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ARTICLES

National diversity versus citizenship as social capital exemplified by Polish families living in the Vilnius Region¹

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National diversity within one statehood generates number of problems that determine not only the quality of social relations but also the cultural self-identification of the members of culturally diverse communities, affecting the sense and range of their civic commitments. As a consequence, it concerns social capital of a multinational state. Therefore, exploring the quality of social relations of national provenance, specificity of the national dualism along with their cultural and socialisational consequences shall all be recognized necessary for conceptualisation of social capital in a multinational society. The presented research results allowed to outline the specificity of the cultural diversification in Lithuania, distance and recognition of national provenance, significant for the researched areas of their everyday functioning accompanied by cultural interspersions and family socialisation. The proposed conclusions provide foundation for description of the specificity of social capital of nationally diverse local communities.

Key words: *national diversity; social distance; culture interspersions; areas of national self-identification; socialisation in a family; social capital*

Introduction

Postmodern realities of a contemporary man, co-determined by phenomena and processes usually of global provenance are uniquely

¹ The article includes results of the research conducted by the author among Polish families in the Vilnius Region, published in: Szerłaĝ, A. (2013). Narodowy dualizm w codzienności polskich rodzin na Wileńszczyźnie In *Patriotyzm i nacjonalizm. Ku jakiej tożsamości kulturowej?* Kraków, Oficyna Wydawnicza Impuls, pp. 190–212.

conceptualised by, among others, cultural differences, historical heritage of the cultural borderland, dual spheres of cultural self-identification, processes of introducing individuals or communities to the cultural sphere of entire society, or socially generated axiology of a cultural borderland, consequently altogether shaping the quality of social capital in a multicultural society. The social capital determines not only the cultural coexistence of the individuals or community in a culturally diverse society, but also a successful development of such society in a situation of change influenced on one hand by political, economic, cultural and social processes and mechanisms guaranteeing and protecting the sovereignty of given countries, and on the other – ensuring successful growth of the European community. Hence, it is worth to explore the situation of a national minority functioning within multinational state, indicating spheres of nationally dual experiences, perceived from the perspective of social capital foundation. From such viewpoint, Polish community living in the Vilnius Region, functioning in remarkably complex political, social and culturally situation appears as particularly interesting. On one hand it is specified by strong sense of being culturally ingrained (crucially oriented towards Polish cultural and historical heritage established within Vilnius Region) and on the other – as naturally diverse community subject to exclusion within Lithuanian public and political sphere more than other nationally diverse communities. As a result, the sense of *the Own* competes with *the Other*, or even *the Strangeness*, often of hostile connotation. Concurrently, all the self-identification discourses (particularly family, local, regional, national or state one) occur within nationally dual spheres within Lithuanian statehood. Hence, it is justified to pose a question how the national diversity of Polish families living in the Vilnius Region, culturally ingrained in Polish national heritage, define themselves within Lithuanian area of citizenship and social interactions conceptualising social capital of a multinational society of Lithuania.

Poles within the area of national diversity in Lithuania

In order to depict the situation of Poles as a national minority in Lithuania it is necessary to refer to the national structure of Lithuanian society. Namely, on the basis of census conducted in Lithuania in 2001, majority of Lithuanian inhabitants are Lithuanians (83,5%), with Poles (6,7%) and Russians (6,3%) making up the largest minority groups, whereas Belarusians (1,2%) and Ukrainians (0,7%) constitute smaller

percentage within national structure of the country. The size of other minority groups accounted for less than 1% of the total number of inhabitants. The main Polish centres in Lithuania include Vilnius and the Vilnius Region – 16,5%; Klaipėda and Klaipėda Region– 0,9%; Kaunas and Kaunas Region – 0,4%; Šiaulai and Šiaulai Region– 0,2% as well as Panevėžys – 0,2%. It is also worth to notice that in the years 2008–2011 the national structure of Lithuania bore resemblance.² Nonetheless, during this period, significant decrease in the number of inhabitants due to decrease in the birth rate³ and rising migration⁴ were reported. However, it is rather difficult to assess explicitly the causes conditioning alternation in the number of national communities in Lithuania. It can be assumed that such changes can be influenced by the above-mentioned period of population decline and migration, however factors related to cultural self-identification may also constitute a premise for the transformation of the national status among representatives of national minorities. This phenomenon can grow in significance as national diversity is palpably becoming a factor hindering or even disabling educational, professional, social or cultural activity. As the research results from 2012 prove,⁵ taking into account 1009 permanent residents of Lithuania of national diverse composure (Lithuanians 90,3%, Russian 5,3%, Poles 3,1%, others 1,2% all aged 15 to 74) discrimination of Polish community takes place mainly on the ground of mother's tongue (Bill on Education), spelling of Polish names and surnames, Polish spelling of places in Lithuania, land return, and financing the conducted activity. Discrimination of Poles is confirmed in research results carried out in 2001 by the Gesellschaft für Konsumforschung Custom Research Baltic⁶ (embracing 1 714 inhabitants of Lithuania), that unambiguously prove 24% of the respondents would not like to maintain neighbourly contacts with Poles at all, 27% would not rather want it, 42% of respondents remain indifferent to this issue whereas merely 6% allows such possibility and 2% prefer neighbourly contacts with Poles. Nonetheless, the research conducted in 2008 by the Institute of Labour and Social Research with Centre for Ethnic Research of the Institute of Social Research provide with contrary outcomes, as according to their survey at that time only 9,5% of

² Data updated annually by the Service of Residential Register at the Ministry of Internal Affairs of the Republic of Lithuania.

³ *Statistical Yearbook of Lithuania 2012* (2012). Vilnius: Statistics Lithuania, p. 71.

⁴ *Ibidem*, pp. 62–63.

⁵ *The opinion poll considering the image of Poles and Poland in Lithuania and Lithuanian society* (2012). Vilnius: Lithuanian Social Research Centre, p. 23.

⁶ Janeliūnas, T. (2012). *Tolerancijos grimasos*, IQ, metai, sauis 01 (22), p. 41.

Lithuanians would not like to live in a direct neighborhood of Poles.⁷ Therefore, it may be stated that disinclination towards Poles over the course of the last five years has significantly risen, whereas with reference to other national minorities Lithuanians manifest neutral (46% – 64%) or positive attitude (18% – 23%). Overall explicit unwillingness towards national minorities is located within 5% to 7%. It should be also stressed that the greatest distance towards Poles was expressed by inhabitants of Šiaulai and Klaipėda with insignificant inhabitation of Polish residents (Šiaulai – 0,2%, Klaipėda – 0,9%). Therefore, it may be concluded that Polish national minority members (more than any other national minorities) function in a situation of social exposure of nationalistic connotation. It may be also assumed, particularly on the basis of the author's own research, that it is an effect brought about by Lithuanian government's orientation towards assimilation as the main strategy of dealing with national diversity within the state, especially in the context of guaranteeing and accomplishing the rights the national minorities are entitled to. For the researched Poles, the consequence of acknowledgement of such strategies is an obvious differentiation of commitments resulting for the status of a Lithuanian citizen and sense of belonging to Polish community with strong attachment involved. Their cultural self-identification therefore takes place in a nationally dual spheres, whereas nationally diverse places of residence become a transmitter of the cultural contents, i.e. *accustomed* local community.

Interspersion of cultures (of national provenance) in the local environment

On the basis of own research it may be concluded that high percentage of national diversity in the place of residence is advantageous for conservation and exposure of own national belonging with concurrent openness towards cultural diversity of the neighbours accompanied by recognition and legitimisation of multicultural practices in everyday life. This, in turn, can significantly restrain influences of various forms and manifestations of nationalism, simultaneously favouring preservation of own cultural community, consideration and recognition for the cultural heritage of nationally diverse neighbours, facilitating transculturalism as a result.⁸ Nonetheless, as the research proved, generational national diversity of the

⁷ Ibidem.

⁸ Wróblewska – Pawlak, K. (1995). Dwujęzyczność a dwukulturowość. In *Komunikacja międzykulturowa – zblżenia i impresje*. Warszawa: Instytut Kultury, p. 72.

researched families is crucial. Among most of the researched, the family members (both the respondents and the spouses) are of Polish origin. However, in some of the researched families the national diversity of the spouses was reported, concerning the respondents' co-spouses (19,5%), their own parents (20,8%), their co-spouses' parents (37,7%), and their co-spouses' grandparents (35,1%). The majority of relationships (particularly on the research women's husbands side) regard Russians, then Lithuanians and Belarusians with less percentage of Ukrainians. Hence, some regularities can be noticed, i.e. if in the generation of parents and grandparents the spouse is nationally diverse, the subsequent generations are also subject to such diversification. National diversity of a co-spouse or any other members of the family, as the research results prove, is not perceived as a cause of conflicts. Therefore it may be concluded that national diversity of the family members was generationally founded in the sphere of family life of the researched, hence it became *accustomed*. Thus, areas of understanding that – in actual fact are located within commonly recognized cultural contents – are also co-created within the everyday prose of life.

In this context it is worth to refer to the relations of the researched families with Lithuania, its statehood and attitude to civic commitments. As the research results proved, such relation is undoubtedly of civic and cultural provenance. The researched emphasised to be citizens of Lithuania (41,6%), claiming to have civic commitments towards it (29,8%) and through their own works contributing to its development (15,6%). For the rest, it is their place of birth (23,4%) and life (32,5%). Their cultural relations with Lithuania are of dual character, i.e. on one hand they refer to Lithuania as their homeland (32,5%), common culture (11,7%), common history (10,4%), Lithuanian language (7,8%) and education (3,9%), and on the other, such cultural relation is grounded in the cultural heritage of the ancestors (35,1%) with concurrent exposure of the Vilnius Region as a little homeland (22,1%). Only 2,6% of the researched expressed no relation whatsoever with the country of residence. When asked about the places and situations with most palpable exposure of their Polish and Lithuanian belonging, the researched indicated those that can be located within two interspersing areas, i.e. official and unofficial (private) one.

First, the official one, is identified by the researched through commitments resulting from Lithuanian citizenship and the expected civic activity (31,%), professional activity (28,6%), necessity to deal with issues at public institutions (27,3%), celebrating bank holidays (16,9%) and the obligation to use Lithuanian language (6,5%).

On the other hand, the unofficial side, i.e. a private area, is related to that what seems most familiar to the researched, i.e. family home (55,8%), church (53,2%), Polish neighborhood community (44,2%), Polish cultural events (23,4%), Polish educational institutions (22,1%) and less importantly – with the activity of Polish associations (7,8%) and celebrating Polish national holidays (5,2%).

The above confirms the self-location of the researched within the sense of Lithuanianishness (though mainly in its official attributes) and Polishness, determining the sense of being culturally ingrained and the sense of historically legitimate cultural self-identification. The official and unofficial (private) areas of everyday references contribute to the dual nature of the sense of national belonging. Therefore, considering the specificity of national diversity in Lithuania in its structural, social and family context, it may be concluded that it provides a foundation for establishment of a multidimensional cultural identity, manifesting itself, as the research proved, in the four following dimensions:

- civic: a Pole as a citizen of the Republic of Lithuania, often referred to as a Polish Lithuanian,
- social (neighbourly) – a Pole as a member of a nationally diverse local community,
- cultural: orientation towards common culture and own cultural heritage in everyday practices of a multinational society,
- family: Polish, or nationally other, cultural self-identification.

Therefore, the above should be recognized as main predicators of dealing with national dualism experienced by the researched, as it serves as a tool of stratification in the areas of cultural self-identification crucial for the researched.

Dimensions of national socialisation in Polish families

Socialization is one of the processes conceptualising the above-mentioned areas, within which a young generation experiences the sense of Polishness and Lithuanianishness at the same time. As the research results prove, the sense of Polishness is based on three substantial pillars, i.e. language – culture – religion, that altogether significantly dynamise everyday life of the researched families. All the researched (100%) emphasised that language is the mainstay of the sense of Polishness as thanks to it preservation as well as the transmission of Polish cultural heritage (36,4%) are possible, ensuring cultural self-identification at the same time. Education in Polish language is essential

according to the respondents who stressed significance of the right to Polish education (31,2%), as well as the right to provide mass service in Polish (16,7%). For 83,1% of the respondents Polish traditions, customs and holidays are the manifestations of the sense of Polishness that should be preserved and cultivated generation to generation, similarly as Polish language – 67,5%, cultural heritage of the ancestors – 46,8% as well as religion and praying in Polish 35,1%.

Deep awareness of the researched concerning the above-indicated manifestations of Polishness accompanied by the conviction of the necessity to transmit it to the younger generation provide evidence of crucial interspersions of the family socialisation with Polish cultural contents, from the perspective of which the cultural self-identification takes place. Notwithstanding, it is neither deprived of Lithuanian cultural contents and civic commitments. It is reflected in given types of families distinguished on the basis of attitude towards the tradition and transmission of cultural values in the circumstances of living in multiethnic societies.⁹ The analysis of gathered empirical data explicitly proves that the dualistically socialising family type is predominant – 83,1%, with Polish and Lithuanian cultures equally important. Hence, such families cultivate Polish culture, as according to them it refers to the national heritage of the ancestors that have lived in the Vilnius Region through generations. On the other hand, they are considerate of Lithuanian culture as it constitutes the national heritage of the country they live in, particularly in terms of the heritage of their neighbours with whom they maintain everyday, direct contacts in the place of residence. Therefore, while upbringing their children, they engage both Polish and Lithuanian discourses, hence it is not a problem for them to become a Lithuanian Pole.

Significantly lower percentage of the respondents families, i.e. 13,0%, refers to the type of families socialising ethnocentrically, i.e. such, for whom, Polish culture is a priority and the only foundation of the upbringing. Such families have strong feeling of being Poles, therefore they undertake activities for the sake of preserving Polish cultural heritage and this is the only heritage they refer to positively, similarly as far as own national community is concerned. Their contacts with nationally diverse neighbours are limited and brought down to those indispensable.

Scanty percentage of the researched families (3,0%) may be referred to as undirected families, as it is not clear within framework of which

⁹ See Nikitorowicz, J. (2001). *Pogranicze. Tożsamość. Edukacja międzykulturowa*. Białystok: Trans Humana, pp. 58–60.

culture they want to bring up their children, i.e. Polish, Lithuanian or both. Their cultural orientation of socialisation is situational or accidental. As a result no activities for the sake of preserving Polish or Lithuanian cultural heritage are undertaken. Consequently, their overall attitude to the Others does not depend on the nationality.

Among the researched there was no case reported of those who – despite Polish national identity – would solely identify themselves with Lithuanian culture and subsequently bringing up their children with priority given to becoming good Lithuanians. This proves that as far as the researched families are concerned, they strongly identify themselves with Polish cultural heritage that is rooted within the family socialisation practices and on the other hand, their awareness of being citizen of Lithuania simultaneously orientates these processes towards Lithuanian cultural heritage. Hence, within such families the following occurs:¹⁰

- providing positive examples of mutual recognition for diversity and tolerance, common compromises and respect towards culturally diverse contents;
- socialisation bringing individuals and groups closer, joining them on the ground of mutual benefits resulting from such interaction, pointing out common traits as well as positive and negative sides of both parties, leading consequently to the identification with both cultures;
- socialisation encouraging to apply values presented by various groups concurrently preserving and cultivating own cultural diversity;
- socialisation influences oriented towards preservation and cultivation of selected elements of „own” group with concurrent introduction to participation in the culture of the majority group.

The above issues facilitate understanding and co-establishing diverse community within the local surrounding. This, what is specific and most familiar for everyday practice of the respondents, consolidates the common sphere of cultural coexistence. The factors most significantly integrating the nationally diverse local communities of the respondents families include common, everyday life problems (35,1%) good neighbouring contacts (33,8%), as well as common businesses and affairs (22,1%). Therefore, the existence of everyday life is principal as it is accomplished through positive relations with the members of the nearest social surrounding, providing them with sense of security. Other factors situating such relations in non-dual area embrace common history (19,5%), mutual culture (11,7%), common homeland (5,2%), commonly shared Christian values (11,7%), place of residence (16,9%), common

¹⁰ Ibidem, p. 59.

care for the future (16,9%) as well as tolerance and understanding (7,8%). All these factors are of cultural and social nature, expressed progressively in the context of a local community. Therefore, as a result of everyday interactions in a culturally diverse environment, the worked out contents and principles of a culture determine the quality of life in cultural borderlands, including ways of dealing with the sense of national dualism of the researched in the course of family socialisation. The life takes its course naturally with its specific axiology and praxeology of the every life, far from any kind of intentional and institutional interferences.

Poles as social capital in Lithuania

With reference to the understanding of social capital by F. Fukuyama implying that social capital is "(...) a set of informal values and ethical norms common for the members of given group (...) enabling them to cooperate efficiently (...)",¹¹ it may be assumed that Poles constitute essential capital for the multinational development of the Lithuanian society. The research results among Polish families living in the Vilnius Region proved that:

- the higher the percentage of national minority representatives in the local community, the less significant disinclination towards them from the dominating national community;
- functioning in a nationally diverse environment where individuals are socially identified as members of a national minority demands given type of civic, cultural and social behaviours that manifest nationally dual identities;
- experiencing generationally consolidated national diversity within own family sensitises and opens towards national diversity of the Others, particularly those who function in their direct neighborhood, i.e. the common social area. Then, such national diversity appears as *accustomed* diversity;
- national dualism experienced by the researched manifest itself in two essential areas, i.e. official and unofficial, that altogether conceptualise their multidimensional cultural identity guaranteeing sense of continuation and ordered course of the events;
- socialisation in the researched families relies on unquestionable national dualism;

¹¹ Fukuyama, F. (2000). Social Capital. In *Culture Matters: How Values Shape Human Progress*. New York: Basic Books, p. 169.

- general, humanistic values (particularly tolerance, mutual respect also towards national diversity as well as good neighbourly relations) constitute the axiology of understanding and cooperation in local, neighbouring areas;
- community of life in places significant for the researched is created by natural social relations of the nationally diverse members, established on the basis of common axiology and pragmatism of everyday life.

Taking it all into consideration, sense of community and awareness of the commitments for its sake are advantageous for the coexistence of nationally diverse members of the local communities, whereas dialogue constitutes that basic instrument of dealing with national dualism. The latter, occurring within culturally diverse relations and contexts, generates the social capital that:

1. joins and structures the sense of cultural belonging that may be also of multidimensional character;
2. situates in a given – mostly understanding and open – relation to others;
3. is a source of creations of the non-dual cultural spheres within which coexistence at the meeting point of cultures takes place;
4. consolidates the efforts for the sake of common future – common welfare.

Such approach provides not only with opportunities of intergenerational transmission, constituted by civic, social and cultural orders, but favours moving beyond own limits and capabilities within personal perspective, all for the sake of becoming a valuable member of a nationally diverse community.

The above may be acknowledged as a crucial premise for establishing social capital of a modern, multinational country. Hence, as far as B. Bartz's reflections are concerned, it concerns integration as well as equality of the members of given groups and members of societies whose different experiences consolidate the community.¹² As F. Fonseca and D. Malheiros notice, integration understood in such way „(...) takes into account the process of mutual learning resulting from cooperation, conflict, dialogue, transfer of knowledge, experiences and cultural practices between individuals, groups and ethnic communities that share one geographical area”.¹³ Hence, it is worth to ponder over the questions

¹² See Bartz, B. (1997). *Idea wielokulturowego wychowania w nowoczesnych społeczeństwach*. Duisburg – Radom: Wydawnictwo Instytutu Technologii i Eksploatacji, p. 47.

¹³ Kapciak, A. (1995). Komunikacja międzykulturowa jako fenomen kultury współczesnej. In: *Komunikacja międzykulturowa – zblżenia i impresje*. Warszawa: Instytut Kultury, p. 183.

whether Poles and Lithuanians differ so much – according to opinion poll concerning the image of Poles in Lithuania and Poland in Lithuanian society,¹⁴ 11% claimed Lithuanians and Poles are very similar, 41% that the representatives of both nations share more similarities than differences, 22% claim Poles are more different than similar to Lithuanians, and only 6% claim they are different. On the basis of the presented data it may be concluded that more than a half of the respondents confirm they are more common than differentiating traits between Polish and Lithuanian national communities. In the context of social capital it is equally important to expose such common features as religiousness, resourcefulness, modernity, activity, hard work, kindness, tolerance and hospitality, as they explicitly orientate towards over-national values that should constitute the key premises for establishment of the sense of understanding and common commitment to constitute social capital of a multinational state.

Conclusion

The national diversity accompanied by civic commitments should not be perceived as contradictory area of experiencing, as the research proved. Quite the contrary, they are complimentary to each other, manifesting itself in commonly recognized values and principles, social trust and network of interpersonal relations, generating, in turn, social capital.¹⁵ Therefore, from such perspective they come across as the result of recognition, understanding, acknowledgment and acceptance of the national diversity on the level of naturally created orders in everyday interactions taking place in nationally diverse local communities. Nonetheless, it is important to perceive and recognize them in creation of the strategy of a multinational state. Hence the essential awareness of commonly shared values (trust, solidarity, reciprocity), culturally open behaviours and attitudes, local practices of formal and non-formal institutions, and their consequent acknowledgment as predicators of a social capital favouring development of such local communities,¹⁶ as well as the entire society.

¹⁴ *The opinion poll considering the image of Poles and Poland in Lithuania and Lithuanian society* (2012). Vilnius: Lithuanian Social Research Centre, pp. 42–45.

¹⁵ Zagąła, Z. (2008). Kapitał społeczny: jedna kategoria pojęciowa – wiele kontrowersji. In *Kapitały ludzkie i społeczne a konkurencyjność regionów*. Katowice: Wydawnictwo Uniwersytetu Śląskiego, p. 31.

¹⁶ *Ibidem*.

Pupils' risk behavior in the lower secondary school

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Bullying and violence at school belong to the risk behavior and represent a topic often discussed in scientific community. For some research workers this topic is populist, however in practice it is serious and still relevant, because a big part of the teachers is still vulnerable against bullying and, if it occurs, they cannot deal with it in due time and properly way. This paper focuses on selected factors closely related to bullying such as the form and frequency of bullying that are put into context with other variables.

Key words: *risk behavior; bullying; victim; aggressor; form of violence; frequency of violence*

The concept of risk behavior means that it is such a behavior that results in significant increase of health, social, educational and other risks for an individual or society. In education the term risk behavior is gradually replaced by the concept of socio-pathological phenomenon that is seen in the wider context, in particular in the field of sociology. Due to the great emphasis on the social norm this name is too stigmatizing for the phenomena. The formula of the risk behavior can be considered as a set of phenomena whose existence and consequences can be subjected to scientific inspection and that can influence the preventive and therapeutic interventions.¹

Bullying and violence at schools, including other forms of the extremely aggressive behavior, truancy, the use of addictive substances, another specific addictions (gambling, netholismus), the use of anabolic and steroids, criminal conduct, sexual-risk behavior, vandalism, xenophobia, racism, intolerance and anti-semitism, the commercial exploitation of children, hazing and abuse, risk behavior in the transport sector and the negative effects of sects most often fall into the concept of risk behavior.

¹ Miovský, M. – Zapletalová, J. (2006). Primární prevence rizikového chování na rozcestí: specializace versus integrace. In *Sborník abstrakt konference Primární prevence rizikového chování specializace versus integrace*. Praha. p. 21.

In the current school prophylaxis nine areas of prevention of risk behavior can be distinguished.²

- Truancy
- Bullying and extreme aggression
- Danger sports and risk behavior in transport
- Racism, xenophobia
- Negative effects of sect
- Sexual risk behavior
- Prevention in addictology
- Eating disorders
- Disorders and problems associated with the syndrome CAN

Due to the defined risk behavior, the text will pay attention to bullying in the second level of elementary school. The concept of bullying comes from the French word “chicane” and it means harassment, abuse, hazing and persecution. According to the methodological instruction of the ministry of education 22294/2013-1 bullying is “any behavior, whose intent is to harm, threaten or intimidate a pupil, or a group of pupils. Bullying lies in targeted and repeated physical and psychic attack of individual or group against the individual or group of pupils who cannot defend for various reasons. It includes both physical attacks e.g. in the form of beatings, extortion, robbery, damage to things, and attacks in the form of verbal attacks, insults, slander, threaten or humiliation. Bullying is also manifested in the indirect form e.g. a demonstrative disregard and ignore the pupil or pupils of class or another group of classmates. It may also be carried out by means of electronic communication, it is called cyberbullying. “Bullying can take various forms, frequent separation of physical bullying include (active and passive), and psychological bullying (active and passive), which are further divided into direct and indirect form (see Table 1a, 1b, 2a, 2b).³

Table 1a: Bullying physical active

Direct	Indirect
Physical assault of the victim by the aggressor (hitting, kicking)	The aggressor has helpers who carry out an aggression for him (the destruction of things the victim)

² Miovský, M. – Skácelová, L. – Zapletalová, J. – Novák, P. (2010). *Primární prevence rizikového chování ve školství*. Praha: Sdružení SCAN, 77 pp.

³ Kolář, M. (2001). *Bolest šikanování*. Praha, 32 pp.

Table 1b: Bullying physical passive

Direct	Indirect
The aggressor physically prevents the victims achieve their goals (he will not allow the victim to sit down at your place)	The aggressor is refusing to comply with the requirements of the victim (he rejects the request of the victims go to the toilet)

Table 2a: Bullying psychological active

Direct	Indirect
Swearing, insulting, ridiculing	Dispense of slander Symbolic aggression expressed in paintings, poems

Table 2b: Bullying psychological passive

Direct	Indirect
Do not respond to greetings or question	Classmates do not defend victim in false accusation

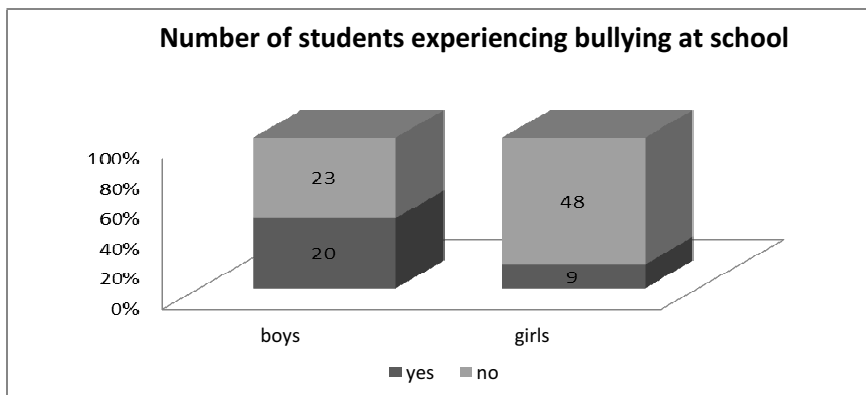
Currently around 30–40% of pupils experience bullying during school attendance, which attests to the results of the research investigation for example.⁴ It shows that the problem of bullying moves into lower ages, bullying is recorded even in pre-school age. For all age groups is intensifying ruthlessness, brutality and increased aggression.

In the years 2012–2013 research investigation was carried out on 5 elementary schools in the 3 regions of the Czech Republic. Respondents were pupils of 8–9th classes in second grade of elementary school. The research sample consisted of a total of 292 respondents, of which 134 boys and 158 girls whose age ranged between 13–16 years old. In the scope of the research investigation, the attention was focused on the

⁴ Havlíňová, M. – Kolář, M. (2001). *Sociální klima v prostředí základních škol ČR*. Praha: MŠMT ČR; Rážová – Czemy – Provazníková – Sovinová: Health Behaviour in School-Aged Children. In *WHO Cross-National Study (HBSC)*; Lovasová, L. (2006). *Šikana*. Praha: Sdružení linka bezpečí, p. 28; Public Health Agency of Canada [online]. [cit. 10th november 2013]. Available at WWW: <http://www.phac-aspc.gc.ca/publicat/sars-sras/naylor/3-eng.php>

selected factors closely related to bullying, the sex of the aggressor, the number of aggressors, the most common location of the attack, frequency and form of bullying, etc.

In a research investigation 29% of respondents met direct bullying, more often boys and almost always in repeated form (see Graph 1). The findings confirm the results of similar surveys, where meeting with bullying admits 20–40% of the respondents (more frequently boys), depending on extend and the country where the research was conducted.⁴ Victims of bullying are often seen as pupils with a very good advantage. In the research investigation, it was found that respondents from the group with the best results (45%), i.e. with rated excellent or excellent with a combination of commendably, and met bullying in 55%. Detected facts worth for more detailed examination. The author is aware that there may be multiple variables such as different rating at individual schools.

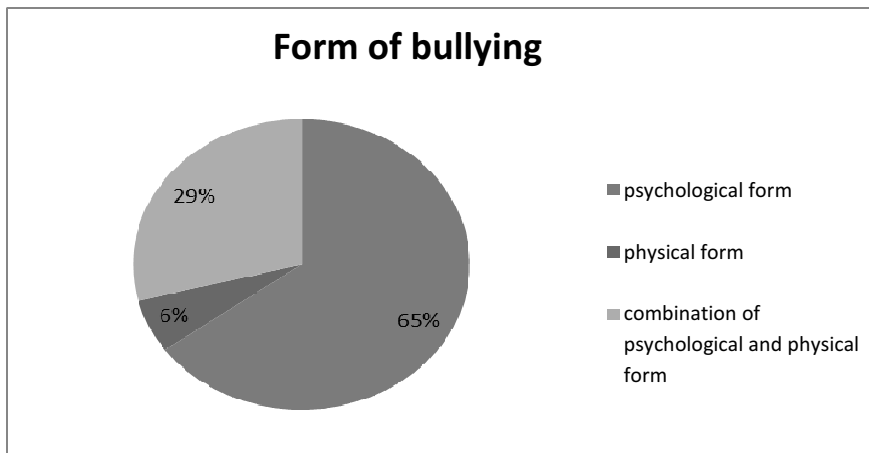


Graph 1

In the scope of the research investigation, the students most frequently met the psychological form of bullying and then combined form of bullying (see Graph 2). Among the most common psychological forms of bullying the respondents included defamation, insults, mockery and humiliation. To the most common physical forms of bullying the respondents identified smacking, destruction of goods and hitting by fist. Often bullying starts in the form of psychological bullying and gradually it connects the physical form that is gaining strength as the aggressors start to be addicted on the violence. It is also one of the reasons for the ever-escalating aggression in the area of bullying in the case that there is

no timely intervention of impartial persons. Therefore, in the scope of prevention, it is necessary to intervene at an early stage, when it starts to manifest psychological form of bullying. More than half of the respondents from the research investigation were met with initial form of bullying and half of these victims attempted to intervene against it in some way, but unsuccessfully.

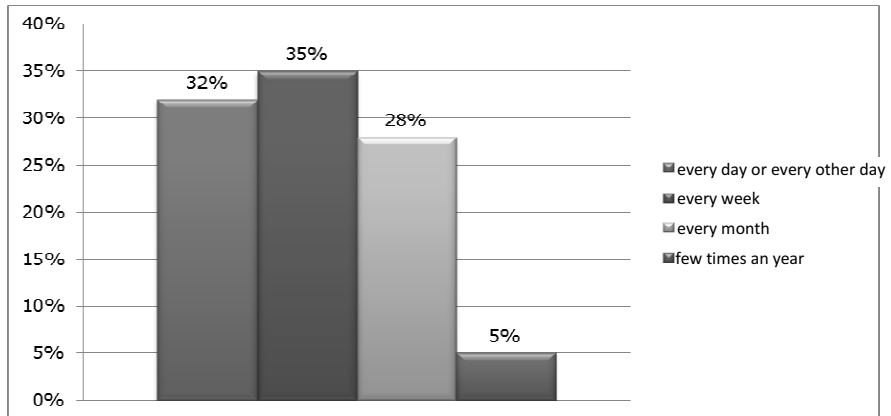
If the respondents met with physical bullying, most often it had occurred in the classroom, the locker room, the hallway and on the way to and from school. Teachers can use these findings to improve monitoring of the mentioned locations at schools, which are often underestimated.



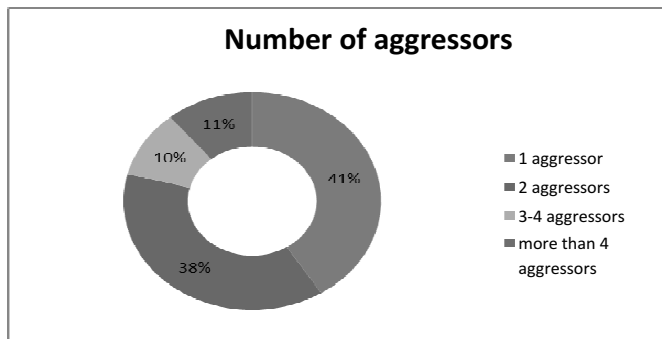
Graph 2

Bullying can be a one-off or recurring. In the vast majority of it is repeated, and even some authors states that it must be repeated. In the opposite case it is a one-time attack rather than bullying. In the research investigation, attention was focused on the frequency of attack in repeated bullying (see Graph 3). It was found that 32% of victims met bullying almost every day, 35% of victims every week, which is another reason for an immediate solution from the side of responsible persons.

What concerns the bullying in relation to sex, boys bully more often than girls (see Graph 4). German research from 2008, which was attended by pupils aged 10 to 18 years old, shows similar results: 69% of the cases a boy was an aggressor, in the remaining 31% a girl was an aggressor.⁵



Graph 3



Graph 4

Another question, to which the research investigation sought to find the answer, is the number of aggressors, who attack the victim. Is it often only by one individual or a group of aggressors? And if there are more aggressors, in which number they attack the victim? It was found that the victim is attacked by just one aggressor in 41% of cases. Unfortunately, more than half the cases indicate that the victims were attacked by more than one aggressor. The maximum number of attackers, which was recorded at the research investigation, was 7.

⁵ Presseserver der DAK-Gesundheit [online]. [cit. 20th november 2013]. Available at WWW: <http://www.presse.dak.de/ps.nsf/sbl/802CDF3D8604561FC12575D000352578?open>.

Conclusions

Bullying is a serious risk behavior that have a negative effect both on the individual actors, and other persons associated with it. It touches the classmates, parents and teachers, and using an inappropriate solution or even its disregarding the participants may cope with the consequences of this phenomenon throughout their lives. The victim has to cope with their trauma and scars on the soul and the body, the aggressor gets from around the complaint that such behavior is tolerated and permitted, other classmates lose illusions about good and evil and receive the signal that aggressive and reckless behavior is desirable and necessary for living in society. Teachers are experiencing feelings of helplessness, guilt, professional failure and the defenselessness of anything to do with the situation, which may lead to the stage of stupidity, indifference to burnout. In the case of teachers, there is one more factor and thus is the unknowingness of the issue and its significant understatement. This article should point out the fact that bullying during schooling meets around 30% of the pupils who are experiencing a recurring form of bullying from the psychic in the form of ignoring, insults, ridicule, after various forms of physical violence such as digging and bangs his fist. The attacks are often repetitive, intensifying and the intervals between them became shorter. In more than half the cases the victim is attacked by more of the aggressors attacking in groups, the maximum number of recorded attackers was 7. In the research investigation 32% of pupils reported that they meet with attacks in any form every day or every other day, and another 35% of pupils meet bullying at least once a week. Attacks occur often in busy places, such as a school classroom, hallway, cloakroom, toilets, playgrounds, but also at school cafeteria or gym.

Due to these facts the increased attention on the side of educators is necessary, not only in the area of monitoring of risky places at school, but also the increased sensitivity to the perception of the class as a group, observation and work with group dynamics and recording signals on the part of pupils-victims, who often call for help. Primary prevention and early intervention in the early stages of bullying can prevent the continuous violence at schools and warping social ties between the different actors.

Love knows no boundaries. The study of contemporary Czech-Polish family relations inspired by the documentary entitled “Para mieszana”

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The article discusses Polish documentary film “Para mieszana” (“Mixed couple”). Film was released in 2005, directed by Kinga Dębska and Lenka Wimmerová. The document shows episodes of everyday life of four mixed couples living together in Czech Republic and Poland. Their life is shown on many levels: marriage, family and career. Every couple is in different stage of live, dealing with various difficulties. The article presents interpretation of family structure, language and space of their living activities as well as their world of values.

Key words: love; documentary film; family relationships; Czechs; Poles

1. Poles and Czechs – the charm of the vicinity and the power of stereotypes

Relations between Czech Republic and Poland are very old, taking into account the vicinity between countries. They are connected by important historic events. Alliance of Poland with Czechs was marked by the adoption of Christianity in Poland. The first significant dynastic marriage was contracted between the ruler of Poland, duke Mieszko I and the duchess of Czech, Dobrawa. Czechs and Poles had common rulers, enemies and alliances. Czech reformation had a great exert on Polish one. For the pedagogues, works of Jan Ámos Komenský of Moravia are of tremendous salience.

Not all the common historic events constitute reasons for pride and common joy. Military action of Czechs in January 1919¹ affected the

¹ Kamiński, M. K. (2001). *Konflikt polsko-czeski 1918–1921*. Warszawa: Instytut Historii PAN, Wydawnictwo Neriton, p. 9.

relations between both countries during the interwar period and it finished with the intervention of Polish military forces in Transolza in 1938. The vision of tanks in Prague in 1968 makes Polish society ashamed, even though it had no influence on that situation. There are some glorious, but not well-known events such as participation of Czech volunteers in the September Campaign of 1939. We are accompanied by the stereotypes.²

Poles have issue with Czech culture and with southern neighbours itself. This problem could be referred to as a cultural and linguistic vicinity and simultaneous strong feeling of disparities. Quoting Dorota Siwor we can say that Czechs are: *Close to us, similar in many aspects, and though at all not the same (...) it may seem that close vicinity means growing up in similar cultural conditions, but that is not so. Despite of close geographical location, we are separated by historic experience, disparate sensitivity and outlook on the world.*³ On the one hand, north neighbours are amazed and proud of the Czech culture and people and on the other hand kind of specific, not understandable to the full extent, distance fraught with stereotypes. This feeling can be described as “the neighbouring syndrome”. Usually living in close vicinity is the source of common joy, but this closeness can also be the seed of conflicts and teething dissensions caused by the difference of interests or disparate outlook on life. These situations happen in relations between neighbours separated by a fence as well as those separated by a boundary. Jerzy Marek being knowledgeable of Czech Republic concludes in the following way: *It is the one thing that is common to us: tragic history. We have similar experiences: relatively early loss of the independence and problems with the neighbouring countries.*⁴

Since centuries people living with each others at the brink of cultures have been curious about their neighbours. Despite of being resented by the homogenous societies, marriages between people out of their cultural area (amalgamation) were quite frequent between the people of neighbouring countries. This type of relationship is not an invention of the contemporary times. In the societies living at the boundaries of the neighbouring countries and in the cultural, religious and linguistic melting pots, marriages were not a rarity.

It is worth focusing on the most important aspects of building good relations between neighbours basing on the matters common to both

² <http://www.korzenie.info>, 31. 08. 2012.

³ Siwor, D. (2013). Dlaczego o nich? In: *Czuli barbarzyńcy. O kulturze czeskiej w XX wieku*. Bielsko-Biała: Kolegium Nauczycielskie, p. 5.

⁴ Marek, J.: Dlaczego o nich? In: *Czuli barbarzyńcy...*, p. 17.

nations. Looking at these relations from the perspective of Poland the most significant linking factor is culture. Czech culture is of great popularity in Poland. Books written by Franz Kafka, Bohumil Hrabal, Jaroslav Hašek are continuously popular with many readers in Poland. Karel Gott, Helena Vondráčková and Ivan Mládek are artists who gained a widespread acclaim in Poland. Jaromír Nohavica has won many Polish hearts during his concerts. Viewers from the south are deeply intrigued by the excellent Czech films. *Larks on a String* (Czech: *Skřivánci na niti*) based on the novel by Bohumil Hrabal constitute an example of the warm humour, being a specific equivalent of *The man of steel* (*Člověk z železa*), but produced with a light Czech humour. Poles are awed by the beauty of Prague or Czech thriftiness. In 1980s there existed illegal Polish-Czech Solidarność. Poles were mentally seconding Czechs during The Velvet Revolution. They were impressed by Czech politicians: Václav Havel and Václav Klaus.⁵

2. Methodological approach

Film can constitute a research matter in many scientific fields.⁶ Beginning its interpretation, one must precisely determine the aim of the research or state whether he is interested in the interpretation of the whole or a particular part of the film, or relations that bond the protagonists together. It is equally important to ask question or a series of questions adequately, hoping that this analysis will provide credible and convincing answers to these questions.⁷ Selecting from the variety of methodological approaches for the purpose of the analysis of the film, I am separating the basic information about it and subsequently I will focus on the analysis of its content, plot, pictures and dialogues hoping that the said content and its form constitutes a constructive description of the film.⁸

Love in the intercultural relations implies questions about:

1. What is the structure of intercultural relations presented in the documentary?
2. What is the meaning of the language used by families in the film?
3. In what spheres are the protagonists presented?
4. Which everyday activities are presented in the film?

⁵ <http://www.korzenie.info>, 31. 08. 2012.

⁶ Heman, A. (1985). *Przedmiot i metody filmoznawstwa*. Łódź: Wydawnictwo Łódzkie, p. 13.

⁷ Nurczyńska, E. (1984). *Filmowe analizy i interpretacje w szkole*. Łódź: DKF Łódzki Dom Kultury, p. 13.

⁸ Nurczyńska, E. (1977). *Kino i telewizja w praktyce szkolnej*. In: *Kino i telewizja*. Warszawa: WSiP, p. 218–220.

5. Which values implemented by the intercultural relations can be seen in the film?
6. What are the difficulties of people creating such intercultural relations?

Documentary film broadcasted in Telewizja Polska is being put under the analysis. What is also significant is the fact that this unique masterpiece can be watched online. I selected the matters from the film subjectively and purposefully. Subject of my analysis are the relations between couples, taking into account cultural, linguistic and religious differences. "Para mieszana" is a 52-minutes Polish documentary film concerning Polish-Czech and Czech-Polish couples. It was produced in 2005 by Telewizja Polska in cooperation with The Polish Film Institute. Pole – Kinga Dębska and Czech – Lenka Vimmerová are film directors. The picture shows moments of everyday life in marriage, family and at work of four couples living together in Czech Republic and in Poland. Each of them is at the different phase of life. Each couple is accompanied by different feelings and the atmosphere in the relationship. The film gives an interesting insight into lives of these couples coping with cultural, linguistic and religious differences.

3. Film protagonists

The analyzed document presents four family relations in different contexts. Intercultural character and relations established above the boundaries and cultural disparities. Hence, the title love that knows no boundaries.

Protagonists from the first part of the film are engaged and they are preparing to enter marriage in Czech Republic. The young couple Lenka and Wojtek are very congenial. They met each other at the University. Each of them looks at the church liturgy from a different perspective. The woman is a little amused by the preparations and the nuptial ceremony, at the same time she takes it extremely emotionally. On the other hand the fiancé treats marital rite of transition very seriously. There are elements of Polish and Czech culture interwoven in the wedding ceremony. This scene makes the couple appear greatly interesting.

Alice and Mateusz are married middle-aged couple. They have two little daughters, they reached life stability and live in a big, comfortable house in a village in Poland. In the episode, family makes preparations for a outdoor fire, does shopping and talks sitting in front of the fire.

The third part is devoted to an informal relationship between Silvie and Józio. He is experienced middle-aged man who lives in cohabitation with

13-years younger Czech. They both work in the theatre in Cieszyn. Their life is shown within the context of everyday routine, visits at the grown-up sons houses and at work.

The last part depicts Ewa and Čestmír's relationship. They live in the modest, constantly requiring repair, old house in Karkonosze. Both are experienced in love, he was in informal relationship, but woman had civil marriage. This part of the document shows the autumn of their life.

4. Language of the characters

Each family differently manifests discrepancies connected with cultural ethnicity. Spheres of differences concern language, religion and the attitude towards religious denomination. Language of the protagonists is worth paying attention to. When in each others' company they use both languages interchangeably. As the example can be used the engaged couple changing their marital status at the viewer's eyes. The scene, in which the couple preparing to the liturgy is learning their vows is worth mentioning. Young man and woman are using their native languages. Making their vows they articulate its text in their native languages in the sacred form and tradition. This verbalization of marital vows can be acknowledged as a form of espousal of not only these two people, but also of two similar, neighbouring, but simultaneously different cultures. A priest constitutes an interesting "uniting factor" of disparities between them. Polish priest communicates with the young couple in Polish and Czech, interchangeably. Second pair talks with each other, in Czech and English, using only Czech to communicate with daughters, although they live in Poland. The third couple uses Czech language. They are not afraid to use language, they operate the whole range of the lexicon. In the communication of the mature couple Czech prevails over Polish language. One cannot generalize that Czech language predominates Polish on the basis of these four examples.

5. Setting of the film

Spaces presented in the film are the result of the implementation of the directors' concepts, but they also reflect real interiors and locations, in which people live, work and rest. Young engaged couple often stay at the parish office, at church, home and its surroundings, in the outdoor photographic scenery, at the rails. Especially, the scenes set at the rails

caught my attention. Woman in the wedding dress and man wearing black suit are photographing each other between steel rails. Rails are the symbol of the road. Two rails may be seen as the representatives of two different cultures, set at the parallel, heading into one common direction. The middle aged couple in the phase of easily noticeable stabilization, is presented in the house, in the vicinity of it, in the shop and outdoors – sitting around the fire. Scenes with cohabitants of different age are located in the flat, during everyday chores, preparing the meal, at work in theatre, during meeting of men in the bar or shopping. The world of the last couple is presented around their house.

6. Routines of the people shown in the film

Documentary shows feelings and experiences of the young couple in the anticipation of their wedding, during activities and preparation for the wedding, rehearsal of their first dance, wedding liturgy and the wedding ceremony. The second family does the shopping and prepares the fire. The couple of cohabitants work at the house and outdoors, they are visiting sons from the man's first marriage. In the fourth pair, woman sweeps the yard, prepares meals in the kitchen, man fixes the old roof.

7. Tough experiences in the relationships

The engaged couple makes some preparations in the prospect of their transition to the pair of spouses. Although it doesn't seem to be a hard experience it evokes some understandable emotions in them. The exemplification of that feelings is the scene that shows bride being nervous during preparations for the wedding.

In the family with a stable status, a middle aged couple overtly shows some hardships of living in the marriage and in the community. Wife Alice was singing and dreaming about the career of a singer. She did not manage to achieve her success. She talks about it in the following way: *I did not fulfill my dream*. Marriage with Pole and moving out of her native country and focusing on raising children prevented her from following her career. Mateusz who is an artist and a musician either did not fully accomplish his goals. Prose of life forced him to focus entirely on securing materially his family. Nevertheless, both seem to be satisfied with their lives, but their relationship is not fully fulfilling for them. Woman expresses her longing for her homeland and family. Her words can be read as following:

*Sometimes I am thinking what it would be like if I stayed in Czech Republic. Here, I am completely withdrawn from the company of other people. I am a very sociable person. In Poland I have never worked in the company of other people, I am constantly at home with Mateusz. I am continuously thinking how my life would be different if I stayed in Czech Republic. Would our marriage last? And I would be surrounded by other men. Here I am solely with Mateusz. (...)If my life turned out differently, I would live in other country and enjoy the company of many men. There is another thread of her story: When children were born I felt terribly lonely. I hadn't have anyone to help me and Mateusz wasn't of any help either. It was a really hard time for me. (...)It wasn't a light life. The scene, in which married couple is talking by the fire is worth commenting. Woman is talking about her desolation after giving birth to her children, separation from her family, roots and social life. Her husband, Mateusz concludes on his wife's remarks: *We had rough time fighting to save our marriage* (about the beginning of their relationship), *then children were born.**

The third couple considers entering into marriage. Woman yearns for such stabilization and solution for life. She would like to have a baby. Her motivation for marriage is straightforward: *I would marry you, if I were pregnant. So baby has a father.* On the other hand, man after the earlier relationship does not want to enter into such relation. It is a result of the context of his life situation. He has two grown-up sons from his first relationship, who live separately but need his financial support. They do not pay rent and one of them has problems with drugs. The father has not good relations with his sons. It is a very sad picture of the couple's life. Scenes with his sons are also gloomy. The relation between two cohabitants is going through a tough moment. It is reflected in woman's utterance: *You didn't kiss me goodbye. You used to kiss me goodbye every night, also on the forehead. And now nothing. You just keep on turning your back on me.*

The fourth scene is centered around the problem of the inability to enter into sacramental marriage. The couple, after breaking up with their earlier partners was refused to get married in the Catholic Church. Cestmir was baptized in Czech church, which is not acknowledged by the church officials. The woman, who is catholic takes it very emotionally. She really wants to marry Cestmir. Man doesn't take it as a serious obstacle. He shows distance towards some matters. As a follower of the Hussite Church he remarks on that in the following way: *We live here in a pagan den and Ewa wants to convert and turn me on the right track. On the one hand, I have to emphasize your great tolerance for the religious matters, on the contrary your little tolerance when I need to buy tar paper*

to fix the roof. There is another difficult issue. Woman talking to a teenage girl (may be granddaughter) mentions her relationship with a Black man. One of the reflections sounds in the following way: *In such situations cultural differences are much bigger.* It is not directly stated whether this text refers to her earlier relationship or to the present. Woman comments on that in these words: *It is a different way of thinking. I don't say that it is a way of life.* A friend of the house remarked in the interesting way. He point out the cultural difference: *Because Catholicism, which comes from Poland isn't very familiar to me as a Czech.*

8. Values of the family life

Life of the engaged couple demonstrates the early stages of their common life. Scenes showing the young couple is emanating with freshness. The joy of getting married is noticeable, their hope for the future can be felt.

Spouses who have two daughters ensure themselves of the longevity of their relationship and evaluate it favourably. Their positive strength can be heard in their talks. The woman says: *When we got married I was sure it is for life. And I still think so.* The man comments: *Everything is all right and that's why we are together. I think that taking into account all our decisions in life, we were very lucky.*

Ewa from the last film sequence talks about respect she has for her husband despite of his outlook on life. *I never think that he is an atheistic Czech. I have absolutely never thought in those categories. Maybe I am not really Polish, am I?* As we can see partners do reach compromises.

Conclusions

The documentary film depicts intercultural everyday life and discrepancies that can be found in the families. Characters in the film differ in age, social status and their life situation. Family experiences that are shown in the film can be seen from two perspectives. The first one is natural and it presents building of the relations between people –women and men, irrespective of the cultural context. The second constitutes an insight into experiences of couples in the perspective of relationships represented by people from different countries, using different languages, living in different cultures and having different denominations. Both perspectives pervade each other and they cannot be separated.

This film shows solely four varied cases of life experiences of the contemporary people, their variety, the experiences of being entangled into difficult situations and the specificity of building a relationship. A mixture of formal relations: the engaged couple, married couple, cohabitation involving children from another marriage and an informal relationship of elderly people shows the array of contemporary families in the complexity of their situations. Even the engaged couple has to overcome cultural and custom related boundaries. People evaluating their lives being in the middle of it, they face up with the fact that they will not fulfill all their goals, younger couple are looking for their way through life considering some possibilities. The older couple achieves some goals, they try to cope with those not accomplished by accepting what the life offers them.

Penitentiary Tutors' Activities with Foreign Prisoners. Between Uniformisation and Identity Shaping

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This article tackles the issue of penitentiary tutors' work with foreign prisoners. The analysis provided a premise to explore the directions of a rational proceedings with persons representing different cultures. The article presents two aspects of exploration. First concerned experiences in everyday accomplishment of penitentiary tasks towards foreign prisoners, and the second focused on the analysis of the competences of integration of migrants and the significance of penitentiary influences on such ground. As a result, the concept of rational uniformisation prevails in terms of requirements of the process of serving deprivation of liberty. The objective of consolidation of different identities and the foreigner are more in the focus of attention of international rights declarations, rather than practice.

Key words: *foreign prisoner; penitentiary work; identity; cultural diversity*

Introduction

The issue of knowledge, predispositions and competences which penitentiary tutors possess is undoubtedly complex, as their activity is multidimensional, referring to different disciplines, and accomplished in a total and a paramilitary organisation. Moreover, it is an area of actions affected by antinomy of its objectives.¹ Educational activities, by its very fact of performance in the specific circumstances of penal institution, bring about insufficiency within the range of knowledge as well as pedagogical and psychological skills. There are also different roles such tutor is obliged to adopt, as on one hand, as a resocialisation pedagogue

¹ Lasocik, Z. (2003). Organizacja i zasady działania więziennictwa. In T. Bulenda – R. Musiśdowski (eds.) *System penitencjarny i postpenitencjarny w Polsce*. Warszawa: ISP, p. 196.

he or she participates in support, diagnosis, therapy, criminogenic and social forecasts, whereas as an officer, the process of executing the sentence of deprivation liberty comes as priority. In the context of complex objectives and tasks there are two key aspects of penitentiary influences towards foreign prisoners. Firstly, they concern the application of Polish and international legal regulations that protect the religious freedoms and diversity, and secondly, they refer to the fundamental role of personal readiness and willingness to implement actions oriented at preservation of a given identity. Hence, the title of this article stresses two ways of accomplishing tutorial tasks, i.e. one leading towards uniformisation, i.e. adjusting the foreigners to the prison reality, and the other striving for recognition of their identity.

Legality, i.e. conformity of the Prison Service officers with the state and international laws provide a foundation for the prison management policy as well as for the methodical influences, although penitentiary resocialisation is authorised not as much as by legal science, but rather than by the theory of pedagogy and psychology. Trends in penitentiary policy are also of key importance. Therefore, in order to answer the question concerning the current direction of penitentiary activities towards foreign prisoners, it is essential to introduce multicultural policy to the mode of penitentiary policy.

Searching for principles establishing the organisational policy of Polish Prison Service, Zbigniew Lasocik revealed a rather incoherent image. He drew attention to, among others, antinomy of objectives Prison Service is obliged to accomplish. Namely, legal regulations, i.e. the foundation of penitentiary system, "...aim to guarantee relatively substantial autonomy of the basic system components (penitentiary facilities or remand centres), nonetheless, paramilitary character of Prison Service is maintained ...",² hence on one hand a tutor is a person providing support, but on the other – a uniformed executor of the punishment. Paweł Szczepaniak confirms such duality in his thesis that regulations legally recognise two different modes of prison functioning, i.e. protective (authoritarian) and readaptative (pro-social) one, combining separate functions of readaptation, rehabilitation and isolation.³ Therefore, it is worth to explore the issue whether such antinomy of goals and practice is noticeable within the activities of culturally diverse prisoners.

² Ibidem, p. 196.

³ Szczepaniak, P. (2003). Metodyczne aspekty oddziaływania na więźniów. In T. Bulenda – R. Musiałowski (eds.) *System penitencjarny i postpenitencjarny w Polsce*. Warszawa: ISP, p. 259.

This article tackles complex issue, as since 1990s, Polish Prison Service authorities have been working out standards of procedures with the arrested and sentenced prisoners. It also involved additional, equally compound aspect of tutors' competences regarding foreign prisoners serving the sentence of deprivation of liberty. Apart from legal and methodical aspects, there is also a wide range of new challenges of work with culturally diverse persons, often followed by barriers to communication. Even if foreigners speak Polish on the account of their previous long-term residence in Poland, they have no skills to use the terminology of Polish penal executive law. Hence, it appears rather intangible to guarantee their legality of serving the sentence, on the grounds that legal regulations provide a foundation for penitentiary system. This matter is accompanied by ethical issues, namely – how to socialise prisoners in, and to, Polish culture and tradition since after serving the sentence, they will be deported to the country of origin and own culture; or, how to design tutorial tasks within mutual respect for cultures and traditions if it is often incomprehensible to the tutors, who possess insufficient knowledge in this regard. Or, may be, it is just a hypocrisy to declare assignment to penitentiary influences different than, in fact, execution of the punishment, not to mention the efforts to change the character and personality of the prisoner.

Objective of research procedures

The research took place from September to October 2012, funded by the grant from Faculty of Historical and Pedagogical Sciences of the University of Wrocław and the Rector's grant of the Witellonian University of Applied Sciences in Legnica. The study focused on the recognition of the situation of foreign prisoners and penitentiary tutors' activities with such sentenced. The research embraced one district of the Head of the District Prison Services in Lublin, whereas research visits were carried out in 6 Penal Institutions (prisons in Lublin, Opole Lubelskie, Hrubieszów, Biała Podlaska, and two prisons in Zamość). 10 in-depth interviews with foreign prisoners were conducted, excluding those in remand centres. 14 interviews with tutors working directly with foreigners were also carried out.

This article presents a part of the research results, concentrating on the situational contexts and competences worked out within. The author of this study attempts to answer the questions what competence categories are applied by the tutors working with foreigners, and what is

the direction of the tutorial activities towards culturally diverse prisoners. Although the research problems concern wide range of questions and doubts, narrowing the perspective of the analysis at this stage is inevitable.

Legal guarantees concerning procedures with foreign prisoners as a potential of knowledge for the tutor

Outlining the legal issues concerning execution of the punishment it is necessary to distinguish two areas within which such procedures are carried out. One of such aspects, referring to the procedures with a foreigner committing a crime in the territory of the Republic of Poland, is the explanatory procedure at the prosecutors' office, often transforming into judicial proceedings. The legal regulation in this regard include European Convention of Human Rights, or international agreements such as Polish-Turkish agreement concluded in Ankara in 1987 on the obligation to inform diplomatic posts on apprehension of citizens of these countries within 48 hours. Prison Service staff do not participate in such procedures, as their activities predominantly take place in the second area, i.e. procedures related to execution of the judicial sentences of imprisonment or remand. At the same time, their competences within knowledge on procedures and legal regulations are accomplished in other aspect of penitentiary influences.

Upon judicial proceedings, the foreigner is granted the right to interpreter and translator, especially in terms of court documents and giving explanations crucial for the establishment of the circumstances of the crime and punishment, in accordance with the Penal Code articles (§72, §79.1, §204). Moreover, such right also concerns the procedures of contact with diplomatic posts (§612.1, §2). There are also some international guarantees with this regard, particularly expressed within §6.3. of the Convention for the Protection of Human Rights and Fundamental Freedoms, tackling the obligation of translating the judicial documents into the language of the foreigner. The §8 of the Convention acknowledges the right to protect the privacy of the correspondence of the arrested or imprisoned with own defence counsel. Furthermore, it cannot be censored, i.e. the officers can open the letter and check its contents, but cannot read it.⁴

⁴ Redelbach, J. (1999). *Sądy a ochrona praw człowieka*. Toruń: Dom Organizatora, p. 189.

Supervision of the legality of the procedures with foreigners is assigned to the main objectives of the Ombudsman. In 2003 he indicated number of infringements and negligence in penal procedures concerning one citizen of a foreign country, formulating three objections. First of all, the judicial sentences had not been translated into the language of the recipient, there was either no information concerning legal regulation in the language of the foreigner providing information on rights such person is entitled to during the judicial proceedings. Furthermore, negligence of the obligation to inform the diplomatic representatives of apprehension of their citizen was reported.⁵ The statement of the Ombudsman from 14th January 2010 referring to the recognition of the foreign prisoners rights, stressed the disturbances in the flow of information addressed to the foreigners on their rights and duties, especially in cases when they could speak only their native tongue. With regards to the international and state law, the Ombudsman drew attention to the obligation of the tutor or other officers to provide information for the sentenced and arrested. The Ombudsman appealed to promote information leaflets, with reference to the solutions applied by the Police Head Quarter.

As far as international legal regulations are concerned, there are many documents in regard to the sentenced, including foreigners. According to Zbigniew Hołda, „...European standards of procedures of dealing with prisoners (...) are part of the most important legal instruments within the executive penal law”.⁶ Concurrently, they contribute to a significant discourse of European law and penitentiary practice.⁷ Convention for the Protection of Human Rights and Fundamental Freedoms dated 4 November 1950 sets an example of such essential catalogue of international legal regulations in this regard. J Góny additionally emphasises the key importance of The Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment from 1984, ratified by Poland in 1989, and The European Convention for the Prevention of Torture and Inhuman or Degrading Treatment or Punishment adopted in 1987, and ratified by Poland in 1994.⁸

Particular attention should be drawn to the conclusions of the 1st UN Congress in Geneva in 1995, and the result of the activities of the Crime

⁵ *Biuletyn RPO – Ochrona praw mniejszości narodowych i cudzoziemców. Informacja RPO za 2003 rok*, nr 48/2004, p. 320.

⁶ Hołda, Z. (2009). Europejskie standardy traktowania więźniów. Kilka uwag o Europie, Radzie Europy, Polsce i Prawach więźniów. *Czasopismo prawa karnego i nauk penalnych*, nr. 1, p. 97.

⁷ *Ibidem*, p. 107.

⁸ Górný, J. (1996). *Elementy indywidualizacji i humanizacji karania w rozwoju penitencjarystyki*. Warszawa: WSPS, pp. 25–26.

Prevention and Control Commission, expressed in the Standard Minimum Rules for the Treatment of Prisoners. Simultaneously, the Council of Europe focused on the issues of prisoners, establishing for this purpose European Committee on Crime Problems in 1957, whereas in 1973 a European decree on standard procedures with prisoners was implemented, referred to as European Prison Rules, subject to further amendments.⁹ The complimentary legal documents are also binding, to recall for instance Recommendation R (84) 12 of the Committee of Ministers to member states concerning foreign prisoners, adopted by the Committee of Ministers on 21 June 1984; Recommendation 1257 (1995) on the conditions of detention in Council of Europe member states; Recommendation 1654 (2004) on nationality rights and equal opportunities including the situation in European prisons and remand centres; Parliamentary Assembly Recommendation 1741 (2006) on the social reintegration of the prisoners, or Recommendation No. R(99) 22 concerning prison overcrowding and prison population inflation.¹⁰ It must be stressed that Recommendation Nr R(84)12 is particularly important, as it directly concerns foreign prisoners.¹¹

Culture of executive organisation of the sentence of deprivation of liberty

The European Prison Rules acknowledging Standard Minimum Rules play significant part in establishing standards of competent tutorial proceedings with the prisoners. Furthermore, the activities of a non-governmental organisation, Penal Reform International (PRI), come across as a great contribution to the issue of punishment and its execution. It was established in London on 12th November 1989 in order to exchange experiences and implement standards of proceedings with prisoners. Its actions are multidimensional, for instance promoting abolition of death penalty, or introduction of legal protection of prisoners within practical international instruments. The activities also strive to eliminate discrimination in the activities at all judicial levels, and to lower the frequency of isolation punishment for the sake of alternative forms to deprivation of liberty.¹²

⁹ Gajdus, D. – Gronowska, B. (1998). *Europejskie standardy traktowania więźniów*. Toruń: Dom Organizatora, p. 28–29.

¹⁰ Płatek, M. (2007). Zadania polskiej polityki penitencjarnej w świetle Europejskich Reguł Więziennych. *Czasopismo prawa karnego i nauk penalnych*, nr. 1, pp. 261–266.

¹¹ Szczygieł, G. (2011). Komentarz do Rekomendacji Nr R(84)12 Komitetu Ministrów dla państw członkowskich dotyczącej więźniów cudzoziemców. *Przegląd Więziennictwa Polskiego*, nr. 72/73, p. 183.

¹² Gajdus, D. – Gronowska, B.: op. cit., pp. 29–31.

It is worth to recall the importance of the contents of the Recommendation Nr R(84)12 concerning foreign prisoners, where it states that compensation of the difficulties experienced by a foreigner are compulsory: "...foreign prisoners, who in practice do not enjoy all the facilities accorded to nationals and whose conditions of detention are generally more difficult, should be treated in such a manner as to counterbalance, so far as may be possible, these disadvantages",¹³ i.e. the compensatory activities should set objectives for more liberal approach towards the sentenced, what confirms the dominant role of supportive, rather than formal proceedings.

Competences of penitentiary tutors worked out on the way of experienced relations with foreigners

The title of this part implies a thesis that there are some personal competences that emerge as a result of situational necessity. While interviewing the tutors, they often stressed that they had not been directly prepared to work with foreigners, but their tasks still needed to be accomplished, hence they applied their experience, knowledge and personal skills in order to establish code of conduct in such circumstances. Nonetheless, it is worth to throw light on the recalled competences and situations from prison reality they were related to.

Tutorial accomplishments of supportive, caretaking and upbringing activities constitute a key factor of their competences. As far as issues of personal protection and care for the foreigner are concerned, the activities mainly refer to the principle of location in the cells and providing basic information on the rights and duties of the sentenced, in order to prevent punishment for breaching the regulations on the account of some misunderstandings. Execution of these tutorial tasks involves analysis of personal skills and code of conduct with foreigners. The field research carried out in 2012 in Polish penal institutions provided a tool to depict such competences.

The first recalled situation concerned the issue of relations of the sentenced men of Muslim origin with female tutors. There are sometime problems occurring as a result of lack of acceptance towards women at such position, as in these prisoners' culture a woman should not give commands or execute disciplinary punishment for men. Female tutors were not regarded as partners in a conversation, hence the sentenced

¹³ Recommendation Nr R(84)12, D. 13.

sometimes preferred not to turn to them with their problems, but waited until they could speak to male tutors. The relations were also affected by discriminatory comments towards the female prison staff. It mainly concerned the Muslim male population of the prisoners, hence no similar example regarding other culturally diverse individuals was reported. In such circumstances, penitentiary tutors expressed explicit approach of total disapproval for such discriminatory behaviour. They did not undertake any attempts to establish or accept relations, in which the sentenced prisoners could convey their behaviour towards women from own culture to the Polish realm. Subsequently, it was acknowledged that if a given person serves the deprivation of liberty in Poland, he must accept customs of this country, regardless of recognition for his cultural diversity.

Another situation was related to the communication difficulties, notably concerning foreigners speaking uncommon languages. The problems tackled procedures with judicial documents, translated within prosecutor's proceedings and sent to the penal institution. Such foreigner could understand its direct contents, but did not comprehend the binding Polish laws. It thus generates conflicts, as the foreigners do not understand Polish legal regulations and most frequently perceive their situation as the result of maliciousness of the Prison Service staff. Hence, communication with the tutor is of key importance in this regard, as he can try to explain such situation. Nonetheless, barriers to communication work both ways. On one hand, the tutor does not understand the language of a detainee or a prisoner receiving judicial documents due to the fact that prosecutors and courts, obeying the stipulations of the Convention for the Protection of Human Rights and Fundamental Freedoms, commission its translation. On the other hand, the problems occur when it is necessary to explain Polish legal regulations in a foreign language. The language of law is expressed in two ways – one involves direct, literal meaning, whereas the other reflects its “spirit” and philosophy that results from Polish tradition and mentality. Legal regulations are not understood both in linguistic and matter-of-factness contexts, as the tutor has no possibility to convey the meaning of the penal law. It also concerns crimes that are not subject to punishment in other countries (e.g. sexual abuse of wife) that are penalised in Poland. For instance, some Egyptian citizen was convinced that serving punishment for such act in Poland is unfair and discriminatory.

Notwithstanding, it is difficult for the tutor to ease off conflicts, oversensitivity concerning discrimination, and maliciousness that the prison staff are accused of by foreign prisoners. Such situations result from excessive sensitivity towards own cultural diversity, that - from the tutors' perspective – generates misunderstandings. While solving such

problems, tutors often seek assistance among other prisoners, that help to translate, especially if they come from the same ethnic group. Perceptiveness and intuition sometimes come in handy, as the way the document in penal case is formulated in a foreign language reflects the layout in their own language, so it provides some hint regarding the contents. Hence, the tutors can predict contents of the letter and explain it by understanding such document written in Polish.

The issue of recognising manipulation, particularly in penitentiary circumstances, is essential in terms of protection from being manipulated by the apprehended and sentenced. The tutors are always subject to such mechanisms, and it also involves foreigners. This phenomenon is enhanced by insufficient knowledge of religious, cultural and traditional diversity of foreigners in Poland and difficulties in the recognition of relations that exist in a given group. Mutual relations are shaped both by given tradition and religion,¹⁴ as well as bonds with criminogenic environment. On the whole, according to the tutors, foreigners do not inform about their culture and rather avoid talking about their family relations or customs in their country of origin. There was even an opinion expressed, that such alienation and distance within not being understood provides with a specific sense of security. Nonetheless, the literature on the subject perceives this phenomena differently.¹⁵ Manipulating the prison staff most frequently concerns refusal to carry out cleaning activities in the cells on the basis of considering such tasks insulting. While declaring cultural diversity the prisoners explain, that in their tradition only women deal with cleaning, hence for men it is offensive. It undoubtedly awakes internal conflicts as other male prisoners have to serve this function of "cleaning women", and it must be bore in mind, that in the prison circumstances sensitivity to such comparisons is extremely high. Other manipulative situations consider unwillingness to obey the staff orders due to the subculture belonging. Foreign prisoners do not reveal the issues of belonging to criminal or subculture groups, hence the tutor is unaware of the relations and rules within given subculture in other countries. Thus, it is difficult to determine whether symptoms of disease reported by the prisoners result from health issues or simply constitute an attempt of deliberate resistance against carrying out orders that, according to the prisoners, become an act of conformity with the rules of antagonistic subculture.

¹⁴ Adger-Adajew, I. (2005). *Kamienie mówią. Dzieje i kultura Czczenów*. Warszawa: Instytut Kultury i Narodów Kaukazu.

¹⁵ Bauman, Z. (1996). *Socjologia*. Poznań: Zysk, p. 47.

Hence, it is rather difficult to state what competences should be presented by a tutor in such situations, nonetheless perceptiveness and information exchange between the prison staff are vital. Observing the sentenced in their everyday activities, both in the cell and out of it, allows to gather information concerning their intentions. Documentation of the language comprehension serves a similar purpose, as foreigners speaking Polish often “cease” to understand the language when the prison officer informs on the disciplinary punishment. Claiming they understand nothing, foreign prisoners try to manipulate the staff, accusing them of discrimination and formal errors upon punishment. While manipulating within comprehension and incomprehension of the language, foreign prisoners depict themselves as the victims of the prison system as they claim not to understand what they are punished for, and what is the type of punishment. Hence, as far as this aspect of penitentiary work with foreign prisoners is concerned, knowledge and prior observation are essential, as the tutor can recognise whether it is an act of manipulation or not.

Trends in penitentiary tutors' work

From the perspective of the recalled experiences in penitentiary work, the answer to the second research problem is of paramount importance, namely, how to depict the vision and pragmatism of penitentiary work. It is worth to make a reference to the trends in state policies towards migrants, in a wider, non-penitentiary context. According to analyses by Will Kymlicka, there are two contradictory directions, as on one hand policy towards migrants may correspond to integration objectives, accomplishing the greatest possible assimilation and unification, but on the other, it may act contradictory, preserving the authenticity of the diversity.¹⁶ These constitute a key issue as, according to Grzegorz Janusz, they refer to the change within human awareness. Considering objective measures, the sense of national or ethnic belonging is determined by the origin and process of socialisation in a given culture. Notwithstanding, subjective approach also matters, as sense of belonging results from the will and national awareness, i.e. it provides a subjective identification with a given community and its culture.¹⁷ With this regard, the experiences of European

¹⁶ Kymlicka, W. (1995). *Multicultural Citizenship. A Liberal Theory of Minority Rights*. Oxford: Clarendon Press, pp. 30–33.

¹⁷ Janusz, G. (1995). *Prawo mniejszości narodowych. Standardy europejskie*. Warszawa: Stowarzyszenie „Wspólnota Polska”, pp. 11–13.

countries have adopted three assimilation paths, i.e. state-driven assimilation (Germany), policy of cultural pluralism (Sweden) or spontaneous assimilation, where a country does not interfere in the process of migrant assimilation within the society.¹⁸ Hence, the perspective of understanding the integration itself is essential. Interesting approach was proposed by Hanna Grzymała-Moszczyńska, who claims that integration of foreigners requires a good command of the language and accomplishing financial independence in a new society, enabling to undertake employment in the learned profession, providing opportunities to exist fully within new environment. At the same time, appropriate integration can protect the foreigner from entering criminogenic path and violation of law.¹⁹

In the context of the general reflections on competences and pragmatism of the penitentiary influences towards foreigners, the above-mentioned implications of integration issues additionally complicate this issue. The analysed activities and experiences basically do not allow to generalise a given vision of penitentiary proceedings, as it concerns not only actions within everyday penitentiary pragmatism, but also broad-based reflections. There is no superior idea within the principles or staff experience that would reflect the meaning and direction of influences, and answer whether the tutor's tasks embrace cultivating the sense of identity of culturally diverse prisoners. It comes across rather questionable as there are no methodical trainings within multicultural education as far as resocialisation is concerned.

Besides, the procedures of assimilation do not embrace the offenders that are to be deported after completing the sentence. Hence, uniformisation occurs more appropriate i.e. introducing cultural diversity to the conventional framework of the principles of serving the sentence of deprivation of liberty. Yet, such perspective is dubious, as on one hand there are legal regulations concerning protection of the religious and cultural diversity, but on the other – the rational system of penitentiary influences marks its presence, with no place for excessive manifestations of any sort of diversity. Penitentiary tutors seem to function between these areas, searching for the golden mean, with no particular emphasis on preservation of the diverse identity. Hence, they accomplish their formal procedures related to the identity protection, recognising, for instance, other religious customs or diet.

¹⁸ Ibidem, p. 17.

¹⁹ Grzymała-Moszczyńska, H. (2000). *Uchodźcy. Podręcznik dla osób pracujących z uchodźcami*. Kraków: Zakład Wydawniczy „Nomos”, p. 24.



Visual literacy in educational practice

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In the 21st century the ability to interpret digital, visual and audio media is a form of literacy which is as basic as reading and writing skills. Visual literacy is required of us as much as textual literacy. Visual literacy gives educators a chance to increase the quality of their teaching and to connect with learners in more interesting way. The article elucidates the definition of visual literacy, types of visual assessment, challenges of visual literacy, and proves that visual literacy is important for learning and teaching in educational practice. Research shows that visual literacy is an essential component of science and technology education today, using visual treatments in lessons raise learning with various degrees of success. The article may encourage teachers pay their attention to visual literacy, an aspect of learning that is relatively neglected by them.

Key words: *visual literacy; images; students; learning; research*

*We are a visually illiterate society...
Our world is changing fast — faster than we can keep up
with our historical modes of thinking and communicating.
Visual literacy — the ability to both read and write visual information;
the ability to learn visually; to think and solve problems
in the visual domain — will, as the information revolution evolves,
become a requirement for success in business and in life.*

Dave Gray, founder of visual thinking company XPLANE

Introduction

In the 21st century the ability to understand digital, visual and audio media is a form of literacy which is as basic as reading and writing skills. Visual literacy is required of us as much as textual literacy. Visual images are increasingly appearing in learning and teaching resources in

education environment, and we should be ready to accept the reality of today.¹ Educators are interested in transitioning text to a visual format as it decreases the learner's cognitive load by providing clarity to complex concepts and modify meaning.²

The article elucidates the definition of visual literacy, types of visual assessment, challenges of visual literacy, proves that visual literacy is important for learning and teaching in educational practice.

Research Focus

Recently, there has been a rise in the number of publications and researches dealing with the use of images in the classroom, which testify of the advent of the Digital Era and necessity to respond to the needs and tastes of a new kind of public which has been called by some the "visual generation". Using images in educational practice, taking into account that they perform a mere illustrative function, as a result their informative richness may be ignored.³ That's why some researchers are coming up with new approaches, based on image analysis, art history and semiotics. In such a way such approach will help students to investigate cultural meanings of images and motivate them for new reality in terms of educational practice through profound technological progress have made visual literacy as a compulsory skill.⁴ According to Gunther Kress and Theo Van Leeuwen:

... most texts now involve a complex interplay of written text, images and other graphic or sound elements...But the skill of producing multimodal texts of this kind, however central its role in contemporary society, is not taught in schools... In terms of this essential new communication ability, this new 'visual literacy', institutional education ... produces illiterates.⁵

¹ Bleed, R. (2005). *Visual Literacy in Higher Education*. ELI Explorations, p. 3.

² Metros, S. E. (2008). *The Educator's Role in Preparing Visually Literate Learners*. Theory Into Practice, the College of Education and Human Ecology, 47, p. 105.

³ Calado de Oliveira, N. S. (2012). *Approaching Images from a Cultural Perspective in the Foreign Language Classroom*. e-TEALS: An e-journal of Teacher Education and Applied Language Studies 3, p. 32.

⁴ Ibidem, p. 33.

⁵ Kress, G. – Leeuwen, T. (2006). *Reading Images: The Grammar of Visual Design*, 2nd ed. London and New York: Routledge, p. 17.

Definition of visual literacy

Visual literacy refers to a group of vision-competences which may develop human being by seeing and simultaneously having and integrating other sensitive experiences. These competences enable a visually literate person to interpret visible actions, symbols, objects that he meets in the surroundings.⁶ Depending on the person's background, the definition on visual literacy may be different. An artist is able focus of visual literacy as an advance of artistic expression.⁷ Ralph Wileman defines visual literacy as "the ability to 'read,' interpret, and understand information presented in pictorial or graphic images". Associated with visual literacy is visual thinking, which is characterized as "the ability to turn information of all types into pictures, graphics, or forms that help communicate the information".⁸ A similar definition for visual literacy is the following "the learned ability to interpret visual messages accurately and to create such messages".⁹

Visual literacy is a multidisciplinary concept which have developed in 1966 with the thinking of John L. Debes. In determining the role of visual literacy he differentiated four types of learning experiences which contribute to the development of visually literate individuals:

- The nature of the learning experience should allow learner to do something in such a way that there occurs a meaningful interaction between him and whatever he sees;
- The nature of the learning experience should give practice in choosing particular visual phenomena from his environment which are important to him;
- The nature of the learning experience should be excoGITATED so that may exist opportunities for the learner to make meaningful visual statements;
- The nature of the learning experience should motivate the learner to practice his ideas visually.¹⁰

⁶ Purvis, J. R. (1973). *Visual Literacy: An Emerging Concept*. Educational Leadership, Vol. 30, Issue 8, p. 714.

⁷ Bleed, R. (2005). *Visual Literacy in Higher Education*. ELI Explorations, p. 6.

⁸ Wileman, R. E. (1993). *Visual communicating*. Englewood Cliffs, N.J.: Educational Technology Publications, p. 114.

⁹ Heinich, R. – Molenda, M. – Russell, J. D. – Smaldino, S. E. (1999). *Instructional media and technologies for learning* (6th ed.). Upper Saddle River, NJ: Prentice-Hall, p. 64.

¹⁰ Debes, J. L. (1968). *Audiovisual Instruction*. 13, Some Foundations for Visual Literacy, pp. 961–964.

So, through the use of mentioned competences person is able to communicate with other people. In this understanding of visual literacy, Debes describes five steps of visual communication, namely: 1) seeing; 2) learning; 3) communication; 4) interpretation; 5) Comprehension.¹¹ Competencies of visuals and their epistemological appropriateness are greatly discussed in arts, architecture, philosophy as well as in communication, educational, and media studies.¹² As human beings, our brains are wired for images. Researches prove that we process visuals 60,000 times faster than text. Because, we take in all the data from an image at the same time while we process text in a sequential fashion.¹³

Visual literacy usually begins to develop as a viewer finds his/her own relative understanding of what she/he presents, usually based on concrete and circumstantial evidence. It includes the intentions of the maker, applying systems for thinking and rethinking one's point, and acquiring a set of information to support conclusions and judgments.¹⁴

Types of visual assessment

A broader visibility allows discuss, enjoy and critique all types of visual texts. Following from it, assessment of visual texts should acknowledge the three dimensions of the affective, critical and compositional. It is worth mentioning the specific features of these dimensions. They are:

1. Affective – in the process of examining images expressions of enjoyment are signs of effective engagement. Besides, these can also be approved by observation of gestures, the engaged discussion about a picture and pleasure which children get participating in the activity. The affective means when every person share his/her views on the image, presenting their personal interpretation in such a way.¹⁵
2. Critical – the assessment of sociocritical understanding may vary depends on age categories and learning situation. For younger

¹¹ May be available at: <http://doc.utwente.nl/59769/1/Velders07visual.pdf> [access: 01. 12. 2013].

¹² Ratsch, U. – Stamatescu, I. O. – Stoellger, P. (eds.) (2009). *Kompetenzen der Bilder: Funktionen und Grenzen des Bildes in den Wissenschaften*, Tübingen: Mohr Siebeck.

¹³ Burmark, L. (2004). *Why Visual Literacy?* excerpt from the book *Visual Literacy: Learn to See, See to Learn*.

¹⁴ Yenawine, P. (1997). *Thoughts on Visual Literacy*. In: Ed. Flood, J. – Brice Heath, S. – Lapp, D. *Handbook of Research on Teaching Literacy through the Communicative and Visual Art*, p. 1.

¹⁵ Barnard, M. (2001). *Approaches to understanding visual culture*. New York: Palgrave.

students, how the illustrator didn't draw the picture clearly might be precursors to more complex critiques of choices made in illustrations. Although each aspect of visuality is considerable, ideological critique is the most challenging for students and teachers.¹⁶

3. Compositional – The usage of specific metalanguage is the main aspect of this dimension. Concepts such as color, angles, symbols, lines reflect a metalinguistic knowledge about visual texts. Teachers should notice such concepts especially when they are listening children response while give an assessment.¹⁷

Challenges of visual literacy

Physical landscapes and virtual screen-scapes are filled with garish and unpaid graphics competing for people attention. The noise and visual overload is dangerous for us. Psychologist Kenneth J. Gergen calls this phenomenon as postmodern consciousness, supposing that is *"a syndrome in which Americans are so bombarded with a multitude of images, personalities and relationships that they have trouble hanging on to their own personal identity and recognizing the authenticity of traditional reason and emotions"*.¹⁸

Another concern is that although our students are consumers of media and have easy access to visually rich Web, visual saturated media, photo dependant social networks and sophisticated gaming, they are not visually literate. They also lack a visual vocabulary necessary for nonverbal communication. The students can view and read pictures, but could not interpret and craft images.¹⁹ They are able string together video clips to make a movie, but couldn't script a story.²⁰

¹⁶ Anstey, M. – Bull, G. (2000). *Reading the visual: Written and illustrated children's literature*. Sydney, Harcourt.

¹⁷ Kress, G. – Leeuwen, T. (1996). *Reading images: The grammar of visual design*. London: Routledge; Unsworth, L. (2001). *Teaching multiliteracies across the curriculum: Changing contexts of text and image in classroom practice*. Buckingham, Open University.

¹⁸ Gergen, K. *The media's new means*. In: Willis, J. (ed.), (1994). *The age of multimedia and turbonews*. Westport: Praeger, p. 27.

¹⁹ Metros, S. E. (2008). *The Educator's Role in Preparing Visually Literate Learners*. Theory Into Practice, the College of Education and Human Ecology, 47, p. 103.

²⁰ Metros, S. – Woolsey, K. (2006, May/June). *Visual literacy: An institutional imperative*. EDUCAUSE Review, 41(3), pp. 80–82.

Visual literacy in education

Nowadays students live in an information environment satiated with visual images, and educational materials are no exception. Educational materials must compete for attention in this rich visual environment, all types of teaching resources from traditional textbooks to the latest educational technologies contain pictorial representations.²¹ In order to perceive and analyze an image, the audience (students) should be able to understand the aim and recognize the techniques.²² Successful reading of an abstract scientific diagram demands very different skills from those who are necessary for reading ordinary pictures of everyday content such as illustrations in a shopping magazine or photographs in a newspaper. This proves that it is essential that today's students develop the general visual literacy skills so that to deal with scientific graphics, but in addition they must also learn about particular types of scientific pictures that belong to a specific field of technological or scientific study.²³ Students should also learn how to make ethical judgments about a visual message's availability, fidelity, and worth.²⁴

Research made by Lih-Juan Chanlin proves that using visual treatments in lessons raise learning with various degrees of success. Comparing text elements with graphics and lesson with text only influence students with different prior knowledge levels as students get descriptive knowledge. Students with a high level of prior knowledge of the subject better responded with the animated form of graphics while learning descriptive facts. Chanlin's study suggests that the effectiveness of visual elements in learning is related to the prior knowledge of the students and students with different prior knowledge levels react differently to contrasting presentation forms.²⁵ Besides, Chanlin's study proposes that by providing visual control of animated graphics leads to enhances learning, especially in males.²⁶

²¹ Lowe, R. (2000). *Visual Literacy and Learning in Science*. ERIC Digest, ERIC Clearinghouse for Science, Mathematics, and Environmental Education, p. 3.

²² Baker, F. W. (2012). *Media Literacy in the K-2 Classroom*. International Society for Technology in Education, p. 44.

²³ Ibidem.

²⁴ Metros, S. E. (2008). *The Educator's Role in Preparing Visually Literate Learners*. Theory Into Practice, the College of Education and Human Ecology, 47, p. 102.

²⁵ Chanlin, L. (1998). Animation to teach students of different knowledge levels. *Journal of Instructional Psychology*, 25(3), pp. 166–175. Retrieved December 26, 2001, from EBSCOhost database (Academic Search Elite).

²⁶ Chanlin, L. (1999). Gender differences and the need for visual control. *International Journal of Instructional Media*, 26(3), pp. 329–335. Retrieved December 26, 2001, from EBSCOhost database (Academic Search Elite).

In order to understand and correctly interpret technical visuals teachers must develop students' capacities. While teaching of certain knowledge and skills is recommended to begin when children are quite young, even though they begin formal studies of technology and science. For example, teachers may guide, showing students how to develop their own diagrams of a simple commonplace object such as a piece of fruit. Teacher could demonstrate students how to use a range of diagram techniques to devise a picture that communicates information about the object in a scientific manner starting with the real object. This technique is widely used in scientific and technological diagrams being a way of indicating internal structures that are hidden from view.²⁷ Supplementary exercises based on an existing picture which require students to elaborate, analyze or modify the original in various ways can also facilitate to improve comprehension skills.²⁸

The teaching implications of visual literacy include the necessity to:

- integrate visual literacy across all curriculum areas;
- develop critical thinking skills in connection to visual images;
- be aware of visual literacy principles in the design of teaching and learning objects;
- encourage students to look at underlying assumptions that are put in the images surrounding young people’;
- ensure there is a balance between visual and textual literacies in the classroom.²⁹

Perhaps, teachers may think that pictures are self-explanatory and their function is to make their subject matter easier. That's why it is necessary to embed visual literacy into teacher education programs especially for the new ones at the beginning of their career who are still developing their pedagogical methodologies.

Conclusion

Computers and other form of information technology are widely used in educational practice. The same situation is observed with visual literacy. New modes of creative expression and reality are driving the need for visual literacy. Being visually literate will be prerequisite in the

²⁷ Lowe, R. (2000). *Visual Literacy and Learning in Science*. ERIC Digest, ERIC Clearinghouse for Science, Mathematics, and Environmental Education, pp. 3-4.

²⁸ Ibidem.

²⁹ Bamford, A. *The Visual Literacy White Paper*, p. 5.

future as visual media are integral to how we entertain, educate and communicate. Visual literacy gives a chance to educators to increase the quality of their learning and to connect with learners in more interesting way.³⁰ Visuality plays a considerable role in communication and it is especially important for students so that remember what they have read. Visual literacy is an essential component of science and technology education today.³¹

The presented article may encourage teachers pay their attention to visual literacy, an aspect of learning that is relatively neglected by them.

³⁰ Bleed, R. (2005). *Visual Literacy in Higher Education*. EL'I Explorations, p. 10.

³¹ Lowe, R. (2000). Visual Literacy In Science and Technology Education. *UNESCO International science, technology & environmental education newsletter*, Vol. XXV, No. 2, p. 2.

Educational ideals of the founders of Christian Schools in Poland and its application

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The article elaborates on the fundamental educational ideals of Christian schools founders, as well as its applications in the context of non-state schooling. It is based on the research material gathered in the interviews and content analysis of schools documents. Researched schools are directly or indirectly connected with Protestantism in Poland and UK. Comprehensive and wide-ranging results are shown, reflecting inconsistent environment of Christian schooling in Poland after 1989.

Key words: educational ideals; Christian schools; Poland after 1989; Protestantism; upbringing; non-state schools; biblical integration; educational alternatives

Do not build a church building. Build a school!

Pastor E. Pawłowski

The presence of Christian schools in the country, where nearly 90% of the population claim to be Christians,¹ is fairly obvious. Most of Catholic schools are run by religious congregations (Salesians, Jesuits, Ursulines, Piarists)² and Catholic organisations, such as Caritas (for ex. Caritas Catholic Primary School of the Świdnica Diocese by the name of John Paul II, Caritas Catholic Educational Centre of the Cracow Archdiocese)³

¹ *Ludność. Stan i struktura demograficzno-społeczna. Narodowy Spis Powszechny Ludności i Mieszkań 2011*. Warszawa: Zakład Wydawnictw Statystycznych 2013, p. 99.

² Catholic schools are associated in Catholic Schools in Poland Council. Only in the area of Lower Silesia there are twenty six institutions like this (data from: http://rsk.edu.pl/index.php?option=com_content&view=article&id=131&Itemid=184 accessed: 04. 11. 2013).

³ Council of Catholic Schools in Poland website: http://www.rsk.edu.pl/index.php?option=com_content&view=article&id=98&Itemid=162 accessed: 04. 11. 2013.

or Opus Dei (Schools of the Association for Education and Family Support "STERNIK").⁴

In the area of my interest were educational institutions directly or indirectly related to the Protestant environment, all except for one of which declare as their purpose to conduct Christian education. In my research I did not take into account the typical Catholic schools for several reasons. One of them is a clear continuity in existence and presence of education related to this tradition on the Polish lands, which is not the case of schools associated with Protestant community. In the People's Republic of Poland period, some Catholic schools existed, but Christian schools run by churches or Christian communities of other confessions (or non-denominational) did not have such a possibility.⁵

In Polish academic literature many studies which appeared, and still appear, are related to the history of Catholic schools, their educational activities, and the specific forms, which are present in those places.⁶ Thus, I decided not to duplicate this topic and I focused on Christian schools, or schools rooted in this tradition, which are not directly related to the dominant Roman Catholic confession.

Additionally, the argument for me was the dichotomy of discourses – a majority discourse, which is clear, present, and audible, and a minority discourse that is vague, marginal, unnoticed. On the one hand, it is a natural phenomenon that the majority will always be more visible and understood; on the other hand, it is worth acknowledging what is outside the mainstream, located somewhere on the edge of Polish educational system.

Educational reform from 1991 resulted in, among other things, a pluralisation of educational offerings in the range of non-state elementary and secondary schools.⁷ As a result, many Christian environments, under the influence of enthusiasm that appeared over the changes in 89, made efforts to establish a school.⁸ The Reform encouraged the establishment

⁴ Association for Education and Family Support „STERNIK” website: *Wychowanie w wierze* <http://www.sternik.edu.pl/nasze-abc/9-wychowanie-w-wierze> accessed: 04. 11. 2013; Opus Dei website: *Szkola: przedłużenie rodziny. Wywiad z Katarzyną i Rafałem Waszkiewiczami, rodzicami ze szkoły Sternik* accessed: 04. 11. 2013.

⁵ Find more: Mezglewski, A. (2004). *Szkolnictwo wyznaniowe w Polsce w latach 1944–1980*. Lublin: Wydawnictwo KUL.

⁶ For example: Kostkiewicz, J. – Misiaszek, K. (2012). *Pedagogie katolickich zgromadzeń zakonnych*. Tom 1. Kraków: Oficyna Wydawnicza Impuls i tom 2 Kraków: Oficyna Wydawnicza Impuls, 2013.

⁷ Śliwerski, B. (1999). Remanent reformowania oświaty w III RP. In: *Edukacja i dialog*.

⁸ One of the first non- state schools in Poland established after 1989 was high school led by Mikołaj Rej Schooling Association in Bielsko-Biała. Więcej niż tylko szkoły. In: *Zwiastun* 11/2012, p. 25–26.

of non-state schools, however this category is not specified clearly until today. A non-state school should be considered an institution which is not a state school, which does not provide open access for students and which does not guarantee an education, upbringing or care free of charge.⁹ Schools of that type may be run by individuals and legal entities,¹⁰ but in the Polish context, non-state schools are mainly established by associations and foundations. After registration, they become authorized to conduct a certain kind of school. Institutions in my research are non-state schools holding the rights of state schools, which mean meeting standards concerning curriculum, examination procedures, the amount of hours, qualifications of employed teaching staff.¹¹

One of first initiatives of that type was an elementary school in Wrocław, founded by Christians Educational Association ARKA in 1993. At the same time, some high schools were founded by nongovernmental organisations connected with Lutheran environment (Bielsko-Biala, Cieszyn, Cracow, Gliwice). Representatives of different Christian environments all over the Poland had similar dreams. 1989 and early 90. encouraged changes and releasing of social capital of Christian education, which was hidden through post-war period.

During my research, I visited six schools whose foundation was related to the efforts of people from Protestant environments or cooperation with such environments.

These are schools in Tomaszów Mazowiecki, Gliwice, Gdańsk, Warsaw and two institutions in Cracow. The selection of the group was purposeful, the initial aim was to show a wide range of forms in which these schools appeared in Poland. The above-mentioned schools are in a different places on a continuum: from those in which the presence of religious elements in organisational culture is very clear, to those which consider themselves as neutral. Except one school (the most specific in the group), all institutions studied cooperate with the Educational Association Integration (Polish: Stowarzyszenie Edukacyjne Integracja, SEI),¹² and four of them are connected with the international organisation, Association of Christian Schools International (ACSI).¹³ Research was based on conducting qualitative interviews¹⁴ with principals and with

⁹ Pyter, M. (2010). Procedura zakładania szkoły niepublicznej. In *Szkoła, edukacja, wychowanie*. Lublin: Wydawnictwo KUL, p. 128.

¹⁰ Ibidem, p. 129–130.

¹¹ Ibidem, p. 133–134.

¹² SEI website: <http://www.sei.org.pl/menu/osiagniecia> accessed: 04. 11. 2013.

¹³ ACSI website: <http://www.acsiglobal.org/> accessed: 04. 11. 2013.

¹⁴ According to Kvale, S. (2011). *Prowadzenie wywiadów*. Warszawa: Wydawnictwo Naukowe PWN.

school founders, content analysis of documents associated with the establishment of an institution (registration, changes in the register, another registrations connected with changing places, establishing schools of lower and higher levels), and literature query on the topic of Christian schooling in Poland after 1989.

Each of examined schools has its unique context, history of establishment and ideas of its founders. According to philosophical assumption of phenomenology, it is impossible to set up generalizations based on this kind of research.¹⁵ Thereby, I will limit myself to different beginnings and realizations taking advantage of simultaneous source – desires of different schools, which are based on Christian values.

Most direct reference to the traditions of Protestant education in Poland are to be found in Mikołaj Rej VII. Private High School and Private Secondary School nr 8 in Cracow.¹⁶ The School was established simultaneously with the St. Martin Church by the Evangelical Lutheran parish on Grodzka Street in the 1st half of the 19th century. A brick building had been built at the beginning of the 20th century. In the period of the Free City of Cracow, Austrian partition and the interwar period the building was being used as faith-based, Evangelical (Lutheran) school. As present Principle Piotr Machowski said: „It was typical that a Lutheran school had such an equal composition. It means that 30% of youths were Lutherans, 30% Catholics, and 30% Jews”.¹⁷ After II World War, the building was taken by the state. Following its return to the Lutehran Church in the early 90's, plans were made to establish a school, which succeeded in 1993.¹⁸ The founder of the Albert Schweitzer Evangelical Educational Society Schools in Gliwice,¹⁹ Maria Czudek referred directly to the Protestant heritage, including the Reformation ideals of Martin Luther: „We refer all the time to the tradition, which Luther introduced in the 16th century, where it was said, that a congregation would not develop, if people were not educated. Sometimes a school was built before a church or a church and a school were built simultaneously, because we are aware that an educated person is a person who understand God, will be able to read the Bible, God's Word, and his life

¹⁵ Pilch, T. – Bauman, T. (2001). *Zasady badań pedagogicznych: strategie ilościowe i jakościowe*. Warszawa: Wydawnictwo Akademickie Żak, p. 270–277.

¹⁶ Mikołaj Rej VII. Private High School and Private Secondary School nr 8 website <http://szkolyreja.pl/> accessed: 04. 11. 2013.

¹⁷ Interview with Piotr Machowski, Principle of Mikołaj Rej VII. Private High School and Private Secondary School nr 8 in Cracow. Conducted by the author on 21. 10. 2013.

¹⁸ Ibidem.

¹⁹ Evangelical Educational Society Schools in Gliwice website: <http://www.szkolyete.pl/> accessed: 05. 11. 2013.

can also be wise".²⁰ The school in Gliwice was established in September 1995 as a high school by efforts of a group of people from Gliwice Evangelical Lutheran Parish, including an experienced teacher of biology, who remains in the position of Principle until now, and a priest Jerzy Samiec.²¹ In 1991 the Gliwice municipality gave back a building on Franciszkańska street, which before the war belonged to the Parish, and which by the efforts of many people was renovated and adapted to the role of a school. Before the war, the Association of Evangelic Women led a workhouse in this building, helping people to gain an occupation and find a job.²²

Those two schools are connected with the largest religious minority in Poland, the Evangelical Lutheran Church.²³ In the case of schools from Cracow, this connection is more of a organisational and administrative status, however in the case of schools from Gliwice there are relations directly influencing their Christian character.

Other Christian environments, mainly representatives of evangelical churches and Catholic communities remaining outside of the mainstream Roman Catholic Church in Poland also took an initiative connected with establishing schools.

At the initial stage of thinking about those institutions, their founders relied on Anglo-Saxon models and were supported by missionaries from the UK. Beside the above-mentioned school in Wroclaw, the Christian Schools Samuel in Warsaw was also established.²⁴ In this case, it was initially a primary school, established in 2004 by Jacek Weigl, a leader of "Chefsiba" community, which is a part of Apostolic Faith Movement.²⁵ The conducting authority of the schools is SEI, which currently helps to establish similar schools in whole Poland.²⁶ The President of the Association, seeking for models of Christian schools, visited King's School,²⁷ near Oxford in England, led by an evangelical community of churches, Oxfordshire Community Churches.²⁸ Mary Dunlop, who still

²⁰ Interview with Maria Czudek, Principle of A. Schweizer ETE Secondary School and High School in Gliwice. Conducted by the author on 13. 09. 2013.

²¹ Ibidem.

²² Interview with Maria Czudek, op. cit.

²³ Ludniść: op. cit., s. 101.

²⁴ Christian Nursery, Primary and Secondary Schools Samuel website: <http://www.samuel.pl/> accessed: 05. 11. 2013.

²⁵ „Chefsiba” is a Catholic community, officially recognized by Cardinal Kazimierz Nycz, Archbishop of Warsaw: <http://www.chefsiba.pl/index.html> accessed: 04. 11. 2013.

²⁶ SEI website: <http://www.sei.org.pl/menu/kim-jestesmy> accessed: 05. 11. 2013.

²⁷ King's School website: <http://www.occ.org.uk/tks> accessed: 05. 11. 2013.

²⁸ Oxfordshire Community Churches website: <http://www.occ.org.uk/> accessed: 05. 11. 2013.

works in Samuel Schools as Christian Education Advisor, was helping while the Warsaw's school concept was being created and at the very beginnings of its activity.²⁹

Three schools supported by SEI, which I visited, are First Christian School Tomek in Tomaszów Mazowiecki,³⁰ Christian Montessori School in Gdańsk³¹ and Christian Schools Uczeń in Cracow.³² All of them were established later, Uczeń in 2006, Tomek in 2007, and a school in Gdańsk in 2011 (at that time it was in Sopot). In case of those schools (Warsaw, Tomaszów Mazowiecki, Gdańsk, Uczeń in Cracow), the founders were parents who had school age children, people involved in working with children at churches, and teachers working in state schools. State schools did not meet their expectations or provide the education which they wanted for their children, mostly in the area of the upbringing as well as the quality of education. As Beata Szulc, Principle of Christian Montessori School in Gdańsk, said: "With my friend we started to get interested in Christian education, mainly thinking about our children, we thought of homeschooling,³³ we did not want them go to state schools".³⁴ At the beginning, the idea of establishing a school was remote, if not impossible. A huge role had been played by ACSI, SEI and Jacek Weigl, who helped to organise formal issues related to the establishment of a school, and who were an inspiration to pursue a vision of Christian education in Poland, inviting those interested to visit Samuel Schools and Nursery.³⁵

The visited institutions are examples of educational alternatives as described by Bogusław Śliwerski. According to the concept of this author

²⁹ Interview with Mary Dunlop, Christian Education Advisor in Samuel schools conducted by an author on 15. 10. 2013; Christian Nursery, Primary and Secondary School Samuel website: <http://www.samuel.pl/szkola-podstawowa/dyrekcja#sc=300> accessed: 05. 11. 2013.

³⁰ First Christian School Tomek in Tomaszów Mazowiecki website: <http://www.tomy.edu.pl/index.php/szkola> accessed: 05. 11. 2013.

³¹ Christian Montessori School in Gdańsk website: <http://www.montessori.gda.pl/> accessed: 05. 11. 2013.

³² Christian Primary and Secondary Schools Uczeń in Cracow website: <http://www.uczen.org.pl/> accessed: 05. 11. 2013

³³ The idea of teaching led by parents at home. Commonly supported by Christian schools.

³⁴ Interview with Beata Szulc, Principle of Christian Montessori School in Gdańsk. Conducted by author on 26. 09. 2013.

³⁵ Interviews with: Beata Szulc, op. cit., Agnieszka Crozier, the co-founder of the First Christian School Tomek and Principle of the Nursery Tomaszek from 03. 09. 2013 and Agata Rysiewicz, the co-founder and teacher at Christian Schools Uczeń from 23. 10. 2013. All interviews conducted by the author.

it is: "at least two-variant education, which led to unequivocal educational antinomies, creating a "or-or" distinction, "this or that", or an education of choices between different, but not mutually exclusive, offers."³⁶ It is associated with experimental schools and different counter-propositions to traditional school, like for instance homeschooling. With certainty such educational alternatives occur as forms, which Śliwerski described as, "islands", "trace", "marginal", "borderline". Christian schools, which arise from a search for "something more", and for getting out of state school-frame and its offer, are an alternative in that sense.³⁷

In establishing a school for their children, founders claimed that secular, mass, state schools will not meet their expectations concerning attitudes towards an individual, possibilities of potential development, and what is most important coherence in upbringing with the parents' systems of values as well as the presence of spirituality in the whole process of education and upbringing. This disagreement to the secularisation of everyday life is very typical for the Protestant community and, to a lesser extent, for some Catholic communities. *Sacrum* and *profanum* are not that clearly divided, *sacrum* goes through all life spheres, making them sanctified by presence and activity of God in a believer. Thereby, separation of schools and education from *sacrum* is a constrained action, sometimes even perceived as harmful, while a presence of God, prayer and the Bible are often perceived as something natural, present in all of the other life spheres.

A model of upbringing, which I heard about in all of those four institutions, is a triangle in which three aspects coexist: family, church and school.³⁸ Coherent vision concerning upbringing, harmony in the axiological sphere of these environments, are meant to assure a strong foundation for the child's moral development.

There is a similar concept, which focuses on two, mutually complementary environments – family and school (in this exact order).³⁹ Family environment is primary to all subsequent upbringing environments,⁴⁰ as a result "school upbringing cannot clash with what the

³⁶ Śliwerski, B. (1992). *Edukacja alternatywna. Dylematy teorii i praktyki*. Kraków: Oficyna Wydawnicza Impuls, p. 3.

³⁷ Ibidem, p. 8–9.

³⁸ Interviews with: Adam Moskała, Director of Cracow Educational Association Bureau (Uczeń Schools) from 23. 10. 2013; Beata Szulc, op. cit.; Elżbieta Bednarz, Didactics Principle at Christian Primary and Secondary Schools Samuel in Warsaw from 15. 10. 2013. All interviews conducted by the author.

³⁹ Błasiak, A. (2000). Dom rodzinny i szkoła – środowiska współkształtujące osobowość dziecka. In *Rodzina, szkoła, Kościół*. Kraków: Wydawnictwo WAM, p. 7–29.

⁴⁰ Ibidem, p. 13.

child appreciates in its family home. If the school is trying to enforce in the child some other moral principles, or attempts to shatter and change the basics learned in the family upbringing, this constitutes an abuse, against which children are basically defenceless".⁴¹

In the context of my research, family, school and church are the three basic upbringing environments of the child.⁴² According to the vision of the school presented to me in the interviews, all of these environments have to cooperate, sharing with each other a similar foundation of aims of upbringing and coherence of the system of values.

This concept clearly corresponds with a holistic concept of the process of education. The School in Gliwice was a response to the spiritual vacuum observed in the state school. A proposition for informal biblical reflection meetings during the school trip met an enormous interest, so the current Principle of Christian schools in Gliwice began to think of some form of Christian education, in which the spiritual elements could be constantly present and approved.⁴³ The idea of holistic education refers to the whole person, not only intellect, but also emotions and in this case spirituality.⁴⁴ Therefore, the school is not limited in its role to the place of acquiring knowledge and perfection in its transmission or comprehension. It is also a place to build relationships with other people and relationship with God, as it is written in the Greatest Commandment in the Gospel of Matthew: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. (...) And the second is like unto it, Thou shalt love thy neighbour as thyself".⁴⁵

Religious elements are present in the schedule not only for a certain time. To introduce such content in teaching in schools affiliated to ACSI, the method called biblical integration is being used. It consists of combining content from the curriculum with a particular Bible verse, message or truth coming from a passage of Scripture. The Polish educational system allows for the creation of authorial teaching programs and Christian schools took advantage of this possibility. In Samuel schools the formal way of biblical integration is implementation of

⁴¹ Ibidem, p. 29.

⁴² Sociology of education traditionally recognizes the basic educational environments: family, neighborhood and peer group. Znaniecki, F. (1973). *Socjologia edukacji*, Vol 1. Warszawa: Wydawnictwo Naukowe PWN. In the context of Christian education roles of educational environments are played by: family, school (including peer group) and church.

⁴³ Interview with Maria Czudek, op. cit.

⁴⁴ Holistic approach can be found, among others, in the concepts of: J. J. Rousseau, J. Pestalozzi, G. Kerschensteiner, M. Montessori, and many others.

⁴⁵ Matthew 22, 37–39 (King James Version).

educational innovation: "Education with Introduction to the Christian Education", written by the Didactics Principle Elżbieta Bednarz.⁴⁶ More on the topic of the biblical integration can be read in the book: "Walking with God in the Classroom" (original title) by Harro Van Brummelen, in which you can also find the earlier mentioned strands on the topic of the coherence of the upbringing environments influences and the holistic attitude towards the pupil.⁴⁷ An important element in the organization of the work at school is the presence of the biblical teaching. It appears in the form of morning meetings with prayer and a short reflection, and so called biblical hours or lessons. The classes are taught by the teachers employed at the school, the missionaries who cooperate with it, clergy from Christian churches and teachers. Bible classes are compulsory, embracing all pupils. Despite the different organisation, the concept of building the system of values based on the Scripture, to which a school refers in its charter and other documents (for instance upbringing program), is rather coherent. One can clearly see the influence of the Protestant principle – *Sola Scriptura* – only the Scripture meaning a deep rooting in the biblical text, as the only authority in issues of faith and religious practice.⁴⁸ Reading and writing skills were very important for Protestants, individual comprehension of the Bible and its understanding were key issues in the concept of the priesthood of all believers.⁴⁹ In the visited schools the Holy Scripture, common for all Christians, constitutes a perfect platform for the school community consisting of children being brought up both in Protestant and Catholic families.

Some of the schools, at their beginnings, addressed the offer to the parents and children from Protestant environment, but in the Polish demography reality, it is very difficult to fulfil such a postulate. The small and additionally internally divided Protestant environment is not able to provide an adequate target group for such initiatives. The founders of the schools and their current principles underlined the ecumenical character of these places, the values of learning about themselves and teaching the respect for each other. According to constitutional rule – the freedom of conscience and religious faith, we do not know the exact numbers in the

⁴⁶ Bednarz, E. (2013). *Edukacja chrześcijańska w Polsce na przykładzie Chrześcijańskiego Przedszkola, Szkół Podstawowej i Gimnazjum Samuel*. Warszawa: Stowarzyszenie Edukacyjne Integracja, p. 96–99.

⁴⁷ Brummelen, H. V. (1996). *Nauczyciel chrześcijanin. Chrześcijańskie sposoby podejścia do uczenia się i nauczania*. Lublin, pp. 9–11, 45–49, 101–103.

⁴⁸ Pasek, Z. (2003). Protestantyzm. In *Religia. Encyklopedia PWN*, vol. 8. Warszawa: Wydawnictwo Naukowe PWN, p. 275.

⁴⁹ „Recognition of individual responsibility and equal dignity of all people before the God”. Ibidem, p. 278.

proportion of the pupils from two main streams of Christianity – Protestantism and Catholicism, represented at those schools. For sure these are not the same statistics as in state schools. An additional barrier in the access to the Christian education is a pecuniary aspect in the case of schools which have tuition fees. Only one of the described schools does not charge tuition fees and is financed on the basis of the government subvention in conjunction with individual donations by the parents and other donators. The fees in other schools are relatively suited to the conditions for private education and local environments in which the school exists (lowering fees in smaller towns). There are different attempts not to turn the school into a place where social reproduction of elites happens,⁵⁰ but to open up as widely as it can for the children from different social classes, whose parents care for Christian education.

A question arising as a result of the non-confessional character of these schools is teaching religion, especially Roman Catholic. This issue is addressed in many different ways, however, according to the Polish law, the school organises such lessons at school (or, as it is the case with secondary school and high school in Gliwice, at the nearby church) on the request of the specified number of parents.⁵¹ The common and compulsory element is the biblical lesson/hour or Christian ethics, while the religious education, which enhances the religious identity of the pupils, is left in the authority of the church.

What I found interesting was the approach of the founders and the current Principle of the Mikołaj Rej Schools in Cracow. In the secondary school and high school all students have compulsory ethics lessons and the grade appears on their school report card. Moreover, there are lessons of Roman Catholic and Evangelical religion for interested pupils and as the extracurricular activity in high school one can also study religion science. These subjects appear on the school report card as additional classes.

The Mikołaj Rej Schools are an exceptional case among the described institutions. Although they have administrative and historical links to the Evangelical Lutheran Church and the tradition of the historical Protestant movement (including the school name), they are not a Christian school. In

⁵⁰ According to the Pierre Bourdieu concept elaborated by Antonina Kłosowska in the Introduction to Bourdieu, P. – Passeron, J. C. (2012). *Reprodukcja*. Warszawa: Wydawnictwo Naukowe PWN, p. 19–32.

⁵¹ The decree by the Ministry of National Education, 14th April 1992. On the conditions and the ways of organising the teaching of religion in public nurseries and schools. (Government Bulletin Issue Nr 36, entry 155, amdt.); Pakulniewicz, W. (2012). Religia w szkole niepublicznej. In *Niepubliczna placówka oświatowa*. Issue 6(19), p. 8–9.

its charter they do not recall Christian values or the dependence on the authority of the Bible⁵² In the school building there are no religious symbols and the school declares being neutral in worldviews; it is also very open to pupils and parents who claim they are atheist. Common prayers connected with the important celebrations and Christian holidays are organised in such way that people who are not interested in participation in this part do not feel excluded. Such values like openness, tolerance and dialogue are very highly estimated.⁵³ The visions of the other five schools where I have conducted my research differ in how they stress the importance of some issues, but they are all in a way tied to two pillars, mentioned by the founder of the First Christian School Tomek and the current Principle of the Christian Nursery Tomaszek, Agnieszka Crozier: "the first thing is to provide children a good quality of education and upbringing (...), the other pillar is equally important, this must be build on the foundation of the moral, ethical laws coming from the Scripture and teaching children who God Our Lord is, that He is a part of our life all the time, constantly, not only on Sunday".⁵⁴

The aims set by those schools are similar to a great degree. It is visible in the principals' words from interviews, in documents, charters, educational programs, informational materials and websites. One of the examples can be statement from Samuel Schools website: "Our aim is to raise the new generation in the awareness of its worth as citizens, who have strong moral fibre. We invest our time, money, talents, energy in young people so that they would build a better future for our country on the foundation of Christian values".⁵⁵

The educational ideal emerging from above deliberations on the research findings can be summarised in a few points. The first one is the role of the school in the child's upbringing, which is to support for the family. The aims of the Christian schools are the best quality of education, assured by the proper selection of teachers as well as a wide array of obligatory and elective courses, and an upbringing based on Christian values in the spirit of love for God and people. Finally, a Christian school graduate is a well educated, responsible citizen, who in his everyday life makes decisions according to the principles of the Bible, has a personal relationship with God and cares for his relationships with other people.

I would describe Christian schools as semi-open. In their essence they are places which attract people with a similar worldviews and shared

⁵² Charter of of Mikotaj Rej VII. Private High School in Cracow.

⁵³ Interview with Piotr Machowski, op. cit.

⁵⁴ Interview with Agnieszka Crozier, op. cit.

⁵⁵ Christian Nursery, Primary and Secondary School Samuel website: <http://samuel.pl/artykul/edukacja-chrzescijanska/co-nas-wyroznia#sc=500> accessed: 06. 11. 201.

educational ideals. One of the possible interpretations could be acceptance of the above-mentioned coherence of the impact of upbringing environments. It happens that those schools are being perceived as a place of complete isolation in a set environment, because children have limited possibilities of encounters with people representing different views. They meet the same group of people at church, at school and when they go on holiday. Without any doubt the Christian schools environment in Poland is neither unambiguous nor homogeneous. It is surprising, provoking one to think outside the box, and redefining traditional ways of thinking about schooling. The founders of those schools share the passion, ideals and vision; they not only believe in God, but also in the possibility of changing the reality around them. Their actions can be a source of inspiration and encouragement for every teacher, who considers his or her profession as a calling.

Journals and chronicle as a crucial source of historical pedagogical cognition

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Diaries and journals play a special role in the historical and pedagogical knowledge. The significance of sources in this situation will refer to the knowledge of specific areas of education. First of all, are they related with: school atmosphere, exceptional lessons and school activities, relationships with school staff, participation in youth organizations and circles of interests.

Key words: historical cognition; sources; diaries; memoirs; theory of knowledge; historical and pedagogical knowledge; history of education; secondary school

The aim of this article is to present the particular role of journals and chronicles in the process of historical pedagogical cognition. It will be also necessary to present the borders of discussed cognition.

As yet, various publications connected with using magazines,¹ press,² guides,³ literary works,⁴ autobiographies,⁵ pieces of art⁶ biographies⁷ or biographism⁸ have appeared in the history and education history research.

¹ Sztanke, G. (1993). Czasopisma psychologiczno-pedagogiczne źródłem do badań rodziny. In *Metodologia w badaniach naukowych historii wychowania*. Łódź.

² Kicowska, A. (1993). Prasa jako źródło w badaniach historyczno-edukacyjnych. In *op. cit.*, Łódź.

³ Matek, A. *Edukacja zdrowotna w poradnikach dla rodziców okresu II RP i Polskiej Rzeczypospolitej Ludowej. Analiza porównawcza*.

⁴ Jałmużna, T. (1993). Twórczość literacka źródłem do historii wychowania. In *Metodologia w badaniach naukowych historii wychowania*, Łódź.

⁵ Podgórska, E. (1993). Autobiografia jako źródło do historii wychowania. In *ibid*.

⁶ Wrabec, J. (1993). Niektóre współczesne poglądy na dzieło sztuki jako źródło historyczne. In *ibid*.

⁷ Michalski, G. (1993). Z zagadnień metodologicznych biografii – kilka uwag o źródłach. In *ibid*.

⁸ Szulakiewicz, W. (2004): Biografistyka i jej miejsce w historiografii edukacyjnej po II wojnie światowej. *Biuletyn Historii Wychowania*, nr. 1–2.

Historical research, as Włodzimierz Goriszowski noticed, has culture study aspect for the given country and nation. It enables the tradition continuity in domain of national education at the level of obligatory education.⁹ S. Michalski emphasizes that the mission of education history works, namely : 'how the particular elements of pedagogic tradition are useful to solve the current issues of pedagogic theory and practice; how this elements help teachers and education stuff to understand the essence of modern educational tendencies and to realize the main concepts of the current educational politics and to what degree some of tradition elements, directly or indirectly incumbent on our vision of many current pedagogic issues, make it harder to understand modern educational reform and impede its realization'.¹⁰ Therefore, following Bogdan Suchodolski, it should be emphasized that works from education history should teach the value of pedagogical historical phenomena, presenting their roles and importance and make it easier to understand and realize the current tendency in pedagogical theory and practice in the light of positive past experience.¹¹ As Czeslaw Majorek noticed modern pedagogic has rejected the history of education and does not notify the need for its works. Additionally, the education history itself cannot retire from traditional methods and research area, limiting it to the fact description or institution which is treated like an island, an isolated educational case.¹² Nevertheless, Stefania Walasek is convinced that education history is for 'understanding and analyzing pedagogical phenomena against the background of social living because education is and it was the result of the political, economic, social, culture and civilizational development of countries and nations'.¹³

From a perspective of an education historian apart from his descriptions and interpretations, a number of requirements can be marked out. As Stefania Walasek pays her attention they are the requirements connected with an impartiality, an honest truth subordination, an understanding of facts, phenomena and people and the respect for another person, the other opinions, environments,

⁹ Goriszewski, W. (1993). Elementy wspólne i różne w pedagogicznych badaniach z zakresu historii wychowania. In *Konteksty i metody w badaniach historyczno-pedagogicznych*. Kraków, p. 89.

¹⁰ Michalski, G. (1970). Miejsce historii wychowania w systemie nauk humanistycznych. *Studia Metodologiczne*, nr. 7, p. 48.

¹¹ Ibidem, p. 48.

¹² Walasek, S. (2003). Historia oświaty i jej miejsce wśród nauk pedagogicznych. In: *Nauki pedagogiczne we współczesnej humanistyce*. Toruń, p. 31.

¹³ Ibidem.

cultures.¹⁴ S. Michalski adds that 'education historian aiming at comprehensive showing of past pedagogical reality (with its interpretation) ought to connect the subject matter of his own discipline with similar problems occurring with other domains, operate with crucial knowledge from similar disciplines, as well as use in his research the methods proper for different subsidiary social disciplines, in particular the methods elaborated by pedagogical disciplines and sociology'.¹⁵

Consequently, by the scientific connection of education history and pedagogy on the scientific ground, they have not only descriptive and historical meaning, but also theoretical and practical one.¹⁶ It is also crucial that pedagogy and history are set in an interpretative paradigm of the humanities, thus they are oriented to integration. The need of understanding is actually the factor which compels the need of knowledge integration.¹⁷

Scholars widely formulate the perspective of historical pedagogical research. On the one hand, the nature of contemplation is directed at the right nomenclature such as 'education history' etc., on the other hand it is oriented at methodological problems.

Although, in the methodology of history,¹⁸ philological context is considered, it is omitted on the ground of development of pedagogical historical cooperation.

During historical pedagogical research the analysis of journals or chronicles should be taken into account. This dependency should be essential in considerations of education historians. Every source should lead to historical pedagogical cognition of definite historic reality.

The act of the picture cognition of high school in Second Republic can be based on fields marked out by historical literature of the subject. However, the context of consideration can be concluded from the level of social culture formation of reality. Therefore it is necessary to bring closer the assumptions of historical pedagogic cognition.

¹⁴ Ibid., p. 283.

¹⁵ Michalski, S. (1964). O niektórych zagadnieniach przedmiotu badań historii wychowania i jej roli w edukacji pedagogicznej. *Ruch Pedagogiczny*, nr. 1, p. 28–29.

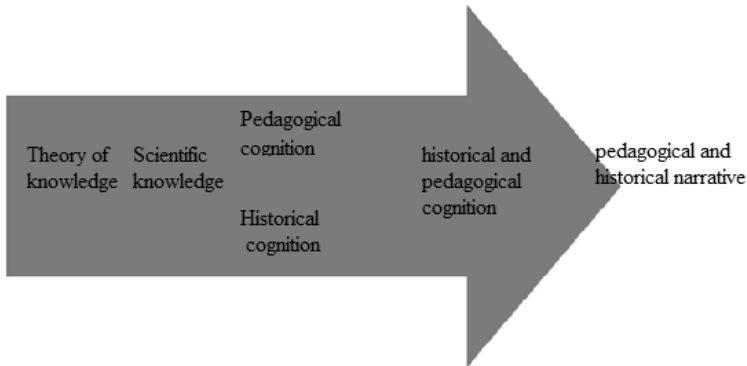
¹⁶ Miśkiewicz, B. (1973). *Wstęp do badań historycznych*. Poznań–Warszawa, p. 109.

¹⁷ Palka, S.: op. cit., p. 69.

¹⁸ Specify should be on the basis of the methodology of history – a method of philological: Topolski, J. (1984). *Metodologia Historii*. Warszawa; Szymański, J. (1983). *Nauki pomocnicze historii*. Warszawa; Topolski, J. (1987). Problemy metodologiczne korzystania ze źródeł literackich w badaniach historycznych. In: *Dzieło literackie w badaniu historycznym*. Warszawa; Bartoszyński, K. *Aspekty i relacje tekstów (źródło-historia-literatura)*; Szymański, J. (1977). O potrzebie stosowania metod filologicznych w badaniach historycznych. *Historyka*, T. 7.

The historical pedagogic cognition.

The complexity of understanding the historical cognition including direct and indirect cognition, truthfulness and falseness of sentences and statements enables detailed sources elaboration. However, the dependence of historical pedagogical cognition can be presented in a chart.



Picture 1. Process of historical and pedagogical knowledge (sources: to develop their own).

Picture 1 illustrates the whole historical pedagogical cognition process beginning from the main epistemological assumptions. The scholar cognition in the further part shows the dichotomy of history and pedagogy on the ground of science. Whereas the result of this process is the effect of pedagogue work in the form of narration.

F. Bacon and A. Comte recognized cognition as an expansion of knowledge over the material world.¹⁹ As far as epistemology is concerned, cognition acts should be taken into account, that is certain physical aspects such as perception, memorizing, judging and more – it is reasoning, argumentation, deduction, explaining etc. Also important are the results of cognition, it is scientific assertions. Cognitive acts as well as cognitive results are estimated from their justification point of view.²⁰ Epistemology, focusing on the fundamental question: what is truth?, organizes its own reflection around the truth problem, sources and limits of cognition.²¹ In the scientific study so called relative truth is accomplished,

¹⁹ Pilch, T. (2003). *Encyklopedia Pedagogiczna XXI wiek*, T. I. Warszawa, p. 1045.

²⁰ Ibidem, p. 1045–1046.

²¹ Ibidem, p. 1046.

which is a step in obtaining the absolute conformity of expressed sentences with reality (an ideal isomorphism), it is the absolute truth. Due to the infinite complexity of the constantly changing natural and social reality – we are only heading for the absolute truth.²² The main difference between the cognition in general and scientific cognition depends on the fact that the purpose of scientific cognition is not to gain knowledge about the world in general, but to acquire scientific knowledge.²³ Thus, the essence of scientific cognition is particularly important from the educational and historical perspective. The main purpose of scientific cognition in the areas of education is to gain knowledge “maximum pure, maximum reliable, maximum general, maximum simple, with a maximum content”.²⁴ It causes too general approach for the cognition itself. However, completing them with issues of historical cognition, quite interesting overview of this issue can be obtained. The source of scientific cognition, like all cognition, is sensual impression, in which we experience the outside world not directly, but as the cause of our sensations, it is as a collection of knowledge about the world.²⁵

Understanding the past, which is done through historical study, is independent of the characteristics attributed to it, a part of the cognition process carried out by human.²⁶ ‘Cognition can be understood in two ways: as a process of learning about the object of cognition by its subject and by the results of this process. In the second case, cognition takes the form of knowledge.’²⁷ On the other hand, knowledge is a result of cognition process, which assumes the memory action.²⁸ F. Bacon emphasizes, above all, the pragmatic moment. He stated, that science helps man to master nature and meets the needs of self-knowledge. Thus, the aim of scientific cognition is getting the true knowledge.²⁹ However, to fulfill this condition, it is important to include in scope of definition the justification procedure, by checking (verification) statements.³⁰

As a result, the historical cognition in a broader sense can be understood as the complete cognition of the past. It also includes the one, often made by us in everyday life when we need a knowledge of

²² Topolski, J. (1984). *Metodologia Historii*. Warszawa, pp. 287–288.

²³ Ibidem, p. 257.

²⁴ Pilch, T. – Bauman, T. (2001). *Zasady badań pedagogicznych. Strategie ilościowe i jakościowe*. Warszawa, p. 17.

²⁵ Topolski, J. (1984). *Metodologia Historii*. Warszawa, p. 259.

²⁶ Ibidem, p. 255.

²⁷ Ibidem.

²⁸ Ibidem.

²⁹ Ibidem, p. 258.

³⁰ Ibidem, p. 260.

what has already happened. However, the scientific cognition of the past facts is focused on gaining scientific knowledge about them.³¹

Jerzy Topolski stated that, historical cognition is a combination of direct and indirect cognition.³² However, it is significant that the historian who is mainly focused on written sources – pointing to the indirectness as a proper understanding of historical cognition, seems roughly correspond to the situation of research in history.³³

As consequence, the historical and pedagogical cognition will be a reconstruction and disclosure of senses and meanings of the education phenomenon in a particular place and time in history.³⁴ The last link showing the work of the educational historian will be the narration.

As J. Topolski noted, in the analysis of narration, first of all, it is necessary to draw attention to the following three issues:

1. types of narration (within a given study);
2. narrative tools;
3. components of narration.³⁵

For the purposes of this article,³⁶ it is worth emphasizing that for the construction of narration with the perspective of time, number of measures (tools) are necessary.

These should include: the historical imagination,³⁷ the language, the concepts of classification and ordering, counterfactual inference. However, the narration in the presented picture also includes categories of pedagogy. From this perspective, it will be used for explaining and ordering system of education. It would also give meaning to the phenomena and educational situations.

³¹ Ibidem, p. 264.

³² Many authors raise issues of indirection and directness sourcesm. In: Moszczeńska, W. (1977). *Metodologia Historii. Zarys Krytyczny*. Warszawa; Topolski, J. (1984). *Metodologia Historii*. Warszawa; Topolski, J. (1966). *Jak się rozumie i pisze historię. Tajemnice narracji historycznej*. Warszawa; Miśkiewicz, B. (1993). *Wprowadzenie do badań historycznych*. Ławica/Poznań; Buksiński, T. (1979). *Problemy obiektywności wiedzy historycznej*. Warszawa–Poznań.

³³ Ibidem, p. 268.

³⁴ Hejnicka-Bezwińska, T. (2004). *Integracja perspektywy poznawczej pedagogicznej i historycznej w procesie wytwarzania wiedzy naukowej o edukacji*. In Palka, S. (ed.), *Pogranicza pedagogiki i nauk pomocniczych*. Kraków, p. 33.

³⁵ Topolski, J. (1984). *Metodologia Historii*. Warszawa, pp. 499–500.

³⁶ Comprehensively and exhaustively about the historical narrative can be read in Topolski, J. (1984). *Metodologia Historii*. Warszawa; Topolski, J. (1996). *Jak się pisze i rozumie historię. Tajemnice narracji historycznej*. Warszawa; Topolski, J. (1983). *Teoria wiedzy historycznej*. Poznań.

³⁷ A very important part of the examination procedure, writes in: Goff, J. (2007). *Historia i Pamięć*. Warszawa.

Moreover, the 'historical narration (and not just historical) contains beyond logical, grammatical and rhetorical structure, the contents generally inarticulate, which are deeper assumptions throughout the narration'.³⁸ The vision of the world and man is expressed in them and is represented by the historian or by a pedagogue. These deeper narrative assumptions, more or less coherent, which include – of course, also the knowledge of historian (pedagogue), more or less complete, about the past, it is his vision of the historical process, control the entire narration, they determine what is in the information layer and whether and what rhetorical means are used by the author. This layer therefore contains historian's beliefs, both his beliefs about the world, as well as beliefs about the past and this fragment of the past that he conveys to the recipient (the reader).³⁹

The historical narration is a very complex creature, just as a literary work, it is in fact both a literary work and a report on the results of empirical research. Meanwhile, the historical sources provide to its construction only one type of material that can meet at a certain level, this reliability criteria, it is independence from historian learning the past.⁴⁰ Thus, the historical sources enabling determination of historical facts became in this light, by its very nature, a solid base of narration.⁴¹ It should also be noted that there is no difference between the sources and historical narration. As noted they and the narration are in the common area of interpretation, but here we are dealing with its different stages and forms. As noted by J. Topolski without sources, it is difficult to imagine historical research and narration construction.⁴² Therefore, it is worth to present the division of sources and placing journals and diaries as my interesting objects of cognition.

Sources

Sources are the only threads that bind the historian with the past, but they are not connected with any objectively existing reality, but they are the reality constructions themselves, continuing the reference to metaphors, they are threads connected with the awareness of the sources authors.⁴³ So there is a problem with the past historical events or

³⁸ Topolski, J. (1996). *Jak się pisze i rozumie historię*. Warszawa, p. 102.

³⁹ Ibidem.

⁴⁰ Ibidem, p. 342.

⁴¹ Ibidem.

⁴² Ibidem. p. 341–345.

⁴³ Ibidem, p. 345.

subject causations of historical cognition.⁴⁴ Despite the many discussions about the sources (internal and external criticism,⁴⁵ directness and indirectness,⁴⁶ classification, division) I will use the classification proposed by Jerzy Serczyk, namely:

- descriptive sources (narrative). They include, historiographical works, biographies, hagiographies (lives of saints), chronicles, memories, reports, and the whole journalistic work (magazines, newspapers, journals, leaflets, propaganda, etc.) and private correspondence;
- filing and documentary sources, including both all kinds of documents and collections of files which are the result of business offices and public and state institutions activity, there may also be records of private origin, eg as a result of the activities of individual people or groups of people. Thus, for example, there are records of administrative authorities, Inland Revenues, judicial, military, school, church, files of associations and organizations.⁴⁷

However, we should focus more on the aspects that are more interesting for me regarding this article, the sources: journal and diary.

Firstly, we can classify them as biographic and personal documents. Robert Redfield emphasizes that although 'the differences in the various definitions their essential element is the same'. In other words, these are documents expressing human and personal characteristics of the author in such way that the reader recognizes the author's opinions about the events he refers to.⁴⁸

According to Robert Angell, this is a document revealing an opinion about events he participated in. In turn, Herbert Blumer adds that this is a report of the unit experience, presenting its activities as a man and his participant in a social life.⁴⁹ Jan Szczepanski concludes that in all definitions, the psychological attitudes, motivations, views of a given person are emphasized.⁵⁰

⁴⁴ In detail it is described dispute between obiektywistami and presentists in Buksiński, T. (1979). *Problemy obiektywności wiedzy historycznej*. Warszawa-Poznań; Schaff, A. (1970). *Historia i Prawda*. Warszawa; Burzyńska, A. – Markowski, M. P. (2006). *Teorie literatury XX wieku*, Kraków.

⁴⁵ Topolski, J. (1984). *Metodologia Historii*. Warszawa; Moszczeńska, W. (1977). *Zarys krytyczny metodologii historii*. Warszawa.

⁴⁶ Miśkiewicz, B. (1993). *Wprowadzenie do badań historycznych*. Ławica-Poznań.

⁴⁷ Ibidem, p. 71.

⁴⁸ Gottschalk, L. – Kluckhohn, C. – Angell, R. (1945). *The Use of Personal Documents in history. Anthropology and Sociology, Social Science Research Council*. New York, p. VII.

⁴⁹ Szczepański, J. (1973). *Odmiany czasu teraźniejszego*. Warszawa, p. 622.

⁵⁰ Ibidem, p. 623.

As a journal we can call an everyday record from the strictly documentary, which task is to consolidate events (chronicle), to those that are close to literary expression. It does not compose the construction made in advance, its structure is not determined by compositional idea, but the course of events that the author perpetuates.

Its constituent records may be varied both in terms of composition and in the theme. Sometimes journal, in spite of being written without artistic intentions, is considered as outstanding literary work (an intimate journal, a travel journal).⁵¹ Journals can be regular when they record in the form of a diary systematic course of events, or irregular, when they record events from case to case.⁵²

The chronicle, in turn, has quite special place in historical writings. Writing chronicles actually appeared in the late Middle Ages, but not without the influence of certain ancient genres. It used to be divided into many varieties of genre, due to the wide range of both stylistic and thematic structures. Here can be distinguished: chronicles, epistolographic reports, logs, memoirs and diaries in the strict sense and poetry diaries. The reasons of writing chronicles are various. In addition to the desire to report on the public activities or to note-as a participant – the events, they are also determined by the moments of a private nature.⁵³ The chronicle also has the characteristics of a log, but the distinctive criterion is an author's personal involvement in the events described and the way and circumstances of demonstrating his presence in those events. Please note also, that there is always some distance of time which separates the diarist and the events he describes. Thanks to that, his work gains the characteristics of a developed narration.⁵⁴ There is also the issue of cognitive curiosity of diary interpreter. On the one hand it can be a will of identification and reconstruction of the author's personality, on the other hand defining his cultural attitude.⁵⁵ Of course, we can add a number of other cognitive values that determine the acceptance of a particular perspective of the scientific examination. Interpretative reconstruction of 'a personal stigma'⁵⁶ can be as diverse as diaries themselves.⁵⁷

⁵¹ Kostkiewicz, T. – Okopień-Stawińska, A. – Stawiński, J. *Słownik terminów literackich*, p. 245.

⁵² Szymański, J. (1983): *Nauki pomocnicze historii*. Warszawa, p. 48.

⁵³ Ibidem, p. 46.

⁵⁴ Ibidem, p. 48.

⁵⁵ Cieński, A. (1979). *Interpretacja dzieła pamiętnikarskie*. In: *Zagadnienia literaturoznawczej interpretacji*, Wrocław-Warszawa, p. 184.

⁵⁶ The main value of each diary, what writer willy-nilly he squeezed Lisicki, H. (1876). *F. Lubieński. Pamiętniki*. Warszawa, p. 690).

It is essential that journals and chronicles put on the common ground of history and literary comprise the only source of cognition. One of conditions of a proper approach is a point in methodology which creates a methodological triad: philology-history-pedagogy.

What is more, the sphere of a proper approach to the research should account for not only documented knowledge, which source is the observation of reality. Obviously, this observation is not made by the historian himself. Researcher can use the results of his own observation of the world, research of the past, historical researches and other sciences⁵⁸.

A philological reference to research pays an important role. According to Joachim Lelewel auxiliary sciences or sciences which allow us to get to know the historical genesis decide on a scientific cognition of the past.⁵⁹

Above all, chronicles, journals, lists and other personal documents are a material used to research deliberate sides of social processes, in other words, historic processes.⁶⁰ On the general level, without understanding attitudes, purposes of human behavior, we cannot understand historic process through the actions of these people.⁶¹

Diaries can provide a lot of material for other analysis: they constitute a base to make a research of a whole sphere of socially accepted imaginations, opinions, they cast a light on imagination about what is science, art, technology in understanding members of different layers and social classes. They can also help to recreate changes in ideology, outlook on life, magical views and a whole common knowledge which constitutes a base for life orientation.⁶² All these elements of social consciousness, which can be investigated on the basis of textbooks, are indispensable in creating the course of a historic process.⁶³

J. Ecarus adds that preserved life stories inform us what is in fact defining ourselves, overcoming life necessities, emancipation, and self materialization, what ways in their course are overcome by the individual, which social conditions support them and which cause breakdowns and failures.⁶⁴

⁵⁷ Cieński, A. op., cit. p. 184.

⁵⁸ Topolski, J. (1984). *Metodologia Historii*. Warszawa, p. 338.

⁵⁹ Lelewel, J. (1950). Nauki dające poznawać źródła historyczne. In: *Wybór pism historycznych*. Wrocław, p. 24.

⁶⁰ Chałasiński, J.: *Pamiętniki Polaków 1918–1978*, Warszawa 1982, s. 33.

⁶¹ Ibidem, p. 34–35.

⁶² Chałasiński, J.: op. cit., p. 42–47.

⁶³ Ibidem, p. 47.

⁶⁴ Michalski, G. Źródła do badań biograficznych w historii wychowania. In *op. cit.*, p. 175.

Thus, the underestimated value of journals and chronicles is shown on the common ground of many sciences. One may even claim that the science is poor if it resigns from such a valuable sources as personal documents. From researcher's perspective this material is interesting because of possibility of cognition different atmosphere, climate in which protagonist lived. It also allows to see him in a broader context, in connection with the environment, entangled in different personal interrelationships and to see him through the eyes of other people – whether benevolent or adversary.⁶⁵

This way of organizing papers on diaries and journals allows to see many research aspects. Most of all, person/student shall be put on the first place due to his nurturing position (subject to social influence) by institutions as well as single units. What can be seen here is the grasp of many phenomenon including cultural aspect, mentioned by W. Dilthey. Additionally, one must pay attention to the atmosphere in the classroom. It should be connected with the person of a teacher as well as special lessons which are conducted by him. Not less important role will play after school classes, events, anniversaries attended by students. Of course, in this context, widely understood after school activity of student community will be crucial. It can be revealed by participation in sports, arts or other interests clubs. The last important area of my interest is a belonging to youth organizations and the resulting repercussions. Sources in the course of analysis may reveal additional areas that need to be included in the examination of secondary education in the interwar period.

⁶⁵ Michalski, G. Z zagadnień metodologicznych biografii-klika uwag o źródłach. In *op. cit.*, p. 222.

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4. Other formats**a. Web page****Format:**

Author/Sponsor. (last update or copyright date). *Title*. Retrieved date of access, from URL.

Example:

Walker, J. (1996, August). *APA-style citations of electronic resources*. Retrieved November 21, 2001, from <http://www.cas.usf.edu/english/walker/apa.html>

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