

## Educational Challenge not only for Pupils: the Theoretical Foundations of Education of the National Heritage Institute's program National and Cultural Identity

Dušan Klapko / e-mail: klapko@ped.muni.cz  
Faculty of Education, Masaryk University, Brno, Czech Republic

Klapko, D. (2015). Educational Challenge not only for Pupils: the Theoretical Foundations of Education of the National Heritage Institute' program National and Cultural Identity. *Czech-Polish Historical and Pedagogical Journal*, 7/2, 58–71.

*In this paper we introduce and explain the philosophical foundations and theoretical concepts of educational programmes within the NAKI project (National and Cultural Identity) implemented in 2012–2015. The project motto "Sights are fun" captures its educational goal which is to foster through educational programmes a deeper understanding of national and European cultural identity and to improve the care for cultural heritage in the Czech Republic. The target groups of the project are pre-school, primary school and secondary school pupils, families with children, university students and lifelong learners and people with specific educational needs.*

*Key words: education, National and Cultural Identity (NAKI) Project, National Heritage Institute, Care for cultural Heritage, Constructivism, experiential Learning, reflective Learning, cooperative Learning, lifelong Learning, Play, Competencies*

In this paper we focus on discussing the theoretical foundations of creating educational programmes of the National and cultural identity project in the buildings administrated by the National Heritage Institute (NHI) in terms of both tangible and intangible cultural heritage. Firstly, let us introduce the goals of this project:

- interactively form a relationship with cultural heritage in the Czech Republic,
- effectively present heritage values leading to the development of education, creativity and value orientation of the target groups,
- support volunteer and sustainable care for cultural heritage,
- create space for the broadest possible application of results from applied research in terms of lifelong learning of both the general public as well as the academic community.
- create a system of educational programmes focused on education on all levels of lifelong learning (including primary, secondary and tertiary education).

The National and cultural identity goal definitions mentioned above suggest that it is necessary to systemically ground their implementation into adequate learning theories in accordance with the philosophical foundations of learning. The target groups of the project are children and young adults, families with children, the general public and the academic community. Given this broad and varied scope of target groups, we decided to apply learning models which foster the activation of the participants themselves facilitate a stimulating social environment and make use of the heuristic principle of learning realised by means of a constructive and instructional way of learning. In the following part we explain the terms constructivism, experiential and reflective learning, cooperative learning and play.

**Constructivism** is concerned mainly with the explanation of processes with which people describe, explain or otherwise make sense of the world they live in (including themselves). It makes a point of questioning the fact that normally accepted knowledge is true thanks to observation and independently verified facts. Thus, it operates as a form of social criticism. Human cognition according to constructivism is not picturing or discovering a fixed external world which objectively exists independently of the learners (people). Human cognition is an autonomous process of attributing meanings and connections (reflecting) by the individual participants in a specific social context. The process of learning leads to individual understanding of the phenomena which surround us. The so-called objective knowledge of the world reality or the actual truth of the world is rejected by constructivism as impossible given that this reality is formed through language and through individual (but at the same time shared) experience of the world. The post-structuralist theory mentions the use of language in the practice of discourse. In terms of the fact learning process and forming generalisations<sup>1</sup>, constructivism rejects the assumption founded upon a universal processing of thoughts into words which each student is able to remember and thus understands the meaning and sense. Quite the contrary, each of us individually and creatively constructs our personal meaning and sense of the phenomena or things which surround us. Thus, we ought to interpret facts in the sense of social practices (i.e. actions) in which we use them. Constructivism calls into question the concept of knowledge as mental representation. In this perspective, knowledge is not something people have somewhere in their mind but rather something people do together. Language interactions are mainly shared activities; they are actions. Explaining

---

<sup>1</sup> Pasch, M. (2005). *Od vzdělávacího programu k vyučovací hodině*. Praha: Portál.

human action thus shifts from the internal area of the mind towards the processes and structure of human relationship. In terms of education (teaching and learning) we can divide knowledge into conceptual, metacognitive and socio-cultural. We use conceptual knowledge to explain the world in facts. We use metacognitive knowledge to direct each of our own learning and behaviour. Socio-cultural knowledge leads to learning in specific environments as a product of sharing experience with others. Based on common experience, this sharing forms our identity and everyday knowledge<sup>2</sup>. An important trait of constructivism is the emphasis of the self-regulation an individual's learning as a condition of making use of the internal dispositions of a child/pupil and his or her environment. The reason is the rejection of the possibility of transferring ready knowledge, as it is formed, according to constructivism, on the basis of a new concept of experience triggered by a learning stimulus. The need for training a pupil's self-regulation skills is key on his or her journey towards educational emancipation and towards the discovery of his or her own learning techniques. Should it not be so, transmissive and directive teaching appears more suitable for the pupil to acquire knowledge. It, however, has a low chance of awakening an engaged relationship towards learning and responsibility to the world in the pupil.

Essentially, constructivism considers learning a lifelong process of constant reinterpretation and restructuring of the existing knowledge of every participant based on new life experience. Learning is a confrontation of new information with the pupil's existing life experience. Piaget<sup>3</sup> used for this transformation of information structure the names assimilation (connecting new knowledge experience to the existing knowledge system) and accommodation (adjustment of existing knowledge experience). Thus, learning does not take place by means of adding new information into memory but through realising the meaning of the information and new connections in the pupil's knowledge structure. The meaningfulness of learning supports the development of the pupils' learning needs. The basis of constructivist learning is the learner's activity in the learning process, sharing and communicating his or her own concept of reality in a dialogue with other individuals/pupils and lastly the permanent reconstruction of the learner's existing knowledge as a means of adaptation to the environment. The teacher's or instructor's role is to support the pupils' thought operations and set up a stimulating learning environment, to diagnose emphatically, being able to take into account

<sup>2</sup> Berger, P. L. – Luckmann, T. (1999) *Sociální konstrukce reality: pojednání o sociologii vědění*. Brno: Centrum pro studium demokracie a kultury.

<sup>3</sup> Piaget, J. – Inhelder, B. (2007). *Psychologie dítěte*. Praha: Portál.

the pupils' current cognitive structures (i.e. pre-concepts, concepts of learning or children's naive theories). In this type of learning the instructor's position metaphorically shifts to that of the learner in order to boost dialogue and the courage to explore one's own ways of learning. The instructor's guidance is one of the many learning resources; lesson direction lies with the learner. Constructivism represents the so-called endogenous perspective of methodological research asserting the view that human action is closely dependent on cognitive information processing, i.e. on the world how we perceive it rather than the world as such. Interpreting the world is key to learning. In the process of learning, the function of cognition is thus the clear organisation of world experience of the individual and its understanding and effective functioning in the world. *"A teacher's example is not in the fact that he or she knows everything and can do everything, nor is it in his or her direction and approval of everything but in how he or she models the action of a person who does not know, cannot but learns and tries to do so and is helping..."*<sup>4</sup>

An example of a learning model according to constructivism is E-R-R. This three-phase model of learning (evocation, realisation, reflection) is used in critical thinking where the learners question "fixed" knowledge truths and create their own reconstructions. The goal of the method is to bring the pupils to an active process of acquiring knowledge similarly to how researchers collect and analyse research data.

To complete the picture, let us mention a counter-perspective represented by the theory of objectivism which understands learning as transmission of ready truth mirroring an isolated and human-independent world. Supporters of logical empiricism view the source of knowledge as mental representations which copy (or rather ought to in ideal case) the features of the world. This exogenous perspective has tendencies to view knowledge as a reflection of nature, or rather as mirroring the real world. Behaviourism (together with neo-behaviourism) saw the main determiners of human activity in the influence of the environment. It follows that if an organism is to adapt successfully, its knowledge must represent or reflect this environment appropriately. The positivist concept of hard theories claims based on objective, individualist, non-historic knowledge has broken into all patterns of modern institutional life<sup>5</sup>.

*"Sciences have been greatly enchanted by the myth that the persistent application of a strict method produces reliable and correct*

<sup>4</sup> Hausenblas, O. (2001/2002). Profil učitele. *Učitel'ské listy*. No. 3, pp. 13–14.

<sup>5</sup> Iser, W. (2009). *Jak se dělá teorie*. Praha: Karolinum.

*facts – as though the empirical methodology was a sausage machine producing truth as a sequence of millions of sausages”*

According to the exogenous perspective of methodological research, the so-called transmissive (instructional) approach to learning by means of transmitting ready pieces of knowledge which is based on the authority of the teacher, obedience and passivity of the pupils and punishment for mistakes in memorising information. The transmissive approach to learning is often included in the concept of education in the so-called traditional schooling. In this education system, the most successful pupils are those with developed thinking and trained memory who can efficiently process the teacher's activity and transfer it into their cognitive structure.

We believe that the constructivist concept of education within the National and cultural identity project gives those involved in education space to develop higher cognitive functions and long-term memory and thus expect efficiency in meeting the goals of the projects.

### Experiential learning

There are a great many definitions of experiential learning and experiential and reflective learning<sup>6</sup>. For the purposes of this paper we will use one by Valenta where it is *“such learning process in which people or groups of people use direct reflection and verification or transformation of what has been experienced to discover new options which need not be available in common experience”*<sup>7</sup>. Jennifer A. Moon claimed that every instance of learning is experiential in nature as new knowledge is gained based on some minimum of (old) knowledge of which we already have an experience. Interestingly, a similar opinion was voiced by Bense<sup>8</sup> in the statistical theory of information where it was understood as redundancy (redundancies offer a necessary basis of knowledge from which it is possible to access yet unknown learning). Moon divided the process of forming knowledge into the phase of learning as such and the way of its representation. She emphasised the phase of knowledge representation because through it we reflect to others what we have learned and how we can explain it. According to her, knowledge representation and subsequent feedback form the foundations of experiential learning.

Reflection functions as a support in activities where it is necessary to direct one's development and to explain one's decisions and actions.

<sup>6</sup> Moon, J. A. (2013). *Krajinou zkušenostně reflektivního učení*. Brno: Masarykova univerzita.

<sup>7</sup> Ibidem, p. 57.

"...the way people reflect has an effect on the quality of their professional development."<sup>9</sup> It is necessary to be mindful of the fine difference between reflection and reflectivity. Reflection is a path towards everyday knowledge and a means of gaining knowledge or clarifying the meaning of experience. The applicability of this knowledge is possible through reflectivity, i.e. by means of routine application of the collected knowledge in life. Reflection elevates experience into consciousness and invites a change in future behaviour. Experiential learning exhibits many correlations with social constructivism (currently the term social constructionism is more frequent). Generally speaking, we can point out several assumed connections between constructivism and experiential learning:

- the path to knowledge becomes intellectual property of the learner,
- reflective evaluation of mistakes reveals meta-cognitive knowledge, i.e. learning to learn,
- reflection as well as constructivism emphasise the anticipation of action based on what is immediately experienced.

According to social constructionists, meaning is negotiated (constructed) in communication while reflection is an individual process of grasping the reality. This apparent clash can be explained by the social nature of forming the meaning of knowledge where cognition is arrived at by means of confronting opinions with understood experience.

The process of education allows for the application of a broad spectrum of experiential learning models<sup>10</sup>. They see use especially in English-speaking countries. Similarly, we can refer to a variety of representatives of philosophy of life (Dilthey analysed re-experiencing as a way of spiritual science), hermeneutics (Gadamer discussed understanding of the uniqueness of experiencing things and the horizon of its meaning in the hermeneutical circle) or phenomenology (e.g. everyday *Lebenswelt*, Husserl's intersubjectivity). According to Husserl, philosophy is a neutral science of descriptive analysis of experience which we understand as intentional relations between the experiencing individual, temporal uniqueness and the event being experienced<sup>11</sup>. One of the best known models of experiential learning is the so-called Kolb cycle founded on J. Dewey, K. Lewin and J. Piaget. In the core of the Kolb

<sup>8</sup> Bense, M. (1967). *Teorie textů*. Praha: Odeon.

<sup>9</sup> Nehyba, J. (2014). *Reflexe v procesu učení: desetkrát stejně a přece jinak--*. Brno: Masarykova univerzita, p. 37.

<sup>10</sup> Hanuš, R. – Chytilová, L. (2009). *Zážitkově pedagogické učení*. Praha: Grada.

<sup>11</sup> Jirášek, I. (2001). *Prožitek a možné světy*. Olomouc: Univerzita Palackého.

cycle there are four phases concluded by new experience applicable in life. It is specific immediate experience, observation and reflection, generalisation into concepts (abstract conceptualisation or thinking), active experimentation (testing behaviour). Knowledge is a result of experience changed by means of the capture and transformation of experience. Other models are the five-stage ALACT model by Korthagen, the six-stage Priest model or Bannon problem-solving model. Dočekal<sup>12</sup> accurately pointed out the connection between the Lewin (Kolb) model of experiential learning and the Kirkpatrick model of levels of evaluation with the theory of social construction of reality<sup>13</sup>. In the social construction of reality theory, authors describe the processes of institutionalisation of education and socialisation through social interaction.

The models of experiential learning give rise to fields of education such as experiential education or leisure education. At the same time, there are educational concepts such as outdoor education or adventure education<sup>14</sup>. In order to explain the essence of experiential learning, we can use a short description of experiential education. Its core is the anchoring of the immediate experience into educational categories resulting in experience applicable in everyday life. The experience of things thus serves as a means of initiating the first phase of experiential learning which further continues via reflection analysis to new knowledge. The goal of experiential education is the ideal of *calocagathia*. Experiential education has boundless use; it can be used in school as well as outside it, in formal, non-formal and informal education, it addresses all age and social groups, offers a spectrum of physical and mental activities, can develop feeling, will, morals, knowledge and skills. Some authors<sup>15</sup> emphasise the concept of “adult play” in experiential education as a phenomenon of leisure activation in the natural world. An example of this are the courses by Prázdňinová škola Lipnice. Experiential education and experiential and reflective learning can be used in all areas of the curriculum (cognitive, affective, psychomotor, personal-social) where experiencing can enable us to access unseen depths of our potential and talent.

<sup>12</sup> Moon, J. A. (2013). *Krajinou zkušenostně reflektivního učení*. Brno: Masarykova univerzita.

<sup>13</sup> Berger, P. L. – Luckmann, T. (1999) *Sociální konstrukce reality: pojednání o sociologii vědě*. Brno: Centrum pro studium demokracie a kultury.

<sup>14</sup> Jirásek, I. (2001). *Prožitek a možné světy*. Olomouc: Univerzita Palackého.

<sup>15</sup> Němec, J. (2004). *S hrou na cestě za tvořivostí: poznámky k rozvoji tvořivosti žáků*. Brno: Paido.

## Cooperative learning

The principles of cooperation and competition form a dialectical relationship in the social essence of man. According to Kasíková<sup>16</sup>, both these principles have biological (instinctual) roots. In terms of education, activities must be chosen and timed appropriately in order to support each principle. She summarised the path towards natural conditions of education into requirements which correspond with the constructivist model of learning. They were requirements for fostering curiosity, based on children's pre-concepts, accepting the children's speech, support of activation of the children and their cooperation at learning direction (tutoring). According to Vygotsky's<sup>17</sup>, theory of thinking (learning), community cooperation and social relationships are key to one's cognitive development. In connection with this, Piaget<sup>18</sup> emphasised the necessity of confronting the child's views with different opinions in order to increase the number of perspectives of the child and thus to contribute to the development of his or her thinking. We now leave the introduction to the principles and requirements and focus on the description of cooperative learning. Efficient cooperation is based on plurality and confrontation of the group members' opinions which broadens the knowledge and understanding within the group. What is important is exercise in communication and social competencies exhibited in the ability to voice one's opinion, actively listen and accept opposing views, comment on what has been said, shift from I-needs to Us-needs, act pro-socially and openly. During cooperative learning, the result of an activity is beneficial for every group member. The values of cooperation, self-confidence and responsibility are shared within the group. An integral part is again reflection of the activity with regard to future work. Contrarily to the traditional approach to education, working with mistakes is an important aspect here. A mistake is understood as a natural step along the way to knowledge; it is an effect which stimulates focus on the subject. Mistakes are not punished in this type of education. Similarly, the opposition of opinions and factual conflicts add to cooperative learning and definitely do not mean a lapse or wrong action. On the contrary, they lead to the deepening of knowledge. Unity in opinion rather signals low involvement of the group members. Another significant aspect is the favouring of non-competitive games as a form of learning. Cooperative

<sup>16</sup> Kasíková, H. (2010). *Kooperativní učení, kooperativní škola*. Praha: Portál.

<sup>17</sup> Vygotskij, L. S. (1976). *Myšlení a řeč*. Praha: SPN.

<sup>18</sup> Piaget, J. – Inhelder, B. (2007). *Psychologie dítěte*. Praha: Portál.



play consists of four components (sharing in the team, accepting each member, equal involvement of the members in the activities, pleasure from playing). Descriptive language is used for learning assessment. The idea behind assessment is continuous feedback.

## Play

In terms of education, play can be understood as a means of socialisation (in family, school), a path to knowledge through experience. Through playing, a child forms his or her cognitive pre-concepts and naturally also some misconceptions<sup>19</sup>. Through this cognitive function of play, the child explains the everyday world and adapts to its rules<sup>20</sup>. Play appeals to people not only during childhood but throughout the whole life. Playtime is sometimes viewed as a counterpoint to work or learning<sup>21</sup>. In this context, many teachers view play with scepticism as a kind of entertainment between work assignments. As far as education is concerned, many teachers are of the opinion that children/pupils play as a reward and that school is not a place of playing but serious teaching. Paradoxically, these teachers come to the realisation that, during (meaningful) games, they need not motivate nor discipline their pupils. The so-called problem pupils suddenly show a better face and actively take part in the activities being done. It is our view that these negative opinions are very questionable and badly contextualised. Play is a real and independent possible world which each of us occasionally inhabits through experience. Experience is founded in the factor of identification with rules, story and the environment. The result can then be a feeling of satisfaction, intensity of the moment, enrichment, development of creativity and imagination, sharing of feelings with other participants, etc. Play as a possible world transforms being (things, phenomena, character traits in the story, players) or rather the meaning of being according to the field of play. Experiencing is what gives play its meaning. Jirásek<sup>22</sup> gave playtime an existential dimension similarly to the role of religion or art. When confronted with the views of other authors dealing with play and game theories, especially Eugene Fink, he arrived at the analysis of ontological understanding of play as a possible world. Play is a means of a variable social existence in a possible world during which the player gains

<sup>19</sup> Průcha, J. – Walterová, E. – Mareš, J. (2013). *Pedagogický slovník*. Praha: Portál.

<sup>20</sup> Piaget, J. – Inhelder, B. (2007). *Psychologie dítěte*. Praha: Portál.

<sup>21</sup> Průcha, J. – Walterová, E. – Mareš, J. (2013). *op. cit.*

<sup>22</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 27.

authentic experience. By accepting a role in a game, the participant is immersed in a strong experiential reality. Playtime offers e.g. a change of identity through the role, change of the meaning of the surrounding world, the diversity in the time and space being experienced, different context of events through symbolism and imagination, using creativity as a way of being. *"The playtime world is not inserted in to the real one in any way... it is legitimate to contemplate the existence of other possible worlds and even the possibility of entering them through experience."*<sup>23</sup>

We share Jirásek's view that the goal of play is playing; however, the process of playing can itself be a means of reaching other goals, e.g. educational ones. Pioneers of the theory of games are e.g. Huizinga, Bachtin, Fröbel, Fink, Caillois. As described by Němec<sup>24</sup>, a game is a source of entertainment, teaching, learning and self-discovery, it is a means of assuming roles, a means of experiencing, it is a meaningful activity, it simulates different situations, is a moral challenge, a free activity as far as rules permit and a creative activity. Based on an analysis of the ideas of existentialism, phenomenology and personalist theories, he arrived at the idea of a child as a *"free and responsible human being who defines itself through its life projects and through its own experience."*<sup>25</sup> One must be aware that they correspond to different child development stages both in terms of content and form. Kuric<sup>26</sup> chose the criterion to be the development stages of preschool age and divided games into functional, manipulation, imitation, task, constructive, didactic and receptive. Games can then be categorised according to the number of criteria, e.g. the type of thinking, environment, meaning of rules, choice of strategy, prevailing principle, simulation games, games developing creativity, social relationships, physical skills, etc. However, we do not deal with typologies in this paper, as its goal is to provide an explanation of the phenomenon of play as one of the theoretical foundations of designing National and cultural identity education programmes. *"Play is a place of authentic existence, a space for the uncovering of the meaning of the human way of life... person... achieves self-realisation and self-fulfilment. He or she does not contemplate the meaning of life but lives it."*<sup>27</sup>

---

<sup>23</sup> Ibidem.

<sup>24</sup> Němec, J. (2004). *S hrou na cestě za tvořivostí: poznámky k rozvoji tvořivosti žáků*. Brno: Paido.

<sup>25</sup> Ibidem, p. 14.

<sup>26</sup> Kuric, J. (2001). *Ontogenetická psychologie*. Brno: Akademické nakladatelství CERM.

<sup>27</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 27.

In order to imagine the theoretical and philosophical foundations of National and cultural identity, let us briefly explain the concepts involved. They include immediate experience, gained experience, time and competence.

We are immediately experiencing things individually on the level of emotions, i.e. we live in the present. After we have finished experiencing an event and re-living it verbally (through memory and reflection), we can say we have gained the experience of it. One therefore has to be in the act of experiencing a thing in order to have the experience of it later. *“The goal of experiential education is the acquisition of a permanent fixation of an event whose results we can apply in other situations. This form can then be labelled life experience... most experience and information stems from social sharing and communication, from adopting the experience of others.”*<sup>28</sup> In connection with the definition put forward by Jirásek, we shall discuss his idea of experiential learning in the sequence: immediate experience – gained experience – life experience. The condition for this sequence is time (in the Heideggerian sense) thanks to which the author refused common semantic interpretations of the word experience<sup>29</sup>. He understands immediate experience as *“intense and thorough way of being”* which in comparison with everyday routine *“is always characterised by immediacy and non-transferability”*. Gained experience serves to *“attain a goal and wholeness in life ... always connected to past immediate experience. Only experience thus processed, which is transferred into consciousness and subsequently processed, becomes life experience (the goal of experiential education) which is transferable.”*<sup>30</sup> The formation of life experience also has different sources. When describing immediate experience, it is necessary to note that the phrase “evoke experience” is not meant as an effort to produce the most adrenaline-filled activities. In terms of education, it is the evocation of the natural structure of experiencing.

When experiencing, we feel action in our mind. Despite that, the freedom to experience is controlled to an extent. Authentic experience of an activity is often limited by the participants themselves. The social control of the public also has a hidden effect determining the system of values and the idea of normality. In other words, it dictates what behaviour is appropriate. It may be interesting to mention here the terms “bio-power” or “disciplinary power” coined by M. Foucault in “Discipline

---

<sup>28</sup> Ibidem, p. 199.

<sup>29</sup> Vážanský, M. (1992). *Volný čas a pedagogika zážitku*. Brno: Masarykova univerzita.

<sup>30</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 202.

and Punish”<sup>31</sup>. Jirásek points out the close connection between accepted values and the quality of experience<sup>32</sup>. He also noted the factor of lack of courage to experience with fundamentally personal authenticity and the problem with realising the authenticity of one’s own existence. Here, we arrive at the “*autotelic nature*” of experience “*in which the goal is experience itself without any purposeful significance.*”<sup>33</sup> Czech schools especially suffer from the fixed standards of the “right” behaviour which is reflected for example in the frequent practice of Herbartian teaching. In conclusion to our discussion of experience and how it is accepted in the Czech education system, it is worth considering to perform a discourse analysis of school rules and norms required by the teachers in terms of experiential and reflective learning.

An important mental state in connection with experience is the so-called flow<sup>34</sup> through which we feel creativity, fulfilment and full focus, maximum productivity and work satisfaction. It is a state of experiencing positive emotions when performing an appropriately challenging activity. Jirásek understood this state as “holistic oneness”<sup>35</sup> of the person with the world. A correlation with Comenius’ panharmony can be made where everything is connected with everything.<sup>36</sup> A fulfilling experience and work satisfaction are also dependent on positive feedback. Without feeling accepted and appreciated by the society, a person cannot develop pro-socially. Experiential learning gradually brings a person to a better knowledge of the society where he or she lives. This way, the said person identifies the known environment and comfort zone as he or she is able to automatically “read” (analyse), predict and influence most phenomena in this environment. Knowledge gained through experience helps to build social bridges and gain grasp on everyday reality; in other words, form a comfort zone. Experiential learning also grants access outside of the comfort zone and enables growth/development and learning. This path requires courage to overcome the fear of the unknown, abandoning the comfort of familiarity and even to deal with will issues when overcoming obstacles and stress. The reward is broadening

<sup>31</sup> Foucault, M. (2000). *Dohlížet a trestat: kniha o zrodu vězení*. Praha: Dauphin.

<sup>32</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého.

<sup>33</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 196.

<sup>34</sup> Csíkszentmihályi, M. (1996) *O štěstí a smyslu života: můžeme ovládat své prožitky a ovlivňovat jejich kvalitu?*. Praha: Nakladatelství Lidové noviny.

<sup>35</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 197.

<sup>36</sup> Palouš, R. (1992). *Komenského Boží svět*. Praha: SPN.

of the comfort zone, finding meaningful self-fulfilment and gaining new experience which would reflect in our behaviour. Lifelong learning keeps our mind and body in shape which enables us to maintain and broaden our comfort zone. Conversely, should one neglect mental and physical exercise, their efficiency drops and the comfort zone shrinks.

Post-modern authors<sup>37</sup> criticise the contemporary favouring of “second-hand” experience through media at the expense of experiencing things “first-hand”. Social experience takes place through “remote action” by means of quasi-interaction.<sup>38</sup> The process of media socialisation has produced a manipulated iconic virtual reality in which the recipients receive “images of reality” which they do not experience directly themselves.

**Time** is often understood by common opinion as a fixed measure consisting of precisely defined units. In terms of experiential learning, leisure education and experiential education, time is a relative concept. An important role is played here by the time consciousness of the individual which is closely connected to the intensity of experiencing. However, in this case, the mechanical and human-independent time measurement gives way to intuitive timing which depends on the self-realisation of the participants and on the coordination and attunement of the group, conditions of the environment, socio-cultural contexts, the focus of education, etc. *“The correlation of temporal consciousness is a flow of experience; a process of unceasing change.”*<sup>39</sup> The time of experiencing can be examined in different dimensions in the body and the mind of the participants. When experiencing a thing, the physiological changes of an organism can be measured as well as psychological aspects and social ties. Cultural patterns can also be mapped. Nevertheless, the basis of experiential time is the meaningfulness which the participants create. Time meaningfully spent leads to the cultivation of the body and mind.

The definitions of key **competencies** focus on the concord of knowledge, experience and dispositions which the individual draws on when addressing the tasks and problems of life. Competencies are rather forms of knowledge which determine how and why to learn and where to search for sources. Since we migrate between different environments (school, family, work, free time), the effort is to define (key) competencies

<sup>37</sup> Lyotard, J.-Fr. (1993). *O postmodernismu: Postmoderno vysvětlované dětem: Postmoderní situace*. Praha: Filozofický ústav AV ČR.

<sup>38</sup> Thompson, J. B. (2004). *Média a modernita: sociální teorie médií*. Praha: Karolinum.

<sup>39</sup> Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 185.

in terms of their universal application in life. However, this effort brings a dilemma as the very potentiality of competencies to deal with tasks set by life is not enough. An individual also needs to attain expertise in terms of specific knowledge and skills. The symbiosis of specific knowledge and general competencies can theoretically occur in school; nevertheless, it is a maximalist goal. The attainment of symbiosis is seen rather in the diversity of teaching taking place in a variety of stimulating environments and in the overlap of various concepts of learning. An irreplaceable role is played by the curriculum which ought to direct teaching at both the addressing of everyday activities as well as global social issues on the one side and developing the needs of a pupil and learning from the discoveries of science on the other.

Based on what has been stated above, tutors within the National and cultural identity project may benefit from a very promising advantage. The goals can be met through the natural way of fostering curiosity and activation of (not only) child participants. The option to come in direct contact with history represented by historical heritage and sources brings suitable conditions to achieve authentic experience and learning. The form of game activities, sharing experience, sharing opinions, cooperation, fostering self-actualisation, impulses for activation, to experience and reflect activity, all this assumes methodological efficiency aiming at attaining demanding goals especially in terms of the affective curricular domain.<sup>40</sup> Specifically, these goals mean the formation of sustainable care for the cultural heritage, i.e. the effort to learn and to hold a responsible attitude towards both the material and non-material values. The chapters to follow discuss in more detail the application of the above-described foundations in the National and cultural identity educational practice.

---

<sup>40</sup> Pasch, M. (2005). *Od vzdělávacího programu k vyučovací hodině*. Praha: Portál.