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ARTICLES

The (lack of) Presence of Games in Human Rights Education

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All men, regardless of which part of the world they live in, have the right to benefit from the inalienable and indivisible human rights. This message is the greatest challenge of the 21st century.
Terry Davis
Secretary General of the Council of Europe

On the basis of the conducted analysis of course books it can be concluded that games are in fact absent therein. In the broad spectrum of the methods that stimulate the intellect and the emotions the authors have chosen not to include this method. Games, however, relate to the primordial instincts, to competition, to the will to achieve a goal, which makes education more instinctive and, at the same time, more interesting. Human rights education leads to the challenging of stereotypes, it makes students confront the otherness that has a number of aspects: culture, race, religion, belonging, worldviews, etc. In the education in this area it is not enough to concentrate on knowledge acquisition. Undoubtedly the course books proposed by the authors relate to the emotional aspect and they do it on a high, professional level. Nevertheless, the introduction of games into human rights education could produce positive effects in the internalization of new values.

Key words: *Games; Didactic Methods; Human Rights Education; Intercultural Education*

Introduction to Human Rights education

The speed of social changes has been increasing over the recent decades. Intercultural interactions can be considered one of the factors, as well as an effect of these changes. It is not a new phenomenon caused by dynamic technological development of the 20th or the 21st century – it has been going on for many centuries. So is the case with the breaching

of the rights of small, minority groups. In concordance with the T. Davis' statement quoted as the motto, securing the observing of human rights of all individuals becomes a challenge of the 21st century. The educational work in this field is of particular importance.

In its teleological understanding human rights education is an activity aimed to "develop a type of culture in which human rights are understood, protected, and respected"[1]. This culture comprises of the following elements:

- increasing the respect for human rights and basic freedoms;
- developing a sense of self-respect as well as respect for others and for human dignity;
- developing attitudes and behaviours that should lead to respecting the rights of others;
- securing an actual gender equality and the equal chances of women in all the aspects of life;
- promotion of an actual gender equality and the equal chances of women in all the aspects of life;
- promotion, respect, understanding, and appreciation of cultural diversity, especially that of national, ethnic, religious, linguistic, and other minorities;
- encouraging a pro-active citizen attitude;
- promotion of democracy, development, social justice, harmonious coexistence, solidarity, and friendship between people and nations;
- supporting the work of international institutions aiming to create a culture of peace based upon the universal value of human rights, as well as mutual understanding, tolerance, and refraining from violence.[2]

What can be concluded from the above enumeration is that human rights education encompasses a broad range of diverse problems, however, this diversity is rooted in fundamental documents and legal acts regulating the discussed issues. These include the following: Universal Declaration of Human Rights of December 10, 1948 (General Assembly of the UN, Resolution 271/III A), European Convention on Human Rights, which went into effect on September 3, 1953 (CETS No.: 005), International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights of December 16, 1966

1 Brander, P. – Gomes, R. – Ken, E. – Lemineur, M. L. – Oliveira, B. – Ondrackova, J. – Surian, A. – Suslowa, O. (2005). *Kompas: Edukacja o prawach człowieka w pracy z młodzieżą*. Warszawa: Stowarzyszenie dla Dzieci i Młodzieży SZANSA & Centralny Ośrodek Doskonalenia Nauczycieli, p. 17.

2 Ibidem, p. 18.

(General Assembly of the UN, Resolution 2200 A XXI). In national legal systems these regulations are typically found in constitutions.

In the present paper (Brander et al.) emphasis is placed upon issues pertaining to intercultural education, which deals with establishing contacts with other cultures, societies, and social groups.[3] It is "a process of social upbringing which makes people more aware of their own culture and the interdependencies between cultures, combining respect for differences, regardless of whether the differences are connected with culture, religion, ethnic background, sexual orientation, nationality, social status, ability or disability. That is how people come to respect their own culture in a broader perspective, and in a way that allows them to empathise and value others who are different, and to cooperate with them in building a better, more equal world".[4] Contemporary societies are increasingly more intercultural and interculturally diversified, which is why the importance of minority rights is rising. One cannot but notice that the lack of respect for other cultures, the inability to establish mutual relations, and failure to find compromise that could substitute the pretensions to dominate result in severe cultural conflicts. The significance of the topic is underlined by the events that have now taken place in some European countries, especially France, and which cannot be conceived as merely history.

Games as Educational Methods

Intercultural education implies the work with different aspects of the human nature, such as attitudes, emotions, perceptions, values, and experiences.[5] According to the author (Brander et al.), the effects in this area can be achieved through multiple means, using the typical lesson/classroom method, or alternative contemporary approaches. One of the ways of achieving the above aim is the use of the educational potential of games. Departing from traditional ways of teaching or even making this process more attractive and adapted to the reality of human life makes it possible to introduce elements of gamification. Gamification "is a conscious and purposeful use of the mechanisms and techniques employed in designing games in order to increase dedication and loyalty, as well as

3 Ibidem, p. 30.

4 Ibidem, p. 47.

5 Brander, P. – Carderas, C. – Crosnier de Bellaistre, P. – Dhalech, M. – Gomes, R. – Kovacs, E. – Taylor, M. – de Vince Abad, J. (2003). *Każdy inny, wszyscy równi…*, Warszawa: Europejski Ruch młodzieży przeciwko Rasizmowi, Ksenofobii, Przejawom Antysemityzmu i Nietolerancji, p. 47.

modification of behaviours and habits (...). The assumption in gamification is to direct the activities to achieve an aim that is in concordance with the expectations of the author of a project, and their motivation to perform the expected actions, even if they are thought to be boring and run-of-the-mill" (http://grywalizacja24.pl/definicje/). P. Tkaczyk adds that in 2010 99% of young Americans declared that they played computer games. Such a high level of involvement creates "a system of education parallel to schools".[6] In light of these figures the introduction of the element of gamification into education is not merely a diversification of classes, but a way of change that appears inevitable in the longer perspective. Introduction of gamification into the process of education can contribute to discovering inexhaustible "resources of inner motivation and readiness for sacrifice that are observed in gamers on the daily basis, and which are often lacking in the system of education".[7] That is because gamification transfers the mechanisms of games to the field of education and in this way allows one to reach "an emotional state that can be defined as concentrated motivation".[8] It is expressed through complete dedication to a task with the concurrent emotional involvement, which makes it possible to get satisfaction from performing even repetitive activities. However, to achieve this state the individual that learns needs to be presented with clear aims and instructions, they have to be certain that the task can be completed, and they need to be given immediate feedback on the achieved results".[9] What else is important in using gamification in education? First and foremost – fun – because it produces positive emotions. As J. Huizinga, who in 1938 coined the well-known term *homo ludens* – the playing man – states, "playing is an action performed out free will or an activity performed within certain limits of time and space which are accepted free willingly and non-negotiable, it is an aim in and of itself, and it is accompanied by the feelings of suspense, joy, and the awareness of its "otherness" from everyday life"[10] When looking at games from a biological perspective one

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6 Tkaczyk P. (2012). *Grywalizacja: Jak stosować mechanizmy gier w działaniach marketingowych*. Gliwice: HELION, *Universal Declaration of Human Rights of December 10, 1948*. General Assembly of the UN, Resolution 271/III A, p. 52.

7 Sobociński M. (2013), *Grywalizacja w praktyce: reguły, problemy, zalety i technologia. Wstępna analiza rocznych kursów przeprowadzonych na UKW,* Retrieved August 14, 2014 from http://repozytorium.ukw.edu.pl/handle/item/199.

8 Tkaczyk P. (2012). *Grywalizacja: Jak stosować mechanizmy gier w działaniach marketingowych*. Gliwice: HELION, *Universal Declaration of Human Rights of December 10, 1948*. General Assembly of the UN, Resolution 271/III A, p. 52.

9 Ibidem, p. 52–53.

10 Huizinga, J. (1985). *Homo ludens. Zabawa jako źródło kultury*. Warszawa: PWN, *International Covenant on Civil and Political Rights and International Covenant on*

ought to bear in mind that "influenced by positive emotions the amygdala sends a proper signal to the frontal lobes[11], which facilities the remembering of an experience. Interaction with colleagues that introduces the element of competition is also significant.

In references there is no clear distinction between game and play, which are both the designates of yet another crucial term. The term ludology applies to two notions: *ludus* (Latin) – stands for "game", "play", as well as "a place for exercise", "school", and *logos* (Greek) – "word". In the context of research on games in general and video games in particular the term has most probably been used first by Gonzalo Frasca in *Simulation versus Narrative: Introduction to Ludology*[12] and Espen Aarseth *Playing Research: Methodological approaches to game analysis*[13]. What is important in this context is the research on the structure of games. E. Aarseth defined the following elements of a game: (1) gameplay, including the actions, strategies, and motives of players, (2) game structure – rules of the game and simulation, and (3) game world – elements of fictions, texture, design of levels' typology. Jespen Juul, in turn, enumerated such elements as: player, game, world[14].

As it has been mentioned before, the planned transfer of rules and structures of games to other areas of social life is called gamification. The examples of such use are the point systems, skills levels, and feedback in schools, as well as employing elements of role playing games to achieve a greater involvement of students, making their achievements greater than their insecurities, so that their choices are closely connected with results, which leads to increased sense of control and self-education. Games also serve to introduce the feelings of mystery, cooperation, and communication into education, along with a combinations of knowledge and skills, and education within a context[15]. In references on education

Economic, Social and Cultural Rights of December 16, 1966. General Assembly of the UN, Resolution 2200 A XXI, p. 51.

11 Van den Bergh, J. – Behrer, M. (2012), Jak kreować marki, które pokocha pokolenie Y? Warszawa: Edgard, Warszawa, p. 30.

12 Frasca, G. (2003). *Simulation versus Narrative: Introduction to Ludology.* [w:] M. J. P. Wolf and B. Perron (red.), *Video/Game/Theory.* New York: Routledge.

13 Aarseth, E. (2003). *Playing Research: Methodological approaches to game analysis*. Pobrano 21 marca 2014, z: http://www.bendevane.com/VTA2012/herrstubbz/wp-content/uploads/2012/01/02.GameApproaches2.pdf.

14 Juul, J. (2003). *The Game, the Player, the World: Looking for a Heart of Gameness*. Pobrano z: http://www.jesperjuul.net/text/gameplayerworld/.

15 Mochocki, M., (2011). Reality is broken: why games make us better and how they can change the World. Jane McGonigal. 2011: New York: Penguin Press, ss. 388. *Homo Ludens, 1/(3),* p. 242.

emphasis is placed on game structure. It can be defined as a set of features that an activity needs to have in order to become a game. They are:

(1) the winning condition – that is, when do players know that they have won – it pertains to the formal aspect. It ought to be underlined that in every game someone has to win, and someone has to lose. Activity in which "everyone is a winner" is only fun, a pastime, but it cannot be called a game.
(2) aim – that is, what the players need to achieve to win – pertains to the factual aspect,
(3) action – the actions of the players defined by the game plot,
(4) obstacles, difficulties, that the players encounter on their way to achieve the aim,
(5) rules – that is, the limitations that one has to take into account when playing, rules of functioning in the game.[16]

Study Assumptions

This paper presents the conclusions drawn from an analysis of references on human rights education that are recommended by: Amnesty International, European Foundation of Human Rights, Anti-discrimination Education Association, that is, some important organisations working in this field, as well as the "Nikt nie rodzi się z uprzedzeniami" ["Nobody is born prejudiced"] programme. Altogether the study material was comprised of 46 course books which, in turn, included ca. 400 plans of lessons on human rights, with emphasis on intercultural education.

The main aim of the conducted study was the analysis of games as a didactic method in human rights education with emphasis on intercultural education.

In the course of the explorations two research questions were formulated:

(1) What methods are presented as advisable in the course books to be used in human rights education?
(2) How can games be used as a didactic method in human rights education?

[16] Tkaczyk P. (2012). *Grywalizacja: Jak stosować mechanizmy gier w działaniach marketingowych*. Gliwice: HELION, *Universal Declaration of Human Rights of December 10, 1948*. General Assembly of the UN, Resolution 271/III A, p. 74.

The Methods Presented as Advisable in the Course Books to be used in Human Rights Education

In the analysed course books the authors present a number of typologies of the methods used in human rights education. Their selection is typically grounded in the aims of the particular lessons. The selection of a proper teaching method is one of the conditions of the implementation of intercultural education. The selection is to a large extent dependent on the school context, that is, the aim of the lessons, age of the students, aims of the teachers and the school, the curriculum, forms of student assessment, and organisation of the didactic process[17]. Because of the substantial differences between the course books in the present paper the typology of methods is not discussed, and neither do I attempt to define the boundary between educational methods and techniques. That is because these very notions were differently classified by the authors of the analysed texts. Such discussion would greatly exceed the desirable length of this paper, and one ought to bear in mind that it is not the aim of the analysis.

In the analysed course books including plans of lessons on human rights with emphasis on intercultural education the following didactic methods have been employed: working with a source text, team work, discussion, mind map, simulation, case study, working with a computer, elements of drama, mini lecture, presentation, individual work with a text, working in small teams, working in teams with the jigsaw puzzle technique, team work on a poster, brainstorming, decision tree, debate, meta-plan, SWOT analysis, questions star, ask an expert, triangle ranking, crossword, continuum collapse, planning from the future, take a position, the snowball method, working in task teams, mentoring, teaching lectures, conversations, teaching conversations, using the internet, chronological method, circles method, paths of culture methods, map of contacts method, compass rose method, decision paths, decision table, negotiations, conflict map, six steps in problem-solving, education project, constructing scenarios, think hat method, buzz groups, ranking, role-play, images (photos, comics, drawings, collages), taking pictures and filming, storytelling, rounds, still frame, dance, “empty chair” method, visualisation, didactic conversation, document analysis, guided work, art, field trip, and poem analysis. One ought to bear in mind that the course

[17] Sielatycki M. (2004). *Metody nauczania w edukacji międzykulturowej*. In: J. Gospodarczyk *Edukacja międzykulturowa*. Warszawa: Centralny Ośrodek Doskonalenia Nauczycieli, p. 31.

book authors freely define the didactic methods used in human rights education. Some of the methods are typically employed in schools: lecture, debate, SWOT analysis – as a result, they are easy to define. In other cases the authors would present the name of the method along with its description, which allowed the educator to learn how to run the classes. However, one cannot but notice that in some cases the names appear to have been coined *ad hoc*, and only after a detailed analysis of the lesson plan was it possible for the reader to understand what the author is actually proposing, and it was often not enough.

Among the methods listed in the course book one could also find games, sometimes called didactic or simulative.

Using Games as Didactic Methods in Human Rights Education

There are numerous social, educational, and scientific communities involved in human rights education. One cannot overestimate the work of non-gevernmant organizations who by implementing their statutory aims have created a database of course books to be used in this area. As introduction to the discussion of games one should notice that the majority of the course books have been very well prepared; they are clear, and the methods included in the lesson plans are interesting, well-developed, diverse, and professional. The aim of the present analysis is not to show mistakes or shortcomings, but to investigate to what extent games have been introduced to human rights lesson plans. I have assumed the definition of a game by P. Tkaczyk, which is also widely accepted by creators and researchers of games. Therefore, regardless of whether a lesson plan is classified as a game or not, it does not alter its value.

As A. Klimowicz claims, "didactic games and projects that allow teachers to achieve the assumed educational aims by authentic dedication and emotions of students are a perfect tool in shaping tolerance and openness to others"[18]. At the same time, only in two of the course books: *Edukacja międzykulturowa* [Intercultural education][19] and *Antydyskryminacja. Pakiet edukacyjny* [Anti-discrimination. Educational package][20] the method has been briefly discussed. After the analysis of 46 course books including over 400 lesson plans it can be concluded that

[18] Klimowicz A. (2004). *Gry dydaktyczne i projekty w edukacji międzykulturowej*. In: J. Gospodarczyk *Edukacja międzykulturowa*. Warszawa: Centralny Ośrodek Doskonalenia Nauczycieli, p. 35.

[19] Ibidem, p. 35–37.

[20] Gospodarczyk J. (Ed.) (2005). *Antydyskryminacja. Pakiet edukacyjny*. Warszawa: Centralny Ośrodek Doskonalenia Nauczycieli, pp. 29–30.

the use of games has only been proposed 21 times. Typically the term "game" is used to relate to simulative exercises making students more active. In the case of 6 lesson plans the game with all its defining elements has in fact been employed – the aims and the winning conditions have been clearly defined, there was a plot in which the players would function, there were planned, random obstacles, as well as a set of rules for all the players.[21] Below I present a brief analysis of the exercises that the authors classified as games.

An example of the use of a game in human rights education is *A tale of two cities*[22], which meets all the criteria. The participants of the educational process play a board game in which the person who manages to collect the most money wins. Thus, the aim and the winning condition have been clearly defined. The world is also clearly defined: there are two cities, Egoland and Equoland, and the participants are randomly assigned to one of them, but they can move to a different city during the game. The game also has educational aims that include the acquisition of knowledge of such rights as: the right to social security, to freedom, to life in a healthy natural environment.

The games *Do you know your rights?* and *Moksha-Patamu (Snakes and ladders)*[23] based on the same board are also typical games. In both the cases the player who first makes it to the finish line wins. However, on the way the players need to fulfil a number of tasks aimed at human rights education, especially on children's rights.

Yet another plan that combines human rights education with games is *Red alert*[24], and its aim is to find missing children's rights. These are represented by special game cards. The players need to locate all the parts of the cards. Each of the compiled cards contains a message pertaining to children's rights. The winning condition is to collect more cards than the opposing team.

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21 Tkaczyk P. (2012). *Grywalizacja: Jak stosować mechanizmy gier w działaniach marketingowych*. Gliwice: HELION, *Universal Declaration of Human Rights of December 10, 1948*. General Assembly of the UN, Resolution 271/III A, p. 74.

22 Brander, P. – Gomes, R. – Ken, E. – Lemineur, M. L. – Oliveira, B. – Ondrackova, J. – Surian, A. – Suslowa, O. (2005). *Kompas: Edukacja o prawach człowieka w pracy z młodzieżą*. Warszawa: Stowarzyszenie dla Dzieci i Młodzieży SZANSA & Centralny Ośrodek Doskonalenia Nauczycieli, p. 178–187.

23 Brederode-Santos, M. E. – Claeys, J. – Fazah, R. – Schneider, A. – Szelenyi, Z. (2007). *Kompasik: Edukacja na rzecz praw człowieka w pracy z dziećmi*. Warszawa: Stowarzyszenie dla Dzieci i Młodzieży SZANSA & Centralny Ośrodek Doskonalenia Nauczycieli. *European Convention on Human Rights*. September 3, 1953. CETS No.: 005, pp. 86–97.

24 Ibidem, pp. 177–181.

The game *Capture the castle*[25] defines its didactic aims as evoking empathy between two sides of a conflict, initiating cooperation, becoming aware of the emotions within a conflict, and inspiring strategic thinking and planning. The winning condition is – depending on the side – to defend or to capture a castle. In the case of this game the relation to human rights lies only in the evaluation, while the quests during the game are not connected with this topic.

Games are used as an integrating tool in human rights education. The course books propose starting the workshops with classes which are fun, and their aim is to let the participants get to know each other. However, it is difficult to propose that games are an integral element of human rights education. The integrating games named in the *Package against discrimination* course book: *What's your name?, Concentrating circles, Picasso portraits, Who is like me, The queue, Human bingo, The smart chair* are not, in fact, games, but only exercises that promote being active in class. While it cannot be denied that they serve an integrating role, they cannot be termed "games".

So is the case with the game *Fight for wealth and power*,[26] which actually contains certain elements of simulation, but due to the lack of a winning condition it cannot be classified as a game. *Come and play*,[27] in turn, is a simulation exercise based on a card game. However, in this case the condition of setting up and abiding rules has not been met – the game scenario includes defining people who will not play fair.

The *Political systems, or, looking for political system solutions* lesson plan[28] indicates that an educational, didactic game is used as one of the methods. The game is named *What political system is this?* Its participants are divided into groups and they compete by placing states on a contour map and assigning political systems to them. "Having finished their work they hang up their maps and subsequently the group/groups that is the most successful in fulfilling the task receives the title of the "Experts on European states"[29]. In the proposed method there

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25 Ibidem, pp. 197–199.

26 Brander, P. – Gomes, R. – Ken, E. – Lemineur, M. L. – Oliveira, B. – Ondrackova, J. – Surian, A. – Suslowa, O. (2005). *Kompas: Edukacja o prawach człowieka w pracy z młodzieżą*. Warszawa: Stowarzyszenie dla Dzieci i Młodzieży SZANSA & Centralny Ośrodek Doskonalenia Nauczycieli, pp. 261–265.

27 Ibidem, pp. 285.

28 Skrzypczak, P. – Klimowicz, A. – Małek, U. – Czajkowska, J. – Polus, A. – Pawlęga, M. (2008). *Akademi@ demokracji*. Lublin: Europejski Dom Spotkań & Fundacja Nowy Staw, pp. 87–90.

29 Ibidem, p. 89.

is no clear winning condition, which is why there is a chance that all the groups will "win". That is why not all the game criteria are met.

In the same course book the authors propose the game *Collect the points*, however, in this case the authors have decided to use the term "game" because the exercise uses playing cards. There are no rules – to the contrary, not knowing the rules is the basis of the exercise.

In the course book *Everyone different, everyone equal...* the authors name games as didactic methods in human rights education six times. The educational aim of the game *Limit 20*[30] is investigating the phenomenon of discrimination and isolation. The winning condition is clearly defined (getting 20 points), the division into groups is a source of competition. Nevertheless, the basis of the game is to manipulate the rules, and the players only learn of this after the exercise is finished. That is why in this case the condition of clear rules known to all the players has not been met.

News editing[31] is a simulation in which there is no competition between the participants, and neither are there any losers or winners. The *Media bias* scenario is defined by the authors as "a fascinating and multifaceted game", while in fact it is a field activity consisting in collecting information that is to be analysed later. *Island*, in turn,[32] is an interesting simulation rooted in a detailed world. It is not possible to win, therefore one of the game criteria is not met. However, the educational aims are certainly achieved. *Guess who's coming to dinner* is also a simulation exercise.[33]

Development path is a good example of an educational game. It is a board game that meets all the criteria. Here one can find a clear winning condition, an aim, as well as unchangeable rules that have not been manipulated. The game is located in a world that has been described in detail, and the tasks that are found on the cards belong to a defined plot. The random obstacles are also typical of a game. The educational content is comprised of elements of the tasks, which is why the game gets the participants involved in an interesting way. The players discover new knowledge about the co-dependencies between world states, as well as solidarity, equality, world history, and economic relations as elements contributing to the spreading of racism and xenophobia.

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30 Brander, P. – Carderas, C. – Crosnier de Bellaistre, P. – Dhalech, M. – Gomes, R. – Kovacs, E. – Taylor, M. –de Vince Abad, J. (2003). *Każdy inny, wszyscy równi…*, Warszawa: Europejski Ruch młodzieży przeciwko Rasizmowi, Ksenofobii, Przejawom Antysemityzmu i Nietolerancji, p. 103.

31 Ibidem, p. 130.

32 Ibidem, p. 171–173.

33 Ibidem, p. 177.

Attitudes to Health of Czech and Polish University Students

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Chrásková, M. (2015). Attitudes to Health of Czech and Polish University Students. Czech-Polish Historical and Pedagogical Journal 7/2, 14–24.

The paper describes the main results of an international comparative research study that compared the attitudes of Czech and Polish university students to 30 concepts associated with two significant areas of life. The first was lifestyle, health and health promotion. The second social area included interpersonal relationships, self-conception and subjective perception of the future. The research method used to measure the participants' attitudes was ATER, the two-factor semantic differential. Regarding the fact that the measuring instrument was standardized for the Czech population, we performed a cross-check factor analysis of semantic differential scales and selected the most appropriate scales for measuring the evaluation and energy of the concepts presented. The results of the research indicate that various concepts were perceived differently by Czech and Polish university students. The most significant differences were observed in their attitudes to physical health, diet, education, professional preparation, and knowledge of a foreign language.

Key words: *Attitudes; Health; Health Promotion; Semantic Differential; Intercultural Differences the Attitudes of Czech and Polish University Students*

Introduction

The trends of the contemporary society influence and shape an individual's health promoting behaviour (i.e. determinants[1] that have a 50% impact on an individual's health) across all age periods. Today, nobody is surprised by prenatal care aimed at optimizing the lifestyle of the future mother with respect to a healthy development of the foetus[2]. In a similar way, adults are encouraged given the high incidence of lifestyle diseases in developed countries. Last but not least, pre-senior and senior individuals are educated in the context of gerontoandragogy, medicine

1 Machová, J. – Kubátová, D. et al. (2009). *Výchova ke zdraví*. Praha: Grada, 2009, p. 13.
2 Hřivnová, M. (2014). Výchova k sexuálně reprodukčnímu zdraví v kurikulu 2. stupně ZŠ. In Štěrbová, D. – Rašková, M. et al. *Specifika komunikace ve vztahu k sexualitě I*. Olomouc: VÚP.

and social care. All this is currently taking place in the models of a holistic health concept helping to develop and maintain physical, mental, social and spiritual health for a maximum period of time. A significant role is taken by the ever increasing awareness of the public through information technologies and systematic education to promote health from kindergarten.

Objectives of the Research Study

The objective of international comparative research study was to find out whether all of the above mentioned efforts influence just the cognitive aspects of a personality or whether they are reflected in the attitudes of university students – future teachers who will educate students in the area of health promotion. Another aim of the research was to compare the attitudes of Czech and Polish university students to the concepts that reflect their approaches to physical, mental and social health and also to the perception of their expected future. A total of 30 concepts were used as indicators of the students' approaches – see Table 1.

Research Method – Semantic Differential

It is relatively known[3] that if more individuals assess one object or concept, the perception of each individual is a little different (sometimes completely different). Besides a common cultural meaning (denotation) every concept has an additional meaning (connotation), which characterises the individual assessors. The semantic differential is a research technique developed in 1950s in USA by professor Osgood[4] for measuring individual psychological meanings of words about or attitudes to something. It focuses on simple evaluations and thus it is especially suitable for measuring emotional and behavioural aspects of the attitude. Its great advantage is easy administration and relatively fast evaluation.

Initially, this method was developed for measuring the connotative meaning of concepts, where each concept can be expressed as a point in a semantic space. The basic dimensions of the semantic space were determined by means of a factor analysis and the three most important factors were determined accordingly. Thus, each concept is usually

3 Hewstone, M. – Stroebe, W. (2006). *Sociální psychologie*. Praha: Portál.

4 Osgood, C. E. – Suci, G. – Tannenbaum, P. (1957). *The Measurement of Meaning*. University of Illinois Press.

evaluated in respect to those three factors: Evaluation factor, Potency (power) factor, Activity factor.

However, when a cross-check factor analysis was performed in the Czech sociocultural conditions[5] it was found that only two factors significantly contribute to the dispersion of the values. Extraction of three factors leads to a relatively unreliable measurement when one scale measures different factors in different concepts. The first factor was marked as the evaluation factor in compliance with Ch. Osgood. The second factor is a combination of the initial potency and activity factors and is called the energy factor.

The scales, which are saturated by the energy factor, express how much the respondents perceive the selected concepts as "something", which is connected with exertion, difficulties, changes or activity. Based on the analyses performed the ATER (Attitudes Toward Education Reality) measuring instrument was developed. This instrument contains 10 scales, out of which 5 measure the evaluation factor (ev) and 5 measure the energy factor (en), * marks reserve scales – see Figure 1.

This measuring instrument was also used in the comparative research study aimed at the attitudes of Czech and Polish university students. Prior to the processing of the research data, the factor structure of the

HEALTH

1	good	☒ ☐ ☐ ☐ ☐ ☐ ☐	bad	ev
2	undemanding	☐ ☒ ☐ ☐ ☐ ☐ ☐	demanding	en*
3	pleasant	☐ ☐ ☐ ☐ ☐ ☒ ☐	unpleasant	ev*
4	trouble	☐ ☐ ☐ ☐ ☒ ☐ ☐	trouble-free	en
5	fair	☐ ☐ ☐ ☒ ☐ ☐ ☐	dark	ev
6	light	☐ ☒ ☐ ☐ ☐ ☐ ☐	heavy	en*
7	ugly	☐ ☐ ☐ ☐ ☐ ☒ ☐	beautiful	ev
8	easy	☐ ☐ ☐ ☐ ☒ ☐ ☐	difficult	en*
9	sweet	☐ ☐ ☐ ☒ ☐ ☐ ☐	sour	ev
10	strict	☐ ☐ ☒ ☐ ☐ ☐ ☐	lenient	en

Figure 1. Data sheet of two-factor semantic differential – ATER for the concept of "Health".

5 Chráska, M. sen. (2007). *Metody pedagogického výzkumu.* Praha: Grada.

semantic differential scales[6] was verified for both Czech and Polish students (see Tables 2 and 3).

Description of the Research Sample

The research sample included 138 Czech and Polish university students who will deal with health education in their future jobs. Specifically, the research sample included the students of the Faculty of Education, Palacky University, Olomouc – 3rd year of the Bachelor's field of study Health education with an educational focus, and 1st and 2nd year of the follow-up Master's field of study Teaching of health education. To eliminate a possible cultural effect of individuals from the Czech-Polish border area, we chose the students of the University of Rzeszow. These were the students of the Bachelor's and follow-up Master's field of study Physical education, who are also involved in health education. The grade of the students was identical with the grade of the Czech students. The structure of the respondents is specified in Table 1.

University	Year of study	Gender male	Gender female	Total
UR	3 (Bc.)	8	28	36
UR	4 (1. MA)	13	12	25
UR	5 (2. MA)	8	4	12
Total UR Rzeszow		29	44	73
UP	3 (Bc.)	4	27	31
UP	4 (1. MA)	3	14	17
UP	5 (2. MA)	1	16	17
Total UP Olomouc		8	57	65
Total		37	101	138

Table 1: Structure of the research sample.

Results and Discussion of the Research Study

As mentioned above, the factor scale structure was checked before the semantic space for the monitored concepts was developed. After that the scales with the corresponding structure were selected. In the Czech

6 Chráska, M. (2014). The Application of a Factor Analysis to Verify the Factor Structure of Modified Semantic Differentials for Measuring Students' Attitudes. In *SGEM Conference on Psychology & Psychiatry, Sociology & Healthcare Education.* Albena: International Multidisciplinary Scientific Conferences on Social Sciences & Arts. Volume 1. p. 429–440.

students, the evaluation of concepts was performed using scales 3 and 7, energy was measured using scales 2 and 8 (see Table 2). It is interesting to note that some unselected scales of the ATER questionnaire do not have a corresponding factor structure in the case of the Czech university students (scale 4 is inapplicable).

	Compliance with scale factor structure									
Term	**s1**	**s2**	**s3**	**s4**	**s5**	**s6**	**s7**	**s8**	**s9**	**s10**
Colleagues – students*	y	**y**	**y**	n	n	n	**y**	**n**	y	n
University that I study at *	y	**y**	**y**	n	y	y	**y**	**y**	n	y!
Education*	y	**y!**	**y!**	n	y	y	**y**	**y**	y	y
Future	y	**y**	**y**	n	y	y	**y**	**y**	y	n
Personal computer *	y	**n**	**y**	n	n	n	**n**	**n**	n	n
Parents	y	**y**	**y**	n	y	y	**y**	**y**	y	y
Friendship*	y	**y**	**y**	y	y	y	**y**	**y**	y	n
Disease	y	**y**	**y**	y	n	n	**n**	**n**	n	n
Love	y	**y**	**y**	y	y	y	**y**	**y**	y	y
Healthy lifestyle	y	**y**	**y**	y	y	y	**y**	**y**	y	y
Lifestyle diseases*	y	**n**	**y**	y	y	y	**y**	**y**	n	n
Mental stress*	n	**y**	**y**	y!	y!	n	**y**	**n**	y	n
Obesity	y	**y**	**y**	n	y	n	**y**	**y**	n	y
I	y	**y**	**y**	n	y	n	**y**	**y**	y	y
My relationships with people	y	**y**	**y**	n	y	y	**y**	**y**	n	y!
Drugs*	n	**y**	**y**	y	n	y	**y**	**y**	y	n
Interpersonal communication	n	**y**	**y**	n	y	y	**y**	**y**	y	n
Alcohol?	y	**n**	**n**	n	y	n	**y**	**n**	y	y
Smoking*?	n	**y!**	**y**	y	n	y!	**y**	**n**	y	n
Money*	y!	**y**	**y**	y!	n	y	**y**	**y**	y!	y
Foreign language knowledge	y	**y**	**y**	n	y	y	**y**	**y**	n	y!
Diet*	y	**y!**	**y**	y	y	y	**y**	**y**	n	y
My future success at work	y	**y**	**y**	n	y	y	**y**	**y**	y	y
Physical health	y!	**y**	**y**	n	y	y	**y**	**y**	y	y
Mental health	y	**y**	**y**	y	y	y	**y**	**y**	y	y
Risky sexual behaviour*	n	**n**	**y!**	y	n	n	**y!**	**y**	y	y
Physical activity	y	**y**	**y**	n	y	y	**y**	**y**	y	y
Dependence on technologies*	y	**y!**	**n**	n	y	y	**y**	**y**	y!	n
Balanced diet	y!	**y!**	**y**	y	y	y	**y**	**y**	y	n
My professional preparation	y	**y**	**y**	n	y	y	**y**	**y**	y	y!
Compliance with factor structure proposed	25	**26**	**28**	13	23	22	**28**	**24**	22	18

* the strongest factor is energy

Table 2: Cross-check of SD factor structure in Czech university students.

Accordingly, among the Polish students, the evaluation of concepts was performed using scales 3 and 7, energy was measured using scales 6 and 8 (see Table 3). Scales 2 and 10 were identified as completely unsuitable. Based on the results, we suppose that the mere use of the adopted (translated) scales in the semantic differential is not suitable for an adequate application.

	Compliance with scale factor structure									
Term	**s1**	**s2**	**s3**	**s4**	**s5**	**s6**	**s7**	**s8**	**s9**	**s10**
Colleagues – students	y	n	**y**	n	y!	**y**	**y**	**y**	n	n
University that I study at	y	y	**y**	n	y	**y**	**y**	**y**	y	n
Education	y	y	**n**	y	y	**y**	**y**	**y**	y	n
Future	y	y!	**y**	y	n	**y!**	**y**	**y**	y	n
Personal computer	y!	y	**y!**	y	n	**y!**	**y**	**y**	y	n
Parents*	y	n	**y**	y	n	**y**	**y**	**y**	n	n
Friendship	y	y	**y**	n	y	**y**	**y**	**y**	y	n
Disease*	n	n	**y**	y	y	**n**	**y**	**n**	y	n
Love	y	n	**y**	y	n	**y**	**y**	**y**	y	n
Healthy lifestyle	y	n	**n**	y	n	**y**	**y**	**y**	n	y!
Lifestyle diseases	y	n	**n**	n	n	**y**	**n**	**y**	n	y
Mental stress*	y	n	**y**	n	y!	**n**	**y**	**n**	n	y
Obesity	y	n	**y**	n	n	**y**	**n**	**n**	n	y!
I	n	n	**y!**	y	y	**y**	**n**	**y**	n	y
My relationships with people	y	n	**y**	n	y	**y**	**y**	**y!**	n	y
Drugs	y	n	**n**	y	n	**y**	**n**	**y**	n	y
Interpersonal communication	y!	n	**n**	n	y	**y**	**n**	**y**	y	n
Alcohol	y	y	**y**	n	y	**n**	**y**	**n**	y	n
Smoking*	n	n	**n**	y	n	**y**	**n**	**y**	y	n
Money	y	y	**y**	y!	y	**n**	**y**	**y**	y	n
Foreign language knowledge	n	n	**y**	n	n	**y**	**y**	**y**	y	n
Diet*	y	n	**y!**	y	n	**y**	**y**	**y**	n	y!
My future success at work*	y	n	**y**	y	y	**y**	**y**	**y**	y	n
Physical health	y	n	**y**	y	y	**y**	**y**	**y**	y!	n
Mental health	n	y!	**y**	y!	n	**y!**	**y**	**y**	n	n
Risky sexual behaviour	y	n	**y!**	n	y!	**y**	**y**	**y**	y	n
Physical activity*	y	n	**y**	n	y	**y**	**y**	**y**	y	n
Dependence on technologies*	n	n	**y**	y	n	**n**	**y**	**y**	y	n
Balanced diet*	y	n	**y**	y	y	**y**	**y**	**y**	y	n
My professional preparation	y	n	**y!**	y	y	**y**	**y**	**y**	y	n
Compliance with factor structure proposed	24	8	**24**	18	17	**25**	**24**	**26**	19	8

* the strongest factor is energy

Table 3: Cross-check of SD factor structure among the Polish university students.

The selected scales were used to calculate the average evaluation values and energy measurements for individual concepts, and to develop the semantic space for individual groups of students (see Figures 2 and 3). These figures show the differences and similarities in the perceptions of both groups of students.

An interesting finding in the Polish students was the correlation between the attitude to obesity and diet. Diet has a significantly better evaluation, at the same time, obesity was assessed as a highly demanding concept. In the Polish students we also observed a close relationship between disease, obesity, lifestyle diseases, mental stress, drugs and smoking; these concepts were again assessed as highly demanding compared with the Czech students. The evaluation of these concepts was similar in both groups; in both groups these concepts were perceived as the most demanding. Another close association in the Polish students was represented by alcohol, risky sexual behaviour and dependence on technologies (PC, mobile, internet). The remaining concepts are perceived in far stronger associations by the Polish students compared with the Czech students (e.g. Education and University I study at; I and Interpersonal communication; Physical health, Physical activity and Friendship; Personal computer and My relationships with people).

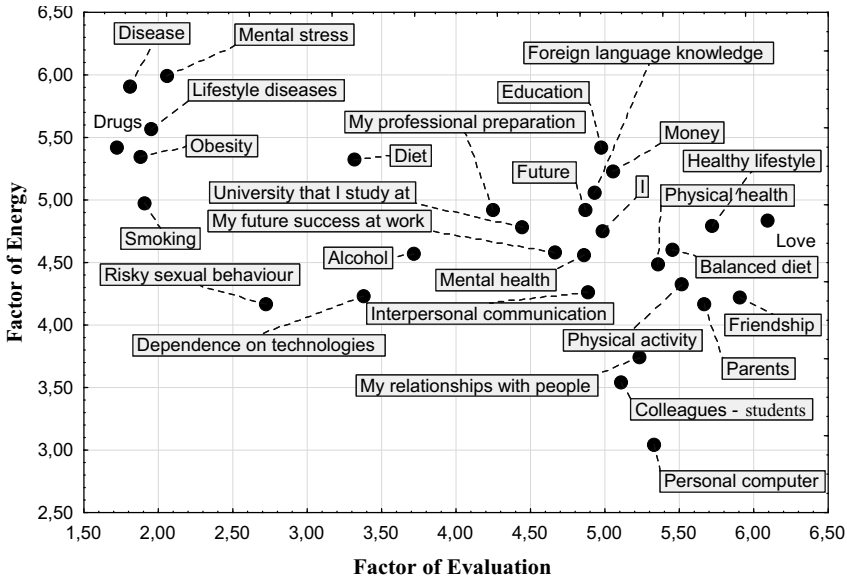

Figure 2. Semantic space of investigated concepts in Czech university students, PU.

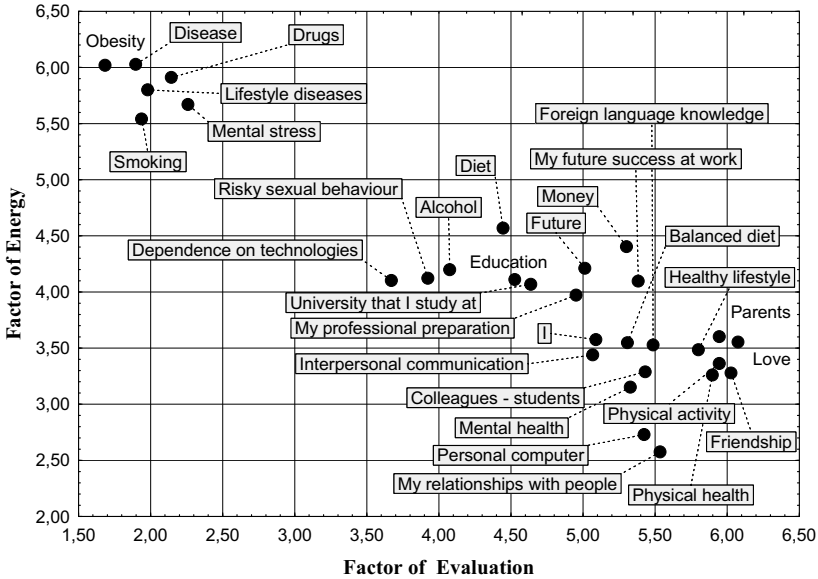

Figure 3. Semantic space of investigated concepts in Polish university students, RU.

Generally, these terms are perceived by the Polish students more positively and very often as less demanding. An interesting finding is the fact that the attitudes to alcohol, smoking (and drugs) are identical in both groups.

To make a precise comparison of the perception of Czech and Polish university students, we used the Student's t-test (for results see Table 4). Statistically significant differences are marked in italics and in bold.

Based on the results of the Student's t-test we can state that the following concepts are significantly better assessed by the Polish students: Foreign language knowledge (perceived as less demanding compared with the Czech students), My future success at work, Physical health, Risky sexual behaviour, My professional preparation (again perceived as less demanding compared with the Czech students).

On the contrary, the following concepts are assessed as significantly more demanding: University I study at, Future, Money, Parents, Foreign language knowledge, Education, I, My relationships with people, Interpersonal communication, Physical health, Mental health, Physical activity, Balanced diet, My professional preparation, Friendship, Love and Healthy lifestyle.

Variable	T-tests; Grouping: UN (SD health concepts RU x PU), Group 1: RU, Group 2: PU						
	Mean (RU)	Mean (PU)	t-value	df	p	Valid N (RU)	Valid N (PU)
Colleagues – students (ev)	5.43	5.11	1.63	135	0.106	73	64
Colleagues – students (en)	3.29	3.54	-1.61	135	0.110	73	64
University I study at (ev)	4.64	4.45	0.98	136	0.329	73	65
University that I study at (en)	***4.07***	***4.78***	***-3.43***	***136***	***0.001***	***73***	***65***
Personal computer (ev)	5.42	5.33	0.44	135	0.662	72	65
Personal computer (en)	2.73	3.05	-1.40	135	0.165	72	65
Future (ev)	5.01	4.87	0.69	136	0.494	73	65
Future (en)	***4.21***	***4.92***	***-3.34***	***136***	***0.001***	***73***	***65***
Money (ev)	5.30	5.05	1.05	136	0.295	73	65
Money (en)	***4.40***	***5.23***	***-3.77***	***136***	***<0.001***	***73***	***65***
Diet (ev)	***4.45***	***3.32***	***4.72***	***136***	***<0.001***	***73***	***65***
Diet (en)	***4.57***	***5.32***	***-3.12***	***136***	***0.002***	***73***	***65***
Parents (ev)	5.95	5.67	1.29	136	0.199	73	65
Parents (en)	***3.60***	***4.17***	***-2.46***	***135***	***0.015***	***73***	***64***
Foreign language knowledge (ev)	***5.49***	***4.93***	***2.48***	***136***	***0.014***	***73***	***65***
Foreign language knowledge (en)	***3.53***	***5.06***	***-6.52***	***136***	***<0.001***	***73***	***65***
Education (ev)	***4.53***	***4.98***	***-2.15***	***136***	***0.034***	***73***	***65***
Education (en)	***4.11***	***5.42***	***-6.04***	***136***	***<0.001***	***73***	***65***
I (ev)	5.09	4.98	0.47	136	0.637	73	65
I (en)	***3.58***	***4.75***	***-5.73***	***136***	***<0.001***	***73***	***65***
My relationships with people (ev)	5.53	5.23	1.57	136	0.119	73	65
My relationships with people (en)	***2.58***	***3.74***	***-5.65***	***136***	***<0.001***	***73***	***65***
Drugs (ev)	2.14	1.72	1.76	136	0.081	73	65
Drugs (en)	5.91	5.42	1.61	136	0.110	73	65
Interpersonal communication (ev)	5.07	4.88	0.83	136	0.407	73	65
Interpersonal communication (en)	***3.44***	***4.26***	***-3.51***	***136***	***0.001***	***73***	***65***
Alcohol (ev)	4.08	3.72	1.46	136	0.147	73	65
Alcohol (en)	4.20	4.57	-1.36	136	0.176	73	65
Smoking (ev)	1.94	1.91	0.13	136	0.894	73	65
Smoking (en)	5.54	4.98	1.81	136	0.073	73	65
My future success at work (ev)	***5.38***	***4.66***	***3.30***	***136***	***0.001***	***73***	***65***
My future success at work (en)	4.10	4.58	-1.87	136	0.063	73	65
Physical health (ev)	***5.90***	***5.35***	***2.70***	***136***	***0.008***	***73***	***65***
Physical health (en)	***3.26***	***4.48***	***-4.66***	***136***	***<0.001***	***73***	***65***
Mental health (ev)	5.33	4.86	1.80	136	0.074	73	65
Mental health (en)	***3.15***	***4.56***	***-5.09***	***136***	***<0.001***	***73***	***65***

Table 4: Comparison of evaluation (ev) and energy (en) of the investigated concepts in university students in Poland (RU) and in the Czech Republic (PU).

Risky sexual behaviour (ev)	***3.92***	***2.72***	***4.20***	***136***	***<0.001***	***73***	***65***
Risky sexual behaviour (en)	4.12	4.17	-0.14	136	0.887	73	65
Physical activity (ev)	5.95	5.52	1.80	136	0.074	73	65
Physical activity (en)	***3.36***	***4.32***	***-3.40***	***136***	***0.001***	***73***	***65***
Dependence on technologies (PC, mobile phone, internet) (ev)	3.67	3.38	1.14	136	0.258	73	65
Dependence on technologies (PC, mobile phone, internet) (en)	4.10	4.23	-0.44	136	0.660	73	65
Balanced diet (ev)	5.31	5.45	-0.61	135	0.545	73	64
Balanced diet (en)	***3.55***	***4.60***	***-4.11***	***135***	***<0.001***	***73***	***64***
My professional preparation (ev)	***4.95***	***4.25***	***3.32***	***136***	***0.001***	***73***	***65***
My professional preparation (en)	***3.97***	***4.92***	***-4.35***	***136***	***<0.001***	***73***	***65***
Friendship (ev)	6.03	5.91	0.58	136	0.565	73	65
Friendship (en)	***3.28***	***4.22***	***-3.50***	***135***	***0.001***	***72***	***65***
Disease (ev)	1.90	1.81	0.40	136	0.691	73	65
Disease (en)	6.03	5.91	0.48	136	0.633	73	65
Love (ev)	6.08	6.09	-0.07	136	0.945	73	65
Love (en)	***3.55***	***4.83***	***-5.00***	***136***	***<0.001***	***73***	***65***
Healthy lifestyle (ev)	5.80	5.72	0.36	136	0.717	73	65
Healthy lifestyle (en)	***3.49***	***4.79***	***-5.58***	***136***	***<0.001***	***73***	***65***
Lifestyle diseases (ev)	1.98	1.95	0.12	136	0.909	73	65
Lifestyle diseases (en)	5.80	5.57	0.94	136	0.351	73	65
Mental stress (ev)	2.26	2.05	0.85	136	0.398	73	65
Mental stress (en)	5.67	5.99	-1.43	136	0.154	73	65
Obesity (ev)	1.68	1.88	-0.98	136	0.331	73	65
Obesity (en)	***6.02***	***5.35***	***2.62***	***136***	***0.010***	***73***	***65***

Table 4: Continued.

Conclusion

The results of the performed international comparative research indicate that the attitudes of Czech and Polish university students to the presented concepts in the area of health differ. The most statistically significant differences were observed in their attitudes to physical health, diet, education, professional preparation, and knowledge of a foreign language.

The respondents were selected deliberately; they were the students of higher grades of fields of study systematically focusing on the issue of health promotion. However, we anticipated greater inter-cultural differences between the attitudes of Czech and Polish university students. The transferability of the ATER measure instrument was

ensured by means of translations by two independent native speakers (university lecturers – man and woman), who translated the semantic differential in cooperation with the author. Despite this fact, the factor agreement of the semantic differential scales was lower than expected.

An interesting finding among the Polish students is the close correlation between the attitude to obesity and diet. Diet had a significantly better evaluation compared with the Czech students, at the same time, obesity was associated with a higher degree of energy expenditure compared with the Czech students. In case of Polish students we also observed a close relationship between disease, obesity, lifestyle diseases, mental stress, drugs and smoking; these concepts were again assessed as highly energy demanding compared with the Czech students. The evaluation of these concepts was similar in both groups; in both groups these concepts were perceived as the most energy demanding.

The research study also focused on other variables that can affect the students' attitudes to health. These were possible differences between genders, correlation between attitude to health and parents' education, eating habits, students' leisure, and physical activities and overall PC time. Regarding the length of this paper these effects are not considered.

Leisure Activities of Two Generations of Russians

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Kupriyanov, B. (2014). Leisure Activities of Two Generations of Russians. Czech-Polish Historical and Pedagogical Journal, 7/2, 25–38.

This article, based on the results of a sociological survey of parents of schoolchildren, presents detailed information on leisure activities of students of secondary schools and retrospective information about their parents' own childhood leisure. The article sets out the structure of the students' free time, the content of leisure activities, and particular leisure activities of students living in different types of settlements. The article pays special attention to differences in leisure activities based on economic status of the family and parents' education level.

Key words: *Structure of Students' Leisure Activities; Social and Cultural Reproduction; Student Leisure Activities; Family Cultural Capital*

Our civilization's development reinforces the value of free time in the life of the individual, as well as in the life of various communities, groups and societies. The way people spend their leisure time is an indicator of changes in the daily life of generations, and how children spend their free time is especially revealing. Generally, in the adult community (parents, teachers, administrators, politicians), there is a perceptible need to have a more or less adequate representation of how children actually spend their free time and how the parents make an effort to organize this.

Despite seeming obvious, we find it necessary to clarify some basic concepts. Russian research on this topic has traditionally categorized "leisure" and "free time" based on time budgets and lifestyle. To understand the boundaries and scope of leisure, "free time" is usually when a person is not working in the public economy (mandatory education) or meeting some physiological and common household needs. In other words, it is the time a person uses at his or her discretion. The key feature of leisure is that a person can spend it as he or she pleases, free from professional, family or civic responsibilities. One can assume that the *essence of leisure is the arbitrary regulation of the intensity and content of personal activity* – a high level of arbitrariness is evidence of leisure; a low level of arbitrariness (obligations, duties) is evidence of work (labor, professional activities).[1]

[1] Kupriyanov, B. V. (ed.) (2014). *Organizacija dosugovych meroprijatij. Učebnik dlja sredněgo profesionalnogo obrazovanija*. Moskva: Akaděmija, p. 4.

Leisure, as an important component of lifestyle, thus reflects the entire spectrum of a generation's priorities and stereotypes, and manifests itself in the content and intensity of free-time activities.

In 2013, the National Research University Higher School of Economics (NRU HSE) conducted a large-scale survey of various categories of adults involved in organizing students' free time. Here we use the results of a study on students' parents on issues related to continuing education (Monitoring the Economics of Education). The study was part of NRU HSE's fundamental research program in 2013. Yuri Levada's analytic center (Levada-Center) organized and conducted the survey, which took place in September-November 2013.

The *survey* polled 2,080 parents of students who are taking continuing education classes (at various organizations and with private tutors). The sample included respondents from 27 Russian regions, living in cities, towns and villages. The largest share live in cities (regional centers) with population of 100,000 to 1 mln people (29.7%); one fourth of the sample was made up of residents of Moscow and the surrounding area (24.7%); the third largest share was from cities of over 1 mln people (21.2%).

The researchers conducted the survey in various types of educational institutions: nearly half (49.9%) were preparatory schools and secondary schools with a particular subject of focus (educational institutions in the regions and regional centers); a significant portion (41.3%) were regular schools (locations also varied by administrative definition of urban settlements); and the rest (9.8%) were at rural schools, both large and small.

The survey polled parents of children aged 5 to 18 years (grades 1–11), the average student age was 12 and there were slightly more girls (57.3%) than boys (42.7%). Most parents' students were doing well in school (45.1% receiving predominantly (e.g. A's and B's).

The data show that 53.9% of mothers (stepmothers) and 43.9% of fathers (step fathers) have a higher education, while a little less than a fourth of parents have secondary vocational education (24.2% of mothers (stepmothers) and 23.7% of fathers (stepfathers)). Employment in the polled families had the following characteristics: 32% of mothers (stepmothers) had specialist-level jobs; 21% were office workers; and 14% were unemployed; 22% of fathers (stepfathers) had specialist-level jobs; 14% had office jobs; and nearly 10% were manual laborers.

Regarding income levels, the highest proportion of respondents put themselves in the category "rather well off, but would have to go into debt to purchase a car or take an expensive vacation" (42%). A significant share of the sample has limited financial resources: 33% said they would

have difficulty buying small household appliances. Only 9% answered that they can afford significant financial expenses. Having characterized the sample and the respondent "profile," we turn to our research objectives. Even a separate article could not begin to summarize this project's myriad goals, so here we focus on the structural and substantive characteristics of how Russian students spend their free time, and how leisure differs depending on type of community and family characteristics, but most importantly, we attempt to compare the childhood leisure activities of modern students with those of their parents when they were in school.

Structure of schoolchildren's leisure. The data show that students at general education schools have 32–35 hours of free time per week. This differs depending on the child's age, the community's socio-cultural features, the family's lifestyle, the general educational institution's schedule, and other factors.

According to the data, supplemental education plays a significant role in the *structure of children's leisure activities*. If one combines classes at school and after-school clubs, studios and tutoring, then the total sum takes up the largest share of free time at an average of 7.5 hours per week, or 22.6% of the total free-time budget. Of this, activities outside of school take up the most time at 4.4 hours, while school groups, studios, clubs and the like take up 2.2 hours. The least time (0.9 hours, or 2.7% of the total free-time budget) from the weekly budget is spent with a tutor (figure 1).

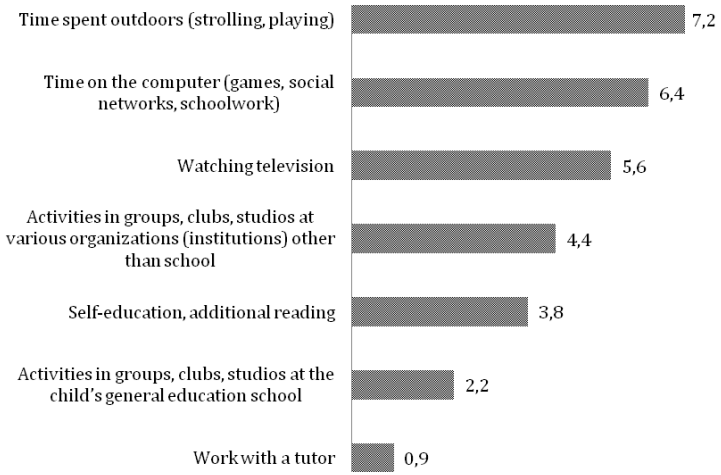

Figure 1. Structure of students' free time. Average time spent on various activities per week (including Sunday), hours.

Time spent outside was comparable with that spent on supplementary education at 7.2 hours per week (21.7% of the total free-time budget). Children also spend a relatively large amount of time on the computer (6.4 hours per week, including time spent on educational activities, or 19.3% of the free-time budget) and watching television (5.6 hours, or 16.9% of the budget). Self-education and non-school reading account for 3.8 hours per week (11.5%).

Differentiation of Students' Leisure Activities

For this research, it is important to realize the idea of the project is to study socio-economic and geographical inequality among students and schools.[2] We analyze differences in the structure of schoolchildren's free time based on the type of settlement in which they live. The first thing that stands out is the fact that the trend is non-linear. Schoolchildren have the most of free time in cities with population of up to 100,000 people (36.9 hours per week) and cities of over 1 mln people (35.2 hours). They have the least free time in Moscow (29.3 hours) (table 1). School groups (clubs, studios, etc.) play the most significant role in the structure of students' free time in cities with population of 100,000 to 1 mln people (10% of the total free-time budget), while non-school institutions are most prevalent in Moscow (17%), cities of 100,000 to 1 mln people (16%) and cities smaller than 100,000 people (16%). Generally, students in Moscow and cities with population of 100,000 to 1 mln people spend the most time on supplemental education (various types, a respective 31% and 32% of total free time) (table 1).

In order to present a more detailed picture of the structure of students' free time, we look at the specifics of different categories of families when divided into groups based on the concept of cultural capital.[3] Noteworthy developments in this aspect have come from V. S. Sobkin[4] and the previously mentioned collective from the HSE's Institute of Education.[5]

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2 Froumin, I. D. – Pinskaya, M. A. – Kosaretsky, S. G. (2012). Socialno-ekonomičeskoje i těritorialnoje něravenstvo učenikov škol. In *Narodnoje obrazovanije*, nr. 1, pp. 17–24.

3 Bourdieu, P. (1986). The Forms of Capital. In Richardson, J. G. (ed.) *Handbook of Theory and research for Sociology of Education.* New York – London; Ochkina, A. V. (2010). Kulturnyj kapital semji kak faktor socialnogo povedĕnija i socialnoj mobilnosti (na matĕrialach issledovanija v provincialnom rossijskom gorodĕ. In *Mir Rossii*, nr. 1, pp. 67–68.

4 Sobkin, V. S. – Kalashnikov, E. A. (2013). Učenik osnovnoj školy: otnošenije k dopolnitĕlnomu obrazovaniju. In *Voprosy psichologii*, nr. 4, pp. 16–26.

5 Froumin, I. D. – Pinskaya, M. A. – Kosaretsky, S. G. (2012), op. cit.

	Moscow	Cities with population of over 1 mln people	Cities with population of 100,000 to 1 mln people	Cities with population of up to 100,000 people	Towns and villages
Activities in groups, clubs, studios in general education schools	2.8	2.3	3.6	3	3.2
Activities in groups, clubs, studios at various organizations (institutions), besides school	4.9	4.3	5.3	5.9	3.6
Work with a tutor	1.3	0.8	1.2	0.9	0.6
Total supplemental education	*9*	*7.4*	*10.1*	*9.8*	*7.4*
Self-education, additional reading	3.7	4.4	4	5.2	3.3
Watching television	4.2	7.6	5.2	7.2	7
Time on the computer (games, social networks, schoolwork)	6.2	7	6.8	7.1	7.2
Time spent outdoors (walking, playing)	6.2	8.8	7	7.6	8.1
Total free time	*29.3*	*35.2*	*33.1*	*36.9*	*33*

Table 1. Structure of schoolchildren's free time (distribution by type of settlement, hours).

The criterion we use to separate families into groups based on cultural capital is a traditional option – education level of the mother/stepmother. The study shows that in families in which the mother/stepmother has a high level of education (two higher education degrees, postgraduate, PhD), the children spend less time outside (6 hours per week) and watching television (4.2 hours), and more time in groups outside of school (6.1 hours), with a tutor (2.2 hours), and on self-education (13.6% of total free time). Characteristically, in families where the education level of the mother/stepmother is lower, children spend more time in school groups (5.3 hours) and less time in non-school groups (3.3 hours). It is worth noting that the children with the most of free time (35.5 hours per week, versus the average of 34.1) are those from families in which the mothers have general secondary education or below. That said, there is also an area where the level of social capital does not play a deciding role in the structure of a student's free time, namely time spent on the computer (more than one fifth of total free-time budget) (table 2).

Mother's education	General secondary or below		Secondary vocational		Some higher education and higher education without a degree		Two higher education degrees, postgraduate or PhD	
Children's activities in free time	Hours	%	Hours	%	Hours	%	Hours	%
Activities in groups, clubs, studios in general education schools	5.3	14.9	3.1	8.9	2.7	8.4	3.8	11.2
Activities in groups, clubs, studios at various organizations (institutions), besides school	3.3	9.2	4.5	13	4.9	15.2	6.1	17.9
Work with a tutor	0.9	2.5	0.7	2	1	3.1	2.2	6.5
Self-education, additional reading	3.4	9.6	4.1	11.9	4	12.4	4.6	13.6
Watching television	7	19.7	6.7	19.4	5.7	17.6	4.2	12.4
Time on the computer (games, social networks, schoolwork)	7.2	20.3	7.3	21.1	6.7	20.7	7	20.6
Time spent outdoors (walking, playing)	8.4	23.6	8.2	23.7	7.3	22.6	6	17.7
Total	35.5	100	34.6	100	32.3	100	33.9	100

Table 2. Structure of schoolchildren's free time. (distributed by mother's education level).

Intensity of Students' Leisure Activities

How schoolchildren spend their free time varies in the number of activities per day allocated to supplementary education (we break this down into moderate intensity – one activity per day; average intensity – two activities; and high intensity – three or more activities per day). For a large share of students, these activities do not take place every day.

Interpreting the data suggests there is a relatively uniform distribution of students' workload on weekdays (Monday to Friday), a significant reduction in their participation in organized leisure on Saturday (from 70% on average on weekdays to 43.5% on Saturday), and a large drop off on Sunday to 15.6% (table 3). Supplemental interviews showed that the distribution of activities throughout the week depends on many factors:

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
1 activity	51.9	46.3	47.7	45.5	48.1	32.5	12.2
2 activities	16.8	19.6	18.9	18.3	17.5	8.5	2.5
3 or more activities	3.3	4.4	4.2	3.4	4.1	2.4	0.9
Any activities	**72**	**70.2**	**70.8**	**67.3**	**69.7**	**43.5**	**15.6**
No activities	28	29.8	29.2	32.7	30.3	56.5	84.4

Table 3. Intensity of student activities during free time (percent of respondents).

teachers' schedules, students' school class schedules, and how parents organize their time.

Content of Students' Leisure Activities

The content of students' leisure activities is rather interesting. The survey results show that nearly half of schoolchildren play sports (49.4%), and almost one fifth previously did. A little fewer than half (45.3%) of students at general education schools are involved in the arts (18.2% were previously but are not currently). More than a quarter of them study a foreign language (26% currently, 12.8% previously). Less common are supplemental classes in school subjects (in-depth study) and crafts (figure 2).

Differentiation of Student Activities Based on Family Income

We attempt to find a relationship between how students spend their time and the level of income of parents who participated in the survey. The criterion was income per family member per month, and we split this into four groups: up to R10,000 (617 people), R10,001–30,000 (839 people), R30,001–50,000 (115 people), R50,001 and above (65 people). The discard the latter group due to the low number of respondents in this category.

According to the survey, a higher share of schoolchildren from more affluent families (income of R30,001–50,000 per person) study (or previously studied) foreign languages, sports, art and programming (computer science), than students of parents with lower incomes (fig. 3).

Among students from families with income of R10,000 or less per person, the percentage who take additional classes in school subjects (part of school curriculum) is higher, as it is for military sports, hiking and technology (design, modeling).

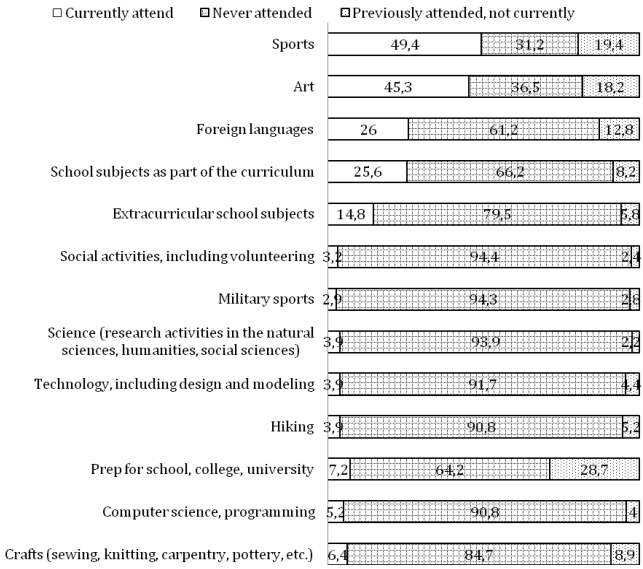

Figure 2. Content of general education school students' free time (percent of respondents by row).

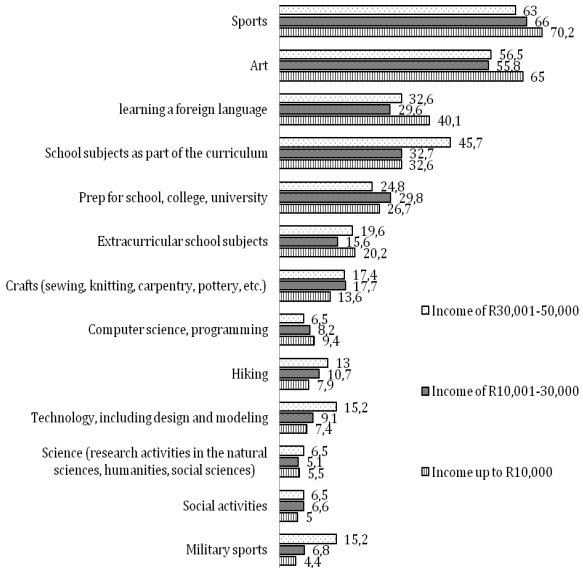

Figure 3.Content of students' free time (distributed by parents' income level, percent of respondents, respondents could choose several answers).

Meanwhile, social activities, science (research in the field of natural sciences, humanities, social sciences), preparatory classes for primary school, secondary school or university, classes in school subjects (outside of the curriculum) are equally in demand across income groups, albeit to varying degrees.

Based on total average demand among schoolchildren, craft activities (sewing, knitting, carpentry, pottery, etc.) is least relevant among more affluent groups of the population (figure 3).

Students' Leisure Activities: Fathers and Sons

In our study, parents of children answered questions not only about the content of their children's leisure activities, but were also asked to reflect on how they spent their free time when they were schoolchildren. The two groups of data made it possible to compare "fathers and sons", to use novelist Ivan Turgeniev's phrasing, and express this comparison in the coefficient of reproduction of leisure activities (RLA) – the relationship between the frequency at which modern school children engage in certain activities with that at which their parents did in their own childhoods. The data can be interpreted as follows:

- If the value of the coefficient (RLA) is close to 1, the closer it is to being a "simple reproduction," indicating the absence of obvious changes in the new generation.
- The lower the coefficient (RLA), the weaker the reproduction of the activity among the "sons."
- The higher the coefficient (RLA), the more popular the leisure activity is among the young generation than among the "fathers."

The results of this study show that hiking and military and patriotic activities are as popular among current school children as they were for their parents (C rla=1.01; 1.06), and school subjects, both within the curriculum and outside of it (K rla=0.83; 0.88)while current students take part more frequently in art and sports (C rla =1.25; 1.26) (figure 4). The importance of foreign language classes has clearly increased (C rla=3.08), as has that of research activities (K rla=2.35), while the share of children involved in crafts (K rla=0.54) and social activities (C rla=0.76) has noticeably decreased. These figures do not contradict our everyday observations, but they paint the picture with more accuracy and can be used for analytical and design work.

We choose to make the bold assumption that schoolchildren's leisure activities determine their future social success, education level and income. To examine this, we refer to the list of leisure activities of parents of schoolchildren (what they did in their youth).

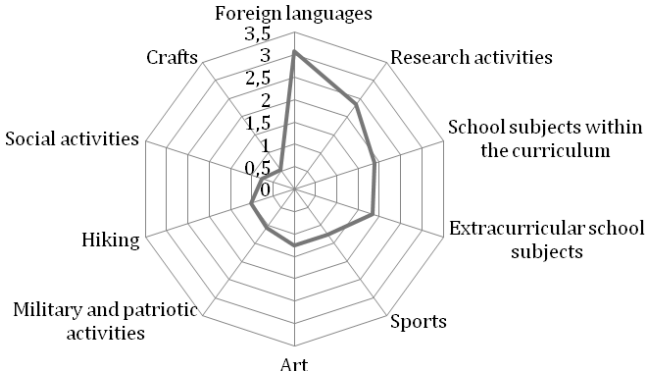

Figure 4. Coefficient of reproduction of leisure activities (relationship between schoolchildren's parents' leisure activities and those of their children – students).

We look at the distribution of mothers' education levels. Quite logically, the most significant differences among groups of parents is seen in extracurricular study of school subjects and research activities (figure 5), but differences in study of a foreign language, art and social activities cannot be called predictive (figure 5).

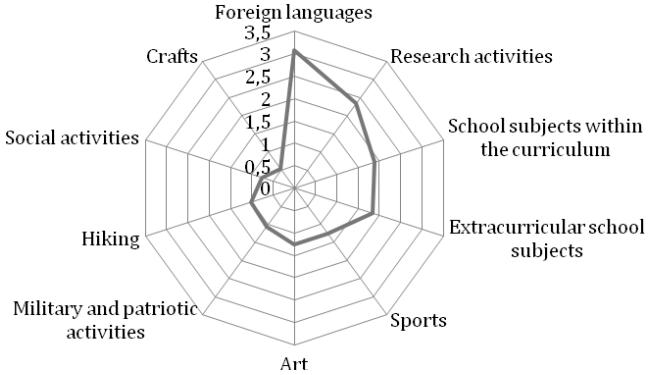

Figure 5. Types of leisure activities in which parents of schoolchildren participated in their childhood (distributed based on education level of mothers/stepmothers, percent of respondents, respondents could select several options).

It is also interesting to analyze parents' retrospective look at their own childhood leisure activities based on income level. One of the most striking differences here is in studying foreign languages and design

(modeling), and we also highlight hiking, extracurricular study of school subjects and science (figure 6). Of course, these figures need to be verified and clarified with further research.

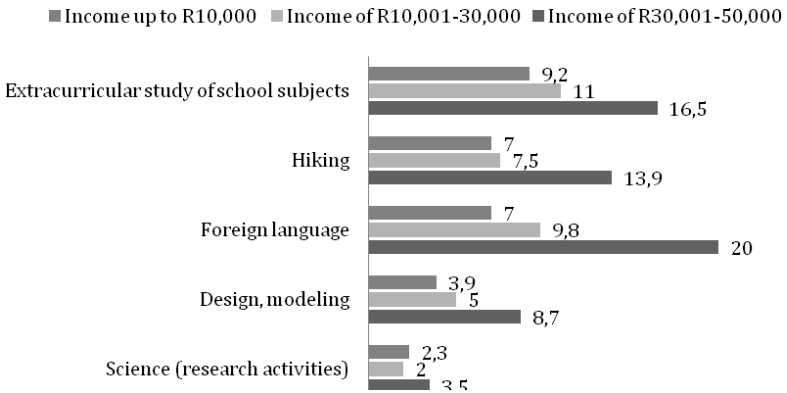

Figure 6. Types of leisure activities in which parents of schoolchildren participated in their childhood (distributed by income level, percent of respondents, respondents could select several options).

Sports, Art, Social Activities as Student Leisure

As the research shows, two thirds of students play sports during their free time, mostly team sports (35.8%) and combat sports (31.2%). Also common among schoolchildren are water sports (28.2%), track and field (23.7%) and various types of dance (22.1%), while weightlifting is less common (figure 7).

Sports are significantly more present in the leisure activities of boys, and in some sports there are very few girls – the ratio of girls to boys in combat sports is 1:5, and in technical sports it is even lower (1:10). In track and field, dance and figure skating, there are 1.5 to 2 times more girls (figure 7).

Next to sports, art classes are the most popular form of recreational activity among students. Our research showed that dance accounts for a significant share of schoolchildren's artistic endeavors (the various types of dance combined accounting for over one third). The share of girls is much higher than boys in all types of dance, including classical dance and ballet (girls outnumber boys 5:1), pop and modern dance (jazz, modern ballet, hip hop, etc.; 3:1), folk dance (including eastern dance and belly dancing) and ballroom (waltz, tango, foxtrot, samba,

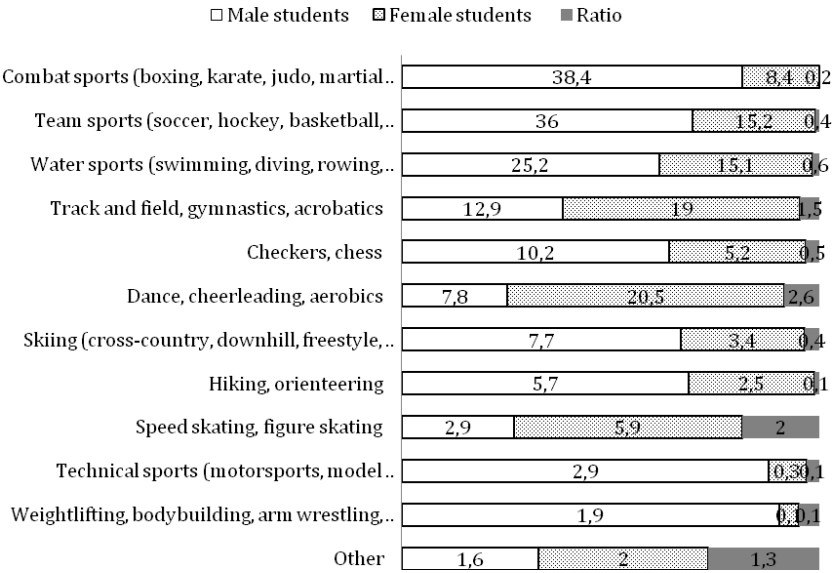

Figure 7. Types students' sport activities (distributed by gender, percent of respondents, respondents could select several options).

cha-cha-cha, rumba, paso doble, jive, etc.; 5:2). Only in the classes that teach currently popular forms of dance, such as club and street dance, did we find a closer ratio (5:3).

Fine art classes (painting, drawing, sculpture, photography, graffiti, comics) account for more than one fifth of the total content of students' artistic activities, and slightly over one sixth of schoolchildren play a musical instrument (figure 8). In general, boys are significantly less involved than girls in artistic endeavors, though there are several areas where there are more boys – design, media arts (computer graphics) and literature (figure 8).

From the perspective of civic participation, it is revealing that more than half of schoolchildren do not take part in social activities (59.4%). Another 19.1% of parents are unaware if their children are a part of social organizations. Only 5.8% of parents said that their children are members of public youth groups (figure 9).

Sociological research on the leisure activities of modern Russian schoolchildren shows that students involved in supplemental education spend a large portion of their free time on this. Russian students spend a significant amount of their free time watching television and on the

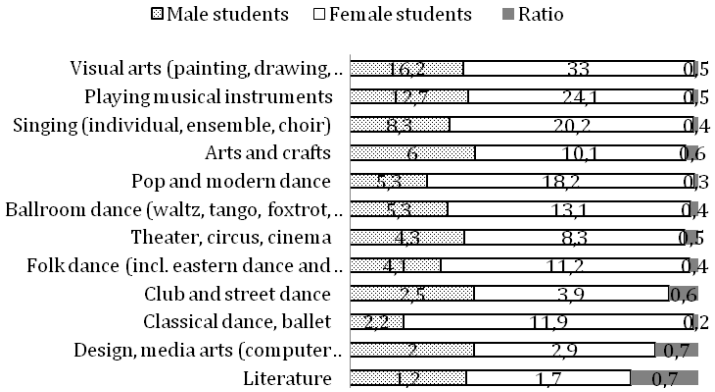

Figure 8. ***Types of recreational art classes*** *(distributed by gender, percent of respondents, respondents could select several answers).*

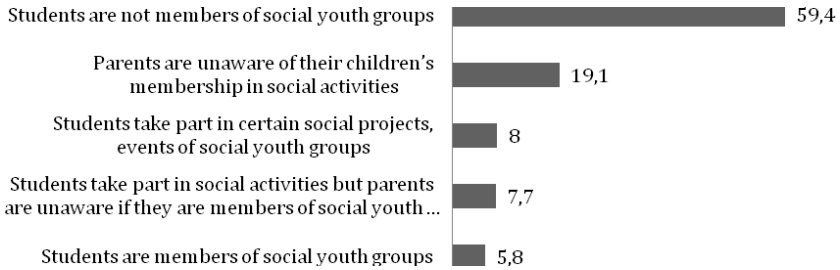

Figure 9. Students' participation in social activities (percent of respondents).

computer. For those whose parents have a higher level of education, supplemental study on top of regular schoolwork is a predominant feature of how they spend their free time, and these students tend to have less free time and spend less of it outside.

How students spend their free time also differs depending on the number of activities during the day devoted to supplemental education – this can be described as moderate, average and high intensity; most students fit into the average intensity group (classes not every day).

An analysis of the structure of Russian students' leisure activities shows that sports and art are popular choices, followed by foreign languages, education preparatory classes, and supplemental classes in school subjects that are part of the curriculum. The content of leisure activities differs depending on the family's financial standing; in

particular, students from more affluent families are somewhat more involved in sports, art, foreign languages and computer science.

Two thirds of students at general education schools play sports. The most popular are team sports, combat sports, water sports, track and field sports. The least popular are hiking and technical sports. For schoolchildren who prefer to spend their free time doing art, it is common to see several types of aesthetic activity, the most popular being dance, followed by crafts. In sports and art there are pronounced differences in preferences between boys and girls that follow traditional gender lines.

More than one fifth of schoolchildren take part in some form of social activity in their free time, while around 6% of students at general education schools are members of social organizations.

This is not a definitive picture of the characteristics student's leisure activities, but the data help clarify the existing ideas and create a more complete image of how Russian schoolchildren spend their time.

Comparing the lifestyles of modern students and their parents based on how they spend or spent their free time point to an "expansion of learning", meaning a strengthening of academic pursuits, as measured by the State Final Exam and Uniform State Exam, in the activities of modern schoolchildren compared with their parents, at the expense of a clear weakening of social activities and working with one's hands. We note that the problem of getting students involved in public life has been recognized in government documents, which state that there is "a weakly developed culture of responsible civic behavior; a meaningful share of young people lack the desire to engage in social activities and self-governance skills".[6]

[6] Razvitije obrazovanija na 2013–2020 gody (2013). Available at www:http://base.garant.ru /70379634/ # ixzz353yQrE5E

The Ability of Positive Adaptation and Students' Attitudes towards Economic Migrations

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On the basis of the conducted analyses it can be stated that there are relations between trait resilience and attitude towards emigration, sense of behavioural control in this area and previous experience of temporary work abroad. Resilience is not significantly correlated with subjective norm, emigrant's prototype, or patriotic attitude, although in all the cases one can notice a pattern of averages concurrent with the assumed tendency. The resilience-trait can be a significant factor in activity and mobility on the labour market.

Key words: *Economic Migration; Students; Attitudes; Resilience; Personality Traits*

Economic migration is a common phenomenon. It can be perceived from different perspectives: sociological, cultural, economic, historical, and psychological ones. Migration is connected with the processes of globalisation, however, its basic conditionings lie in the discrepancies between the levels of economic development of different countries. In every economy there can be found a number of factors that either accelerate or inhibit this process. Economic factors influence the willingness to migrate on the social level because of their impact on living conditions (the ability to fulfil people's needs) as well as the perception of economic changes and the people's expectations about their life chances and dangers in the future. Research on economic migration suggests that the main cause of going abroad is the dissatisfaction with the income that one receives in one's home country or the lack of income (in the case of the unemployed) and the low level of the fulfilment of social and economic needs.[1] In the report (*Diagnoza społeczna*) it has been pointed out that 8.3% of the employed and 22.9% of the unemployed declare the willingness to emigrate for economic reasons, which constitutes a relatively high percentage when compared with the total

[1] Kryńska E. (2000). *Mobilność zasobów pracy. Analiza i metody stymulacji*. Warszawa.

emigration in the years 2011–2013 (approximately 2%).[2] This means that the number of people who declare the willingness to emigrate is a few times higher than that of the people who in fact do.

According to yet another important study one-seventh of the respondents work abroad or have worked abroad since Poland joined the European Union, over 2/3 personally know someone who has worked abroad, and every fourth respondent has declared the readiness to find a job abroad.[3] However, there are some differences pertaining to age: the percentages of people declaring the readiness to look for work abroad or their plans to try to find a job abroad are highest among the youngest respondents, that is, those aged 18–24 (39%). The percentage incidence of the willingness to emigrate systematically decreases with age.

In the *Diagnoza spoleczna 2013* it has been presented, in turn, that 30% of economic emigrants from the years 2007–2011 emigrated again in the years 2011–2013. Thus, the great majority have no repeated emigration experiences, which might be the result of a failure to fulfil the plans connected with emigration, as well as with the successful fulfilment of all the goals of the emigration. What appears particularly interesting is that among the people who have returned from emigration there is a higher percentage of those who are now professionally active in Poland than of those who are professionally passive. Authors of the report have not shown any data that could make possible the establishment of the relationships between emigrational experiences and being active on the labour market. One can only speculate that emigrational experiences make people more creative at work or that economic migration and the willingness to pro-actively look for sources of income have a common source. If the latter interpretation is correct, it suggests that among the possible influences there are some subjective factors, not only situational ones.

Assumptions

In the present paper I intend to assume the psychological perspective. To be more precise, I am interested in decision making in the economic migration of young adults. That is because in the psychological sense economic migration can be understood as an active

2 *Diagnoza społeczna 2013. Raport*. (2014). Czapiński J., Panek, T. (Eds.) Warszawa: Instytut Pracy i Spraw Socjalnych.

3 *Poakcesyjne migracje zarobkove* (2013). Warszawa. Fundacja Centrum Badania Opinii Społecznej.

form of *problem-focused coping*. I treat economic migration as a deliberate action aimed to solve a problem in one's life.

Nevertheless, one ought to take into account the fact that the decision to emigrate for economic reasons is often made in the situation of an inner conflict. It is a probably an *approach-avoidance conflict*. Apart from the profits that may be gained an individual assesses the risks and costs of emigration. Making the decision is typically a long process of reflection and planning connected with a change in one's life. This process can lead to formulating an intention in the discussed area. Intention is to be understood as a conscious, verbalised intention to undertake a certain action within a defined period. Intention precedes purposeful action.

According to the Theory of Planned Behaviour *intention* can be treated as a conscious state of readiness to perform a given action, and it is conditioned by three factors: *attitude toward the behaviour, subjective norm*, and *behavioural control*.[4] Attitude is a balance of the convictions about the benefits and the costs of performing a behaviour, weighed according to the importance that the subject attaches to them. Subjective norm is the conviction about what one's significant others expect of an individual performing (or not) a given behaviour, weighed as the individual's motivation to meet these expectations. Perceived behavioural control is the conviction about the possibly to successfully perform an action. It originates in the evaluation of the achievability of a goal and of one's own competence. It can be proposed that this theory suggests that the decision to perform an action is based on the subjective evaluation of its reasonableness, normality, and achievability of the purposeful action.

In consonance with the discussed theory, behaviour is a function of intention and perceived behavioural control, and intention is a consequence of attitude, subjective norm, and the sense of behavioural control. Furthermore, it is assumed that all the other causative factors in the origins of an action influence behaviour through these three indicators.

There is a number of attempts to broaden the discussed theory. It seems that the most important of them is the Prototype/Willingness Theory[5], which introduces some significant modifications: firstly, perceived behavioural control has been substituted by *previous behaviour*, with the assumption that having performed the same or similar

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4 Ajzen, I. (1991). Theory of Planned Behavior. In *Organizational Behavior and Human Decision Processes*, 50(2), 179-211. DOI: 10.1016/0749-5978(91)90020-T

5 Gibbons, F. X. – Gerrard, M. – Blanton, H. – Russell, D. W. (1998). Reasoned action and social reaction: Willingness and intention and independent predictors of health risk. *Journal of Personality and Social Psychology*, 74(5), 1164-1181. DOI: 10.1037/0022-3514.74.5.1164

behaviour in the past makes it more likely that it will performed again in the future, as a result of habit or rationalisation. Secondly, in place of *intention* two coupled constructs are introduced: *intention* and *willingness*. As aforementioned, intention is a conscious purpose of doing something. Willingness, in turn, is a tendency to benefit from an opportunity. The modification is substantial, because actions in human life are not only the result of precedent planning – their character is often opportunistic. What is more, since the times of Freud it has been known that many human actions are regulated subconsciously. Thus, in favourable conditions a motivation to act may arise that is grounded in an individual's personality structures. The third modification consists in the addition of the element termed *prototype*. Prototype is the conviction about the information that an individual gives about themselves to others when acting in a particular way. If an individual is convinced that a certain way of acting shows a person in a favourable light, the individual is then more willing to perform such actions.

If we try to learn of the readiness of an individual to emigrate for economic reasons we must first specify whether we want to know about intention or willingness, or if we want to unify both the constructs. Unification is justified inasmuch as in reality the measurements of intention and willingness are correlated, which is why when inquiring about one of the variables we receive an answer determined by the other variable. That is why, even though mathematical calculations can be employed to separate the variables of both factors in analyses of correlations, I have decided to aggregate both the measures, thus creating a construct under the working name of "readiness for economic emigration".

In order to provide a reliable diagnosis of this readiness it should not only be investigated on the basis of the declarations of wanting to emigrate or to take advantage of an opportunity to take up work abroad, but, in accordance with the theories presented above, one ought to also take into account the affective/cognitive indicators of such readiness: attitude, subjective norm, prototype, behavioural control, and previous emigrational behaviours. All of them were taken into consideration in the research presented in this paper. However, the catalogue of dependent variables has been extended. I introduced a variable under the working name of "patriotic stance". It appeared important to me, because in the Polish society there is a significant group of "eurosceptics", "anti-globalists", and "nationalists". Those supporting the above worldviews might have a negative perception of economic emigration.

6 Werner, E. E., & Smith, R. S. (1982). *Vulnerable but invincible: A longitudinal study of resilient children and youth.* New York: Adams, Bannister & Cox.

The aim of the research presented below was to find the answer to the question about the relation between readiness for economic emigration (and its various determinants) and an individual's ability of positive adaptation (termed *trait resilience*).

Resilience is a term pertaining to the ability to cope with difficulties, stress, and social pressure. The phenomenon has been described by scholars investigating the adaptation of children burdened with a high number of factors extremely adverse to development. It has been observed that not all children subject to an accumulation of adverse factors in their environments present abnormal development trajectories or behaviour disorders.[6] About 1/3 of the population appear to be resilient, which is a substantial group. A number of authors have tried to explain the phenomenon. However, this is not a place to present the entire catalogue of factors facilitating positive adaptation. Let us state, then, that the sources of resilience are the constructive influences of significant others, of the broader social environment, and certain personal traits. Thus, there exist personal and external resources that allow an individual to successfully counteract disturbing factors. What is more, it has been observed that the discussed resilience is not stable, but it is formed in a developmental process. One of the important conclusions of the scholars of resilience is the fact that it is formed in real confrontations with life problems rather than conditions of isolation from negative factors. Thus, it may be called an inoculation mechanism, that is, a reasonable exposure of a child to various tasks requiring effort to adapt which results in the increase in resilience, analogously to hyper-compensation in sport. The above assumption directs our attention to the intrapsychological mechanisms determining the ability to adapt positively despite being burdened with risk factors. It can be stated that the ability of positive adaptation can be understood as an individual trait that differentiates people. In psychology attempts have been made to define this ability. At least a few ought to be mentioned. They are the *sense of coherence*[7], *hardiness*[8], *ego-strength*[9] as well as *ego-control* and *ego-resiliency*[10]. They are multidimensional constructs, even though their elements are

[7] Antonovsky, A. (1987). *Unraveling the mystery of health: how people manage stress and stay well*. San Francisco: Jossey-Bass.

[8] Kobasa, S. C. (1979). Stressful life events, personality and health: An inquiry into hardiness. *Journal of Personality and Social Psychology*, 37(1), 1–11. DOI: 10.1037/0022-3514.37.1.1

[9] Erikson, E. H. (1964). *Insight and responsibility.* New York: Norton.

[10] Block, J. H., & Block, J. (1980). The role of ego-control and ego-resiliency in the organization of behavior. In W. A. Collins (Ed.). *Development of cognition, affect, and social relations: The Minnesota symposia on child psychology* (Vol. 13) (pp. 39–101). Hillsdale, NJ: Erlbaum.

closely correlated, which is why treating them as single variables is justified. One should also note that these superior constructs are also interconnected, that is, they have a common core. They can be presented on a single plain. What is more, the above plain includes a number of other human traits, such as emotional intelligence, critical thinking, and taking care of oneself. The correlations are so powerful that they justify the inclusion of these variables in the aforementioned general category[11]. The traditional traits mentioned above are connected with the optimal course of the development process in favourable environmental conditions. However, contemporarily a number of data in neurogenetics have been collected that clearly indicate the genetic background of the discussed competence. Adaptive abilities are undoubtedly dependent on the activity of the genes coding neurotransmitting. It is first and foremost connected with the genes responsible for serotonergic and dopaminergic paths in the brain. The key mechanisms here consist in balancing the influences of the limbic system by the controlling influences of the prefrontal cortex. The balance is achieved late in ontogenesis, typically after the age of 25[12]. Lasting disturbances in this process result from gene-environment interplay in the earlier development stages. An example of such interplay is the interaction of the gene coding monoamine oxidase with experiences of violence or neglect in early childhood. Personality disorders develop in persons with the mentioned experiences, but the form of these disorders results from the qualities of the genotype. Alleles of the MAO-A gene causing an increase in the availability of serotonin in the synapses in the interaction with child abuse increase the probability of the antisocial disorder, and the alleles of this gene that cause a drop in the availability of serotonin lead to an increased risk of depressive and anxiety disorders. Regardless of the aforementioned factors, childhood trauma leads to permanent changes in the limbic system and the prefrontal cortex, the symptom of which is a lowered self-control, that is, the control over the experienced emotions and the behaviour. The main cause here is stress and the resulting secretion of cortisol by the adrenal cortex. Cortisol activates certain receptors in the brain, which triggers a cascade of changes leading to negative structural changes in the brain which, in turn, lead to permanent

[11] Kwiatkowski, P. (2012). Profilaktyka zachowań narkotykowych młodzieży w kontekście koncepcji resilience. In W Z. B. Gaś (Ed.). *Człowiek w obliczu zniewolenia. Od zagrożeń do nadziei* (pp. 169–194). Lublin: Innovatio Press.

[12] Steinberg, L. (2007). Risk taking in adolescence new perspectives from brain and behavioral science. *Current Directions in Psychological Science*, 16(2), 55–59. DOI: 10.1111/j.1467-8721.2007.00475.x

decrease in the ability to successfully regulate emotional processes.

It can be stated that the above scientific observations justify the perception of the ability of positive adaptation as an individual trait. It is assumed that the trait is a certain type of an adaptive resource: one's ability to use other resources depends on it. In this way, the aforementioned *sense of coherence* or *ego-strength* can be very generally defined. I believe that the most universal formula for the definition of the above quality is formed by the psychological concepts of *wisdom*. Due to a lack of space they are not discussed here. I will limit myself to stating that wisdom is often perceived as the ability of an individual to manage their behaviour in a way that allows for the realisation of personal qualities with consideration for the good of the society and nurturing personal relationships. Self-control is one of the fundaments of this ability.

Trait resilience as a quality facilitating effective use of the resources available to an individual facilitates (1) undertaking optimal coping activities in difficult situations, (2) keeping up the activities in spite of problems as well as (3) modifying the activities when the situation calls for it. The result of such functioning is the preservation of psychological integrity and a positive self-image.

The Aim of the Research and the Method

The aim of the research presented below was to define the relations between the ability of positive adaptation and readiness for economic emigration and its indicators. The research pertains to the people who, being students of the last semester, have no secured stable income and declare discomfort connected with this fact. Married individuals and those in stable informal relationships have been eliminated from the sample. To put it simply – only singles were studied. That is how the influence of many variables connected with social relations was eliminated. The statistical control of these variables would require a much larger sample. 120 students were studied. However, the final research only included 92 students of various higher schools in Wrocław: 43 male and 49 female. This year all the students will complete their studies (full time or extramural) and they have no intention of taking up doctoral studies. Initial analyses have shown no differences between the genders in relation to trait resilience and emigrational plans. That is why the respondents' gender is not taken into account in the statistics.

The first step in the analyses was to define two groups forming opposite extremes in *trait resilience*. The measurement of the discussed

trait was conducted with the use of the RESIL-17 Scale.[13] It is a tool of documented reliability and accuracy. Trait resilience consists of three source traits: positive attitude to oneself, ability to confront others, and self-control. That is why an overarching indicator of the three traits was used. After ranking, 30 respondent with the lowest score were selected and 30 with the highest score. Thus, two extreme comparative groups were formed.

Further analyses consisted in comparisons between the groups, in which the dependent variables were set as the indicators of readiness for economic emigration. The table below contains information about the dependent variables and the methods of their operationalization. Except for one of the variables, bipolar scales (type: semantic differential) were used, two scales for each variable. The one exception are the previous emigrational behaviours, which were measured by a single question about the number of months spent abroad over the last 2 years (for economic or educational reasons). Because of the conciseness of the measurement tool for dependent variables, it was not possible to establish the internal reliability of any of the subscales. Let us only note, therefore, that the particular pairs of items were significantly correlated.

The results of the particular subscales (except for one) could fall in the range between 2 and 12 points. All the variables used in the calculations were given in a standardised form. The measurement of previous emigrational experiences brought a range of results between 0 and 6 months. The results were also recorded in the form of *Z-score*.

Research results

The general hypothesis stating that persons with a high indicator of trait resilience show a higher readiness for emigrational behaviours than with a lower level of this trait has been verified. I believed that the above assumption was justified in the context of the criteria of the selection of respondents. The population consisted of young people without a stable source of income and experiencing discomfort because of this fact. Majority of the respondent expected great difficulties in finding satisfying employment where they lived. Consequently, it is highly probable that many respondents are undergoing a crisis connected with having to take up responsibility for their own adult lives. In such situation it can be

[13] Kwiatkowski, P. (2012). Profilaktyka zachowań narkotykowych młodzieży w kontekście koncepcji resilience. In Gaś, Z. B. (Ed.). *Człowiek w obliczu zniewolenia. Od zagrożeń do nadziei* (pp. 169–194). Lublin: Innovatio Press.

Dependent variables	Quantity of items	Examples of items
Willingness to emigrate	2	It's my intention to go to work abroad for at least a few months during the next year *vs.* I'm definitely not going to work abroad over the next few years.
Attitude toward emigration	2	I think that in my situation economic emigration would be a very reasonable choice. *vs.* Starting to work abroad brings more problems than benefits.
Subjective norm	2	My close ones encourage me to go to work abroad. vs. My close ones would definitely oppose my going to work abroad.
Emigrant's prototype	2	Poles are liked and respected abroad (they are welcome). *vs.* You often have to be ashamed of other Polish people, nobody respects them
Perceived behavioural control	2	I would certainly be able to cope with all the problems connected with living abroad. *vs.* If I went abroad I would be afraid that I wouldn't be able to cope with the problems there.
Past behaviour	1	How many months have you spent working or studying abroad over the last two years? …….
Patriotic attitude	2	Nowadays Poles should take particular care of national issues. *vs.* I think patriotism is stupid.

Table 1. *Operationalization of dependent variables – measures.*

expected that the *trait resilience* that determines effective use of resources might facilitate the tendency to perceive economic emigration as an interesting perspective for the future. Resilient individuals are less prone to anxiety and less emotionally labile, and they are more socially competent, autonomous, and able to take care of themselves. These traits may influence the readiness to emigrate through perceived behavioural control as well as a more positive attitude towards emigration (balance of profits and costs). It is more difficult to find relations between trait resilience and the remaining indicators of readiness to emigrate.

Results of the analyses are presented in the table below. Significance of the differences between the compared groups has been measured with the use of the *t-Student test*. All the dependent variables in the analyses have been standardised (*Z-score*) in the entire sample of 92 persons. This means that the results above 0 are higher than the average

Dependent variables	Comparative groups	Statistics	
		Mean (standard deviation)	Test t (p-level)
Willingness to emigrate	RESIL	+0,23 (1,17)	1,36
	resil	-0,14 (0,92)	(ns)
Attitude toward emigration	RESIL	+0,38 (1,03)	2,697
	resil	-0,31 (0,95)	(0,012)
Subjective norm	RESIL	+0,12 (1,09)	0,726
	resil	-0,07 (0,93)	(ns)
Emigrant's prototype	RESIL	+0,29 (1,32)	1,371
	resil	-0,11 (0,90)	(ns)
Perceived behavioural control	RESIL	+0,47 (1,06)	3,172
	resil	-0,37 (0,99)	(0,004)
Past behaviour	RESIL	+0,42 (1,24)	2,266
	resil	-0,49 (0,89)	(0,031)
Patriotic attitude	RESIL	-0,22 (1,02)	1,593
	resil	+0,21 (1,07)	(ns)

ns = not significant, RESIL = high scale result, resil = low scale result

Table 2. *Trait resilience and dependent variables – a statistical analysis.*

in the entire sample, and the results below 0 are lower than average. Standard deviation in the entire sample is 1. In the comparative groups the standard deviations may vary.

On the basis of the conducted analyses it can be stated that there are relations between trait resilience and attitude towards emigration (*p=0.012*), sense of behavioural control in this area (*p=0.004*) and previous experience of temporary work abroad (*p=0.031*). Resilience is not significantly correlated with subjective norm, emigrant's prototype, or patriotic attitude, although in all the cases one can notice a pattern of averages concurrent with the assumed tendency. Particular indicators of readiness and the very indicator of behavioural willingness are always higher in the group of resilient persons. A reverse tendency can be seen in relation to patriotic attitude, but it is not statistically significant. Taking into account the above findings and the existence of relations between behavioural willingness indicators, aggregation of all of the above indicators is justified. Sum of the standardised values made it possible to arrive at a general measure of readiness for economic emigration. It was standardised and correlated with the standardised general result in the RESIL-17 scale. The correlation between the two variables is *0.34* and it is statistically significant (*p=0.001*). This means that with the increase of the level of resilience students' readiness for economic emigration increases (for students who are completing their studies, who are in a difficult financial situation, and who see little chance to find a job where they live).

Conclusions

The above results appear to be concurrent with the assumption about the existence of a personal factor conditioning the ability of positive adaptation. However, the presented relations are weak and they have been found in a small sample. Consequently, one ought to be careful when drawing conclusions on their basis. There are probably also other factors conditioning readiness for economic emigration. It is conceivable that trait resilience can modify the relations between this readiness and living conditions or other causative factors. Testing them, nonetheless, requires a much bigger sample and the use of more refined statistical methods.

The results presented above allow for the assumption that by developing the traits forming the ability of positive adaptation (*trait resilience*) in the upbringing process we are raising individuals who can take matters in their own hands, and who are ready to engage in emotionally difficult actions that, at the same time, provide the chance to become independent. The above trait can, therefore, be a significant factor in activity and mobility on the labour market. In a broader perspective trait resilience can be treated as an important element in independence competences of a young person. From this perspective, what is advisable in upbringing is to provide the chance for the three fundaments of positive adaptation to develop: *positive identity* (perceiving oneself as a value, constructing the sense of a meaningful life), *social competence* in confronting the environment (assertive attitude and skills), and *self-control* (in the behavioural and emotional area).

Polish Ethnic Schools in Rio Grande do Sul (1875–1938)

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Researching about the school process among Polish immigrants, we found that, in Rio Grande do Sul, there was an education system with the typical characteristics of the Polish culture. According to the school census of Polish immigration in Brazil – held by the Polish Consulate in Curitiba – up to 1937, 128 ethnic schools with 4,560 students and 114 teachers were organized in Rio Grande do Sul. The schools, that were created based on the cultural characteristics of the Polish immigrants, such as language, religion and customs, were associated to the effort of building colonial centers, usually called communities. In cultural history, which is a reading reference of the teaching process, emphasis is given to the numerous aspects that involve the rebuilding of the past in a narrative, to the care and to the treatment of the sources..

Key words: *Polish Ethnic Schools; Polish Immigration; School; Culture;Brazil; Rio Grande de Sul*

Initial Considerations

This article aims to present the partial results of the research on the Polish ethnic schools in Rio Grande do Sul. The time frame contemplates the formation of the first nucleus of Polish immigrants, in 1875, up to the compulsory nationalization of education, in 1938, drawing attention to the process of identity and cultural formation of the ethnic schools of these immigrants in the state.

We emphasize that we understand the concept of *culture* and *ethnic identity* in the perspective of a process. For Hall (2006), the post-modern conception of identity is a "mobile celebration" formed and transformed continuously, being defined historically, that is, "the subject takes on different identities at different moments".[1] Kreutz (2003), on his turn,

[1] Hall, S. (2006). *A identidade Cultural na Pós-modernidade*.(2006) Tradução de Tomaz Tadeu da Silva e Guacira Lopes Louro. 11. ed. Rio de Janeiro: DPeA Editora.

states that *culture* and *identity* can not be thought of as a given product or as a closed system, but as a dynamic element that aggregates meanings which are not fixed, understood as a process. Reality then starts to be built from the symbolic.

In this context, ethnicity itself also starts to be understood as a process. Poutignat and Streiff-Fenart (1998)[2] assert that *ethnicity* is not a biological quality, acquired from birth, but it is a continuous process of construction/reconstruction, that requires being expressed and validated in the social interaction. There are no categories, *a priori,* which define that an individual belongs to this or to that group. What distinguishes one social group from another are the perceptions that each group has of itself in the social interaction. Hannerz (1997) ponders that the limits of the interethnic *borders* in the world are drawn by experience from the perspective of the multiple identity and cultural processes, without being, often, based on the subjection of individuals in a fixed and stable order.

In this sense, "the freedom of the border area is explored more creatively by situational displacements and innovative combinations, organizing their resources in new ways, experimenting. In border areas, there is room for action in the handling of culture".[3] Therefore, the ethnic school process is formed in the dialogic interaction that a particular group has of itself and by the awareness of what is characteristic of its identity and cultural process.

In the case of the research in question, it is about an identity process whose setting is the conditions of rural centers with a significant number of Polish immigrants. The formation of the first nucleus of Polish immigration in Rio Grande do Sul was in 1875, when 26 families that came from the north of Poland settled in Colônia Conde D'Eu (now, the city of Carlos Barbosa). However, its greatest expansion took place in the last decade of the nineteenth century, with the so-called "Brazilian fever", when many immigrants, influenced by the propaganda of shipping companies and by incentives, such as the payment of the maritime ticket from European ports, decided to emigrate to Brazil.

In the references to the number of Polish immigrants who came to Brazil and to Rio Grande do Sul, there is not a reliable official statistics for the nationality denomination brought by the immigrants many times referred to the countries that occupied the Polish territory in that historical

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2 Poutigant, Ph. – Streiff-Fenart, J. (1998). *As teorias da Etnicidade*. São Paulo: Fundação Editora da UNESP.

3 Hannerz, U. (1997). Fluxos, fronteiras, híbridos: palavras-chave da antropologia transnacional. In: *Mana – Estudos de Antropologia Social.* Rio de Janeiro: PPGAS – Museu Nacional – UFRJ v. 3, n. 1, pp. 7–39.

period. In this sense, the statistics show numbers of Russian, Austrian and Prussian immigrants, as previously mentioned.

Certainly, much of this number of immigrants, classified under these nationalities, in fact, was of Polish immigrants, either by conviction and/or by ethnic belonging. According to estimates made in the early twenties, approximately 102,196 Poles arrived in Brazil. Of these, according to Gardolinski (1958)[4], about 27,000 came to Rio Grande do Sul. However, it is estimated that this number was higher due to the fact that the passports of many immigrants referred to the countries that occupied the Polish territory.

Following, we present a brief report on the educational situation of the Polish immigrants coming from territories occupied by Prussia, Russia and Austria, what helps us to understand the representations the school had in the imaginary of the Polish immigrants when they came to Rio Grande do Sul.

School Process among Polish Immigrants in Rio Grande do Sul

When the Poles arrived in Brazil, due to the difficulties with the language and to the isolation in the colonial settlements where they were installed, the interaction of the Poles with other immigrant groups was difficult. They went through constant displacements, often far from villages and regions where they could sell their surplus production. As the third major group of immigrants to arrive, after the Germans and the Italians, they were assigned the most remote and difficult to reach locations in Rio Grande do Sul. It is possible to state that the Polish immigrants occupied colonial lots in four distinct regions, where communities and schools were formed.

The first region of Polish immigration is located between the coast and the mountains southeast of the state. It comprises the cities of Rio Grande, Pelotas, Dom Feliciano, Mariana Pimentel, Camaquã, Barão do Triunfo, Santo Antônio da Patrulha and Porto Alegre.

The second region is located in the Serra Gaúcha, comprising the municipalities of São Marcos, Antônio Prado, Veranópolis, Santa Teresa, Santa Bárbara, Bento Gonçalves, Guaporé, Casca, Nova Prata, Nova Roma do Sul, Vista Alegre do Prata and surroundings.

The third region, formed by the localities called Colônias Novas, also made up of individuals who migrated from the highlands region, is

[4] Gardolinski, E. (1958). Imigração e colonização polonesa. In: Becker, K. (Ed.). *Enciclopédia Rio-grandense*. Canoas: Regional, v. 5, pp. 3–114.

located north of the state, comprising the Planalto and the Vale do Uruguai, in the municipalities of Erechim, Getúlio Vargas, Gaurama, Carlos Gomes (Nova Polônia), Dourado, Balisa, Marcelino Ramos, Áurea, Lajeado Valeriano, Barão do Cotegipe, Centenário, Aratiba, Capoeré, Iraí and Frederico Westphalen, among other smaller towns.

The fourth region of Polish immigrants is located in the Missions, also called "Colônias Novas", comprising Santo Ângelo, Ijuí, Santa Rosa, Guarani das Missões, Três de Maio, Tucunduva and surroundings.

According to Gardolinski (1958, p 21)[5], chronologically, the occupation in the periods with the highest number of immigrants in the colonial areas in the State follows this circuit:

- 1886: Santa Barbara and Santa Tereza (Bento Gonçalves).
- 1890–1894: Veranópolis, Nova Virgínia, Nova Bassano, Monte Vêneto, Nova Roma do Sul, Nova Prata, Antônio Prado, São Marcos, Santo Antônio da Patrulha, Casca, Guaporé, Ernesto Alves, Dom Feliciano, Mariana Pimentel, São Jerônimo, Porto Alegre, Rio Grande, Jaguari, Ijuí, Guarani das Missões.
- 1911–1913: Guarani das Missões and region, Erechim and region.

When it comes to Polish schools in Rio Grande do Sul, the work "Escolas da Colonização Polonesa no Rio Grande do Sul", Gardolinski (1977), is the main reference as a data source. It is one of the few studies that deal with this subject in Rio Grande do Sul.

Renk (2009)[6], researching particularly the education system among Polish and Ukrainian immigrants in Paraná, points out that the schools were characterized by teaching knowledge in the native language of the group and that very few colonies did not have an ethnic school. Due to the need they felt for greater interaction with each other and motivated by the religious factor, they began to build chapels, schools and halls to life in society, whenever possible.

With the emergence of the first associations, in some colonial settlements, the children studied in houses that could hold a rudimentary classroom, attended by teachers selected in their own community, chosen among those who presented some education or domain of the minimum knowledge needed for teaching. According to Gardolinski

5 Gardolinski, E. (1958). Imigração e colonização polonesa. In: Becker, K. (Ed.). *Enciclopédia Rio-grandense*. Canoas: Regional, v. 5, pp. 3–114.

6 Renk, V. E. (2009). Aprendi falar português na escola! O processo de nacionalização das escolas étnicas polonesas e ucranianas no Paraná. Curitiba: UFPR. 241f. *Tese de Doutorado em Educação. Programa de Pós-Graduação em Educação*. Universidade Federal do Paraná.

(1977) as soon as they built the church in conjunction with the seat of the association, they also built a school. At first, the basics of writing, reading and calculations, the history of Poland, besides geography and arts, were taught in Polish.

Reportedly, one of the first ethnic schools of Polish immigration in Rio Grande do Sul, was established in 1897, and was maintained by Sociedade Concórdia in Porto Alegre. To date, it has been possible to report a total of 128 Polish ethnic schools located in different regions and colonial centers of the state.

Such ethnic schools, over time, were multiplied along with the existing communities. In the early years, they taught only in Polish. Later, they began to also teach in the vernacular, as they grew interested in having their children learning Portuguese to be inserted more appropriately in the national context and also to meet the requirements imposed by the government in the process of nationalization of education.

Most Polish schools were community schools maintained by the settlers themselves, through monthly payments made by the students themselves, with money or with basic staple food, passed directly to the teacher. As Luporini notes (2011), "the Poles who immigrated to Brazil were mostly laborers. What is striking is the fact that they were able to create a network of schools and teachers."[7]

The schools of the Polish immigrants were of two types: laic schools and/or confessional schools. In laic schools, after the creation of the association, communities built schools or offered space for teaching. They would be responsible for the purchase of the furniture and the teaching material and also for the teachers' payment. In the beginning, they did not have any kind of government assistance, but in later years, some schools began to receive some subsidy from the state government or from municipalities for the payment of teachers.

Confessional schools, in turn, were linked to religious congregations that charged the students a monthly payment and were maintained and run by nuns or by Catholic priests. From 1920 on – with Poland, as an independent state, in the post-war Europe scenario – the colonial centers of Polish immigrants in Rio Grande do Sul and in other states began to receive follow-up through the Polish consulate in Curitiba, which would send teachers and textbooks.

The Polish schools were linked to two associations of these immigrants: Kultura and Oswiata. Kultura had a laic and liberal orientation

7 Luporini, T. J. (2011). Educação Polonesa: os fundamentos da Educação Escolar étnica Revisitados. In Luchese, T. Â. In Kreutz, L. (Ed.) *Imigração e Educação no Brasil: Histórias, Processos e Práticas Escolares.* Santa Maria: Editora UFSM. pp. 165–190.

and brought together the Association of Teachers of Private Polish Schools in Brazil. In Rio Grande do Sul, according to the census conducted by the Polish consul Kasimierz Gluchowski (2005)[8], still in 1924, there were 22 Kultura schools.

Oswiata, which means Education, had only 6 schools throughout the state. These schools had a confessional orientation, usually linked to Catholic nuns and priests, and brought together the Association of Teachers of the Christian Polish Schools. Also according to Gluchowski's census (2005), there were also 20 schools so-called isolated which did not have any affiliation.

According to the school census of Polish immigration in Brazil, held by the Consulate of Poland in Curitiba, on the eve of the Nationalization of education in 1938, there were 128 ethnic Polish schools with 4560 students in Rio Grande do Sul, where 114 teachers taught. Out of these schools, 117 had bilingual education (Portuguese and Polish), 10 had education in Portuguese and one had education only in Polish. Still in connection with these schools, 19 were temporarily closed for lack of teachers and 3 were being organized, making a total of 106 schools in activity.

In Brazil, this number, according to Malczewski[9], without counting the schools closed, was of 330 schools, with 293 laic schools and 37 confessional schools, mainly concentrated in the state of Paraná. In these schools, 287 teachers taught a total of 9,316 children, regularly enrolled until 1937–1938.

Final Considerations

To research the school process among Polish immigrants in Rio Grande do Sul is a stimulating task, while complex, because it implies the search for dispersed and/or lost sources. This requires more attention – with regard to small signs, traces, memories, remnants of significations and meanings that the immigrants were leaving behind – to gather them, little by little, and to form the *corpus of research*.

The Polish immigrants had only a distant notion of an ethnic school tradition through the family tradition of their ancestors, because they were under the rule of foreign powers without any interest in their cultural specificities. For this reason, it is important to emphasize that, notwithstanding the unfavorable environment, they resorted to a home

8 Gluchowski, K. (2005). *Os poloneses no Brasil.* Porto Alegre: Editora Rodycz & Ordakowski.

9 Malczewski, Z. (1998). *A presença dos poloneses e da Comunidade Polônica no Rio de Janeiro.* Varsóvia: CESLA.

practice of teaching reading and writing – even though rudimentary – which was mainly given by mothers and grandmothers. Here we have the adherence to cultural values propagated in the region in previous periods, when Poles, Lithuanians and Ukrainians lived in political and cultural freedom. This practice continued in the families of this group of immigrants in its initial phase in Rio Grande do Sul, when they had not yet established their ethnic schools and were distant from the availability of public schools.

It is also important to note that the Polish immigrants were the third largest group of immigrants to come to Rio Grande do Sul which constituted more homogeneous communities. Differently from the previous ethnic groups, initially they had access to land in locations that rendered it difficult to form community organizations, whether due to the distance between them or to their dispersion among the residents of other ethnic groups, as pointed out above. But from the moment they met favorable conditions, they did not hesitate to build community structures in their rural centers that would promote integration, in special schools, association halls and chapels.

The Polish ethnic schools were able to play their role in the educational action of their children and even, in some cases, of children that descended from other nationalities. However, they were not able to reach all children of school age in the colonies, because there were no resources to maintain the schools, such as teaching material and teachers. In some cases, there were also disagreements of ideological character, reflecting on the community organizations.

It must also be emphasized that, in many families, children began to work very early, with school attendance being left behind. Many children even began to study, but soon left school because they needed to work at home, on the farm. In reports of alumni and in documents, there are also references to the teachers' salaries paid by the communities. As also found in other ethnic groups, among the Polish immigrants, the salary paid to the teacher was insignificant, so they needed to perform other activities to earn their living.

In the precarious conditions of survival, the investment in education by the settlers was very small. Gluchowski (2005) corroborates that, stating that it was very difficult to convince the settlers to send their children to school and bear the cost of the monthly payment, "a lot of energy is needed to explain the settler that higher contributions in favor of the schools are indispensable, that it is necessary to have a greater zeal to send children to schools in places where they already function."[10]

[10] Gluchowski, K. (2005). *Os poloneses no Brasil*. Porto Alegre: Editora Rodycz & Ordakowski.

In some localities with a higher population density, there was the availability of public schools and in these situations, the Polish immigrants sent their children to study. Another aspect that deserves attention: on the eve of the process of nationalization of education in 1938, out of the 128 Polish ethnic schools in operation in the state, more than 90% of them worked with bilingual education, what demonstrates the great interest of this immigrant group to integrate itself in the national culture.

In this sense, the school process of the Polish ethnic schools had its own development, with the cultural characteristics brought by the immigrants from the occupied territories, adding to the new context of colonization in Rio Grande do Sul through constant adjustments and readjustments.

Ultimately, the sources examined make it possible to conclude that, effectively, there was an ethnic school process – among Polish immigrants in Rio Grande do Sul, from 1897 to 1938 – interrupted by the compulsory nationalization of education promoted by the Estado Novo in Brazil by Decree Law 406 of 1938. This experience lingers in the memory of many descendants of immigrants who experienced this ethnic school process.

The process of organization of the education system emphasizes how important these schools were to Polish immigrants and their descendants. The closing of the schools generated exasperated tempers and conflicts, during the Nationalization Campaign promoted by the Estado Novo, where ethnic schools were prohibited and closed without being adequately replaced, in many cases, by public schools, leaving part of this immigrant group without schools. As we have seen previously, although in a different context to that of the time of the nineteenth century dominations, the Poles were again without their ethnic schools, which were important for the development of the cultural-identity process, besides being important for the insertion of these immigrants and their descendants in the Brazilian National Culture.

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

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

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

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

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

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

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

[1] Pasch, M. (2005). *Od vzdělávacího programu k vyučovací hodině*. Praha: Portál.

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

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

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

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

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

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

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

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

4 Hausenblas, O. (2001/2002). Profil učitele. *Učitelské listy*. No. 3, pp. 13–14.

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

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

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

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

Experiential learning

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

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

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

7 Ibidem, p. 57.

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

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

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

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

8 Bense, M. (1967). *Teorie textů*. Praha: Odeon.

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

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

11 Jirásek, I. (2001). *Prožitek a možné světy*. Olomouc: Univerzita Palackého.

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

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

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

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

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

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

Cooperative learning

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

16 Kasíková, H. (2010). *Kooperativní učení, kooperativní škola*. Praha: Portál.
17 Vygotskij, L. S. (1976). *Myšlení a řeč*. Praha: SPN.
18 Piaget, J. – Inhelder, B. (2007). *Psychologie dítěte*. Praha: Portál.

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

Play

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

19 Průcha, J. – Walterová, E. – Mareš, J. (2013). *Pedagogický slovník*. Praha: Portál.
20 Piaget, J. – Inhelder, B. (2007). *Psychologie dítěte*. Praha: Portál.
21 Průcha, J. – Walterová, E. – Mareš, J. (2013). *op. cit*.
22 Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 27.

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

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

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23 Ibidem.

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

25 Ibidem, p. 14.

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

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

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

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

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

[28] Ibidem, p. 199.

[29] Vážanský, M. (1992). *Volný čas a pedagogika zážitku*. Brno: Masarykova univerzita.

[30] Jirásek, I. (2005). *Filosofická kinantropologie: setkání filosofie, těla a pohybu*. Olomouc: Univerzita Palackého, p. 202.

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

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

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

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

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

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

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

36 Palouš, R. (1992). *Komenského Boží svět*. Praha: SPN.

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

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

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

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

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

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

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

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

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

[40] Pasch, M. (2005). *Od vzdělávacího programu k vyučovací hodině*. Praha: Portál.

Analysis of National and Cultural Identity Educational Programmes with Examples of Good Practice

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In this paper we draw on the previous presentation in which we introduced the goals and theoretical foundations of the NAKI (National and Cultural Identity) educational programme. The main goal of NAKI was applied research and development whose results would contribute to creating a system of educational programmes focused on education about tangible and intangible cultural heritage including historical dwellings, cultural landscape and archaeological heritage. Using discourse analysis, we present the interpretation of the accounts of the participants of educational programmes which took place in buildings of the National Heritage Institute of the Czech Republic.

Key words: *education, National and Cultural Identity (NAKI) Project, National Heritage Institute, Discourse, Discourse Analysis, Examples of good Practice.*

The following discussion focuses on selected elements of communication of tutors with pupils during education programmes in buildings of the NHI. The essence of the text is a combination of methodological analysis of the subject being presented together with discourse analysis of the communication taking place. We assume that through this analysis we will be able to present a valid interpretation of the quality of NAKI education programmes.

The theoretical foundation of creating the content of educational programmes is a constructivist approach to education. The basic premise of constructivism is the description and explanation of reality based on individual language codes of the pupils, personal experience and new information sources. Reality is constructed from constructs or reconstructed through newly obtained information. For the purposes of education, the assumption follows that reality is known through social interaction, i.e. dialogue or discussion. Educational goals thus fill both the cognitive and the personal-social dimension of the curriculum. Communication skills as products of the personal-social development of an

individual are the basis of active citizenship in which each of us can participate in creating the conditions of their life in the society. The benefit of the constructivist concept of education stems from the pro-social basis of forming interpersonal relationships. In education according to constructivism, the instructor's role is to trigger the pupils' activity while acquiring knowledge of reality. A suitable methodological tool is the use of problem tasks or a form of project-based teaching. The pupils use their own perspective of reality which makes the learning process more meaningful to them and easier to understand. The result is a motivated pupil who favours his or her own path when dealing with problem situations. Absolute truths and straightforward solutions or methods are not possible in this type of education. Interaction with the teacher takes the shape of mutual activity of them both; instead of the learning process being directed, we can consider this leading towards autonomous learning.

For contrast, we may also define the so-called transmissive teaching which is still the prevailing form of education in the Czech Republic. The transmission of knowledge, as opposed to construction of knowledge, is founded on the presentation of "ready" scientifically formulated facts about reality. Typically, the pupils must memorise these facts and prove their knowledge by being able to reproduce them. In the better scenario, the pupils have a command of a great bulk of factual information; however, they may have a low understanding of what they are studying and may lack creative approach. The dissociation of the subject from the pupils' personal experience results in formalism and non-understanding of the subject and subsequently loss of interest in studying. The information transfer requires direction from the teacher and submission from the pupil.

We believe that experiential, active and problem-solving learning, with the addition of experiential and reflective learning, wholly covers the revised Bloom's taxonomy of educational objectives. Contrarily to the transmissive style of teaching, which in Bloom's taxonomy typically leads pupils towards memorising and understanding facts (sectors 1A through 2B), constructivist way of teaching is represented by experience, activity and problem-solving taking place in specific buildings of the NHI in order to the meet goals of meta-cognition and creativity (sectors 3C through 6D). Geometrically speaking, the lower right corner of the Bloom taxonomy is used. This lower right corner, characterising the difficulty of methodological goals, represents reaching the most difficult level of the learning process.

Now we put down examples of interactions or presentations which, in NAKI education projects, represent active learning (activation),

cooperative learning, reflective and experiential learning and construction of information (especially in storytelling). We chose the excerpts from so-called examples of good practice performed at Sázava monastery, flower garden in Kroměříž and Bečov castle.

For the purpose of recording the instructors' speech, we used coding symbols for transcription[1]:

:	(longer syllable),
=	(smooth exchange between the speakers),
(1)	(pause in seconds),
12:	"They'll come" (reference to line 12),
((ironically))	(researcher's comment),
/hm/	(interjections, sighs),
[…]	(omitted passage)
<u>precisely like</u>	(underlined text indicates the key words determining the meaning of the speech act).

Excerpts on activation, cooperation and motivation of pupils:

1. Good job. Each one gets a worksheet. When we go down there
2. in the crypt, the /um/ maybe by accident, maybe not, the power
3. has gone out *((laughs))* <u>But I</u> have <u>a lot</u>, a lot of candles which we
4. light there. So the atmosphere will be <u>e:xcellent</u> and you'll work in candlelight.
5. And we'll try to look into the notebook *((holds up a worksheet))* where your task
6. will be <u>to find down there</u> in the crypt /er/ of this St. Procopius church a
7. little case. And on it there is a date. /er/ You are going to translate it
8. from Roman numerals into Arabic numerals. Do you understand what the task is? – Yes!

The instructor opened with praise to create a motivated atmosphere (1). In the situation, she naturally responded to an issue with lighting. She immediately gave an assurance about an alternative solution through the contrastive conjunction "but" (3). The function of the candles in the activation of the pupils was to elicit a mysterious atmosphere which she supported by the evaluating term "excellent atmosphere" (4). The task presentation was brief and focused. In terms of methodology, the inquiring question (8) to which the children responded with agreement.

[1] partly adopted from Potter, J., Wheterell, M. (2004) Discourse and Social psychology. London: Sage.

The mechanism of directing the children in connection with setting a task should be noted (5).

1. But I think that you sort of know but just can't remember, can you? ((*she reacts*
2. *to the pupil's previous effort*)) Was there anything important in the attributes? – Mitre. Wow, great
3. job. ((*walking through a corridor*)) Try to write it there. ((*to one of the pupils*))
4. What is your name? – Lukáš. Lukáš, please, write it down in your worksheet that
5. it is called a mitre, I am going to ask you about this occasionally, about the different attributes.

In this interaction, the instructor encouraged and rewarded the pupils' effort to look for answers to the demonstrative examples. The excerpt contains three strategies through which she was able to control the communication in the situation. The first strategy was encouragement and reassurance of the pupil who was not able to correctly answer a question (1). In the second strategy, the instructor expressively appreciated the knowledge of one of the pupils (2). The third strategy was the activation of a pupil who had lost concentration (3). In this case, the instructor chose an address (4) through which she revealed Lukáš's identity. By saying the name and repeating the instructions, she successfully ensured the task to be finished (4). To support the meaning of the activity, she informed the pupils about keeping their attention on the topic at hand (attributes of saints) in order to emphasise the important of continuous action.

1. /Ehm/. And what we do now is read the two legends. And now try
2. to tell if this legend, we are going to read, is told about in this painting.
3. Or if it is this one below ((*points*)) which we are going to read that /er/ belongs to this painting?
4. Who likes to read, anybody? – Honza ((*children shout*)) Honza? Do you, do you want to read the legends?
5. Well, yeah, OK. OK then, Honza, but come here to me. We are all going to
6. listen to Honza. And Honza, speak up, yeah? Yeah. ((*with determination*)) So, let's try and read the first
7. legend. And look at the painting and think, is it about what Honza is reading or
8. not? OK. Try it.

The activation of the children took place through a structured sequence of activities; reading a narrative (1, 2), connection with visual depiction (3) and organisation of the teaching act (4). The instructor's address of a specific pupil in front of the group (4: "Who likes to read, ...?") brought double agreement (4, 5). This illocution act was produced at first upon selection (4: "Do you want to read?") and confirmed by authority (5: "come here to me... We are all going to listen to Honza"). The instructor organised the activity in short sentences in which the "we" identity alternated with "you" (6, 7, 8: "let's try and read, look and think, try it"). The impact of the instructions lay in fast revision of the sequence of actions and in creating space for possible flaws in implementation (6, 8: "let's try, try it").

1. Good. Honza, do you think I could ask you to read second legend too? Or does anyone else
2. want to try and read? ((*silence*)) Honza read beautifully, you can try to, please,
3. read the second legend as well. Maybe you will /er/ maybe this one is going to
4. tell you about this painting. So (1) Do: yo:u know what's a fresco? – A wall painting, a mural.
5. Oh wo:w you are totally ama:zing. ((*excitedly*)) – We learned about that in history. – I see, so you
6. remember it like that? – Yea:h

The instructor was successful in drawing the children into the story using praise (2: "read beautifully", 5: "you are totally amazing"), amazement (5: "I see") and addressing by name (1: "Honza, do you think...). The activities thus flowed as natural cooperation which is documented in the collective answers (4: "wall painting, a mural", 6: "Yeah"). Next to psychomotor goals, the instructor involved focus on cognitive goals through asking about history terms (legend, fresco).

Excerpts of constructivist teaching through narrative

1. And this Duke Oldřich shot him at that moment with that arrow. – Where? Somewhere
2. in the side. I can't exactly, here it looks, here ((*points*)), I don't know what exactly this (0.5)
3. rump (*smiles*)) What do you call this? – Thigh (1) legs (0.5) loins. – Precisely. At that

4. moment, the /er/ stag started to stagger but still managed to get to Procopius. Also
5. that Oldřich came there and at that point they meet right here ((*points to the fresco*))
6. where there is the wounded stag, Procopius sees it and actually sees the Duke coming too.
7. What did Procopius do? – He goes, he goes to the grove = he went to fetch holy water. – Holy water ((*agreeably*)).
8. So he takes out the arrow, puts some on the wound and it immediately
9. heals. Do you think this is normal? That this should happen? – No = I don't think so. – And what
10. do you call this? – A miracle. – A miracle, correct. A lot of kids tell me this is paranormal
11. activity. How would you explain a miracle. What is a miracle, actually? – Magic. – Ma:gic?
12. – Like, something unbelievable happens = And at that moment when the wine
13. touches his lips? ((*instructor follows up*)). – It starts to change. = It turns into
14. water. Do you also think this is normal? – No. – It's also rather a miracle, isn't
15. it? So, this is the second miracle for the Duke and he is going off his rocker. So he
16. wants to have a talk with Procopius. And the whole night, in fact, it is
17. depicted here ((*points to the fresco*)). The whole night. Then he sent his party home, there was
18. nowhere to make camp quickly to wait for him there. And so the whole night they
19. talk, Duke Oldřich and Procopius. What can they be talking about? – About miracles.

Based on the telling (and fresco depiction) of the legend of Procopius meeting Oldřich, the instructor kept space for the pupils' interpretation using unfinished sentences or questions (12, 13). To produce a variety of answers, she used the strategy of repeating the answers of the pupils (10, 11). The horizontal communication can be identified in the group definition of the name of the stag's body (1, 2, 3) which Duke Oldřich's arrow had entered. The instructor expressed her own lack of knowledge (2: "I don't know what exactly this") and asked the pupils for help (3). In her speech, she followed the key terms (holy water, miracle) which she explained using the relation pair question – definition. It is interesting how

she used colloquial language in her speech (15: “going off his rocker”). What was important for context was the connection of the storytelling with the murals on the wall. The legend thus gained a more authentic momentum.

1. And now, please, look at that picture, try looking up
2. ((*meaning the fresco*)) and find five differences. What differences are there? If
3. you don’t manage to circle them, write them here on the side, ok I’ll be
4. walking among you. Five differences, five differences. What is different in the pictures? Lie (0.5), exactly
5. lie down ((*lies down on her back*)) like this. Good ((*in reaction to what the pupils do*)) Look
6. sort of up on the fresco, try to compare them and circle the differences. Or if
7. you don’t circle them, write them down. What is different there in the pictures. ((*speaks lying down, the pupils*
8. *looking for five differences in the picture and the fresco. The instructor walks around, asks and helps,*
9. *discusses things with the pupils individually*)).

The passage shows that the instructor acted in the activities as an example to be imitated. To optimise the learning conditions, she assumed a non-traditional position lying down which was motivating for the pupils. The lying down position had its reason as the fresco was on the ceiling. Searching for five differences (2, 4) between the fresco and picture in the worksheet involved free choice of place of observation on the carpet and descriptions by the pupils. The instructor thus completed her task to arrange the learning environment and to motivate the pupils (1: “please”, 5: “Good”).

1. Let’s make a circle (3) Yes (2), ((*pupils are coming together into one group*))
2. Come on: come here. Oh, here you are ((*makes room for a girl with crutches*)) yes.
3. Over there, I see someone all the way in the back. – Yeah, come here. – You have
4. completely pushed him out of the circle ((*in disbelief*)) – No. Come, join us in the circle. – Let him in the
5. circle, boys. – Shift a little to the back ... a little more – Yes. – Come and switch places.

The emphasis on including all children in the discussion circle demonstrates the social attuning of the instructor who focused mainly on left out (3) or physically disabled individuals (2). The education appeal is visible in the surprised question "You have completely pushed him out of the circle?!" (3, 4). In reaction to her instructions, the pupils themselves took over the seating organisation in a circle

1. Ehm, this is amazing: you must have looked very carefully. Great, great, wonderful, (1)
2. so yeah /uh/ we'll break the circle for now. Now we have the hardest,
3. but most beautiful activity. /ee/ You /um/ sit down anywhere you like here in
4. these chairs. Make some room. Try to think and write some bad
5. human trait. And I mean, think of something you really don't like about people.
6. I will also think of a bad trait ((*writes the trait down on paper*)) (4) ye:s and
7. now take this trait (0.5) and try to transform it into some being ((*smiling*))
8. Best into the devil a:nd you give him with gestures, movements a bubble where you'll
9. write ((*demonstrates with gestures and movement*)). – Ye:s, ((*laughter, the pupils spread*
10. *sheets of paper over the carpet*))

After the discussion activities, the instructor encouraged the pupils by praise (1) and bringing up new stimuli (3). To intensify the activity, she herself took pleasure in doing the task in front of the whole group (6). The success factor of maintaining the effort to work was mainly the support of a positive atmosphere and lack of force. The meaningfulness of the activities is documented by the joyful agreement of the pupils (9) and eagerness to start work.

Excerpts of game activities and pupil cooperation during information construction

1. And there are also statues here. And we'll talk about the statues which you'll see in a mo'.
2. And now we can say that a statue is a sort: of frozen action. That something has
3. happened and the sculptor thought = Now ((*gestures*)) this I make a statue of. And he makes

4. the statue and suddenly the action is frozen. Like the statue was walking somewhere and suddenly it stopped.
5. So we're going to try: this ((*excitedly*)). I have a small magic, tiny little but
6. very magic whistle. (2) I ask of you to walk around here for a little while.
7. And when I whistle, you must stop and freeze. ((*the children start walking around*)) And when I whistle again,
8. you may walk about again, OK? You will make statues of sorts.

The instructor focused on movement activation of the pupils using the stop-motion technique. The reason for the use of this technique was to get the pupils moving and to reinforce their focus on the story. The transformation of the human body into a statue prepared motivation ground for the activities to follow, focused mainly on the symbolical expressions discussed in mythology. The instructor used psychomotorics to point out the artefacts in the room (salla terrena) through which he effortlessly supported the perception of the pupils to the objects around. To keep the atmosphere of peaceful perception of the interior of the room, he used §diminutives (1: "in a mo'" 5: "tiny little but very magic little whistle", 6: "to walk around here for a little while"). The instructions involved speech, body language, acoustic signals and visual perception.

1. Thanks. Excellent. To outline what all these decorations are about, we are going to play
2. one more game. So, I have some pictures for you here. ((*walks over to chairs and picks up*
3. *pictures*)) Although they aren't, they aren't pictures. They are = they are labels. For instance, I'll show you here
4. a label sadness like this ((*shows the children raised above the head*)). And each of you /er/
5. gets a picture, gets a label. You keep it hidden on the chest. (1) And
6. when we begin the game, we flip the label. And your task is to find your opposite label
7. which is the opposite of sadness ((*shows label*)) So in case of sadness it's going to be
8. perhaps? = Joy ((*collectively*)) – Ye:s. And we can try to look for your opposite.
9. ((*blows the whistle*)) Now. ((*activity is performed*)) Awesome. And now you'll make pairs and I would
10. like to ask you to each read your label so that it sounds in this beau:tiful

11. space. ((*children read labels – Sun, moon, day, night, light, dark, morning, evening, creation,*
12. *destruction, impermanence*)).

The instructor used an activity with labels during the exploration of the salla terrena. The labels contained concepts which were present in the room as symbols in the statues. The instructor called the objects decorations (1). In his speech he often used pronouns ("that, like that, this way") through which he aimed to specify the artistic details in the room. Using an invitation for each pupil to read aloud (10), the instructor was able to activate the whole group and to underline the acoustic parameters of the room.

1. Great: Come to me, <u>let's</u> save him. ((*he picks up a basket and they move to*
2. *an open space*)) So, come, come here, each take a mirror ((*the pupils take a*
3. *mirror each*)) The teacher may take one as well. So, now I want to ask you to
4. stand so that you don't see anybody. ((*children move to*
5. *the middle*)) Maybe it's good to stay a little further back, the way you were standing, OK? ((*the children shift*
6. *back*)) OK, shh: ((*silences noisy children*)) And we can say not only who we see but
7. we can say, like: something /er/ else. Because, maybe, you know each other you can say
8. like: I see Adélka who is my friend and wears, like a /er/ violet shirt, like that: yeah?
9. You can, you can say: about the person a personality trait, something nice about them or
10. something you like about them appearance-wise, right? This Narcissus didn't do that
11. or couldn't, could he? ((*points at a girl next to him who nods*)) Cool. ((*the activity continues*
12. *undisturbed and smoothly without any need of intervention, the instructor moves aside from*
13. *the group, uses a rainstick – musical instrument imitating the sound of rain – and*
14. *swaps the puppet of Narcissus for a puppet of a flower*)) Thank you for /er/ not seeing in the mirror,
15. in that pool, not only yourselves but your friends too. <u>So</u> we managed to

16. save this Narcissus after all. Similarly to how in that statue, the person
17. becomes a flower. That way the gods mercifully gave Narcissus the shape of a very, very,
18. beautiful flower which was named after him. Until today, we tell the story about
19. Narcissus and when daffodils bloom they /er/ make us feel nice,
20. as one of the first spring flowers that grow. So, thank you very much for this rescue.
21. We will now together collect the mirrors. Here is the box.

The instructor used mirroring in the activity focused on the transformation of Narcissus into a flower. Here, the basis of the activity is social learning and focus on others. The pupils symbolically help to save the drowning Narcissus who has fallen in love with his reflection in a pool. The help of the pupils was constructed by the instructor as angling mirrors so that each of them saw not their reflection but that of a friend. The activity of the pupils thus produced a memory aid context for the understanding of the story of Narcissus. The instructor tried to draw the pupils into the story by the illocutionary act of challenge (1: "let's save him", 2: "so, come here"), by praising the cooperation of the pupils (11: "Cool", 14: "Thank you") and by confirming a successful completion of the task (15: "So we managed", 20: "So, thank you very much for this rescue"). When addressing the pupils the instructor switched between personal pronouns I, you and we according to the context of the activity. In lines 7–10, the instructor offered different forms of address when spotting classmates in the mirror which he structured using the adverbial "maybe" which suggested option rather than command. At the same time, he often used the word "so" which contributed to the fluency of causes and effects. The story about Narcissus is connected with the present by means of a presentation about the daffodil (18: "beautiful flower", 19: "make us feel nice"). This act naturally connected the relatively difficult presentation of symbols of "self-centeredness" with the pupils' everyday knowledge of their surroundings. To reinforce the teaching, the instructor swapped the puppet of Narcissus for a flower (14) which, through the multi-sensory principle, gave the presentation a visual extent.

1. And so the gods ordered this Pluto to let Proserpina go. But, he was clever
2. he gave Proserpina pomegranate seeds to eat and these seeds me:an
3. /er/ marriage, love. So she was forever bound to him Now, how to

4. get out of this? Well, according to the story, everybody /er/ agreed on = a solution.
5. Proserpina will spend a third of the year in the undergr: Underworld, underground with her
6. husband Pluto. But two thirds of a year, she can come back to her mum. And why
7. do you think people came up with a story like this? What can this story mean? (2)
8. If tha:t (0.5) Yes? ((*turns to a girl with raised hand*)) – Because nothing grows in winter. = Because nothing
9. grows in winter. Excellent. And then when Proserpina comes back to her mum,
10. what happens? – Everything blooms. And that is summer.

The instructor uses the myth about Proserpina as a metaphor to the change of seasons. The personification in the story represents the principle of appropriateness in the explanation about the nature and function of narration for the common people. The instructor effectively used Comenius' syncritic method based on the analogy of natural cycles and human stories. He obtained feedback using open questions (3: "How to get out of this?", 6: "And why do you think people came up with a story like this?", 7: "What can this story mean?", §10: "What happens?").

1. We'll play a so:rt of theatre. But it will be the sort of theatre that takes place
2. inside. On the outside, almost nothing will be seen. /er/ We are going to do a theatre
3. rehearsal. I will tell a story and when you hear maybe the word stream,
4. we will try to bubble together, just like bubble:s = a stream bubles. Can you try it
5. with a stream? ((*quiet bubbling*)) When birds sing in the story, then
6. there can be birds singing. ((*the instructor gives a signal and there is quiet whistling*)) When
7. we hear in the story about fairies and nymphs, we can try to
8. giggle. ((*giggling*)) Beautiful giggling. When there are /er/ trees in the story that
9. whoosh in the wind or about wind. We can do wind. And when there are the trees,
10. we can sway: like the trees ((*the pupils are swaying*)).

This interesting idea of the instructor involved the use of drama elements in the story. He made the pupils aware of the so-called inner

theatre (2), in order to ensure the awareness of the metaphors and personifications during the interpretation of the story. The pupils thus got the opportunity to take part in creating the story together with the instructor, react to the delivery of other children and complete the atmosphere of the narrative. To facilitate an easier understanding of his instructions, the instructor repeatedly used the adverb "when" (3, 5, 6, 8, 9). The play with concepts and body language was the basic structural element of the lesson.

The following part of the analysis is devoted to an assessment stage of the educational programmes by the participants. Instructors in educational programmes have been performing controlled feedback using mechanisms of experiential and reflective learning[2]. In a very simplified definition of experiential learning and reflective learning, we can understand it as "*a learning process in which people or groups use direct thinking, assessment and experience transformation in an attempt to discover new resources and possibilities which these experiences hold despite they are unnoticeable in normal life.*"[3] In the NAKI project we understand reflection and self-reflection of the participants as socio-cognitive approaches[4]. This stream of approaches holds a processing and social constructing of the experience of the participants with the goal to understand the (enriched) knowledge and meanings based on the activities having been performed. Vygotsky in his concept of "*zone of proximal development*" created within the constructivist science paradigm a social dimension of learning within a specific socio-cultural context. In this concept, there is an important fact that "*what a child can do today with assistance, will be able to do tomorrow independently... During childhood, only such learning is good that runs ahead of development and has development follow it. However, a child can only be taught what it is able to learn.*"[5] Teaching thus represents shifting the experiential knowledge of an individual onto a level of what he or she can be expected to learn in near future.

To illustrate the analysis of the results of reflective learning in terms of feedback, we used a model of communication structure[6] which consists

[2] Nehyba, J. (2014) Reflexe v procesu učení: desetkrát stejně a přece jinak. Brno: Masarykova univerzita. or Kolář, J. (2013) Práce s reflexí u lektorů osobnostně sociálního rozvoje. Brno: Masarykova univerzita.

[3] Kolář, J. (2013) Práce s reflexí u lektorů osobnostně sociálního rozvoje. Brno: Masarykova univerzita, p. 26.

[4] Bertrand, Y. (1998) Soudobé teorie vzdělávání. Praha: Portál.

[5] Vygotskij, L. S. (1971) Myšlení a řeč. Praha: SPN, p. 213.

[6] Kolář, J. (2013) Práce s reflexí u lektorů osobnostně sociálního rozvoje. Brno: Masarykova univerzita, p. 214.

of the following steps: Initiation, stimulation, feedback, processing, termination. Given the scope of this text, we focus on "processing" in which the students visiting a historical building of the NHI assessed the contribution of the education programme they observed. Theoretically speaking, this phase of experiential and reflective learning is divided into several sub-phases (naming, specification, generalisation, evaluation). The above-mentioned model is focused on the activity of the instructor directing the reflection. For the purposes of this text, we will only focus on the reactions of the participants.

1. S2: So, my expectations were that I would learn something here from the arsenal of these auxiliary
2. sciences of history, that things would be practical here, get to the things. I so
3. wished that we would see the castle and I could get to touch the different /er/
4. resources because you don't get to those too often. So I: am very happy,
5. because I saw everything I wanted ((*emphatically*))

Student No 2 expressed her assessment in superlative expressions (4: "very happy," 5: "everything I wanted"). She constructed the emphasis of the shift in her knowledge in terms of the auxiliary sciences of history (1) on the binarity expectation – result. The student had certain standards in her expectations (1. "that I will learn something", 2: "things would be practical", 3: "touch the different sources"). She documents the magnitude of her expectation in the expression "I so wanted to" (2)

1. S3: I'm on the one hand really happy and on the other te:rribly tired. But that is because,
2. that, that my main expectation was to /er/ use some knowledge in practice and I don't think that
3. has ever happened that I am always just studying and the second day or week I just forget it,
4. like, I really hope that something stays with me and I don't expect I'll remember
5. absolutely all the advice and so (0,5) but also how to look at a space and not as just at a
6. place (1) it was, you know, amazing in how you normally don't notice the things like (0,5)
7. a spot on the wall, which is just a spot, sure but I just know it was there and the staircase and

8. I can imagine the people as though they actually lived there ((*excitedly*)). For me this is
9. terribly important that history is not just some bunch of facts but that there were
10. normal people living there like us (1) a:nd they walked up stairs, this is, just so nice a:nd the
11. programme was really terribly crammed and I understand it that there are so many things and there
12. is just little time ((*convincingly*)).

Student No 3 dealt both with assessment and activity specification together with expected results. The core of her message was on the one hand in appreciating the learning experience (2: "I don't think it has ever happened") thanks to which she assumes a deeper memory of applicable knowledge (2, 3, 4) and on the other in opening a social dimension of viewing historical facts or events (9, 10). The illocutionary force is manifested in her use of adverbs (so, really, absolutely, terribly) together with frequent adjectives (1: "happy, tired", 6: "amazing", 9: "important", 10: "nice", 11: "crammed"). The student spoke from the first-person perspective (2: "my main expectation", 8: "for me, this is terribly important") through which she underlined the personal extent of the programme's contribution.

1. S5: I like to learn about new places so certainly the personal expectation was met,
2. because I have never been here. A:nd I take it that I have /er/ in two
3. weeks seen sort of (0.5) so to say /er/ a sort of microhistory of two different places because
4. I already was last week (0,5) two weeks ago at Červená Lhota (1) so: I
5. could compare so, yeah, I lik /er/ I, well, have seen it. My favourite was
6. but of course as (0,5) has been said, the night /er/ castle tour (1) this was
7. a real experience (1) unforgettable experience ((*excitedly*)).

Student No 5 focused on the act of comparing the experience with a recent educational programme at Červená Lhota. The position of the speaker as an explorer of microhistory (1: "I like to learn about new places") served to construct the student's own authority to compare the two programmes he had visited (4: "so I could compare"). The student's assessment act (1: "was met", 5: "my favourite was", 6: "this was a real experience, an unforgettable experience") was based on the effect of experiential education during a night tour of the Bečov castle.

1. S7: /er/ I'm quite, to be honest, I quite forgot about last year, well,
2. I had sort of /um/ fragments that came back (1) and I think that all this <u>really came back</u> to me
3. and also I learned <u>something new</u> and now I feel that I, like, <u>can't forget it</u>,
4. because I have this feedback (0.5) that I got to know this. And concerning, like, <u>personally</u>,
5. seeing I have <u>just</u> done my practicum, I am focused on the group.

The experiential education programme in combination with feedback convinced student No 7 about the permanence of the knowledge gained (2: "it all really came back to me", 3: "I, like, can't forget it"). She confirmed the educational effect with the binarity forgetting – recollection. The act of confession (1: "to be honest, I quite forgot") created room for reconsidering the perspective in favour of positive acceptance of the current version of the educational programme.

1. S12: maybe I will be a kind of <u>exception</u> /um/ because the night castle rather, not that
2. it wasn't interesting but rather it made people feel afraid, you know,
3. I was afraid that I'll fall somewhere or trip over, just (1) but it was, well,
4. great, great, <u>huge</u> experience. ((*emphatically*))

The night castle tour made a strong impression on student No 12 (4: "great, huge experience"). The force of the impression was constructed upon the binarity of fear of danger (2, 3) and a strong experience of the unknown. The latent praise of the organisers of the night activity took place in the identification of the student as an exception (1) as opposed to the other students as he dealt with the level of danger and yet arrived at an excited assessment in the end.

1. S15: Well speaking about auxiliary sciences of history, /er/ the fact that we didn't deal with them all
2. is fine by me. ((*laughter*)) I think that quality comes before quantity because /er/ so it is
3. better to do a few in practice than /er/ do one after the other
4. in theory and you realise how important it is to stop and <u>truly</u> look around and <u>absorb</u>
5. <u>the</u> genius loci of a one place seeing that it comes in handy in other buildings as well.

Student No 15 appreciated the new perspective on touring Bečov castle from a number of reasons. Mainly, he highlighted the practicality and quality of the presentation by auxiliary sciences of history (2, 3). Thanks to this, he arrived at the realisation of the importance of the environment where one is (4: "look around and absorb the genius loci"). Using the identity of a non-specific person (3, 4), he transformed the personal experience into a generalisation of transferability (5: "it comes in handy in other buildings as well") of the education process.

1. S19: I would certainly take children here. And I think this programme was really rich
2. and even someone who isn't completely interested in history can find something they like.
3. So, for example they go on a trip and they really like the countryside and so on. And maybe, when
4. the person sees it like this, they get into it and especially I'd take the kids here because
5. I see here not only interest, I see the team of people, how they are trying to do here, to get the public
6. to know this. It isn't like when they visit a no:rmal ((*with contempt*)) chateau where they
7. give me a tour for a fee but they don't make that effort to show more, that would sort of bother them.
8. The programme is dema:nding, when we went to the castle in the dark, something could have happened
9. and you'd then have problems, wouldn't you. So I really appreciate the effort. Me, personally, I like it a lot,
10. like, here there is this reliquary because it was maybe for the first time that I
11. could touch something. Like, everywhere there are the do not touch signs, aren't they ((emphatically))

Student No 19 used a number of persuasion tools to reinforce her argument. At the very beginning, she immediately took a strong stance on the possibility of revisiting Bečov castle (1: "I would certainly take children here... the programme was really rich"). She built the effect of truth on the use of the pronoun "this" and adverb "really " (1, 9). An important element of the argument was the word "like" which she used to construct the negative example of the so-called "normal" castle tour (6, 7, 8). The binarity normal tour – tour of Bečov had a quality of boredom versus experience and knowledge enrichment. The appreciation of the

uniqueness of the castle tour escalated into the final argument of touching history (10: “maybe for the first time”, 11: “could touch something”). The adverb “maybe” emphasised the uniqueness of the event which she supported by a note about other tours (11: “everywhere there are the do not touch signs, aren’t they.”).

1. Castle keeper: So, I and all the staff <u>of course</u> thank you for coming here, how it went, nobody got
2. hurt or, God forbid, killed during the night tour (1) the Fate is in our
3. favour ((*amused*)) but most of all we are glad everything worked out. This praise is
4. important for us (1) sure you understand that we do these things as an extension of the normal things
5. And sometimes you need to hear that <u>this direction</u> is right. Just like, well, when you found weak points,
6. it’s good to know that there are still things to improve and we will focus on that, <u>I can</u>
7. <u>promise you that</u> ((*decisively*)) However, I’m glad that this <u>basic premise</u> worked out, that
8. you can teach here (0, 5) with <u>practical</u> things some more general context
9. and that thanks to you, <u>people are interested</u>, which means for us that we can develop this here somehow
10. and mainly that we can do /er/ some <u>offers</u> too.

The Bečov castle keeper’s thanks for the students’ active participation and feedback (3: “this praise”, 5: “you found weak points”) was constructed as a conclusion of a successful educational activity (1: “how it went” 3: “it worked out” 5: “this direction is right” 7: “the basic premise worked out”) and based on which it is meaningful to maintain the direction (6: “I can promise you that”) of experiential (2) and practical (8) educational programmes. He confirmed certain exceptionality in the education performed done at Bečov (4 “we do these things as an extension of the normal things”) which is being fed by the interest of visitors (9).

1. Instructor: Thank you for the feedback and for your honesty, for sharing
2. your views on this (0, 5) some, I think, rather <u>personal</u> things which aren’t always
3. easy to tell other people, <u>not to say</u> a large group like this. So: thank you

4. for making this week so amazing because it is all thanks to you. We
5. could try as hard as we can but if it wasn't in you, all these
6. things we spoke about, we wouldn't do this programme at all. (1) And even though
7. the organisers try as they might but a:nd maybe you'll see this at school one day but when kids
8. don't want to learn, you won't make them so thank you for wanting to learn
9. and that we could be witness to that.

The instructor composed the conclusion of the feedback session as a thanks (1, 3, 8) to the participants for their open attitude (1, 2) and effort to participate (8: "wanting to learn"). She gave credit for the successful week to the students (4: "all thanks to you"). In lines 5–8, the instructor expressed her professional experience of non-cooperation of children (5: "could try as hard as we can", 7: "the organisers try as they might") which does not have good results without mutual support for learning (8: "you won't make them"). In this line she switched from the currently present group of students into a general group of pupils at school through which she qualitatively appreciated the behaviour of the students present. The thanks conclude by the experience of the instructors themselves (8: "we could be witness to that").

Based on what has been stated above, tutors within the NAKI project may benefit from a very promising advantage. The goals can be met through the natural way of fostering curiosity and activation of (not only) child participants. The option to come in direct contact with history represented by historical heritage and sources brings suitable conditions to achieve authentic experience and learning. The form of game activities, sharing experience, sharing opinions, cooperation, fostering self-actualisation, impulses for activation, to experience and reflect activity, all this assumes methodological efficiency aiming at attaining demanding goals especially in terms of the affective curricular domain[7]. Specifically, these goals mean the formation of sustainable care for the cultural heritage, i.e. the effort to learn and to hold a responsible attitude towards both the material and non-material values.

[7] Pasch, M. (2005) Od vzdělávacího programu k vyučovací hodině. Praha: Portál or Kalhous, Z., Obst, O. (2009) Školní didaktika. Praha: Portál.

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