as disadvantaged, but only viewed as children who need help ocassionally in order to get educated (Itkonen & Jahnukainen, 2007). An increased state funding is provided only for students with full support and that means 1,5 koefficient per one student (Honkanen, Suomala, 2009). Czech Republic has a five level model of support which does not segregate students anymore according to the type or nature of disability in the horizonatal level, but divides them according to the level of support they require in order to maximally develop his/her potential, which is the vertical level. This model comes from the need of support and includes years 1 to 5 in span (561/2004 Sb., § 16). This legislative change took Czech educational systém closer to the one in Finland. Finland has only three levels support system in each of them an individual education plan is created, but the first two levels have to be in match with the state curriculum which requires fullfilling specific educational goals. The third level makes it possible to individualize and customize its educational content. That is different from the Czech model of support, here in Finland the first level of support can be filled with school environment which can be achieved only by the class teacher, teacher assistent, partial support of a special teacher or with the use of peer education to individualize educational content (Risku, 2015). These supportive measures are provided for all students who need them. The need of supportive measures however is not dependent on any diagnosed special needs. As it has been previously mentioned, students are not considered as people with problems or handicaps, but only as anyone, who needs explanation of something, wants to try something in a different way or revise. This is where the main difference can be observed, because Czech educational system requires from child to get through a complicated diagnostic process in order to be provided with a teacher assistant. Special teachers in Czech schools are considered more of a luxury than soemthing common. The Ministry of Education in Finland (2007) stated that an early intervention and support is considered as the most important for all children who have any problems in education and such support should be offered immediately when any problems occur. First teachers try to solve the problems individually with the students. If this support is not enough, then every school has to have a special teacher as part of their staff. Majority of special teachers therefore can be found not

in special schools but at elementary ones. Current fear for employment loss by special teachers in the Czech Republic is irrelevant, because the need of special teachers in mainstream inclusive education is becoming higher and it has already been proved. This could never happen in case of the integration model. As the most ideal model of support in Finland, the pull-out model (Takala, Pirttimaa & Tormanen, 2009) can (as the title suggests) pull one of the students from the class and can be placed into a different one, or a child can work with a special teacher within his/her class. This way not only a single child with special needs can be individually educated, but even a small group of them. If the student has more serious problems, then there is a possibility to suggest full support system to the child inside a special class, which however requires consistent diagnostics and investigation in the case of a certain child to receive such support. If the child is after all placed in a special class with maximum support, then he/she stays in the same school, but in a special class. Finland reported only 1% of children attending special classes, which are just a small minority overall (Kuorelahti, 2014). Geographical issues and infrastructure makes long distances to travel arond Finland, which makes schools adapt to different needs of children as well, because it is a quite common practice that children travel sometimes up to 80km in order to get to school in the morning (e.g., Rovaniemi,). The Finnish Council of Education Professionals agree that the continuous support of all children who need occasional support (without any diagnostics or individual plan) has direct influence on successful rates of Finnish children in PISA tests (Kivirauma & Ruoho, 2007; Arinen & Karjalainen, 2007). Another reason of such high success in these tests can be related to high qualification of teachers in Finland. All teachers in Finland have to finish postgradual study at universities with a MA or higher degree received before they can get employed. This law requirement was established in 1980 (Hausstatter & Takala, 2008).

Mentally challenged children in schools

Teachers and pedagogical specialists perceive students with mental disabilities as individuals with serious obstacle in education process and the professionals also don't expect inclusion to have positive impact on this type of a student. Quite opposite approach was described by the study carried out by Hrebeňárová who showed a research (In Forema, Kellyho-Arthura,

Pasco & King 2004) where video recordings and direct observations were the main methods used to find out. Communication interaction took place in total 49 % of time in a normal classroom and only 27 % time in special classes. It further showed that 56 % of the time student did not interact with a communication partner, whereas in normal class this was only 31 % of time (Pančocha, 2010). Education and communicative interaction are the main and most efficient therapy for students with mental disability and these methods help them being socialized and included into society (Lehta, 2010). Czech educational law and principles recognize the terminology of children with disabilities, however differently by definition, compared to other countries, mark children with diagnosis such as MLD or SLD which labels the students as not disadvantaged, but the ones with learning problems. A change of the definition of children who are not successful in the mainstream education has to take place in the near future. Some of these children do not belong to the category of an average mental disability, but children with specific learning disabilities, hyperactivity disorders and others who might experience failure in transmissivity and instructive system. A research conducted on a group of 122 children with mild mental disability has proven that peer education, observation or projects are more effective than classic forms of education (Pujar & Gaonkar, 2008). It is mainly inclusively oriented education that can help to maintain a higher number of students with mental disabilities at primary schools. After the modification of the curriculum a change is possible that would allow teachers to use parallel activities in a class where children with mental disabilities are present. Parallel activities are ideal for diverse classes, where all children participate and work on the same task, but with different product of their work e.g.: majority of students within one class have to solve a math problem, majority can multiply, others can only add up numbers, and other students can just copy specific numbers down. No child is therefore excluded from the group and everyone participates in solving the same math problem (more in Hammeken, 2010).

Practical content analysis of inclusion in UK and Finland (advantages and disadvantages)

The Project Way to Inclusion: from segregation to positive diversity in school, reg. No. CZ.1.07./1.2.00/47.0008 was funded by the European social fund

and the state budget of Czech Republic. The project helped to realize over 100 international internships for school principals and administrators in education. These study visits were implemented in two countries: Finland and England. Each participant of the study created a final report which should reflect their opinions and experiences with inclusive education experienced at schools which the participants visited during their study period. The feedback focused mainly on possible application of observed inclusive methods and models, particular pedagogical situations found in Czech schools and feedback and then focused on the description of interesting facts taken from observations.

Finland

According to the school administrators Finnish schools were much more hospitable than the Czech ones. The overall atmosphere was extremely open. Some of the colleagues even defined such freedom as not healthy. The school head teacher from Usti on Laba strongly criticized the fact that children could choose with what they wanted to write and the fact that they did not sit properly at their desks which causes damage to their bodies – motor skills and posture issues. This however cannot be commented without the fact, that Finnish students are free to express themselves. This freedom and independence has been defined as follows: „students learn to be independent in their decision making, beginning with individual selection and serving of food by themselves in the cafeteria, ending with the used strategy for learning in order to fulfil didactic goals. This approach would however never get approved by the Czech hygiene institutions and ČSI "(one of the reports from the study visit in Turku, 2015). Another colleague quite pertinently described, that „Czech schools have everything organized, prepared in advance and according to teachers' demands. Finnish education system is more open toward children with no pressure at all. "(One of the reports from the study visit in Turku, 2015). The biggest problem in southern Finland seems to be a high percentage of immigrants which represent almost 50% of other nationalities in schools there. This phenomenon was solved by opening a class for children of the immigrants. This class focused only on the language skills of children in order to be able to understand the fundamentals of Finnish language. If a student is not able to reach a specific level of communicative skills, he or she can still join the first year, but with an

individual plan with a specific programme and schedule, which practically means that the child will only have to attend more study groups. Immigrants in Finnish schools have also possibility to improve their first language so some schools teach over 11 foreign languages which is very complicated for overall and schedule organisation including the staff.

The tudents of lower elementary classes are assessed only by reports without grades and only strong sides of each child are emphasized. Everyone at school has the same goal: to make all children happy and to help them according to their skills achieve maximal success in their work, to help them feel successful no matter their nationality, social background and skill. Everyone has the right to be educated. I was very surprised by open, kind and easy-going atmosphere in the schools we visited" (one of the reports based on the study visit in Rovaniemi, 2015). Some administrators also noted that the teachers' work in Finnish schools is more active, however a teacher is concerned with „his/her issues" and all the rest regarding documentation and administration is left to other professionals (one of the reports based on the study visit in Vanhaa, 2015).

The question therefore remains: is it good to teach all children together in mainstream schools? Yes, but only if children with special needs are assisted by special teachers. The success of Finnish education does not only come from the way that all children learn together and from each other, but also because of the fact that special teachers and psychologists get involved. (Report based on the study visit in Finland, 2014, 2015). Finland therefore has a system of full support for children in small and larger classes which can be related to similar conditions in Czech special schools, but in this case, all children attend the same school.

A possibility of another additional study year (also called motivational year) can be offered to a student who was not successful at the end of his 9th grade. This motivational year does not revise all knowledge and skills, but rather focuses on projective methods of education and connecting already familiar skills and knowledge with practice.

England

Opposite to Finland, education in Great Britain is much stricter towards children. There seems to be less freedom in the sense of inclusion. These differences are quite obvious for the first time independent observer visit to

a comprehensive school. In Finland the observer may see a variety throughout the whole spectrum. Aside from just human variety, one may see different styles of clothing; hairstyles of children, accessories they wear, piercings, some children can walk with no shoes at school etc. These internal aspects have no rules. England sees that differently. One of our colleagues in his final report created a quite comprehensive definition of English inclusion: "inclusion is defined differently and in a wider perspective, than in Czech Republic. It is a process which does not have just the goal of integrating „visibly" disabled children and students, meaning those with physical, mental or social disadvantages, but here we see the effort to eliminate all obstacles for all children and students, and this way to allow them to (and after my experience with English schools I can say not only „allow", but also „make" them) use all capacity and possibilities in order to be successful in school they already attend, during the process of further education and preparation for a suitable and well paid job in the future (a participant of the study visit in Derby, 2014, from Chomutov). The enthusiasm of teachers is very high which was captured by a colleague from Ostrava, who commented that in our (Czech) conditions would an average Czech teacher last only around a week and in best situation it might be prolonged to a month. We underline the expression in our environment for purpose, because it shows different amount of staff in schools allowed. This situation means that teachers in Czech Republic would be considered overpaid for administration and attendance control, while their prime role is to teach and plan, not to administrate. In reality under current circumstances then everything leads to underestimating students to get the best results possible the reason is obvious: Schools are measured by national comparison tests and the whole education system is built on constant testing and assessment. Schools are not evaluated according to the grades of its children, or according to their point rate, but according to their progress over time. The main criteria of assessment are student's development from one testing to another. This way it can prevent situations, in which some schools would be full of „lower grade students". Evaluation and assessment is always positive, with its progress emphasized but never in comparison to the progress of another student. If students do not fit the standard progress rate, the school is evaluated with level four, meaning that the head teacher of such school needs to be replaced and for six weeks the school is run under the control of the school inspection. If the level reaches 3, then the head teacher stays, but the school inspection controls the school once half a year. During the evaluation and

testing process race and ethnicity are counted considering the time the student has lived in England. We can take an example from Babington community College in Leicester, where the head didactician Mark Penfold presented us a situation: „we need to collect data in order to evaluate, which students are not developing properly. If Indian children prosper compared with their Romanian peers who are not doing progress, then we have to take measures which will help us make the situation better before next testing. If the situation doesn't get better, the inspection comes and asks us what we did to make the Romanian children have similar results to the rest of the children. If we don't give clear ideason the measures we want to take up, then the head teacher will be forced to resign. We have to continuously test and asses in order to be one of the best schools". One of the issues which we still try to solve is the attendance of students from socially excluded areas. In England this problem is very strictly observed, because each absence is regarded as a problem. Students are praised and rewarded for having no absence record during a week or month at school and this is taken further into a school competition where the winner is the student or class with minimal absence. When it comes to negative motivation, when the absence gets up to 5% parents are informed, but when the absence reaches up to 15% social services get informed. In order to make children go to school on time and early, breakfast clubs are established, where students, their parents and siblings can have breakfast together, which motivate them to wake up and go to school. It is said that in some cases, some children are the only ones in their families who attend these breakfast clubs and have breakfast this way. If breakfasts are not enough to make children come to school, social workers are sent to homes to wake children up by a phone call, or by picking them up and driving them to school. Food and uniforms are provided for socially weak children but this information is not shared with anyone in the school. Everything is organized so children do not see differences between each other. Cell phones are forbidden in schools not just for students, but for teachers as well, which again strengthens equality among all.

Behavioural problems are dealt with in many different ways. The largest restrictions come from the process of a student being expelled from school. The head teacher can expel a student from one up to five days alone, or from five to 15 days with an approval of the social department. When it comes to minor behavioural transgressions, mediations were the most successful method. In severe cases it is possible to place students into special schools for children with behavioural disorders. This is only a temporary solution

for children. It is in the interest of everyone to help these children to get back to school the student previously attended, which means that students still go to some classes, then gradually classes are added until the student is taken back to his/her primary school full time.

Almost all schools have applied compulsory rules on wearing uniforms. Uniforms represent belonging to a specific school. This element creates a specific ethos (social climate) of the school, in which the feeling of solidarity and responsibility increases, which is highly appreciated both by students and the teachers.

Working as a British teacher differs from the work in the Czech Republic. Individual work is required, many colleagues have defined such approach as Montessori pedagogy, and teachers pointed out that children worked more with printed worksheets than with textbooks. Students are used to working outside of the classroom and they work quietly and with a decent amount of interest in their doing. In order to make everything functional, many reports included information stating that „cooperation on the lesson preparation between assistants and teachers is the essential precondition for success" (Report based on the study visit in Leicester, 2015). During the visit an interesting element paid our attention which was the exercise book corrections and assessment which is never done by a red pen or a marker, but changes were made in green. During the assessment number of mistakes is not counted, quite the opposite: correct written items are praised and counted for in the final mark which is much more motivating than an exercise book that has red scratches all over. Teachers more implement the elements of metacognitive strategies which can be observed in the example of one of our study visits: „Maths lesson was very interesting, it was a simple revision that should help them in their testing which was supposed to take place in the course of 3 weeks. The second part of the lesson amazed me. The children stopped learning and discussed what they should do in order to do better in Maths. Their task was to pick five strategies of Maths learning, test them all and then find out which one suits them best." (Study visit report in Derby, 2014).

Conclusion

We tried to introduce elementary ideas, ideologies and models of inclusive education in two countries. We also looked into two completely different educational systems. On one hand freedom found in Finland, and on the

other "teaching no matter its costs" in England, the systems which are both indeed very functional and inclusive in their nature. It is important to realize that not seeing explicitly student's problem does not mean that the problem is non-existent.

The remarks included grasp important issues, but words won't be of any use, unless they are connected with acceptance and active step forward. We hope that the use of this material will turn inclusive values into a positive direction, so we could increase shared participation not only in the field of education but in learning and social relationship as well. (Booth, T., Ainscow, M. 2011).

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