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ARTICLES

I. History

Social and Historical Preconditions of the Russian Revolutions in 1917. Through the Eyes of the Czech Politician Karel Kramář

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Shevchenko, K. (2017). Social and Historical Preconditions of the Russian Revolutions in 1917. Through the Eyes of the Czech Politician Karel Kramář. Czech-Polish Historical and Pedagogical Journal, 9/2, 3–8.
doi: 10.5817/cphpj-2017-008

The article focuses on the important social and historical preconditions of the Russian Revolution in 1917 as perceived by Karel Kramář, famous Czech Politician and the first Prime-Minister of Czechoslovak republic. In his opinion, Russian revolutions resulted from social peculiarities of Russia's historical evolution, from numerous flaws in Russian business culture, state system and government and inability of Russian political elites to meet political and economic challenges. Expressed almost one hundred years ago, Kramář's ideas about social and historical roots of the Russian revolutionary upheavals represent a valuable expert's view from the outside. Now, in the year of centenary of the Russian revolutions, when Historians in Russia and other post-Soviet states continue to discuss prerequisites for those revolutions, thoughts by Czech politician seem to be of particular interest.

Key words: work culture; business qualities; social and historical preconditions; Russia; Revolutions; Karel Kramář

The centenary of the Russian revolutionary upheavals in 1917 has raised the interest of the academic community to their causes and preconditions. The views of the famous Czech Politician Karel Kramář, a contemporary of Russian revolutions and recognized expert in Russian affairs, on that issue can shed additional light on the origins of the Russian crisis one hundred years ago and can be a valuable contribution to better understanding the causes of Russian revolutions in 1917.

Karel Kramář was one of the leading and most popular Czech politicians in late 19 – early 20 centuries. For many years he was the

deputy of the Austrian Reichsrat and the Czech parliament (sněm) and subsequently became the first Prime-Minister of independent Czechoslovakia right after the First World War in November 1918. During the First World War Kramář was imprisoned by Austrian authorities as dangerous Pan-Slavist, Russophile and state traitor and was sentenced to death. Considering this circumstance, his extraordinary and quick transformation from the political prisoner into prime-minister of a new independent state represented a fabulous and unique political career.

Kramář was regarded as one of the staunchest supporters of Slavic reciprocity and close cooperation of Austrian Slavs with Russia, which was manifested in his long-term efforts to develop so-called Neo-Slavism movement in early 20th century. Based on political loyalty towards Austro-Hungary and other existing states and political borders in Europe before the First World War, Neo-Slavism movement tried to raise the Slavic cooperation to a higher level mostly in economics and culture avoiding sensitive and potentially dangerous political issues. One of the key goals of Neo-Slavism was the rapprochement between Austro-Hungary and Russia, which, in Kramář's opinion, was desirable for Czechs and other Austrian Slavs since it could potentially strengthen the political role of Slavs in Austria and reduce Vienna's increasing dependence on Berlin on the international arena. Russian-Polish reconciliation, in Kramář's view, was an important precondition for the successful development of relations between Russia and Austrian Slavs. However, his attempts to develop inter-Slavonic cooperation failed after the annexation of Bosnia by Austro-Hungary in 1908, which sharply spoiled the Russian-Austrian relations and dramatically complicated the international situation and the development of ties between Russia and Austrian Slavs.

In 1890 Karel Kramář visited Russia for the first time and spent there about six months, visiting not only Russian capitals and big cities but also countryside. During his first trip to Russia Kramář attended St. Petersburg, Moscow, Volga region, the Caucasus, and Crimea. Later after his marriage with a rich Russian lady Nadezhda Abrikosova (Khludova), representative of a prosperous merchant family in Moscow, he often visited Russia and travelled a lot both in Russian capitals and in provinces. The personality of his spouse Nadezhda Abrikosova had a strong impact on his general perception of Russia and Russian national character. Overall, the image of Russia was closely associated by Kramář with the image of his spouse.¹ During his numerous trips to Russia

¹ Serapionova, E. P. (2006). *Karel Kramář i Rossija. 1890–1937 gody*. Moskva: Nauka, p. 44.

Kramář maintained quite close personal contacts with various Russian politicians, scientists and public figures and as a result, he gained quite extensive and profound experience of social conditions and real life both in Russian capitals and in provinces. Due to all those factors, Kramář was fairly considered a recognized and well-informed expert on Russia.

Kramář perceived Russian revolutions as a regrettable tragedy in the first place for the Russians themselves and as a very important lesson to learn. It seems to be of particular interest that in his book on Russian revolution written in early 1920-ties, which was translated into Russian and became popular among sizeable Russian émigré community in Europe, Kramář characterized himself as a person who “was always guided by love for the unfortunate Russian people”.² In his opinion, “it would be a terrible injustice if all but the Russians studied at the Russian catastrophe”.³ Information about the course of events in Russia during February and October revolutions in 1917 was received by Kramář from numerous, well-informed and quite reliable but not always impartial sources, mostly Russian eyewitnesses who later emigrated to Europe. Also, in 1919 during Russian Civil War Kramář made a trip to Southern Russia and visited Commander of the Russian White Army General A. Denikin. This trip allowed him to get personal impressions about the situation in this part of Russia during the Civil War.

Therefore, Kramář's views on social and political peculiarities of Russia, on different Russian estates and their work culture and business qualities as important social and historical preconditions of Russia's revolutions in 1917 are of particular value and interest. In Kramář's opinion, peculiarities of Russia's social and historical development resulted in numerous shortcomings of the business qualities of different Russian estates and various flaws in Russian political system and government. This dramatic interaction of different factors led to a chronic lack of organic unity of the Russian people and Russian society, which subsequently played a negative, even fatal role in the development of the Russian empire and triggered the devastating Russian revolutions.

Assessing the most numerous class in Russia, the Russian peasantry, Kramář with his profound knowledge of the Russian village noticed that Russian peasant was often distinguished by general inactivity and carelessness. In his opinion, those negative qualities resulted from prolonged serfdom and social institute of mutual responsibility characteristic of the Russian peasant community for centuries. In

² Kramář, K. (1925). *Russkij krizis*. Pervod s češského A. S. Izgoeva. Praga-Paríž, p. 10.

³ Ibidem.

Kramář's opinion, serfdom, preservation of peasant community after the peasant reform in 1861, as well as the Institute of communal mutual responsibility in the Russian countryside proved to be extremely harmful and counter-productive Russian institutions, which hampered progress and initiative of the Russian peasantry and seriously undermined his loyalty to the state.⁴

On the whole, Kramář was quite critical about what he perceived as extensive ways of farming typical of the Russian village. In particular, Czech politician was surprised by the fact that Russian peasants almost did not use mineral fertilizers and various technical innovations which were common at that time in the Czech village.⁵ Kramář pointed out that Russian peasant often did not quite understand that making more investments in land and in modern agricultural equipment and technologies will give him more revenue.⁶ Therefore, Kramář always supported plans of experience exchange between Russian peasants and more developed peasants from Western Slavic lands. Thus, in May 1908 during his negotiations in St. Petersburg concerning concrete forms of Slavonic cooperation Kramář supported the idea to send a group of Russian peasants to Western Slavic lands to learn more advanced agricultural technologies in order to raise the level of agriculture in Russia.

At the same time, Kramář was no less critical of the Russian nobility, gentry and especially intelligentsia. Thus, Kramář blamed Russian nobility and gentry for their rigidity, inability to consistent work, laziness and stagnation. In his words, Russian gentry lacked initiative and any entrepreneurial skills and qualities and continued to rely on extensive ways of farming and serf labor while European industry and agriculture moved to intensive ways of labor.⁷ On the one hand, Kramář was positively impressed by the fact that Russian gentry was mostly well-educated and knew literature, music and art very well, but on the other hand, in his opinion, culture of the Russian gentry was rather superficial, lacked any practical aspects and generally did not have any positive educational impact on Russian peasantry, which had far-reaching negative consequences.

Criticism of gentry by Kramář was closely associated with his criticism of the Russian intelligentsia. During his first trip to Russia in 1890 Kramář

⁴ Ibidem, p. 18.

⁵ Serapionova, E. P. (2006). *Karel Kramář i Rossija. 1890–1937 gody*. Moskva: Nauka, p. 36.

⁶ Kramář, K. (1925). *Russkij krizis*. Pervod s češšskogo A. S. Izgoeva. Praga–Pariž, p. 14.

⁷ Ibidem, pp. 20–21.

was struck by what he perceived as an extreme radicalism and anti-state sentiments of the Russian liberal intelligentsia. Later Kramář recalled that he was shocked by the words of one Russian liberal intelligent who said that he considered the Russian state an open enemy. Kramář even noticed that Czechs were more loyal towards Austrian state, which was alien to them, than Russians towards their own state. Kramář was also very critical about what he described as excessive cosmopolitanism of Russian liberal intelligentsia. Sharing his impressions about Russian intelligentsia, he emphasized that liberal Russians had very little nationalism and a lot of cosmopolitanism. The fact that Kramář expressed an idea that Russian intelligentsia should first become nationalists in order to become true Slavs was pointless.⁸ It seems interesting that Kramář's criticism of the Russian intelligentsia is in many aspects similar to views of the famous Russian writer A.P. Chekhov.

In order to understand the reasons for that state of affairs, Kramář tended to explain such peculiarities of the Russian intelligentsia by the short-sighted and selfish policy of the Russian autocracy. Specifically, Kramář criticized Russian imperial authorities for excessively tight and repressive policy in education, media and self-government, for the lack of democratic freedoms and general unwillingness to support and promote civil institutions. For instance, he indicated that during the Russian-Turkish war in 1877–1878 Russia, having suffered huge losses, liberated Bulgaria from the Turkish yoke and provided Bulgarians with quite progressive Tyrnovo Constitution while Russian intelligentsia at the same time continued to be deprived of very basic civil rights and continued to dream about Constitution. This circumstance, in the words of Kramář, was true Russian tragedy.⁹ Such policy of the Russian government, in the view of Czech politician, alienated Russian intelligentsia from the government, strengthened ongoing enmity between the state and intelligentsia and, in the end, created preconditions for revolutions.

Finally, Kramář was extremely critical about such form of the Russian political system and government as an autocracy. In his opinion, traditional Russian autocracy was justified and necessary in the early stages of the development of the Russian state when Muscovite Russia had to fight against the Tatar yoke for freedom and independence. However, after the overthrow of the Tatar yoke Russian autocracy quickly fulfilled its historical mission and gradually turned into an obvious

⁸ Kramář, K. (1927). *V zaštitu slavjanskoj politiki*. Praga–Pariž, p. 16.

⁹ Kramář, K. (1925). *Russkij krizis*. Pevod s češšského A. S. Izgoeva. Praga–Pariž, p. 155.

anachronism that hampered progress and could not provide necessary conditions for successful modernization. As the Czech politician remarked wittily, Russia borrowed from the West all the technical innovations, including railroads, telephones and rapid artillery, except for the model of social organization that guaranteed a certain level of stability in Europe. The excessively tight policy of tsarist bureaucracy and its chronic inability to meet the challenges including constitutional reforms and the peasant question alienated intelligentsia and other social groups including peasantry. In Kramář's view, due to short-sighted and often erroneous policy of the Russian elite, Russia could not pass such extremely important exams as catastrophic war with Japan, the First Russian revolution in 1905 and the First World War, which, in turn, finally discredited the ruling elite and paved the way to Russian revolutions in 1917 and subsequent tragic upheavals.

Also, Kramář was no less critical of the Russian liberal politicians from the Provisional government, which came to power after February revolution in 1917, the overthrow of the monarchy and the abdication of Nicholas II from the throne. New political leaders of democratic Russia, in his opinion, lacked practical managerial skills and had no idea of what kind of freedom was necessary for Russia at that time.¹⁰ As a result, their policy after February revolution continued to destroy the state apparatus and intensified economic crisis, chaos and anarchy in the conditions of the ongoing First World War. Kramář stressed that it would be unfair to blame only Bolsheviks and October revolution for the collapse of Russia.¹¹

Kramář also expressed very critical comments on the Russian workers, their work qualities and their behavior during and after the February revolution. In particular, he pointed out the low cultural level and insufficient labor productivity of the Russian proletariat in comparison with Western Europe, indicating that a considerable part of the workers succumbed to the revolutionary propaganda of Bolsheviks.¹²

In conclusion, it is worth of noting that thoughts and ideas similar to those expressed by Kramář almost 100 years ago are being raised and discussed now by many contemporary Russian Historians and Social Scientists, who argue that Russian revolutions in 1917 seemed to be rather logic consequences of the whole previous historical and social evolution of Russia.

¹⁰ Ibidem, pp. 33–34.

¹¹ Ibidem, p. 380.

¹² Ibidem, p. 256.

On Model Analyses of the Media from the Viewpoint of the Didactics of History (an Illustrious Historical Figure – Charles IV)

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Štěpánek, K. (2017). On Model Analyses of the Media from the Viewpoint of the Didactics of History (an Illustrious Historical Figure – Charles IV). *Czech-Polish Historical and Pedagogical Journal* 9/2, 9–20.
doi: 10.5817/cphpj-2017-009

Historical figures have always aroused the kind of interest we would, in the modern age, call media publicity. What we have in mind here is, first and foremost, pictorial media, the communication of which was intended for the widest possible range of recipients, as well as textbooks and other didactic aids. Modern historical education is based on the concept of historical culture, for which reason it is assumed that the given communication will, rather than mere illustration, become a qualitatively new teaching aid. The text presented here analyses the potential of individual media (from academic texts and works of art to feature films, currency and postage stamps) using the example of a medieval sovereign, and gives an interpretation of the connection between media education and history teaching with a view to the development of the historical awareness of the pupil and his or her media literacy.

Key words: *history teaching; didactics of history; media education; historical figures*

In introduction

The text presented here focuses on the description and analysis of the usability of historical and contemporary (already didacticised) media with a view to implementing analytic activities with multiple sources of information in modern history. We search for descriptions, characterisations and depictions of historical figures in these media. The medieval sovereign Charles IV will serve as a suitable example. This freely defined topic gives priority to the pursuit of the branch-specific didactic goal (proposals for the development of pupils' analytical and critical thinking) from the viewpoint of sensory classification of (teaching) media. This goal is seen in coverage of the structure of educational media with appropriate commented examples without striving in any way for

a comprehensive historiographic description of the specific figure in question.¹

Communication media provide us with information of varying quality on historical reality and may be primarily a source of research in the widest possible range of academic fields or secondary knowledge in modern historical teaching with a research focus. With a view to the postulates of pedagogical constructivism, it is anticipated that support for analytical work with such media represents a more useful element in teaching than the simple communication of unequivocal data.

Of the enormous amount of traditional information that a historically important person (such as a medieval sovereign) offers for history teaching, the application of political history is freely substituted in a less frequent manner in this text. In historical syntheses, the physical and intellectual likeness, characteristics and abilities of this or that figure are usually reconstructed by means of a combination of various literary testimonies, works of arts and the results of anthropological teaching. This text, for this reason, makes selective use of the results of contemporary art history research based on period images and literary documents that evoke both the environment that shaped the historical person and the locale of his or her career.² The later, primarily historicising, media reflection of the nineteenth century, in contrast, describes the period that his or her legacy has already used for new purposes.

School history applies not merely primary sources of information, generally understood as historical sources, but also didactic or didacticised media that facilitate the shaping of historical perception. The branch didactic orientation of this paper follows this algorithm, for which reason it also devotes attention to media whose function we would preferentially describe as educational or even entertaining. The spectrum of sources used and identified in greater detail in the text includes both works of Gothic and Historicist painting and architecture, and modern currency, films and special-purpose school aids. We may anticipate the

¹ Antonín, R. (2013): *Ideální panovník středověku*. Praha: Nakladatelství Lidové noviny, p. 359. The author of this publication on the given topic notes appositely that the rational and legendary form of the monarch, to which the sovereign himself actively contributed by means of self-representation, is intertwined in our image of our most distinguished monarch. It is, then, immensely difficult for the historian to determine what Charles was actually like. Also Engstová, K. (1999). Marignolova kronika jako obraz představ o moci a postavení českého krále (Kronika Giovanni Marignolli jako zrcadlo myšlenek o moc a postavení českého krále) In *Mediaevalia Historica Bohemica*, 6, pp. 77–94.

² Stejskal, K. (2003). *Umění na dvoře Karla IV*. Praha: Knižní klub, pp. 203–213.

traditional illustrative role played by these aids making way for heuristic performance in practice in Czech schools. If this really is the case, then didactic aids can be used in a qualitatively new position under the guidance of the teacher for training in the differentiation of the credibility of communicated information and its evaluation. Incorporated here may be not just text sources and images, but also such media as comics, caricatures and feature films.

The following subchapters, as has been stated above, are based on a structure of media differentiated by sensory perception and draw selective attention to the teaching potential of the media publicity that the representation of important historical persons (such as the Czech King and Roman Emperor Charles IV) has enjoyed since the Middle Ages.³ When considering the tasks that annotated sources of information may fulfil in modern history teaching, an introductory background may be found in one of the fundamental works of modern German media didactics from the pen of H. J. Pandel⁴ or the text by the British historian and didactician Robert Stradling, translated into Czech, promoting the principle of multi-perspective perception of communication media and an understanding of their relationship to the present day. Of the works written in the Czech language, the didactic history compendium focusing on the media with links to additional literature may also be useful.⁵

1. Text media

Among written media, it goes without saying that historiographic production represents the most valuable form of processing the past. The general public or the school pupil, however, generally seeks information in the most accessible form possible, i.e. **in fiction or popular educational literature**. Advantage can, nevertheless, be taken of their potential for history education with guidance on the characteristic features of these genres and training in the application of a graded degree of critical approach. In this way, we also develop the pupil's skills in the application

³ In view of the concept of the text, that basic didactic medium – the textbook – is deliberately omitted. Analysis of the presentation of the Luxembourg sovereign in textbooks requires a separate paper of its own.

⁴ Pandel, H. J. (2005). *Handbuch Medien im Geschichtsunterricht*. Schwalbach: Wochenschau – Verlag.

⁵ Labischová, D. – Gracová, B. (2008). *Příručka ke studiu didaktiky dějepisu*. Ostrava: Ostrava University.

of the following titles without reducing their positive reading benefits and the enjoyable experience they provide.

The emphasis in fiction on the personal lives and love lives of the principal characters is underlined by the nature of character storytelling in a novel and offers the disclosure of its typical manifestations for the purpose of teaching. The inner monologues of the characters, set against the backdrop of historical events, may serve as a suitable tool for differentiating identifiable historical fact from the fictitious portrayal of their personalities.⁶

Methodical inspiration: use an example to differentiate verifiable historical facts (dates and designations of events, names) from clearly fictitious descriptions (internal monologues of characters); a description that appositely documents widespread period customs, atmosphere or attitudes (the relationship between subject and sovereign, a description of a knighting, a coronation, etc.).

We do not expect new solutions to scientific problems from **popular scientific literature**, though we do expect preciseness, objectivity and communication. Although a number of authors demonstrate a profound insight into the given issue, we primarily guide pupils to differentiate between historians and other authors. Pictorial accompaniment, which leads to unavoidable simplification hand-in-hand with a text commensurate to the age of the consumer, also plays an extremely important role in the popularisation of science among children and the young.

Medical science has also provided new impetus for studying the character of historical personalities and their state of health on the physical and mental level. The results of the research by leading anthropologist Emanuel Vlček and neurologist Ivan Lesný on Charles IV have been published in book form. The researchers have compared written sources with anthropological information and drawn up a case history that attempts to determine a diagnosis reflecting the physical appearance and behaviour of the sovereign.⁷

⁶ http://cs.wikipedia.org/wiki/Ludmila_Va%C5%88kov%C3%A1 (cit. 10. 9. 2015); Neff, O. – Olša, J. (1995): *Encyklopedie literatury science fiction*. Praha: AFSF and H&H (the chapter *Ludmila Vaňková*), p. 391; Adamovič, I., Neff, O. (1995). *Slovník české literární fantastiky a science fiction*. Praha: R3 (the chapter *Vaňková, Ludmila*), p. 232.

⁷ Lesný, I. (1989). *Zpráva o nemocech mocných*. Praha: Horizont, pp. 133–154; Ramba, J. (2015): *Tajemství Karla IV. Čeští panovníci ve světle antropologicko-lékařských zkoumání*. Praha: AKROPOLIS. The focal point of the publication is a study by Vlček's scientific colleague devoted to the emperor's mysterious illness at the turn of the years 1350–1351.

Specialist **historiographic literature** serves primarily in teaching for comparison with other written literature on the topic. The monumental work *Lucemburkové (The Luxembourgs)* from the publishing house Lidové noviny can be added to the more recent synthetic works.⁸ The field of research into the Luxembourgs since the revolution of 1989 has been dominated by Jiří Spěváček, who has dedicated his entire academic life to the life and work of Charles IV. Charles IV is described on the basis of many years of research and a synthesis of documentary sources, chronicles and records. Spěváček's text also includes an attempt to reconstruct his human qualities, his insightful judgement and his ability to strategise and unexpectedly surprise, forgive and punish. This is a portrait of a ruler and man that can be applied in teaching.⁹ Another extraordinary medievalist work is *Cesta Karla IV. do Francie (The Journey of Charles IV to France)* by František Šmahel.¹⁰ The focus of this text gives good reason to conduct a purposeful search for specialist publications that are capable of grasping the topic from an unusual angle, even though they might lack an epic narrative, not least because Charles IV represents the image of a more or less ideal medieval sovereign in the Czech historical awareness, including that of schoolchildren. A solution is offered by a specialist book by historian Robert Antonín.¹¹ The author first engages in an analysis and definition linked to the specific historical period and devotes considerable attention to the attributes, virtues and social roles of the medieval sovereign as a devout knight. An investigation of period sources of information and existing knowledge then leads him to compare the society of the desired ideal with the actual truth.¹² The teacher's ambition may, then, become the selection of a suitable passage from this inspirational academic monograph and its subsequent didacticisation.

In terms of written sources, we will, in view of the topic and scope of this paper, restrict ourselves essentially merely to memoir literature, for which there are widely known reasons in the case of Charles IV. Beforehand,

⁸ Bobková, L. (2003): *Velké dějiny země Koruny české IV.a 1310-1402*. Praha; Bartlová, M. – Bobková, L.: *Velké dějiny země Koruny české IV.b 1310-1402*. Praha; Bobková, L. – Šmahel, F. (Eds.) (2012). *Lucemburkové. Česká koruna uprostřed Evropy*. Praha: Nakladatelství Lidové noviny.

⁹ Spěváček, J. (1980): *Karel IV. Život a dílo (1316-1378)*. Praha: Svoboda, pp. 555–564. cf. <https://www.kosmas.cz/tema/176/karel-iv.-jeho-zivot-a-doba/>. (cit. 7. 6. 2016).

¹⁰ Šmahel, F. (2006): *Cesta Karla IV. do Francie*. Praha. Argo. cf. <http://www.dejiny.teoriekritika.cz/Modules/ViewDocument.aspx?Did=181>. (cit. 7. 5. 2016).

¹¹ Antonín, R. (2013): *Ideální panovník českého středověku*. Praha: Nakladatelství Lidové noviny.

however, we will recall the testimony of one of his contemporaries who frequently came into contact with Charles IV. Francesco Petrarca wrote an account of their joint stay in Mantua, in which he describes the sovereign as ambitious, polite, cheerful, inquisitive, a little suspicious, unyielding, talkative and immensely argumentative.¹³ The methodology of use of Charles' autobiography in teaching is inseparably linked to information on the characteristic features of **memoir literature**. We should remind pupils of the perspective with which autobiographies intended for future generations are written and what criticism of historical sources performed on these sources of information by the historian looks like. Our nation sees Charles IV as one of the most important Czechs of all time.¹⁴ But what was his youth and his beginnings as a ruler like? Can this secret be uncovered by the autobiography *Vita Caroli*¹⁵ written by Emperor Charles himself? To this day, this work is one of the basic sources of information on Charles' self-representation. Pupils can be charged with the task, for example, of seeking passages directed towards the young Prince Wenceslas as a certain model for life or a model of the behaviour of a sovereign.¹⁶

2. Information of a physical nature and audio teaching aids

Before we devote closer attention to pictorial media, we will take a brief look at the physical documentation, represented in the case of Charles IV largely by Gothic sculptures.¹⁷ The basic sources of information of this kind on the physical appearance of the greatest of the Luxembourgs are the bust in the triforium in St. Vitus Cathedral and the statue of Charles IV on the throne at the Old Town Bridge Tower in Prague – both works were produced in the thirteen seventies.¹⁸ It is, of course, desirable not merely

¹² Ibid. pp. 291–353; pp. 358–364.

¹³ Stejskal, K. (2003): *Umění na dvoře Karla IV.* Praha: Knižní klub, p. 203.

¹⁴ This is backed up by the national television poll The Greatest Czech of 2005 in which he clearly held first place, obtaining thirteen thousand more votes than the poll favourite President Liberator Tomáš Garrigue Masaryk. In spite of his enormous popularity, most people know of him merely that he founded Prague University, Nové Město and Karlštejn and that he probably had something to do with Hunger Wall.

¹⁵ *Vita Caroli.* (2015) Praha: Omega.

¹⁶ http://cs.wikipedia.org/wiki/Vita_Caroli (cit. 7. 4. 2016).

¹⁷ http://commons.wikimedia.org/wiki/Category:Statues_of_Charles_IV,_Holy_Roman_Emperor?uselang=cs (cit. 9. 4. 2016).

¹⁸ Stejskal, K. (2003): *Umění na dvoře Karla IV.* Praha: Knižní klub, p. 203; Bartlová, M. (2010): Tajemství svatovítského triforia Umělec, jeho král a jeho katedrála. In *Dějiny a současnost*, 1. p. 23 etc.

for the pupil to be acquainted with the existence of this period work of art, but also to analyse in the pertinent passage of the expert literature the methods and techniques that have been employed by science to try to decipher the relationship between art and the true appearance of the monarch as an adventure in recognition and detective work.¹⁹ The tasks to be performed by the pupil also include the comparison of biographical dates, the time at which the work of art was created, and evaluation of age idealisation (similarly as for the Votive Panel of Jan Očko of Vlašim, etc.). The Luxembourg was also depicted on the coins and commemorative issues of his age, and we can also find him in the fashionable waxworks museum. Similarly, it is also possible to conduct an investigation into whether or not the authors of the wax model based their work on a medieval or historicist likeness.

It is, at first glance, strange, though essential in the context of the sensory structure of educational media, to mention audio media: radio dramatisations of literary works, original dramatisations and educational radio programmes that work specifically with the fantasy of the listener and have no less influence on his or her historical conceptions.²⁰ Audio books, such as Prokop's *Tajný deník (Secret Diary)*, also benefit, first and foremost, from the professionalism of the actors' voices used.

3. The contexts of visual media

The search for the physical appearance of the historical figure Charles IV provides an impetus for an excursion into the art world of the Middle Ages and an opportunity for a more general interpretation of the characteristic features of **Gothic art**. We should remind pupils of the principle of painting of the time, which did not demand complete fidelity in a portrait, and the fact that the artist often painted with no direct knowledge of his subject. Charles' likeness is similarly considered idealised in the case of the Votive Panel of Jan Očko of Vlašim (c. 1371).²¹ Another source

¹⁹ Stejskal, K.: c. d., p. 211.

²⁰ A total of 33 of more than 1,000 episodes devoted entirely to Charles IV in a radio series: Veselý, J. (director): *Toulky českou minulostí. Český rozhlas 2*. cf. <http://www.rozhlas.cz/toulky/archiv> (cit. 9. 4. 2016). Actor Jiří Dvořák narrated the Fictitious Secret Diaries of Charles IV written by Josef Bernard Prokop for the publishers OneHotBook in 2016.

²¹ Royt, J.: *Ikonografie Votivního obrazu Jana Očka z Vlašimi* [online]. The Faculty of Arts at Charles University, (cit. 8. 4. 2016); <http://www.rozhlas.cz/leonardo/historie/zprava/obraz-ktery-proslavil-tvar-karla-iv--906543> (cit. 10. 4. 2016); Stejskal, K. (2003): *Umění na dvoře Karla IV (Art at the Court of Charles IV)*. Praha: Knižní klub, pp. 104–115., etc.

of information on the sovereign's likeness is provided by the wall paintings at Karlštejn. Pupils can formulate their own assessment of the degree of realism in the Gothic painting of Charles' age by comparing the given portraits or synopses of specialist art histories.²²

Historicism in art and architecture represents a deliberate return to the past and the use or revival of old architectural or artistic styles in modern construction and art. Art of this kind became popular throughout Europe before the middle of the nineteenth century and develops in close connection with the shaping of historical awareness. Abundant stimuli come from Romanticism which added a strong individualism based on domestic history to the shaping of the modern nation. In their works, painters and sculptors glorified individuals, ideas of statehood and political decisions pursuing strategic goals. This acquainting of the general public with their deeds gradually went beyond the bounds of popularisation and education and began to influence political life as well. The nineteenth century, seeking the roots of modern society, pursues different goals than the medieval world, and Czech nationalism generates its own images and stereotypes.²³ In accordance with historicist ideas, Charles IV is depicted with impassioned descriptiveness as a considerate master and regional patriot.²⁴

It is appropriate to give pupils the task of comparing Gothic and Historicist art. The extensive specialist and popular art history literature will serve us well when preparing analytical and receptive tasks.²⁵

The **comics** genre popular with pupils cannot be ignored in connection with history education. Its public impact outside the academic world is extremely interesting, though its use in practice in schools is negligible and it has, to date, been ignored by historiographic research. The traditional topics of Czech national history and geography at the first level of primary school have also inspired the authors of the comic strips in the Czech publication for children *Mateřídouška*. Its pre-revolutionary book form appeals to the youngest age categories to this day and plays

²² Stejskal, K. (2003): *Umění na dvoře Karla IV.* Praha: Knižní klub, pp. 104–115.

²³ Rak, J. (2003): *Bývalí Čechové.* Praha: H&H, pp. 3–33 etc.

²⁴ In the works of František Čermák, Josef Mathauser, Adolf Liebscher, Josef Trenkvald, Josef Žák, Karel Svoboda, Václav Brožík and Emanuel, the features of the medieval sovereign give the illusion of portrait quality with a considerable dose of creative fantasy on the part of the authors.

²⁵ Stejskal, K. (2003): *Umění na dvoře Karla IV.* Praha: Knižní klub; *Historické vědomí v českém umění 19. století* (1981). Praha: The Institute of Art Theory and History; Antonín, R. (2013): *Ideální panovník českého středověku.* Praha: Nakladatelství Lidové noviny, pp. 470–478 etc.

a certain role in shaping our first historical ideas.²⁶ Its tradition has been continued in the present day largely by Lucie Seifertová and Renáta Fučíková.²⁷ Their common denominator remains a focus on children of early school age. Older schoolchildren are, in contrast, the target of the work *Karel IV. cesta na císařský trůn* (*Charles IV. His Journey to the Imperial Throne*) illustrated by Hana Jinderlová with texts by Michaela Trnková.²⁸ In stark contrast to this title, the young Luxembourg takes on completely different dimensions, similar to those of Batman or other superheroes, in *Karel IV. Pán světa* (*Charles IV. Lord of the World*) from the publishing house Edika.²⁹ This story in cartoon form aimed at children from the age of ten claims an educational role, and its technical production and composition correspond to this. An extensive prose text is presented first, followed by a cartoon story which gives a brief account of the childhood and adventurous adolescence of the future sovereign in the form of comic strips. Again, this is not a case of precise historical fact, but rather an interpretation of it. The illustrated story may, however, if approached with the necessary critical treatment of the information it contains, play a significant motivational function in history education.

We bring our survey of visual aids to a close with the medium of postage stamps. Proper advantage has not, as yet, been taken of their potential in teaching.

4. Audio-visual media

Audio-visual media include television which remains the preferred source of information. Although many documentary films only give the appearance of being documentary and may be further from the historical reality than many feature films, one notable exception to this is the documentary series *Kronika česká* (*Czech Chronicle*)³⁰ whose principal author was the leading Czech historian specialising in the history of the

²⁶ *Obrázky z českých dějin a pověstí* (1982) Praha: Albatros. The chapters: Jan Lucemburský a Karel IV. and O založení Nového Města pražského.

²⁷ Fučíková, R. (2016). *Karel IV. ilustrovaný život a doba*. Praha; Seifertová, L. (2012): *Pohádka o králi Karlovi*. Praha: Prchal Petr.

²⁸ Trnková, M. – Jinderlová, H. (2016): *Karel IV. cesta na císařský trůn*. Prague: Kopp.

²⁹ Ležák, Z. (2016): *Karel IV. Pán světa*. Praha; Trnková, M. (2016): *Karel IV. cesta na císařský trůn*. Praha: Koop.

³⁰ Petřík, M. (director): *Kronika česká* (Czech Television, 77 episodes), Czech Republic 1997–1998.

High Middle Ages Petr Čornej, a fact that ensures that the interpretation given in the series corresponds to the current academic knowledge.

Animated film generally caters to the child viewer. In three episodes of the animated *Dějiny udatného českého národa (History of the Valiant Czech Nation)*³¹ our hero also takes the form of the historical person we are interested in here. The series became popular among children and is widely used in schools. It remains, however, essential for pupils to learn to give proper consideration to the means of speech in animated film, to differentiate caricatured form and characteristic trivialisation in the content of real historical events, etc.

The large degree of suggestion typical of a **feature film** generally makes it difficult for the pupil to keep a critical distance from the messages he or she is receiving. It may not be wise to ignore this popular medium for presenting the past, though it should certainly be subjected to didactic “treatment” before being used. After deciding on appropriate sequences to be used and preparing a set of tasks, we should also give pupils information about when the given film was made and its incorporation into the historical context.

A sovereign embraced in a positive manner is generally depicted with traditional models of behaviour and traditional attributes. Of the three films currently available to us – *Slasti otce vlasti (The Pleasures of the Father of the Nation)*, *Noc na Karlštejně (A Night at Karlstein)* and *Hlas pro římského krále (A Vote for the King of the Romans)* – the odd one out is *Slasti otce vlasti*³², because the young Charles, still “just” Margrave of Moravia, is conceived as someone with no scruples in the manner of comedy. It is also differentiated from the other two films by the originality of the text and the fact that it was shot in black-and-white. For our purposes, however, the plot focus on the human side of the famous sovereign is useful.³³ The humorous perspective on the portrayal and development of Charles’ personality under the pressure of partner relations only switches to his historical, political and patriotic responsibilities in the film’s final sequences.³⁴

³¹ https://www.youtube.com/watch?v=wQfsnR_InN4 This animated series is based on the book of the same name by Lucie Seifertová: episode 37. Charles IV. His Youth – The History of the Valiant Czech Nation; episode 38. Charles IV. His Glittering Career – The History of the Valiant Czech Nation; episode 39 Charles IV. Builder – The History of the Valiant Czech Nation.

³² Steklý, K. (director): *Slasti otce vlasti*. Czechoslovak Socialist Republic 1969.

³³ Karel Steklý worked from a screenplay by Jan Procházka. The comic aspect of the plot is based on a modern conception of historical figures.

³⁴ Kopal, P. (2005). Karel IV. poražen husity? Filmové obrazy panovníka. *Film a dějiny*. Praha. pp. 117–120.

Records can also be found in the film history of long efforts to adapt the literary source of *Noc na Karlštejně* (A Night at Karlstein) by Jaroslav Vrchlický, though it did not reach the screen until Zdeněk Podskalský's musical.³⁵ The central protagonist of the film is not, however, the monarch himself, but other historical and fictional persons. Charles plays the role here of a flawless moral authority towering above a collection of characters full of human weaknesses. The director follows the depersonalised iconic image of the sovereign created during the National Revival or even the diction of autobiography.³⁶

Conclusion

The physical portrait, personality and acts of important historical persons have become a permanent subject of interest for the entire range of media. The tools for searching for a comprehensive and correct image of, for example, the sovereign Charles IV, continue, however, to remain in the hands of professional historians. The careful media self-representation connected with the myth corresponding perfectly to the period image of the ideal monarch makes it almost impossible even for academics to determine what he was actually like.³⁷

Secondary research on the part of the pupil, however, follows different goals. Innovative teaching³⁸ developing the skills of comparing sources of information and differentiating their characteristic manifestations and quality of communication is the path that should be taken by modern history teaching. The creative process of recognition is more valuable in the structure of educational values than the determination of a definitive result. In this regard, the difficulty of determining a definitive historical image of an important person (here, the example of a Czech king and emperor) is actually an advantage and the primary source of inspiration for the conception of this text. It assumes a motivation for the pupil's

³⁵ Podskalský, Z. (director): *Noc na Karlštejně*. Czechoslovak Socialist Republic 1973.

³⁶ Kopal, P. (2005). c.d., pp. 117–120.

³⁷ Antonín, R. (2013). *Ideální panovník českého středověku*. Praha: Nakladatelství Lidové noviny, p. 362.

³⁸ Labischová, D. (2014). Badatelsky orientovaná výuka – základní paradigma pro tvorbu moderní učebnice dějepisu. In *Sborník prací Pedagogické fakulty Masarykovy – řada společenských věd*, 28, No. 2, pp. 110–127; Stuchlíková, I. (2010). O badatelsky orientovaném vyučování. In Papáček, M. (ed.): *Didaktika biologie v České republice 2010 a badatelsky orientované vyučování*. České Budějovice, pp. 129–135.

search – on what is our awareness of our monarchs actually based, how is it shaped, and where are the contemporary boundaries of our knowledge? The teacher, who is expected ever more urgently to play the role of some kind of control microprocessor, can find inspiration from media presentation and media sources (and not just the selection presented here) and use their analytic-receptive application in teaching. With a teacher's (and constructivist's) optimism, let's hope that, following didactic adaptation giving due consideration to age peculiarities and the supplementation of the methodical apparatus, it will serve in the broader context not just the development of the pupil's media literacy, but also a deeper understanding of the specific topic under consideration.

II. Pedagogy

Social Education and Social Work as an Inspirational Resource of Teacher Training

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Gulová, L. – Střelec, S. (2017). Social Education and Social Work as an Inspirational Resource of Teacher Training. *Czech-Polish Historical and Pedagogical Journal*, 9/2, 21–30.

doi: 10.5817/cphpj-2017-0010

In the process of finding progressive and long-term strategies, programs and models for the Czech education system, social education and thus social work finds itself in a prominent position. Our study deals with selected knowledge of these fields, which became a natural part of teacher training in the current pedagogical theory and practice. Examples of integrating socio-educational thematic units into teacher education programs are also a reflection of social needs that result from the dynamically evolving life of Czech society.

Key words: *ocial education; social work; social health; curriculum; educational activities of teachers; social pathologies; teacher education*

The relationship of social education and social work to educational process

Social education explores the essence of social phenomena and educational influence of the social environment on the lives of individuals and social groups. It takes interest in the changes in the social environment that favor optimal development of the personality. In this sense, it is also focused on the social and educational assistance to vulnerable groups of children and youth. It looks for the source of conflicts between individuals, groups and societies and at the same time it deals with their solutions through direct and indirect influence of the educational process. In other words – social education is a science that is aimed at helping to shape the optimal way of life of individuals and social groups and to facilitate the process of enculturation and socialization. We are inclined to this broader concept of social pedagogy, according to which this discipline focuses not only on issues of social-

pathological character, but on the whole population, to create harmony between the needs of individuals and society.

Social education includes two dimensions – social and educational. The social dimension is given by the social framework, social conditions, and situations in the given society. Society (state) produces, among others, conditions which sometimes complicates (eases) the process of socialization of the individual. Moreover, in recent years this social dimension of life is influenced by the rapidly advancing process of mechanization, automation, development of communications technologies, changes in forms of coexistence, socio-legal standards, environmental issues, generational, ethic and expanding globalization. It is therefore a changing environment in which the educational process takes place. The pedagogical dimension lies in the promotion and implementation of social demands, desired objectives, requirements and minimization of existing divisions by pedagogical means.¹

Social work is based on altruism, its essence is to help and get involved for the needy. It takes various forms and its development took place in different parts of the world for centuries. Individuals, groups and entire communities maintained it and deepened it in many areas up to the present, when its meaning and content equated other disciplines. Social work seeks to fulfill humanity in the literal sense in which we are engaged for the needy quite naturally, and that not only in a spirit of coexistence but also in a specific professional context.²

At the theoretical level, it is scientifically based professional discipline, which through its methods, a variety of strategies and mechanisms, provides on a professional basis the desirable care for the needy. Its practical application has become a factor that enters the lives of socially disadvantaged groups in the form of services and activities that should help the clients so that they could gradually help themselves. To address the situation of the client, his own potential also plays a role, by which the client receives support and recognition for their difficult life situation and social work counts with him as a partner.³

The complex nature of social work also shows the need for cooperation with other disciplines. Especially with psychology, sociology

¹ Kraus, B. (2000). Sociální pedagogika jako vědní disciplína a jako studijní obor. In *Sborník příspěvků z 1. mezinárodní konference na téma Sociální pedagogika jako vědecká a společensky užitná disciplína.* Brno: Institut mezioborových studií a PdF MU, str. 68–76.)

² Gulová, L. (2011). Sociální práce. Pro pedagogické obory. Praha: Grada.

³ Matoušek, O. a kol. (2001). *Základy sociální práce.* Praha: Portál.

and legal disciplines that come into a range of methods of social work, but also with social education, adult education, pedagogy and gerontology that can be added to social work theory and practice. Framework of social work is determined by topics that relate to the changes and development of society. Global problems are poverty and misery, women's rights, unemployment and discrimination, migration, coexistence of minorities with the majority, etc. A specific topic is the area of children's rights: children are among the most vulnerable groups, many of them are neglected and abused by their relatives, they become victims of violence and they are exploited as cheap labor. People with different sexual orientations call for their rights. Solutions require the problems associated with old age because the population of western civilizations is increasing in senior groups. These and other topics form a content of social work, which thus becomes an important and natural part of civilized human societies.⁴

When we consider the broader social context of the fundamental bases for the institutionalized social or also educational strategies, we cannot ignore that one of the most versatile and determinative influence of mingling educational activities are from the beginning of modern institutional learning humanizing tendencies. This fact, alongside with other researches, is also pointed out by J. Skalková, who states that at the end of the old and the beginning of new millennium, this issue comes to the forefront with new immediacy and intensity. "The idea of humanism and humanization requirement became an international movement that permeates all spheres of contemporary life and relates to its daily practice."⁵

The causes of this phenomenon are seen in the characteristics of the current epoch, its manifestation, for example:

- *escalation of contradictions and complex problems, that lead to the risk human exposure, significant changes in the conception of the meaning of human life, the goals and values of human life,*
- *increasing the risk of threats to humanity by social, ecological, energy and economic failures (disasters),*
- *that the society of excess and waste costs, stands face to face with millions of people who are outcasts of the society, illiterate, without medical assistance, consequently malnourished and hungry, suffering and dying children and adults,*

⁴ Gulová, L. (2011). Sociální práce. Pro pedagogické obory. Praha: Grada.

⁵ Skalková, J. (1993). *Humanizace vzdělávání a výchovy jako soudobý pedagogický problém*. Ústí nad Labem: UJEP, str. 41.

- *spread of drug addiction, growing violence, manifestations of religious and racial hatred, growing unemployment and outbreaks of economic and social extensions,*
- *economic profit as a priority for the individual and the society, rigorous cost competitiveness which leads individuals to promote themselves at the expense of others, etc.*

In connection with the search for socially acceptable ways and means to solve global problems, J. Skalková brings attention to activities of world's major civic initiatives and institutions. One of the main objectives of these efforts is the idea of "new humanism" that imposes alternatives to further social development, which can lead to overcoming the crisis of humanity, to the demand of "new quality life" and a "new quality" of a man. When searching for prospects of further social development, great importance is generally attributed to education and upbringing.

The focus of the new humanism is integral human personality, its possibilities and development of intrinsic value, including:

- *idea of human freedom (the basic human value),*
- *the need for social justice (the basis of stable development of human society),*
- *democracy, solidarity, consciousness of globality of central problems,*
- *the need to maintain a healthy environment,*
- *preservation of cultural diversity,*
- *human dignity, ability of human participation and empathy*
- *constructive behavior, critical thinking, responsibility, creativity and initiative.*⁶

In this sense, a public document issued by UNESCO called "Learning: The Treasure Within" came to the attention, containing plans for the formation of an educated society in the 21st century. These intentions figuratively called pillars of future education express (summarize) in a nutshell also the targets of educational action: learning to know, learning to act, learning to be, and learning to live together – learning to live with others.⁷

This document heralded, along with others, significant changes in the Czech education. In accordance with the National Program for the Development of Education in the Czech Republic (i.e. The White Book) and the Law on preschool, primary, secondary, vocational and other

⁶ Skalková, J. (1993). *Humanizace vzdělávání a výchovy jako soudobý pedagogický problém*. Ústí nad Labem: UJEP, str. 44–45.

⁷ Delors, J. et al. (1997). *Učení je skryté bohatství (dokument Mezinárodní komise UNESCO Vzdělávání pro 21. století)*. Praha: UIV.

training was applied to new curricular system for pupils from three to nineteen years of age. The principals of these documents are Framework Educational Programs (FEP). Framework educational programs are heralded as the new educational strategy, which focuses on the formation and development of key competencies of pupils. There is interdependence between competencies and programmed educational content. The makers of framework educational programs have paid significant attention to the aspects of applicability of the acquired knowledge and skills and personality traits as an equipment to everyday life. On the basis of FEP (which sets binding framework of education and define the standard educational content for a given stage of education), every school is profiled within their School Educational Program (SEP). FEP is characterized as an open document, which is at certain levels upgraded to meet the changing needs of society, the needs and interests of learners and teacher's experience with SEP. The newly formulated goals of basic education, key competencies, educational areas and cross-cutting themes are categories whose characteristics create a basic picture of the extent and quality of the changes, which Czech education seeks.

Another key objective to which education in developed countries is leading to, is the social health (of individual, social groups and entire communities). The term social health is interpreted in the literature on different levels and context.⁸ Of all these approaches, it shows that the determinant and universal feature characterizing the social health is the term relationship. In study programs, teaching distinguishes, with a certain degree of simplification, three planes (dimensions) of social health – intrapersonal, interpersonal and social. At the intrapersonal level, social health is perceived as an inner transformation of personality expressing the relation of a man to himself, including his self-acceptance, self-control, autonomous acceptance of social roles, needs and values. At an interpersonal level, social health is seen as an expression of a certain level in relation to other people. In the case of the pupil, it includes, for example, the ability to cooperate with classmates, respecting the opinions of others, cooperation in common tasks, communication skills comprehension, and the ability to dispose of friendships, friends and partnerships. From the aspects mentioned above, it shows how social pedagogy and social work can be inspiring for the educational process because these disciplines are closely involved in

⁸ Krátká, J. (2010). Ideální třídní učitel a jeho kompetence v pohledu žáků a jejich rodičů. In *Pedagogická věda a školská prax v historickom kontexte*. 1. vyd. Trnava: Univerzita sv. Cyrila a Metoda v Trnave, str. 435–442.

relationships in different social groups and aimed precisely to encourage relationships between people.

In this context we also ask the question: *What support does the creation and development of social health of the pupils have in the documents that are pertinent to current developments in the Czech basic education? For example, General Educational Program for Basic Education (hereinafter GEPBE) declares the following requirements among the main goals of basic education:*

- *teach pupils to actively develop and protect their physical, mental and social health,*
- *guide pupils to tolerance and consideration for other people, their cultures and spiritual values, to teach them to live together with other people,*
- *help pupils discover and develop their abilities and real possibilities and to apply these together with knowledge and skills in decision-making about their own life and career orientation.*⁹

In terms of social health of students, the school environment should provide conditions suitable for a whole range of pupils, encouraging the less gifted, protect and support the weakest students and ensure that every child, through education and training tailored to individual needs, satisfactorily developed its own way. This should also create adequate conditions for the education of pupils with special educational needs. A friendly and welcoming atmosphere should encourage pupils to studying, working and activities that suit their interests and give them space and time for active learning and to the full development of their personality.

A factor that has significant opportunities to influence healthy social development of individual pupils and the classroom is the teacher, especially the class teacher. There are generally associated considerable expectations connected with this entity. It is generally assumed that it is the class teacher that is best informed not only about the overall training and educational situation in the classroom, but it also has the knowledge and skills relevant to the development of the pupil's personal and social qualities. In other words, the class teachers should know the strengths and weaknesses of their students, they should also be suitably informed about their health, family environment, major leisure activities and their prospective study or vocational orientation. Adequate background information to the class teachers is particularly important in a direct relation to the pupils in their class, but also as the basis and foundation

⁹ *Rámcový vzdělávací program pro základní vzdělávání.* (2005). Praha: VÚP.

for integrating and coordinating activities focused on cooperation with other teachers, parents and pupils with other educational partners.¹⁰

What is the basic framework of the tasks of class teachers in promoting social health of the pupils?

Generally, it is for example said that already J. A. Comenius's Great Didactic notes that the main responsibility for what is happening in the classroom should have one teacher. Comenius anticipates the importance of the class teacher, although the term class teacher is not used. Less encouraging is the fact that despite the centuries of proven positive experiences, until this day, we do not have a comprehensive official document that would declare the status and duties of the class teacher in current Czech school. The Ministry of Education, Youth and Sports (MoE) commented the functions and activities of the class teacher only through partial information via several methodological guidelines and regulations, which are generally not just classroom teachers, but teachers in general. Therefore, so far are the specific activities of the class teacher defined locally and to a greater or lesser extent, included in the internal documentation of every school. Decree (no. 48/2005 Coll., on basic education and some matters of compulsory school attendance, educational measures, §17 – educational measures) characterizes the class teacher as a pedagogical worker, who is commissioned by the school director, and who is responsible for the performance of specific tasks resulting from the delegation which is under the direct authority of the director of school. Methodological instruction of MoE (ref 10007 / 98-26 on ensuring safety and health at work in regional education) mentions that the class teacher should teach students about common rules of safe behavior, on the school rules, about behavior on public roads, rules on fire protection, warning against harmful effects of alcohol, smoking etc. Decree (no. 72/2005 Coll., on providing guidance in schools and school guidance facilities) states that the class teacher should work with the school counselor and school prevention methodologist, respectively, school psychologist, special education teacher, etc. Other recommendations for the work of classroom teachers can be found in Methodological Guideline of MoE, ref. No. 10194 / 2002-14 to a uniform procedure for apologizing and

¹⁰ Krátká, J. (2010). Ideální třídní učitel a jeho kompetence v pohledu žáků a jejich rodičů. In *Pedagogická věda a školská praxe v historickém kontextu*. 1. vyd. Trnava: Univerzita sv. Cyrila a Metoda v Trnave, str. 435–442.

releasing students from school, truancy prevention and punishment; or in Methodological Guideline of MoE ref. no. 28275 / 2000-22 to prevent and deal with bullying among pupils of schools and school facilities. In addition, it is expected that members of the school management and in an appropriate extent also class teachers, are acquainted with the contents of other documents, which include, for example:

- ✓ Methodological Instruction of MoE for education against racism, xenophobia and intolerance, ref. no.: 14423 / 1999-22 (Bulletin of the Ministry of Education Workbook 5/1999).
- ✓ Cooperation of preschools, schools and educational institutions with the police in the prevention and investigation of juvenile crime and crime against children and youth committed, ref.: 25884 / 2003-24 (Bulletin of the Ministry of Education Workbook 11/2003).
- ✓ Rules for parents and children to safer use of the Internet, ref. no.: 11691 / 2004-24 (Bulletin of the Ministry of Education Workbook 6/20004).
- ✓ Strategy of prevention of socio-pathological phenomena of children and youth in the Ministry of Education, Youth and Sports for the period 2005–2008, ref. No.: 10844 / 2005-24.
- ✓ Methodological Guideline for ensuring the safety and health of children, pupils and students in schools and school facilities established by the Ministry of Education, ref. No. 37 014/2005 (Bulletin of the Ministry of Education Workbook 2/2006).
- ✓ Methodological Guidelines for primary prevention of socially pathological phenomena of children, pupils and students in schools and school facilities, ref. No. 20006 / 2007-51 (Bulletin of the Ministry of Education Workbook 11/2007).

When we review these regulations Ministry of Education from the perspective of school and class teacher to, we cannot help thinking about an expanding trend in this documentation and potential negative consequences resulting from this non-stabilized methodological-legislative basis for schools and teachers; especially if we take into account the inconsiderable underestimated importance of the educational activities of the class teacher in practice.¹¹

The previous data also underscores the need to unify information, to meet the school management, teachers and especially class teachers in their educational work and unequivocally geared overview of their rights and obligations towards their pupils, their parents and other participating

¹¹ Střelec, S. – Krátká, J. (2010). Conditions for the class teachers' work in affesting healthy development of their pupils. In Řehulka, E. (ed.) *School and Health 21. Papers on Health Education*. 1. vyd. Brno: Masarykova univerzita, str. 93–101.

educational officials. The starting point for these efforts may be, in our opinion, the State Ministry workbook Bulletin 7/2005, which states that the class teacher:

- ✓ motivates students to create internal class rules, which are consistent with the school's rules, and ensures compliance with them (creating an open safe atmosphere and a positive social climate in the classroom); it supports the development of positive social interactions between students in the classes,
- ✓ facilitates communication with other members of the faculty and guarantees the cooperation of school with parents class
- ✓ acquires and keeps track of the personality traits of students and classes about their family background,
- ✓ collaborates with educational-career counselor in providing consulting services related to further educational and career paths of students in the class,
- ✓ collaborates with school methodologist of prevention to detect the warning signs, participates in the implementation of the minimum preventive program, diagnoses relationships in the classroom,
- ✓ cooperates with the school psychologist / special education teacher / in activities aimed at preventing school failure pupils class (remedy, leadership, etc.), in creation of conditions for integration of pupils with special educational needs in the classroom and according to the instructions of the director and other areas of educational and consulting work with pupils in the classes.

There are new subjects entering the training of future teaching staff which enable them to acquire knowledge in a wide range of topics. Future teachers are submitted to subjects such as social pathology, multicultural education, environmental education, and more. These subjects can help educators facilitate orientation in challenging practice into which are reflects social changes associated with globalization, the rise of social pathologies such as aggression, poverty, divorce, etc. Students have the opportunity through both theory and practice to understand social phenomena and they can translate this understanding into effective teaching of children and young people, which is often distorted by these phenomena. If the child finds itself in uninspiring environments, belonging to socially disadvantaged groups, does not have support from the family or parents are workaholics, it requires an increased attention from the teacher associated with various methods and educational approaches. Here, teachers offer precisely the subject of social pedagogy and its emphasis on making the environment more pedagogic through, on methods associated with minimizing and compensating of difficult situations of children and adolescents. Another subject that could enter, at least at the

basic level of teacher education, is social work. This subject has become an important part of social education or special education teachers, which are expected to use the possibility of working in the social sphere. However, unfortunately they still largely miss the teaching profession, which seemed oblivious to the importance of cooperation of social workers and teachers in challenging situations of pupils. In the research from L. Gulová from 2010, demands of teachers on safe and open school have appeared while analyzing the interviews. Teaching staff talked about verbal aggression among pupils, about crises in families that children can name. It was surprising that the crisis many children have seen the end of life as the solution of the crisis. Perhaps media contribute to this fact, especially movies, series and video games experience. Teachers surprisingly indicated that they have a lot of space for educational work with children, particularly those who have a complex situation at home, but they lack knowledge in the field of social work and outline opportunities for cooperation with social workers in various professions.¹²

Social work touches all of us and is most effective when the problem solving involves more stakeholders together. An example might be the claim of specialists, social workers, who express themselves in the sense that if, in individual cases, also teachers get involved alongside their parents, and educational workers (judges, police officers, senior rings etc.), the success of interventions in favor of pediatric clients much larger. Today, there is very little knowledge about the fields of social work among the teachers, especially in relation to social pathologies that affect different groups of young people more intensively, whether we are talking about increasing aggression, bullying among peers or maltreatment of children in a family environment. The teacher may first notice that there is something wrong with the child, or that his family situation is oppressive and that the child lives in a pressure he cannot defend himself from. Basic information about the methods used by social work, how to proceed and whom to address in such cases, should be an integral part of teacher training.

Social pedagogy and social work can be inspiring for teachers not only as teaching subjects, but it also offers cooperation on the level of teacher – social worker – social educator. Many schools have long or collaboration with social workers, non-profit and public sector, as well as at some schools it is possible to find new non-teaching professions, such as social educator, special educator or teacher's assistant, enabling a more comprehensive approach to pupils especially in the light of modern trends in education, as an inclusive approach and open school.

¹² Gulová, L. (2011). *Sociální práce. Pro pedagogické obory*. Praha: Grada.

Folk Art and Culture in the Historical and Educational Context

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Haratyk, A. – Czerwińska-Górz, B. (2017). Folk art and culture in the historical and educational context. *Czech-Polish Historical and Pedagogical Journal*, 9/2, 31–45. doi: 10.5817/cphpj-2017-0011

Folk art is the expression of artistic activity of the inhabitants of rural areas. It encompasses visual arts, music, and oral traditions. They are indivisible from each other as well as from the lives of villages and their inhabitants. Folk art is an element of the peasant culture which changes rapidly with the development of civilisation and it is unfortunately more and more frequently displaced by modern forms of life and the resulting different needs of rural and urban populations. It is, however, the heritage of our ancestors which we are obliged to preserve. One of the ways of preserving folk art is school education. Thanks to diverse forms of education used by teachers it is possible to get the students acquainted with all the areas of folk art in a compelling and inspiring way.

Key words: folk art; types of folk art; folk culture; folklore; education in folk art; forms of working with students

Folk art is an expression of the artistic activity of rural communities. It encompasses visual arts, music, oral traditions, and rituals. The aforementioned areas are indivisibly connected with each other as well as the life of villages and their inhabitants and they all together constitute folk art. Folk art is an element of rural life dependent on beliefs, system of values, social relations, and the natural environment which arises from the sense of rhythm, harmony, and symmetry inherent to human beings.¹ Folklore is an element of folk art. The term was coined in 1846 by W. G. Thoms.² Rural folklore includes, therefore, the works of rural oral and intellectual art, that is, stories, proverbs, spells, songs, etc., expressed in the everyday language of the inhabitants of a given village or region. The works of folk art did not use to be considered genuine works of art. However, they would always serve certain roles in the life of the village.

¹ Jackowski, A. (2007). *Polska sztuka ludowa*, Warsaw, p.14.

² *Słownik folkloru polskiego* (1965), ed. Krzyżanowski, J., Warszawa, p. 104.

From the point of view of aesthetics folk art and folklore were meant to make one sensitive to beauty, to develop one's imagination and to shape artistic tastes typical of a region. The educational role of art was also crucial, because it was often that folklore, especially oral-musical, served to transfer knowledge and experience as well as ethical and moral norms, examples of proper behaviour, and disapprobation of improper attitudes and actions.

Folk art has become "almost entirely independent in the course of the 19th century which, according to Ksawery Piwocki, was the result of the awakening of the class identity among peasants, their manumission, and the increasing stratification of village communities. (...) Ksawery Piwocki, when analysing folk motifs in the particular branches of 17th and 18th century art, places the origins of Polish folk art in the 16th century. However, independent folk art only appeared in the 19th century".³ As it was correctly emphasised by Aleksander Jackowski, "folk art created the artistic landscape of villages",⁴ preserving in its form the elements of ancient Slavic traditions. In the times of the Partitions of Poland it was an element of national identity used to form patriotic stances. The highest development of Polish folk art began with the second half of the 19th century, that is, after the manumission of peasants, when the economy in the Polish lands was revitalised and the material situation of the inhabitants of villages was improved. Researchers and artists found folk art fascinating, which facilitated its dissemination and it became a source of creative inspiration. In the 1930s folk art also started to serve a representative role in, among others, interior decorations (in e.g. government offices). The increased interest in and inspiration by folk art lasted until the onset of World War II which "accelerated the progressing downfall of the traditional rural culture. The destruction, the displacement, which deprived people of their homes, and subsequently the fight against illiteracy, development of schooling, industrialisation, damage to the structure of the villages, presenting the city as an ideal, all of this contributed to the decline of old forms of the existence of folk creative effort".⁵ When attempting to protect folk art from decline and oblivion focus was placed on its documentation (research centres, museums) and promotion (the Centre of Folk Industry and Art Cepelia). However, the original sources of inspiration and authenticity were lost. The fascination with urban models marginalised rural creative efforts which were perceived as "relics". Contemporarily, folk art and traditions are

³ Krzysztofowicz, S. (1972). *O sztuce ludowej w Polsce*, Warszawa, pp. 12–13.

⁴ Jackowski, A. (2007). op. cit., p. 10.

⁵ Ibidem, p. 10.

experiencing their revival because of the “folk trend” popular among young people which presents a chance of to get to know and promote them.

In the previous centuries folk creative efforts were hardly ever considered works of art. Regarding these works focus was placed upon the techniques with which the items were made, the materials and tools used, their practicality or employment in rituals, etc. Their artistic value was ignored. Its unique character and the resulting value arose from folk art's inherent simple artistry typical of human psyche and the unbreakable bond with local traditions. Folk art is an art “which originates directly in the simple, basic laws of artistic creation, inherent to human psyche, it holds on only to them and the local habits, i.e., tradition. They have formed it and in it they are fully expressed”.⁶

Experts in and researchers of art tend to point to the primitivism of folk art. According to J. Grabowski folk art “is primitive art, with its own style shaped in folk culture and compatible with it, it is art in which the folk is the creator, and certainly the recipient”.⁷ Primitivism is not negative and it springs from two sources: “the pure, simple, and instinctively sensed laws of artistic creation, and what is more, the folk culture, primitive in its form – especially from the perspective of knowledge – and limited in its developmental opportunities”.⁸ This art is created spontaneously, from the primal human aesthetic needs and the direct instinctive expression of emotions. Because folk art arises also from environmental conditions it can be stated that it integrates its creators and recipients with their environment. Learning of the particular elements of folk art becomes an excellent form of regional education and the resulting identification with a region. “What is crucial for folk art is the close connection with the life of rural communities with which it forms a number of bonds. Tradition is vital, because it assigns each type of art its place and meaning in the life of the folk. It sometimes assigns a task”.⁹ Folk songs and fairy tales “often employ magical elements in the forms of a word – a spell, and, first and foremost, they directly connect people with nature, especially with animals. They participate directly in human affairs, they communicate with people, they help them or hurt them, they are frequently equipped with special powers”.¹⁰ For the inhabitants of the villages their creations were not art, and the term folk art, as Aleksander

⁶ Grabowski, J. (1967). *Sztuka ludowa – formy i regiony w Polsce*, Warszawa, p. 17.

⁷ Ibidem, p. 22.

⁸ Ibidem, p. 18.

⁹ Ibidem, p. 21.

¹⁰ Ibidem, p. 148.

Jackowski claims, was coined by the urban population who were discovering its meaning.¹¹

Because in the centuries of the past folk art was not held in high esteem and the artists of the folk were typically illiterate the authors of most of the works are and will for the future generations remain anonymous. It ought to be emphasised, however, that within the limits of a particular region, village, or parish the recipient of the art recognised the works thanks to their individual features typical of each of the authors. Citing the opinion of Wanda Schreiberówna S. Krzysztofowicz states that “folk artists need not be educated in schools for instructors or vocational courses. Certainly, they ought not to be provided with any mechanical devices or facilitations in their work”.¹² That is because such changes would result in the loss of the authenticity of the works of folk art.

Folk creativity encompasses a number of areas that are a proof of its artistic richness. When analysing the works of villagers ethnographers have defined the following types of folk art: architecture – especially sacral in the form of wooden churches and tserkovs, paper flowers, paper cut-outs, colourful plates (placed behind a lath below the ceiling), furniture (tables, chairs, benches, chests, spoon holders), decorative cloth, folk garment design, ornaments on garments (patterns on white canvas, sewed-on colourful strings, ribbons, buttons, sequins, beads, embroidery, lace), jewellery (highlander studs, belt and shoe buckles, works in amber), decorations on tools (e.g. spinning wheels, yokes, colters, barrels, beehives, fishing tools), pottery, objects of worship (paintings, sculptures, drawings), Nativities, dance, music, playing and making of musical instruments, singing, songs, stories and legends, ritual “performances” (singing carols, harvest festivals, weddings, summer solstice festivals) that is – folklore, painted Easter eggs, Easter palms, masks, ritual breads, toys (rattles, birds, animals).¹³

When analysing the particular departments of folk art a clear division between female and male areas is presented. “The male domain is, e.g., sculpture, painting, pottery, works in metal, wattles – and, of course, construction works, as well as music. Women would busy themselves with weaving, embroidery, lace works, paper cut-outs, and painting houses. In ritual items the roles are divided as follows: women paint Easter eggs, bake ritual cakes, and make Easter palms while men

¹¹ Jackowski, A. (2007), op. cit., p. 12.

¹² Krzysztofowicz, S. (1972), op. cit., p. 10.

¹³ According to classification in Grabowski J. (1967), *Sztuka ludowa – formy i regiony w Polsce*, Warszawa.

construct Nativities and other accessories connected with carol singing performances".¹⁴ Certainly, in the past as well as nowadays exceptions are seen, however, it can be stated that it is much more often that men take up female tasks (e.g. embroidery, painting Easter eggs, weaving) than vice versa. That is most probably because of the fact that craftsmanship requires physical strength.

Alicja Mironiuk Nikolska has defined two basic functions of folk art. The first is presentation, the second decoration.¹⁵ The art of presentation was connected with the religious practices of a given community (images of God, Jesus, Mother of God, the saints), and the art of decoration was aimed to make people's immediate environment more beautiful and pleasant, "it made the immediate environment more beautiful and rich in colours and forms, it made rural life uniquely beautiful".¹⁶ Decorating handicraft and craft items that were in everyday use was a proof of the aesthetic needs of their makers as well as users. The tools of old are no longer used, substituted for by modern technology and production. It needs to be admitted, however, that thanks to its fans folk art is now experiencing moments of revival. The returning fashion for the "folk" and the "ethno" leads to the preservation of old items and the techniques and materials used to make them, at least to a certain extent.

Elements of the art of presentation – paintings, sculptures, drawings, which had religious functions were to be found in every house. They were usually decorated with flowers and they served the roles of altars that would remind even the youngest of the need to respect the sacred and to remember their Christian duties. The home sacrum was the first place in which the children would begin their religious education typically supervised by their parents and grandparents. Paintings and sculptures were also located by the side of the road and also in shrines near houses where the local religious communities used to meet to pray. The inspiration to create these works of folk art were the paintings and sculptures found in churches and places of worship that were visited by the faithful because of the dynamic development of the pilgrimage movement in Polish lands.

Sculpture is one of the oldest areas in folk art and it dates back to the 16th century. Sculptures were usually of the sacral usage and they were a frequent feature of the landscape of the countryside because they were

¹⁴ Grabowski, J. (1967). op. cit., p. 30.

¹⁵ Mironiuk Nikolska, A. (2010). *Ocalić od zapomnienia. Polska sztuka ludowa*, Warszawa, p. 5.

¹⁶ Ibidem, p. 5.

placed in wayside shrines. "They have been one of the most beautiful elements of the cultural landscape of Polish villages. They can be found among houses, farms, churches, and tserkovs. They are a proof of the faith of our ancestors, their belonging to the Roman Catholic Church".¹⁷ Wayside shrines and crosses built by the villagers became not only places of religious education and the shaping of the worldview of the young generations, but they also played an important role apart from the religious one, because they used to teach history and form identities, since they would often commemorate important historical events (located in places of historical battles and graves of fighters in uprisings) as well as disasters and misfortunes afflicting the locals (e.g. epidemics, natural disasters). Shrines and crosses also defined "the borders of the world of their founders and builders: the familiar, tame, close world, in which people used to feel safe".¹⁸ The tradition of building thanksgiving and commemorative shrines is preserved even today although it is not as widespread as it was in the 19th or the beginning of the 20th century. What is common now, however, is placing wayside crosses in places of traffic accidents.

In the realm of decoration one of the most popular graphic techniques was wood engraving. "Paper, black and white or occasionally coloured pictures, typically unframed, were glued or nailed to the walls of rooms and chambers. They were glued inside dowry chests, travel chests, so that the care of God and His representatives would always accompany people".¹⁹

The folk would paint on wood or glass. The first type of paintings on wood were those created in specialised workshops which were typically located in the vicinity of places of worship. These paintings had religious subjects. Images of saints were frequently painted on glass, with the exception of brigand and shepherd scenes found in the regions of the Tatry mountains, and even love scenes (dances and courtships between brigands and girls, portraits of "frajerki" – brigands' girlfriends). Therefore, apart from their religious functions paintings would communicate traditions and legends. Paintings of this type were rather schematic and simplified, however, the paintings were quite decorative because they were shiny and they had "clearly outlined colourful surfaces or fancy decorative elements in the form of flowers or other flowery motifs".²⁰

¹⁷ Ibidem, p. 10.

¹⁸ Ibidem, p. 12.

¹⁹ Ibidem, p. 76.

²⁰ Ibidem, p. 154.

Placed usually behind a lath running at the wall near to the ceiling the paintings used to brighten the dark rooms.

A broad range of decorative folk art includes also paper cut-outs, folk fabric, decorations on pottery, wood, and metal, as well as decorations made of paper or straw such as flowers, spiders, etc. Polish folk cut-outs that enjoyed the peak of its development at the turn of the 19th and the 20th century and served the function of interior decorations is perceived as one of the most original areas of folk art. It developed mainly in central and eastern Poland (the regions of Kurpie, Łowicz, Opoczyńskie, Sieradzkie, Rawskie) in poorer communities. The authors of these decorations (called "ozdoby", "cacka") were female, and the skills were passed down from generation to generation and learned from early childhood from mothers and grandmothers. "Shiny colourful pieces of paper attracted children's attention. With time they would themselves begin to make cut-outs; from the simplest forms to the decorations resembling those produced by their mothers and grandmothers".²¹ The interiors of the houses were decorated before religious holidays and family celebrations, and efforts were taken to create as interesting, colourful, and original decorations as possible to attract the attention of guests. Those farmers who were less talented but more wealthy ordered and bought the works of the most talented women in the area. Men would infrequently busy themselves with this type of decoration because cut-outs required not only imagination and skill, but also finesse, since one careless move could result in the destruction of all of the work. What is more, such work brought one no respect, and according to the traditional division of social roles men were to work the fields, and women to take care of the house and decoration of rooms. It ought to be mentioned that working together on paper cut-outs fostered interpersonal relations and unified the female community of a village, because in order to save light, among others, the women would work together in one house, singing and telling stories.

One of the youngest forms of decoration in folk art are paper flowers that only appeared in Polish villages at the beginning of the 20th century. This art has been the mostly highly developed and perfected in the regions of Kurpie, Opoczno, Łowicz, and Żywiec. "Flowery decorations were made for the most important holidays and family celebrations. They were placed in girls' hair, they were given to people of fondness. The simple flowers could be made by any girl, as it was a purely female

²¹ Ibidem, p. 186.

²² Ibidem, p. 234.

activity, however, to produce fancier decorations certain skills and a natural sense of beauty were required".²² The results of the work of the women who produced paper flowers confirmed not only their skill and talent but also their perceptiveness and sensitivity to beauty of nature because the natural environment served as an inspiration. An interesting form of the decoration of houses were the light spiders made of paper and straw hung from the ceiling joist.²³

Earthenware pots would play a practical as well as decorative roles in villages. "Because of their different shapes, colours, and patterns they were also decorative items. On shelves and in cupboards there was a place for decorative bowls, jugs, and pots".²⁴ Their decorative and artistic value was expressed in the quality of production, colours, and design. Because of the technique of production of the earthenware pots it was the domain of pottery workshops and the men working there. Learning to create earthenware items took place out of home, therefore, it was just like typical craftsman training. However, the need to surround oneself and use decorated dishes was shaped at home through everyday contact with items of a certain quality. So was the case with the education in metal works (iron). Production of iron farming tools, iron fittings on doors, wagons, and chests, as well as locks, bars, and even kitchen utensils and crosses was the job of blacksmiths. The demand for these products was high, which is why in every village there was a smithy and a blacksmith who would teach the trade to all those who wanted to learn. Decorating iron items was popularised starting with the second half of the 19th century and it became a synonym of wealth and served the role of advertising.

Decorated wooden items were much easier to produce at home. The material was easy to get, easy to dress, which is why it was popular among the rural population. Neither did it require specialist tools to be dressed and it allowed for the development of artistic imagination. What encouraged the decoration of wooden items was the fact that the necessary skills could be learned by observing fathers, grandfathers, and uncles, and making first attempts oneself. "Every man can dress wood, no specialist skills are needed, one does not need to learn for years on end to make a salt cellar, a basket, or a laundry mangle. This soft material can be easily cut to one's taste and carved with patterns".²⁵ An interesting remark of ethnographers is the fact that men would

²³ Ibidem, p. 240.

²⁴ Ibidem, p. 206.

²⁵ Ibidem, p. 220.

typically decorate wooden tools used by women. Perhaps it was the grace and subtlety and the will to appeal to and to please their closest women that awakened artistry in men? The exception were Carpathian shepherds who expressed their artistic abilities also by decorating the items that they themselves worked with, such as, among others, cheese making forms and some of the tools used when working in a shepherd bothy. It needs to be admitted, as well, that when analysing the wooden items in various regions of Poland those made in Podhale and Beskidy appear the best. There the wood-carving craft was definitely at its peak. It was also in Podhale that learning wood-carving was moved from home to school when in 1876 a wood-carving school was established, one and only of its kind. "Chałubiński noticed in the highlanders a natural ability in carpentry and wood-carving and an original taste in decorating furniture and tools. He presented his insight in the Tatrzzańskie Society which, following his suggestions, started their efforts towards the establishment of a vocational school. Such a school, open to all the highlander youth, could be an important factor in the struggle to raise the living standard in Podhale".²⁶

The willingness to surround oneself with beauty was also expressed in the decorations of everyday fabrics and clothes. The decorations were influenced by the technique of the production of fabrics, the selection of colours, and the composition of patterns. The colourful, patterned fabrics were used to cover beds, benches, seats in carts and sleighs, and the image of such a fabric gave one an air of splendour and elegance. The aforementioned fabrics were typically handmade by women. Almost in every house from autumn to the end of winter housewives would sit at weaving workshops making fabrics for their families as well as for sale. Weaving was a common skill and it was passed down from mother to daughter in all the regions of Poland, although among the wealthiest women in the second half of the 19th century handmade fabrics were more and more often substituted with those manufactured in factories.

In education the material and immaterial works of folk art can be divided into two basic groups. The first one includes those learned at home by observing parents, imitating them, as well as having children help in some of the tasks performed by adults. The second includes the crafts that were learned in workshops and under the supervision of an artist, e.g., playing musical instruments. In both the groups one can find such forms of folk art which were initially acquired on one's own and the

²⁶ *Tradycje i współczesność. Stulecie szkoły zawodowej w Zakopanem 1876–1976* (no date), Zakopane, p. 19.

will to create them and to master techniques used to produce them arose from the need to keep oneself busy in leisure time and to surround oneself with beauty. The main role in communicating folk art and folklore was played by mothers, grandparents, babysitters, and seniors whose “memory substituted books”, as it was beautifully stated by A. Jackowski. The knowledge and technical skills were passed down from generation to generation and seniors were the “depositories of tradition” because in them wisdom was combined with experience.²⁷

Contemporarily school and well as out of school education guarantee the preservation of the heritage of folk culture. The variety of the forms of out of school education makes it possible for everyone to explore folk art, regardless of age and education. Apart from participation in festivals and celebrations with traditional performances typical of a particular ethnographic region what has become an excellent place of education are the meetings with folk artists in their handicraft workshops or at folk art fairs, where the artists not only sell their works, but also share their knowledge about them and their traditions. Popularising knowledge about folk art is done through regional workshops where one may not only be educated from the practical side by contact with folk artists, but also from the theoretical side thanks to the lectures given by researchers in various academic disciplines connected with the problems of folk art. Music, singing, dance, ritual performances, traditions, as well as language, garments, and folk musical instruments allow extensive social groups to become acquainted with folk festivals organised regularly throughout all of Poland. The main aim of these festivals is to foster and protect the immaterial cultural heritage.²⁸ The performances of folk bands are accompanied by academic panels, folk workshops, folk art fairs, presentations of rituals, dances, garments, playing musical instruments, and singing.

Education in folk art is conducted in schools, as well, which allows inhabitants of cities to become familiar with the heritage of the rural areas.

In primary school the education is based on the current Ordinance of the Minister of Education of December 23, 2008 on the basic curriculum in pre-school education and comprehensive education in the particular types of schools.²⁹ Analysis of the act leads one to the conclusion that the

²⁷ Jackowski, A. (2007). op. cit., p.14–15.

²⁸ *Mój festiwal. Historia we wspomnieniach jego twórców i uczestników* (2013), Zakopane, p. 7.

²⁹ *Rozporządzenie Ministra Edukacji z dnia 23 grudnia 2008 r. w sprawie podstawy programowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół* (2009), Journal of Laws Issue 4, pos. 17.

greatest content on the subject of regional education including folk culture and art can be realised in the first educational stage: grades 1–3, that is, the early comprehensive education in the form of integrated learning. For example, during music lessons students of grades 1–3 ought to, according to the basic curriculum, learn the steps and figures of the Polish folk dance “krakowiak”, a polka, and one more folk dance.³⁰ In art classes the students are to become acquainted with selected forms of artistic craft and folk art.³¹ In the forms of artistic expression the students ought to be engaged in the making of items typical of the folk art of their regions.³² The basic curriculum makes it possible to conduct classes in ethnic languages and a regional language – Kashubian.

At the second educational stage, that is, in grades 4–6 the contents in the area of folk culture and art are a part of the classes in Polish, history, art, and music.

The basic curriculum at the second stage in Polish includes analysis and interpretation of such texts of culture as legends, fairy tales, and proverbs.³³ According to Anna Józefowicz, “we can assume that when these are investigated modern and contemporary texts connected with various countries and cultures will be discussed, some of them also, perhaps, with origins close to the students. Texts on regional subjects can also appear during the analysis of the works of culture from the perspective of the values and value systems contained therein. The selection of such texts depends on the teacher of Polish and the authors of the course book that is used (...)”.³⁴

The curriculum in history includes the description of “little motherlands” with regard to historical and cultural tradition, showing on the map and describing the main regions of Poland, expressing opinions on the subject of fostering traditions and collecting family souvenirs.³⁵

The basic curriculum in art is the definition of belonging to a culture through contact with selected works of art, historical monuments, and tradition in the local and regional communities.³⁶

As part of music classes raising musical awareness is included, as well as listening to folk music in its original and stylised form. Once again,

³⁰ Ibidem, Attachment no. 2/2008, p. 216.

³¹ Ibidem, p. 217.

³² Ibidem, p. 217.

³³ Ibidem, pos.11, p. 228.

³⁴ Józefowicz, A. (2013). *Region oraz edukacja regionalna w podstawach programowych wychowania przedszkolnego i szkoły podstawowej*. In *Ars Culturas*, Issue 2, p. 113.

³⁵ *Rozporządzenie Ministra Edukacji...*, op. cit., Attachment no. 2/2008, pos. 1–3, p. 236.

³⁶ Ibidem, pos.1.1, p. 234.

a return is made to folk dances, including krakowiak, however, it is also pointed out that students ought to learn first and foremost the dances typical of “their particular regions”.³⁷

The paper of the aforementioned A. Józefowicz provides a detailed analysis of the problems connected with regional subjects. The author of the article states that at the second educational stage the problems concerning the region and folk art are considered secondary, or even tertiary. They are few in Polish classes, however, there is more of them in history lessons. Nevertheless, the teachers who are aware of their role teach even the youngest children about that which is closest to them, form their identity, and cultivate regional and folk traditions.³⁸

In the case of the pre-schools and schools in Lower Silesia the problem of “broken history” appeared in regional and folk education caused by the post-war border changes and new population in this area. As a result of historical events cultural and ethnic diversity appeared in the area of Wrocław. On the one hand, this situation led to the detachment of the displaced population from their regional and ethnic roots, and on the other, it provided an opportunity for the contemporary inhabitants to get to know a broader spectrum of the phenomena connected with folk culture and art. The people settling in Lower Silesia with their luggage brought their traditions, food, songs, dances, works of folk craft and art. In the Lower Silesian melting pot they would co-exist or mutually permeate.

The students, when receiving knowledge defined in the curriculum, realise most of the subjects in the traditional way, that is, in class and with the use of a course book and a notebook. It is a positive sign that currently first course books were published which contain specifically selected and tailored contents in regional education. However, they are limited in number and subject matter. The examples of such books are *The Tatry mountains and their vicinity. Monograph for schools*,³⁹ and *Highlander reader. Notes*,⁴⁰ developed by Anna Mlekodaj. Available on the market are also publications supporting the work of the teachers which include word puzzles, colouring books, folk riddles, etc.: *My first atlas of Poland*,⁴¹ *Little travellers club. Travels around Poland*,⁴²

³⁷ Ibidem, posw. 2–5, p. 233.

³⁸ Józefowicz A. (2013), op. cit., p. 115.

³⁹ Skupień, W. (Ed.) (2004). *Tatry i Podtatrze. Monografia dla szkół*. Zakopane.

⁴⁰ Mlekodaj, A. (2013). *Górska Czytanka. Wypisy. Rabka Zdrój*.

⁴¹ Wiśniewska, A. (2015). *Mój pierwszy atlas Polski*. Firma Księgarska Olesiejuk.

⁴² Myjak, J. (2016). *Klub małych podróżników. Podróże dookoła Polski*. Firma Księgarska Olesiejuk.

Colouring Poland. With crayons around Poland,⁴³ Polish folk garments.⁴⁴

When wishing to go beyond the traditional teaching methods teachers try to introduce out of school forms of education that make it possible to realise the basic curriculum. The examples of such alternative forms of lessons including subjects connected with folk culture and art of the regions of Poland are the activities in the work with students in Primary School No. 82 in Wrocław. In order to creatively and competently transfer knowledge to students the teachers undertake various forms of improving their skills. One of the most fruitful and effective meetings was the participation in the "Good practice in preserving immaterial cultural heritage" conference organised by the National Institute of Immaterial National Heritage in Zakopane in 2016. Which was particularly valuable were the workshops which allowed for the exchange of experiences and ideas as well as preparing lesson plans for children and youth.

Teachers are provided with enormous support from museums and open-air museums. In Primary School No. 82 the teaching staff try to fully use the interesting educational offer of these institutions. A number of trips was planned and carried out, among others to open-air museums in Kudowa-Pstrązna, Bierkowice, and Wdzydze Kiszewskie in the Kashubian region. During the trips the students had the opportunity to see the collected items and participate in workshops in, among others, baking bread and ginger cake, honey harvest, pottery, and weaving.

Inspiration for interesting work as part of the lessons conducted in school is provided by visits in the Ethnographic Museum in Wrocław. The incentive to organise a series of classes on painting on glass was contributed by an exhibition of paintings of this type in the museum. The 650 paintings are of lay or religious subject matter. It is much easier for children to acquire knowledge when it is accompanied by practical exercises. Following this rule, after seeing the exhibition the children made first glass paintings of their own. The lecture given by an employee of the museum and the teacher was supplemented with information about the history of glass painting in Podhale, which is why the works of children presents the legendary brigand Janosik as well as scenes of highland dances. Podhale is a region rich in ideas for classes with students. The painted dance scenes were an introduction to the next lesson which was devoted to music of the Zakopane region. In the subjects, teachers of

⁴³ Wiśniewska, A. – Babuła, J. (2016). *Polska do kolorowania. Z kredkami dookola Polski*. Firma Księgarska Olesiejuk.

⁴⁴ Stefanow-Wizgird, A. (2013). *Polskie stroje ludowe*. Warszawa.

Polish, history, music, and art received training at the conference from the Polish-Ukrainian Historical and Pedagogical Days "Culture in Education" series which was held in Zakopane. During the music classes the students became acquainted with a number of melodies from Podhale, and they also learned to play them on untypical instruments such as the so-called "boom-boom pipes". This unconventional instrument activates and motivates even those reluctant to play music. The cycle was supplemented by information about the folk garments of Podhale. The students could also try them on. The students also attempted to learn to tie fringes ("strzępki") on highland shawls. A number of words from the highland dialect (e.g. strzępki, gorset, tybet, parzenica) were provided to broaden the children's knowledge. The following activity was the practice of the word "tybet" which is dialectical for the fabric of a highland shawl or skirt. This was carried out in art classes where the students made holiday cards with the use of the discussed fabric. The cards looked wonderful and the new words were memorised through practical activities.

Another region that the teachers devote greater attention to is Łowicz and its exceptionally rich folk art. In the classes the students, having become acquainted with elements of Łowicz art, design their own fabric and use the decoupage technique to decorate everyday objects with folk motifs. So was the case with art of the Opole region. Beautiful painted Easter eggs from the Opole region from the private collection of Anna Haratyk decorated the school during the "Painted Easter egg – the symbol of Easter or a little work of art. On the types, methods, and techniques of painting eggs" exhibition. Subsequently, regional motives were used in art classes to decorate eggs and cups. Many activities promoting tradition and folk decorating art are realised with children around the time of Christmas and Easter. The students regularly participate in contests in making Nativities which are exhibited in the Ethnographic Museum, they make holiday decorations, they sing and play carols.

One of the most interesting forms of education was the cooperation with children from a school in Dortmund, Germany. Children there are sent tasks, handouts, traditional Polish decorations, regional legends, music, etc. St Andrew's Day, Polish Christmas Eve, regional legends (the dragon of Wawel) are some of the problems realised by German children according to plans developed by the students of Primary School No. 82. What is more, by realising the lesson plans developed by students in Dortmund the Polish students had the opportunity to get to know, among others, German music and Advent traditions. The results of the

cooperation between the students and the pedagogues of schools in the neighbouring countries frequently took part in the International Contest "Begegnung mit Osteuropa" organised by the Ministerium für Familie, Kinder, Jugend, Kultur und Sport des Landes Nordrhein-Westfalen getting the highest places among thousands of the submitted works.

The activities described above are only a part of the work with students which serves to illustrate how the subjects of culture and art of the regions of Poland defined in the basic curriculum for primary schools are realised. They show how teachers can broaden school education with original projects and ideas generating in, among others, conferences and trainings to enrich school and inspire the imagination of students through cultivating folk traditions.

Government Help in Upbringing Children and its Significance in the Formation of the Attitudes of Single Parents Towards Employment

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In the paper, an analysis is presented of the new solutions in government support for the opportunities for providing for the needs of children in families introduced in Poland, which have become a flag electoral project of the right-wing political party Law and Justice (Prawo i Sprawiedliwość). After the parliamentary elections of 2015 the work on a new bill began and in the first quarter of 2016 the Act on government help in upbringing children went into effect. The regulation was intended as a countermeasure to the demographic crisis in Poland. According to this new legal regulation, single parents raising one child may not be able to collect the new benefit. This regulation encourages single parents to leave employment and live on benefits from social services and child-support benefits.

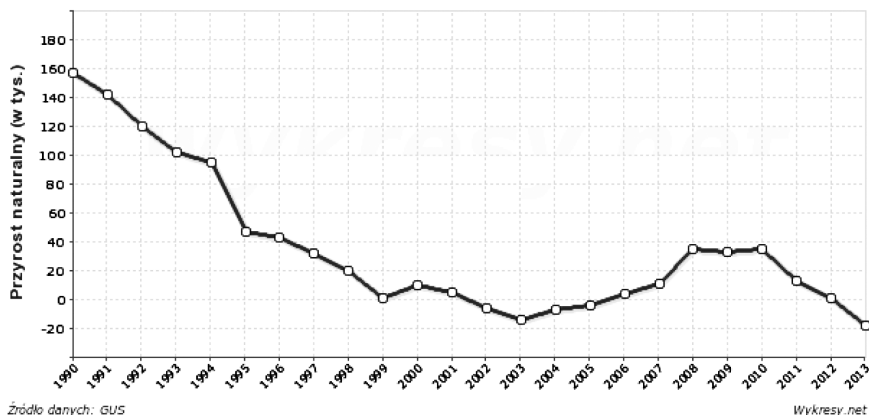
Key words: *demographic crisis; child-support benefits; government help; providing for the needs of children*

Demographic crisis in Poland

Poland, as well as other European countries, is facing the problem of the aging of the population, resulting from the prolonged lifespan and constantly decreasing birth rate. When discussing the rate of natural increase, it needs to be defined as the difference between the number of live births and the number of deaths. Recently the rate of natural increase presented itself as follows: in 2013: -0.1; in 2014: -0.03;¹ in 2015: -0.7; and in 2016 -0.6.² This data proves that in the recent years the lowest rate of natural increase in the history of post-war Poland was registered (cf. Fig. 1).

¹ http://stat.gov.pl/files/gfx/portalinformacyjny/pl/defaultaktualnosci/5468/12/5/1/podstawowe_informacje_o_rozwoju_demograficznym_polski_do_2014.pdf

² <http://stat.gov.pl/podstawowe-dane/>



Rate of natural increase (M)

Fig. 1. The rate of natural increase in Poland. Source: <http://www.wykresy.net/liniowe/przyrost-naturalny-w-polsce-ostatnie-24-lata.html>

To compare – in 2016 the highest rate of natural increase was registered in South Sudan (3.92). The first European country to have made its way on the list is Ireland (1.2) occupying 95 position (!). Poland is at position 209 with a rate of -0.11. The list of the countries in the ranking developed by the Central Intelligence Agency has 235 positions and the lowest registered rate is that of the Cook Islands (-2.88).³ In light of these statistics, the severity of the demographic crisis in Poland becomes apparent. The differences in the results for 2016 between those of the Central Intelligence Agency (CIA) and Poland's Central Statistical Office (Główny Urząd Statystyczny, hereinafter: GUS) arises from the methodology of calculating the rate of natural increase. In the data presented by GUS only live births and deaths were taken into account, whereas in the CIA data migration of the population was also included. The above data show the severity of the problem that Poland has with the negative rate of natural increase. In the global scale, the loss is one of highest in the world.

That is why the government of Poland has been presented with the necessity to undertake actions aimed to increase the number of children born in Poland and to minimise the effects of emigration. In the present paper, the flag programme of the current government formed by the right-

³ <https://www.cia.gov/library/publications/the-world-factbook/rankorder/2002rank.html>

wing Law and Justice party (Prawo i Sprawiedliwość, hereinafter: PiS) which was intended as a countermeasure to the growing demographic crisis in Poland is discussed.

Assumptions of the Family 500+ programme

The proposal of the Family 500+ in 2015 became one of the main points of the electoral programme of Polish right-wing politicians organised into Law and Justice and it was the subject of heated discussion in the media. New child-support benefits were to become a remedy for Polish demographic problems and to improve the difficult situation of the families.⁴ Immediately after gaining political power PiS initiated actions aimed to fulfil their electoral promise while at the same time emphasising that the programme is indeed the answer to the promises made to all the Poles before the elections. As a result, the proper act went into effect in the first quarter of 2016.

The legal basis for the “Family 500+” programme is the act of February 11, 2016 on government help in upbringing children⁵ which defines the conditions of acquiring the right to receive child-support benefits and the guidelines for granting and distributing the benefit.⁶ The right to receive the benefit is granted to Polish citizens and in some cases also foreigners.⁷ What is crucial in the understanding of the controversy surrounding the introduced programme is the analysis of the problems connected with the terms used in the act which defines the beneficiaries and the income criteria.

Aim of the child-support benefit. According to the act, the aim of the child support benefit is “the partial coverage of the expenses made in upbringing a child, including care for the child and fulfilling their needs”.⁸ It is declared that “the government programme Family 500+ is aimed to

⁴ Uncertain future of the “500 PLN per child” project] (2015). Retrieved from <http://www.newsweek.pl/polska/projekt-500-zl-na-dziecko-obietnice-wyborcze-pis-rzad-pis-artykuly,373804,1.html>.

⁵ The act of February 11, 2016 on government help in upbringing children (2016). Journal of Laws of 2016, pos. 195.

⁶ Ibidem, art. 1.

⁷ Ibidem, art. 2. Pertains to circumstances where the regulations on the coordination of the systems of social security arising from bilateral international agreements on social security for foreigners residing in Poland, on the basis of temporary permits as well as those with residence permits with the “access to the labour market” clause apply.

⁸ Ibidem, art. 4. 1.

help in upbringing children by granting child-support benefits".⁹ In its assumptions, the programme, apart from improvement of the situation of Polish families, is to boost the birth rate, which is to be the answer to the demographic problems of Poland.

Beneficiaries of the programme. The benefit, in the amount of 500 PLN per month per child in the family, can be collected by the mother, the father, the actual guardian, or the legal guardian of a child under 18 years of age.¹⁰ According to the legal definitions found in the act of February 11, 2016 on government help in upbringing children:

- "child" is one's own child, the child of a spouse, adopted child or a child in whose case adoption proceedings are underway, or a child under legal guardianship;¹¹
- "first child" is the only or the oldest of children in the family under 18 years of age; in the case of children born on the same day, month, and year, being the oldest children in a family under 18 years of age, first child is one of the two children selected by a parent, an actual guardian, or a legal guardian;¹²
- "family" is the respective members of the family: spouses, parents of the children, actual guardian of the child and individuals residing together with them, dependents under the age of 25, as well as children over the age of 25 with severe disabilities if these responsibilities lead to the acquiring of benefits from social services.¹³ Not included as family members are children under the care of the legal guardian, married children, as well as adult children who have children of their own.¹⁴ In the case of a court ruling placing the child under the alternate guardianship of divorced or separated parents, or parents not residing together, the child is a member of the families of both the parents;¹⁵
- "actual guardian of a child" is an individual who has submitted an application for adoption of the child to a court of law;¹⁶
- "single parent" is an unmarried man or woman, a widow, a widower, a person separated according to a valid court ruling, a divorced

⁹ <http://www.program500plus.pl/zasady-programu.html>

¹⁰ The act of February 11, 2016 on government help in upbringing children (2016). Journal of Laws of 2016. pos. 195, art. 4. 2 and 4. 3.

¹¹ Ibidem, art. 2, pt. 5.

¹² Ibidem, art. 2, pt. 14 in accordance with art. 4, pos. 2.

¹³ Ibidem, art. 2, pt. 16.

¹⁴ Ibidem, art. 2, pt. 16.

¹⁵ Ibidem, art. 2, pt. 16.

¹⁶ Ibidem, art. 2, pt. 10.

person unless they are raising at least one child together with the child's parent.¹⁷

Table 1. Types of families in Poland. Source: Łysoń P. (2014) *Warunki życia rodzin w Polsce*. Warszawa: GUS, p. 26.

families								
total	married couples			informal relationships			mothers	fathers
	combined	no children	with children	combined	no children	with children	with children	with children
in M								
10972,5	8153,2	2696,4	5456,8	316,5	145,2	171,3	2174,3	328,6

The above legal definitions make it possible to precisely define who is considered a family member in light of the act, the terms “child” and “first child” are also clearly defined. The definitions of the last two terms are contrary to the common understanding of kinship. Differentiating between the first child in the family and other children arises from the differentiation of the rules on granting the benefits connected with the definition of the income criterion for the child-support benefit for the first child.

Income criterion for the acquiring of child-support benefit for the first child in the family is the family income per capita not exceeding 800 PLN, and if one of the children in a family is disabled 1,200 PLN. For each subsequent child, the benefit of 500 PLN is granted without an income criterion.¹⁸

Distribution of the benefit. According to the guidelines the child-support benefit is distributed in the pecuniary form, however, in the case when a justified suspicion arises as to wasteful spending of the funds or that the funds are not spent on good of the child the decision to: (1) stop paying the benefit in its entirety, (2) stop paying a part of the sum of the benefit, (3) grant the benefit in a different form, (4) grant a part of the benefit in a different form can be made. The persons collecting the benefit while not being legally entitled to it are obliged to return the funds in their entirety including legal interest. Regulations on execution proceedings in administration apply to undue benefits.¹⁹ The legal basis for altering the form in which the benefit is distributed is art. 9 of the act of February 11, 2016 on government help in

¹⁷ Ibidem, art. 2, pt. 16.

¹⁸ Ibidem, art. 4 and art. 5.

¹⁹ <http://www.program500plus.pl/wysokosc-swadczen.html>

upbringing children which states that "in the case of an individual who is entitled to acquire the benefit spending it wastefully or not according to the defined aims, the proper authority shall distribute the benefit entirely or partially in a different form or in the form of payments for services".²⁰

In its further part the act of February 11, 2016 on government help in upbringing children settles the questions connected with the subjects realising the aims in the area of the child-support benefit, proceedings in cases of applications for the benefit, financing the Family 500+ programme and points out the necessary legal changes. However, to assess the help in upbringing children in single-parent families and the significance of the legal regulations in the formation of the attitudes of single parents towards employment, the problems discussed above are a sufficient basis for further discussion. The Family 500+ programme was promoted through a popular advertising campaign in the press, on the radio, and on the internet, websites dedicated to the promotion of the programme and to facilitating the benefit application process have been created.²¹ What is more, banks were employed in the servicing of the programme, alongside government administration. The banks were granted the right to apply for the benefit in the name of the willing beneficiaries.

Structure of families in Poland

On the basis of the data, published by the Central Statistical Office in 2014,²² that is, in the last year before the works on the Family 500+ programme were initiated, it is clear that the number of single parent families in Poland is significant. In the quoted report data from the National Census of Population and Residence of 2011 was used to outline the structure of the families in Poland, this being the most up-to-date census. On the basis of this data, it can be stated that:

- 1) over a half of the population of Poland was made up of families with children (20416.3 M / 53.3 %);
- 2) single parents – mainly single mothers – and their children made up to 1/6 of the population of Poland (mothers with children: 5248.4 M / 13.7% ; father with children: 769 M / 2%);

²⁰ The act of February 11, 2016 on government help in upbringing children (2016). Journal of Laws of 2016, pos. 195. art. 9.

²¹ <http://www.program500plus.pl/> and <https://www.mpips.gov.pl/wsparcie-dla-rodzin-z-dziecmi/rodzina-500-plus/pytania-i-odpowiedzi/>

²² Łysoń P. (2014). *Warunki życia rodzin w Polsce*. Warszawa: GUS, p. 26.

3) persons in informal relationships (adults and children) constituted altogether less than 1/40 of the population of Poland, and the number of informal relationships was lower than 1/25 of the number of marriages.²³

According to the National Census of Population and Residence the structure of the families presents itself as follows:

Single parents with at least one dependent child constitute altogether 5.9% of all households. Single mothers made up 5.4% of all family households.²⁴ At the same time, it needs to be noted that single parents (mainly mothers) would raise every fifth dependent child aged 0-24.²⁵ Among all the types of family households with dependent children under the age of 24 married couples constituted the largest group – 80.7%, the second largest group were mothers with dependent children – 10.1% of all the families with children under 24. Among all the married couples with children dependents those with one child constituted 41.7% (among married couples and informal relationships 42.8%), with 2 children – 40.8% (among married couples and informal relationships 39.9%), and with 3 children and more – 17.5% (among married couples and informal relationships 17.3%).²⁶ The quoted report does not differentiate family households of single parents according to the number of children, which is why it is impossible to point out the exact percentage of single parents with one child. The age structure of children dependents of single parents is presented and on this basis, it can be stated that the highest percentage is comprised of children in the categories: 13–15 years of age (4,9%) and 7–12 (4.8%). and the lowest percentage is made up of those aged 0–3 (2.1%). This stratification may be the result of the growing divorce rate.²⁷

If the above structure of Polish families is supplemented with information on the opportunities to satisfy basic needs, that is, confirming the material status of the particular families what we are presented with is a difficult situation of single-parent families and those with high number of children. It turns out that basic dietary needs could not be satisfied in 8.5% of families with at least 3 children, 2.7% of families with 2 children and 1.9% of those with 1 child. When analysing the educational needs one can notice that they were not satisfied in 17.5% of families where a single parent raises at least 1 child. The second position is occupied by

²³ Ibidem, p. 25.

²⁴ Ibidem, p. 27.

²⁵ Ibidem, p. 28.

²⁶ Ibidem, p. 28.

²⁷ Ibidem, p. 29.

married couples with at least 3 children (15.5% of families in this group cannot satisfy their children's educational needs). The lowest percentage pertained to married couples with 1 child – 3.4%. Also in these two types of families, the percentage of resigning from extracurricular educational activities is the highest (in both the types it is over 30%). So is the case with meeting other needs of the children, including those pertaining to health and living conditions.²⁸ On this basis, it can be stated that the families which face the highest threat of poverty, which are unable to satisfy the children's basic needs, are families with at least 3 children and single parent families.

Assessment of the Family 500+ programme

When comparing the regulations of the remaining part of the act of February 11, 2016 on government help in upbringing children with the information on the structure of families in Poland and their ability to satisfy basic needs it can be stated that:

- 1) About 58.3% of married couples with at least two children will be able to acquire the child-support benefit without the income criterion. When we take into account informal relationships the percentage of the families with two parents and at least two children is 57.2%. The benefit shall be received for every second and further child in the family, regardless of the sources and level of income. The level of the benefit will be a multiple of 500 PLN and the number of children minus the first child.
- 2) Furthermore, in the case of the married couples discussed in point 1), that is, those constituting about 58.3% of all families, families with low income – i.e. not exceeding 800 PLN per family member (or 1,200 PLN if at least one child is disabled) – they will be able to apply for the benefit for the first child as well. Estimating the percentage of families which can apply for the benefit for the first child, on the basis of the data pertaining to the ability to satisfy basic needs, it is 30% of all the families with multiple children.
- 3) In the case of married couples with one child, constituting 41.7% (taking into account informal relationships 42.8%) the verification of the income per family member will be necessary every time. Taking into account the ability to fulfil basic needs estimated in the research

²⁸ Ibidem, pp. 41–50.

carried out by GUS the percentage reaches 3.4% of all married couples.

It needs to be emphasised that the mentioned estimates are forecasts. That is because there is no access to information about the precise structure of families in 2016 and on the subject of the ability to meet the income criteria by these families. That is why what was taken into account in the analysis was the latest population census as well as the latest GUS report that could be developed before the onset of the works on the Family 500+ programme. However, we ought also to bear in mind the aim of the benefit which is “the partial coverage of the expenses made in upbringing a child, including care for the child and fulfilling their needs”.²⁹ Thus, the analysed data pertained to the families who are not able to fulfil their children’s basic needs or those who struggle to do so.

When analysing the situation of married couples, it can be stated that numerous families in which both parents raise their children will receive government benefits. In the case of families with multiple children the benefits will be substantial. Each family with at least three children will receive at least 1,000 PLN monthly, which will raise the living standard of family members significantly. In the case of married couples with one child only a low percentage of families will be able to benefit from financial support.

The situation is quite different in the case of single parent families. This typically pertains to single mothers in Poland.

The situation of single parents with at least two children is analogous to that of the married couples and informal relationships – the benefit will be distributed for every second and further child. The quoted report does not contain, however, information about the percentage of single parents raising more than one child.

The situation of single parents raising one child is particularly difficult. When analysing the data on the needs it turns out that over 17.5% of those families are unable to satisfy basic educational needs, and over 30% cannot have their children participate in any extracurricular activities. Therefore, it can be estimated that about 1/3 of single-parent families is in a difficult financial situation. At the same time, in this group it is difficult to meet the criterion of 800 PLN per family member, because the limit is exceeded due to minimum wage. According to the Decree of the Council of Ministers of September 11, 2015 on minimum wage since 01.01.2017 the minimum salary of a person in full-time employment is

²⁹ The act of February 11, 2016 on government help in upbringing children (2016), Journal of Laws of 2016, pos. 195, art. 4. 1.

1,850 PLN,³⁰ which, after being divided among family members, exceeds the limit by 125 PLN. On this basis it can be concluded that a single parent with a child dependent who decides to be employed full-time shall be legally deprived of the opportunity to acquire the child-support benefit.

When juxtaposing the difficult financial situation of single parent families, as reported by GUS, with the guidelines of granting the child-support benefits discussed above it can be stated that the author of the act has excluded this social group from the opportunity to receive this form of financial support dedicated to satisfying children's needs. What is also significant is that the cost of raising an only child is the highest. According to estimates raising a second child costs about 80% of the costs of raising an only child. With a subsequent child the cost is reduced by further 20%, which is connected with the distribution of indirect costs (using the older child's things, different calculation of the costs of everyday life such as food, shelter, utilities).³¹ If one were also to point out that other benefits can be received from social services³² when a single parent is not in employment it can be stated that financially it makes more sense to remain unemployed and apply for benefits from social services. This also leads to the single parent having more time for their child. That is why it needs to be decisively concluded that this form of government help in upbringing children has negative impact on the formation of single parents' attitudes towards employment.

³⁰ Decree of the Council of Ministers of September 11, 2015 on minimum wage

³¹ Surdej, A. – Gołębicka, A. – Kelm, H. – Sadowski, A. (2016). *Koszty wychowania dzieci w Polsce 2016. Praca to bezpieczna rodzina: Raport Centrum im. Adama Smitha pod kierunkiem prof. dr hab. Aleksandra Surdeja*. Warszawa, Centrum im. Adama Smitha, p. 8.

³² Analysis of all the benefits exceeds the present paper, however, information on this subject can be acquired from social services.

The Civil Attitudes of the Inhabitants of Rural Areas and Their Aspects. Between Declarations and Actions

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Within the framework of these reflections and analysing the declarations of the country-side dwellers concerning their manner of manifesting citizenship, the article tackles the issue of the inaccuracies appearing between the articulated declarations of the level of commitment and the actual action, not only with reference to country-side communities, but also residents of the cities. The deficit, revealed within the awareness and the civil responsibility, provokes the reflection on the effects of socialization and education, as they both shape civic competencies.

Key words: *Rural citizenship; citizenship in action; social activity*

For years the civil attitudes of Poles – the level and the type of their engagement in social life – have been the subject of empirical investigations. At their basis lies the necessity to follow the directions of the development of democracy in Poland, as well as the necessity to undertake actions facilitating the attempt to “construct socio-cultural characteristics of the structures of a civil society in the Third Republic of Poland”,¹ which has been suggested in a number of publications. The civil society, whose foundation are the individuals who actively participate in public life, who are interested in crucial public issues,² who have

¹ Joanna Karczewska states that: “it appears that in the otherwise crucial academic and public question of the definition of the content and the form of the excess or the shortage of civil attitudes in society what ought to be decisive are the diagnoses of concrete civil initiatives, spontaneous and planned, as well as the various types of associations or formal organisations that make up the third sector in Poland”. Karczewska J. (2006). *Lokalne społeczeństwo obywatelskie (dwie możliwości interpretacyjne)*. In *Spółeczności lokalne. Teraźniejszość i przyszłość*. Eds. Jałowiecki, B. – Łukowski, W. SCHOLAR, Warszawa: pp. 11-38.

² Putnam, R. (1993). *Making Democracy Work. Civil Traditions in Modern Italy*. Princeton: Princeton University Press, p. 87.

clearly defined views on public affairs, who can defend their beliefs while respecting the beliefs of the opponents, who actively participate in the work of the associations which express these views,³ are a sine qua non condition of the increase in the democratisation of social life, as well as the progress of the country itself. This explains the importance that the problems of civil society have in the work of researchers. It also becomes the source of the present analyses, in which we focus on the character of the civil attitudes in the selected rural environment while outlining the tendencies in changes.

Making the civil attitude the theoretical basis of the present paper with regard to its definition I limit myself to the necessary minimum while pointing out that society is considered civil when "its members organise themselves in communities and social organisations in order to address the problems that they themselves or other citizens have, and social relations are based on trust and cooperation".⁴ It is, therefore, a state of affairs in the country and in the society in which "citizens have influence on the actions of the government and they can control it, and simultaneously they enjoy the right to undertake their own initiatives and organise themselves in numerous ways".⁵ That is why the civil attitude is connected with a responsible understanding of reality which "not only allows one to make proper decisions and a proper set of behaviour, but which also make one free in their choices. It establishes, therefore, the basic condition for the acquiring a sense of civic duty".⁶ The above are expressed in activity based in the need for conscious participation of an individual in organising social life, which is, in turn, a consequence of experiencing civil attitude (the models of behaviour of the present and of the past), the behaviours chosen by citizens-representatives of the society, the results of the work of the mechanisms of democracy, knowledge of systems, and results of political choices.⁷ For the civil attitudes formed thus (the sense of duty and the resultant preparedness to act) what is also important are the situations in which individuals find themselves out of their own will or in which they are placed. "In such

³ Ibid., p. 89.

⁴ Wciórka, B. (2005). Społeczeństwo obywatelskie na przełomie wieków. In *Polska. Europa. Świat. Opinia publiczna w okresie integracji*. (Eds.) K. Zagórski, M. Strzeszewski, Warszawa, p. 261.

⁵ Krzemiński, J. (2005). Społeczeństwo obywatelskie i symbole wspólnoty. In M. Drogon (Ed.) *Jak Polacy przegrywają. Jak Polacy wygrywają*, Gdańsk, p. 95.

⁶ Ferenz, K. (2007). Patriotyzm i powinności obywatelskie. In A. Szerląg (Ed.) *Edukacja obywatelska w społeczeństwach wielokulturowych*. Wyd. Kraków, Impuls, s. 29.

⁷ Ibid.

circumstances the differences in the understanding of group interests becomes important: social, regional, and ethnic, resulting from different systems of values, or only of their hierarchies or the choice of the manner of their realisation”.⁸ To the list of civil actions, apart from participation in elections, membership in organisations and participation in their meetings, assuming positions in organisations, one needs to add the work for communities. The latter, while reinforcing the sense of belonging, facilitates the forming of regional identity – a factor that is essential on the forming of local communities. To recapitulate, let us mention the belief formulated by P. Gliński that the members of a civil society need to represent certain values connected with economy (honesty, entrepreneurship), to abide by law, and to have the ability to function in public life (to establish associations, to have the sense of belonging to a group, to take care of one’s affairs),⁹ to act responsibly in relation with the state and take into account the good of the public when making decisions. At the same time, in the attempts at characterising a particular community in relation to their civil attitudes, a question is asked pertaining to honesty, responsibility, ability to cooperate, sense of duty, rational approach to problems, and pragmatism of its members,¹⁰ as well as whether they become “increasingly sensitive to the common good, do they organise themselves more often to co-create the world around them, and, first and foremost, to solve the current social problems”.¹¹ The search for the answer to the above questions is, on the one hand, an attempt to present the ways of carrying out civil duties and the character of the presented attitudes, and on the other, to define the direction of the changes that take place in this area in the context of their compliance with what society expects. This is also the aim of the present paper which focuses on civil duties that are carried out by a selected local community. The research which serves this purpose was conducted in 13 villages in Bogatyński region, located in south-western Poland (Bogatynia commune, Lower Silesian voivodeship), where the borders of Poland,

⁸ Ferenz, K. as in p. 29.

⁹ Gliński, P. *Developing of the Third Sector as a Vehicle of Civil Society In Poland*, quoted after Kłoczko, A. Gajewską. *Aktywność obywatelska na wsi – studium przypadku czterech wsi na Podlasiu*, p. 122.

¹⁰ Sadowski, A. (2005). Kapitał społeczny i kulturowy heterogenicznej „metropolii” wschodniego pogranicza. In B. Jałowiecki, A. Majer, M. S. Szczepański (Eds.) *Przemiany miasta. Wokół socjologii miasta Aleksandra Wallisa*, Warszawa, p. 259.

¹¹ Wciórka, B. (2005). Społeczeństwo obywatelskie na przetomie wieków. In *Polska. Europa. Świat. Opinia publiczna w okresie integracji*. K. Zagórski, M. Strzeszewski. (Eds.) Warszawa, p. 259.

Germany, and Czech Republic meet. It is, therefore, a borderland (understood here in the geopolitical sense), and it is industrially developed. When relating to the significance of both these features in the formation of civil attitudes let us point out that the socio-political atmosphere of this borderland has for a long time failed to facilitate the shaping of a positive relation with the region as “one’s own place” which, in turn, led to the lack of engagement in affairs crucial to the place of residence such as, e.g., protection of the cultural environment (artefacts of the culture of Lusatia). What is more, the quality of human capital (among others, the low level of education) – a factor connected with the labour market – would determine the low level of civil awareness and the competences pertaining to care for the common good.

The empirical material which constitutes the basis of the present paper was collected in 1993 and 2010. The analyses of the data have been supplemented with the results of the research carried out in 2016 in the same region. The problems outlined during the investigation shall be presented in the further part of the present paper.

Civil attitudes in rural areas and the civil attitudes of Poles

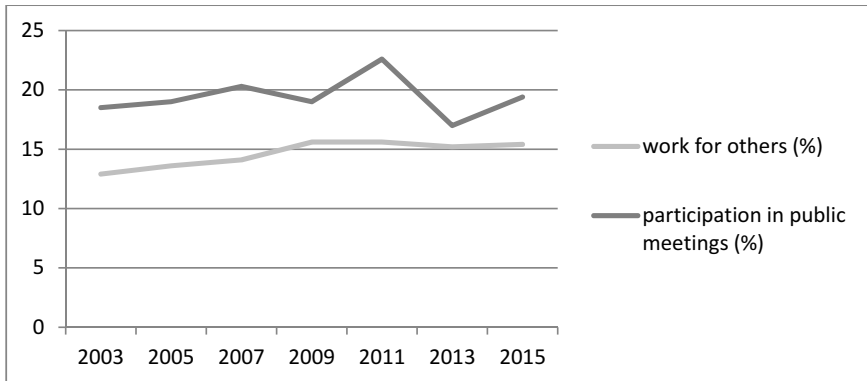
The main thesis here is the conviction, constructed on the basis of reference sources, that the level of civil engagement of Poles is low. Among the factors conditioning the above one needs to refer to the experiences of the past: the times of real socialism when work for the community and membership in organisations was highly ideological, and the domination of the state “made it difficult for citizens to cooperate with government authorities or even the local administration”. The model of citizenship defined by contemporary ideology did not have much in common with “self-government”, “engagement”, “entrepreneurship”, or “grassroots initiative”, and it served to form the attitude of a “demanding taker” rather than a “giver”. In the first period of the political transformation in Poland the low parameters of human capital that shaped the attitudes have made it significantly more difficult for certain social groups to actively adapt to the change. What was also important were the later experiences of after 1989 which undermined the trust in political institutions such as the parliament, political parties, and public authorities.¹² It is possible that all these factors combined and separately

¹² Kłoczko-Gajewska, A. *Aktywność obywatelska na wsi – studium przypadku czterech wsi na Podlasiu*, p.122.

in their own specific ways have led to the fact that in spite of the numerous years of the stabilisation of the relations between the society and the state and gaining experiences in cooperation between citizens and the authorities on various levels the level of civil engagement is still considered unsatisfactory. If we characterise it on the basis of, e.g., the Social Diagnosis of 2015, then apart from the little importance attributed to social (4%) and political (6%) activity in the hierarchies of values created by Poles, what is also noticeable is the low level of the sense of competence, authorship, and trust in the authorities. What is more, as J. Czapiński points out “in Poland the people who wish to do something for their communities do not like to get formally organised: it is enough that they take certain ‘actions for the good of their communities’. Research shows, however (*as the author states further*) that this phenomenon is as rare as membership in organisations”.¹³

It needs to be added that in 2015 13.4% of Poles declared that they were members of organisations, 15.4% declared that they worked for others, and 19.4% declared participation in public meetings.¹⁴

Graph 1: Selected indicators of the civil attitudes of Poles.



Source: developed on the basis of Social Diagnosis 2015

What is crucial from the perspective of the discussed problems is that with the generally low level of civil engagement of Poles the parameters (indicators) thereof, including the culture and civil awareness in rural

¹³ Czapiński, J. – Panek, T. *Diagnoza społeczna 2015*, Warszawa, WSFiZ, 2015, pp. 326–330.

¹⁴ *Ibid.*

areas (with the traditionalism and conservatism of their views) they have been and remain less satisfactory than in urban environments.¹⁵ The research conducted throughout the years confirmed the weaker level of indication in those communities of low parameters of human capital, marginalised as a result of the economic and social changes,¹⁶ that is, in rural communities where GDP per capita, the level of enrolment, and average life expectancy have remained lower than in cities.¹⁷ To balance against these negative assessments a belief is presented that the character of civil engagement of the inhabitants of rural areas ought not only be perceived through their formal membership in organisations and associations,¹⁸ or through their participation in elections for higher government levels. What needs to be noticed in rural communities are the informal forms of collective activities, such as helping neighbours, common work for the good of the local communities, and nurturing traditions and customs. However, even in relation to these indicators civil attitudes vary greatly in different regions, which is conditioned by history and/or directions of economic development. Their importance for the character of civil engagement of local communities in rural areas will be presented on the basis of the analysis of the results of my research.

Civil attitudes of the inhabitants of rural areas in light of research results

The foundation for the present paper are the results of research carried out in 1993. In its assumption it pertained to the quality of life of the inhabitants of rural areas experiencing the effects of the transformation. What was then presented was as the low position that the research participants attributed to social and political activity in the hierarchies of values that they established. Furthermore, the declared character of the attitudes (e.g. electoral activity) was far from the expected level of engagement in the issues crucial for the functioning

¹⁵ *Raport o rozwoju społecznym Polska 2000. Rozwój obszarów wiejskich.* (2000) Ed. K. Górlach. UNDP, Warszawa, UNDP, p. 3. Cf. e.g. Goszczyński, W. – Kamiński, R. – Knieć, W. (2013). *Dylemat linoskoczka, czyli o profesjonalizacji autentyczności i perspektywach rozwoju organizacji pozarządowych na wsi i w małych miastach.* Wydawnictwo. Toruń–Warszawa, FAOW.

¹⁶ Broda-Wysocki, P. (2003). *Rozwój społeczeństwa obywatelskiego w Polsce. Analiza na przykładzie regionów koszalińskiego i opolskiego.* Warszawa, IPISS, p. 51.

¹⁷ Kłoczko-Gajewska, A. *Aktywność ...* op. cit.

¹⁸ Positive examples of the above can be found in e.g. Kłodziński, M. (2006). *Aktywizacja społeczno-gospodarcza gmin wiejskich i małych miast.* Warszawa, IRWiR PAN.

and the development of the region. What is crucial is that the results did not significantly differ from the results of nationwide research which focused additionally on the analysis of their conditioning. The period between the measurements in 1993 and 2010 is the time of changes manifested in the area of civil engagement of the particular investigated groups, but also in the factors that would determine them, such as e.g. human capital. When taking into account only the changes connected with the education of the research participants what becomes visible is the increase in its level: in the first measurement the majority of the respondents had primary and vocational school education (70.7%), and in the second one the largest group was comprised of respondents with secondary school education (45.5%). Furthermore, the number of individuals with higher school degrees increased from 5.3% to 10.3%. Placing emphasis on this aspect results from the conviction that the increase in the above leads to the rise in cultural and civilisation competences as well as civil awareness. A factor conditioning the particular attitudes is also the place of birth of the respondents with attention paid to whether they were born in or outside the region. I connect this variable with the declared level of identification of the respondents with their place of residence as “their own place” and with the ways in which they are evaluated. The respondents born outside the region would state that their residence there is forced and temporary (“as long as there’s work”) and does not oblige them to engage in the problems of the local communities. At the same time, what was favourable to the increase of social engagement were the changes in this variable: while in the first measurement the percentage of the respondents born outside the region (61%) was nearly twice higher than that of those native to the area (Żytawianie) (39%),¹⁹ the results of the measurement in 2010 showed a reversal of these proportions: 32.2% were migrants and 67.5% of the respondents were born in the region. In relation to this the evaluation of living in the area was changed: while in the measurement from 1993 only 10.8% perceived the region as an attractive place to live, in 2010 positive opinions (63%) were decisively more numerous than negative evaluations. Apart from the significant increase in the parameters of human capital in its particular areas improvements in quality of social capital were also registered. The

¹⁹ The region of the Bogatynia commune is also called the turoszowski region (from the name of the industrial plant constructed in the area of the village Turoszów) or the Żytawski bulge because of its geographical location (the Żytawskie hills) and the specific outline of the state borders.

changes were manifested in the declared engagement in social life, the awareness of local problems, and readiness to act. These changes contrasted positively with the results of the first measurement (1993), where the low importance attributed by the respondents to social (7.8%) and political (6.6%) activity, the lack of trust in institutions and organisations, expressed in attributing bad intentions onto them, as well as social activity remaining at 1.1% – as measured according to the declared participation in local organisations – were presented. What is significant, however, is that even then, in the initial stages of the transformation, when as a result of the changes in social, economic, and political face of the region the living conditions of its inhabitants would deteriorate, they showed awareness of the local problems. In the questions gauging the level of awareness of the local specificity, 41.5% of respondents recognised the slogan “Euroregion Nysa” and had heard of the international cooperation undertaken by the organisation, and 40.4% declared understanding and acceptance of combined Polish and German initiatives. 65.8% of all the respondents were able to point out the most important problems of their place of residence which needed to be solved by the local government administration. Following list of the postulates to the authorities comprised of expectations facilitating:

- improvement of the natural environment in the region (23.9%);
- development of positive relations between the neighbouring nations (17%);
- removing the restrictions pertaining to movement across the borders for the local populations (14.5%);
- dealing with social problems (8.1%);
- improvements in the state of culture, protecting the monuments of local culture (7.2%);
- boosting the activity of companies on both sides of the border (7.2%);
- finding work abroad (mainly in Germany) for the local population (5.1%).²⁰

This is significant because of the level of the recognition of the specificity of the region on the one hand and character of the formulated postulates on the other. Their demanding character appeared typical of a population formed in the previous political system and not yet altered by the reforms that were able, in time, to awaken the dormant will to self-govern and be active.

What is noticeable in the presented results of the research of 2010 into the changes that took place in area of civil engagement is the manner of

²⁰ Results of the measurement in 1993.

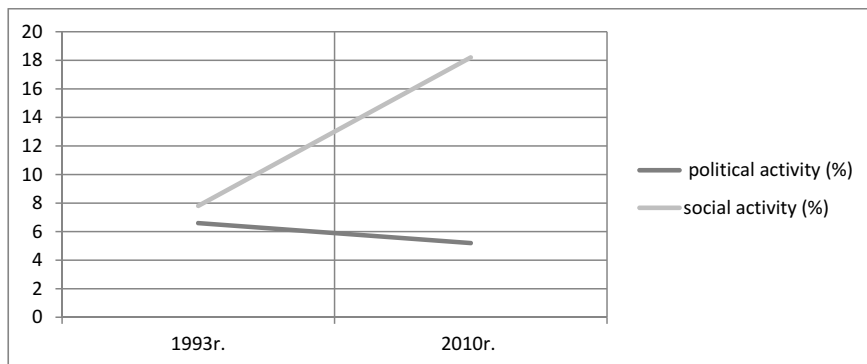
the valuation of social activity by the enquired inhabitants of the region. Significant increase in the importance thereof (from 7.7% to 18.2%) appears to positively influence the declared engagement in social and political life. They were measured with the same indicators as in the case of participation in elections and referendums, membership in organisations and the served social functions, activity promoting the inhabited region, and awareness of local problems. And so, participation in national elections was declared by 59.7%. The level of declaration of participation in elections for the local government and other local elections increased to 65.2%. Although participation in social organisations and readiness to work for them were declared by 9.7% of the respondents only, in comparison with the aforementioned social activity at the level of 1.1% (in 1993) it proves a rise in the engagement. Increase in the sense of authorship facilitated this tendency – it was presented in 26.6% of the responses. What is more, the respondents were able to divide the problems into those that needed to be solved by the government administration (80.8%) and those that called for the actions of the inhabitants themselves (67%). Although the number of the problems that were perceived as requiring government intervention, was still higher than that of those that could be solved by the people one can without a doubt, in light of the results from 1993, when the formulated expectations were in fact directives, state that civil awareness in the region has indeed grown.²¹

The respondents declared participation in the actions organised by Great Orchestra of Christmas Charity, preserving the natural environment (recycling, collecting dead batteries), or that through participation in local festivals they supported the promotion of a particular village or the region. As the respondents themselves pointed out, their activity in this area was frequently inspired by the engagement of their children or grandchildren, however, it was crucial that they were able to define the undertaken initiatives and actively participate in them.

The quality of social capital of the inhabitants of a region is also indicated by their declared preparation to become engaged in initiatives which due to the history of the region, the political climate, and the low level of human capital could not be carried out in the previous decades. These initiatives include organised meetings of the inhabitants of the

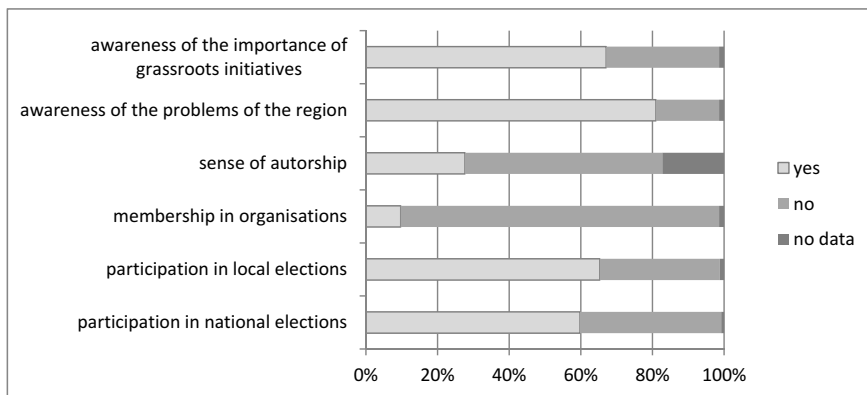
²¹ See: Michalska, S. (2008). Aktywność społeczna i postawy obywatelskie mieszkańców wsi a rodzaje ich życiowych orientacji. In *Społeczne aspekty zrównoważonego rozwoju wsi w Polsce. Partycypacja lokalna i kapitał społeczny*. Eds. H. Podedworna, P. Ruzkowski. Warszawa: Scholar, pp. 123–142.

Graph 2: Changes in the valuation of “social activity” and “political activity” over the years.



Source: the author's research

Graph 3: Selected indicators of civil attitudes of inhabitants of rural areas in 2010.



Source: the author's research

particular villages with the former (pre-war) citizens of these lands (their families), taking care of the monuments to the German soldiers fallen in World War I, and the cataloguing and renovation of the architecture typical of the region. The declared preparedness to participate in various initiatives promoting the culture of the land, e.g. the organised days of the “Open doors of Upper Lusatian Houses”, is significant. As part of this event held by local organisations the history of the region is taught and

instructions pertaining to the renovation and protection of the historic buildings are provided. When presenting the character and the direction of the changes one ought to notice that while in the measurement of 1993 the heritage of Lusatian culture in the form of the Upper Lusatian House (Umbingenhaus) was perceived as alien (German) and not valued positively, in the measurement of 2010 21.7% of the respondents mentioned it as a typical and unique element of the cultural landscape of their place of residence. Its value was connected with, among others, the fact that it builds the identity of the region and as it is an element of its promotion as it serves to raise individual economic activity of its inhabitants (in e.g. tourism and hospitality), and as a result has positive influence on their living conditions. This pragmatism with traits of entrepreneurship is the last of the enumerated indicators of civil attitude. And while we may not present differences in the valuation of individual entrepreneurship and the declared preparedness to undertake economic initiatives through the years (21.1% 2010), it is worth emphasising that their potential increase will facilitate the implementation of the paradigm of diversification of the sources of income of the households in rural areas.

Between declarations and actions – observations and final remarks

The picture of the changes in the area of civil engagement of the inhabitants of rural areas that has been constructed on the basis of research conducted with a 17-year interval allows us to formulate a thesis of the increase in the value of social capital in the investigated region. It results in a rise in civil engagement. The discovered optimism is, however, contradicted by the frequent lack of consistency between the declarations of the respondents and their actual level of civil engagement, which is emphasised in references. This is registered in the attempts of both a qualitative and a quantitative measurement of the work of non-governmental organisations²² as well as in the research into the preparation of the particular groups of respondents to participate in presidential and parliamentary elections.²³ Although the problems of the

²² Goszczyński, W. – Kamiński, R. – Knieć, W. (2013). *Dylemat linoskoczka, czyli o profesjonalizacji autentyczności i perspektywach rozwoju organizacji pozarządowych na wsi i w małych miastach*. Toruń–Warsaw, Wydawnictwo FAOW.

²³ www.parlamentarny.pl/badania-opinii-i-rankingi/frekwencja-wybory-parlamentarne-2015-ilu-wyborcow-zaglosuje,1478.html (retrieved: 09. 01. 2017).

consistency of the declarations of the respondents in the area of the methods of the realisation of civil attitudes and their acts is not the subject matter of the present paper it ought to be supplemented by data collected in 2016. The aim of the research quoted was the analysis of the attitude of the inhabitants of the Bogatynia region to the cultural heritage of Upper Lusatia, with the post-war inhabitants of the area as its inheritors. Insufficient care was taken to protect the houses that were not practically attractive (low standard), damaged through “incompetence of their inhabitants” as well as the flood in 2010 from further devastation and arson²⁴. In the conducted research it was significant that a number of respondents were indifferent to the fate of the local historical buildings. 18% of them emphasised that the buildings found in the city (and not only those which have suffered during the flood) are not worth the time and the effort to save them. A group of respondents would mention their understanding of the acts of vandalism which were justified by individual economic gains. Therefore, alongside the positively evaluated increase in civil engagement of the inhabitants of the rural areas in the discussed region there appeared permissivism and “uncivil” pragmatism. These make one doubt the consistency of the discovered attitudes with the socially acceptable models of civil culture, and the lacks discovered in the area make one reflect on the achievements in the socialisation in the course of which civil competences are acquired.

Let the conviction that the quality of civil attitudes of the particular groups is the product of the process of upbringing and education serve as the conclusion of the present paper. The formation of these attitudes begins in the family environment. Observation of the deeds of the parents in such situations as helping others, expressing the preparedness and the skills to act, or abiding by moral rules in social life facilitate the perception of their stance as a source of inspiration. The schools, as well, as institutions of secondary socialisation are responsible for shaping civil knowledge and raising awareness of the range of rights and duties of each member of a community. And then there are the representatives of the society who realise their obligations towards the society: within them lies the responsibility for the respect for the law and affirmation of the conviction that the state is a common good of all the citizens, and formation of attitudes that make one responsible for taking actions towards the common good is the fundamental aim of civil attitudes.

²⁴ Dziubacka, K. Artefakty kultury lokalnej w doświadczeniach polsko-niemieckiego pogranicza. Uwarunkowania kształtowania postaw wobec dziedzictwa kulturowego Górnych Łużyc. *Multicultural Studies*, Tom II (2/2016).

Czech-Polish Family Relations. The Basic Assumptions of the Research Project

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Ładyżyński, A. (2017). Czech-Polish Family Relations. The Basic Assumptions of the Research Project. *Czech-Polish Historical and Pedagogical Journal*, 9/2, 68–76.

doi: 10.5817/cphpj-2017-0014

The article presents the assumptions of the research project, which aims to depict the common life of the multicultural families of Czech and Polish couples. This significant proximity for both nations does not abound in numerous relationships. Therefore, it is crucial to analyse the relationships of the couples/families and the social perception of them in their environments.

Key words: *Research project; Czechs; Poles; multicultural family; marriage; education of children*

Introduction

Relations of the families on the borders of the cultures are not a new phenomenon. Since ages, they have been present in the environments, in which the spheres of influence of nations, religions and languages permeate one another. Contemporary times bring us the marriages and new forms of a family created by the ethnically, racially, culturally and nationally diverse people. Relationships between people of divergent cultures, religions, languages or nations are addressed to as to intercultural, multicultural, mixed, inter-ethnic or heterogeneous¹. They do not constitute a major group as they are driven by powerful ethnocentric tendencies, predominant influence of the cultures of their origin and strong fears of distinctness in its every aspect: cultural, linguistic, religious and ethnic. Nevertheless, they are an important group as members of those families act as a cultural bridge set out between the families, nations and religious denominations.

I have been fascinated for some time now with the phenomenon of the relationships of many differences, between brave people breaching the canon of creating a couple of alike features, choosing their partners from

¹ Sowa-Behtane, E. (2016). *Rodziny wielokulturowe*, Kraków: Akademia Ignatianum, Wydawnictwo WAM, p. 65.

the “foreigners”. With regard to this matter, I would like to conduct a research project relating to the binational families of Czech-Polish and Polish-Czech nationality. My interest concerns the process of cultural coalescence of the representatives of two different nationalities. Their new culture emerging from the fusion of both is a distinctive *text* and the formed couples and families, this special kind of intercultural socialization constitutes a *process of growing into the text of a mixed culture*.

The goal I pursue relates to the attempt to discover the specificity of the Czech-Polish and Polish-Czech families in the dimensions of the marital, parental relations and the perception of them by the society: in the families, in their neighborhood, at work, at school. What is interesting, despite the close proximity of Poland and the Czech Republic the number of marriages entered into by the representatives of those two nations is not substantial. Between 1996–2011 there have been only as many as 112 marriages completed, which constitutes merely 0.6 % of all marriages.

What is intriguing, the abovementioned statistics include only the relations of Polish men with Czech women, the reverse couples are not comprised in the statistics².

Crucial terms

The subject of the article circles around such concepts as family, binationality, multicultural family. A family comes from the verb “to give birth”, which means to accept/acquiesce and bring forth the offspring to the world. The term itself constitutes one of the cultural universals. It is most predominantly defined *as the universal social institution – rooted in the tradition of every culture, ritualized set of human actions aimed at fulfilling the most essential needs of its members*³. A family is a living organism, a system of interpersonal relations, basic nurturing environment, a small social group comprising children, parents and their relatives. The relations between the particular members of the family: spouses, parents and children are of great importance^{4, 5}. It is referred to

² Szukalski, P. (2013). *Małżeństwo. Początek i koniec*, Łódź: Wydział Ekonomiczno-Socjologiczny UŁ, pp. 74–75.

³ Szlendak, T. (2010). *Socjologia rodziny. Ewolucja, historia, zróżnicowanie*, Warszawa: PWN, p. 95.

⁴ Okoń, W. (1998). *Nowy Słownik Pedagogiczny*, Warszawa: Wydawnictwo Akademickie „Żak”, p. 336.

⁵ Ryś, M. (2004). *Systemy rodzinne. Metody badań struktury rodziny pochodzenia i rodziny własne*, Warszawa: CMPPP.

by Leon Dyczewski as follows: *a community of people and social institution based on love and free choice of man and woman united by marriage, who by caring and fostering the new generation as it would care and foster the next generation themselves*⁶. Katarzyna Termińska states that *a family is a basic sphere of human development (...) it is understood (...) as the affinity between the people related by blood, marriage or adoption. (...) From the evolutionary point of view, a family is the most vital adapting mechanism of human being that facilitates the human kind's survival*⁷.

Family is still of utmost importance in many cultures. The forms it takes are changing, but it being perceived as a value does not alter. In addition, it is appreciated as a constant community of life, based on a monogamous marital relationship. It can be considered as a social group, an association or a system. It is a cradle of culture and a cultural universal as well.

Family is an extraordinary form imprinting in everyone's life. It is a place where everything has its beginning, it is a starting point for one's cognition (learning) of the external world and every man's experiences. Family is a world map and the first model of structures and social relations. It constitutes an actual and symbolic community, which is simultaneously a benchmark to all the experiences, people, time and space. A family is a metaphor of safety, care, tenderness, privacy and intimacy. It is one of the oldest and most common forms of social life. Functioning as a part of a family is acknowledged as the source of the most important experiences having reflection in all the cultures of the world⁸. Family is of great significance in two dimensions: as a basic socialization institution transmitting the models of culture and as the one that provides the individuals with the repertoire of tradition, determines the ways of conduct and evaluation⁹.

Binationality is a form of multiculturalism. It is comprehended as a duality and it is linked to the multiculturalism. It is on the other hand connected with the interculturalism and transculturalism. Multiculturalism

⁶ Dyczewski, L. (1994). *Rodzina, społeczeństwo, państwo*, Lublin: TN KUL, p. 27.

⁷ Termińska K., (2008). *Rodzina i Ty. Fenomenologia wiązania*, Warszawa: Eneteia, pp. 11–12.

⁸ de Barbaro, B. (2009). *Zdrowy system rodzinny – perspektywa terapeuty rodzinnego*, In Gulli, B. – Duda, M. (Ed.): *Silna rodzina*, Kraków: Wydawnictwo Św. Stanisława BM, p. 25.

⁹ Bertaux, D. – Thomson, P. (1993) Introduction, In Bertaux, D. –Thomson, P. *Between Generation. Family models, Myths and Memories*, Oxford: Oxford University Press, p. 4, as cited in Sowa-Behtane, E., *Rodziny wielokulturowe*, p.19.

is a phenomenon of interaction between different cultures, its relations. Interculturalism is a mutual "learning from cultures". Transculturalism means diffusion of the elements from various cultures comprising a new cultural quality¹⁰.

Multicultural families contribute to the formation of the new cultural identity. They are becoming more and more common statistically. Their specialty comes from the fact that they have the possibility of crossing borders, connecting people, bringing people of diverse ethnicities, nationalities and religions together. One may risk advancing a thesis that bears a high level of probability that the multicultural relations will be intensifying in the upcoming years. Social integration, breaching the borders is the feature of the present days, it becomes a valid element linked to the globalization, which alters the previous patterns of social behavior. Free movement of people being chaotic, unrestricted and unstable takes place. It all triggers the formation of new cultural and civilization qualities¹¹. Within the societies, in which the possibility of different cultures to meet exists, the phenomenon of cultural diffusion occurs effected by the communication and intercultural education. Its tempo is quickened when the relations between the two members of diverse cultures, nations, ethnicity or religion are tightened. Mixed marriages play a special role in intensifying those connections. Entering into such relationships facilitates the process of cultural diffusion¹². Simultaneously, such intercultural relationships spark out various emotions in the society. It arises from the fact that the statistical majority chooses their partners from the people ethnically, culturally, linguistically and religiously alike. Intercultural marriage is especially significant for the relatives of the couple deciding to unite. It is them for whom this occurrence is principally important.

In multicultural families, various religious denominations have to be considered as such family becomes not only multicultural, but also multireligious. Religious distinctness may foster openness, willingness to know the different religion, learn tolerance, but it may as well cause the dissimilarities in attitudes towards the determination of what is good or bad, entice to accept the divergent philosophy of life, social life and difficulties with reaching a compromise in the religious choices of the children. It may arise the conflict and lead to persuasion to convert.

¹⁰ Śliz, A. – Szczepański, M. S. (2011) *Wielokulturowość i jej socjologiczny sens. Festiwal Caravan czy wielokulturowe Street Party?*, Studia Socjologiczne, Issue 4, p.13.

¹¹ Zwoliński, A. (2005), *Wprowadzenie do rozważań o narodzie*, Kraków: WAM, p. 235.

¹² Sowa-Behtane, E. *Rodziny wielokulturowe*, p. 15.

Religiousness confronts the future spouses in the early phase of their relationship¹³.

Religiously mixed marriages may encounter the particular difficulties relating to the following aspects¹⁴:

- attitude towards bigamy and divorce,
- raising children in the religion of their parents,
- specific religious rituals and requirements of the spouses,
- effect of the religious ideologies on the spouse.

Another aspect of the great disparity is a multilingualism understood as using two or more (bilingualism) on a daily basis by a members of the family¹⁵.

The way of the research

An ideological aim of the projected research contains a fairly complete description of all its elements. The research will be qualitative, which by assumption means that it requires reflection and refinement of its every aspect. The biographical method and the qualitative, open interview will be used.

Biographical method consists in *the description and analysis of the course of human life perceived in the context of the specified extract from the social reality*¹⁶. It enables to capture the human life with respect to the activities one spends time on, family life, social and religious life. It provides the possibility of discovering the holistic and fragmentary specificity of the crucial spheres of activities. What is of interest to me is the part of life connected to the common, binational existence of Polish-Czech married couples. As a researcher, I strive to obtain biographical data through interview. The core aspect of the biographical research and its specificity as well is a subjective point of view of the story tellers¹⁷.

¹³ Ibidem, pp. 20–21.

¹⁴ Stopikowska, M. (2013). „Przeżyłam piekło” – doświadczenia kobiet w świetle pamiętników muzułmanek i żon muzułmanów – między stereotypem a rzeczywistością, In Łojko, M. – Grochalska, M. (Ed): *Etykieta czy drogowskaz. Rola stereotypów w przestrzeniach edukacyjnej różnorodności*, Olsztyn: Wydawnictwo UWM, pp. 218–219.

¹⁵ Sowa-Behtane, E. *Rodziny wielokulturowe*, s. 23.

¹⁶ Łobocki M., (2008). *Metody i techniki badań pedagogicznych*, Kraków: Oficyna Wydawnicza „Impuls”, s. 294.

¹⁷ Lalak, D. (2010). *Życie jako biografia. Podejście biograficzne w perspektywie pedagogicznej*, Warszawa: Wydawnictwo Akademickie ŻAK, p. 238.

The qualitative interview chosen is defined by the author as directed. I intend to invite the respondents to tell their stories by asking them open questions that give an opportunity to spin their stories with a restricted right to formulate the detailed (additional) questions enabling to excerpt the important matters. Such interview does not comply with the criteria of the narrative interview, hindering the interpretation as a block of narration, but asking some additional questions allows to get the tangible knowledge of the researched people and conducting an analysis of these statements, taking advantage of the facts, experiences that interlocutors bring to the conversation¹⁸. I will use the qualitative interview. It gives an opportunity to open oneself to the representatives of the different cultures. At first, the researcher may not fully realize the multifariousness of the cultural factors, verbal and nonverbal (gestures), behaviours that influence relations, cultural norms, linguistic problems, difficulties related to the relation to persons of different sex, representatives of different social classes, religions. The assumption that there is a standardization of cultures or conviction that there is one globally shared culture, which in consequence does not consider the divergences inside the cultures may pose a problem.

I am inclined to think about the explorations as a metaphor of the traveler, wandering and meeting people in a foreign country – in my case, at the cultural borders, which permeate each other. Without any guidebook or a map, the traveler roams through the unknown area and encourages the people he meets to tell their stories about their lives and their worlds. The stages of constructing the knowledge in this approach link an interview with the interpretation. The emphasis is put on the narration – the story told¹⁹.

For the use of this research I formulated few research problems. The main thesis oscillates around the problem how the Czech-Polish and Polish-Czech families are created and how they function. Three important question follow from it and they relate to particular spheres of the researched problem, for which there have been formulated the detailed questions. All these are presented in the table below.

¹⁸ Dryll, E. (2000). *Analiza treści i analiza narracji w badaniach psychologii wychowawczej*, In: Straś-Romanowska, M. (Ed.): *Metody Jakościowe w psychologii współczesnej* Wrocław: Wyd. UWr. p. 145.

¹⁹ Kvale, S. (2012). *Prowadzenie wywiadów. Niezbędnik badacza*, Warszawa: Wydawnictwo Naukowe PWN, pp. 53–54.

	I. How does the relationship of the married couple function?	II. How does raising of a child in a bicultural family look like?	III. How do the people in the community perceive the respondents?
1.	How did the couple meet?	To what extent is a child embedded in the cultures of its parents?	How are the respondents perceived by their families?
2.	What was the context of the marriage/relationship?	To what extent is a child embedded in the languages of its parents?	What are the information regarding themselves received by their neighbourhood?
3.	What is the role of their native languages?	What is the child's identity?	To what extent does the biculturalism influence the respondents' work place?
4.	How do the respondents think the influence their cultures have on their lives?	What are the conditionings of child's education?	
5.	What is the importance of the eating habits?	How does the child function in the group of other children?	
6.	What is the role of religion in the lives of the respondents?		
7.	What are the values taken from their cultures that are fostered in their lives?		
8.	What are the advantages of the common life for the respondents?		
9.	What difficulties do they meet in their common life?		

Source: own work

The aspects of the planned research have been reflected upon as well. They are allocated in the three spheres according to the research problems relating subsequently to the marriage, raising the children and social perception of the binational marriage/family.

With regard to the marital relationship of the respondents the following criteria will be taken into consideration:

- Language (of the spouses, family members, of the country of residence, verbal and nonverbal language),
- Religion (tolerance, the eagerness to know a different religion, the negation of authenticity and validity, considering the fact that it regulates many important matters),
- The influence of the national culture (the selection of place to live, tradition, “culture shock”, ethnocentricity – considering one’s culture as superior to the other cultures, expectation that the partner will adapt to the culture of the other partner),
- Values (symbols, rituals, habits, norms, attitudes, behaviour),
- Eating habits/ model of eating/nutrition (rituals, celebration of meals, selection of the ingredients, the way of seasoning meals, time of eating meals, people meeting at the table),

In the aspect of raising children, the following information are of interest to me:

- Language(s) of the child (selection of a language, linguistic competences of the child, bilingualism),
- Culture (openness to multiculturalism – biculturalism, a greater number of stress factors stemming from the attempt to understand two cultures, richness in knowledge, influence of the cultures, integration of two cultures, lack of adaptation in neither of cultures),
- Identity of a child (identification with homeland, synthesis, creation of a new, broader group identity),
- Child’s education (participation in school lessons, extracurricular activities and private lessons, informal education, child and parents’ attitude towards education),
- Influence of the group of peers on a child (types of peer groups, the easiness to coexist with one another, hardness to function within a group),

Third, interesting aspect of the functioning of the multicultural family is a social perception of the binational marriage/family reflected in a social opinion (linked with living in families of two cultures, place of residence – in the neighbourhood, workplace).

The binational families of Czech Republic and Poland living at the border of two countries, will constitute a research sample. An interesting

place to carry out this research is one of the Euroregions (Euroregion Glacensis), namely the Polish town of Międzyzlesie being a part of this region. This transit urban-rural municipality, passed by the travelers heading south. It is not a common knowledge that the Polish-Czech cooperation is extremely vivid in these parts, enhanced by the frequent and genuine contacts. Forms of collective activities relate to the work of the councils, implemented projects, cooperation of the firefighters (in case of the fire, they help each other on both sides of the borders), foresters and hunters. There are English lessons organized for Polish and Czech children, regional exhibitions, cooperation of dioceses between Hradec Kralove and Świdnica as well as the churches directly (the Czech altar is present in the procession of Corpus Christi in the parish of Międzyzlesie). This region will be a place to look for the respondents for my research. Their selection will be based on the direct communication with important people in this region, with whom I established a contact: the president of Euroregion Glacensis, the representative of the Polish minority in the Czech Republic, rector of the parish in Międzyzlesie. Having persuaded a few respondents to take part in my project, I will use the method of a "snowball", which entails the purposeful selection based on the contacts of my respondents.

Conclusions

The project entails the research of the ways, in which the Polish-Czech and Czech-Polish families are formed and function on the borders of two countries. It constitutes an attempt to discover the specificity of binational family relations, being researched in the domain of marital (partnership), parental relation and the social reception of the families in their place of residence. The research will be carried out in the areas across the borders of the Czech Republic and Poland. It is oriented as a qualitative research, based on the biographical method using qualitative interview, which is described as directed.

The Social and Pedagogical Qualities of Modern Vocational Training Teachers

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Sokolova, I. I. – Ilina, M. S. – Vildanova, E. M. – Aydarova, A. M. – Strakhova, I. V. (2017). The Social and Pedagogical Qualities of Modern Vocational Training Teachers. Czech-Polish Historical and Pedagogical Journal, 9/2, 77–83.
doi: 10.5817/cphpj-2017-0015

The relevance of the research problem is determined by its practical and theoretical components. The practical relevance of the problem is determined, on the one hand, by new demands of society and industry on the pedagogical component of the vocational training teachers' activity, and by need to realize the potential of Humanities in development of the pedagogical competence of future vocational training teachers and the insufficient development of pedagogical conditions promoting the effective implementation of this process, on the other hand.

Key words: *Pedagogical competence; Vocational training teacher; Humanities; Social and pedagogical qualities of vocational teachers*

Introduction

Vocational training teachers play a leading role in solving the urgent problem of preparation of graduates to the adequate professional multifunctional activity. The level of training of a vocational training teacher depends largely on the quality of industrial (practical) training, the level of professional development of young specialists. Nowadays, a modern vocational training teacher's mission is to prepare a specialist who would integrate a knowledge not only revealing the patterns of development and realization of the personality in the modern world, but also necessary for the successful performance of professional functions.¹

The aim of our research is to reveal the professionally important qualities of modern vocational training teachers. This problem has received considerable attention in national scholarly literature; teacher's

¹ Gilmeeva, R. Kh. – Volovich, L. A. – Tikhonova, L. P. – Garaeva, N. G. – Mukhametzyanova, L. U. – Bagavieva, G. M. (2009). Formirovanie klyuchevykh professionalnykh kompetentsiy studentov v uchrezhdeniyakh srednego professionalnogo obrazovaniya v protsesse prepodavaniya gumanitarnykh distsiplin. In *Kazanskiy pedagogicheskiy zhurnal*, nr. 1, pp. 75–90.

professionally important qualities were studied in detail by a great number of researchers, such as Gonoblin,² Grokholskaya and Nikandrov,³ Kuzmina,⁴ Syritso and Trusov,⁵ and others. However, this research aims at identifying the qualities important directly for the vocational training teacher, in order to incorporate key qualities and concepts in the structure of pedagogical competence, to develop its major components.

This objective has been attained through a theoretical analysis of the scientific literature on the subject, an ascertaining experiment comprising a questionnaire survey, and statistical analysis of the research results.

Methods

The leading scientific approach of the study was the competence approach, which constitutes a scientific and methodological basis for formation a number of general and professional competencies of future vocational training teachers. This approach enables them to master new skills in the future, be mobile, competitive and be the most in-demand on the modern job market.

Application of the interview-diagnostic method, particularly the survey and statistical processing of the obtained results, has allowed generalizing the empirical research data and drawing conclusions presented in the article.

Results

In the course of ascertaining experiment it was important to formulate the basic components of the pedagogical competence inherent to the vocational training teacher, so the author conducted a survey of 240

² Gonobolin, F. N. (1968). Rol lichnosti uchitelya. In *Narodnoe obrazovanie*, nr. 6, pp. 69–73.

³ Grokholskaya, O. G. – Nikandrov, N. D. (2011). *Vvedenie v professionalnuyu deyatel'nost. Uchebnoe posobie dlya vuzov*. Moscow: Drofa.

⁴ Kuzmina, N. V. (1990). *Professionalizm lichnosti prepodavatelya i mastera proizvodstvennogo obucheniya*. Moscow: Vysshaya shkola.

⁵ Syritso, T. G. – Trusov, V. P. (1987). Osobennosti emotsionalnosti uchitelya i uspehnost ego deyatel'nosti. In *Ekspierimentalnaya i prikladnaya psikhologiya*. Vyp. 12: *Psikhologicheskoe obespechenie trudovoy deyatel'nosti*. Leningrad: Leningrad State University Press, pp. 114–118.

vocational training teachers from 5 professional colleges of Tatarstan and Russia (Chistopol Pedagogical College, Bugulma Pedagogical College, Kazan State Professional Pedagogical College, Kazan Aviation Technical College named after P. V. Dementiev, Smolensk Industrial and Economic College). What is the personality of a modern vocational training teacher? The results show that the modern vocational training teacher has the following distinctive characteristics: basically, it is a woman (86.25%), aged 31 to 40 years (24.17%), with higher education (93.33%), mostly pedagogical (56.67%) or technical (23.33%), and teaching experience over 10 years (34.17%).

Comparing the results with similar studies of G. I. Ibragimov⁶ and G. A. Shaikhutdinova,⁷ it can be assumed that the trend of feminization of Russian education is maintained – 86.25% of 240 vocational training teachers are women and only 13.75% are men. As for the age, distribution is as follows: aged 21–30 years – 12.50%, aged 31–40 years – 24.17%, aged 41–50 years – 22.50%, at the age of 51–60 years – 20.00%, aged 61–70 years – 10.83%. Thus, there is a tendency of “rejuvenation” of specialists (increasing the age group 21–30 years from 5.60 to 12.50%) indicating increased prestige of the teaching profession for young people.

It should be noted that 53.33% of teachers chose a profession deliberately and consider teaching their mission, 13.33% of respondents followed their parents’ advice and continued the family teaching tradition, and 27.50% chose as a response “other”. It is believed that if the choice is made consciously and a person carries out his/her mission, the work brings moral satisfaction. Answers to the question “Does your work bring you moral satisfaction?” proved this idea: 47.08% of respondents answered positively, 50.42% answer “Yes, but not in full”, and only 0.83% of the respondents answered “No”, 1.67% work because of money.

The statement that vocational training teachers are active, creative, well-educated people who constantly upgrade their skills and are deeply interested in their professional development, is confirmed by the fact that 82.5% of respondents attended a variety of training courses over the past 5 years. Only 17.5% of them did not attend such courses due to the fact that they work in the field of education less than 3 years. It should be

⁶ Ibragimov, G. I. (ed.) (2003). *Monitoring v sisteme usloviy obespecheniya kachestva podgotovki spetsialistov srednego zvena: Nauchno-pedagogicheskoe posobie dlya rabotnikov sistemy SPO*. Kazan: Shkola.

⁷ Shaikhutdinova, G. A. (2004). Otnoshenie pedagogov tekhnikumov k professii i rabote. In *Spetsialist*, nr. 1, pp. 34–35.

noted that teachers undergo further training on their own initiative with great desire and interest: 19.58% of the respondents attended courses 5 times or more during their work in vocational education, 24.17% – 3–4 times, and 37.92% – 1–2 times. A modern teacher is a highly qualified specialist who keeps up with the times and strives to correspond to modern requirements to the educational process, as evidenced by the theme of training courses selected by teachers – “humanitarian problems of our time”, “educational activity”, “innovative activity in education”, as well as “modernization of modern education”.

Our respondents teach Humanities (35.42%) and professional subjects (64.58%). There are a lot of vocational training teachers with high qualifying categories: the highest – 38.75%, the first – 23.33%, the second – 16.25%, no category – 21.67%. At the same time, number of vocational training teachers with a scientific degree (1.67%) is rather low, which can be explained by the fact that obtaining a degree is not encouraged financially and rarely promotes teachers in their career in the field of secondary vocational education. However, the training courses cannot fully replace the scientific training of postgraduate studies, as well as to generate research competence required nowadays for a vocational training teacher. More than half of teachers have different kinds of publications (59.58%): scientific publications – 22.50%, methodical – 36.25%, educational —methodical complexes – 26.25%. Vocational training teachers are involved in activities aimed at experience exchange and skills improving: 64.17% respondents participate in scientific conferences, 81.25% – in tutorial workshops, 57.08% – in roundtables, only 3.33% of respondents do not participate in such activities.

Analysis of the impact of humanities on the formation of professionally important qualities of future vocational training teachers' is impossible without revealing the attitude of modern vocational training teachers to Humanities. This hypothesis is confirmed by the responses to the question “Have Humanities influenced on your world view?”. The answer was positive in 78.33% cases, and only 21.67% respondents answered negatively. Among the disciplines that were claimed to greatly influence professional education of vocational training teachers, the following disciplines should be mentioned: native and foreign literature (39.17%), philosophy (30.42%), economy (20.42%), foreign languages (18.33%), other disciplines (79.58%), including the Russian and Tatar languages, history, sociology, political science, law, social studies, music, aesthetics, art, world culture. According to the results of the survey, the level of proficiency in foreign languages among respondents is poor, since 22.50% respondents do not speak any foreign language. Those teachers

who claimed to know a particular language (English – 46.25%, German – 27.08%, French – 5.00%, other – 1.67%) often noted that they cannot communicate and are only able to read and translate texts with a dictionary. However, sociability formed in the course of foreign language learning is an important component of pedagogical competence of vocational training teachers. Graduates of vocational colleges are expected to demonstrate competence in foreign languages to the extent defined by communication needs of their future profession. If students master a foreign language, they acquire language as a tool of professional culture more quickly and effectively master the language. The results of the study suggest that the Humanities have a tremendous impact on the formation of a person's worldview (78.33% answer "yes"). Humanities form the personal qualities required for a successful performance of professional functions under a free market economy. Integrated with professional knowledge, Humanities reveal patterns of development and realization of the personality in the modern world and in professional activities.

Survey data indicate that the teacher is a central figure in solving problems of training and education, the level of graduates' training depends on his/her personal qualities and professional competences. When asked, "What is the role of each of these conditions in the process of improving training in colleges?", teachers answered, in order of importance: a high level of teachers training – 50.42%, good organization of the educational process – 34.58%, a modern material and technical base – 16.25%, individual educational work – 10.83%. These responses indicate that vocational training teachers of the high pedagogical competence, constantly improving the quality of their work are the most competitive in the field of vocational education.

Professionally important qualities are usually considered as the factors that determine the professional success and competitiveness. Surveyed college teachers believe that the most valuable personal qualities helping to solve problems of training and education will be the most significant and valuable personal qualities are professional competence (80.83%), responsibility (80.00%), honesty (72.50%), friendliness (63.33 %), creativity (40%), the ability to follow through (35.00%), determination (19.17%), entrepreneurship (11.67%).

This focus on training and education does not meet the needs of nowadays reality, although human values, no doubt, remain a priority in the work of the teacher.

When describing themselves, vocational training teachers ranked their inherent character traits as follows: responsibility – (1), manners – (2),

education – (3), independence – (4), patience – (5), self-discipline – (6), sociability – (7), self-management – (8), energy – (9), curiosity – (10), self-confidence – (11), initiative – (12). The fact that the initiative and self-confidence round out the list is alarming. In a rapidly changing world, society demands the system of vocational education to generate a teacher with the competitive abilities. It is difficult to imagine a teacher who can train a competitive specialist, if he is not confident, initiative and determined himself, because it is impossible to teach somebody things one is not able to do.

When answering the question, “How do you assess your role in the team?”, 69.58% of respondents said that their colleagues defer to their opinion; 17.08% said that the authorities defer to their opinion, while 25.83% said that nothing depends on them. It makes us suspect that not all teachers are aware of their civic position in society and in the team, despite the fact that one of the educational functions performed by the teacher is to educate the civic-minded specialists.

Discussion

The problem of the professional qualities of the teacher has been investigated by a number of Russian scholars specialized in psychology and pedagogy. The most frequently discussed are emotionality,⁸ behavioral plasticity,⁹ the ability to understand students and guide them,¹⁰ mastering teaching methods,¹¹ affection for children,¹² empathy,¹³ and others. The issue investigated in this study was also examined in the works of G. I. Ibragimov¹⁴ and G. A. Shaikhutdinova,¹⁵ who studied the personal and professional qualities of teachers in terms of the quality of training of middle managers. The analyzed studies on

⁸ Syritso, T. G. – Trusov, V. P. (1987), op. cit.

⁹ Kuzmina, N. V. (1990), op. cit.

¹⁰ Grishin, E. A. (1973). *Professionalno-eticheskaya podgotovka uchitelya v sisteme vysshego pedagogicheskogo obrazovaniya*. Vladimir: Vladimir State Pedagogical Institute; Gonobolin, F. N. (1968), op. cit.

¹¹ Pidkasty, P. I. – Portnov, M. L. (1998). *Iskusstvo prepodavaniya. Pervaya kniga uchitelya*. Moscow: Rospedagentstvo.

¹² Amonashvili, Sh. A. (1996), op. cit.

¹³ Koziev, V. N. (1989). Psikhologicheskaya kompetentsiya uchitelya v kontekste vzaimootnosheniy uchitelya i uchashchikhsya. In: Sukhobskaya, G. S. (ed.) *Professionalnye potrebnosti uchitelya v psikhologo-pedagogicheskikh znaniyakh. Sbornik nauchnykh trudov*. Moscow: USSR Academy of Pedagogical Sciences, pp. 41–45.

professional qualities of the teacher are highly important, since they were used in the development of the theoretical foundations of this study: the concept of pedagogical competence of the future vocational training teacher was formed, its basic structural components were described. These results enabled us to move on to the practical part of the study and carry out the pedagogical experiment.

The aspect examined in the present study – reveal of the influence of learning Humanities on the formation of professionally important personal qualities forming a part of the pedagogical competence of vocational training teachers, and in particular these defined in Federal State Educational Standards, has not been considered in the previous studies.

Conclusions

The analyzed indicators allowed us to draw the following conclusions:

- quite intense “rejuvenation” of the teaching staff takes place, as well as the transformation of their social, professional, and cultural level in accordance with the requirements of the time;
- nowadays, vocational training teacher is not just a knowledge translator, but a teacher and researcher involved in active professional development and self-education through participation in scientific conferences, workshops, round tables of different levels, as well as in research, educational, and methodical activity;
- vocational training teacher quite clearly realizes his/her role in the society and understands that he/she cannot be an authority and leader for students without sufficient knowledge and professional competence.

The findings confirmed the hypothesis of a positive impact of the Humanities on the development of professionally important qualities of the future vocational training teachers. In the next stages of the study on the basis of data described in this article, the concept of “pedagogical competence of the future vocational training teachers” was defined, its structural components were identified and described.

¹⁴ Ibragimov, G. I. (ed.) (2003), *op. cit.*

¹⁵ Shaikhutdinova, G. A. (2004), *op. cit.*

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AUTHOR GUIDELINES

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CZECH-POLISH HISTORICAL AND PEDAGOGICAL JOURNAL

Volume 9/2017/2

Published: bi-annually

Publisher's Address

Masaryk University

Žerotínovo náměstí 617/9, 602 00 Brno, Czech Republic

Bus. ID: 00216224

Date of Issue: 30. 12. 2017

ISSN 1803-6546

MK ČR E 19444