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Editorial: Leisure Education – the past, the present, and the future

Leisure Education is an umbrella term used to denote approaches that employ leisure activities intended to holistically develop an individual, especially in the sense of his or her ability to responsibly manage their leisure. In practice, these approaches may differ depending on the particular methods in use, but they may also vary regionally: thus, we can discuss various types of animation, informal education, and experiential and outdoor forms of education. From a research point of view, this topic falls under the categories of Leisure Science, Leisure and Recreation Studies, and Social Pedagogy. In Central Europe, it proceeds from the German tradition of Freizeit Pädagogik. Significant texts in the field of leisure education have thus far been presented by authors such as M. Smith, R. Stebbins, H. Opaschowski and M. Pollo.

There are also several scientific and professional associations in the world dedicated to addressing issues of Leisure Education. We can name, for example, Leisure Science Association (UK) which has provided a multi-disciplinary and global forum for anyone interested in the research and study of leisure education since 1975. It is the publisher of the international journal *Leisure Studies*. Another important association is The World Leisure Organization, which operates in consultative status with the United Nations. It was founded in 1952 as a world-wide, non-governmental association of persons and organizations dedicated to discovering and fostering conditions best permitting the experience of leisure-time as a force for human development and well-being. There are also several national leisure-based organizations, for example in the Czech Republic, two different organizations: The Association of Leisure Workers' Educators and also a division of the Czech Pedagogical Society are dedicated to questions of leisure education. These organizations in the Czech Republic have organised at least one annual scientific conference dedicated to leisure education for the past 15 years. Leisure Education continues to face challenges in gaining appreciation by the educational research community. The reason is that the primary focus of Czech pedagogical journals, conferences and various boards continues to be on school pedagogy, with little appreciation for questions of leisure education. Sometimes we are told that leisure education is not sufficiently important to warrant a separate scientific discipline. This volume aims to show that the opposite is true.

This special issue dedicated to Leisure Education is aimed at topics such as the transformation of animation approaches across Europe, open vs. guided forms of work with children and adults, hobbies as a form of leisure-time-competence development, experiential strategies within the framework of leisure education, multi-day events and socio-edutainment. The issue includes publications containing original research and profound insights into the topics addressed. Let us introduce each in a few words.

Martina Kočerová deals with post-adolescent society as a challenge for education. Her paper describes the *kidult* phenomenon that arose in the early 20th century in modern Western society. The unwillingness to adopt a social role corresponding with one's age is the main characteristic of this lifestyle, so it is necessary to take the path of an education which develops thinking and contemplation while encouraging critical judgement, consideration and classification. In this sense, it aims to promote critical and creative thinking, and reflexive practice, and not only in formal but especially in non-formal education.

Such a style of education is presented in the contribution by Helena Zbudilová. She captures the most important developmental moments of socio-cultural animation in Spain, from its beginnings to the present, with regard to its anchoring in the contemporary and social context. The text also focuses on the primary modalities of socio-cultural animation in Spain, the professionalization of animation and also includes a brief overview of socio-cultural animation in Latin America.

Another way to prepare young people in their free time for their full-fledged life in society is so-called socio-edutainment. Martina Blažková and Richard Macků show it in the example of children's summer camps. The aim of this paper is to highlight the educational potential of children's summer camps in the Czech Republic within the context of an empirical study examining the viewpoints of children who have participated in them as well as the view of their parents. Authors summarise the findings of the empirical survey and contrast them with the reality of real children's camps.

Vít Šťastný's contribution concerns Czech school play-centres, which are a traditional part of the education system providing afterschool care for primary school pupils. The study aims to analyse the availability (capacities, vacancies, enrolment rates of schoolchildren, etc.) of afterschool programs

offered by the Czech school play-centres overall and in socially excluded areas. Its findings suggest that the planning of school play-centres' capacity should be more effective.

The last item in this issue deals with an example of non-formal activities – geoscience education. Martina Pražáková and Lenka Pavlasová aim to review Czech domestic and international English written literature outputs on the topic of nonformal geoscience education. The study outlines two scientific approaches dealing with the theme – the first is represented by the specialists on leisure-based education, the second approach is formed by a community of subject-matter methodologists of different fields of study. The authors suggest that cooperation between them would make an important contribution to research on non-formal education.

Undoubtedly, leisure and non-formal education is the professional focus of many specialists in pedagogical science. The texts in this volume present a number of valuable research findings that reflect the reality of leisure education, which offers a key potential for the development of the children and youth's personalities and promotes their successful socialization. We believe that the current issue of the *Pedagogická Orientace* journal will offer its readers an interesting and inspirational view of the current topic of leisure education.

Richard Macků, Tomáš Čech

Post-Adolescent Society as a Challenge for Education

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Abstract: The article deals with the phenomenon of *kidult* and a *post-adolescent* society, which is associated with a phenomenon called *infantilisation*. It is a theoretical study aimed at showing the potential of leisure education in the prevention of the appearance of kidult. The article focuses primarily on leisure education and its potential to prevent the appearance of a kidult lifestyle (Kočerová & Bauman, 2013). *Kidult*, *adultescent*, or *rejuvenile* – the phenomenon linked to the emergence of post-adolescent society. The unwillingness to adopt a social role corresponding with one's age is the main characteristic of this lifestyle. Thus, this society has developed into a post-adolescent society which lacks responsible citizens who are willing to make decisions and face their consequences. This lifestyle results in a dysfunctional civil society, thus also affecting democracy. The infantilised culture, however, penetrates education, which does not develop critical thinking and responsible citizenship; on the other hand, individualism is encouraged under the label of liberal choice. This education simply passes on 'ready-made' facts instead of leading to thinking, and it supports pseudo-values artificially produced by mass media (Barber, 1984, 2001, 2007). Post-adolescent society is a challenge especially for pedagogy, whose aim should be to develop critical and creative thinking, and reflexive practice, and not only in formal but especially in non-formal education.

Keywords: kidult, kidulthood, rejuvenile, adultescent, lifestyle, education, leisure, leisure education

The phenomenon of *kidult* (Buckingham, 2008; Kaklamanidou & Tally, 2014), widely discussed in the world, seems not to have raised much interest in the Czech environment thus far. However, one must not think that it is because Czech society has not been affected by this phenomenon. As in other economically developed countries, leisure time, i.e., time that people can use at their own discretion, is a common part of life in the Czech Republic. Their standard of living enables them to access a fairly broad spectrum of leisure

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activities, which they arrange for themselves, or they make use of the offer of numerous organisations, centres, or associations.

For many people, leisure time is a period when it is possible, even necessary, to relax after work, whether actively or passively. For others, it is a time of self-realisation and compensating for the needs, desires or wishes that have not been fulfilled during work-time. Many want to have fun in their free time, enjoy life and, perhaps paradoxically, forget about the worries that life brings. What people expect of free time points to their conception of life as a whole. And, precisely, uncertainty about the future, the responsibility associated with adulthood, and not coming to terms with one's own mortality are factors contributing to the appearance of the phenomenon called *kidult*, *adultescent*, or *rejuvenile* (Buckingham, 2008; Kaklamanidou & Tally, 2014; Wedge, 2012).

These terms are used to describe a lifestyle marked by the unwillingness to adopt a social role appropriate for one's age. They are either children who prematurely try to be adults, or more frequently adults who refuse to acknowledge their adulthood and maintain a teenage lifestyle. In their free time, they engage in teenage activities and often go even further and spend all of their time in that manner (Crawford, 2009).

While during the time of adolescence they ought to have disentangled themselves from dependence on parents, constituted their life aspirations, and completed forming their self-confidence, by the time of early adulthood they are still unable to become independent, have no fixed attitudes or interests, or a developed ability of self-reflection. It is no surprise when an adolescent is anxious about the future, but personality maturation ought to result in an ability to come to terms with these worries and accept responsibility for one's life, and ultimately for society. Adulthood ought to be accompanied by the ability to adopt social roles corresponding with that age, which is also manifested in finding a job, establishing a deep partner relationship, and starting a family (Erikson, 1998).

And precisely in this respect we can observe tendencies echoing a whole number of facts and changes, not only in the social, political and demographical sphere. It is a tendency to stay young and stagnate in a certain scheme, which can result in the feeling of identity loss and the associated negative self-reflection (Nakonečný, 1997).

How these tendencies ought to be eliminated, or, rather, how the process of maturation ought to be influenced so that adolescents can successfully face these tendencies, is a question also for leisure education.

1 Kidult, adultescent, rejuvenile and the others

Those in the title above are adults or near-adults who refuse to assume the social role associated with their age, and thereby also responsibility for their lives. They are adults who, despite their age, are still living with their parents. If they work, they very often change jobs. In partner relationships, the situation is similar: either they live as singles, or their relationships are merely superficial and temporary. Such a lifestyle is labelled with different variations corresponding to the meaning of the concept of *kidult*, formed by combining two words: *kid* and *adult*. Kidult is a name used for a phenomenon which can often be encountered today, when persons of adult age persist in the behaviour of children (Harris & Harris, 2005).

Kidults resist leaving the teen age, want to stay young and seek to postpone, or entirely eliminate, their aging future. They select different means to achieve that end, some of the typical ones being clothing style and certain activities; the merging of virtual reality with the real world, especially by means of various online games, is also characteristic. As a consumer group they are not negligible, as evinced by the consumer goods offered. Many shops specialise in kidults, who are frequently well-to-do and want to have fun in life. The range of goods offered is broad, from clothes, videogames, mobile phone covers, fashion accessories, films, to furniture, books and food. The entertainment industry also participates here with its offer of leisure activities focusing on entertainment and adventure (Neild & Carysforth, 2004).

But the term kidult is also used to describe the opposite phenomenon, namely the effort of children and teenagers to prematurely become adults. The industry reacts to both aspects of the kidult phenomenon by manufacturing products for children with an adult design and toys for adults (Morris, 2009).

This seems not to be a passing trend, but rather a permanent one, especially in so-called Western society. This is witnessed, for example, by the enormous success of films such as Shrek or Harry Potter, based on books focusing primarily on teenagers. Another example is Disneyland, an entertainment park which has been among the most popular adult entertainment

destinations for many years. Kidult is encountered in the USA, in European countries, but also in Japan. Kidult is linked to leisure time and disposability, made possible by the excess of wealth in those societies (Noxon, 2006).

2 The roots of *kidult*

When the play *Peter Pan* was first staged in 1904 in London, its author, J. M. Barrie, announced something totally new. At the time, no one could have guessed that the character of a boy who does not want to grow up would mark the appearance of an entirely new phenomenon. The first juvenile hero became a sensation and a symbol of imminent social changes and the developments of the new century. He was a character who shared his ambiguous feelings concerning adulthood in public. Peter Pan was not merely a fairy tale; it clearly pointed towards the appearance of a new kind of adult.

Peter Pan was not the first work to reach both children and adults. That had certainly been previously achieved by *Alice in Wonderland* and many others, but in Peter Pan these tendencies culminated. He was an embodiment of feelings which many adults had been harbouring but were afraid to express aloud. Peter Pan spoke for them. And, on the other hand, he became a mentor for further generations of adults. Peter Pan expressed what many were experiencing but did not express, as it was unsuitable for adults to do so. The next generation was already growing up with the recognition that these are legitimate feelings associated with adulthood. However, we must go deeper in order to understand that a juvenile boy who does not want to grow up became a hero for many adults.

Before the Industrial Revolution, people did not think much in terms of adulthood and childhood; life was perceived in a more holistic way. While numerous transition rites associated with passing to adulthood existed, these show that adulthood was perceived as the central and most important part of life. The concept of the rights of children (Key, 1909; Overman, 2011) first appeared in the 19th century, and the 19th century was also a time when adulthood was marked by clear boundaries.

In the Victorian era, adulthood was a synonym for character. An adult was someone who had attained the virtues of kindness, decency, integrity, loyalty, honesty and self-possession. Adulthood was thus a mark of moral virtue and an adult was someone who was able to take care of himself and his family.

At the end of the 19th century numerous guides were published containing advice as to how an adult person was to behave, dress, speak, spend free time, and think. In order to be a true adult, one had to incessantly control his thoughts and behaviour, suppress his spontaneity, emotions, and impulses. Self-control, formality, and solemnity became the central values of adulthood (Overman, 2011).

The gravity of adulthood's demands did not change in the 20th century. Adulthood is a long period of life, in which the greatest challenges one faces are finding employment and a partner for life. It is a period perceived by many as oppressive, associated with work and family obligations, as opposed to the time of childhood and adolescence. As a result of the strong movement for child rights and other initiatives, childhood became a time of challenges, freedom, carelessness and joy. An abyss was created between childhood and adulthood, which had previously not existed (Noxon, 2006).

So, on the one hand, the trend of kidult is a natural expression of the fears of an adulthood perceived as oppressive and the desire to keep the freedom and joyfulness of childhood. But, on the other hand, the trend is at present amplified by a market based on pragmatic calculation. As Barber states in his paper *The Global Infantilization* (2001), the world is divided into two parts. While one has a great number of unfulfilled needs and does not have sufficient purchasing power, the other is sufficiently wealthy and its basic needs are fulfilled. For the market, which needs to produce, the key factor is consumption. And the solution is to be able to persuade those who have money to buy that which in fact they do not need. In contemporary Western society, the market, assisted by the mass media, has evidently been successful in creating artificial needs. It focuses on both children and adults. The situation in which children want to be older than they are while adults want to be younger than they in fact are has been termed *post-adolescent culture* (Barber, 2001).

In that way, childhood is shortened and adulthood is transformed into a post-adolescent lifestyle pursuing a single goal: to forget about the responsibility implied by adulthood (cf. the concept *emerging adulthood*; Arnett & Tanner, 2006). A post-adolescent society lacks responsible citizens with mature attitudes, willing to bear the burden of decision-making. As a result, this lifestyle is incompatible with a functional civic society, or democracy. The *infantilised culture* prefers play to work, immediate satisfaction to long-term

contentment, feeling to reason, image to word, easiness to difficulty, simplicity to complexity, and speed to slowness.

Infantilisation also permeates education, which does not develop critical thinking and responsible citizenship, but fosters individualism under the label of free choice. The *infantilist ethos* is linked to the ideology of privatisation, marketing brand goods and the overall homogenisation of the world. Carefree consumption and private interests have taken the place of responsible citizenship and thus opened up a path to a totalitarian system that brings fast and easy solutions without the need to take responsibility for them (Barber, 2007).

The global economy has been successful in homogenising the world, since the kidult lifestyle is linked to the naive idea of living in a world in which an individual has the right to everything that might make him happy. These are especially infinite consumption, entertainment, care, youth, privileges, life-long learning, education, development, motivation, and self-realisation. On the other hand, an individual also has a duty, namely to be happy, which, however, includes no self-denial or self-sacrifice. On the contrary, the individual is located on a spiral celebrating his personality having no finite horizon (Costea, Crump, & Holm, 2005).

3 From kidult to post-adolescent society

While in the past the phenomenon of kidult was encountered in the form of individuals, at present there is already talk of a post-adolescent society as a whole. The fear of adulthood is no longer isolated in the life of an individual; it is a universally shared sentiment.

For young people, adulthood is something in the future, so one could expect that if they fear adulthood, they also fear the future. But research (Kočerová & Bauman, 2013) has shown that this need not be the case. For young people, the future is close in meaning to the concept of *knowledge*, and far from the concept of *obligation*. Both concepts are very close in meaning to the concept of *I*, as opposed to the concept of *obligation*. So young people associate the *future* with what is as yet unknown, inviting them to investigate, explore and cognise it; it is not associated with fear and anxiety, but rather with adventure and playfulness. It is something intimately close to the life of the young person, but it is not associated with obligation, as opposed to adulthood. So, adulthood can pose a threat to a future envisioned in these terms.

So, if manifestations of the kidult lifestyle can at present be recognised throughout the young generation, it is no longer the case of there being merely a few adults in need of some kind of intervention. There is a post-adolescent society which requires a more global reaction. That is why pedagogy needs to address the kidult trend and leisure education cannot remain apart.

The general aim of pedagogy is the development of an individual's personality and his/her integration into society, that is, the inclusion that is a prerequisite for a functioning society (UNESCO, 2017; Medel-Anonuevo, Ohsaco, & Mach, 2001). In other words, it is a willingness and ability towards freedom, solidarity and responsibility, then towards creative self-activity and communicative behaviour, and finally to social engagement and participation in social life (Opaschowski, 1996; Medel-Anonuevo et al., 2001). Leisure education shares this general goal (the relative autonomy of an individual in society), but at the same time it emphasises the development of the art of thinking and dealing with time, not only with leisure time, i.e., with life itself (*leisure time competence*). This involves the question of the order of values, and meaning of life (Opaschowski, 1996).

In other words, it is a development of social, communicative, cultural and creative competences that enable individuals to attain social behaviour that offset the tendency to escape from society and the privatisation of interests. It should be a counterbalance to a lifestyle oriented to performance and consumption. It should lead to prevention against fixating to a particular role and a tendency to isolation (Opaschowski, 1996; Medel-Anonuevo et al., 2001).

Pedagogy, therefore, has its social and preventive role (Pávková, Hájek, & Hofbauer, 2002) even in the case of the appearance of kidult lifestyle. Pedagogical formation can be focused on individuals who already manifest the signs of kidult, i.e., young people in early adulthood, or children.

If we start with the psychosocial development of man according to Erikson (1998), personality maturation takes place in adolescence. At the end of this period, the young person should be able to understand the meaningfulness of his/her life, become independent of his/her parents, and have a value system in place as the basis for attitudes and decisions in adulthood. This is also closely related to the ability to take responsibility for oneself, in one's life, but also for a relationship with a life partner, a family, or the society in which one lives (Erikson, 1998).

Interventions in adulthood, therefore, run into considerable limits in the form of an already formed personality, where deeper changes are not impossible, but are limited by the person's own decision. Another limit is the time necessary for the required change. In the case of children, it is different because the process of personality formation is in progress and forms the basis for the future adult personality (Čáp & Mareš, 2001; Piaget & Inhelder, 2008; Vygotsky, 2014).

Pedagogical work should thus be directed mainly to pre-school and younger school age, or adolescence. It is a period when the child is exposed to the influence of family, as well as school and school facilities. Especially the parents and educators can have a major influence on preventing the development of the kidult lifestyle.

4 Kidult – an enemy, or a challenge?

Kidults are persons who are adult by age yet who cannot, or do not want to, take on the burden of adulthood; on the other hand, they succumb to the influence of the advertising industry, which fosters and promotes the kidult lifestyle (Section 1 and 2).

Therefore, when considering the prevention of the appearance of kidult lifestyle (as discussed in Section 3), this should include specific considerations: the formation of attitudes towards adulthood, or the duties that make adulthood unattractive and unwanted; and enhancing resilience to the impact of the advertising industry, and thus forming the criteria that form the basis for reasoning and decision making.

From the above-mentioned research (Kočerová & Bauman, 2013), it is clear that the core cluster, which is related to self-perception in young people, is made up of family and friends. This socially extended self is completed with concepts that reflect the element of self-realisation, entertainment or exploration, and knowledge. Knowledge is then closely related to activities that bring experience, development of interests, creativity, and creative thinking (e.g., music, travel). From this, it can be assumed that personal experience is key for personal development. It is not possible to merely pass on information and appeal to the importance of accepting the role of an adult (extrinsic motivation), but this importance should be experienced, which is possible based on deeper consideration, reflection, and connection

with personal experience (Kočerová & Bauman, 2013). In particular, it is about the constitution of an intrinsic motivation when the individual decides to accept the role of an adult on the basis of an internal interest in it (Deci & Ryan, 1985).

The kidult lifestyle is oriented to free-time, in which the passive consumption of the offered programmes prevails (see Section 1), and the very nature of free time, which is the freedom of choice, is denied. One can freely choose leisure activities in his free time, but in reality he stops being free because he "allows himself to be seduced" usually by commercial consumer leisure offers. Leisure education responds to this situation in accordance with its objective, which includes the development of critical thinking: revealing a tendency to consume; the systematic creation of defensive mechanisms against pressure that restricts freedom; and consideration of the social significance of consumer leisure offers (Opaschowski, 1996; Frantz, 2017).

Therefore, pedagogy ought to pursue three goals: constituting and strengthening internal motivation; reinforcing resistance to external stimuli; and interconnecting these two spheres.

If an individual is to adopt an adult social role, which brings along not only enjoyment, but also responsibility, decision-making, self-discipline, self-denial, and numerous other expressions of maturity, then he must be internally motivated to do so. This means that his attitude to adulthood must ultimately be positive; he must not conceive of it as of a threat. Such an attitude cannot stem from anything other than from values which can compete against the pseudo-values promoted by the advertising industry.

Therefore, pedagogy in general, but in the context of this article, especially leisure education cannot give up on *value education*. Quite the contrary, it ought to be:

> […] a response to a challenge, when responding and responsibility go hand in hand. In this sense, education is a general conversation between old age and youth concerning life. It establishes all the essential respects and dimensions of human existence in dialogue. […] Only deficient forms of education can be limited to mediating value knowledge as finished, to a transfer, or a transmission, of known items of knowledge or value codes. […] Value education is concerned with values as a means of influencing an individual's actions, his motivation and life planning. (Pelcová, 2013, p. 293)

Resistance to external stimuli does not mean that one closes up against these stimuli; it means developing ways of thinking and reflecting which will make it possible to evaluate and classify them. In pedagogical practice, we speak in this context of critical thinking, which ought to consist in reflection based on criteria. But if we were content with this definition, then the question necessarily ought to be raised as to who, and based on what, formulates these criteria and how we can be certain that the established criteria will correspond to the educational goal (in the context of the discussed topic, they will lead to the prevention of the kidult lifestyle). Here we again return to value education and its importance, since critical thinking is connected with evaluation, which is based on values.

Critical thinking cannot be separated from creative thinking (as mentioned in Section 3), which is associated with the ability to form images in the mind, where the emotional component of the personality is significantly involved in the process. And precisely involving emotions provides substantial support in making choices and decisions, since emotions show the subjective significance of a given stimulus. In the context of the currently experienced postmodern situation of increasing globalisation, critical and creative thinking are an important means of protection against manipulation and feelings of disillusionment with life (also including the phenomenon of kidult) (Zbudilová, 2013).

Value education and critical and creative thinking find interconnection in reflection, which results in overcoming and transforming uncertainties, doubts and conflict situations into a state which makes it possible to find balance in life (Dewey, 1933). So, education ought not to be merely an education based on values, which consists in stimulating the development of a sense for values, but also an education on evaluation and on the conscious reflection of one's own evaluations (Pelcová, 2013).

5 Leisure education as a means of preventing the appearance of kidults

Kidult is closely related to free time (Section 1) and the life role of an adult, which means looking to the future (Section 3).

Research (Kočerová & Bauman, 2013) has shown that the concept of *future* is much closer in meaning for young people to *leisure* time than *school* or

education. It is important for young people to belong somewhere and to have a background, to establish social contacts and to meet other people, to have the space to realise their interests and to expose themselves to new experiences. By contrast, *school* remains markedly remote.

The school atmosphere is often perceived as unfree by children because they have not decided to go to school on the basis of their inner conviction but must go to school. The content of school education does not depend on the child's wishes, ability, or skills, but is given by curricular documents (MŠMT, 2013–2017). It is someone other than the children themselves who decides what is good and necessary for them, what they should learn, and what the content and methods of verification will be. Only a little space is given to the free expression of ideas with subsequent discussion. Within the framework of school education, children can realise their interests and hobbies, and apply their talents usually only if it corresponds to the subjects which are taught (Kočerová & Bauman, 2013).

Although close social relations develop in a school, it is mostly because people naturally long for a relationship with other people (Section 4), rather than because the school atmosphere significantly supports the building of relationships. The class is a homogeneous group that usually does not correspond to everyday life. Unlike a heterogeneous group, it provides a narrower spectrum of social situations that need to be solved, and thus a narrower range of experiences (Gray, 2008).

Experience is also key in the process of learning and obtaining knowledge (Section 4). School education is realised through the mediation of foreign experience or the presentation of truths in the form of clearly formulated theoretical knowledge that the child should acquire. By this indoctrination, where the educator as the authority determines the correct path and the others are marked as the wrong one, the child's creativity and discovery of new paths are eliminated (Nováčková, 2008).

Learning from experience is limited by another factor in school, and that is time. It is clearly stated what a child has to learn, and for how long. But each child is different, comes from a different social and family environment, and has its own level of abilities and skills, different talents, a different character, and a different way of learning. In the limited space of school time, there is not enough time to discover, especially, the questions that motivate each child to find answers. This means that it is particularly about the handing

over of answers, often to questions that the child does not even ask at the time (Kočerová & Bauman, 2013).

Also, the approach that learning which is based on the rewards and punishments that often prevail in school seems to be disputable. The child does not act because he is convinced about the correctness of this behaviour, or because of the actions of others, but because the action is purely purposeful: the child wants to avoid punishment or to receive a reward. He does not relate to thought, consideration, and reflection (Section 4), but acts as he wishes. The child does not learn how to think about the causes and consequences of his actions, he does not learn to see the context and take other people into consideration, and he learns only to be obedient (Kočerová & Bauman, 2013).

In the context of kidult, it is crucial to learn to think of one's own existence, the meaning of life and being, as well as self-understanding. Such thinking requires time and peace, but also interaction with others and the possibility of dialogue. Thinking about yourself in interaction with others is conditioned by the atmosphere in which the child feels good and has a positive and open relationship, which goes together with trust, and this environment must be comprehensible, close, and build a sense of security. School is not usually such an environment, either for the reasons mentioned above or because the school often punishes those who express their own opinions. However, it is important for children's self-concept and self-assessment to have the opportunity to bring their own stimuli, to express their opinions, to discuss them, to consider and verify, to return to the topic and to explore it from different perspectives in connection with the thinking of others. The child also develops creativity, critical and creative thinking, builds a value system, develops communication (Section 4), learns how to treat his own autonomy, but also to be responsible for others (Kočerová & Bauman, 2013).

The aforementioned aspects do not necessarily affect the complete issue of education that takes place at school, and therefore it is evident that if learning takes place somewhere, it does not do so primarily (or prevalently) at school, i.e., in the sphere of formal education. Informal learning, on the other hand, which takes place in leisure time, can provide a more suitable environment, because it develops based on free decisions (intrinsic motivation). In the minds of young persons, it is not associated with obligations, which they meet based on an external motivation. If, on the contrary, an individual is

internally convinced of the correctness of a certain action, he can also accept an obligation. Leisure education therefore is not, and ought not to be, an education free from obligations, but free for obligations (in accordance with the leisure education goals discussed in Section 3).

Education (where the concept of education includes formal learning) in leisure time therefore cannot be a mere realisation of activities, no matter how attractive, enjoyable or meaningful they might be. If education in leisure time is erroneously identified with filling leisure time with activities, the result can be quite contrary. Rather than learn to deal with freedom, responsibility and perseverance, the child learns to consume leisure activities, have fun and selectively choose according to the momentary mood, which lays the foundation for a post-adolescent way of spending leisure time (Section 2) and the time of life in general.

However, value education, developing critical and creative thinking, and reflective practice (discussed in Section 3) place fairly high demands also on the pedagogues who must necessarily direct their self-discipline in a similar spirit. Focusing on leisure pedagogues, there are many whose practical aims are especially developing the methods and organisational forms of educational agency within leisure activities. Few of them, however, deal with reflecting on the contemporary situation with an emphasis on the developing post-adolescent lifestyle. In practice, this means a broad offer of leisure activities, which need not necessarily mean an education corresponding to the goals described above (Section 3).

Constituting and strengthening internal motivation and reinforcing resistance to external stimuli cannot be mediated by information transfer from another person (in this case a teacher or a hobby group leader). It occurs based on an internal processing of external stimuli, experiences, emotions, items of knowledge and of forming the experience, which is then compared with the prior cognition in a process of reflection and self-reflection. The primary goal of leisure education therefore ought not to be creating a rich offer of activities, or piling up experiences, but learning to think, consider, and reflect. The activities ought to be merely a means to, or a suitable environment for, thinking about oneself and the meaning of one's life, which will be followed by forming a value orientation and an idea of one's future in the context of society and social roles.

But this is an art which needs to be learned and it cannot be learned in any other way but by active practice. Therefore, a pedagogue ought not to focus primarily on planning and realising the programme to be offered. In this context, he ought to think much more about the possibility to develop abilities and master skills, which will enable the child to realise who he is, both in the context of the society and culture to which he belongs and in the context of his whole life. It is therefore important not only to create space for asking questions, considering dilemmas, confronting oneself in different situations, and searching for solutions, but also to take part in the process and assume responsibility for it.

Reflection and learning to reflect thus constitute the pivotal part of the pedagogical process. But some research (Hanková, 2010) indicates that reflection is underappreciated in pedagogical practice and insufficiently applied in planning. The causes are of two kinds: either the pedagogues are not aware of the importance of reflection for education, or they have not developed the skill themselves (Hanková, 2010).

It must be noted that no education leading up to accepting responsibility for one's adulthood can be separated into mutually disconnected segments. Here, I am especially thinking of formal and informal education, which are sometimes considered separately, although there can only be one education, as there is only one life. But formal education is closely linked to the school environment and, as research (Kočerová & Bauman, 2013) implies, this environment is frequently perceived as unfree. It is not true to say that there is no space for freely expressing one's thoughts with a subsequent discussion in formal education; but there is certainly more of it in the education which takes place in leisure time. And, taking into account theories presented by some contemporary authors, for example Gray (2009) or Lancy (2016), who assume that children educate themselves by discovering, playing, observing and listening to others, leisure time offers precisely this potential.

The processes taking place in leisure time, which has the essence of freedom, can be directed, or co-directed, by the participants, based on their own decisions. And while I do not wish to claim that this is not possible and does not take place in formal education, it certainly does not take place to such an extent as it does in leisure time. Thus, in leisure time, self-control can prevail over control, and one can discover it and learn from errors, since the processes taking place in leisure time need not be primarily focused

on results reached in a pre-determined time. The child can become fully immersed in the process, explore different variants of solution, experiment and even intentionally take a path that he knows does not lead to the goal merely in order to gain such an experience, or to verify a theoretical piece of knowledge that has been mediated to him. He can decide and take on responsibility for his decisions to an extent corresponding to his present level of development and, in that way, prepare for taking on responsibility for his adult life.

Free time, therefore, integrates several important factors that appear to be crucial in preventing the appearance of the kidult lifestyle (Section 4): personal experience that is essential to forming an individual's personality; decision-making on the basis of criteria, i.e., the formation of value orientation and the development of critical thinking; emotional engagement resulting from subjective significance; and reflection helping to uncover meaning.

Despite the great potential that leisure education has in preventing the kidult lifestyle, it cannot be overestimated, especially for two reasons. The first is the freedom of man, who is ultimately the one who chooses the direction of his life, whether in harmony or inconsistency with the educational effect. In the context of kidult, it can be a conscious decision not to grow to adulthood. However, this risk is always present in prevention and cannot be completely eliminated. But it can be assumed there would be only a few individuals, and not a major part of the population. If not, we would have to be sceptical about education itself.

The second reason is the complexity of personality and social phenomena, and culture. Their formation and transformations must be viewed from a much wider context than leisure education. In other words, the formation activities in leisure time and through leisure time is not the only factor that contributes to the appearance of kidult, or post-adolescent society. We can find more influences that can interact complementarily, competitively or even completely contradictorily. An example may be the impact of the consumer industry (Section 1) and infantilisation (Section 2), with a pseudo-value offer, compared to value education (Section 4).

However, if free time reflects the values of a given culture (Kelly, 2012), then the kidult way of spending it is a reflection of the values of the post-adolescent culture. At the same time, if leisure time is part of the culture,

then the opposite is true: leisure time influences the culture. If leisure time is not a fixed category, but changes in its concept (Kelly, 2012), this change is also reflected in culture. Therefore, there is hope that if leisure education fulfils its goals (Section 3), it can contribute through free time to eliminating the further development of the kidult lifestyle, or the whole post-adolescent society.

6 Conclusion

The post-adolescent lifestyle primarily concerns developed Western countries. However, focusing on leisure education in these countries reveals that it is not developed and applied in any significant way. For example, "in the USA in the past the topic of education for leisure time was an important part of the discourse concerning the conception of education, at present this aspect is not of significant importance in the documents of American education policy." (Bauman, 2017, p. 97–104). The situation is similar in Germany, where in the 20th century the field of leisure education developed, but after a period of debates concerning the pedagogisation of the time of freedom the educational focus is now disappearing (at present the field is primarily concerned with the pedagogical investigation of leisure time) (Kaplánek, 2010).

The situation in the Czech Republic is somewhat different. Leisure education comprises not only education in leisure time, but also education for leisure time and education by leisure time. This education can be said to have three dimensions: one is the education itself, making provision for the specific conditions arising from the individual's relatively free decision-making in this temporal segment of his life; the second one is leisure time, whose worthy use depends on motivation and developed competencies; the third is educational means (Bauman, 2017).

"In this conception, leisure time crosses the borders of the educational environment and is much more likely to become a part of the curriculum (for example, cultivating the ability 'to manage one's time' as part of primary education)" (Kaplánek, 2010, p. 18). "Thereby the notional borders not only between school and extra-school pedagogy, but also between formal and informal education, are in fact being crossed" (Hofbauer, 2004, p. 17).

On the other hand, one must keep in mind that leisure time is a time of freedom and, if it is over-pedagogised, it becomes similar to the time of obligation. Reflecting on leisure time and leisure education in the context of preventing the appearance of kidult lifestyle, its prevention consists precisely in freedom. It is not a freedom from obligations, but a freedom allowing for the formation of a value foundation, following personal experience and in the context of a group. It is a freedom in which the child can confront theoretical knowledge with life practice, which constitutes an important part of learning in which formal and informal education become interconnected. It is a freedom which exposes the human being to the need to reflect and decide and provides space for experiencing the consequences of one's decisions, whether they concern only the given individual or a whole group. In this way, the individual learns to think in a broader context (both social and temporal) and to take on responsibility for his decisions. He can also try out different roles and gain a clearer idea of what they involve; in this way, the unknown becomes familiar and the associated anxiety or fear is eliminated. He can even experience the so-called paradox of freedom, when, based on his own free decision, he limits his freedom, either because it will bring profit to himself, or because he gives preference to the interests of others. In this way, the child learns to handle his freedom in the context of his life, and of society.

As we have seen, while leisure time displays a great potential for formation, it is also threatened by formation, especially when unintentional and spontaneous formation is forcefully replaced by an intentional one. In modern Western society and the prosperity associated with it, it is probably not possible to entirely eliminate the desire for ceaseless entertainment in the absence of demands and obligations. However, it is certainly possible and desirable to direct by means of education, so that a person is able to clearly identify these tendencies, reflect on them and choose solutions which do not give up on the responsibility implied by adulthood. Ultimately, it is a question of directing towards a life in the middle of two extremes, which need not always lie in the geometrical middle (Patočka, 1996).

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Postpubertální společnost jako výzva pro pedagogiku

Abstrakt: Článek se zabývá fenoménem *kidult* a *postpubertální* společností, spojenou s jevem nazývaným *infantilizace.* Jde o teoretickou studii, jejímž cílem je ukázat na potenciál pedagogiky volného času v prevenci vzniku *kidult*. Článek dochází k závěru, že z pohledu prevence je žádoucí působit na jedince již v dětství, kdy se utváří základ osobnosti. Volný čas pak shledává jako vhodný životní prostor, v němž probíhá for-

mování osobnosti převážně na základě vnitřní motivace, tudíž jde o formování hlubšího a trvalejšího charakteru, oproti formální edukaci (Kočerová & Bauman, 2013). *Kidult*, *adultescent*, nebo *rejuvenile* – fenomén spojený se vznikem *postpubertální* společnosti. Neochota přijmout sociální roli související s věkem je základní charakteristikou tohoto životního stylu. Rozvíjí se tak *postpubertální* společnost s absencí odpovědných občanů s vyzrálými postoji a ochotou nést břímě rozhodování. V důsledku je tento životní styl neslučitelný s fungující demokracií. Infantilizovaná kultura proniká také do vzdělávání, které nerozvíjí kritické myšlení a odpovědné občanství, ale podporuje individualismus pod nálepkou svobodné volby. Namísto výchovy k myšlení předává hotová fakta a podporuje masmédii uměle vytvářené pseudohodnoty (Barber, 1984, 2001, 2007). *Postpubertální společnost* je výzvou zejména pro pedagogiku, která by měla jít cestou rozvoje kritického a tvořivého myšlení a reflexivní praxe a to nejen v rámci formální, ale zejména neformální výchovy.

Klíčová slova: kidult, postpubertální společnost, životní styl, výchova, pedagogika volného času, volný čas

Socio-Cultural Animation in Spain and Latin America – a historical overview

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Abstract: This study deals with the phenomenon of socio-cultural animation in Spain, which began to develop in this part of the Romance-speaking world in the pedagogical and social context in the 1960s. Most Spanish experts speak of animation in the sense of socio-cultural animation, i.e., in the original and most widespread concept of animation. They understand it as a sort of community activitiy (*un tipo de acción comunitaria*), which has the primary goal of inducing in individuals and groups an active participation in the process of their own personal and social development. This text captures the most important phases of the development of socio-cultural animation in Spain, from the beginning up to the present with regard to its anchoring in the contemporary social context. It focuses on the three modalities of socio-cultural animation in Spain set forth by V. Ventoso Pérez in the 1990s and the current situation of the socio-cultural animation model in Spain. It also deals with the professionalization of animation and the animator and analyses the current educational and professional profiles of socio-cultural animation in Spain. The text also briefly presents socio-cultural animation in the Latin American world, in selected Hispanic countries (for example, in Argentina, Ecuador and Mexico) and determines the basic identical or different features of Spanish social-cultural animation.

Keywords: socio-cultural animation, animator, leisure time education, professional orientation, Spain, Latin-American animation

Social-cultural animation is more than a recreational technique,
a way how to fulfil leisure time or an ideological instrument of power,
it participates in the project of society for the future.
Pierre Besnard (1999)

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1 Setting in the Spanish professional context

Socio-cultural animation is not merely a phenomenon confined to our present society, with its stress on the idea of well-being. Indeed, its roots lie deep in the past. Plato is considered to be one of the earliest socio-cultural animators, for example, and historians also mention ancient rhetoricians or medieval troubadours (Úcar Martínez, 2002, p. 1). In the terminological field, we are still struggling with fragmentation in terms of numerous aspects and concepts of this phenomenon, which brings confusion; on the other hand, it is proof of a broad grasp of the social phenomenon of socio-cultural animation. Let's start from one of the basic definitions of the European Foundation for Culture (1973) which defines socio-cultural animation as a "mental, physical and emotional stimulus of people's life, whose purpose is through participation to encourage gaining personal experience and to achieve a high degree of personal realization (cited in Petrus Rotger, 1997, p. 329).

Most professionals understand social-cultural animation as a process, activity, intervention, dynamic action; social practice, factor or phenomenon; method, way, technique or instrument; methodology or technology with multiple goals affecting not only the lives of individuals but society as a whole. Let us mention, for example: the concept of E. Ander-Egga (2000) emphasizing the development of the *individual's abilities in the group* and active participation in the *social environment and its transformation*; the UNESCO and Spanish Ministries of Education and Culture, incorporating a set of social practices and activities for stimulating communities and their development and participation in social and political development (Escarbajal de Haro & Martínez de Miguel López, 2009); the concept of socio-cultural animation as a set of efforts for its own active participation in the social and cultural life of society (Campuzano, 2013), an instrument for the development of cultural democracy (Miguel Badesa, 2011). It is one of the possible educational approaches to accompanying an individual in the context of informal education, approach to human personality and a lifestyle (in the Czech Republic, for example, Bendl, 2015). Under the influence of historical circumstances, socio-cultural animation in the Hispanic environment consolidated into a form of social methodology and educational intervention.

In recent decades, the Spanish professional environment has repeatedly referred to the definition of J. Trilla, which perceives socio-cultural

animation as a "set of activities within a given community (or part thereof) in a particular space with the main objective of awakening in their members the attitude of participation in the process of their own social and cultural development" (Trilla, 1997, p. 22).

Socio-cultural animation already indicates its close association with culture, with the central concept of cultural anthropology, and with the social sphere. Culture is perceived in Spain very boradly, encompassing the cultural heritage and tradition of society; it is also a "fruit" of social education. Animation is understood by Spanish experts as a social practice with a close relationship to social and pedagogical sciences.

As indicated above, socio-cultural animation arises in postmodern society as a consequence of the political, social and economic changes of the 1960s. The development of socio-cultural animation was mainly influenced by the development of technologies, the mass development of communication and the media, the increase in leisure time and its new conception, changes in interpersonal relationships and models of people's lives, the possibility of lifelong learning, etc.

Many authors believe that animation is a form of action rather than specific content, but this opinion is, in our view, partial. Under social and cultural animation, we understand the interdependence of content and form; one without the other cannot ensure the practical and fully-fledged functioning of socio-cultural animation in practice.

The taxonomy of animation offers three basic modalities which are well characterized by, for example, Sánchez Sánchez (1991). It is a cultural, social and educational modality. The cultural modality of animation focuses primarily on art in both passive and active forms; social modality seeks to participate, mobilize, and socially integrate, and the educational modality is focused on personal development and the ability of critical viewing and thinking (Sánchez Sánchez, 1991, p. 36).

In Czech pedagogy, the concept of animation was introduced for the first time by M. Vážanský (1995) in connection with activation focused on leisure time opportunities. It is based on the concept of H. Opaschowski, transferred from the French environment to Germany and extended here in the form of social pedagogy. B. Hofbauer, under the notion of animation, outlined a more inclusive definition of animation – it is not a means of education or a strategic

approach, but a general attitude towards humanity, life and society. In the Czech context, various models of animation are mentioned, for example, by M. Kaplánek (2012, pp. 120–121), who speaks mainly about the development of participation in the context of socio-cultural animation. Contrary to the environment of Spain, the systematic view on animation from the point of view of social work is still lacking in our environment.

From a diachronic perspective, it is clear that socio-cultural animation in Europe is related to the activities of the Council for Cultural Cooperation (CCC), part of the Council of Europe. During the 1970s it outlined the profile and strategy of the development of this animation in its member states, including the democratization of culture and the setting of conceptual boundaries of social and cultural animation within the so-called cultural participation of Europeans and the systematization and expansion of the socio-cultural animation policy. The main objective of the European efforts is to change and improve the social status and the situation of communities, which can be achieved by regulating economic growth and by planning the redistribution of resources to the social sphere. Socio-cultural animation thus becomes an instrument of cultural democracy and the democratization of culture (Grosjean & Ingberg, 1980, p. 81).

The origin of the concept of socio-cultural animation is French (*animation socioculturelle*); the terms *animator* and *animation* were used much earlier (Labourie, 1988a, p. 152). In the Spanish language, the phrase *animación sociocultural* is used, and in English *socio-cultural community development*. There are a number of similar or synonymous labels in professional literature (of Spanish provenance, too), for example, social-cultural dynamics (*dinamización*), education (*promoción*), activity (*acción*), development (*desarrollo*), cultural expansion (*difusión o extensión cultural*), and community development (*desarrollo comunitario*). Other terminology related to socio-cultural animation are: permanent (life-long) education (*educación permanente*), informal education (*educación informal*), people's education (*educación popular*), social pedagogy (*pedagogía social*), and leisure education (*educación del tiempo libre*), etc.

In the Spanish education system, socio-cultural animations are closer to social pedagogy; in the curriculum, it is one of the possible specialties in social studies. Socio-cultural education belongs primarily to the non-formal education sector, but experts agree that it is also partly represented in the

formal and informal education sector, i.e., it is projected into the contexts and activities of these sectors. In the current pedagogical context, socio-cultural animation is often associated with leisure time pedagogy. The target group of leisure time pedagogy (traditional pedagogical disciplines) were mainly children and youth (the target spectrum has diversified in recent years); in socio-cultural animation, we have – first of all – adults, young people and intergenerational groups that can no longer be educated, but rather animated and dynamized.

2 Development of socio-cultural animation in Spain

The phenomenon of socio-cultural animation, originally from France, found fertile soil in Spain in the 1960s. The reasons for the later occurrence were the unfavorable time, and the social and cultural conditions of the first half of the last century in the Hispanic part of the Iberian Peninsula. Some authors (for example, Ander-Egg, 1987) relate the origin of socio-cultural animation in Europe with the movement of people's education. The term *animation* was first officially used in a document of the French Ministry of National Education in October 1945 (October 17, 1945) and also at the UNESCO conference in 1950 in Mondsee, Austria (Labourie, 1988b, p. 152); in Spain, the terms *animation* and *animator* date back to the late 1950s in connection with the activities of the Women of Catholic Action (Mujeres de Acción Católica). These were centers for family and social education aimed at elderly women from urban and rural areas (Salas, 1984, p. 35). The common use of the term socio-cultural animation dates back to the mid-1960s.

Most experts agree that socio-cultural animations have arisen as a result of social needs related to industrial and urban development in the early 20th century. It was a response to social transformational changes (changes in social values, increase in leisure time…) in which the individual has an opportunity to grasp and develop his/her social and cultural identity. It can be said that animation has stimulated personal and group development in the spirit of the concept of cultural democracy and community development.

Hernández Lucas (1989, p. 28) defines three phenomena involved in socio-cultural animation: the French revival after the Second World War, which serves as a tool for developing the dynamics of communities; the sociological standardization of Western Europe, which allows the use of socio-cultural animation as an instrument for public services and the fundamental human

right to culture; and, in this sense, socio-cultural animation is understood as a means of social development.

However, to determine the solid beginnings of socio-cultural animation in Spain is complicated with regards to conceptual ambiguity, wealth of inspirational resources, and terminological instability. In general, three basic stages are distinguished: the pre-1939 stage, the Francoist period, and the last 20 years.

Sarrate Capdevila (2002) mentions the People's Education Movement (Educación Popular) and the Adult Education Movement (Educación de Adultos), people's universities, and societies of Ateneos during the first third of the 20th century (workers' movement, social issue, the crisis of Restoration, the rise and fall of the Second Spanish Republic, and the civil war). Blanco (2010) refers to one of the movements, which involves a number of animation features, as the forerunner of social-cultural animation in Spain. It is the philosophical and cultural movement based on the ideas of K. C. F. Kraus, which is so-called Krausism. At his initiative, the Free Institution for Education (Institución Libre de Enseñanza) was founded in 1876. The founding members were Krausist philosopher and teacher Francisco Giner de los Ríos, who lived in England in 1884, and a number of teachers and professors of secondary schools and universities. The Free Institute of Education operated by a Royal Decree of August 16, 1876 as a Free University and Secondary School (Artera et al., 1995, p. 550).

Other educational centers of the era that applied some of the postulates of animation (respect for the individual's nature, creativity, social inclusion, self-development…) were, for example, the School Group Cervantes of A. Llorca (Grupo Escolar Cervantes) and the School Group Baixeras of M. Alpera (Grupo Escolar Baixeras) (Blanco, 2010). Before 1939, universities also began to show interest in animation, with the impulse coming from the above-mentioned Free Institute. They were intended to contribute to addressing the social issue according to the English model of culture propagation promoted by Giner de los Ríos himself. The universities were supposed to become social centers that would also improve the cultural and social conditions of workers. This expansion of university competence was first introduced at the University in Oviedo (1896). It was followed by the University of Salamanca, Seville, Valencia, Zaragoza, Santiago de Compostela, Barcelona, etc. People's universities were active organizers of specialized

lectures and monothematic courses that were also focused on professional preparation and development of literacy. Some Spanish writers of the time, such as V. Blasco Ibáñez and A. Machado, also appear among the active participants in the course.

An important step was the adoption of the *Decree on Pedagogical Missions* (*Decreto de creación de las Misiones Pedagógicas*) from May 29, 1931. Their aim was to introduce into rural areas such changes that would improve the adaptation to the social and cultural changes brought about by industrialization. These pedagogical missions, in collaboration with the Ministry of Public Affairs and other educational centers spread through the intervention programs the knowledge of current issues, citizens' rights and obligations, organized local choirs and dance groups, and established local museums, libraries… Several renowned intellectuals participated in these activities, for example, the writers F. García Lorca and his theatre ensemble La Barraca, M. Zambrana, R. Alberti, A. Casona…, who at that time acted as "socio-cultural animators". Spanish anarchists also engaged in animation within the Escuela Moderna de Ferrer and Guàrdia Institute in Barcelona, as well as the workers' organizations Juventudes Libertarias and Mujeres Libres. The Church, in accordance with the *Encyclical Rerum Novarum* (1891), initiated intense "social catholicism", i.e., the socio-cultural activities of Catholic orientation. Various streams of social and cultural animation mingled in the Civil War. The change in its character takes place in the next period.

The Franco era

During General Franco's rule, many animation initiatives were under the control of the regime, which controlled communication means and created educational and cultural alternatives with political and social goals. In 1940, the Youth Front (Frente de Juventudes) was formed, focusing on work with the youth within summer camps and outdoor activities. The activities of pedagogical missions were given different goals in connection with political indoctrination. It was only during the liberation of the Francoist regime when social and cultural actions develop in Spain thanks to organizations such as the Christian Scouts (los Scout Católicos), Junior, Cofradías and Caritas Diocesana. The partial liberalization of the regime occurs in the 1960s in the context of political and economic liberalization, opening up new opportunities for development, and new challenges in the social and cultural spheres.

At that time, we also see the influence of the Pedagogy of Liberation coming from the Latin-American environment. After the Second World War, we witness a great development of animation activities from the side of political parties, social formations, the Church, lay people and scouts, which all contributed to revitalizing and reconstructing Europe both socially and culturally. However, since the mid-20th century, large associations and federations of national and international character also began to engage in the process, focusing on the objectives, methodologies and techniques of animation such as awareness, participation and dynamism of community, socio-cultural development of individuals and groups. The 1950s and 1960s are typical of the fact that the main interest of politics was focused on the concept of culture as a heritage and its preservation. M. L. Sarrate Capdevila (2002) refers to the 1960s in Spain as a period of birth and unification of the concept of socio-cultural animation. In the 1960s, European social and cultural changes came to Spain, influencing the practice of socio-cultural animation in Spain in the sense of emphasizing the social character. In 1965–1975, the movement for pedagogical renewal (also with the demand for political renewal) was set up, with the Catalan Summer School Movement (for example, Escuelas de Freinet).

J. Úcar Martínez refers to the 1960–70s as a period when social-cultural animation was perceived primarily as a social principle (Úcar Martínez, 2002, p. 5). This period of varied theoretical and practical influences on socio-cultural animation contributed primarily to the defining of the socio-cultural animation approach. The defining process encountered a number of problems. These included the lack of coordination and fragmentation of animation practice, the lack of a theoretical basis and the lack of professional animators' training. The stream of francophone animation was implemented in Spain in two lines – initially, socio-cultural and cultural animations developed mainly in Catalonia, but later they are strictly separated (the first focuses on social education activities, while the second one on cultural activities). We also should not omit the Anglo-Saxon tradition focused on community work (using a methodology similar to French animation). Socio-cultural animation is connected with leisure time education in Spain.

With the period of transition to democracy, the garniture in the representative bodies of the Spanish autonomous regions and provinces changes, too. The representatives speak more intensely about so-called cultural democracy (this concept was first used at the Conference of European Ministers for

Culture in Oslo in 1972). The 1970s brought the development of non-formal education in Spain – in 1976 the General Directorate for Cultural Animation (Subdirección General de Animación Cultural) was established and then two years later the General Directorate for Community Development (Dirección General de Desarrollo Comunitario).

Sarrate Capdevila (2013) understands the 1980s as a stage of the implementation and expansion of social and cultural animation. Particular attention is paid to the animator, his/her professional profile and the practical use of socio-cultural animation. The last decade of the last century was a fruitful period for the development of animation. In 1982, the First Congress of Socio-cultural Animation and Municipalities (Primer Congreso de Animación Sociocultural y Municipio) took place and it indicated the prime objective of municipalities to actively cultivate cultural life in municipalities. Other lifelong learning courses (Universities of the Third Age) were introduced at People's Universities, so they became centers of socio-cultural animation. In addition, the Culture Houses (Casas de la Cultura) and the Homes for Children and Youth (Casas de la Juventud) were set up and organized many prevention programs. Since the late 1970s, the Centres for Education in Socio-Cultural Animation (Centros de Formación de Animación Sociocultural, CEFASC) were established, where almost half of the activities were funded by the Catholic Church and other cultural associations and public institutions.

In these organizations, there are work-leisure time coordinators, youth animators, street educators and socio-cultural animators. Socio-cultural animation is included in open education consisting of the democratization of the access to education, adult education, lifelong learning and public education. Its field of activity is expanding – leisure time animation, animation in communities, countryside, animation of children and youth, animation of marginal groups, animation of adults, animation in hospitals, ecological animation, etc. The 1980s can be considered a period of consolidation and strong development of socio-cultural animation in Spain as a social education tendency (Delgado, 1988, pp. 95–109).

From the 1990s to the present day, a new model has emerged in the context of socio-cultural animation, which understands culture as a major factor in social development. Culture has become an instrument for achieving a new goal, which is the physical, mental and social development of all people.

According to Úcar, postmodern culture is changing and must be more creative and constructive, so that human existence can be fully realized. Socio-cultural animation becomes a natural part of cultural development policy.

The 1990s introduced social-cultural animation to the Spanish university environment, where it established itself as a social educational profession. We can talk about the stage of professionalization and normalization of socio-cultural animation as a methodological strategy of the society's educational policy. There exists today a study program for social educators focusing on special pedagogy and adult education. The 1990s also witnessed the establishment of a study branch that was to prepare socio-cultural animators. At the end of the 1990s, the first Professional Colleges of Social Educators (CEESC) were established, which had a national range of activity. This move was initiated by the Professional Association of Specialized Educators in Catalonia (APESC).

X. Úcar Martínez explains that the socio-cultural animation in Spain was based on six main streams: a culturalistic/cultural stream (originating in French-speaking countries where culture is perceived as the bearer of the development of social and cultural activities), social work (of Latin American origin in relation to work in the community), the stream of public education and adult education (also of Latin American origin, the successful adoption of philosophical and anthropological ideas and the new way of educating by P. Freire), the stream of public education in Spain (see the text above), the stream of community development (originating from the Anglo-Saxon environment closely associated with social work and sociology; the Spanish representative is Marco Marchioni), and the stream of education and leisure time education. It is not possible to map the overall situation in Spain in detail because of the diverse animation tendencies of the autonomous regions, but the individual streams gave rise to general reflections on the main forms of animation in Spain in the second half of the 20th century. For example, in Catalonia, leisure time education was developed, which plays an important role, especially in the context of the education of children and youth. It was created in Barcelona in 1921, thanks to the activities of Exploradores Barceloneses (Barcelona researchers; Freixa, 1987, p. 127).

At the end of the last century, Úcar determined the taxonomy of various programs of socio-cultural animation regarding five target groups: children, youth, adults, the third age and intergenerational groups (Úcar, 1995, p. 37).

Development in the 21st century

At the beginning of the 21st century, socio-cultural animation was not discussed very much in the Spanish environment, with the earlier intense discussions fading away by the end of the millennium. V. Ventosa Pérez (1993) characterizes the current situation of socio-cultural animation in Spain as the coexistence of three modalities – cultural animation, social animation and educational animation. Cultural animation, based on creativity and an emphasis on art and expression, is a matter of specialized courses in cultural houses and special schools and centers. Social animation is based on participation, transformation, dynamism, social mobilization and integration, and it is implemented primarily in community groups and centers. Educational animation is focused on the search for personal development, the transformation of activities, the development of critical thinking, responsibility, the search for motivation, etc. Dual relations between volunteer and professional animation activities, the institutional and the associative, and between the state and the private sector continue.

For decades, various programs of professional preparation of socio-cultural animators have been implemented in Spain. At the beginning of the new millennium, Spaniards can talk about several career options related to socio-cultural animation, where the highest degree one can reach is the title of social educator. In Spain, a professional profile, animator's competences, or a unified training system were established a few years ago. This was based, to a certain extent, on sociological studies carried out in France by INEP (Institut Nacional d´Education Populaire), which examined the professional situation of animators. In Spain, the animator works in the educational and social field, moving between social education and social pedagogy, so he/she is referred to as a social educator. There are typologies of the given profession, for example, by E. Delgado and J. Franch (1986), or M. Luisa Monera (1992), which agree on the three concepts of the profession of animator: cultural animator, social cultural animator and animator-assistant.

The professional anchoring of socio-cultural animation in Spain has been facilitated by the reform of the education system (*Ley General de Educación* in 1970) in the period of transition to democracy. This was followed by the 1990 act *Ley Orgánica General del Sistema Educativo* (LOGSE), which introduced the institutionalization of socio-cultural animation that enters the universities and is understood as a social education profession, i.e., together

with special pedagogy as one of the pillars within the university studies of social sciences. Since the 1990s, socio-cultural animation has become part of university education in the field of social education within the profession of socio-cultural animator (the official title is the superior technician in the field of socio-cultural animation – *técnico/a superior en animación sociocultural*). In 1991, the decree of the *Royal Decree Boletín Oficial del Estado – el Real Decreto 24669 (1420/1991) del B.O.E. No. 243* from October 10, 1991 confirmed the requirement of a university degree in social education.

In 2006, the act *Ley Orgánica de Educación* (LOE) of the Spanish Ministry for Education specified the possibilities of acquiring the relevant education, the job content of socio-cultural animator, cultural animator, community animator, animator for social and health facilities, and leisure time animator; target groups and organizations. The law also specifies specializations of animator that are related to target groups and organizations for which they work not only in the public sector but also in the private sphere. Animators attend a 1,700-hour course in the field of leisure time animation, group dynamics, community development, cultural animation, setting up and running small businesses focused on leisure time development and social and educational activities, social intervention methodology, and career development and career guidance.

In 2013, there was another update of professional training in the field of socio-cultural animation. According to *Orden ECD/82/2013* from January 23, 2013, the authorities set the curriculum for the highest degree of animation education – the title of superior technician in the socio-cultural and tourist area (*técnico superior en animación sociocultral y turística*). The last measure relating to the sector of leisure time education and socio-cultural animation in Spain is considered to be decision of the Ministry of Employment and Social Security of the year 2015 (BOE, No 168 from July 15, 2015, section 7946) on the establishment of a collective agreement regarding the above-mentioned sector. In addition to the regulation of labour relationships there is also a list of workplaces and posts related to the field of education.

The applicant can reach the recommended education of socio-cultural animator by achieving a university degree in social pedagogy or a diploma in social work. The prerequisite is a completed bachelor's degree, graduating from a university course in the field. In Spain, it is also possible to gain an expanding qualification for better employment in the labor market – this

is the position of a socio-cultural instructor/assistant of environmental development. This type of education is designed for unemployed people with the bachelor's degree. The second option is the position of an instructor of leisure time activities for children and youth, which is intended for unemployed individuals with a higher education in pedagogy. In addition to this training, there are a number of courses that focus on the development of animators' competences, for example, in the field of administration, the labor market, communication and customer care, prevention of work risks, conflict management, time management and so on, as well as higher specialization courses such as social research, developmental psychology, social anthropology, social work, etc. On a conceptual basis, the state of socio-cultural animation seems to be stabilized as it is based on synthesis of conceptions and methodology of existing animation models. These models have been implemented in work with children and youth. Animation approach has been aimed to prevention of negative aspects (e.g. in conjunction with using the internet) and to a target group of seniors. Local councils of autonomous regions, which support various education institutions (including project and publication activities of university departments providing animators and social workers training) and programmes on leisure time education, have adopted a key role in educational animation policy. Experts stay in contact with their colleagues from abroad, not only from Europe but in particular with experts from Latin America which is known for its special attention to animation. Various international specialist conferences are being held, e.g. *The first international congress on socio-cultural animation* took place in Salamanca, Spain, in 2006, following up on former expert meetings (so-called Jornadas) that have been in existence in Barcelona since eighties of the last century; or The sixth Latin American congress of socio-cultural animation which was held in Lima, Peru in 2016 with the participation of experts from all over the world.

Since the turn of the millennium, several local associations of socio-cultural animators (TASOC) and social workers (TSIS) which are managed by a centrally controlled network (Red Nacional de TASOS and TISC). This network offers various educational courses, a list of educational centres (public and private ones) and its own radio broadcasting focused on socio-cultural animation on its web pages. Just as in Spain, the international database of socio-cultural animation (*Red Iberoamericana de la Animación Sociocultural*) has been created. *Dialnet*, a scientific database for specialist

studies established at Universidad de La Rioja, currently offers information contained in 674 documents (86 books, 42 theses, 356 chapters in books and 190 specialist studies) in the field of socio-cultural animation. Specialist studies have been published in the following magazines – *Quaderns d´Animació i Educació Social*, *Revista socioeducativa y animación sociocultural*, *Revista Iberoamericana* or *Animador sociocultural*. Active centres of socio-cultural animator education in Spain are represented by e.g. Universidad de Educación a Distancia (UNED) in Madrid which provides qualification such as a degree qualified academic in socio-cultural animation (Experto Universitario de Animación Sociocultural). Academic studies programmes are offered by e.g. Universidad Católica de Valencia, Universidad de Salamanca, Centro Superior de Estudios Universitarios La Salle de Madrid. In recent decades, frequent publishing activities focused on various spheres of socio-cultural animation have become clearly evident, e.g. conceptual theoretical works written by Ventosa (2006), Ander-Egg (2010), Sarrate Capdevila (2013) or Ruiz and Ortega (2017), and methodological and didactic books concerning work with a wide spectrum of target groups (aimed primarily for tourism animation and the spheres of sports, theaters, museums, libraries, shopping centres, enterprises, hospitals, prisons…). There is a database of private companies and public institutions providing various animation services (it includes about 600 contact places in 51 provinces; most of the centres can be found in Madrid, Barcelona, Valencia, on the Balearic Islands and in Malaga) in Spain which is continuously updated. With respect to the future orientation of socio-cultural animation, it will be necessary to take into account the analysis of contemporary theoretical conception and practical knowledge considering the current development of society and the current population demands. Despite a great number of socio-cultural animation programmes being carried out in Spain, the prestige of the profession of a socio-cultural animator remains low. In our view, the situation could be changed through societal discussions about the professional status of socio-cultural animators and social workers.

3 The Latin American concept of socio-cultural animation

The concept and practice of socio-cultural animation came to the Latin-American environment from Europe. Many authors agree that Latin America offers a suitable environment for the development of socio-cultural or

cultural animation (for example, Argentina, Cuba, Ecuador, Chile, Venezuela or Mexico). In Mexico, they use the term *sociocultural promoción*, and in the rest of Latin America both terms coexist. They use methodological and practical postulates of socio-cultural animation, as well as the postulates of philosophy and theology of liberation, the ideas of the Brazilian pedagogue and philosopher Paulo Freire (1921–1997), the representative of the so-called critical pedagogy.

Socio-cultural animation in Europe was based on a situation where conditions for its birth and development already existed; in Latin America, these conditions become the target of socio-cultural animation. The Hispanic world continues developing cultural animation (also referred to as cultural education). If we talk about social work in Europe, in the Latin American context it is discussed primarily in terms of the development of communities; while socio-cultural animation in Europe tends to be aimed at specific target groups, in Latin America it is a broad-based people's education. The Hispanic-American concept includes more utilitarianism in the sense that animation serves as an instrument or tool that is de facto applicable to any social, educational or cultural activity. The focus of European animation is perceived more as educational and cultural, while Latin American animation is more engaged or politically oriented.

The concept of socio-cultural animation is different is Latin America because it is based primarily on the socio-educational focus of people‘s education, promoting freedom of expression, participation, development of critical thinking, autonomy, compromise, etc.

One of the attempts to create a typology of up-to-date possibilities of animation in a wide Latin American territory is represented by a comparative monograph written by V. J. Ventosa and published in 2008. It is focused on most significant tendencies of educational animation (Brazil, Uruguay, Argentina, Cuba), cultural animation (Portugal, Spanish Extremadura, Cuba) and social animation (Peru, Cuba, Spain, Brazil) including various subtypes focused on Latin American urban and rural environment (it analyses concrete programmes, e.g. *Factoría Joven y Extremadura* and *Plan Turquino in Cuba*). It also includes projects run by ministries (mainly in Brazil, Portugal and Cuba) and on local and regional levels (Extremadura, Peru, Cuba and Uruguay).

Most Latin American countries are aware of current lifestyle changes (e.g. information glut, consumerism, lack of interest in public affairs,

a departure from original traditions) and views socio-cultural animation as a useful tool to restructure society and restore a social life. A specific characteristic of Latin American environment reflects massive migration from rural to urban areas which transforms cities into multiethnic and multicultural centres. They become appropriate places for projects oriented on animation and its various targets.

4 Conclusion

We can conclude that socio-cultural animation is already anchored in Spain, but it remains open. Thanks to its openness, it is able to contribute to the development of the educational and social dynamics of contemporary society, as it can flexibly respond to the new social and cultural context. It can "give impulses and revive". However, socio-cultural animation (not only) in Spain of the 21st century must be set in the context of the living reality.

At one of the latest UNESCO international conferences focused on education in the 21st century, it was mentioned that the current education system should build on four pillars. Delorse's concept can be applied at all levels of formal education as well as in informal education. Two of these educational objectives for the 21st century – learning to learn and learning to act – are fully in the purview of school facilities, while the remaining competences – learning to live together and learning to be – open up, in our opinion, a space for professions, among which the socio-cultural animator clearly belongs, because his/her work is not only work in society, for society, but also with society.

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Sociálně kulturní animace ve Španělsku a Latinské Americe – historický náhled

Abstrakt: Studie se zabývá fenoménem sociálně-kulturní animace ve Španělsku, která se v této části románského světa začala rozvíjet v pedagogickém a sociálním kontextu v 60. letech 20. století. Většina španělských odborníků hovoří o animaci ve smyslu sociálně kulturní animace, tj. v původním a nejrozšířenějším pojetí animace vůbec. Chápou ji jako druh komunitní činnosti (*un tipo de acción comunitaria*), jejímž hlavním cílem je vyvolat v jednotlivcích i skupinách aktivní participační postoj k procesu vlastního osobnostního a sociálního rozvoje. Text zachycuje nejvýznamnější vývojové momenty rozvoje sociálně-kulturní animace ve Španělsku od prvopočátků do doby současné s ohledem na její ukotvení v dobovém a společenském kontextu. Zaměřuje se na tři modality sociálně-kulturní animace ve Španělsku, které stanovil v 90. letech 20. století V. Ventoso Pérez a na aktuální situaci sociálně-kulturního animačního modelu ve Španělsku. Dále se zabývá otázkou profesionalizace animace a animátora, analyzuje aktuálně existující vzdělávací a profesionální profily sociálně-kulturní animace ve Španělsku. Součástí textu je stručné přiblížení sociálně-kulturní animace v latinskoamerickém světě, resp. ve vybraných zemích hispánského světa (např. v Argentině, Ekvádoru a Mexiku) a určení základních shodných či rozdílných rysů se sociálně-kulturní animací španělskou.

Klíčová slova: sociálně kulturní animace, animátor, pedagogika volného času, profesní orientace, Španělsko, latinskoamerická animace

Socio-Edutainment within Summer Camps? A Missed Opportunity!

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Abstract: The text deals with the general overlap of children's camps with the everyday life of their participants. The aim of this paper is to highlight the educational potential of children's summer camps in the Czech Republic within the context of an empirical study examining the viewpoints of children who have participated in them as well as the view of their parents. It briefly presents the ideological roots of children's camps. The authors also open up a key topic – the theory of socio-edutainment. The second part of the paper describes the concept of socio-edutainment through an empirical probe conducted among former participants of children's Catholic camps. The authors used semi-structured interviews with former participants of children's camps and their parents to obtain the data. The framework analysis was used to process the data. The authors present their findings separately for each group of respondents, which subsequently allows for comparison, revealing the differences in the concepts of the two groups of respondents. According to the statements of the participants, the summer camps contributed primarily by establishing contacts with peers; however, general social learning can also be included. An important impact which parents pointed out was making friends and learning to communicate. Finally, the authors summarise the findings of the empirical survey and contrast them with the reality of real children's camps, i.e., how the camp instructors use the means to achieve the educational potential of the camp.

Keywords: children's camp, socialisation, informal learning, peer group

The beginnings of children's camps in the Czech Republic date back to the early 20th century in connection with A. B. Svojsík and the development of scouting. In spite of the initial public opposition to the organization of children's camps (i.e., children being in simple natural conditions), the organization of children's camps has become a widespread phenomenon (Šantora et al., 2012). The organization of summer camps has gradually begun to be devoted to a number of organizations, besides the Junák, for example, the Czech Camp Union, the Sokol or the Association of Tourist Youth Groups.

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Since the first scout camp in 1912, the concept of the camps has changed as they reflect the socio-cultural characteristics of the time; therefore, in the current period, typical of a plurality of opinions, we can hardly find a united link in the ideological direction of the camps that existed in the times of deep normalisation in the countries of the former Eastern Bloc. At present, however, we can notice another phenomenon: children's camps very often neglect or completely abandon their development potential. The original idea by A. B. Svojsík, and before him Baden-Powell and Seton, who began organising residential events for children, concentrated on children's development through their camping and activities in nature. In the concept of Baden-Powell and later A. B. Svojsík, the attention of the youth was drawn to nature (cf. Svojsík, 1991, pp. 15–25). The development of children through their outdoor stays was based on activities close to their own existing nature (ibid, p. 41).

The aim of this paper is to highlight the educational potential of children's summer camps in the Czech Republic on the example of an empirical study of the former camp participants' view and the view of their parents.

1 Socio-edutainment – the phenomenon of summer camps

In this study, we try to point out the above-mentioned, but nowadays a sadly neglected aspect of the camps – that it is a creative, interesting and inspiring environment, especially for the development of their participants (i.e., not merely for fun). The children's camp, in an attractive form, allows children to develop and complete those competences that are neglected in school education programmes (primarily social competences, but also problem-solving, learning competences, etc.). We, therefore, consider it necessary to perceive the camps as an educational environment – but it is not, of course, a form of school education. Such an approach would be counterproductive – the environment of children's camps must also bear the elements of entertainment.[1] And this interconnection of education and entertainment allows us to use the concept of edutainment, which was clarified by Němec and Trna (2007), for example. This term refers to a combination of learning and fun; we could say it is school by play, learning by play.

[1] Children's camps belong to the so-called fun-zone – a field of activities including elements such as fun or relaxation.

The environment of children's camps, as our survey has proven (see below), is typical of its social aspect of the whole process of personality development. This process is amplified by the specificity of the environment – the child is being compelled to cooperate with other children, to work in a group, there are leaders instead of parents, etc. Summer camps thus have (or should have) a sort of *socio-edutainment*.[2] We should understand it as a process of acquiring social competences through a specific entertaining atmosphere of the social environment. Of course, positive changes are considered desirable. Socio-edutainment is not possible without the basic pillar – a group. The group is a more or less closed social environment characterised by relatively close relationships, it has at least a medium-term effect (five days or more) and, of course, includes distinctive ongoing processes. The processes that influence socio-edutainment can include the stages of group dynamics that are closely related to the individual roles in the group and the personality characteristics of individual participants. From other affecting factors we can mention, for example, the used formative methods that strongly influence the quality of the resulting changes.

In a broader sense of the word, we can perceive socio-edutainment as one of sources that support and enhance the process of socialisation (cf. Nakonečný, 2009, p. 102) or Hewstone and Stroebe (2006, pp. 80–82).

2 Socio-edutainment in the summer camp – an empirical probe

2.1 Methodology

Based on the above assumptions about the essential functions that the summer camp can accomplish in the development of social competences, we conducted an empirical probe to uncover *whether participants in a particular type of Catholic camp perceive the outcomes of the summer camp stay in terms of their social interactions and autonomy in normal life, and how these outcomes are manifested.* Since it is primarily parents who have a unique opportunity to observe the development of their children in the long run, we realised the importance of focusing not only on the viewpoint of former

[2] This designation is created by combining the words *socio* (i.e., referring to the social component of being) and *edutainment* (in the meaning as interpreted by J. Němec, i.e., learning by play, entertainment).

camp participants but also on their parents in our survey. The results of our empirical probe also enabled a basic comparison between the views of the former participants and their parents.[3]

As a basic technique for determining the impact of summer camp activities on both groups of respondents, we chose interviews conducted on the basis of the main research questions. However, special sets of questions (interrogation schemes) were prepared for both groups of respondents. In order to analyse the obtained data, a qualitative *framework analysis*[4] was used, mainly because the data had a certain trace of the query and was, therefore, quite materially structured.[5] The process of data analysis itself can be divided into five phases, as shown by Ritchie and Spencer (1994):[6]

1) Introduction to data management

   At this stage, the researcher is thoroughly acquainted with the data management, during which we identify the recurring themes and ideas that are used in the following phase.

2) Identification of the thematic framework

   The main task is to compile the so-called thematic framework – the index (see Figure 1); based on this framework the data will be identified, sorted and compared.

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[3] Given the research objective, it was natural to ask a group of former participants; their parents have the opportunity to evaluate and assess the development of the child from a distance.

[4] This scheme of qualitative data analysis was developed in the 1980s. The authors of the framework analysis (Ritchie & Spencer, 1994) tried to facilitate the systematic examination of qualitative data.

[5] Five participants of the children's catholic camps (19–26 years) and five parents (of different ages) were involved in the research – the interview was always conducted with one of the parents of each participant. The participant-respondents were deliberately chosen from one type of summer catholic camp organised for five years, thus ensuring greater comparability of the data. The basic criterion when choosing the respondents for the research was repeated participation in the camp – we believe that the influence of children's camps can only be assessed if the child has participated more than once: multiple participation contributes to the consolidation of habits adopted in the given environment. Interviews took place in November and December 2014.

[6] In the Czech Republic, the framework analysis is not extensively described; the basic overview is provided by Hendl (2005), while Macků (2015) published a more detailed elaboration.

3) Indexing

   In the indexing phase, the thematic frame is applied to the original data. The researcher reads in detail the text data and assigns them a numerical index based on the index – i.e., the outlines of the main and partial themes.

4) Thematic mapping

   This consists of summarising the points of each part of the data and placing it in a table. For each topic, a special table is created, which contains a partial theme in the column, then individual cases in rows.

5) Mapping and interpretation

   The final step is to illustrate all the information found and link the related knowledge together.

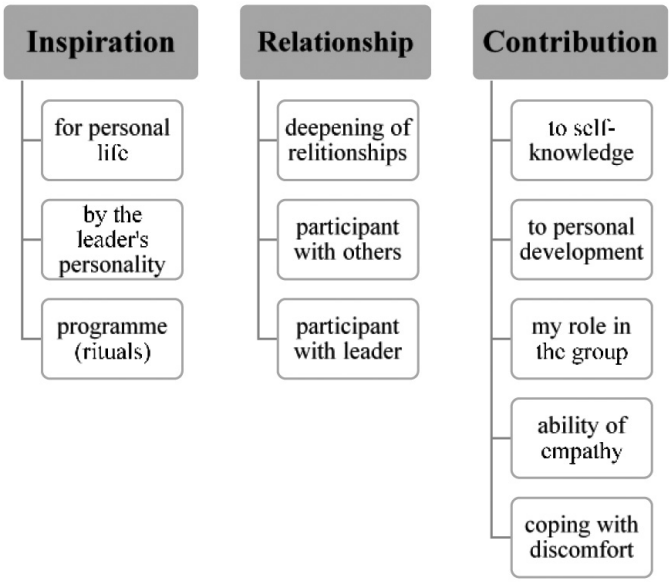

Figure 1. Indexes.

Applying the above-mentioned steps, we have obtained an index with an elaboration of the main and partial themes, as presented in Figure 1. We have subsequently used it for further work with the data: the individual themes were assigned to individual respondents' statements. This stage of the data organisation (i.e., the sorting of participants' statements according to specific themes) was followed by a so-called descriptive analysis. Its purpose was to distinguish essential information and present a clear message of the content.

Descriptive analysis includes three steps leading to gradual abstraction and acquisition of final categories (shown in the final mindmaps). These three steps include: [7]

1) identifying the substantial content and dimensions of the phenomenon under investigation;
2) refining categories and assigning the descriptive data to individual categories (the first degree of abstraction);
3) classification, where each category group is assigned to more abstract classes (the second degree of abstraction).

In our survey, we have sorted the acquired categories into three main classes according to their relationship to development of personality – i.e., *Factors affecting development, Factors supporting development* (input determinants), and *Development products* (outputs) for each group of respondents separately. Consequently, we searched for links between the categories in these classes.[8]

2.2 Results

Factors affecting development (Figure 2) are in the background of the process and determine supporting factors, in other words: Whether camp participants actually develop their personality depends, for example, on how the camp is organized, but also whether the participants are going to the camp with the resolve to work on themselves, as well as whether other participants are motivated and thus strengthen each other in development. *Factors supporting development* (Figure 3) give to the individuals the certainty that they will succeed in different social situations. It can, for example, get rid of the shyness that hampers them in development or, on the contrary, they experience the situation of their own overburden, which may accelerate or otherwise facilitate the growth process. *Development products* arise when the factors and supporting factors meet together. Participants finally acquire skills and competencies. This is the development that an individual can use to benefit future social iterations.

[7] These three steps are recorded in so-called generalisation tables, where the first column contains text from a specific column of thematic tables, the second column with a more general formulation, and in the third column we add the final sub-category (Ritchie & Lewis, 2003, p. 243).

[8] The final structure of the individual factors is presented in the form of mind maps generated by Mindmeister software.

Figure 2. Factors affecting development.

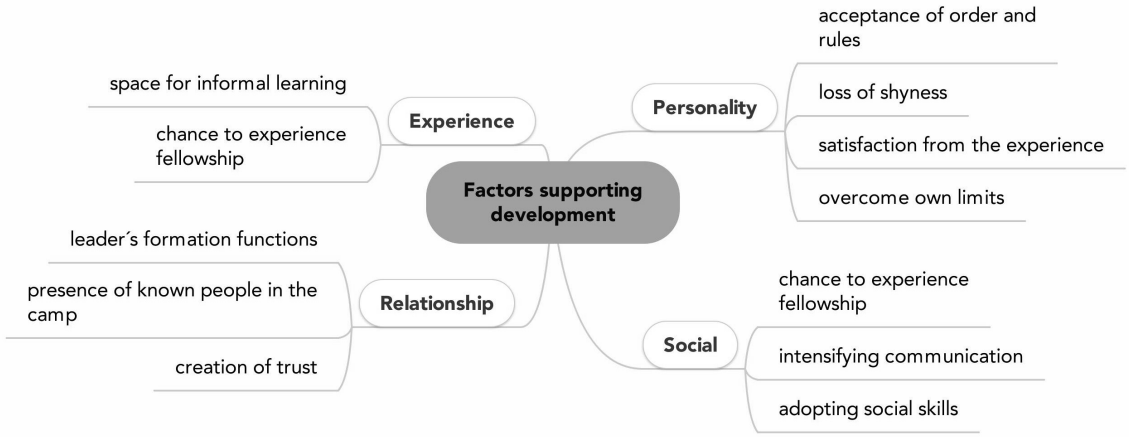

Figure 3. Factors supporting development.

Factors affecting development (positively or negatively – on the basis of individual assessment) are further divided into *personality*, *social*, and *programme and organisational factors*. Even in this case, individual areas include identified factors as factors influencing the process of personality development. For both groups of respondents, the division is the same.

Factors supporting development are those factors that lead to the easier functioning of an individual in society. We have divided the factors in this category class into four other sub-areas – *personality*, *social*, *relationship*, and *experience factors*. The individual areas then contain the factors identified by the research. The same division was created for both groups of respondents.

The last category class is *Individual development products* (competences or abilities and skills that can be termed as acquired in the process of personality development) as the output of the whole process. In a group of participants (Figure 4B), the products are divided into areas of *personality formation*, *social competences* (relationship formation and social skills), *communication competences*, and *work competences*. In a group of parents (Figure 4A), this category class is divided only into areas of *personality formation*, *social competences* and *communication competences*.

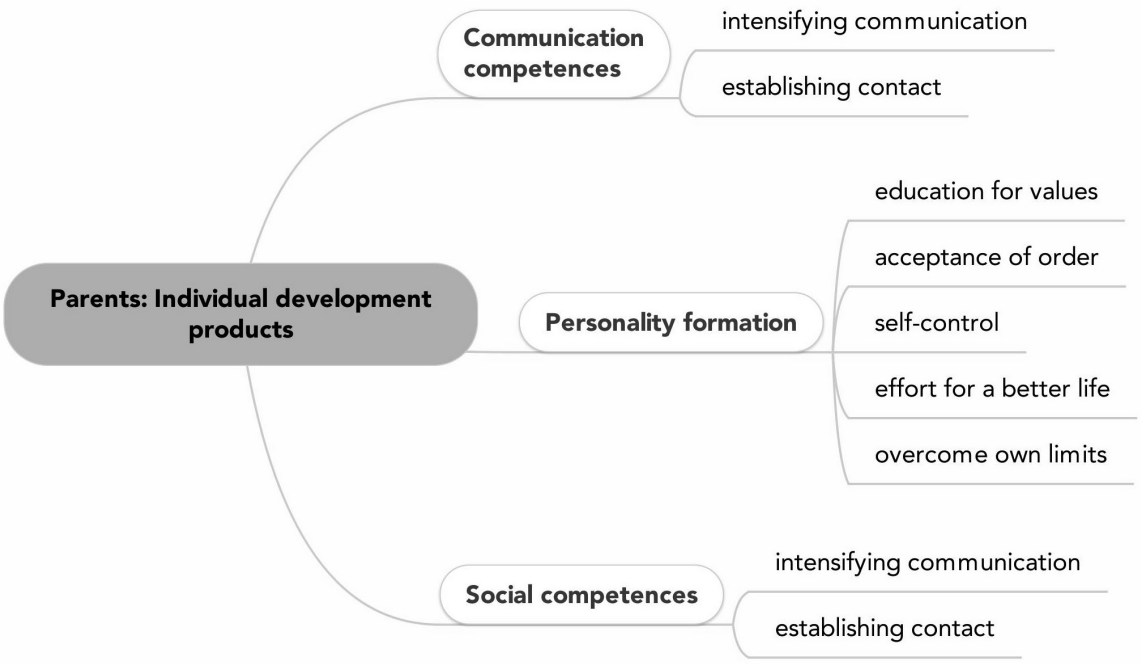

Figure 4A. Parents: Individual development products.

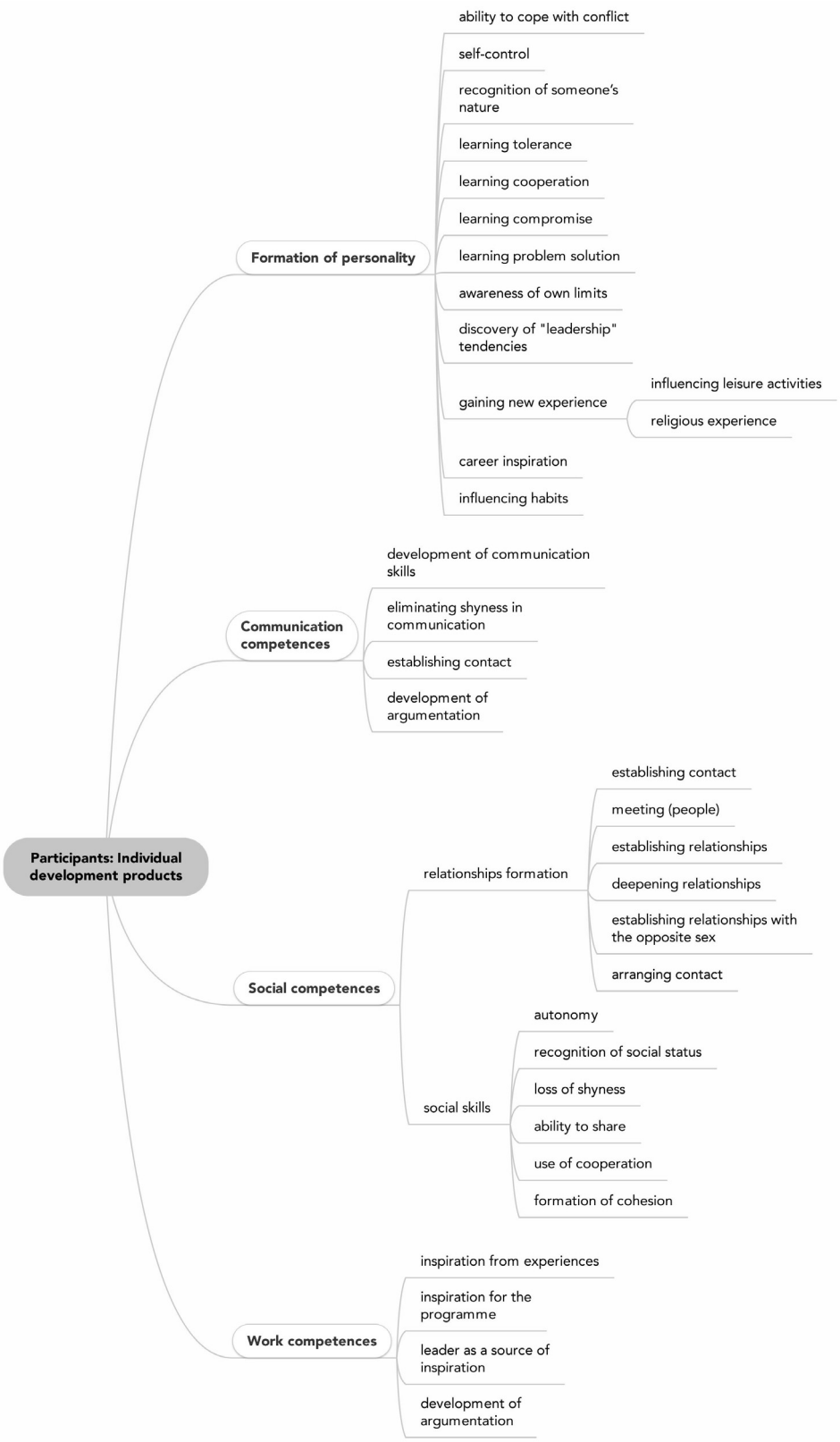

Figure 4B. Participants: Individual development products.

Our aim was to compare the identified factors within specific category classes, so we considered it important to note not only the differences but also what the two groups of respondents agreed upon. In the following text, we gradually present the specific resultant categories – factors common to both parents and participants and for each of the groups of respondents separately.[9]

Factors affecting development – common categories

The factors that influence the development of an individual typically cannot be defined solely in terms of their positive or negative impact. Nevertheless, among the factors with a rather positive impact, we can mention, for example, a *programme* that enables both the education and overall personality development of the participants in the camp. Typically, this is a set of activities and play opportunities that, in addition to their gameplay, conceal development potential. However, play or any other activity will have a developmental impact, depending on the level and ability of the leaders.

Other important elements profoundly affecting the personality of the participant are *nature* and the *environment* (cf. Kraus, 2001). A properly set up environment (especially social environment) allows the participants to adapt to it so that they feel good in it (i.e., the question of relations between the participants and the instructors, as well as among the participants). The participant can thus focus his/her attention in a different direction: the environment becomes an element supporting the learning process and the acquisition of competences. An inappropriately set environment makes the participant's path to the positive effects of the camp more difficult, but we cannot say that it eliminates all potential, though.

Factors supporting development – common categories

In the camp environment, there exists a *specific order and rules*, which are important and can be perceived as a pillar of the camp environment. Positive or negative sanctions for tidiness, punctuality, or non-acceptance of rules are very common in children's camps. Some principles are thus instilled in the participants: these principles enable keeping the camp running, but they also have a strong potential to be transferred into the participant's daily life (for example, enhancing the *autonomy* of the participant in everyday life).[10] It is

[9] For stylistic reasons, for the sake of text clarity, we also abandon the terminology of accurate hierarchical expression of the results (categories, classes, factors, etc.).

[10] This phenomenon is confirmed, for example, by this excerpt from an interview with one of the parents: "There were also conflicts with the leaders. (…) These conflicts were a sign of

not just the application of camp principles to everyday life: the effectiveness of this transfer stems from the linking of the camp's régime and the partial challenges brought by the camp programme and camping itself. First, there are interactions the individual has to deal with – among the participants, or between the participants and the instructors.[11] The participants are forced to overcome themselves, and this experience teaches them tolerance and compromise. In this respect, de facto, it is a step out of the convenience of the comfort zone, which has a developmental effect on the participants.

The question of discomfort is crucial when considering the specifics of summer camps. In many cases, it is a physical discomfort, caused not only by the complexity of the programme but also by the simplified life conditions.[12] In the vast majority of cases, however, we encounter a social discomfort that is caused by separation from close family members, and sometimes even close friends. This fact highlights the already mentioned role of group dynamics (and, in essence, it is a prerequisite for successful socio-edutainment), but the *presence of other known people in the camp* is also important. This enables participants to establish contacts, but also to avoid shyness and *establish a trustful atmosphere*. The proximity of a well-known person, whether as a co-participant or an instructor, makes it easier for the participant, especially in younger school-age children, to integrate and manage a non-standard situation. Establishing a confidential relationship results in a *loss of shyness* and further *deepening of relationships.*

The above facts help to *create cohesion*, *the leader becomes a model* and *inspires the participant*. The moment of the meeting of the participant and the leader, situations in which he/she is a leading authority, but also situations where the leader is a friend, a close person, allows the participant

the fact that they had to accept the order. If conflict did not come, he would submit to it implicitly and would not think about it. When there's a fight, it's a sign that there's a kind of interaction." (resp DF, participants).

11 "I had to overcome my anger to overcome myself. I had to learn to live with those different characters during that week. I consider this to be a great contribution because you will never put up with everybody" (resp. LN, parents).

12 In our survey, this aspect did not occur very often, as the respondents came from among participants who took part in summer camps with a permanent base, electricity, running water, etc. We assume that the answers of tent camp respondents would be greatly influenced by this fact.

to experience acceptance from the leader, who is a model to the participant – not abstract, artificial or distant, but living and tangible. [13, 14]

Development products – participants

The categories focusing on the outputs of educational processes for the purposes of the text are called development products. These are abilities, skills, and experience that a person adopts as a result of socio-edutainment.

We consider two products to be relevant for a group of participants. The more prominent is *learning* (*learning to tolerate*, *co-operate*, *compromise*, *solve problems*, or *process conflict*, *self-control*, but also *experience with influencing leisure activities* or *religious experience*). Learning takes place in summer camps usually through unconscious experience. The advantage of this approach can be seen in the nature and spontaneity of the participant. The individual naturally learns from everyday situations; in the camp environment, these situations are intensified by the peculiarity of the environment and the whole situation (cf. Straka, 2009).

Relationships represent another very strong product, mainly from the participants' point of view. Establishing *a relationship between the participant and the leader* is understood as the basic pillar of the educational formation (for example, Kaplánek, 2013). In addition to this "vertical" relationship, we also speak of the "horizontal" relationships, i.e., *relationships among participants*, which naturally have much greater weight in the participants' eyes.[15] The environment of the camp is, therefore, an important part of the

[13] "I was inspired by the leaders in the camp – although they were adults, they treated us like friends. They were a model for me …" (resp. LN).

[14] About the acceptance of the world of youth (participants), as described by the respondent, Mario Pollo speaks in his concept of cultural animation, requiring from the leader's personality a so-called "adult acceptance of the youth world". This requirement emphasises the balance between friendliness and authority. Pollo points out that the leader should be open to the participants, but should not forget about the values he represents (cf. Kaplánek, 2013, pp. 62–63).

[15] In terms of relationships, we can see some imbalances between categories. The categories that fall within the so-called *Factors supporting development* and *Factors affecting development* (*contact with the leader*, *acceptance by leaders*, *fellowship*, *the presence of known persons in the camp*, *induction of trust*, and *leadership of the participant*) are focused on the dimension of the leader-participant relationship, categories listed under *development products* speak for the relations between the participants. From this, it can be concluded that the relationship of the participants and the leaders is important at the level of entry (the leader is an important person for the participant because of the process – what enters

social development of an individual, who learns here about interpersonal coexistence at two completely different levels that he/she encounters throughout his/her life. On the one hand, it is the horizontal level where the participant establishes the relationship with other participants, while, on the other hand, it is the vertical relationship, i.e., between the participant and the leader, who is at that moment the figure of authority, the superior. From experience gained in the camp environment, the participants can draw from everyday situations when they meet other leaders or later become leaders themselves.

Development products – parents

In terms of development products, we should mention the parents' focus on the level of inner attitudes and values (*education for values*, *acceptance of order*, *self-control*, *striving for a better life*, *overcoming discomfort*, *autonomy*). These categories in the context of the camp environment have an impact on the parents' motivation to send their children to the camps. The survey shows that parents perceive the camp environment as a place for passing on values that are close to them (it is also an important criterion for choosing a particular camp), but another important aspect to them is the area of communication and relationships.

Parent respondents regard fellowship as a significant development product in the summer camp with a related *emphasis on the social development of the individual*. In particular, they appreciate that the participants have the opportunity to *experience fellowship* in the camps, and by these means to *intensify communication* and *gain other social skills.* The *formation function of the leader* also plays an irreplaceable role. Based on this, we can conclude that the level of entry is more important for parents – they place more emphasis on what will influence their children, but less emphasis on the specific outcomes and effects of education.

the camp events, what is the initiator of the events), while the relationship between the participants gains importance at the level of the output (the relationships among others are what the participant takes away with him, they are the result of processes happening inside the group in the camp environment).

3 Summary of the results

On the basis of the findings, we can state that the summer camps have a positive impact on our respondents in the field of social interaction. According to the statements of the participants, summer camps contributed mainly to establishing contacts with peers; however, social learning can also be included in the field of social interactions, for example, *learning to cooperate*. The participants' parents are less aware of the influence of the camps on social interactions, yet even this fact is evident from their answers. A more important impact, the parents pointed out, was making friends and learning to communicate.

In terms of social interaction, we perceive the difference between the group of camp participants and the group of their parents in what the groups emphasise – in the participants, the emphasis is placed on the level of the *output* (new relationships, friendships they establish – they focus on the effects), but in parents, on the contrary, it is the level of the input (what influences the children – environment, leadership, etc.). While both groups perceive the camp as beneficial to the social interaction and the functioning of the child in the group, they also point to the influence of the individual's nature, which determines the contribution to these areas relatively strongly.

More specifically, we can focus on the area of progress in the child's *autonomy*. Parents perceived this progress in their offspring in two areas: the first area is the ability to think independently, which leads to the child being able to perceive and accept the order of the camp, which they transmit to their own lives; the second area is the autonomy manifested in the fact that the participants were able to independently handle situations they had previously encountered during the camp. An important indicator of a true contribution of the camp is the ability to transfer habits from the camp to everyday life. Increased communication capabilities are reflected in *improving the quality and deepening of communication among participants*, reflected by both groups. The participants have benefited from the experience of group cooperation and, later, in the role of leaders, they used games and camp experiences (the obvious inspirational feature of the camp).

The main difference between the two groups of respondents is the difference in their view on the factors supporting/affecting the development of the individual and the products of the children's camp. While the *participants place much more emphasis on Products* and the external manifestations of the

whole process (learning, inspiration, relationships), it is *more important for the parents to see the inner influence on individuals* and products concerning inner attitudes and the internal shift.

Our results can be compared with the research findings of the T. Glover's team (Glover et al., 2011) within the Canadian Summer Camp Research Project. Their study identified five personal growth areas in which we can expect the participants to experience positive results: Social integration and citizenship, Attitudes towards physical activity, Self-confidence and personal development, Environmental awareness and Emotional intelligence. They revealed a positive development observed in campers in all five personal growth areas and also observed by parents and guardians in all five personal growth areas. These results also correspond to our findings – the congruence is quite high in the first and third of the above-mentioned areas.

4 Conclusion

If we analyse the results of the research among parents, we find out that fellowship and an emphasis on the social development of the individual are the most important topics for them. When we compare the viewpoints of the participants and their parents, we come to the fact that a functioning fellowship (i.e., relations among participants as well as between the participant and the leader) is a prerequisite for successful learning (acquiring skills, experience) through which the individual universally develops. Development does not occur spontaneously, but through a specific method. In the camps environment, this method is the process of informal learning (for example, a combination of circumstances in an actual situation) or a game. Playing games as a delightful method – as it is called by Komenský, and after him Němec (2002) – is the basic method of children's camps, as well as the whole approach we call the socio-edutainment. We understand it as learning social skills in a playful way and in a social environment.

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Socioedutainment v prostředí letního tábora? Nevyužitá příležitost!

Abstrakt: Text se zabývá obecným přesahem dětských táborů do běžného života jeho účastníků s důrazem na potenciál, který dětský tábor má pro rozvoj v období mladšího školního věku. Pojednává krátce o ideových kořenech dětských táborů, které jsou typické pro český kontext. Klíčovým tématem, které autoři příspěvku otvírají, je teorie socioedutainmentu. Tento koncept autoři staví na tzv. edutainmentu a rozšiřují tak chápání pojmu na sociální rozměr osobnosti, přičemž za základní metodu pro rozvoj osobnosti je považována hra. Hra pojímaná teorií sociedutainmentu jako činitel umožňující učit se sociálním dovednostem v sociálním prostředí. Celý koncept

následně propojují s procesem socializace. Druhá část příspěvku popisuje koncept socioedutainmentu pomocí empirické sondy provedené mezi bývalými účastníky dětských táborů. Autoři využili pro získání dat polostrukturované rozhovory s bývalými účastníky dětských táborů a s rodiči těchto účastníků. Pro zpracování dat byla využita rámcová analýza. Autoři popisují detailní postup rámcové analýzy dat včetně jejího teoretického zakotvení. Následně předkládají podrobný popis zjištěných informací. Výstupy jsou autory vzájemně propojovány a zobecňovány, a přináší tak komplexní popis zjištění celého šetření. Zjištění jsou autory prezentována odděleně pro danou skupinu respondentů, což autorům následně umožňuje zjištění vzájemně porovnávat a poukázat tím na shody či neshody v pojetích obou skupin respondentů. V závěru příspěvku autoři shrnují zjištění z empirického šetření a staví je do kontrastu s realitou skutečných dětských táborů a tím, jak instruktoři těchto táborů využívají prostředků pro dosažení edukačního potenciálu tábora.

Klíčová slova: dětský tábor, socializace, informální učení, vrstevnická skupina

Availability of Czech School Play-Centres [1]

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Abstract: The scholarly literature generally acknowledges the positive effects of participation in organized afterschool programs. Such programs are, besides other facilities, offered by the Czech school play-centres, which are a traditional part of the education system providing afterschool care for primary school pupils. The study aims to analyze the availability (capacities, vacancies, enrolment rates of schoolchildren etc.) of afterschool programs offered by the Czech school play-centres overall and in socially excluded areas. To achieve the goals of the study, the statistical information collected by the Ministry of Education in yearly reports of school principals was analysed. Overall, the capacity of school play-centres is sufficient (about 8 % of participant slots are vacant), however the free capacity is unequally distributed (about 40 % of school play-centres are full or exceed their capacity). The findings suggest that the planning of the school play-centres capacity should be more effective. The utilisation rates are generally lower in socially excluded areas, and strategies to increase the demand for afterschool programs offered by the school play-centres should be implemented. Further research should focus on the quality of afterschool programs provided by the school play-centres.

Keywords: school play-centres, afterschool programs, educational planning, equal educational opportunities, socially excluded areas

Contemporary western society is marked by changes in family structures and higher participation of women in the labour market, both of which fuel the need for the care of children in the time after school hours, when parents are often still at work, and children left unsupervised during afterschool hours may often fall prey to deviant or harmful behaviour (Fashola, 2002). The emergence of formal after-school programs providing organized leisure time activities for youth is one of the ways to respond to these challenges. Many types of such afterschool programs exist abroad, and the range of their institutional providers is quite extensive. In the Czech Republic, such

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formal afterschool programs providing structured leisure time activities for schoolchildren are offered by non-profit organisations, the public sector, by the church or by private companies. Afterschool programs are also provided by public institutions under the supervision of the Ministry of Education, Youth and Sports (MEYS) and according to the Czech *Education Act* (Act No. 561/2004 with later amendments, MŠMT, 2004), these facilities offering afterschool programs are leisure-time centres (*střediska volného času*), school play-centres (*školní družiny*), and school clubs (*školní kluby*).[2]

This paper focuses primarily on school play-centres, which are facilities for afterschool care for primary school children. Czech afterschool programs offered by the school play-centres have been affiliated with basic schools, and the way of functioning of these facilities has been rather neglected by Czech educational research. This concern was echoed by Minárechová and Bánovčanová (2016, p. 247), who attribute it to the fact that these facilities are "traditional", directed by the state and by the founder and that neither parents nor the wider public question their legitimacy. So far, the research on afterschool programs and organized leisure time activities has originated mostly from the USA and has been rather scarce in Europe (Baďura et al., 2016, p. 2) including the Czech Republic. The ambition of this paper is to open the debate and to provide some general starting points for further research on the function and roles of school play-centres and school clubs in the Czech Republic. Czech scholarly literature has not yet thoroughly discussed the issue of availability of such facilities, nor has it examined the socio-economic backrounds of the children who use them. Foreign scholarly literature has identified the strong potential of some afterschool programs in mitigating the socioeconomic inequalities and equalisation of differences in the social background of pupils, a topic which has not been *adequately addressed* in Czech scholarly literature. Bearing this in mind, the objective of the paper is to analyze the availability of afterschool programs offered by the Czech school play-centres (capacities, vacancies, enrolment rates of schoolchildren) overall and with a particular focus on socially excluded areas.

The paper is structured according to a standard IMRaD scheme. The first part introduces afterschool programs, shortly describes the effects of participation in such programs and barriers and factors underlying the

[2] In the *Education Act*, they are listed as facilities for providing an „education developing personal interests".

participation, it then turns to the Czech context, more specifically the role of school play-centres in the Czech education system and related research findings are presented. The second part focuses on methods of inquiry and the sources of data used for the analysis. The third part deals with the overall availability of school play-centres and then focuses on these facilities in socially excluded areas. The fourth section discusses the results and provides suggestions for further research focus in this area.

1 Afterschool programs

The broader focus of the paper is on formal after-school programs, which can be defined as "an array of safe, structured programs that provide children and youth ages kindergarten through high school with a range of supervised activities intentionally designed to encourage learning and development outside of the typical school day" (Little, Wimer, & Weiss, 2007), they are "…supervised by adults…" and "…occurred during after-school hours during the regular school year. To distinguish after-school programs from other content-specific or sports-related extra-curricular activities, an after-school program must have offered more than one activity" (Kremer et al., 2015, p. 8). The features of formal afterschool programs, sometimes also referred to as "out-of-school time" programs, are usually a) regular operation during non-school hours throughout the academic year (e.g., daily, weekly, after school, before school, weekends), b) supervision by adults, c) offer of more than one activity (e.g., homework help, recreation, arts and crafts), and d) involvement of other youth (i.e., group based); as multi-service programs, they can be provided by schools or community-based agencies (Gardner, Roth, & Brooks-Gunn, 2009, p. 7).

Many kinds of afterschool programs exist worldwide; they may have different organisational, curricular or institutional background, or may serve primarily different purposes or emphases. E.g., in the USA, these include *day-care programs* for pre-schoolers to third grade, usually with no academic focus or goals, providing care between 3 and 6 PM; *afterschool programs* for children 5–18 years old emphasising academic as well as non-academic activities providing opportunities to explore and develop skills, talents and hobbies; or *school-based academic extended-day-programs*, which typically take place in the school building, provide a mixture of academic, recreational, and cultural programs, and have mainly academic focus related to what happens in school

during the day, i.e. provide remedial or enrichment tutoring (Fashola, 2002, p. 7–8). In Germany, so-called *Ganztagsschule* (all-day school) is an example of a school-based afterschool program, which provides structured activities for schoolchildren for at least three days per week, and besides other features includes lunch of teachers and pupils together (Klemm, 2014). Besides these kinds of all-day care for children in Germany, there are also school clubs (Hort), which care for children in afterschool time.

Czech schoolchildren have a multitude of possibilities to spend afterschool time, and in the Czech Republic, there are various facilities which provide formal afterschool programs and organized leisure time activities. The ways of spending the free time among Czech youth has been a subject of several research projects (Jíra, 1997; Kolář, 1997; Pelka & Ondrušková, 2000, 2002; Sak & Saková, 2004), whose findings are unfortunately already outdated. Among the more recent research findings on the topic, one can mention the research of Bocan, Maříková, and Spálenský (2011, p. 102–105).[3] Their research also concerned school-based afterschool programs provided by the facilities for development of personal interests (including school play-centres and school clubs), however the information about afterschool programs provided by these facilities were reported as aggregated data about afterschool programs regardless of their providers and they did not focus on the specific role of school play-centres and school clubs, which are in focus of this article.

Research findings usually show that participation in afterschool programs has a positive impact on school absenteeism, school achievement, on work and study habits, helps to prevent crime and drug use, promote health and wellness and contribute to good social and emotional development (see Mahoney et al., 2005, p. 8–9; Little et al., 2007),[4] and that participation in out-

[3] A mixed-method research using data from questionnaire survey of 2 238 respondents (selected based on quota-selection) and 12 focus-groups with 103 participants thematically focused on a wider domain of value orientations of 6–15-year old youngsters. According to the research findings, about 74 % of children regularly visit an organised leisure time activity (OLTA) at least once per week. Most often, these activities were attended by children aged 11, the least often by 6 and 15-year-old children. The most popular activities were sports (73 % of respondents, who attend OLTA), music and drama (35 %), education-oriented activities (26 %) and art-oriented activities (25 %). Sport activities were more often visited by boys, girls participate more often in music and drama-oriented programs.

[4] However, the evaluation of afterschool programs is challenging and the research evidence often shows ambiguous or inconsistent results (Little, 2007; Fashola, 2002, p. 6), because the

of-school activities may have a potential to close the attainment gap between children from economically disadvantaged backgrounds and children with more family resources (Chanfreau et al., 2016). In the Czech Republic, Bad'ura et al. (2016) focused on the effects of participation in organized leisure-time activities (of which afterschool programs can be an example). Their analysis showed that participation in organized leisure-time activities was associated with higher school engagement, lower levels of school-related stress and better *perceived* academic achievement regardless of gender and age.[5]

As Gardner et al. (2009, s. 7) acknowledge that it is not possible to suppose that afterschool programs alone can significantly decrease the achievement gaps among pupils. However, they may especially help pupils from socioeconomically disadvantaged environments with lower SES. We must therefore consider not only the impact of afterschool programs attendance, but also the sociocultural background composition of pupils who attend these programs. Similarly as Steiner (2009, p. 94) poses a question regarding the German Ganztagsschulen, that is whether "the all-day schools are attended preferably by the pupils, who need special support," an analogical question can be imagined in case of Czech afterschool programs, or more specifically Czech school play-centres.

Participation/attendance in afterschool programs may be associated with multiple factors related to the demand (that are factors associated with pupils or families and their characteristics, i.e. socioeconomic status, the work status of parents, age or gender) as well as to the supply side (that are those related to the quantity, capacity and affordability of afterschool programs). These factors and potential barriers of participation in afterschool programs will be further discussed in the following paragraphs.

focus and quality of afterschool programs may differ (Little et al., 2007, p. 5) as well as the intensity of participation.

[5] Their sample consisted of data from 10,483 adolescents (49.2 % boys) aged 11, 13 and 15 from the *Health Behaviour in School-aged Children* data collection in 2014. The academic achievement was not measured in Bad'ura et al.'s (2016) study, but only self reported perception.

1.1 Barriers and factors associated with participation in after-school programs

Research on afterschool programs often focused on the participation of *various sociodemographic groups*, as fees charged for participation in the afterschool programs may be problematic for low-income families (Gardner et al., 2009, p. 13). The results of previous research on participation of pupils from different social backgrounds on different afterschool programs are unambiguous. Little (2007) observes, in the USA, that participation in afterschool activities reveals a consistent pattern of "winners and losers". Winners are in this case the children from the families with higher education and income), who are more likely to participate in afterschool activities, with greater frequency during the week in a greater number of different activities within and are more likely to participate in enrichment programs. Similarly in the UK, Chanfreau et al. (2015) found a strong link between economic disadvantage and lower participation in out-of-school activities, which the authors attribute to the costs related to the program participation. On the other hand, the school-based clubs (especially the breakfast clubs) which are either low-cost or even free, were the only organised out-of-school activity in which participation did not vary by economic disadvantage; 31 % of both disadvantaged and more affluent children aged 11 attended after school clubs at least weekly. In the Czech Republic, participation in organized leisure time activities was found to be related to parental education – among children of tertiary educated parents, only 13 % of children do not attend organized leisure time activities compared to 38 % of children of parents with maximum apprenticeship certificate. The influence of parental education was not proved only in case of sport activities; on the other hand, it was very strong in case of music, art and educational activities. The information regarding the socioeconomic background of children attending the school play-centres was not reported by the authors of the cited research (Bocan et al., 2011, p. 102–105).

Among other important factors associated with afterschool-programs attendance are opportunities of parents or guardians of the child to take care of them after school (full-time employed parents working until late afternoons are usually more likely to seek some kind of structured leisure time programs for their children, especially in case of children of lower age, e.g., Steiner, 2009, p. 96; Chanfreau et al., 2015, p. 3), number of siblings (adolescents with employed, low-income parents were unable to participate

in after-school activities because they were responsible for caring for younger siblings while their parents worked, see Gardner et al., 2009, s. 14), or logistical barriers such as difficult transportation to and from the afterschool programs, especially those located outside of the school buildings (Little, 2007, p. 2).[6]

Besides the logistical barriers to participation, Gardner et al. (2009, p. 12) mention also the *poor availability of programs*, that may be a significant factor limiting access to after-school programs, and the debate is about whether the supply of after-school programs seems sufficient to meet the demand, both among disadvantaged youth and youth in general. If the institutional offer of leisure time activities and afterschool programs is not sufficient in the locality, the youth may become involved in activities which are often socially undesirable (Pelka & Ondrušková, 2000, p. 28). The availability of afterschool programs is especially important in areas with high concentrations of socially and/or economically disadvantaged pupils. Based on extensive fieldwork in years 2014–2015 in the Czech Republic, Čada et al. (2015) identified in sum 606 socially excluded areas in 297 towns; about 95–115 thousand residents live in these socially excluded areas. These researchers found, that in about 68 % of such areas, the offer afterschool activities exist, and in about half of such areas, there are at least two institutional providers of afterschool programs. Although these afterschool activities are often offered right on the spot, the local stakeholders agree that the capacity of most of these services is insufficient (p. 81–82).

1.2 School play-centres in the Czech Republic

There are various formal afterschool programs in the Czech Republic which would fulfil the above-mentioned definition of afterschool program and which are organized by various institutions. One such entity is the school play-centre (*družiny*), which is a traditional provider of afterschool care in out-of school time serving mainly primary school pupils. These facilities have a long history, as they emerged during the First Republic (1918–1938) by transformation of so called "school havens" (*školní útulky*) for children (for

[6] Czech school play-centres are, compared to other out-of school leisure time activities, usually located in the school premises or nearby. Pospíšilová and Komínková (2015) observed, that one of the sources of the high demand for the school play-centre they studied may be "important percentage of commuting pupils" (p. 18) and it seems easier for parents to let the pupils in the school play-centre and pick them up personally after work than to let them travel home alone.

details see Hájek & Pávková, 2011, p. 19–22). School play-centres are available right after the end of school instruction and their afterschool programs provide leisure time activities as well as "preparation for school instruction" (*Ordinance nr. 74/2005*, par. 8). The care in school play-centres (as well as in other school institutions for afterschool care) is provided for a fee, its amount is however limited by the law and can be even waived (the par. 11 anticipates such cases, e.g. pupils whose families are in financial problems).

A comparative study of Czech/Slovak school play-centres/school clubs and similar facilities providing the afterschool care for children and such facilities in selected English-speaking countries, was provided by Minárechová and Bánovčanová (2016). Based on the analysis of education policy documents and other sources, they found that the education processes in such facilities providing afterschool programs in English speaking countries are more focused on academic skills, remedial or enrichment tutoring, compared to educational activities in Czech school play-centres, where these activities have a different character. The authors observe that although the child's preparation for school instruction may be a part of the program in the Czech Republic, the educators in the school play-centre must not correct the pupil's homework, they may at most alert the pupil about a mistake and allow the pupil to find it (ibid, p. 245).

Despite the long history of school play-centres, the research evidence related to school play-centres and has been rather scarce, most often it was an object of study of bachelor or master final theses (e.g. Rabušicová, 2009; Zapletalová, 2015; Vilímková, 2014; Vanišová, 2016), which most frequently dealt with various aspects of functioning of these facilities, their educators or activities provided in their afterschool programs. An ethnographic study of Pospíšilová and Komínková (2015) focused on everyday processes on a micro level and mediated the "insider" view of pedagogical workers. The authors focused on various domains in the everyday functioning of one specific school play-centre, and extensively described their work during the school year. The school play-centre in focus was in great demand by the parents, and although the capacity was increased, it did not manage to meet the demand. The centre was attended very often by children of high SES parents (doctors, managers, lawyers, company owners etc.), whose work time was quite extended and thus were keen to use the morning as well as afternoon care for their children. Another reason for very high demand could be a significant proportion of pupils commuting to school from nearby villages (p. 18).

2 Research questions, data and methods

This paper is focused on the availability of Czech school play-centres for primary school pupils. Because the poor availability (insufficient supply of afterschool programs that does not meet the demand) presents a significant barrier to participation (see above), the first research question is interested in the availability of the school play-centres for the pupils in terms of overall numbers and capacity and their geographical distribution. One of the principles of Czech education policy is fairness and equal opportunity, which the school system should provide. School-based facilities providing afterschool programs with voluntary participation of pupils are thus especially needed in locations with higher concentration of socially disadvantaged children.

This leads to following research questions:

1) Is the supply of Czech school play-centres sufficient? How does it vary geographically and from the perspective of demographic evolution?

2) How does the supply of school play-centres (available slots, utilisation rates etc.) associated with schools in socially excluded areas differ from the supply of the school play-centres associated to schools outside of socially excluded areas?

In order to answer these research questions, statistical information collected by the Ministry of Education was analysed. The database of the Czech Ministry of Education (MŠMT, 2017a) offers aggregated historical data on the number of school play-centres, pupils frequenting these facilities or total number of pupils. Data are collected each year, statistical "performance" reports (*výkonové výkazy*)[7] are filled by the school principals and collected back by the Ministry's statistical department. For each reporting unit (school play-centre), the database contains information on its capacity, number of subscribed participants and also the number of pupils attending the school.[8]

Both research questions are addressed by descriptive analysis of data from MEYS. To measure the availability of afterschool programs, hitherto studies so far used at least two different methods for estimating supply and demand.

[7] For the purpose of the study, most of the data came from the form *Z 2-01 Výkaz o školní družině – školním klubu* (MŠMT, 2017b).

[8] The author would like to thank Jaromír Nebřenský from MEYS for his cooperation and provision of the source data.

The first option is to compare the number of school-aged children in a given region to the number of available slots in after-school programs. However, that method often leads to result that supply is insufficient to meet demand, because it makes far too many assumptions about the extent to which all school-aged youth need or demand after-school care. The second option is to analyse the extent to which the participant slots in existing after-school programs go unfilled (Gardner et al., 2009, p. 12–13). The latter indicator, computed as total enrolment in afterchool programs (facilities) divided by their total capacity is denoted by Seppanen et al. (1993, p. 30–31) as *utilisation rate*. The dataset from the Ministry of Education, Youth and Sports contained information on the maximum capacity number of attending pupils for each school play-centre as well as number of pupils attending the associated primary school, thus allowing both methods to be used for evaluation of availability.

The second research question implies the identification of schools (and school play-centres associated to them), which are located in socially excluded areas. The list of such schools is based on a field research project "The analysis of socially excluded areas in the Czech Republic" performed by the GAC agency under the auspices of the Ministry of Labour and Social Affairs (MLSA) in the years 2014–2015.[9] Researchers have defined the socially excluded area as "an area (house, street, district) whose residents have signs of social exclusion. These areas are negatively symbolically denoted by the surrounding citzens ('wrong address', 'problematic place' etc.)." (Čada et al., 2015, p. 14). For further identification of such areas, the researchers used explicit criteria related to a) the exclusion of the residents from the labour market, b) contact with a social vicinity, c) access to public services, d) ways of solving personal situations, and e) the rate of political participation (for further details on identification of such areas, see Čada et al., 2015, p. 19 onwards). In sum, the list contained 96 schools, which were located in socially excluded areas.[10]

[9] The author would like to thank dr. Karel Čada (the project manager) for providing the list of schools located in socially excluded areas.

[10] Commonly known examples of socially excluded areas are e. g. housing estates Chanov (in town Most) or Janov (in town Litvínov), both in Ústí region.

3 Results

3.1 Availability of school play-centres

The availability of school play-centres was first analysed in a time series, the focus was on aggregated data for the whole Czech Republic. Figure 1 shows overall capacity of school play-centres, number of enrolled pupils, number of primary school pupils and number of operating school play-centres.

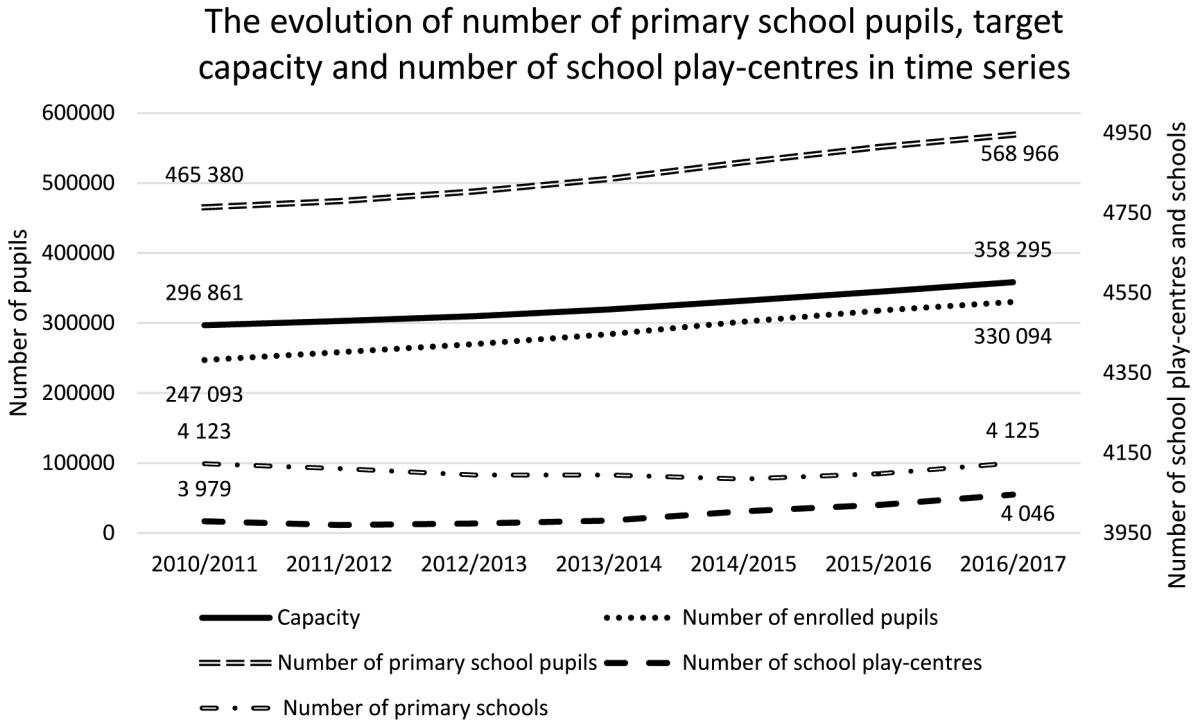

Figure 1. The evolution of number of primary school pupils, capacity and number of school play-centres in time series.

Figure 1 shows that the increasing number of primary school pupils (from academic year 2010/2011 onwards, the average yearly increase is of 17 264 pupils to 568 966 pupils in total in academic year 2016/2017) is accompanied by the increasing capacity of school play-centres (on average 10 239 slots per year). Apparently, the total number of enrolled pupils is inferior to the total capacity of school play-centres during the analysed years. As the total number of primary school pupils in the education system

increased over time (from 465 380 pupils in academic year 2010/2011 to 568 966 pupils in year 2016/2017), the proportion of primary school pupils enrolled in school play-centres increased as well (from 53 % in academic year 2010/2011 to 58 % in academic year 2016/2017). However, the increase of available slots in school play-centres was slower than the increase of number of primary school pupils, the "free capacity" (unoccupied slots/total slots in school play-centres) has been steadily decreasing over time. Whilst in 2010/2011, there were about 17 % of free slots, only 8 % of free capacity was available in 2016/2017. In a hypothetical case when the totality of primary school pupils would like to enrol in school play-centres, there would have been 210 671 missing slots in 2016, meaning that 37 % of the primary school pupils' cohort would not be admitted.

The total number of school play-centres has increased over time (from 3 979 school play-centres to 4 046) and their number converged to the number of schools (in 2010/2011, there were 144 schools more than school play-centres, compared to 2016/2017, when the difference decreased to 94), the increase was slower than the total number of pupils enrolled in them. As a result, the average "size" of school play-centres is increasing (from 62 participating pupils in 2010/2011 to 82 in 2016/2017).

Geographically, the proportion of pupils enrolled in the school play-centres varies significantly. In school year 2015/2016, in total 56 % of primary school pupils were enrolled in school play-centres, that is, approximately 2 in 5 pupils do not for any reason make use of this service. This proportion differs regionally – whilst the highest proportion of enrolled pupils is found in Prague (67 %), in the rest of the Republic it is between 47 % (Ústecký Region) and 60 % (Olomoucký Region).

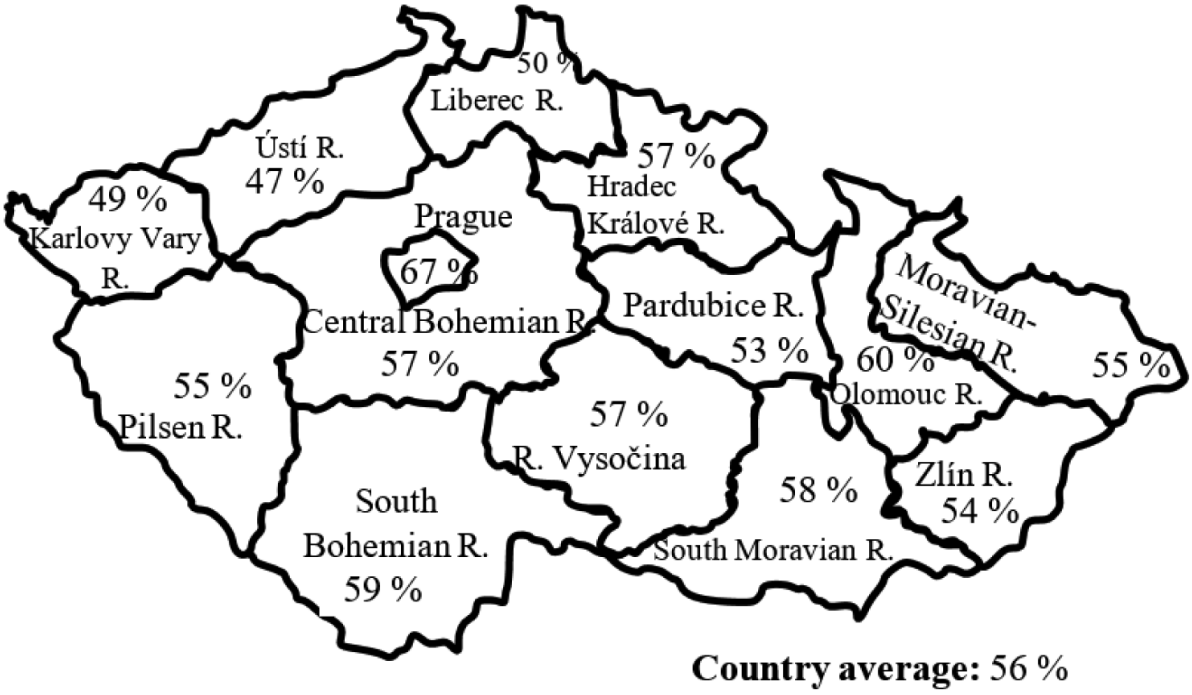

Figure 2. Regional overview – school play-centres enrolment rates (pupils enrolled in school play-centres / primary school pupils in the region, academic year 2015/2016).

Out of 4 046 school play-centres operating in academic year 2016/2017, almost 56,9 % had free slots, 35,7 % had their capacity full (no vacancies), and about 3,7 % of school play-centres even exceeded their capacity by allowing to enrol more pupils than the official capacity.[11] Excluding school play-centres, which were about to be closed (n = 148), the median utilisation rate (measured as number of enrolled participant divided by the total available slots of the afterschool facility) was 96 % and average utilisation rate 89 % (SD = 18 %) (see Figure 3). Vysočina region has proportionally most school play-centres with exceeded capacity (about 13 % of school play-centres located in this region are overfilled), on the other hand, most school play-centres with free slots can be found in Prague (about 82 %), which had overall 13 % of the free capacity slots left compared to the country average of free capacity slots (8 %). Despite the fact that Prague has highest enrolment rate in the regional comparison, its supply of school play-centres is the least used.

[11] In such case, the school does not receive funding for these extra pupils and has to find the funds elsewhere.

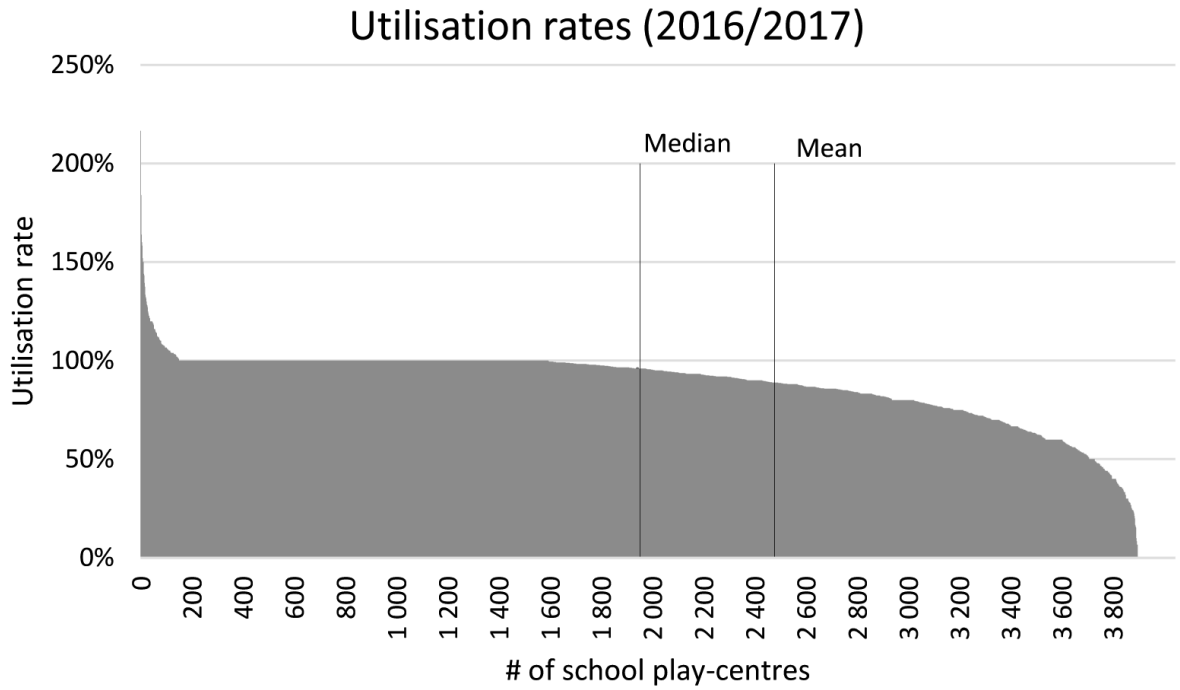

Figure 3. Utilisation rates of school play-centres (# enrolled participant / # available slots of the afterschool facility, academic year 2016/2017).

A significant indicator, which can also partly explain free slots in some school play-centres, was the enrolment rate (computed as number of pupils in school play-centre divided by number of pupils in the associated primary school; median 0,63; mean 0,68; standard deviation 0,31). As Figure 4 shows, this ratio varies significantly, in some schools the ratio is as low as 9 %, on the other hand, in about 3,8 % (n = 155) school play-clubs the ratio exceeds 100 %, which implies that in the particular school play-centre, also lower-secondary school children from other school(s) may be enrolled.

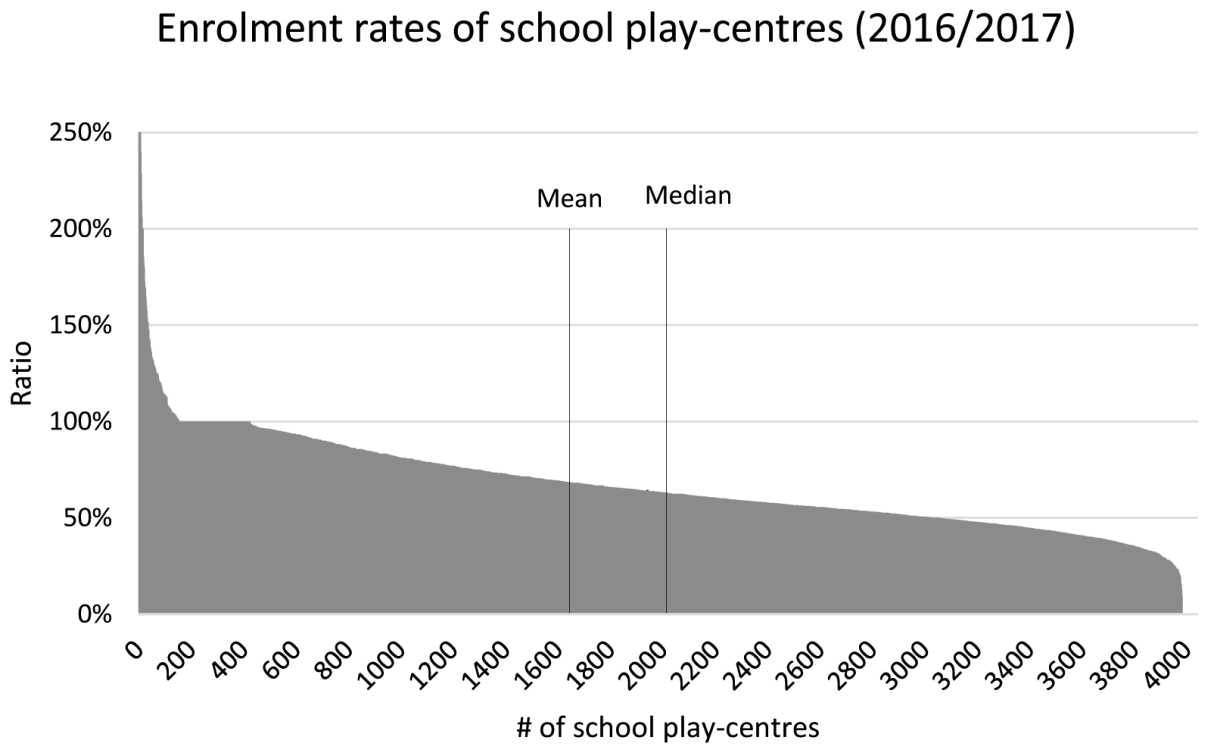

Figure 4. Enrolment rates of school play-centres (# pupils enrolled in school play-centre / # pupils in the associated primary school, academic year 2016/2017).

3.2 School play-centres associated to schools in socially excluded areas

To answer the second research question, further analysis focused on socially excluded areas, more specifically it compared school play-centres associated to schools in and outside of such areas. The list contained 96 schools operating in socially excluded areas, out of which three schools did not operate this afterschool care facility under their auspices.

Table 1
Comparison of school play-centres associated to schools in and outside of socially excluded areas

	Outside socially excluded areas	In socially excluded areas
Number of school play-centres	3 953	93
Mean of utilisation rates	89 %	81 %
Mean of enrolment rates[12]	59 %	43 %
Mean of number of slots in school play-centre / total number of primary school pupils of the associated school	64 %	53 %
Part of school play-centres with 100 % or more utilisation rates within the category[13]	40 %	29 %

Source: author's calculations based on MEYS data (academic year 2016/2017)

Data in table 1 show significant differences between school play-centres associated with schools in excluded and non-excluded areas. School play-centres in non-excluded areas are on average more utilized than school play-centres in segregated areas (on average, 11 % of available participant slots of school place-centres associated with schools in non-excluded areas is vacant compared to 19 % in segregated areas) and that is also reflected by the higher proportion of full or overloaded school play-centres associated with schools in non-excluded areas. A higher proportion of pupils from schools in non-segregated areas (compared to pupils of schools in segregated areas) participate in afterschool programs offered by their school play-centres.

4 Discussion

The analysis confirmed that this "traditional" facility for afterschool care for primary school children in the Czech education system is widespread and very common – most Czech basic schools incorporate the school play-centre as an integral part of their educational offer, and on average more than one in two pupils participates in the afterschool program offered by the school play-centre. It was observed that the proportion of available "free" slots in school

[12] Enrolment rate of primary school pupils = number of subscribed participants / number of primary school pupils of the associated school.

[13] Part of SPs with 100 % or more utilisation rates = number of SPs with 100 % or more utilisation rate / total number of SPs within the category.

play-centres is decreasing.[14] On the other hand, demographic trends should also be taken into account when evaluating the degree to which the supply of available slots corresponds to the demand. One of the aims of 5-year term plan of development of the public education system (for 2015–2020) in the domain of education developing personal interests was the increase of school play-centres' capacities, which should "correspond to the pace of increase of primary school pupils" and which should "take into account the current repletion … of school play-centres." (MŠMT, 2015, p. 34). Overall, the analysis results seem to confirm that the plan is being filled on the nationwide scale, although the increase of capacities was somewhat slower than the increase in the number of pupils in primary education. According to the prognosis (ibid, p. 10), the number of primary school pupils should be culminating in 2017 and should start further decreasing. This means that even if the capacity of school play-centres is not going to increase in years-to-come, the current capacity should be sufficient for the future pupils' cohorts under the condition that the demographic forecast is accurate.[15]

The analysis also found significant regional differences in enrolment rates. The higher proportion of enrolled pupils in Prague may be partly explained by the characteristics of capital city population – parents living in Prague more often than parents living outside Prague have non-manual professions, with worktime rather later in the afternoon. In addition, many people have relocated to Prague because of job opportunities, and their parents, who could potentially take care of the primary school children after school, may live in other parts of the Czech Republic. As it would have been logistically difficult for grandparents to take care of the schoolchildren, parents in Prague may tend to make use of the school play-centres more often than parents in regions.

Although the overall number of available slots exceeds the demand, the geographic distribution of the "free" capacity is relatively unequal and almost 40 % of school play-centres are full or the number of subscribed participants exceeds the official capacity. This may lead to decreased availability of these facilities and further limitation of participation for certain pupils (e.g., on the

[14] If the trends in number of enrolled pupils and the capacity were lineary extrapolated, the free capacity would (ceteris paribus) have reached 0 % in 2023/2024.

[15] Of course, the forecast may not include some unprecedented events like the big migration wave of immigrants coming to Europe in 2015, which could lead to the increase in the total number of pupils in basic schools.

basis of age, as described by Pospíšilová and Komínková, 2015, p. 17). The above findings suggest that more effective planning of capacities is desirable, and that all stakeholders included in the planning should cooperate more closely to avoid extremes (overfillment or high free capacity).

Hennessy and Donnelly (2005, p. 3) argue, that "…children living in socially and economically disadvantaged areas have been identified as standing to benefit (from after-school service) more than most other groups". Bearing this in mind, it would be desirable to assure the availability of such services especially in these disadvantaged areas, where children often do not spend their leisure time in a desired manner. The analysis showed that the utilisation rates of school play-centres in socially excluded areas are on average lower compared to other school play-centres, but also have substantially lower proportions of associated primary school's pupils participating in their afterschool programs. As observed by Kisker et al. (1991), low utilisation rates suggest that the available supply is more than adequate to meet parents' needs or that some parents who demand formal care are unable to access the current supply. To distinguish among these potential explanations, closer information on unmet demand for formal care by the parents of young children is necessary (p. 28). Especially in socially excluded areas, low utilisation rates could be caused by a lack of interest of the parents or by incorrect setting of the fee policies. Socially excluded areas are characterised by a high concentration of unemployed residents; thus, parents arguably have more available time to care of their children during out of school time and thus are not seeking afterschool care, at the same time, they may possess fewer financial resources to invest in such afterschool programs compared to employed parents. In order to attract more pupils from disadvantaged backgrounds to the participation in the afterschool programs of school play-centres, it would be desirable to review the fee policies in school play-centres associated to schools in socially excluded areas to ensure that the fee does not represent an obstacle for participation. More research is needed to find out about the reasons of low utilisation rates on the demand side. Then, a "pull strategy" may be envisaged to increase the demand for unfilled slots, e. g. the teachers may try to motivate the parents to subscribe the pupils in the afterschool programs offered by their school play-centre.

Another factor influencing the participation in afterschool programes of school play-centres is the quality such programs. Previous studies (e.g.,

Hall & Gruber, 2007; Hirsch, Deutsch, & DuBois, 2011; Vandell, Reisner, & Pierce, 2007; Shernoff, 2010) indicated, that mere attendance of a specific afterschool program does not guarantee a positive impact on cognitive as well as non-cognitive areas, and that the quality of afterschool program is of great importance. According to Balková (2006, p. 9), the school play-centres should not be a mere "repository" of children assuring their surveillance in afterschool time. On top of that, the quality of provided afterschool programs can differ even within one school play-centre, e.g., Pospíšilová and Komínková (2015, p. 23) observed, that due to organisational reasons, some groups of pupils were excluded from using some parts of the school play-centre, which they viewed as unjust.[16] Thus, more research attention should be paid also to the quality of the afterschool programs provided by school play-centres and related effects of attendance on students' cognitive and non-cognitive characteristics should be further investigated. An interesting research problem also concerns the relationship between parents' decision to enrol their children in an afterschool program and (perceived) quality of afterschool program. One of the anonymous reviewers observed, that the quality of the afterschool programs may be especially important in the decision for the parents with higher SES, however, research evidence to support the claim in case of Czech school play-centres is yet to be presented.

Both in and outside of socially excluded areas, full or overloaded school play-centres were found, with higher proportion of such school play-centres outside excluded areas. Such high utilisation rates indicate that the supply just meets parents' needs or is insufficient to meet the needs of all parents desiring afterschool care for their children (Kisker et al., 1991, p. 28–29). Again, the demand for additional slots should be analysed on the local level and if it turns out to be relevant, the capacity of these school play-centres should be increased. Especially in the socially excluded areas, such situations should be avoided in order to grant access to afterschool programs to all eligible children.

[16] The issue of the variable quality of school play-centres is also reflected by parents, e.g., on a forum www.rodina.cz. On one hand, parents reported that they pay "80 CZK per month, but actually, it is only about surveillance for a moment after school, no enrichment activities, nothing, for these we pay extra", on the other hand, parents also reported that they "pay 200 CZK per month, but I am a bit angry, because my son was not allowed in this year, but I have to say that they really care about children and my son loved the school play-centre… all-year competitions, painting, sports – he was not bored a moment."

One of the declared principles of the Czech education system is "to provide quality education accessible to all" (MŠMT, 2016, p. 8) and its objective is "to reduce inequalities by *strengthening* the quality of the whole education system" (ibid, p. 13). So far, the (research) focus in the Czech Republic was mainly on schools and school education, and less on other state-supervised facilities for afterschool care (i. e. school play-centres), which may also contribute to closing the achievement gap between pupils with different social backgrounds. The author hopes that this study will draw more (research) attention to this sometimes "neglected" institution of the Czech education system.

Moreover, for further research endeavours not only in this topic, the author would like to stress that much of data about the Czech education system centrally collected by the MEYS are *underutilized* (their deeper analyses are, to date, very scarce in the Czech scholarly journals) and the potential of their secondary analysis for research purposes is yet to be discovered. In the developed countries, huge datasets about the education system are available not only for internal purposes of the state authority, but they are often used by the researchers and analysts in the field of education. In France, for example, data are collected by the ministry and used for analyses by the employees of the ministry[17] as well as by university scholars. This study, which is based exclusively on data collected by the ministry, will hopefully inspire Czech researchers in education field to benefit more from the opportunity of analysing large datasets describing the Czech education system, as is usual abroad.

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[17] Examples of such analyses can be found at www.education.gouv.fr/pid34210/les-publications-de-la-depp.html

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Dostupnost českých školních družin

Abstrakt: Odborná literatura obecně hovoří o pozitivních efektech účasti v organizovaných volnočasových aktivitách. Ty jsou, kromě jiných aktérů, nabízeny českými školními družinami, které jsou tradiční součástí vzdělávacího systému a poskytují péči o žáky 1. stupně. Cílem příspěvku je analyzovat dostupnost (kapacitu, volná místa, míru zapsanosti žáků atd.) v družinách celkově a specificky v sociálně vyloučených lokalitách. Pro dosažení cílů byla analyzována data sbíraná centrálně Ministerstvem školství prostřednictvím výkonových výkazů. Celkově je kapacita školních družin dostatečná (přibližně 8 % volných míst není naplněno), nicméně tato kapacita je nerovnoměrně rozprostřena (přibližně 40 % družin je plných nebo překračují svoji kapacitu). Na základě těchto zjištění by mělo být plánování kapacity družin efektivnější. Míra využívání je v průměru nižší v sociálně vyloučených lokalitách a bylo by vhodné implementovat strategie pro zvyšování poptávky po volnočasových aktivitách nabízených družinami. Další výzkum by se měl zaměřit na kvalitu volnočasových programů nabízených družinami.

Klíčová slova: školní družiny, volnočasové programy, plánování ve vzdělávání, rovné příležitosti ve vzdělávání, sociálně vyloučené lokality

Appendix

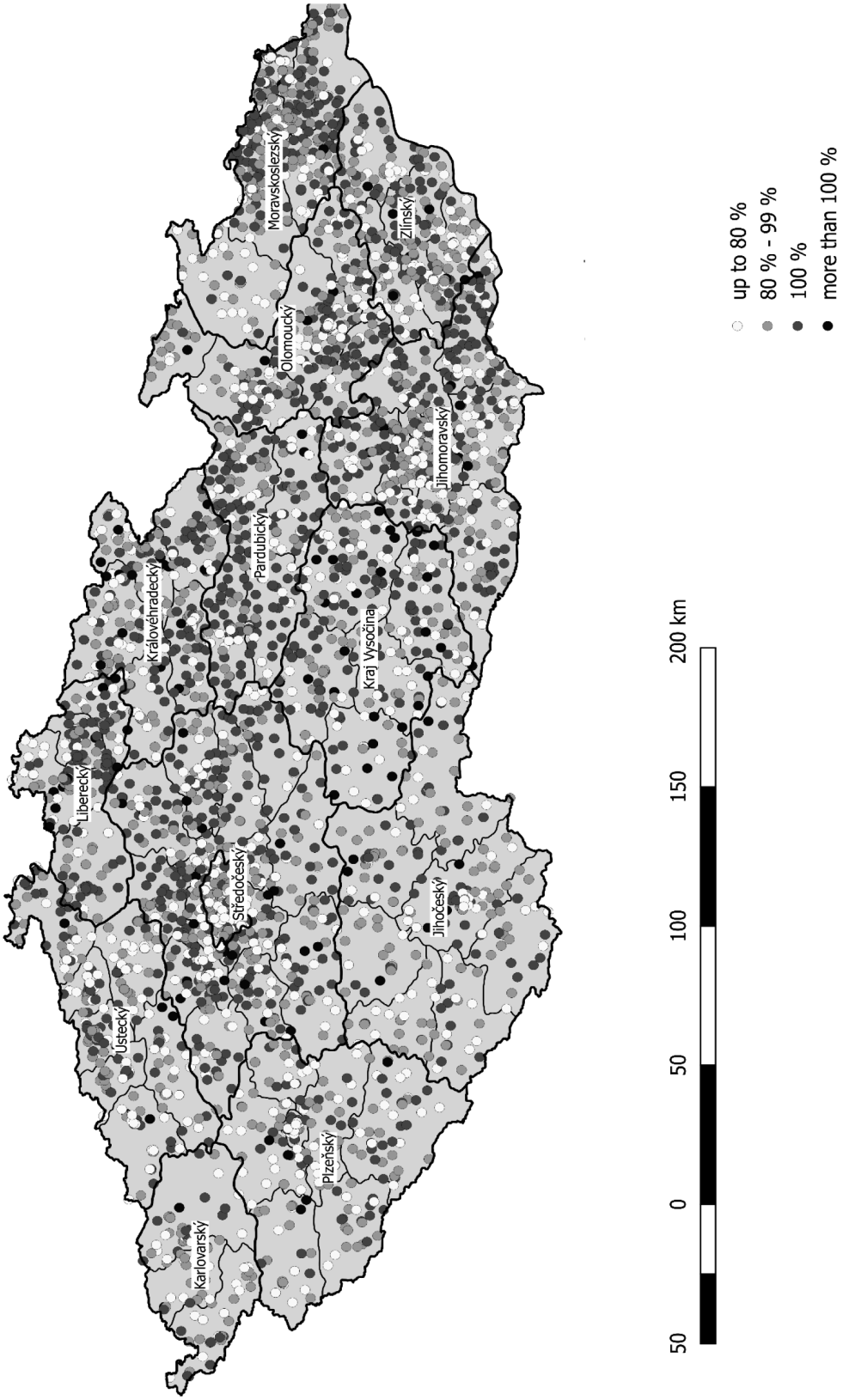

Figure 5. Map of school play-centres according to utilisation rates. Source: MEYS, author.

Non-Formal Children and Youth Education Focused on Geoscience Content in the Czech Republic

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Abstract: The aim of this paper is to review Czech domestic and international English written literature outputs on the theme of nonformal geoscience education published in the last two decades, with to respect to the local situation in the Czech Republic. The literature findings cover education of children and youth (age group of six to nineteen years old pupils and students). Information about non-formal education with specific geoscience content put into the context of natural sciences education literature sources. The overview study reflects contemporary Czech educational reality and includes the relations to the formal educational system. It encompasses literature resources about nonformal and at the same time out-of-school, leisure based and interest education. Previous conclusions and future visions in the field of geoscience educational research are described. Terminological limits in the field have been researched in the literature. The study outlines two scientific approaches dealing with the theme. It presents the possibility of classification of the geoscience non-formal activities, based on literature findings. Finally, it shows an overview of particular geoscience activities, which are realized for children and youth on university campuses in the Czech Republic. These activities are put into practice with the purpose to motivate and stimulate children's interest in the geoscience, to transmit the general knowledge of sciences and improve their skills and abilities.

Keywords: non-formal education, geoscience, leisure based education, out-of-school education, interest education, Earth science education

The importance of comprehensive education is once again emphasized in our contemporary educational system of the 21st century. The notion of *lifelong education/learning* should be the starting point of every human being in our society. *Non-formal education* that is the subject matter of this paper is also one of the possible ways of lifelong education.

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The primary aim of this study (indicated above) is to present an overview of the literature in the area of non-formal geoscience education with respect to the Czech educational reality in geoscience education. For this purpose, two partial aims have been determined. The first partial aim is to review the awareness in the area of non-formal geoscience education which is the missing complement to several already existing overviews of formal geoscience education written by well-known experts such as C. R. Ault (1993) and C. King (2008). The second partial aim is to show the situation in the Czech geoscience non-formal education, based on the literature.

This paper is divided into several sections. The first one attempts to define non-formal children and youth's education (on a primary, lower secondary and upper secondary level) and describes its integration into the official Czech educational system. It also presents the main principles of non-formal education and highlights its connections with other types of education. It addresses the contemporary significance of this particular educational area as well as the current trends associated with it. The next part briefly describes the development of non-formal education and its historical context in the Czech Republic but also worldwide. The third part describes geoscience education and its influence on our society, research approaches to nonformal geoscience education and the needs for establishing geoscience didactics. The fourth section presents geoscience educational concepts and approaches. A significant part of this section is dedicated to an overview of geoscience disciplines that are part of formal geoscience education in the Czech Republic and that are nowadays more and more emerging in the content of non-formal education. According to various indicators gained during formal education[1], to support the geoscience awareness among children, youth and even the general public and to make it a natural part of a general education, non-formal education seems to be an important complement to formal education. The fifth section shows the variability of different courses and the possibilities of classification of non-formal geoscience activities for children and youth according to selected general parameters. The last part deals with the role of Czech universities in non-formal education and popularization of geoscience.

[1] The real life problems appearing in formal geoscience education in the Czech Republic are dealt with in papers *Proč učitelé přírodopisu (ne)mají rádi geologii (Why do science teachers (dis)like geology?)* (Kopecká, 2014) or *Rámcový vzdělávací program a výuka geologie na základní škole a čtyřletém gymnáziu (The framework educational program and geology teaching at elementary and four-year secondary schools)* (Pluskalová, 2004) and others.

1 The framework of non-formal education

Initially, the term non-formal education was understood as a complement to formal education.[2] However, with time, some authors have added new interpretations to this term and the limits of its meaning are becoming quite ambiguous, as a result of which many problems connected to the terminology have appeared (Eshach, 2007; Falk & Dierking, 2000; Prokop, 2007 and others). For instance, it is often replaced by a variety of different terms (most often these terms are: informal or out-of-school education), e.g. Riedinger (2015, p. 454). Moreover, it can be contrasted with the concept of formal education (Spronk, 1999). There are also several tendencies to use the term informal education as a superordinate of non-formal education (see Gerber, Marek, & Cavallo, 2001). The situation is also complicated because of several terminological contradictions such as non-formal schools, which are appearing in the developing countries (Hasan & Chowdhury, 2013). The reason for these terminological differences is frequently the influence of the traditional educational system on non-formal education in a given country.

As a result, we can use a rich variety of different definitions to specify non-formal education. These can be classified according to various points of view (see Rogers, 2005). Nevertheless, it seems to be more important to understand the context of non-formal education rather than to define precisely the term itself. Every educational situation involves elements of in/formality that are related and cannot be separated. They appear in different ways and under the different circumstances (Colley, Hodkinson, & Malcolm, 2002; Golding, Brown, & Foley, 2009). Usually, the authors of various papers state the perspective from which they view the education in their research.

In this paper, non-formal education is understood as an education that takes place outside the school facilities (i.e., not in a formal setting), that is organized but based on the voluntary participation of individuals (Braund, 2008). *The International Standard Classification of Education* (ISCED) just as the official national Czech curriculum[3] uses the above-stated principles to describe non-formal education (UIS, 2011). Definition and characterization of non-formal education specified in ISCED at General Conference in Paris, on November 2011 (according to UIS, 2011) is following:

[2] The first definition of this term was published by P. Coombs (1968, p. 138).

[3] Accessible from the Ministry of Education, Youth and Sports websites; online: www.msmt.cz.

> (…) Non-formal education is defined as education that is institutionalized, intentional and planned by an education provider. The defining characteristic of non-formal education is that it is an addition, alternative and/or a complement to formal education within the process of the lifelong learning of individuals. It is often provided in order to guarantee the right of access to education for all. It caters to people of all ages but does not necessarily apply a continuous pathway-structure; it may be short in duration and/or low in intensity; and it is typically provided in the form of short courses, workshops or seminars (…).

Other authors understand non-formal education as an education universally accessible for all to whom it is aimed (Yasunaga, 2014) and a flexible education (Hornáčová & Prokop, 2005). In general, non-formal education is pupil-oriented and takes into consideration pupils' specific needs and inner motivation. Částková, Kropáč and Plischke (2016) claim that non-formal education is based on the pupil orientation and at the same time takes into account the social and cultural aspects individual pupils experience in their life.

Non-formal education is also related to other forms of education, such as children and youth interest education, out-of-school education and leisure based education (chosen aspects of which are shown in table 1). Taking into consideration contemporary situation in the Czech Republic, *interest education* seems to be one of the possible ways to accomplish non-formal education. It is defined in the § 111 *Education Act No. 561/2004 Coll. on Pre-school, Basic, Secondary, Tertiary Professional and Other Education* as an education developing personal interests provided to learners in their leisure time and focusing on various areas (interpreted from *Act No. 561/2004 Coll.*, as amended, Ministry of Education, Youth and Sports, 2004). *Out-of-school education* take place after school or during the classes (Braund & Reiss, 2006; DeWitt & Storksdieck, 2008). Leisure-based education is every type of an activity carried out during the time is not used to satisfy basic physiological needs or to fulfil school or work duties (Hofbauer, 2005). According to Falk (2005), it is an education carried out in person's free time, nonsequential, self-placed and voluntary. The inner motivation and pupil's interest in their own education must also be taken into consideration. Pupils are able to choose what they want to learn, the same as where and with whom (socially constructed nature of learning). He also prefers the term leisure (free-choice) learning to other terms (non-formal, informal, formal) as those three take into consideration mainly physical setting.

Table 1
Chosen characteristics of non-formal education according to three examined aspects

	Non-formal	Out-of-school	Interest	Leisure-based
Aspect of location				
In a school facility	no	no	yes	usually no
Out of a school facility	yes	yes	yes	yes
Aspect of time				
During the classes	yes	yes	no	usually no
Out of classes	yes	yes	yes	yes
Organizational aspect				
School as an operator	yes	yes	yes	usually no
Other operator	yes	yes	no	yes
No operator	no	yes	no	yes

Note: Personal interpretation naturally enables the existence of activities which are difficult to classify. For instance, voluntary summer training camp organized by teachers outside the school can be approached as a non-formal, out-of-school, interest and leisure-based education at the same time.

Non-formal education is also important from the economical point of view (Štěch, 2007; Younés, 2000). Moreover, its importance is growing in connection to the natural and other sciences (Salmi, 2012). It is grounded in the orientation of the individuals/participants (education, health) during the educational courses/activities. Findings in the field of psychology and pedagogy confirm the importance of non-formal education. Individual subject matter methodologies profit from it too. Several studies (e.g. Bockschneiderová, Břízová & Mazehóová, 2009) prove the positive effect of non-formal education on the health of the individuals, be it mental, physical or social health (e.g. prevention, rehabilitation).

A growing effort to achieve the recognition in individual countries has become the main trend in non-formal education during the last twenty years (Werquin, 2009). Another trend is appearing together with new scientific discoveries (Younés, 2000). They bring new needs to educators and science promoters (Hebáková, Marek, & Kučera, 2011). Newly, we can distinguish other non-formal educators focused on geoscience education. These are, for instance, national parks (Bogner & Wiseman, 2004), museums (Prokop, 2007), research institutes (Aichler & Bokr, 2007), geoparks (Nevřelová & Ružek, 2017) and university campuses (see section 6).

2 Historical context of non-formal education

The beginnings of non-formal education stretch back to the late 1960s and the beginning of the 1970s[4] and according to Salmi (2012) follow the approach in the 1920s for *everyday science learning* (E. Krieck). At the same time, access is being developed due to the influence of *experience pedagogy* and the thoughts of Kurt Hahn (Veevers & Allison, 2011). Formal education accepted experiences from non-formal educational settings (i.e. science centres, outdoor). Rising interest in non-formal education could be observed also during the 1990s[5] when the establishing documents were created under the auspices of the international organizations UNESCO and OECD.[6] These documents added profound new value to non-formal education and initiated the revision of educational policy in many countries. Lifelong learning, as a new notion, also appeared in the educational policy of European Union in 1995.[7] Afterwards, European Commission created the documents leading to the formation of action plans of non-formal and informal education (EC, 2000).

The development of non-formal education was supported by the Ministry of Education, Youth and Sports in the Czech Republic ten years ago. Crucial is the document *Strategie celoživotního učení* (*Strategies of Lifelong Education*; Ministry of Education, Youth and Sports, 2007). It presents "all forms of learning within and outside of the traditional educational system as part of a single interconnected unit that facilitates transitions between education and employment." (UNESCO, 2016, p. 10). In 2009, a national project *Podpora technických a přírodovědných oborů* (*Support of Technical and Natural Science*) was initiated. The Operational Program *Vzdělávání pro konkurenceschopnost* (*Education for Competitiveness*) between years 2007-2013 enabled the implementation of two successive projects here in the Czech Republic[8] which led to the production of many publications dedicated

4 Further examined by P. Coombs (1968), M. Ahmed (1972) and others.

5 See for instance Etling (1993), Hofstein & Rosenfeld (1996).

6 This notion appears in two simultaneously published papers: *Learning: the treasure within* (Delors et al., 1996) and *Lifelong learning for all* (OECD, 1996).

7 See EC (1995).

8 Firstly (up to the year 2012) Ministry of Education and National Institute for Further Education prepared project *K1 – Klíče pro život (Keys for life)*. Secondly (up to the year 2015) project *K2 – Kvalita a konkurenceschopnost v neformálním vzdělávání (Quality and competitiveness in non-formal education)*.

to non-formal education.[9] These are mostly aimed at the children and youth educators. In comparison with other countries (OECD), the process of implementing non-formal education into the Czech educational system is in a "very initial phase" (cited in Werquin, 2010, p. 20).

3 Geoscience non-formal education in a research of educational specialists

The educational research in the field used to be exclusively a part of geology. Nowadays, the situation is changing. The contemporary trend is to understand the interdisciplinary connections and to achieve a broader understanding of the subjects in general. According to Loon (2008), the nature of this trend should be synthetic. That is the reason why the term Earth science has been recently introduced and why it is nowadays being replaced with the new term geoscience education (see King, 2008).

The aims of geoscience education are similar in all forms (formal, non-formal, informal) to the aims of other natural science of dual character (Wood, 2009). On the one hand, it should motivate participants to study natural sciences and to create a new generation of scientists. Geoscientists need to be able to effectively assess and rationally use natural and water resources, understand the effect of waste disposal sites, including radioactive ones, on the environment, perceive various areas from the point of view of engineering geology factors, including urbanization and building engineering (Turanová & Ružek, 2015). On the other hand, geoscience education should lead to responsible and conscious life in our society. Even children and youth who do not become scientists should understand the natural principles and should be able to make effective and purposeful decisions in different areas of their lives (Brossard, Lewenstein, & Bonney, 2005; Wood, 2009). These decisions concern health, critical thinking, assessing media information, climate change, nature conservation and natural resources (Vohra, 2000). A very convenient approach is so-called "science for all", which says that the subject matter should be as comprehensible as possible (e.g. Orion, 2007). In accordance with the holistic model, geoscience faces several challenges that have to be incorporated in their contemporary and future direction. These challenges are: to provide the public with general knowledge of natural processes that form our environment, to understand the influence people's

[9] The list of all the publications with the references is accessible online: www.znv.nidv.cz.

actions have on the Earth at local, regional and even global level (Locke, Libarkin, & Chang, 2012).

Research into non-formal education in the natural science aims mostly at the participants of non-formal education and on the possible influence on their motivation and interest in this particular field of study (i.e. Gibson & Chase, 2002; Janštová, Jáč, & Dvořáková, 2015; Hemmer et al., 2007), their attitudes towards this field of study and the interest in their possible future occupation, which might be connected to this field of study. The other researchers aim at the new educational approaches, methods (i.e. Mao & Chang, 1998; Hosťovecký, Štubňa, & Stankovský, 2012; Esteves, Fernandez, & Vasconcelos, 2014; Musacchio, Lanza, & D'Addezio, 2015). A third small group of findings are evaluations of activities (for instance Pražáková & Pavlasová, 2017). Two main scientific approaches dealing with geoscience nonformal education can be observed in the professional literature. The first approach is represented by the specialists on leisure based education who deal with the theory of non-formal and informal education (Bauman, 2012). In 2004, the term non-formal education itself was introduced into the Czech educational context by B. Hofbauer (Kaplánek & Macků, 2012). The second approach is formed by a community of subject-matter methodologists of different fields of study (e.g. natural science didactics), who are also considerably engaged in the sphere of non-formal education (Papáček et al., 2015). These two approaches have been so far developing individually. However, the cooperation between them would make an important contribution to the research of non-formal education.

Czech educational specialists (methodologists) have to deal with the large number of questions connected to the establishment of subject (matter) didactics (see Trna, 2005). In the case of geoscience didactic, according to Turanová et al. (2008) there is a noticeable lack of background in the field. For instance, the number of geoscience educational specialists is very low. They are usually natural scientists who particularly work with the educational problematics. Geoscience specialists in education do not have an opportunity for scientific growth – in Czech, the same as in the Slovak Republic there is no accreditation of postgraduate studies in the field. Consequently, geoscience didactics seems to be a minor part of the research of other didactics (e.g. biology) with the interdisciplinary character (Papáček et al., 2015).

As partial support to the Czech nonformal geoscience education, we must consider the potential of networking at the different dimensions – teachers (Turanová & Ružek, 2015) or activities (e. g. SciCamp, 2015). This initial step could contribute to the sharing of internal and international experience in the field (Hofbauer, 2005). It could help to connect real-life nonformal (geoscience) educational activities with the responsible national or international institutions (as in the Czech Republic National Institute for further education or European association of institutions of non-formal education of children and youth).

4 From formal to non-formal content in geoscience education

The content of non-formal education is largely based on the content of formal education. Contemporary formal geoscience education is changing its concepts and that is the reason why some of the experts talk about a transforming paradigm in natural science in general (Vohra, 2000; Škoda & Doulík, 2009). The key document that provokes changes in geoscience education is *Earth system science overview: A program for global change* (NASA, 1986). The Earth system science approach has been accepted by the specialists and it is therefore used in natural science education (Loon, 2008). This approach emphasizes multidisciplinary learning. The pupil/student is in the very centre of the education, and the learning/teaching process integrates other pupils' skills and competences. The teacher is in the role of a mediator. Inquiry based science education is preferred. Learning takes place in various types of environment and alternative evaluation and assessment is used to inform the pupils about their progress (Orion, 2007). Especially in this point, non-formal education can appropriately supplement formal education.

Together with the progress of science and technology (Younés, 2000), existing branches of geoscience are experiencing their boom as well. We can distinguish individual branches, e.g. geotechnology, geoinformatics and applied geophysics. New ecological approaches and techniques form other new subdisciplines (such as environmental geology, geoecology). This diversity makes it quite challenging to define the amount and depth of the subject matter which should be transmitted to the educational content. On the other hand, it creates a big space for non-formal education. To certain

extent, the subject matter for schools is defined by curricular documents of individual states (*Framework Educational Programme*, RVP, in the Czech Republic). The curricular documents suggest topics, curriculum and desired outcomes concerning the non-living nature. Although national standards have been introduced, the topics are often not evenly covered in individual curricula (King, 2015).

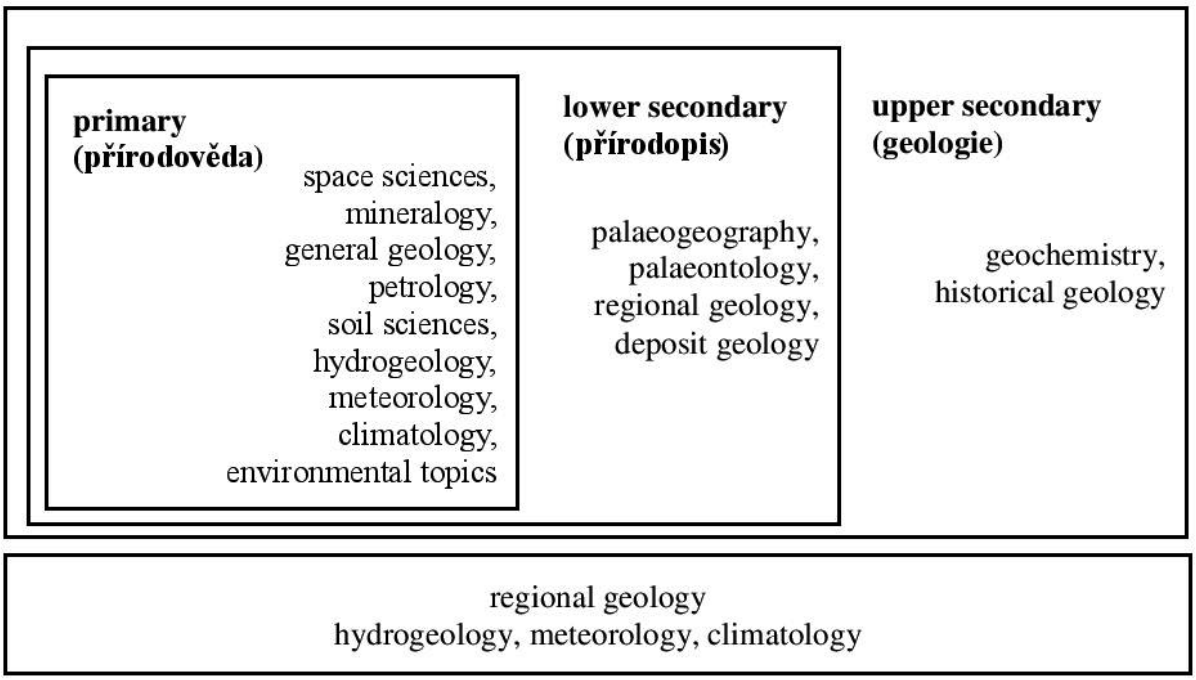

Figure 1. Top box of the schema shows geoscience content (inspired from formal education) in highlighted levels of education. The bottom frame concentrates on disappearing themes from geoscience content (regional geology) or themes moving to other educational areas/subjects. Used and modified from Czech curricular documents (Ministry of Education, Youth and Sports, 2016; VÚP, 2007). Czech names of school subjects are in the brackets.

Although geoscience is viewed comprehensively, newly published studies differ in their content and usually deal with selected Earth science. For instance King (2008), in his overview leaves out the following topics: atmosphere, oceans, geomorphology and land. On the other hand, Mao & Chang (1998), although they perceive geology and oceanography as Earth sciences, focused specifically on astronomy and meteorology in their research. According to Hemmer et al. (2007), geoscience includes geography

(social, regional and physical), geology, geophysics and soil sciences. All these terminological distinctions complicate the data generalization. On the other hand, they enable the scientists to work interdisciplinary and look for the relations among the individual disciplines. There is also no need to emphasize the names and types of subjects schools in individual countries use to teach geoscience.

Geoscience is not a school subject in Czech schools. The content of geoscience is usually distributed through following subjects: *přírodověda* (natural science) for the primary level, *přírodopis* (natural science) and *zeměpis* (geography) for the lower secondary level, *geologie* (geology) and *geografie* (geography) for the upper secondary level of education. This paper deals with several topics of geoscience that have been used to enrich Czech education lately (from primary to upper secondary level). It follows the line of *přírodověda – přírodopis – geologie* subjects (it is shown in picture 1). Czech curricular documents also cover practical parts of education which can be used in geoscience too. For example:

1) performing simple experiments (*přírodověda*);
2) observation, classification according to identification key and creating collections (*přírodopis*);
3) fieldwork and geological excursions (*geologie*).

Finally, to answer the question 'What is supposed to be the content of geoscience in non-formal education?' We can conclude that individual authors could introduce in this area of education some of the content of all previously mentioned geoscience disciplines, which were recognized from all Czech levels of formal education. This approach is legitimate as the contents that emerge into non-formal education usually (since the historical beginnings) arise from current needs and trends of formal education.

5 Classification of non-formal geoscience education

In non-formal education, geoscience activities are variable. Nowadays, there is no generally valid method of their classification.[10] A great amount of ambiguities appear in this field of study (e.g. a short-term activity might

[10] Suggestions for classification of individual sub-activities are available (see e.g. Fields, 2009; Lindner & Kubat, 2014).

be considered as a long-term in a different study, non-formal activity is sometimes understood as an activity out of classes, out-of-school activity does not necessarily mean outdoor activity, etc.). Therefore, the authors of this paper perceive the presentation of one of the possible classifications of non-formal geoscience activities as crucial. This classification uses primarily general (duration, periodicity, time context, setting, selectivity) criteria (see table 2) and is inspired by several articles belonging to other natural science branches published during last twenty years.[11] Hereinafter stated enumeration of categories is not exhaustive. Other categories (e.g. age, gender) can be related to the participants (Fields, 2009[12]; Lindner & Kubat, 2014; Pražáková & Pavlasová, 2017).

Table 2
Classification of non-formal geoscience education according to selected criteria

Criterion	Classification	Examples of possible activities
Time context	during classes	excursions to science centres, museums, fieldwork
	out of school classes	hobby groups, evening lectures
Physical setting	outdoor	excursions or expeditions, fieldwork
	indoor	laboratory experiments, excursion to museum
	combined	hobby groups, (geoscience) camp
Duration	short-term	lectures, fieldtrips, a competition, (geoscience) camp
	multi-day	summer school, specialized training camp
Periodicity	periodical	the (geoscience) olympiads, a correspondence seminar
	occasional	attending expositions, lectures, educational programmes
Selectivity	selective	the (geoscience) olympiads, students' professional activities (SPA), a correspondence seminar
	not selective	attending an interactive exposition, (geoscience) camp

Note: Authors' adaptation used the data from previous research.

[11] The reason is a missing record of research of geoscience activities and other non-formal education. In comparison with other topics, natural science non-formal education is perceived as one of the least described in three international magazines (IJSE, JRST a SE) in the years 2003–2007 (Kekule, 2014). Following studies are several of those that cover the discussed topic: Almquist et al. (2010), partially Hadjachilleos et al. (2004), Pražáková & Pavlasová (2017).

[12] The research works with data collected among undergraduates.

Taking into consideration its context, we can distinguish non-formal education/learning that is realized during the school classes (de Barros et al., 2012; Bitgood, 2002; DeWitt & Storksdieck, 2008; Hadjachilleos, Valanides, & Leou, 2004; Kvasničák, 2005). Every pupil can actively participate in planning out-of-school, non-formal education. School-based learning takes up an average a quarter of pupil's time in their life (Younés, 2000), it is therefore crucial for children and parents to be able to thoroughly and conscientiously choose other educational activities and activities for personal development.

According to the setting where activities take place, we can distinguish outdoor (Bogner & Wiseman, 2004, Dillon et al., 2006) and indoor (Benson, 2010[13]) non-formal educational activities. *Outdoor* educational activities for children and youth are essential in geoscience education. Without extensive outdoor activities, the Earth sciences have no future (Loon, 2008). Certain authors understand outdoor education as fieldwork/field trip (Elkins, Elkins, & Hemmings, 2008), others add to this category trips to museums, science centres, outdoor sites and other places (Falk & Dierking, 1997). Combination of both, outdoor and indoor in a certain activity/programme can be also often seen. From the point of view of duration, nonformal education can be divided into *short-term* activities (usually up to one week) and *multi-day events* (usually more than one week). *Multi-day events* are often organized during summer but it is possible to realize them even during other seasons too (e.g. during spring or autumn break). Multi-day events and short-term events both ongoing for at least two days can be further divided according to their continuity. We can distinguish *overnight* (Almquist et al., 2010; Janštová, Jáč, & Dvořáková, 2015) and *day-time only* activities (Pražáková & Pavlasová, 2017*)*. Another viewpoint is the regularity of repetition which divides non-formal activities into *periodical* and *occasional* (Farkač & Božková, 2006). And last but not least criterion that can be used to classify programmes of non-formal education is the *selectivity*. This criterion allows to choose successful participants and support them in their further activities in the field of geoscience. As was pointed out above, educational and general criteria mingle in different types of activities and programmes of non-formal nature sciences education.

[13] The author describes possible indoor preparation of a mapping course for university students. The course itself is not the subject of the research.

Table 3
Non-formal geoscience educational activities for children and youth organized by universities

University	Faculty	Geoscience activities for children and youth
University of South Bohemia in České Budějovice (České Budějovice)	F. of Education	Young researchers' club, competition, the (geoscience) olympiads
	F. of Science	–
Masaryk University (Brno)	F. of Education	The (geoscience) olympiad
	F. of Science	The (geoscience) olympiad, competition, (geoscience) seminar, summer school, exhibition
Jan Evangelista Purkyně University (Ústí nad Labem)	F. of Education	–
	F. of Science	Particular (geoscience) activities during the week of science
Charles University (Praha)	F. of Education	–
	F. of Science	Correspondence seminar, cycle of lectures, daytime only camp, geolab, students' professional activities (SPA), days of (geosciences), excursions, educational programmes in museums
Palacký University Olomouc (Olomouc)	F. of Education	–
	F. of Science	Lectures, excursions
Technical University of Ostrava (Ostrava)	F. of Mining and Geology	Excursions to faculty's depositories, competitions, fieldtrips, lectures, workshops

Note. This table does not include complete list of identified activities with natural science topics (natural science camps, children's natural science conference, junior academy in natural sciences, etc.). Authors' own findings from on-line documents, April 2017.

6 Institutions providing non-formal geoscience education

As was stated in the first section, the number and diversity of youth and child educators is growing. As evidence of the development in the area of non-formal geoscience education in the Czech Republic we provide the overview of activities realized at the campus in the state universities (Table 3). Nowadays, the universities start to take part in the field of nonformal

geoscience education (Lindner & Kubat, 2014) be it on a level of a university as a whole institution, individual faculties or departments.

The reasons why we have focused only on non-formal geoscience education established by universities are the primarily limits caused by the missing resources (e.g. the team of scientist, database of activities provided by the control authority) in education. In the Czech Republic there is no instrument for retaining and passing on the up-to-date information about non-formal (geoscience) activities. The most comprehensive information could be available in a certain time before and shortly after the realization of an individual activity by institutions. The other limits are reliability and the differences in the presentation (usually websites and posters) of data. Since the universities and other natural research institutions started using non-formal education as an instrument for subject popularization (Aichler & Bokr, 2007), they have become a control authority which guarantees the quality of activities and at the same time reliability and accessible presentation of information about it.

7 Conclusion

This theoretical study summarizes the key findings of research in the area of non-formal and geoscience education published between 1997 and 2017. The literary sources were obtained from two dimensions (international and national) of research. International literature sources included in this summary were searched using verified scientific databases (*Web of Knowledge,* EBSCO, ERA, SCOPUS etc.). Czech studies incorporated knowledge from reviewed articles, proceedings of scientific conferences and online documents provided by significant institutions.

This study is the first overview of non-formal education in geoscience. Moreover, it reflects the Czech contemporary situation. We perceive the benefit of this paper in the description of educational aspects of various activities. It could be useful to teachers of didactics of biology and geology and preservice biology and geology teachers. Besides, it might be interesting for in-service teachers who are looking for the options how to help their students with the right choice from of a nonformal course. As Hofbauer (2005) states, in our contemporary educational system, formal education is enriched by non-formal educational programmes. Non-formal activities enable flexibility in gaining new information and supporting pupils' interests (see e.g. Hornáčová & Prokop, 2005; Petr, 2014).

Our preliminary findings show that Czech non-formal education in geoscience is experiencing its growth. It is also more supported by Czech scientific institutions. They guarantee the quality of non-formal geoscience activities and programmes. It seems that nonformal geoscience education is enhancing formal educational system. The results of this theoretical paper permit further comparisons and evaluations of the non-formal educational activities in international perspective. Moreover, it provides effective feedback to the educators.

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Neformální vzdělávání dětí a mládeže v České republice zaměřené na geovědní obsah

Abstrakt: Cílem tohoto příspěvku je revidovat domácí českou a mezinárodní anglicky psanou literární tvorbu na téma neformální geovědní vzdělávání, která byla publikovaná v posledních dvaceti letech, s ohledem na situaci ve vzdělávání v České republice. Zjištění z literatury se soustředí na vzdělávání dětí a mládeže (věková skupina žáků od šesti do devatenácti let). Informace o neformálním vzdělávání se specifickým geovědním obsahem jsou dány do souvislostí s literaturou v přírodovědném vzdělávání. Přehledová studie pojednává o soudobé české vzdělávací realitě, zahrnuje vztah k formálnímu vzdělávacímu systému. Studie obsahuje literární prameny o neformálním, podobně tomu mimoškolním, volnočasovém a zájmovém vzdělávání. Jsou popsány dřívější poznatky a budoucí vize v oblasti geovědního vzdělávacího výzkumu. V literatuře byly nalezeny terminologické limity v uvedené oblasti. Studie nastiňuje dva vědecké přístupy, které se tématem zabývají. Je prezentována možná klasifikace geovědních neformálních aktivit, založená na poznatcích z literatury. Nakonec studie ukazuje přehled vybraných geovědních aktivit, které se konají pro děti a mládež v zázemí univerzitních kampusů v České republice. Tyto aktivity jsou uvedeny do praxe s cílem motivovat a stimulovat zájem dětí o geovědy, s cílem předat jim základní vědecké znalosti, zlepšit jejich dovednosti a schopnosti.

Klíčová slova: neformální vzdělávání, geovědy, volnočasové vzdělávání, mimoškolní vzdělávání, zájmové vzdělávání, vzdělávání ve vědách o Zemi

Pedagogická orientace

PedOr

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Journal of the Czech Pedagogical Society

Call for Papers: Research on school discipline

The editors of Pedagogická orientace / Journal of the Czech Pedagogical Society would like to invite authors to contribute to the English special issue 4/2018 entitled Research on school discipline.

Safe and disciplined school environment is one of the key issues of contemporary educational system which continuously attracts the attention of both teachers and wider public. The changing social context of schooling and gradual professionalization of educational staff (not only teachers but also teacher assistants etc.) increases the importance of both theoretical and empirical research on school discipline. The aim of this special issue is to introduce a selection of theoretical and empirical studies on school discipline to international educational research community and, by doing so, evidence the participation of educational sciences on resolving one of the major problems of educational praxis.

The special issue dedicated to school discipline aims to address:

- Methodological approaches to the study of school discipline, school discipline measurement
- Prevention and intervention in schools – programs and approaches aiming to improve school discipline and their effectiveness
- Research on school discipline in different countries
- Interdisciplinary perspective on school discipline – philosophical, ethical, religious, biological, psychological, sociological, and other aspects of discipline
- School discipline in the context of contemporary alternative educational approaches

Papers concerning the issue of school discipline from different perspectives (from theoretical to empirical) and based especially upon multidisciplinary approaches are welcome.

The timeframe is as follows:

- Abstracts in English language (1–2 pages long) are to be sent by 15th May 2018 to hana.vonkova@pedf.cuni.cz. Please state the following: author/s and the name of the paper, type of the paper (article – 20–30 pages; discussion paper or essay – 10–15 pages), aim and content of the paper.
- The abstracts will be reviewed by the editors of the issue and the authors will be notified by 30th May 2018.
- The papers are to be submitted by 30th September 2018.
- The papers will then be subject to double-blind peer review. The authors will be notified about the results and asked for changes to their papers by 30th November 2018.
- The issue then will go through editorial and type-setting process.

Guest editors: Stanislav BENDL (Charles University in Prague) and Hana VOŇKOVÁ (Charles University in Prague).

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CALL FOR PAPERS

Studia paedagogica

24:2, 2019

Issue Topic: Transitions in Educational Contexts

Editors: Markus P. Neuenschwander and Petr Hlaďo

The journal *Studia paedagogica* is indexed in SCOPUS.

The theme of forthcoming monothematic issue of *Studia paedagogica* is Transitions in Educational Contexts. This significant and multidisciplinary topic can be seen from the perspective of a number of scientific fields (such as education, psychology, sociology, economy, anthropology, ethnography), theoretical frameworks, and methodological approaches.

One of the characteristics of the current world is that all things are in constant movement and subject to rapid change. All occurrences consist of fragments and individual episodes. They are short-lived and pliable. In this context, expected and unexpected transition points, tasks, and decisions are inextricably linked with education and students' journeys through the educational system and life at school. Some transitions are developmental, resulting from the aging process and marked by considerable individual physical, intellectual, and emotional change. Others are systemic, systematically built into the typical structure of the public school system (Anderson, Jacobs, Schramm, & Splittgerber, 2000). It turns out that transitions in education are demanding to such an extent that students across cultures are not capable of dealing with them. Even though the decisions that need to be made are not irreversible, reversing them calls for a considerable investment of effort. An erroneous decision is always accompanied by risks and losses on multiple levels. Such a decision can negatively influence the previously positive development of a student's personality, social relationships, motivation, school-related goals, academic performance, and school attendance and can even result in dropping out (Akos & Galassi, 2004; Zeedyk et al., 2003). Therefore, it is understandable that researchers and theoreticians are interested in transitions in education.

Important dates

This monothematic issue will be published in English in July 2019. The deadline for **abstracts** is August 31, 2018, the deadline for full texts is October 30, 2018. Both abstracts and **full texts** are to be sent to the e-mail address studiapaedagogica@phil.muni.cz. You can find more information at: http://www.studiapaedagogica.cz.

Pedagogická orientace, 2017, roč. 27, č. 4, vychází 28. 2. 2018

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Journal of the Czech Pedagogical Society

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