Šolsko polje

Educational Sciences
and their Concepts

Ed. Janez Kolenc Gregorič †

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Content

Janezu v spomin

Janez Kolenc was a man who wanted to understand

Darko Štrajn

It just happened! Suddenly, literally overnight, Janez Kolenc was gone. Just a little bit was missing to complete the special edition of School Field, which was prepared jointly with colleagues from the University of Lodz. Almost all of the editing work for this special issue had already been done by Janez. Therefore, he will reach across the invisible dividing line that separates life from death. At the same time, this edition will remain as evidence of the fact that Janez died amidst his work and his plans for the future. In his case, this is really not a cliché, such as it is commonly found in farewell writings and speeches. His work on a project about the importance of non-formal education had only just begun. At the Educational Research Institute, Janez always held a special place simply because of the range of his experience and knowledge of social sciences. Before his almost 25 years employment at the Institute, he had also worked for the Revoz company and then in the library. However, in his life, the priority was research and discovery, which was created through his tendency to understand social phenomena. From such questions as to what may be the subject of social science, which he had found in anthropology and sociology, he moved to questions about how we know and so he became concerned with questions of research methodology. At the Educational Research Institute, he tried, on the basis of such knowledge, to understand the processes of education and learning and to define the social framework of these activities. Central concept, which was analysed, explained and applied and which is most visibly associated with his name, was the notion of political culture. This concept also provided the theme of his scholarly works, master degree and doctorate. He enriched Slovenian social sciences with many contributions on this theme in the form of scientific papers and also with two monographs. Now his work has been interrupted, it is over and, unfortunately, not yet finished. His work, as much as was

done, was performed diligently and consistently, but it was also so good that it will not be forgotten. Janez was a researcher who wanted to understand the world and he did not only understand it well, but he also explained many aspects of it too.

Janez Kolenc je bil človek, ki je hotel razumeti

Darko Štrajn

Kar zgodilo se je! Nenadoma, dobesedno preko noči, Janeza Kolenca ni bilo več. Še čisto malo je manjkalo do dokončanja posebne številke revije Šolsko polje, ki smo jo pripravili skupaj s kolegi z univerze v Lodžu. Skoraj vse delo pri urejanju te posebne številke je Janez že opravil. Tako bo torej segel preko nevidne ločnice, ki loči življenje od smrti. Hkrati je ta izdaja revije evidenca o tem, da je Janez umrl sredi dela in še vedno poln načrtov za prihodnost. V njegovem primeru namreč to res ni ustaljena fraza, kakršno pogosto najdemo v poslovilnih zapisih in nagovorih. Delo na projektu o pomenu neformalnega izobraževanja se je šele dobro začelo. Na Pedagoškem inštitutu je imel Janez ves čas posebno mesto ravno zaradi razpona njegovih izkušenj in poznavanja družboslovja. Preden se je namreč pred skoraj 25-imi leti zaposlil na Inštitutu, se je preizkusil tudi v podjetju Revoz in nato v knjižnici. Vendar pa ga je v življenju gnal predvsem njegov interes za raziskovanjem in odkrivanjem, določenima z njegovo težnjo po tem, da bi razumel družbene pojave. Od vprašanj o tem, kaj je lahko predmet družboslovnega iskanja, ki jih je našel v antropologiji in sociologiji, se je premaknil k vprašanjem o tem, kako kaj vemo, in zato se je ukvarjal tudi z vprašanji raziskovalne metodologije. Na Pedagoškem inštitutu pa je s teh izhodišč skušal doumeti tudi procese izobraževanja in učenja ter definirati družbene okvire teh dejavnosti. Središčni pojem, ki ga je analiziral, pojasnjeval in uporabljal, in ki se najbolj povezuje z njegovim imenom, pa je politična kultura. Ta pojem je tudi določal tematiko njegovih akademskih del, magisterija in doktorata. Slovensko družboslovje je s prispevki na to temo obogatil s kar dvema znanstvenima monografijama in z vrsto znanstvenih člankov. In zdaj je njegovo delo prekinjeno, končano in, žal, nedokončano! Svoje delo pa je, kolikor mu je bilo pač dano, opravil vestno in dosledno, a tudi tako dobro, da ne bo pozabljeno. Janez je bil raziskovalec, ki je hotel razumeti svet in ga tudi je razumel ter z veliko vidikov tudi pojasnil.

I Editorial

Educational Sciences and Their Concepts

Janez Kolenc Gregorič † and Darko Štrajn

Educational sciences have a considerable impact on national school policies as well as on the role that expert activities play in the development of present-day educational systems. Educational sciences engender new concepts that serve as tools and modify frameworks for modelling educational systems and their subsystems within any organised society in the world. These concepts are also defining the most general framework for public debates concerning the development of educational systems. In a more distant past, educators in Slovenia and Poland had been strongly influenced by German or Central European traditions in pedagogy, whereas in the second half of the twentieth century, they were to an extent constrained by some limitations of so-called Marxist pedagogy. However, even throughout those times, educational theories and interesting reflections could have been found, although they sometimes needed to be discerned from their ideological connotations and articulations. Regardless, in most of the former socialist countries, there was a modernist tradition of educational thought, which should not be simply forgotten, especially since it had also founded a relatively successful teaching practice under the undemocratic systems.

In the last two decades educational sciences in both countries (Slovenia and Poland) went through a process of internationalization and thorough rethinking of their role in the context of social changes; nevertheless they are wide open to dialogue and common exploration of new visions of education in the globalized world. However, it is noticeable that research communication and other forms of exchanges between scholars in the cultural spaces of Western Europe are especially intense. The researchers from the University of Łodz and Educational Research Institute of Ljubljana have found common ground, both in the afore mentioned traditions and in the contemporary currents in education-

al research. Authors of this scientific monograph, both Slovenian and Polish, have studied not only the history of educational concepts, but also the conceptual framework within which both countries are making efforts to comply with the common educational standards, set by the European Union.

The content of this issue of Šolsko polje consists of two parts. In part one, critical thinking is explored in its different possible perspectives. At the beginning, there is a presentation of a history of pedagogical science from the perspective of the various scientific concepts that were valid in Slovenian and the Polish region of the Habsburg monarchy in the 18th century. This historical introduction, discussing theoretical concepts in educational sciences, is complemented by an in-depth debate on the state of methodological issues in these fields. The critical paradigm as a condition for open scientific dialogue on contentious issues of upbringing and education is brought up by another contribution, followed by a critical insight into the relationship between society and education in the scope of reproduction of a social system as a system of domination. In particular, it is worth reading the contribution on epistemological questions of educational sciences from the perspective of feminist theory.

The second part of scientific monographs entitled "Different Conceptual Frameworks" proceeds with a re-thinking of specific methodological problems of historical and theoretical research of educational associations. The concept of inclusion in education, with a view to socio-cultural theory of Vygotski, brings some of the new insights of psychology in the upbringing of children.

This is followed by a relativisation of the concept of the international comparative research of the educational achievements in the study of TIMSS. An empirical exploration of upbringing and educating is on the move both quantitatively and qualitatively, although this raises new questions, especially when epistemological problems arise exponentially in the context of formulating the "transformative pedagogy." Finally, the monograph is completed by four contributions, which deal with urban pedagogy, historical changes and reforms of education, Luhmann's theory of education and religious education.

Despite the diversity of the contributions, there exists the common thought, that only with a thorough theoretical debate and international cooperation, can we follow the great changes that take place in a modern European society and education.

II Critical Thinking

18ᵗʰ Century Educational Sciences of Piarists, Jesuits, and Franciscans in Slovenian and Polish Lands in the limelight of those Times Scientific Concepts

Stanislav Južnič

Introduction

The educational sciences have always had a considerable impact on European national school policies according to Niklas Luhmann (Kolenc, 2012: 240). They create concepts that serve as tools and frameworks for modeling educational systems and their subsystems, and also concepts defining the most general framework for public debates concerning the development of educational systems. In 18ᵗʰ century, educationists in Slovenia and South Poland (Michalski, 2012: 97) had been strongly influenced by Habsburg tradition in pedagogy because Krakow and Ljubljana were both parts of Habsburg Universal State. While in most of Habsburg Monarchy, the education of Jesuits and Franciscans prevailed, in most of the Polish kingdom and the today Slovenian Coastland of former Venice areas, the education of Piarsts (Scolopi) was put in the limelight. The Parisian Franciscan Marin Mersenne could be compared with his younger contemporary German-Roman Jesuit Kircher's because they both held a huge correspondence worldwide. The optician Robert Grosseteste, William Ockham, mathematician Luca Pacioli, and many other Franciscans were no less important. It's certainly high time to recognise the Franciscan early modern technological merits accomplished during the past centuries.

The Franciscans of the Carniolan capital Ljubljana (now Slovenia) were mentioned for the first time in Grosseteste's era in 1242, soon after the establishment of Franciscan order. Ljubljana Franciscans barely survived the protestant challenge in 1569 (Bahor, 2005: 396, 397, 398), when almost all citizens of Ljubljana accepted Luther's Faith. Several decades later the Franciscans returned to Ljubljana, but after the death of the Emperor Josef II Gabriel Gruber's best student Jožef Marija Šemerl rearranged the former Franciscans Friary for the purposed Lyceum. Gruber was among the best engineers in the Habsburg

Monarchy and he eventually became the General of Jesuits' Order. After the earthquake (1895), Ljubljana got the market place in the former site of the Lyceum. In the mean while, the baroque Friary and now Franciscan church of Mary's Annunciation stood still, even though Mary had to give up its square's name to the best Slovenian poet Franc Prešeren during the Communist Regime in 1949. Between the years 1646 and 1660, the Augustinian church dedicated to Annunciation of Our Lady was erected in that place on behalf of the Baron Konrad Ruessenstein from the Upper Carniola castle Strmol. The front walls were finished in 1700 and half of a century later the famous Italian sculptor Francesco Robba made the main altar. The Emperor Josef II suppressed the Ljubljana Augustinians in 1784 and somewhat later gave their friary and church to their Franciscan neighbours from the opposite side of the Ljubljanica River. The Barons Ruessensteins did not care much for the change and still took care of the church. The Baron Alexis Ruessenstein gave his important manuscripts about the alchemical technology to the new friary owners, the Franciscans (Ruessenstein, 1694), indicating their mutual interests.

Škerpin's Library

Žiga Škerpin renewed the Franciscans' Library on the right side of the Ljubljanica River. He was the provincial of Croatian-Carniolan Franciscan province between the years 1732-1735 and again between the years 1745-1748. He became the court's secret advisor (Hoško, 2002: 313), and the acting general definitor of all Franciscans. During his numerous travels through the foreign metropolis, including Italian and Spanish cities, he collected books for the Ljubljana Franciscans' Library established in 1233 (Miklavčič, 1967: 329). Between the years 1733-1746, Škerpin brought to Ljubljana no less than 1668 different titles of books, which were published in altogether 2627 volumes. In this article we deal mostly with the Spanish technology-oriented part of his acquisitions for Ljubljana Franciscans' Library.

In 1744/45, Škerpin ordered to rebounding a great deal of his books, which he had inherited from his predecessors in Ljubljana Franciscans' Library. The modern researchers of the Ljubljana Franciscans' Library criticize that aspect of Škerpin's work because the old title pages and some marginalia were lost during the process of cutting.

It is believed that Škerpin got many of his new leather-bind beauties almost for free during his frequent travels through Italy and Spain, as he just knew how to behave politely in the learned European societies. Škerpin's fulfilled his duties as provincial, but he did not lose any opportunity to get more books pretending that his province was rather small, poor, or backward and therefore in need of help. He brought so many new items to Ljubljana that

he had to rebuild the new library facilities in the Franciscans Friary on today's Vodnik Square in Ljubljana. It is a shame to say but the last of Škerpin's accomplishments did not benefit much his Franciscan descendants because Škerpin's Friary of Ljubljana Franciscans was rearranged to serve the purposes of Lyceum just few decades after Škerpin's death.

Žiga Škerpin did not only considerably extend the wealth of Franciscans' Library, but he also wrote several original textbooks although they were used in manuscript form and were never printed. In Trsat, above the Croatian Rijeka and in Croatian Klanjec Friary, he accomplished the comments of Aristotle's physics including up-to-date achievements. Škerpin's manuscripts are still preserved in Ljubljana Franciscans' Library (Škerpin, 1714, 1718), although his completed Spanish itinerary in 1740 is now lost.

Spanish Jesuits in Ljubljana Franciscan Library before Škerpin

The Novo mesto Franciscans bought Toledo's work, which later passed to their brothers from a few miles north of Ljubljana. Cistercians in Stična Monastery of Carniola read the logic of Francisco Toledo, but other Carniolans of today's Central Slovenia preferred Toledo's research in physics, which was widely read even in Ljubljana Bishop's Library of Gornji Grad in Styria (Terpin, 1655: 16ʳ). Toledo was a son of the Spanish actuary and therefore learned his mathematics in his own home. He studied philosophy in Valencia, and theology in Salamanca with Domingo Soto (Thorndike, 1958: VII, 323, 327). In Salamanca, Toledo began to teach philosophy and went through the Jesuit novitiate when he was only twenty-three years old. Soto provided the very first description of falling bodies presented as the uniformly accelerated motion. In Rome, Toledo used Soto's ideas to create the idea of the uniform acceleration, which happened to be one of the main Jesuit influences on the young Galileo (Goddu, Wallace, 2005: 286).

In 1559, Toledo went to Rome and in 1564 he made his final wows in that eternal city. In Rome, he was the leader of the novitiate. He lectured in philosophy for three years, with physics in the second school year 1560/1561 (Villoslada, 1954: 329). For six years he lectured on scholastic and moral theology and became the prefect of studies in Roman College (*Collegio Romano*). Toledo helped the arrested in church prisons, but he also delivered holy masses in front of the Cardinals and the Pope himself. He accompanied the Cardinal-Nuncios Commendone during Commendone's diplomatic visits to the Emperor Maximilian II. They met the Emperor during the State Assembly of Augsburg on March 23, 1566 and again in September 1568. Toledo and Commendone visited the Polish king Sigismund between October 1563 and December 1565, and again in November 1571. Different Popes,

one after the other, sent Toledo to Vienna, Bavaria, and Leuven. The Pope Clement VIII made Toledo a cardinal on September 17, 1593, but the following year, the old Toledo politely returned the Cardinal's hat, as he preferred to die peacefully in the Jesuit House. The Carniola Governor general, Count Volf Engelbert Auersperg from Ljubljana liked the ingenious Toledo so much so that he bought two of Toledo's books on physics and several others, amongst them a discussion on moral theology.

In his Logics, Toledo researched the indivisibility, mobility, and especially the motion of bodies. In the attached book about physics Toledo described the division of matter and cited the ideas of Anaxagoras. Toledo began his comment on the sixth book of physics with the idea of continuity. He illustrated his opinions with drawings of squares, circles, and triangles. Finally, he explained the Zeno's paradox and Empedocles' ideas. Toledo began his discussions on the seventh book of Aristotle's physics with the description of motion again (Toledo, 1579: 182^r, 185^r, 195^r; Toledo, 1583: 18^r, 19^r, 23^r, 165^r, 169^v, 188^r, 188^v, 191^r, 205^v). Although he did not publish groundbreaking ideas, he was certainly extremely influential. His older contemporary Sebastiano Fox-Morzillo from Seville was also very popular in Carniola and Janez Vajkard Valvasor FRS from Carniola bought the first posthumous reprint of Fox-Morzillo's Philosophy of Nature of Aristotle and Plato dedicated to Fox-Morzillo's king Philip II. Fox-Morzillo studied classic philosophy in Leuven, which was in Spanish possession at the time. The Spanish King Philip II eventually wanted him to teach his son Prince Carlos, but Fox-Morzillo drowned while sailing on his way to that prestigious new office.

In the eleventh chapter of his first of five books, Fox-Morzillo described infinity and the vacuum. According to Parmenides, God had the ability to create infinity. Fox-Morzillo mostly relied on Plato's *Timeaus* and refused the existence of empty space without matter (Fox-Morzillo, 1560: 28^r, 29^r, 30^v-31^r).

The Ljubljana Franciscans also acquired the posthumous edition of the Jesuit Franciscus de Oviedo (1663). Oviedo cited the Castillan Jesuit Rodrigo de Arriaga and (Gabriele) Vázquez against the supposedly impossible vacuum (Oviedo, 1663: 324). Arriaga's books were widely read in Ljubljana and all over Central Europe.

Spanish Franciscans in Ljubljana Franciscan Library before Škerpin

In 1631 in Leyden, the later provincial of Castilian Franciscan Observant Province Gaspar de la Fuente Toletanus published Scot's questions of dialectics and physics, which were widely read in Ljubljana Franciscan Library. Fuente described the water clock as his example against the 'impossible' vac-
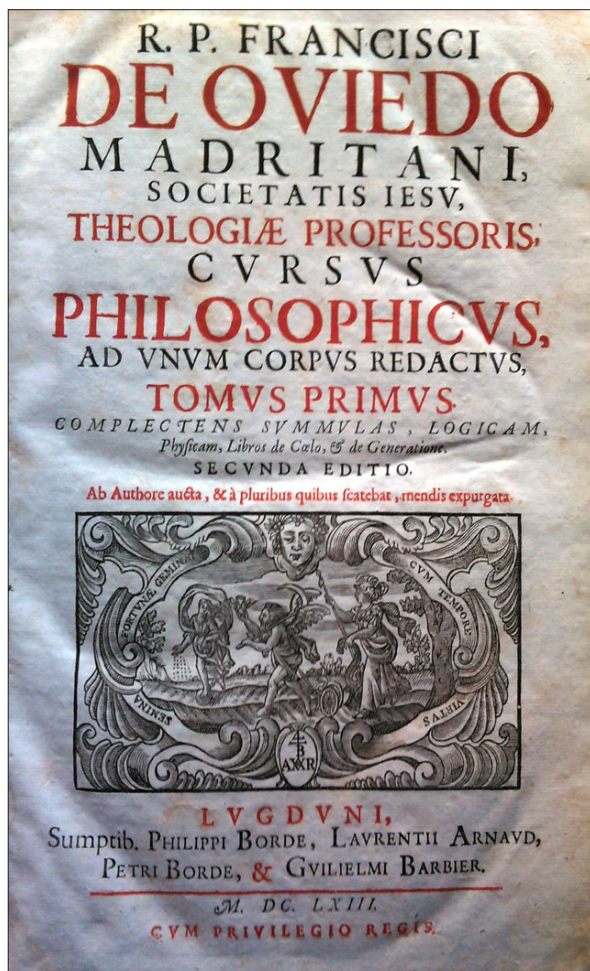
Ilustration 1: The title page of Oviedo's book kept in Ljubljana Franciscans' Library (OVIEDO, 1663 (FSLJ-22 a 22)).

uum (Fuente, 1631: 646). The vacuum became the hot topic of those times, but Fuente had written more than a decade before Torricelli's first vacuum experiments and decided to refute the vacuum because omnipresent angels were eventually unable to fly through complete emptiness. Vacuum research before Galileo's times had not fulfilled its normal paradigmatic research, nor had pedagogic sciences as a whole (Novak, 2012: 171). Fuente cited Burley and the similar authors against Averroes' followers (Fuente, 1631: 651) just to get rid of the unwelcomed vacuum. Walter Burley's works were also widely read in the Ljubljana

Ilustration 2: The title page of de la Fuente's discussion of Scot's questions in Ljubljana Franciscan Library (FUENTE, 1631 (FSLJ-10 h 29)).

R. P. FR. GASPARIS
DE LA FVENTE
TOLETANI,
IN CELEBERRIMO MINORITARVM
Regularis Obferuantiæ S. DIDACI Complutenfi
Cœnobio S. Theologiæ Lectoris,
Quæftiones Dialecticæ, & Phyficæ.
Ad mentem fubtilißimi Doctorum IOANNIS DVNS Scoti.
PRODEVNT NVNC PRIMVM.

LVGDVNI,
Sumptibus Iacobi & Andreæ Proft.
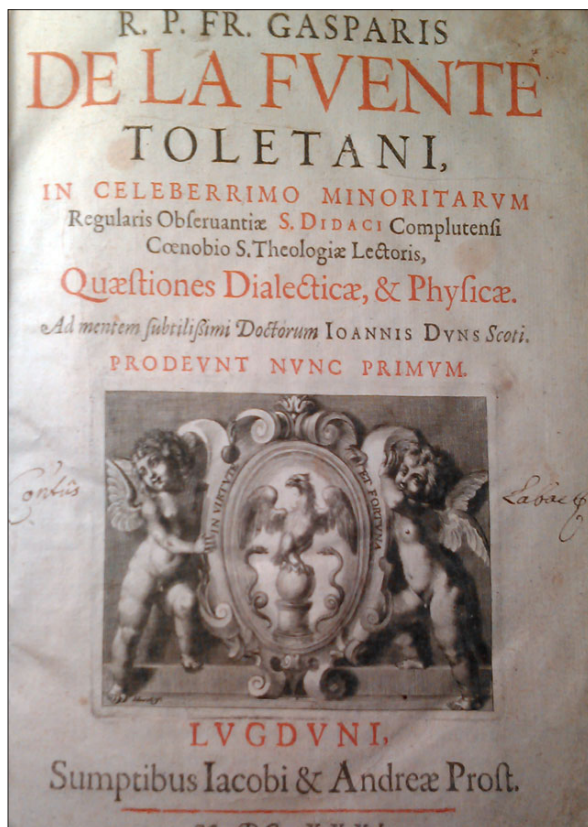
Franciscan Library. Burley had obtained his Ph.D. in Paris and after the year 1324 he lectured in Sorbonne against the ideas of Franciscan William Ockham.

Joanes Merinero Bishop of Valladolide was the 65th minister general of Castilian Franciscan province (1639-1645) and the minister general of all Franciscans. He published his comments on eight of Aristotle's Physical book in his native Madrid. The Ljubljana Franciscan Lecturer, provincial, and later Bishop of Istria, Pavel Budimir, kept Merinero's item in his rooms. Budimir's bookplate on the title page illustrates very well how popular Merinero's opinions were amongst the Ljubljana Franciscans and Budimir certainly used Merinero's work as the textbook for his lectures. Obliviously Budimir and his descendants did not care too much about Merinero's book cover. Seventy years after Bishop Budimir's death, Škerpin

provided new bindings for several of the Ljubljana Franciscans' books in 1744. Amongst them were all four volumes of Scot's philosophy of Madrid Franciscans' Lecturer of Theology, Joanes Merinero.

The main philosophical and physical question in 17ᵗʰ century was the possible existence of a vacuum. Merinero opposed a vacuum as a strict follower of Aristotle, although he could have heard the news about Torricelli's barometer, or Guericke and Boyle's air pumps. For Merinero, and he was not alone at all, the vacuum was in opposition with nature because the bodies were not able to move in a vacuum as Franciscan Scot stated many centuries ago. The main question for Merinero was the possible motion in empty space. Is the translation in a vacuum momentous or does it take considerable time anyway (Merinero, 1659: 154, 157-158, 167, 171)? Merinero heavily related on the work of his compatriot, the Jesuit Benedictus Valentin Pererius (Merinero, 1659: 177). Merinero refused the ideas of his contemporary Averroes' followers, as had Merinero's compatriot and collaborator on influential Franciscan posts, Gaspar de la Fuente Toletanus done earlier.

Škerpin's Acquisitions of Spanish Franciscans' Books about Physics

In 1670, the Spanish professor of theology in Florence, the Franciscan Thomà Llamazares, published two questions about the natural behaviour and the motion in a vacuum. His printer was from Leyden, which was no longer a Spanish town at that time. In his second question, Llamazares mostly discussed the flights of angels (Llamazares, 1670: 243-246). Škerpin did not hesitate to buy the item, probably during his Spanish travels.

Škerpin acquired the Venetian edition of peripatetic physics of Spanish Franciscans Petrus a S. Catharina and Thoma a S. Joseph from the Franciscan Observant Province of Saint Josef called barefooted (*Discalceatorum*). Petrus a S. Catharina and Thoma a S. Joseph had no less than two copies of their physical course in Ljubljana Franciscan Library, because before Škerpin, the Ljubljana Franciscans had completely bought a similar item published earlier in 1697.

Petrus a S. Catharina discussed the problems of a vacuum in ten pages using a small format. That booklet was small compared to the modern 59,000 pages bestseller by Sawyer, which was rearranged by Corner. In spite of the doubtful vacuum experiments, God could create the emptiness and he could even enable angels or animals to fly through the empty space. Petrus a S. Catharina and many Spanish and other Franciscans taught that the vacuum is a kind of miracle because the emptiness has no location as Benedictus Valentin Pererius had put forward earlier (Petrus a S. Catharina, Thoma a S. Joseph, 1697: 2: 492, 494, 495).

Exchange of Slovenian and Polish educators in 18th century

Škerpin and other Franciscan educators were never in excellent relations with their Jesuit competitors, but their strengthened relations did not stop Franciscans' adaptation of the best of Jesuits' education, especially the novelties of Croatian born Jesuit Rudjer Bošković. Bošković personally visited Ljubljana at least 3 times (1757, 1758, 1763), but he spent much more time in Poland while returning from Istanbul to Ljubljana and Italy in 1762/63. In Poland, Bošković visited King Poniatowski who attended Bošković astronomical measurements in Warsaw in July 1762 via Bošković and Benvenut's friend and correspondent, Poniatowski's private secretary Gaetano Ghigiotti (Kajetan, * 1728; † 1796). Bošković stayed in Krakow for a while (Marković, 1969: 625; Tolstoj, 1874, 2: 73; Bošković, 1784: 139, 159). *Charles Hübsch*, the son of the Polish *chargé d'affaires* at the Porte Frederich *Hübsch*, accompanied Bosković from the Polish border to Lvov. La Rocha repaired some errors in Bošković's itinerary manuscript after he had arrived in Warsaw, and Bošković used his comment for his Italian translation published in Venice in 1784. The secretary of the French embassy to Warsaw, Bošković's friend Pierre-Michel Hennin (* 1728; † 1807), published the rough French translation of Bošković's itinerary notes in Lausanne in 1772 (Stipetić, 2006: 45, 49, 53).

Bošković's pedagogy quickly gained ground in Poland. The general Viskonti allowed the printing of special rules for the theology and philosophy lectures in Vilnius in 1755 and later again in Poland with 36 pages devoted to physics, which was much more comparable to the other fields. After the separation between general and particular (experimental) physics in mid-18th century Polish Jesuits accepted Newton's physics and Bošković's dynamics atomism. During Benvenuti's prolonged stay in Poland, Jan Kowalski (* 1711; SJ; † 1782 Lvov) discussed the Jesuit Fabri and Gassendi, and Antoni Adam Skorulski (* 1715; SJ; † 1777) commented on Leibniz, Newton, Duhamel, and Ch. Wolff (Darowski, 1999: 192, 201-202, 239-240, 245).

Soon after Bošković left Poland, the Jesuit from Polish assistance Anton Grothausz anonymously defended Bošković's pedagogical and scientific views in Vilnius in 1765. Polish Jesuits accepted Bošković's physics through Bošković's friend Carlo Benvenuti (* 8. 2. 1716 Livorno; SJ 1732; † September 1797 Warsaw (Ullmaier, 2005: 162-163)). Benvenuti translated Clairaut's *Elementi di Geometria* in Roma in 1741. After his final vows pronounced on February 2, 1750, Benvenuti supplied Bošković (October 1750-November 1752), and introduced Bošković's *Elementorum matheseos ad usum studiosae iuventutis* in Rome (1752 & 1754), and Venice (1758).

Benvenuti discussed optics in Rome in 1751 and published his work in Rome in 1754 in *De lumine and Synopsis physicae generalis.* The former Ljubljana professor L. Biwald reprinted *De Lumine* in Graz (1767), and added two Viennese editions (1761, 1767). Josef baron Penkler (* 1700; † 1774) edited other Trattnern's Viennese edition (1766) together with Bošković's papers on light and Lunar atmosphere (Ullmaier, 2005: 184). After Bentvenuti's Roman public defense of Bošković (1751), the Jesuits general tried to expel Benvenuti from eternal city and only papal intervention on Bošković's demand arranged Benvenuti's transfer to the Roman chair of liturgy. On December 1, 1764, Bošković wrote to Benvenuti from Pavia to Rome before Benvenuti anonymously published a polemic against the critique of Jesuits of Bošković's Parisian enemy d'Alembert. Benvenuti left for Poland after the suppression of Jesuits in 1773. Several years later, Bošković arranged Benvenuti's residence in the house of King Poniatowski's uncle Prince Michał Fryderyk Czartoryski (* 1696; † 1775 Warsaw) and worked as intermediary between Rome and Gruber's Russian Jesuits. Michał Fryderyk Czartoryski also helped the Vilnius astronomer Marcin Odlanicki Poczobut's (* 1728 Solomance; SJ 1745 Vilnius; † 1810 Dyneburg) studies abroad, but Poczobut eventually later refused to join Gruber's Jesuits.

Gruber in Ljubljana and Poland

Gabrijel Gruber was professor of mechanics in Ljubljana until he left for Polotsk. Upon his leave, Gruber met Viennese Russian ambassador count Othon-Magnus de Stackleberg who gave him letters and passports for the Russian ambassador in Warsaw. Gruber stopped for a few days in Krakow to draw several pictures on behalf of the Polish king elected in 1764, Stanislav-Avgust II Poniatowski (* 1732; † 1795). In Warsaw, the would-be White-Russian Jesuits lived in the house of Orthodox preacher Gorodecki or with the former rector of Warsaw Jesuits' noble college, Stefan Odrovaž Łuskina (Luškin, * 1725; SJ 1742 Vilnius; † 1793), who defended the Jesuits' politics in his own *Gazeta Warszawska*. From Warsaw, the would-be Jesuits teachers left for Grodno and Vilnius, sometimes also to Bialystok (Blostok) to visits the princess Branicka, a sister of King Poniatowski. Among Gruber's Jesuits who taught Bošković's physics was Alojzy Jan Rusnati (Aloysius, * 26. 7. 1751 Italy; SJ 3. 6. 1768 Milan; † 26. 8. 1820 Ferarra), who had studied under Bošković in Milan-Brera before he left to teach physics in White Russia. From his headquarters in Poland and Russia, Gruber tried to reestablish the Jesuits in Beijing through his friends from Lorraine, Francis Burgeois and Louis de Poirot. Immediately after the suppression of Jesuits, Burgeois wrote to father Dupre on November 1/29, 1773. Gruber's chief Beijing connection Poirot studied Philosophy and finished Roman theology (1765, 1766) with

the heirs of Bošković's Chair (Pfister, 1934: 948, 965-966; Dehergne, 1973: 207; Aimé-Martin, 1843: IV, 223-224).

Hacquet in Ljubljana and Poland

B. Hacquet had been a professor, Gruber's colleague, and his antagonist in Ljubljana before he became a professor in the universities of Lvov and Krakow. Among Hacquet's friends in Lvov University was Bošković's close collaborator Joseph Liesganig (* 1719 Graz; SJ; † 1799 Lvov). Hacquet's other friend, Jean Thécle Felicité Dufay (Jean Thadée Félix, Joannes-Thecla-Felicitas du Fay, * 1728 Clermont Ferrand in Auvergne; † 1770 or after), left for Poland before 1755, and worked as the physician at the French embassy in Warsaw until Guettard took the office for the next two years in 1760. Dufay was the personal physician to the president of the Russian academy and the last hetman of Ukrainian Cossacks Count Kirill Grigorjevič Razumovskij (* 1728; † 1803) (Siemion 1996: 98-99; Moreau, 2011; Daszkiewicz and Tarkowski, 2007). He also worked for the great hetman of Lithuania and Duke of Vilnius Prince Kazimir Radziwill (* 1702; † 1762) in Radziwill's now White-Russian castle Nesvizh (Nieśwież). Later Dufay became the personal physician of Princess Krystina Magdalena Radziwill (* 1776; † 1796). Most of Dufay's publications dealt with a popular healing with electricity, but he also travelled widely and left to Guettard his unpublished manuscript about the famous Salt mine of Wieliczska, which Hacquet had also researched. Dufay and Hacquet shared their knowledge of karst in Schlesia.

Conclusion

Many ties between Polish and Slovenian pedagogy in the 18th century connected Franciscans, Jesuits, or lay professors in a quarrel with religious orders like Hacquet. As the young Franciscan teacher in Trsat and Klanjec in today's Croatia, Žiga Škerpin learned to love the mathematical and technical sciences. He soon became the Franciscan leader with many pedagogic or administrative tasks, and he was therefore unable to fulfill his early mathematical-technical fashions. In spite of this he used his youthful knowledge for the expert acquisitions of contemporaneous and older literature for the Ljubljana Franciscans' Library to enable the scientific research or teaching of the future Franciscan generations. His chief references were the Spanish Franciscans and he also acquired their older works published against Averroes and the possible existence of a vacuum. Škerpin's efforts eventually helped his fellow Franciscans of Novo mesto to organise their public lectures on a lower level with some mathematics included in 1746, and even their internal mathematical and physical lectures on the higher level of Novo mesto philosophical studies after the year 1762. The central schools of Ljublja-

na equally needed a good library which Škerpin made use of. Škerpin's book collection enabled Franciscans' excellent lectures on mathematical and technical subjects. As Ljubljana Jesuits a century earlier after the opening of their higher philosophical studies on November 4, 1704, the Franciscans also had to rely on the foreign imported teachers to begin their newly established schools. The Bavarian Franciscans' teachers, Castul Hieber's students and Teofil Zinsmeister, completely fulfilled the task in Ljubljana and Novo mesto concerning positive Natural History sciences (Urbaniak-Zając, 2012: 153, 157) in late 18ᵗʰ and early 19ᵗʰ century. Their mathematical sciences in all statistical comparisons (Japelj Pavešić, 2012: 124) reached the level of their Western contemporaries. In the same time, the Slovene Gruber carried Bošković's Jesuit pedagogy over the Polish borders and Gruber's enemy, Hacquet, founded the modern teachings on karst, natural history, and medicine in Ljubljana, Lvov, and Krakow.

Acknowledgements

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Rodrigo de Arriaga (* January 17, 1606 Logrona in Castilla; SJ September 17, 1606; † June 17, 1667 Prague).

Count Volf Engelbert Auersperg (Wolfgang, * 1610 castle Žužemberk in Carniola; † 1673).

Pavel Budimir (Paul Budnovich, Budnović, * Cetinje in Montenegro; OFMobs; † April 3, 1670 Pičen in Istria).

Francis Burgeois (Bourgeois, Tch'au Tsuen-Sieu, Tsi-Ko, * March 21, 1723 Pulligny (Meurthe) in Lorraine; SJ September 17, 1740 Nancy; † July 29, 1792 Beijing).

Walter Burley (Burlaeus, Burleigh, * around 1275; † 1344/45).

Giovanni Francesco Commendone (* March 17, 1523 Venetia; † December 26, 1584 Padua).

Empedocles (* around 490; † 430 BC Agrigentum in Sicily).

Sebastiano Fox-Morzillo (* 1523 Sevilla; † 1560).

Gaspar de la Fuente (Caspar, * about 1596; OFM; † 1665).

Robert Grosseteste (* 1175; OFM; † 1253).

Joannes Merinero (Juan, * 1583/1600 Valladolid; OFMobs; † 1663).

Marin Mersenne (* 1588; OFMConv 1611; † 1648).

William Ockham (Occam, * around 1280 Ockham; OFM † 1349 Munich).

Luca Pacioli (* 1445 San Sepolcro; 1472/1475 OFM; † 1517 San Sepolcro).

Benedictus Valentin Pererius (* 1535; SJ; † 1610).

Louis Antoine de Poirot (Ho Ts'ing-T'ai, 賀清泰, * October 23, 1735 Lorraine; SJ July 9, 1756 Florence in Roman province; in Beijing on August 14, 1771; † October 13, 1813 Beijing).

Alexis Baron Ruessenstein (flourished 1663-1694).

Konrad Baron Ruessenstein († August 12, 1668).

Jožef Marija Šemerl (Schemerl, * 1754; † 1844).

Žiga Škerpin (* 1689 Kamnik; OFM 1703 Nazarje in Styria; † 1755 Ljubljana).

Francisco Toledo (Toledi, Toletus, * October 4, 1532 Cordoba (Córdova); SJ June 3, 1558 Salamanca; † September 14, 1597 Rome).

Evangelista Torricelli (* 1608; † 1647).

Janez Vajkard Valvasor (* 1641 Ljubljana; † 1693 Krško in Carniola).

Gabriel Vázquez (Vasquez, * 1549 Spain; † 1604).

Teofil Zinsmeister (Franc, * November 2, 1777 Bavaria; OFMobs October 10, 1796; † November 12, 1817 Novo mesto in Carniola).

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FSLJ – Signatures of the Franciscans' Library in Ljubljana.

NŠAL – Archbishop's Archive in Ljubljana.

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Methodology in educational studies – the disciplinary status and the social conditions for discussion

Jacek Piekarski

Introduction

Any statement of the disciplinary status of methodology in the educational studies is branded with the risk of *rudimentary, theoretical prejudice, historical relativity and specific particularism* resulting from one's own research experience. Regardless of the above, choosing to signal selected problems of methodology in educational studies, we were guided mainly by the character of the meeting which poses the problem of theoretical nature of educational studies in a much wider context of the formation of the area of research and of education in European standards. This has inspired us to discuss the issue of distinctiveness of traditions, schools and sets of opinions concerning education and educational studies, in the way which enables the identification of at least some selected problems from the perspective of possibility to compare and contrast them as well as of their further development. Therefore, we will dedicate our further comments to the main question that could be phrased as follows – *which conditions for methodological discussion, existing within the acquired perspective, are worth considering as the basis for initiating a debate and its development in the research practice*? This pronouncement may suggest that in the statement we have included a rather introductory thematization of these issues, possibly in the case of stimulating a debate, not discussing them exhaustively, a little more broadly introduced in other studies.[1]

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[1] Based on articles published earlier, dealing with the above issues, in particular: Kryteria waloryzacji praktyki badawczej – między inhibicją a permisywnym tolerantyzmem (Piekarski, 2009a); O wybranych warunkach zmiany w tworzeniu i przekazie wiedzy – odniesienia do praktyki kształcenia nauczycieli (Piekarski, 2009b); Estetyzacja praktyki akademickiej – uwagi na temat pespektywy uczestniczącej (Piekarski, 2009c).

In the first part, the most general prerequisites of the presentation and reservations related to these are mentioned. Furthermore, *the methodological and theoretical problems* present in the current methodological discussion in Poland are signalled, perceptible from the social and historic perspective. In their complementation, some social conditions are also presented for the creation of knowledge and its *properties,* which may seem worth considering in the situation of the tendency towards building a universal area of research being displayed.

Such structure of statement enables us to present in the conclusion the basic *elements of the acknowledged theoretically methodological perspective*, and to show the problems of methodology as broadly conceived research and educational practice seen from this perspective.

Reservations related to terminology

The study has been based on the wide understanding of methodology. It is seen as a discipline dealing with the rank of science in the system of human knowledge, the results of scientific concept and the research processes by means of which these results are achieved. A more narrowly defined scope of methodology; limited solely to the analysis of research processes – the method of scientific cognition – remains specific for each discipline of knowledge.[2] In the discipline dealing with education, its description remains naturally highly problematic; similarly to the relationship between methodology and the character of the whole of the knowledge created in these disciplines, therefore, it is worth pointing out both the factors constituting the understanding of disciplinary specificity and the understanding of knowledge included in the present study. Their concept has been based on three prerequisites.[3]

A. The field of educational studies is regarded as *an element of cultural transfer*, which means that disciplinarily defined educational knowledge is seen as an element of culture, creating specific practice and including the products of this practice. The image of disciplinary knowledge has also been treated as being unceasing in the process of formation, demanding interpretative reflection[4] in which we should also allow for social conditioning.

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2   Following Marek Sikora (1997).

3   As prerequisites for the analysis of the situation of methodology in social pedagogics, I have presented them more fully in the study: U postaw pedagogiki społecznej. Zagadnienia teoretyczno metodologiczne, (2007).

4   As Hans-Georg Gadamer claims "Gaining awareness of certain situation is still in each case a task of specific difficulty. Definition of the situation means we are not outside it, therefore, we cannot have any objective knowledge of it [...] Elucidation of this situation is impossible to be done completely." H.-G. Gadamer (1993: 286).

B. In the assumed perspective, what is important is the conviction of *communicative character* of all *educational phenomena* and consequently, the thesis that the process of communication lies at the basis of transformations occurring within the discipline as well. The creation of knowledge is also referred to communicative practice and seen as an interpretative task rather than as an established element of theoretical equipment of the discipline, which is not to be questioned. When considering *education as a practice motivated by sense and realizing its potential in the discipline*, this kind of interpretative practice grows out of personal engagement as well.

C. *The formative aspect of the knowledge submitted* and its hypothetical character as re-constructional practice is exposed in it.[5] Owing to such expression, we could ask ourselves how the content of historic transfer, in socially determined conditions, shapes the horizon of contemporaneity, providing application to the specific situation of the interpreters.[6]

Knowledge is also understood not so much as *a content of individual* awareness, but rather as *a shared set of (cultural) contents regarded due to their social functioning*. It reveals itself in the meaning of "the social activities connected with pursuing, storing, and sharing different kinds of knowledge".[7] Such an expression attracts our attention to *the social foundation of the transformations* occurring in the meaning of these activities, specified in different concepts and methodological orientations, finding completion in social practice. The guidelines found in this practice could be related to the field of *research work constituting also certain kind of social practice in which the sense of an activity is defined more precisely in terms of the very guidelines significant for the quality of the knowledge created*. As Zdzisław Krasnodębski states, following Wolfgang Welsch, "the condition of ascribing a sensible action, a behaviour at the basis of which there is a reason to a person, is, in the first place, the existence of an appropriate social context, a system of rules and secondly, demonstrating certain knowledge of the context by the person acting".[8] The process of research activities, decisions concerning the method of their specification and directing them, could also find a more precise definition in the description of accompanying conditions and social phenomena.

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5   To re-constructional-explanatory work, our reflection usually attaches its own project, as it is a production of certain subject, it occurs in historically defined form of culture, the type of educational formation of the interpreter and experience related to it.

6   Cf.: comments by Gadamer on this subject. H.-G. Gadamer (1993: 290–291).

7   J. Szacki (1984: XVII).

8   Z. Krasnodębski (1986: 227–228). "All behaviour which is sensible (i.e. all behaviour specific for humans) is ipso facto guided by a rule. Rules ex definitione are intersubjective: without a context we could not decide, whether a person acts in accordance with a certain rule, or not" (226–227).

The present situation – main problems

The reservations mentioned above may suggest the need to distinguish in the description, theoretically methodological *diversification of two principal dimensions* - the diversification *established socially (institutionally)*, whose expression is the differentiation of institutional models of conducting research and institutional specialization. This kind of diversification is displayed, among other things, in an amazing variety of rules for knowledge creation and the conditions for acceptance of the products of the research work. Among its results, beside the theoretical – scientific treatise or an empirical study, there is probably room for an essay, a gloze, a report, a description, a project and a performance.

Diversification in the field of theory and methodology that is warranted by diverse *concepts of social functions comprising of the understanding of the research process* and the interpretative practice possible in the context. It encourages institutional diversification, particularly in the situation of the clear demonstration of relativistic attitude to knowledge creation, which is specific for the phase referred to as the time *after the turning point – the crisis of representation and legitimacy*. There is a consolidation of the existential and theoretically methodological belief that there is no method that could guarantee access to the truth, and "both ordinary people and researchers are mortals living in the era of relativism" (Smith and Hodkinson, 2009: 403). Having credible results in mind, we turn our attention to identifying the sense of every research activity. Writing, reading, speaking, joining in community, building relationships – the activities which, until recently, have not given us any reasons for methodological worry – after being recognized fully, they prove a source of numerous problems. As a result of the recognition, they also gain a relatively self-dependent theoretical status – they become relatively independent *theoretical complexes,* which require specific and diverse interpretative rules.

Both dimensions of diversification appear significant for the discussion on the disciplinary status of methodology in educational studies.

A comment on historic transformation

The present discussion on the condition of disciplinary – educational – knowledge highlights its significant transformation. It is also occurring in the field of methodology of other disciplines – provided, the distinctions preserved in this area are still of much importance nowadays (the debates of humanistic orientation in educational studies lost their disciplinary identity long ago – problems arising in this area display the unity rather than disciplinary boundaries). Assuming that what is given to us, *in the research of human practice*, is the *transformation*, it is reasonable to ask how it is marked *in*

the awareness of the researchers themselves – how it reveals itself in the critical debates on transformations and the condition of educational knowledge.

In the description of these transformations, we share a belief that the general tendency, their direction in the field of theory and methodology depends on *abandoning the phase* of their *orthodoxy*, exceeding the phase of heteronomy *towards the state of heterogeneity* – the acceptance of diversity in which "being heterogeneous" generates a specific transformation-making potential and views to positive creation (T. Hejniocka-Bezwińska). The historic transformation described in such a way underlines the metamorphosis for which, what is symptomatic, is *the decline of the canon* obligatory in practicing scientific knowledge, which indicates numerous problems.[9] The mentioned tendency for change does not determine the character of the transformation in respect to its contents and quality,[10] suggesting rather an arrival of a new problem – *"a problem with heterogeneity"*.

There are, however, attempts to characterize the canon of practicing education studies, obligatory in the past, sufficiently confirmed in the contents of methodological handbooks (the first papers of this kind were published in Poland in the 1960's). The solutions reached in them were contained in the broadly conceived positivistic mainstream, particularly popularized in the field of educational studies which were the main point of reference to them developing empirical pedagogics. The humanistic approach, corresponding with the German thought (of W. Dilthey, Max Weber), or with social pragmatism (based on the idea of anti-naturalism, interactionism, subjectivity, the demand to understand and treat social knowledge as the source of self-knowledge) (Szacki, 1981: 494–496) was left aside the mainstream research. Pedagogics was directed towards introducing innovations, notably ascribing to it research tasks of diagnostic-exploratory-distinctive intention (Radziewicz-Winnicki, 2004: 146–147).

Such a situation is also of certain importance for the present day methodological discussion in pedagogics. Its current state is characterized by a largely neglected institutional diversification and thematic dispersion, combined with a *massive transfer* of various concepts created nowadays in different cultural circles and academic centres, which raises the question of the ability of the *reception* of popularized ideas and the scope of their possible *applications in research practice*. The question cannot be answered wholly, though we should observe that the methodological discussion in peda-

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9   The conviction of existence of a canon of knowledge does not necessarily mean its complex reception, or, what is more, homogeneous consideration for it.

10 From this perspective, we could express our doubts concerning the reasonableness of historic periodization referring to the condition of methodological debate. Cf. N.K Denzin, Y. S. Lincoln (2009: 22–23).

gogics, vastly influenced by social sciences, was, to a lesser degree, open to the achievements of the studies of culture, language, literature (history, ethnography, ethnology, or anthropology). This encouraged the consolidation of *utilitarian and methodological attitude to methodology* that seemed to continue. The adoption of model solutions, borrowed from social studies does not always rest on critical reflection of concurrent arguments and solutions. The *question of the theoretical status* of the methodological solutions designed and recommended for practice, just as their establishment in certain concepts of science *frequently plays a secondary* role. The specialist reflection on the status of knowledge – methodology of science[11] – appears in methodological debate much in the same marginal way. Moreover, the discussion of the theoretically methodological status of pedagogics reaches *a low level of institutionalization*.

The statement that arises after the initial historic comments, that we *were all positivists* (referred, for example, to the generation educated in pedagogics in the 1970's and 1980's), seems highly ambiguous. How well the positivistic canon is established, how much it is admired and the scope of its creative applications are difficult to estimate – yet, *the passing of this canon does not have to equal deliberate abandonment, rational questioning, all the more methodological and theoretical conversion*.

The general condition of disciplinary self-knowledge in the scope discussed, could also be generally defined as *"a problem with diversity"*. It is well reflected in the subject matter of the V Pedagogical Congress in which the problems arising in connection with it were clearly manifested – *the vagueness of epistemic field, the sense of chaos in the field of theory, linguistic dispersion – blockage of disciplinary communication (Tower of Babel)*.[12] Overcoming the problems in all these aspects is not conducted by attempts to order the condition of the discipline, made for formal and organizational reasons which many a time contribute to the increase of ambiguity (whether pedagogics belongs to the discipline of social or to humanistic studies) which, among the representatives of the discipline, additionally seems to strengthen the conviction of conventionality of all – particularly administrative – institutional orders.

Against this background, all the more, it is worth pointing out some problem areas that still remain the areas of major disputes around which a methodological debate could also be organized.

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11   Dealing, for example, with different types of science and their methodological diversity. Cf. A. Grobler, (2006: 209–251).

12   More in: M. Malewski (2005).

Selected methodological problems

We have a problem with the truth. The symbolic and expert systems that manifest themselves in human knowledge, sometimes remain autonomous from practices and needs of everyday life (Giddens, 2001: 23–26). However, the problem of truth combines the practice of everyday life with the quality of research conducted and the specialist reflections in the field of methodology of science (in everyday life, the truth is for us necessary as the air, though we can easily leave dealing with it to others – the specialists). The problem of truth is far from reaching a unanimous, mutually agreed solution, only its concepts appear deeply rooted in various theoretically – methodological trends and are significantly different (from Arthur Fine's deflationary concept of the "absence of truth", through the concepts of truth as representation, understanding it as the ideal state of science, to seeing truth as a disguised form of defining the effectiveness of resources to manage in the world.[13] When concentrating on the institutional – social thread, what is worth noticing, is the subject of truth included directly in the discipline of the social phenomena (the truth is sometimes perceived as a social relationship – Zygmunt Bauman). *Theoretical doubts also have their references to the institutional mechanics and rules (and instances) established within them, concerning the qualification of beliefs in terms of veracity.* The awareness of the absence of an unambiguously highlighted institutional agenda – also the individual location – which could provide a deeply satisfying cognitive perspective in this area, manifests itself also in the attitude of the institutionally accepted knowledge engaged in in the research processes[14] which is marked by a characteristic stamp of doubt. Within institutional practice, it is sometimes easier to become convinced rather than to persist to doubt the veracity of collective convictions. It creates a problem of *politization of truth – its total identification with the recognized state of agreement in the sphere of opinions, values or beliefs, reached and shared in a certain, local frame of social reference*. The reference to truth is an important political category, which does not have to mean that the political character is the only point of reference for truth.

It is worth adding that *the range of contexts in which the category of truth is used is* vastly *expanding* (it seems to be the subject of *diverse contextualizing* – the truth revealed, biographical, meeting standards of authenticity, histor-

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13   Detailed discussion of this subject matter - A. Grobler, op. cit. (R. Rotry's concept of truth, 2006: 299).

14   Knowledge, as K.O. Hondrich (also scientific thesis) claims, is adopted and accepted not only because it has been confirmed by the means of methodologically – empirically for instance – defined strategy, but it *lasts as long as it corresponds with the collective, existential feeling.* S. Krzychała (2007: 69).

ical compatibility, aesthetic truth, or the truth of fiction) (Lalak, 2010: 301–307). Thus, not settling the main problems arising in connection with the question about truth, it is worth observing that despite the noticeable distance towards using this category, it is still of significance for most methodological analysis. A radical parting with truth could be considered irrational, at least in the meaning of depriving the rule of doubt, which seems to constitute the rule of all practice showing research inclination of regulatory sense. It does not alter the conviction that, although, through their practice, a researcher promises to tell the truth, they do not have to express the only truth, it could also be a culturally possible truth.

We have a problem with universality of knowledge and its binding force. The problem is particularly serious in connection with the increasing conviction of the historic changeability of conditions of knowledge creation as well as the locality of its establishment in a social-cultural space. The concept in which the order of actions is considered not a context, but a fundamental basis for knowledge creation, shows considerable dynamics in this respect. An example of this could be provided in the short history of assessment research in which the early solutions, relying on recognizing large sample tests, based on different versions of experimental procedures (Campbell, 1963) have created arguments supporting the theory of programs (Chen and Rossi, 1987) which has the character of consciously, *politically engaged change-evoking practice*. In the research, what proved crucial was the axiological orientation (references to the concept of social justice) (House, 2009: 604–607 and 603–621) and at the same time, earlier solutions – the rule of causality (changing concepts into a concept of local credibility), or the axiological neutrality of knowledge – being subject to criticism.

The assumption that the knowledge created as a consequence of national research projects, planned on a large scale, could justify actions designed on equally large scale has also been proved. It has rather demonstrated that *such research is unable to generate a general, shared, social theory, which would have enough explanatory power in relation to such projects. More localized knowledge* proves more accurate, particularly in the field of exposing causations, put in a precisely defined local context (House, 2009: 604–607), the area of actions or institutions in which social actions are generated and executed. However, the problem of making generalizations, which could provide a basis for theoretically accurate universalization and make decisions that hold a value binding also beyond local dimensions, has not been solved satisfactorily.

We have a problem with the credibility of research – the reliability of judgment. The problem of the credibility of research could refer both to the question *what is an accurate research* and to the means applied to *measure the accuracy of its results*. In answer to the question of what is considered accurate

research, a constant betterment of the criteria for the evaluation of theory takes place, also within the already fixed research orientations. Kathy Charmaz, for instance, suggests that in the evaluation of the studies comprising the result of developing grounded theory - criteria such as *credibility, originality, significance, utility* should be applied, at the same time indicating the fact that even traditional solutions, adopted in this concept (i.e. using the category of saturation) still call for extending development.[15] This could illustrate theoretical specializing of scientific approaches in the case of adopting them in a specific discipline, and a certain type of issue, which pose specific problems and produce solutions to them.

The *process of construction of validity itself* is included in the scope of issues concerning studies of validation, which assume the character of a social process described as *social construction of validity*.[16] In addition, highly developed types of practice are employed to test the validity of knowledge. Among them, we can distinguish between the numerous forms of verification of the validity of conclusions: for instance a) *descriptive validity* (the necessity to verify the reliability of accounts of the study), b) *interpretive validity* (the accuracy of the account in relation to the description by participants of the study), c) *theoretical validity* – concerning conceptual categories used in the description, and the explanations built by the means of these categories, d) *generalizability* - the ability to extend them to people not directly studied (internal) and the anticipation of how the phenomena studied could occur in different conditions (external), e) *evaluative validity*, demanding the criticism of the evaluative judgments (Maxwell, 1997: 175–176). There is also the concept of *emancipatory validity,* which demands evaluation of how far the research has contributed to improving the situation of the participants of the study. Beside a) *triangulation validity* (measurement) and b) *construct validity* (the appropriacy of the concepts to the experience of the participants of the study), the studies also require estimating the c) *testimonial validity* (the agreement between the researcher's interpretation and the opinions of the participants of the study), and d) *catalytic validity* which demands the evaluation of the change in consciousness of the participants, and their self-regulation. As the study is supposed to serve not only to create new knowledge, but to contribute to solving problems *by for the participants themselve*s as well (Szkudlarek, 1997: 176–177).

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15   K. Charmaz (2009: 737–739). The extension of the category of saturation is suggested by applying the criterion of "interpretative sufficiency" (Christians and Denzin).

16   The problem of "social construct validity" in the qualitative research has been discussed more widely by Steinar Kvale in a publication available on the Polish publishing market. He raises three ways of this type of validating knowledge, referring to: a) the quality of the craftsmanship of research, its b) communicative validity, and c) pragmatic validity. Cf. S. Kvale (2004: 232–255).

The *criterion of validity* can also be applied to the *text analysis* and its significance in social practice. The possibility to accomplish it is based on *situational* validity (a kind of voice externalized in the text – immaterial vs. personified, emotional, reactive), rhizomatic (multiplicity of voices defining the situation), *ironic* (a kind of invitation to further interpretation), or *reflexive* (the readiness to question the validity claim).[17]

The problem of research validity – as we can see, approached from various ways – definitely appears relevant also for the *estimate of trust* which could be developed upon the results achieved, the authors of research work and the institutions they represent. The convictions expressed in the studies, not only reflect, but also shape the social practice – to have an opinion of a thing means to know how to react to it. The above-mentioned rule refers to both accurate and inaccurate observations.

We have a problem with the role of the researcher – with the status of scientific knowledge as unengaged knowledge. The validity of judgment could also be something different for those who want to be in the right and for those who want to promote positive transformations in social practice. The awareness of entanglement of research work in various kinds of practice makes *maintaining the image of "impartiality of knowledge" at least as troublesome as enumerating the kinds of its engagement*, partiality or self-interest. The quality of this engagement seems to be becoming the centre of methodology and attention. Within the range of methodological issues, we can nowadays find the studies of strategies aimed at successfully soliciting funds (Cheek, 2009: 549–622) and also analysis showing *political entanglement* of the research qualification criteria constructing process (Smith, 2009: 391–417) (which also suggests the fundamental conflict arising between the openness of research to an unexpected result, and the necessity to preliminarily specify such expectations). The scientists themselves, as John K. Smith and Phil Hodkinson show, become engaged in actions aimed at "such *reform of research to make it more rigorous and serviceable for politics*" (Smith, 2009: 409). The criterial concepts of the valorisation of knowledge are becoming a field of dispute reaching beyond theoretically methodological reasons, yet clearly articulating the interests of specific types of research – resulting from specific theoretical attitude and specific political practice.

The research practice seems to be more and more aware of its engagement in political and bureaucratic mechanisms and the interests arising in them. It does not change the fact that it can be easily suited in an image of an audit society and culture. The problem is not only limited to the question how the political process in which we are participating practically, and

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17   In this perspective, a precise statement of validity is suggested by P. Lather - cited in: H.Čerwinkowa, B.D. Golębniak, (2010: 149).

therefore morally, is taking place (Smith, 2009: 413). Its significance also depends on how we identify the tension between defining politics as a means of achieving a common good and treating it only as an instrument for gaining influence upon the distribution of a limited quota of goods.

In the above-mentioned historical monopoly of one, the definite (positivistic) concept of science, the problem was a *syndrome of methodological inhibition*.[18] Nowadays, as the partiality of knowledge and the qualifications of its various kinds can be observed, the problem is posed by the *quality of criticism and the opportunity to express it*, clearly related to the kind of practical engagement observed. The fact that the philosophy of science cannot be criticised is no longer a problem connected with the understanding of the rule that "all scientific thesis could be questioned critically". It can become an attribute of interpretative practice, restricted by its own engagement and susceptible to the elements of "dictatorial strategy" it contains.[19] In such practice, being noncriticisable acquires a status of a standard, while the very *postulate of criticism may become institutionally, environmentally, and politically* – relative.

We have a problem with participation in methodological transformation. The locality of the knowledge created, the diversity of its products, the multiplicity of its engagement in various types of practice, the differentiation of intellectual traditions and methodological concepts, makes the search for a "community of problems" remain an important factor in shaping the research practice – despite the particular solutions adopted in it. The problems in the question cannot be easily ignored either, apparently in any responsible research work. They motivate the search, however hard it is, to persist in any conclusive or at least shared position. Furthermore, it is also worth seeing the social conditioning, accompanying the initiation of methodological discussions. They gain significance particularly in the situation of intensified transfer of various kinds of knowledge and methodological inspirations. The quality of their reception, even more of the applications, is probably in connection with the quality of social and research practice, they may be referred to. The practice is consolidated and maintained by the means of varied social factors and community mechanisms. Their significance was expressed by *Ludwik Fleck* in a lapidary statement: *"We look through our own eyes, but we see with the eyes of the community"* (the 1930's, 20th cent.).

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18   The category of methodological inhibition was introduced by Charles Wright Mills, who, by its means, characterized the problems of formation of knowledge in the neopositivist period. Comp. J. Szacki (1981: 766).

19   Dictatorial strategy (term proposed by J. Giedymin) reproached to pan-critical rationalism, in which the premise of "the openness to all criticism" cannot be subjected to effective criticism, since if such criticism has been expressed, it would confirm the premise. Paradoxically, the attitude presented here (the concept of W.W.Bartley III) acquires the authoritarian and dogmatic features. Cf. R. Kleszcz (1998: 155–158).

Social conditions for the methodological discussion

The perception of social determinants of discussions in the field of methodology has significant importance not only due to the ways of formulating problems - methodological problems. These conditions also appear important to explain the mechanisms for the formation of disciplinary knowledge and valorising its products. In the case of accepting a variety of ways to create knowledge, theoretical and methodological reflection also dissuades from easy acceptance of any form of fundamentalism.[20] It seems to exhibit rather a new problem - a *minimum of science* (or a minimum of rationality), necessary to allow for the continuation of scientific creativity and its role in preserving the culture of academic science. Defending the principle of the rationality of science, this "minimum" contains linguistic accuracy, compliance with the rules of logic, criticism and problems solvability (Kleszcz, 1998: 109 –125). It should be noted, however, that compliance with this minimum raises very stringent requirements for research practice.

The rules for creating pedagogical knowledge and their conditions

What may also be sought is the exploration of shared *knowledge creation rules* that would constitute a common reference – a specific consent space within which one can additionally find a place for a variety of methodological research. Clarification of such rules, even the most general and obvious however shows how far they are involved in a social context and cultural change.

Knowledge can be considered from the perspective *of rules defining its continuity.* Although it can be perceived as a problem, instead it appears to be an important element of knowledge regardless of whether we want to refer it to the historical, institutional, cultural or biographical dimension. The continuity is a mechanism for change in which the earlier achievements undergo a specific transformation, not so much as a result of simple addition, but precisely as a result of a significant transformation and modification. These changes are easily visible from the viewpoint of the history of science and they both have institutional and personal dimension. A widely understood idea of continuity of knowledge is probably the underlying formulation of any statements that are created, after all, with the obvious hope to take them

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20 Cognition may be reached through various methods, which dissuades both methodological beliefs associated with *fundamentalism, and its institutional and sociological variety,* based on the belief that there are institutions that have undisputable knowledge in their range of methodological knowledge. Variations of *technological fundamentalism,* based on the belief that the realization of methodological recommendations on the basis of a provision in a particular model of research will ensure the achievement of significant cognitive outcomes is not substantially justified either.

up and continue. The continuity of the narrative is also a reference to the biographically recognized processes of knowledge creation, irrespective of how complex they are.

Continuity of knowledge, its presence (in change), how to problematize the past and refer to tradition, may also be explained by the emergence of broader communications support mechanisms with the past. This problem appears particularly clear today in connection with the issue of *detraditionalization - the disappearance or death of tradition.* As a consequence, both the scope and quality of communication about cultural assets, interpretative schemas of understanding the world, patterns and values, and symbolic resources of relevant experience for the formation of individual and collective identity are weakened. What is also radically changed is the status of tradition, understood as a tool for building self-knowledge of theory enabling to obtain a fuller knowledge of different types of historical narrative, as well as modern varieties of thinking about education. In this context, when talking about *"abandonment"* of earlier theoretical orientation, it is always worth asking about *how* they were taken.

Knowledge may be seen from the perspective of *consistency rules (rules of coherence)* by which their different variants can be distinguished from each other and treated as a relatively homogeneous whole. Using the formulation of the rules of coherence, as does Janusz Gnitecki, what is exposed is an understanding of the consistency with which it turns out to be a constitutive factor in clarifying and disclosure of differences, not just a static attribute of the type of knowledge or methodological variations of its creation. The rules according to which certain methodological ideas acquire the *status of differences* are obviously very different; they represent a majority of the content of methodological textbooks. They regulate both *methodologies of proceedings* in research (rules of research activities), the *rules of creation of scientific expression -* building the theory, *methods of reasoning* and critical conditions of created knowledge. They contribute not only to the creation of a reasonably isolated whole variety of knowledge, but also to its continuity and its possible transmission.

The diversity of these rules produces a discussion about the quality criteria of scientific knowledge in which both the option of denying and the possibility of defining appear ,[21] and stringent criterion attempts to distinguish it from other varieties of knowledge.[22] This problem is also re-

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21 One of the statements quoted by M. Hammmersley. Quoted after. M. Nowak (2006: 160).

22 T. Sozański indicates the following criteria of scientific knowledge. 1. Intersubjective communicativeness 2. Methodical research activities, 3. Systematization of terms and statements 4. Consistency 5. Intersubjective justifiability and testability of theories 6. Confidence expressed in the high-level reasoning 7. Versatility 8. Generality 9. 10. High information content, 11. Economy and simplicity, 12. Abstractness 13. Conditionality 14. Cumulative nature

flected in the discussion of *social, institutional conditions to ensure consistency of knowledge and clarifying its social functions.* This suggests a correlation between institutional processes and the capacity to create valuable learning theory which depends, inter alia, on whether the professional scientific organizations are able to move the laymen away from the impact of knowledge creation, to compete with other scientific institutions in order to gain control over resources and the legitimacy of certain lines of research in order to produce a centralized dependency reducing the uncertainty involving the performance of research tasks and standardise cognitive orientations as well as the criteria for defining the intellectual problems (Sozański, 1998: 7–8). Those words show very clearly how you can recognize the link between institutional rules with the possibilities of creating a specific type of knowledge. Consistency of knowledge, understood as a social and cultural formation, is also connected with *the institutionalization* of the social processes, which constitute both a consolidation of the norms and the rules of its formation, as well as their differentiation. It is also revealed in the *institutional specialization* - dispersion - in which certain varieties of thinking and speaking (language) teaching staff acquire the status of autonomy.

The boundaries between the disciplines of knowledge however are exceeded, which leads to highlighting the next group of rules - *the rules of translation.* They are related to methodological issues of disciplinary borders, which are sometimes interpreted in numerous ways (Kwiecinski Witkowski, 1990; Pluta, 1997: 49-78; Piekarski, 1997: 252–302). These rules may also be referred to as an extensive practice in which various types of knowledge (concepts, narratives) are cross-referenced, while being subject to change, authorizing their presence around giving a distinguished institutional context. Methodological recommendations associated with this practice are very diverse and include a *definition, introducing new concepts, terminology conventions,* expanding *the theoretical base* for new statements, etc. Seeking fundamental *concepts unity,* even paradigmatically different approaches may be combined, which is sometimes emphasized also in contemporary interpretations of the theory of science (e.g. the concept of Thomas Kuhn).[23] What turns out to be very important is also linguistic affinity of different varieties of knowledge, formed by a variety of practices. Their most elementary variation, allowing for expansion of understanding of language is certainly one of *terminology borrowings,* leading sometimes to the *similarity of the state-*

- a rigorous model, because the underlying values in the case of any omissions deprive the right to use the concept of theoretical sociology of science as normal science (1998: 24).

23   Problems with translation of Kuhn's opinion usually relate only to certain concepts and categories, which are referred to as »local incommensurability." Cf. M. Sikora (1997: 29).

ments, which also appear in various disciplines of knowledge. Distinct types of interdisciplinary convergence are *general assumptions analogies,* which determine the conditions for understanding the *sets of expressions.* The latter are the basis for deep analogies that are sometimes possible to reveal, expressing *the similarity of structures,* putting various strands of thinking in order. Although the methods to establish mutual linguistic repertoire in the humanities disciplines are sometimes difficult to identify in a clear way, their disclosure usually creates a new context of knowledge, grounded in the cultural circle, or a particular philosophical tradition. They form the basis for *knowledge transformation and are important factors in their cognitive perspective convergence.*

The last group of rules – *the rules of knowledge use* - seems to be important in the disciplines dealing with education because it determines the social meaning of practices created by those rules. The applicability, usefulness, or even effectiveness is also regulated by numerous methodological principles related to linking knowledge with practice activities. Rules for knowledge use a) allow the identification of the area of operation (professional) as an area of sovereign activity, independent of other areas of practice, b) allow the valorisation of the tasks and the course of professional activities, and c) entitle the particular way of constructing relationships with other people in the range of a particular type of interaction. In each of these cases, they refer to different problems and different methodological exploration.

The identification of activity areas involves the question of *"limits of development"* considered *objectively,* as an area of relatively autonomous set of applications of specific theories. These *limits* have, of course, *institutional location;* they divide both the knowledge exploitation areas and scientific disciplines, leading sometimes to a kind of cognitive self-restraint.[24] Valorising their own institutional practices as well as the formation of knowledge also happens in relationships with others. Is it not solely a cognitive process either – ***it is*** equally a process of interaction which is expressed in the social elaboration of new forms and possibilities for actions (Urbaniak-Zając, 2003: 286). It remains, therefore, under the influence of social mechanisms of institutional *specialization and professionalization* of teaching activities. Obtaining new knowledge and the ability to act constituting the practice of interfering in the social sphere is also a *"professional interest" and is subject to professional control regulation.*

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24   Attention to this is drawn by Andrzej Radziewicz-Winnicki, indicating that the source of such constraints are often habits of researchers not going beyond these areas of research which, in popular belief, are related to another scientific field A. Radziewicz-Winnicki, A. Roter (2004: 195).

Properties - quality of knowledge and their selected conditions

Postulating certain "minimum rules" on the basis of which you can thematize methodological discussion remains largely a formal procedure. Seeking such rules in the body and mechanisms of knowledge creation may be naturally considered as reasonable, however, the way these rules are met in methodological solutions remains highly diverse and conditioned by numerous social and cultural factors. These factors seem to determine not only the nature of the theory or methodology practiced, but also the relationship to cognitive performance results. The question of *the quality of knowledge* that arises against this background is not only a question of methodology, but also the important problem of scientific institutions (Śliwerski, 2011: 21–30).

The dispute over the quality of knowledge is sometimes dismissed in certain positions, in others – previously mentioned – solved on the basis of criteria-referenced assessment. It also happens to be the subject of heated debate, as the on-going controversy surrounding the issue of the quality of research in social engagement - the political practice (the dispute about the quality of qualitative research). Therefore, it is even more tempting to distinguish between the attributes of knowledge, which the dispute appears to relate to and display them on the background of some factors of socio-cultural change, which have already been partially mentioned.

Table 1: Properties of knowledge and cultural and social contexts of the process of its creation.

Properties of knowledge (References to the content of activities)	Type of process	Implications for the course of activities	The sphere of relations - personal individuality vs. collective socialization
Truth	Specialization	Dispersion of objectivity	Institutional
Versatility	Institutional dispersion	Politicization of truth	
Verifiability	Professionalization	Exclusivity of trust	
Certainty	Expertization	Limiting (minimization) of the risk	

Properties of knowledge (References to the content of activities)	Type of process	Implications for the course of activities	The sphere of relations - personal individuality vs. collective socialization
Utility	Bureaucratization of knowledge management	Formalization of rules (criteria) of knowledge creation	Organizational
Creativity	Standardization	Standard unification - ritualization of procedures for knowledge creation	
Communicativeness	Mediatisation	Iconicity - change of the language communication brevity	Cultural
Language grounding	Detraditionalization	Post-memory instead of tradition – reduction of the knowledge continuity	
Link with the good	Mercantilization	Instrumentalization of activities - commercialization of knowledge	The Community
Ethicality	Privatization of ideological beliefs	Aestheticization of ethical sphere	

In a limited – out of necessity - commentary[25] on the table, it is worth noting that the attributes of knowledge included there may be related to various products of research. However, they remain important regardless of how various and detailed the methodological problems are brought by their fulfilment. The list of processes involved in changes in the organizational, institutional, cultural and community sphere indicated in the table (much as the consequences for the quality of research practices that were previously mentioned) is likely to remain in a clear relationship with these properties of knowledge. The way in which these interdependencies are defined is, of course, debatable. The range of elements of socio-cultural changes that may be seen today and highlighted in the table, however, is worthy of articulation, as it indicates both the possible reasons for the differentiation of the knowledge products and the practices surrounding its creation. As from

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25   I refer here to the characterization of knowledge which I discuss more in the development of knowledge in practice (biography) of teachers (Piekarski, 2007: 15–22).

the completion of the previously reported observations, it can be noted that the processes of change and differentiation are clearly marked at the institutional level. They are expressed in specialization and institutional differentiation of research practices. Institutional fragmentation and diversity is also expressed in the wealth *of knowledge assessment and its legitimacy acceptance* rules *(reliability and security).* Two phenomena may be marked here - *professionalization* and *expertization.* They result in the differentiation of fields of social activity in which various areas of activity gain social autonomy – they require a special process of professional socialization, they are becoming socially exclusive, they produce a peculiar form of a common culture, permanent facilities for knowledge exchange, codes of ethics, etc.[26] *Professionalization,* by specifying the rules of competence development (professional) resulting from the extensive improvement process, substantially direct the public *trust* that may be bestowed both upon a person and institutions represented by them.

Professionalization is also accompanied by *the formation of the expert roles - expertization.* The scope of competence of the experts includes the solutions related to the *implementation of knowledge with a high level of complexity, specificity and specialized social importance for the image of the profession.* It contributes to reducing the uncertainty of decision-making – *it weakens the sense of risk associated with inappropriateness of the knowledge possessed or uncertainty of the implications of its use.* Expertization may, however, be accompanied by - what Anthony Giddens points out - the process of "unlearning the skills", which happens, among other things, because of "appropriation" of everyday life knowledge by the experts" (Giddens, 2001: 31). Confidence in the existing institutions is also clearly associated with eradicating results of their operation - detachment of social life from traditional patterns and practices.[27]

Communication conditions of knowledge creation and its language base are also changing. Expertise - never entirely assimilated by the layman – obviously makes only sense with the option of referring it to the community experience (Podgórecki, 2004: 25) which takes place in complex communication mechanisms. The aforementioned *detraditionalization changes not only the nature of these processes but also transforms their symbolic resources. They*

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26   I mention only some of the characteristics of the profession - often regarded as its institutional differentiators.

27   Post-memory as described by Katarzyna Kaniowska in reference to the concept of Marianne Hirsch, is »knowledge about the past, but built on empathic recreation of someone's experience [...]",is »the memory of the second generation that, not having lived reality captured by memory is doomed to build its own identity on the basis of non-personal experience of the past" K. Kaniowska, „Memoria" i „postpamięć" a antropologiczne budowanie wspólnoty (2004: 20).

also *vary* in relation to the progressive *bureaucratization, creating* formal criteria of knowledge valorisation, regardless of local traditions and the ways of conducting scientific work. Through bureaucratic regulations, the procedures in light of which such criteria can be considered as fulfilled are specified, which results in *standardization* unifying both the creation practice and the transmission of knowledge (at least in the area in which the fulfilment of formal rules is now provided to initiate research practice).

Transmission and the creation of knowledge is inextricably linked with the community and the ethical context (knowledge is good), its attributes are also worth confronting with the processes of cultural change. Two important phenomena are disclosed in it - *mercantilization* (marketization of social relations) and the progressive *privatization of beliefs.* They favour a certain type of good - market good - and the peculiar atmosphere of socialization to knowledge – the climate of indifferent impartiality. Due to them, knowledge is not so much valorised in relation to meaning, uniqueness or importance, but mainly to *market inter-changeability.* It also fosters *self-treatment as a commodity, which additionally* has the effect that the exchange value majorizes other *values,* limiting their use in relation to knowledge as an important evaluation criterion and even eliminating the making of such valorisation.[28]

Pluralization and privatization of beliefs in the context of the changing level of confidence in knowledge, the formation of its personalized, local (institutional) varieties, possibly remains in relation to changes in the cultural medium of research and its ethical foundations. (The weaknesses of such grounding appear to lie at the basis of, inter alia, *the sphere of ethical aesthetics* (appearing in the *absence of what is ethical and common, is authentic to the individual"*) (Dehnel, 2001: 49–72)). They open the way to the diverse individual scientific creativity, but also for promoting ethical and methodological[29] tolerance,[30] in which the very desire to seek knowledge loses the value of authenticity and meaningful, communally-shared bonds.

Summary attempt

Organizing the theoretical and methodological discussion in its comprehensive, practical dimension seems to be extremely difficult. An attempt was made to clarify certain conditions to differentiate the methodological

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28   This also applies to the category of theoretical pedagogy, very often valorized in a »market« - a good economic approach - not just in terms of meaning and validity, interpretation specific to the humanities. (Contracts, tenders, market education, services, capital, etc.).

29   The consequence of this methodological problem is discussed more in the aforementioned article. Kryteria waloryzacji praktyki..., op. cit., 162–173.

30   Ethical tolerantism abolishes commitment, as well as a sense of duty concerning at least partial promotion and dissemination of their beliefs and behavior. Cf. H. Eilstein (1994: 142–172).

discussion as referred to in the three main approaches - the definition of problems pool, references to the shared rules of knowledge creation and the search for common areas of its quality valorisation. Each of these attempts inevitably reveals, however, albeit in a slightly different way, a similar problem - both theoretical and methodological differentiation of disciplines dealing with education and their socio-cultural grounding. The illustration of the problem does not, of course, present any of its solutions, however as a summary, some generalizations may be risked.

The concept of education science as a "common area of research practice" has a very contractual status. What seems to be expressed is the intention and a postulate serving joint action directing. Reliance on these activities upon a clearly defined initial pool of these arrangements seems to be difficult to achieve. It is rather worth *developing the existing research perspectives including the list of problems that may be reasonably well specified on the basis of the perceived concerns relating to the rationality of the knowledge created and its quality.* The summary is also supposed to indicate the minimum set of theoretical and methodological terms, thus adding the perspective mentioned at the beginning. It may be described as "participatory-interpretive" and based on four fundamental methodological postulates.

It is based on the *decentering perspective, which demands you treat yourself as a participant in the events, while maintaining the ability to control the experience of practice in which we participate.* This path may disclose both *the individual and the shared rules* of knowledge creation, which are the result of constant reference to your own experiences. The need to maintain a decentralized position and making the related reconstruction is particularly clearly articulated in the modern, constructivist paradigm - the logic of knowledge creation cannot be translated into explicit, formalized algorithm since it is based on the practices demanding their own reconstruction.[31] Standards of research practice should also be referenced back to those very - own – reconstructions (Krzychała, 2004: 10), which enable dismissal or abandonment of a single, privileged position or perspective. Practical engagement model included in the decentering postulate may a situation of cognitive decentering, is based not only on keeping track of our own experiences as they may affect others, but also confronting meaning and expression of their own experience**.** The distance that is formed in such a way may be helpful in, at least, partial comprehension of an occurring change. This means, therefore, that you are able to establish the boundary between your own role (of an investigator) and the play with reality, which gives a cognitive sense of knowl-

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31   Cf. S. Krzychała's comments to the concept of Ralf Bohnsack S. Krzychała, Wprowadzenia (2004: 10).

edge, the possibility of its creation and final expression.[32] Involvement of this kind is subject to reflective study, in which *both methodological awareness and research practice - a game that* the researchers plays in imparting cognitive sense to the researcher's own search are subject to change. The actual process of knowledge never ends, remaining just as it was at the beginning.

It is also a *perspective based on the postulate of criticism*. It applies both to its cognitive tools – *it assumes a constant willingness to challenge each of the accepted points of view - as well as their possible sources.* Doubt on their legitimacy, their willingness to abandon them in favour of finer explanations of encountered surprises, also opens the possibility of seeking even the most unusual, *critically ground breaking* solutions. Their source is not only their own ideas, but, in equal measure, the perspective identified in others - criticism denotes openness and willingness to remain in dialogue with others.

Ultimately, it is also an involved prospect - formed in relationships with others and engaging all the dimensions of these relationships. It touches the sphere of intimacy and personal beliefs as well as the way in which they are maintained and constructed in the perceived oppositions - „intimacy - public sphere," „I - others", „we - they" - and the temporal order of experience. Thus it accepted not only the *distant view* into the self-activity, but also *a kind of experimenting with your own* experience, through which the knowledge created is given both personal reinforcement and social credibility.

The proposed theoretical-methodological perspective obviously does not solve methodological problems that were indicated in the first part of the presentation. It specifies, however, the set of conditions of knowledge creation, which may contribute to solving them in a way that respects the diversity of certain interpretation approaches and some traditions existing in this respect. It may also be helpful in developing common methodological discussions and research practices.

An outline of the abovementioned prospect constitutes also a possible answer to the historically observable process, which *refrains from the transmission model of homogeneous vision of knowledge, grounded in one scientific canon.* In the case of an extensive transfer of a range of varieties of this knowledge, the complexity of the conditions of its reception and the application of particular importance, the problem with the quality of research practices associated with the development of responsible *prospects of knowledge constructing* gains special significance. They are extremely diverse now, both because of the scientific specialization and numerous socio-cultural factors mentioned in this presentation.

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32   It is worth noting that the »game« can also obtain the primacy over consciousness, which is clearly exhibited in the hermeneutic interpretations. Cf. A. Rostecka (2006: 273–285).

The role of the methodologist and the methodology itself remains semi-independent, a separate element of the whole process of knowledge creation, a separate segment of the educational process, which, in its content, remains essentially detached from the emerging problems and experiences of those doing the research. As a social role, it is also marked by significant ambivalence – a methodologist is treated as an "expert in difficult situations" – occasionally summoned, when it comes to solving the problem materialized in a specific type of research approach - either as an "harmless outsider" (fascinated by an issue which is "abstract" to others - how do you know what we know and is it certain). The very concept of methodology and its position in the research and educational practice demands perhaps a separate look and a discussion on possible solutions in this area.[33] Recognizing the role of methodology in building a cognitive perspective and its importance for the quality of knowledge can certainly help to build communication space and create the common research practice in it. The problems of theory and methodology are not substantial enough to be simply discussed - the *methodology should be jointly practiced*.

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[33] There are various attempts of different positioning of methodology, creating, of course, new issues, but also presenting new opportunities to practice the research. The service learning principle, for example, (learning in the service of society) shows new rules of the organization of knowledge content and academic classes. It emphasizes their link with social nature of the experience of operating entities and in the problems disclosed in practice, which, in turn, leads to treating methodology as an integral part of the body of knowledge. Cf. M.V Angrosino (2009: 144–146).

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Affects and emotions in upbringing and education

Bojan Žalec

Introduction: the main question, parts and thesis of the article

Wouldn't it be even better – for the sake of educational goals – that students and teachers remain affectively and emotionally uninvolved? Why should learning include affections and emotions? Is it not possible to make progress in learning by being as detached and objective as possible? Are not rational motivation, detachment, honest evaluation and hard work the best ways to success and knowledge? Is it not true that affectivity and emotions rather hinder the development of skills and knowledge? The thesis of this article is that the correct answer to these questions is negative.

The present text can be divided to three parts. In the first part, an argument for the importance of body and bodily relations is put forward. On that basis, there can be an argument for the importance of living inter-bodily relations between a student and a teacher. Successful and distant education is not possible. We demonstrate this (especially by referencing the work of Hubert Dreyfus) by the example of the skill education.

In the second part, we deal with the problems of the modern youth and pupils. We argue for the importance of self-consciousness, identity, recognition and confirmation for the success and good life of young people. Their identity is built up through the relationships with their parents and teachers (significant others). We point out the fact of increasing emotional illiteracy of the youth in Europe and the necessity of the emotional upbringing. Parents and teachers play the crucial role in it. Alas, such upbringing is all too often almost totally absent and this leads to indifference, apathy, violent acts and other negative phenomena by our youth. The crucial factor in the development of such phenomena is

bad or empty communication between children or students on one hand and adults, parents or teachers on the other. Our consideration in this part owes a lot to the work of Umberto Galimberti.

In the third part, our investigations are based on the findings of the (modern) theory of affects. We argue for the importance of body, affectivity, and of teacher for school and education. These moments of the good school and education are mutually connected, dependent and can be detached – in the good and integral school and education – only in thought. The importance of body arises from the importance of affectivity, empathy, dialogue[1] and skills. The importance of affectivity is grounded in the meaning of recognition for the formation of the desire for learning and the joy gained in the education process. The importance of the central role of a teacher is grounded – besides the meaning of body and affectivity – also in the fact that the virtue of a critical thinker can be learned only by the concrete living model of a critical thinker i.e. teacher. We conclude with the outline and recommendation of the personalist pedagogy.

Learning of skills[2]

Patricia Benner (Benner, 1984) has studied nurses and their acquisition of skills. She found out that unless a student is emotionally involved and feels joy because of a job well done and they repent mistakes, they will not make progress and they may burnout their efforts to trace out and follow all the features, aspects, rules and maxims of the modern medicine. In general: the resistance to being emotionally involved and risk leads to stagnation and finally to boredom and regression. Since students tend to imitate their teacher - as an example or model- teachers can play the crucial role by students becoming "disembodied" minds or them becoming more affectively and emotionally involved in a learning situation. If a teacher is detached and computer-like also his students will act in the same way. And conversely: if a teacher shows their engagement, affective and emotional involvement on their way to knowledge and truth, if they consider dare hypothesis and interpretations, if they are open to suggestions from students and for their objections, if they cultivates the affective and emotional attitude to their conclusions and actions, it is more likely that their students will be their own success or failure of greater importance.

Regarding the development of skill and its higher stage (proficiency), findings are similar (Dreyfus, 2002: 545–47 and next). Only if a distanced attitude of a novice/student - who only consumes information - is replaced by emotional involvement will the student make progress to pro-

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1   For the importance of dialogue for good school see Juhant, 2008.
2   Dreyfus, 2002: 527–30 and next.

ficiency. Only then will positive and negative affective and emotional experiences strengthen correct or successful responses and inhibit the incorrect ones. The mere use of rules will be gradually replaced by the context sensitive consideration and discrimination and – as a consequence – correct reactions. Proficiency can be developed if and only if the experience is assimilated in such an embodied, practical, non-theoretical and non-rule-like way. Only then shall intuitive responses replace the reactions that are grounded on pure reasoning (which is of course nonsufficient for the proficiency). At that point we can also see - at the example of action - the importance of skills and - as a consequence - of a teacher for a joyful and stress-free school, education and also life of students in general. Action is certainly easier and less stressful when a person is skilful and simply sees what they should do instead of considering the possible solutions by way of reasoning or calculations.

A proficient performer sees what has to be done but he cannot decide how to do it. However, an expert directly sees also this. So for instance, an expert chess player can play very quickly without reducing the quality of their play. This time is so short that it is not sufficient for any conscious analysis. The player depends only on their intuition. An expert immediately does the right thing at the right time in the proper way. The student who has mastered the material immediately sees the solution for the given problem. What is the role of the teacher at that level (Dreyfus, 2002: 583–86 and next)?

A student learns through small variations on what he is doing – without some method – and then checks to see whether their performance has improved. If a learner observes someone who is good at doing something, that can make their random variation less random. This is the advantage of observation and imitation of an expert and of being an apprentice.

The topic discussed here is of special importance for professional schools. So, for instance, some business schools have tried to accomplish the appropriate skills for their students by working through a lot of cases that simulate life. However, Dreyfus points out the following:

> "The cases must matter to the learner. Just as flight simulators work only if the trainee feels the stress and risk of the situation and not just sit back and try to figure out what to do, for the case method to work, the students must become *emotionally involved* <emphasized by B. Ž.>. So, in a business school case study, the students should not be confronted with the objective descriptions of situations, but rather be led to identify with the situation of the senior manager and experience their agonized choices and subsequent joys and disappointments." (Dreyfus, 2002: 594–9)

This is the most reliable way to produce involvement is apprenticeship. It is needed even in cases when the subject matter is purely theoretical, for

example post-doctoral student's work in the laboratories of the scientific expert. By imitating the master, they acquire the necessary skills and capabilities (for which there is no rule) in order to relate theory to practise.

Also students who have graduated from humanities graduated need guidance. They usually become assistants and usually pick up the teacher's style of work and function even if they do not realise it, at least the successful teachers have such an effect.

There is a danger hidden in apprenticeship: if we just imitate our master we never develop our own style. Dreyfus points out that the solution is suggested by the top musicians' education. The students do not work only with one master but rather with several. Likewise, graduated students should assist several professors and (young) scientists should work in different laboratories:

> "One master has one whole style and another has a wholly different style. Working with several masters destabilizes and confuses the apprentice so that he can no longer simply copy one master's style and so is focused to begin to develop a style of his own. In doing so, he achieves the highest level of skill. Let us call it *mastery*. Such mastery would seem to be out of reach of the distance learner". (Dreyfus, 2002: 625–27)

In order to reach practical wisdom a person must acquire a personal style of their culture. However, the cultural style is too embodied to be captured and passed on only in a theoretical way (Dreyfus, 2002: 648–50). It is passed from body to body. The cultural style makes human beings human and provides the background of appearing for everything. As such it is the basis of all learning and education.

> "It is only by being an apprentice to ones' parents and teachers that one gains what Aristotle calls practical wisdom – the /.../ ability to do appropriate things, at the appropriate time, in the appropriate way. If we were able to leave our bodies behind and live in cyberspace and choose to do so, nurturing children and passing one's variation of one's cultural style to them would become impossible." (Dreyfus, 2002: 650–55)

At all the levels of acquiring of skills – after the first three[3] – it is necessary that the thing matters to us and that we are involved. Only emotional, involved and embodied human beings can become proficient and experts. Hence also teachers – when they teach skills – should be the embodiment of what they teach and should stimulate involvement. However, it might be that we must strive to accomplish two goals: that our children or students become experts in some area and that they acquire the practical wisdom. The

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3   Dreyfus (2001) discerns the following seven stages of skillfulness: 1) novice; 2) advanced beginner; 3) competence; 4) proficiency; 5) expertise; 6) mastery; 7) practical wisdom.

first demands presence of experts and the second the presence of the elders. As Yates wrote:

"Man can embody the truth, but he cannot know it" (Quote taken from Dreyfus, 2002: 657–59).

Several elements of civilizing, rising up and education – coaching, manifesting the necessary involvement, the display of applying theory to practice (to real situations), the development of one's own style, the acquisition of cultural style and practical wisdom – they all have some common characteristics: they all demand (emotional) involvement, bodily interactions and the presence of a living teacher, for example, a model. The acquisition of skills in various domains and the acquiring of mastering of one's culture requires bodily presence of a child or student on one hand and of the elder or a teacher on the other (Dreyfus, 2002: 664–66).

Youth, indifference and emotional illiteracy

Italian philosopher and psychoanalyst Umberto Galimberti points out that the necessary and fundamental condition of learning is self-consciousness of a student. He stresses that teachers are not aware enough of the meaning of self-consciousness and that they do not have enough regard for the enhancing or non -diminishing of the self-consciousness of the pupils. He wrote that most of the teachers in the Italian schools indifferently transfer the educational contents and they think that upbringing is a necessary consequence of education (Galimberti, 2009: 28). But this is not true. For successful upbringing and education the building up of personality and identity is necessary. We build our identity on the basis of the recognition of the others. If there is no such recognition in school – and for the pupils who are not good students, it is often absent – then pupils build their identities wherever they get such recognition. If such recognition is absent in school and in the family as well, then what remains is often street which gives the recognition to young people on the level of which it is capable to give it.

Galimberti points out the conflict between the reality and desire, which is especially strong in young people. There are two possible exits: oppression of the reality (of shown through absentmindedness of a child) or frustration. A too big a dose of frustration can generate a step away that looks like entertainment. Adults and teachers don't understand that the entertainment of young people is not enjoyment but rather a withdrawal. In this entertainment, there is no joy; there is only a withdrawal.

Young people search for entertainment because they do not know how to enjoy themselves. However, we can only find joy within ourselves: in a confirmed and recognized identity, in accepted reality, in minimal frustration. As we have already noted above, many teachers are wrongly convinced

that the aim of school is only education (and upbringing is only the consequence of education). Yet - as correctly noted by Galimberti – the truth is different: education can happen only through upbringing. And upbringing is – according to Galimberti – a gradual adoption or appropriation of the joy that we give to our selves through confirmations and recognitions (Galimberti, 2009: 30).

Galimberti points out to the emotional illiteracy of our youth and neither parents nor school[4] help to overcome it. The identity of children in school is limited to their efficacy and achievements. Pupils are evaluated according to their grades or the profit[5]. All the contents that cannot be measured are banished from school: creativity, emotions, identifications, projections, desires, joys, sorrows ... They all characterise growing up yet they are not taken into account by school at all. Emotional upbringing is banished from school (op. cit. 31). Parents and teachers are not aware enough that there is no willingness without interest, that interest cannot be separated from an emotional bind and the emotional bind between a teacher and a student cannot be established when the relationship between a teacher and a pupil is the relationship of mutual distrust. Galimberti draws attention to the words of Luigi Cancrini that suicide does not depend so much on problems that the persons hit upon but rather on the fear that they will be rejected or abandoned (op. cit. 32). We may evade suicide but in such an environment and with such relationships, we cannot evade the insidious demotivation which, in young people, destroys self-respect. The fact that a teacher is not partial to their students is destructive and very damaging. We should not withdraw this benefit from our students or children especially when we know – from psychology –that the processes of identification with adults and the emotional charge that is directed towards them is the first condition for a person to establish self-representation which in turn is necessary if the person does not want to go astray in irresolution (op. cit. 34). In the time of growing up and early youthfulness - which is the time of the culmination of the biological, emotional and intellectual power - our youth is left to itself: more and more families do not perform their function, the school does not arouse any interest, society does not react to young people. Galimberti established that our children are controlling their emotions less and that the space for reflection is poorer than that of the generation of their

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4   It is somehow fair to mention - as Vojko Strahovnik has noted - that the role of parents in the process of emotional upbringing and education is nevertheless primary (compared to school) because of the importance of child's early period for their development.

5   The same is true for schools and teachers. They too are grasped by the »vicious« mechanisms of the wrong criteria of evaluation and damaging competition. I thank Vojko Strahovnik for pointing out this fact.

parents (op. cit. 35). Already in their first years, children are subjected to too many impressions (TV and others), which they cannot process.

Galimberti found out that the excessive emotionality and lack of reflective cooling could end in four possible ways (op. cit. 36):

1) Apathy of the emotional apparatus;
2) General disinterest;
3) Violent acts;
4) Creative geniality.

The fourth option comes true when the emotional charge is accompanied by good self-discipline. To develop self-discipline, we must spend a lot of time with our kids. Otherwise children spend too much time alone, with too big emotional charge and with no means to limit it. Galimberti's advice to the teachers and to the parents whose children are in the so called permanent adolescence is the following: you should never break the communication with the children or with the pupils – no matter how bad it is – no matter what they do. Children and students will alone seek to break it. Galimberti evokes Aristotle (*Rhetoric* 1378a) when claiming that our emotionality can be brought up and if we want a better society it must be brought up (op. cit. 37).

The care for emotionality is needed. It should start already at birth when a newborn sucks milk from the mother's breasts and together with the milk tastes love, indifference or rejection. Such a relationship is of crucial importance for the formation of "basic trust" (Michael Balint (1952), which is a basic condition for us not being afraid of the world (cf. Galimberti, 2009: 39).

The communication between adults, parents and children is too empty and we can notice bigger and bigger expansion of this emptiness: emotional indifference, the absence of emotional reaction on the facts, which are witnessed by young people. The reason for this is that there is not enough emotional upbringing: neither in schools neither in society. In addition, everything is seasoned by uncritical consumerism made possible by wealthy society. Objects are at disposal even before the desire for them awakes in us. We consume them without interest because the abundance of things fills up the emptiness, which is the result of lacking relationships (an emotion is a relationship in the first line). According to Galimberti, we can comprehend the grade of our emotional intelligence from the quality of our relationships. School could positively contribute to the increase of the emotional intelligence by introducing the programs of emotional literacy (as is that adequately called by Daniel Goleman (Goleman, 1995)).

Galimberti invites teachers - who every day give judgments about the intellectual capacities of their pupils - to first think about the question "How

much of emotional upbringing do they present their students?" since intelligence and learning does not function if they are not motivated by heart (Galimberti, 2009: 41).

Galimberti points out that - in the desert of emotional communication - the action condenses which is foremost violent and which replaces the words that we did not tell to each other (because of the instinctive distrust or emotional aphasia). For that reason the preventive emotional upbringing is necessary which alas is not present enough in our families, schools and society in general. Our society gives too little chance to this upbringing. We must take more care about preventive upbringing of the soul if we want young people to be capable to cope with the present time, which has reduced the space for reflection and communication and melted the hearts. Yet it is by the means of heart that we feel what is good or what is bad even before we know it. Galimberti asks: Who cares today about heart? The heart, in the sense of Pascal's term *esprit de finesse* (Pascal, 2008) (which must be connected with intelligence, with *esprit de geometrie*). Without heart, intelligence becomes the origin of the (absolute) evil (depicted as the snake in the Genesis (1 Mt 3,1) (Galimberti, 2009: 42). Our children at first grow up with unrest in their hearts. They feel – like animals – when their parents are afraid for them. When children do not feel that their parents fear for them (for their children), they feel like their parents do not care. When they do not get attention their hearts become apathetic, they do not react anymore and they fall into boredom or depression. All this may at the end lead to an explosion (cf. op. cit. 44). The lack of certain relationships between children and adults can result in the actions that are performed by the children but are not adopted - as theirs - by them. The consequence is also the lack of responsibility for such acts. The heart is not in harmony with the thought and the thought not with the action because the emotional communication has failed and with it, the upbringing of the heart, which is the organ with which we first feel and only after that we think what is wrong and what right (cf. op. cit. 45). The heart is not only a weak counterweight to the reason but rather it is its strength, its liveliness, which makes it possible for ideas - stimulated by passions – to become active (cf. op. cit. 47). Young people must be brought up to be what they are. This is the mental power. To achieve it they must also accept their shadowy or dark side (also our dark side is part of us) and hence cross also the area of pain (op. cit. 46). The solution is not in superficial passions that just lull the soul but do not awake it. Such sleep may seem polite and overbalanced but in truth it is a deep sleep, which involves conformity and self-oblivion. The danger that threatens our youth - if they do not accept extreme decisions - is that they will waste their life with-

out sentiment, without excellence, "confused among the little people" and so "loose - in the noise of the world - the contact with themselves". (Op. cit. 46)

The fundamental and central importance of affects and teacher

The aim of education for critical thinker is to equip a student with the resources to counter or perhaps more importantly accept the criticism. This is a very important aspect of learning (Watkins, 2010: 3726-27). We can discern several levels of this equipment:

1) Level of affectivity;
2) Emotional level;
3) Cognitive level;
4) Intellectual level.

The crucial role in this process is played by the teacher. In this respect, we refuse the attempts to diminish or decentralize the role of the teacher by putting too much stress on distant learning, computer technology, auto-didactic activities of students. Regarding the last we must bear in mind that the aim of school is to develop the capacity by students to cultivate such autonomous and independent research. However students - when in school – do not yet have this capacity. The role of imitation is very high so the topic of imitative learning is of great importance.

Developing of the sense of I and the importance of recognition

Regarding the motivational side of a pupil, an important role is played by the recognition , which has also the crucial affective aspects. So the topic of recognition and affectivity should not be omitted from the integral consideration of the process of formation of a critical thinker.

There are two main accounts of recognition regarding its role and use in education:

1) Negative (Bourdieu (2000)),
2) Positive (Watkins, 2010: 3726 and next)).

The more positive approach of recognition highlights reciprocity over domination and sociality over individuation (cf. much of the recent work in the child development studies, the work of Stern (1985) and also the works of thinkers such as Winnicott (1965, 1978, 2006) and Vygotsky (1986)).

In this process, the crucial role is played by the recognition of the other. For the formation of self-understanding the recognition by the others is of key importance (Kojeve, 1969: 11). In the process of the development of the sense of self, it is not only important to acquire independence but also how we engage in relations with other and how we become known in them.

We feel a lot of joy when an "object" responds especially when it is of animate nature. This is an important part of the process of recognition. The directedness of mutual recognition is two-fold. For instance: the mother seeks the recognition from the child and feels happy when the child responds. However the same is true also in the direction from child to mother: they are happy when mother responds. I remember very well my own son and his "empirical" approach to things and beings: he searched for joy when things and beings reacted. We feel joy when beings react. This is the reason for the truth that a bad or negative reaction is still better than none at all, still better than ignorance.

Consequences of the above considerations for the relationship teacher-student

There must be a reaction in this relationship because otherwise there is no joy in the process of education. In education, where the teacher is decentralized, there is less joy and the feeling of the self of students gets less developed.

Affect and cognition[6]

Prior to the work of Tomkins, it was thought that the affect and cognition are separated and unrelated functions. Yet this is not true: while the affect can operate independently Tomkin was able to demonstrate its effect on thought and behaviour. In a sense he confirmed the psychophysical parallelism of Spinoza and also the relationality of affect. (Watkins, 2010: 3767-69; Angel and Gibbs, 2006)

Affect of interest (Watkins, 2010: 3769 and next)

Tomkins claimed that Darwin overlooked – in his work on emotions – interests. He identified interests with thinking. But according to Tomkins "the absence of the affective support of interest would jeopardize intellectual development no less than destruction of the brain tissue (Tomkins, 1962: 343)." The fundamental goal of education is the development of interest for life. This is true not only in the sense that educated and intellectually developed people are of no use for society if they are not interested in the problems of society but also in the deeper sense that there is no intellectually developed people without interest at all.

Affect cognition, recognition and the relationship teacher-student

The relation between an affect and cognition and intensification of the affect that recognition can cause is very important for pedagogy (taking into

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6   Watkins, 2010: 3766 and next.

account what it can tell us about the meaning of the relationship between teacher and student about the ways in which there can be an impact from the teacher's support on the student's learning (Watkins, 2010: 3770–73)). Adults can reach joy also when they are alone but that, in a substantial measure, depends on the imagining of the other.

A teacher can use the techniques for the intensification of the affect – for instance of interest. Yet these affects can accumulate as a cognitive capacity, which by itself stimulates learning (Watkins, 2010: 3775–76).

The conclusion we may draw is as follows: a teacher who does not intensify the affects by students is a bad teacher. This is another reason that we must put the teacher at the centre of the pedagogical and educational process. Nothing and nobody can intensify affects so much as the present and living teacher. Besides, learning without a present and living teacher offers much less joy and creates much less fun.

Accumulation of affects an the body-mind relation[7]

We can discern two kinds of affects:
1) Categorical (identified by Tomkins),
2) Vitality affects (Stern).

Vitality affects are "those dynamic, kinetic qualities of feeling … that correspond to the momentary changes in feeling states involved in the organic process of being alive (Stern, 1985: 156)." Stern further explains: "They concern *how* a behaviour, *any* behaviour, *all* behaviour is performed, not *what* behaviour is performed (op. cit., 157, emphasis in original)."

Let us quote the words of Megan Watkins: "The notion of vitality affects seems to nicely complement specific categories of affect as together they can account the on-going interaction between self and other, self and world (Watkins, 2010: 3778–80)."

Watkins explains that affects are not only something that is of transitive nature and that passes quickly. Through repetition they can accumulate and create a certain disposition for behaviour (cf. op. cit, loc. 3781–83). Yet - claims Watkins – the opinion that can be met quite often is the one which opposes affects to emotions: affects are something of short duration but emotions are something that forms a lasting segment of human's life (Watkins 2010, 3784–86). So for instance Nathanson explains that effects last only few seconds and adds that affects are biology while emotions are biography (Nathanson, 1993: 50–51).

An organism can preserve and deposit information. Although some think that this is an intellectual process in the sense that memories produce emotions. In that horizon affects are seen as merely biological components

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7   Watkins, 2010: 3776–77 and next.

of emotions. Even though this might be true, it is nevertheless true also that affects act independently of emotions and create bodily memory or - to put it more precisely - they accumulate as bodily memory (Watkins, 2010: 3787–89). In this process they can evade consciousness although they have an effect on cognition and cause behaviour. This is well illustrated in the example of which Shouse reports (2005): The patient lost all the feelings in her leg because of a traffic accident. Such a state lasted already three years. All the therapies were unsuccessful. Then somebody noticed that the patient taps her foot to music. When the patient was exposed to musical therapy she completely recovered. Shouse's interpretation of this example is that the affects overcame the will by evoking the music saved in the body and the music stimulated the leg to move. Shouse also thinks that this example shows that affects always precede both will and consciousness.

Yet – as Watkins has pointed out – there are some drawbacks of this analysis (Watkins, 2010: loc. 3792 and next). Shouse stressed that the body is continuously affected by numerous stimuli. The body "infolds" them and registers them as intensities. Yet this doesn't say anything about how affect actually accumulates in a body, neither does it speak of the role of pedagogy in this process.

The patient's involuntary tapping of her foot to the music shows that she has listened to the music for a very long period maybe all her life. Maybe she had played some instrument. Maybe she had learned how to dance and she "embodied" some rhythms. In this case we do not deal with the affect preceding will but rather with the affect that evades the will or bypassing the will and triggering habituated behaviour which is saved in something that Watkins calls "muscular memory". Merereau-Ponty referred to it by the term "motor significance" (1999). This does not mean that affects always act independently of will. Affects provide a motivating force for consciousness. Yet it is important that we are aware – meaning that we stress the importance of the relations between the body and mind, consciousness and sub-consciousness, emotion and affect – of the categorical or analytical distinction between them, also because of the pedagogical implications of these categories.

Power and centrality of a teacher

We are interested in the role of the affects in education, the ways in which their accumulation inside the body increases the desire for learning and in the role of affects in the pedagogical relationship.

Pedagogy can play an important role in the accumulation of affects, which can create or increase the desire for learning. The teacher plays a central role in this process. This was proved by Vygotsky in relation to his cen-

tral notion of a ZPD[8]. The studies on the child development stress the importance of inter-subjectivity for the formation of the self (the inter-subjective nature of this formation) and the important role of recognition in this process. A human alone, only by themself cannot become a self. This is rather an intense social process (Reed, 1995: 431). Yet we should not understand social – as embodied in the on-going sequences of affective transactions – only as subjection but also as a space of possibilities. It is cogent that we look in quite a similar way on the desire to teach (teaching desire), as a force with a productive potential. If we give priority to learning over teaching we neglect the role of a teacher and the potentially positive and efficacious ways in which recognition and inter-affectivity can improve the pedagogical process.

Power can always be present. In any case, it provides the means or ways by which we accomplish activity, agency. Such a view on power makes it possible to have a more fruitful and theoretical reflection and research of the transformative potential of education. The last was curtained for too long by the exhausted criticism of reproductive models and also by the critical pedagogy which presented the role of a teacher as less important as it truly is and which transferred the responsibility for learning on students themselves assuming that power is just force which must be resisted and not an embodied capacity with agentic potential (Watkins, 2010: 3870–71).

The actual teacher is not necessary somebody that wants to subordinate students or wants to brainwash them. A teacher of course cannot be completely neutral but that does not imply that we should approach education from position of the teacher being absent as much as possible, where the teacher's role is limited to the necessary activities and where the stress is on the self-activity of pupils and their responsibility for education. We must also give up the belief that a neutral and at the same time good school is possible. A good school cannot be neutral.

Taking into account the above consideration, we can better understand the trend of diminishing the role of a teacher and their marginalisation. This trend originates from the conviction – more or less conscious - that a teacher is the origin of school that is not neutral. So the general trend to the neutral school, out of necessity and logic by its nature, created also the marginalisation of a teacher. However, if we rationally reflect on the matter, the cogent conclusion is that a good school demands an active teacher and hence it can't be neutral. How can we react on this objective fact? There are two ways possible: we can believe that the cultivation of freedom and good education is compatible or that they are not. The consequences of the acceptance of the second option are disastrous. Hence there remains the first op-

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8   ZPD stands for the *zone of proximal development*. Cf. Chaiklin, 2003.

tion, which searches for the ways of enhancing of freedom (and not of its diminishing) in the frames of school and education in which a teacher occupies the central role. In any case we think that the education of bad quality cannot be the way to freedom.

A depersonalized school (marginalized teacher) is very truncated: it contains less joy, it creates less interest and desire for learning and it cannot form a critical thinker because a critical thinker can be raised only by means of a concrete example or paradigm.

The above consideration actually provides the grounding of the need for the personalist pedagogy, which stresses the importance of concrete persons (who are bodily creatures) in education and developing of the individuality of each person. The personalist pedagogy stresses the importance of body and bodily relations for successful education and is very sceptical regarding the methods that diminish the role of body, bodily relations and bodily activities in education. The skills, which are essential for education, are of a bodily nature.

Personalist pedagogy[9]

The personalist pedagogy also stresses the importance of affective interaction between the participants in the education process i.e. also between a teacher and a student. Such an interaction is indispensable for successful education. The importance of the bodily moment of education is already implied in arguing in favour of the meaning of affectivity since affects are of bodily nature.

The personalist pedagogy stresses also the importance of empathy, which is also founded on a direct bodily interaction (which "fires" mirror neurons forming activity in the neurological foundation of empathy).

Naturalistic (or more precisely mechanistic) and individualistic approach which considers every hierarchy in the first line as the possibility of subordination or even the fact of subordination and oppression aimed too high – in the area of education – at neutralisation and de facto to exclusion of interpersonal relation or its limitation to the minimum. This depersonalisation, exclusion and marginalisation of a teacher has tried to be accomplished by means of technicisation, mechanisation and objectivisation (exclusion of the subjective, non-measurable or merely qualitative factors or elements from education) of education and school process.[10]

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Reproduction of society through education

Darko Štrajn

Introduction

Since Bourdieu's and Passeron's seminal text the *Reproduction* was first published more than forty years ago,[1] one would think that the text can no longer be such a matter of concern for us today. However, we shall demonstrate that the relevance of the text, on the contrary, is even greater than at the time when it was published. As we know, the time when it was published was an age of heightened social innovation, when the structure of the symbolic universe became somewhat more transparent – also due to such unique insights as the one contained in the *Reproduction*. Passeron pointed out in his chapter in a posthumous volume on Bourdieu that neither Bourdieu nor he anticipated the impact their work would have in the 1960's and 1970's. (Passeron, 2003: 71) As they implied in their book: "It is (...) necessary to construct the system of relations between the educational system and the other sub-systems, specifying those relations by reference to the structure of class relations, in order to perceive that the relative autonomy of the educational system is always the counterpart of a dependence hidden to a greater or lesser extent by the practices and ideology authorized by that autonomy." (Bourdieu and Passeron, 1990: 197) The authors demonstrate elsewhere in the text that the dependence of educational system on social class relations or "their structure" determines the whole

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[1] The French original edition *La Reproduction, éléments pour une thëorie du système d'enseignement*, was published by Les editions de minuit in Paris in 1970. The work on which the book was supported by Bourdieu's collaborators at the *Centre de sociologie européenne de l'Ecole pratique des hautes études*. The book signalled not only a new approach to the topic of education but a breakthrough in sociology too, since Bourdieu and his colleagues applied structuralised epistemology to the field of sociology. In Bourdieu's terms, the sociology of the time started to develop upon the paradigm of "reflexivity."

discursive field, where the "pedagogic agency" is playing its role. Margaret Archer and her very important work in the domain of sociology of education confirms in slightly different terms the main propositions from *Reproduction,* as she wrote about "subordination," which determines the position of educational (or schooling) institutions and, for instance, the state. (Archer, 1984: 23) This actually means that the autonomy of institutions, teachers and other agents in education is ultimately quite limited. Some twenty years after the first edition of the book, Bourdieu reiterated the main insight of the book in the very clear articulation in the Preface to the 1990 edition of *Reproduction*, under the title Academic Order and Social Order:

> *Reproduction* sought to propose a model of the social mediations and processes which tend, behind the backs of the agents engaged in the school system – teachers, students and their parents – and often against their will, to ensure the transmission of cultural capital across generations and to stamp pre-existing differences in inherited cultural capital with a meritocratic seal of academic consecration by virtue of the special symbolic potency of the title (credential). Functioning in the manner of a huge classificatory machine, which inscribes changes within the purview of the structure, the school helps to make and to impose the legitimate exclusions and inclusions, which form the basis of the social order. (Bourdieu and Passeron, 1990: IX–X)

One problem with the functioning of an educational system in this regard is a matter of much dispute. It is far more important how a school system functions than how its role in a society is declared, although a critical reading of the official language, which underpins an educational system, can define inner relations between exclamations on the side of social political system and education. These constitutive inner relations are ultimately objectified as an order of domination, which is legitimized in a framework of "economic necessities," incorporated in the complex institutional system. This is further characterized by a continuous process of (linguistic) naturalisation within the operation of ideology. On the other hand, the notion of social reproduction could be taken as a term, which describes pedagogic activity in some "neutral" terms, but Bourdieu and Passeron decidedly demonstrated that such "neutrality" is ultimately impossible. Of course, we cannot present here the whole complex argument and epistemologically challenging analysis, which transcends the boundaries of, say, just sociology of education. Those who know Bourdieu's work would probably agree that this book, as much it is a theory of a role of education in a society, also represents a "phase" of authors' developing a reflexive social theory. As it is, one cannot imagine such a big and consistent social theory, which was formulated ten

years later in Bourdieu's fundamental book *Le Sense pratique*,[2] without the "phase," in which Bourdieu had researched the functioning of educational system, as well as without his initial anthropological research in his native Béarn, in the Pyrenees and his research of the Kabyle culture in the Algerian Atlas mountain range. Therefore, the notion of reproduction in the context of reflexive sociology cannot be simply a critical concept. Moreover, it should be understood as a core concept for a theory of education in the late industrial society. Bourdieu's and Passeron's work should still be remembered due to its paradigmatic and theoretical importance, transcending the limits of the time when it was been published. The discursive field, formed by an educational system interacting with other systems within a society, is structured by reproductive projections and schemes containing incorporating agencies, which "need" the educational system.

Class and reproduction

After a period of a quite widely spread belief that theories of social class (and the ensuing conflict and/or struggle) had to cede their places in the intellectual universe to theories of cultural differences and identities, such as ethnicity, "race" and gender, the outbreak of so-called financial crisis in 2008 brought back a renewed relevance of concepts such as class and economic exploitation.[3] What was expressed as opposition between the politics of redistribution against the politics of recognition is now transforming into a new yet not entirely clear synthesis between concepts, which are, nevertheless, confronted with the realities of the globalized world, where the end of neoliberalism seems imminent. As Michael A. Peters noted recently: "Contemporary social theory, including economics, in the form of identity studies seek the constitution and manufacture of consciousness and subjectivity in more nuanced ways emphasizing cultural processes of formation within larger shifts concerning globalization, the 'knowledge economy,' and the mobility of peoples across national boundaries and frontiers." (Peters, 2011: 194) Considering such observations new, readings of Bourdieu's and Passeron's book reveal its anticipatory dimensions due to Bourdieu's philosophical, anthropological and linguistic background, all of which are inscribed in his reflexive sociology. "In cultural matters the manner of acquiring perpetuates itself in what is acquired, in the form of a certain manner of using the acquirement, the mode of acquisition itself expressing the objective rela-

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2   The English translation appeared another ten years later (in 1990) under the title *The Logic of Practice*, published by Politiy Press, Cambridge.

3   Just before the outbreak of the financial crisis a very exemplary collection of texts on the topic of "redistribution verses recognition," written through years of discussion, was published. Cf: Olson, 2008.

tions between the social characteristics of the acquirer and the social quality of what is acquired." (Bourdieu and Passeron, 1990: 116) At the time, when *Reproduction* was written, the very term knowledge economy (and/or society) had not yet been in use; however, the book had already anticipated this by describing the social space, in which the educational institutions already did the job, which stakeholders (another term from neoliberal imagining of society) expected from it. Of course, this means that a corresponding "subjectivation" is produced within the operating of discourses that run the system of production and reproduction of knowledge, not separately from the reproduction of entire society. What authors call "pedagogic agency" (PA) inscribes the activity of education and inculcation on levels of curriculum into broader cultural schemes. Therefore, they – much in advance of a range of theories in the scope of cultural studies – recognized the decisive power of the symbolic order, incorporating education as a space, where both culture and economy interlace and make possible a multitude of specific accumulations and flows of cultural capital to forms such as social, economic, political and last but not least financial capital. The dilemma between "redistribution and recognition" therefore clearly represents a constitutive binary structure, which determines the field of functioning of the Pedagogic agency.

> The symbolic strength of a pedagogic agency is defined by its weight in the structure of the power relations and symbolic relations (the latter always expressing the former) between the agencies exerting an action of symbolic violence. This structure in turn expresses the power relations between the groups or classes making up the social formation in question. It is through the mediation of this effect of domination by the dominant PA that the different PAs carried on within the different groups or classes objectively and indirectly collaborate in the dominance of the dominant classes (e.g. the inculcation by the dominated PAs of knowledges or styles whose value on the economic or symbolic market is deemed by the dominant PA). (Bourdieu and Passeron, 1990: 7–8)

Reproduction isn't entirely just theoretical, conceptual reflexive and critical, as it also takes into account a number of empirical instances, which prove the point. One of the most basic demonstrations uses some significant actual data on trends of educational opportunities by social class between 1961 – 62 and 1965 – 66. (Bourdieu and Passeron, 1990: cf. 90–104) The analysis of the main features of these trends is further on elaborated and very much nuanced in showing how a (social) cultural capital, acquired values, etc. decide the social structure of higher education students. For the purpose here, it will be enough simply to recall the authors' point on the fact that social class holds a strong correlation with educational opportunities. The period between 1961-62 and 1965-66 was a period of growth in higher educa-

tion. This growth was at the time "often interpreted as a democratization of admissions." It was visible from the data and their diagrammatic representation that the "structure of the distribution of educational opportunities relative to social class did indeed shift upwards, but it remained virtually unchanged in shape."

We can remember that 1960's were a time when the expression "explosion of education" had begun to circulate. Of course, that "explosion" was still limited to numbers not exceeding 20 to 30 per cent of the number of enrolments in higher education in most developed countries (these nowadays include a number of Asian countries beside Europe and USA) in recent years. In order to understand whether this high enrolment (well above 50% of each generation) still verifies the notion of reproduction as it has been elaborated by Bourdieu and Passeron or not, we should take into account more nuanced and "subtle" aspects of their analysis, mentioned above, which makes visible a correlation between social class and students' choice of a discipline. In a late neoliberal social structure, undoubtedly some indicators may vary but highly probably divisions and gaps, regarding investments of inherited social capital, as they are structured in a relation to labour market, still tend to determine educational choices and opportunities. A steady tendency, along with the demise of the welfare state, to impose and increase student fees for their studies does the trick of limiting educational opportunities and reducing freedom of choice of higher education curriculum. The dreams of total democratisation of access to knowledge within academic institutions seem almost forgotten but there are encouraging signs that the actual struggle against the monopoly of knowledge ensues outside the institutional framework of the academic world, as there are increasing movements for freedom of the Internet.

Let's return to our authors' presentation of the functioning of the huge classificatory mechanism of reproduction. In fact, in their time, the increased enrolment of 18-20 year olds in the latter period of their analysis "was distributed among the different social classes in proportions roughly equal to those defining the previous distribution of opportunities."

> To explain and understand the changes in the distribution of competences and attitudes, it is sufficient to observe that, for example, the sons of industrialists, who, in 1961-62 had a 52.8 per cent chance of faculty enrolment, had a 74 per cent chance in 1965-66, so that for this category, which proportionally is even more strongly represented in the *classes préparatoires* and the *grandes écoles* than in the faculties, the likelihood of higher education is around 80 per cent. If the principles derived from analysis of the synchronic relations are applied to this process, it can be seen that as this category advances towards quasi-total enrolment, it tends to acquire all the charac-

teristics, in particular the competences and attitudes, associated with the academic under-selection of a category. (Bourdieu, Passeron, 1990: 91–93)

Of course, *Reproduction* takes for granted that education is crucial for operating economy and social institutions, however Bourdieu and Passeron clearly point out the component which defines a society through putting its members in the "classificatory machine," this component is education.

Education for all in cognitive capitalism

Most of the national education systems are declared as being open to everyone but they effectively result in segregation, usually on the basis of a pupil's social (class) origin. This is even truer when we think about the growing business of international "educational market." Undoubtedly, policy-makers and researchers of education are caught in crossfire of controversies that cannot be easily solved. "Thus it may be that an educational system is more capable of concealing its social function of legitimating class differences behind its technical function of producing qualifications, the less able it is to ignore the incompressible demands of the labour market." (Bourdieu and Passeron, 1990: 164) Due to these demands, which in the times of global capitalism, which has "defeated communism," have become only more ubiquitous and pressing, the public (state) instances, which must take care of the proper adaptation of the school system to the market demands, work on never-ending reforms and new system improvements. In many cases, of course, a political change, caused by usually democratic elections, results in many interventions in the school system and, depending on a current "fashion," puts a stress on the content of the curriculum or on "improving the quality" of education or on changing some rules of the game like, for instance, teachers' working hours. Some of such changes could well be reasonable and justified in various contexts such as, for instance, the context of new scientific trends or new developments of "pedagogical agency." Almost continuous "reforms" nowadays expose schools to ever-new adaptations. The Slovenian school system went through many transformations, originating from its position in the political system after big social changes and from its relation to the labour market and to the changing ambitions of different social groups in the wider society. These types of changes were also supported by some modernisation regarding the need to educate pupils according to a development of scientific interdisciplinary. "The principle of interdisciplinary linking and the attainment of a higher degree of associating disciplinary knowledge is one of the most important aspects of modernisation of the Slovenian school and of the development of curriculum in 9-year elementary school." (Sardoč, 2004: 55)

One of the more recent trends in developing and reforming school systems in order to adapt them to their operation within patterns of reproduc-

tion, actually instigates a rhetoric of "education for all," but of course, this is at the same time a camouflage for the work of selecting, discriminating, sorting, classifying, etc. of pupils in order to direct them in the most desirable directions from the point of view of the dominant class.[4] Naturally, these processes don't always run exactly as one could expect. High enrolment of students in the social sciences and humanities, parallel to the increasing export of manufacturing to the third world and development of supply-side economy are now, after the outbreak of the crisis, less desirable and at the same time the administrators and policy-makers are very busy shortening the duration of studies. In France, Bourdieu's native country, in 2004 the conservative government of Jacques Chirac began a reform "for the success of all pupils." In the official paper the commission, led by Claude Thélot, gives a declaration very much in accordance with the trend of education for all:

> A school of success is a good school for students, even and especially for the most unable of them, since all of them must necessarily enter into professional life. The school must apply to individuals and offer them as much as possible diversity and flexibility, once the common culture is acquired. A mass school should not be at risk to be a school of exclusion or a school of uniformity. The school should, while ensuring mastery of the basics (socle), provide learning paths as diverse apprenticeship and encourage the diversity of excellence. It needs, therefore, *control mechanisms of orientations and definition of sectors* (italics by D. Š.). It must also allow all students, not just the 'good' ones, to enter the learning process throughout their life. The report therefore gives particular attention to the issue of diversification of paths, the terms of the relationship between general education and vocational training and between professional training and continuing education. (Thélot, 2004: 33)

In any critical analysis, based on the notions of *Reproduction,* one cannot help but notice the classificatory agency within the logic of any projection of aims of school reform. To really come to grips with such work of governing institutions and their experts – of course not without "good" intentions – one should take into account a theory of "cognitive capitalism," which could be viewed as a conceptual elaboration, that follows from Bourdieu's and Passeron's "classical" reproduction theory. According to the main lines of this thinking, we have to deal with the kind of economy in which the "traditional frontiers" between spheres of reproduction and production are dis-

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4   In this respect, I am more or less just suggesting a hypothesis, which would require a lot of research. However, in the now established system of research, which is governed by the same kind of instances as the education itself, such critical research could have problems getting funded. This is also an aspect of difference between the academic autonomy at the time when *Reproduction* has been written and this time of neoliberal capitalism.

appearing and, therefore, also the exploitation of labour power moves also to the time when labour force is considered to enjoy leisure time.

> On the other hand, capital's attempt to maintain the permanence of the law of value founded on direct labour-time, despite its crisis, leads to the unemployment and the devalorisation of labour-power. The result of this is the current paradox of poverty within abundance in an economy in which the power and diffusion of knowledge contrasts with a logic of accumulation; and where the frontiers between rent and profit fade, while the new relations of ownership of knowledge obstruct the progress of knowledge through the creation of an artificial scarcity of resources. (Vercellone, 2007: 34)

At this instance we can say that the notion of reproduction marks the field of possible new elaborations in circumstances of new developments within the system of globalized capitalism, which, by destroying the pillars of welfare state – even more so after the outbreak of the so-called financial crisis – strengthens class domination, albeit in a new form.

Conclusion or the case of Shakespeare on film

In the final paragraphs of this paper, a hint is given on the participation of mass culture in the reproduction of patterns of domination. Although such products as feature films are open to interpretation, they can be read as symptoms, which sometimes by virtue of bringing up a certain topic mark an instance of widespread perceptions of reality. Audiences in the epoch of cognitive capitalism are – to say the least – quite perceptive, which is a ground for rather sophisticated artistic products within the cultural sphere of social reproduction. Of course films, as in our illustrative case, as any artistic endeavour represent not only pure aesthetic products, but also an intervention within the symbolic universe, a statement about social reality. As such, any film can be viewed as a representation of some standpoint on an issue or on an aspect of public interest and it can speak to a viewer identifying or counter-identifying with some current trends in dominant perceptions and persuasions, always contextualised by some ideological instance. The film by Ronald Emerich, *Anonymous*,[5] which had its world premiere at the end of October 2011, tackles an issue which is continuously present in the Western culture at least from 1875 onwards, when James Wilmot questioned Shakespeare's authorship of the plays and poems and attributed it to Francis Bacon. This topic is intellectually challenging, and it, therefore, attracted doz-

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5   Some parts of these paragraphs are adapted from my column in the Slovenian bi-weekly for professionals in the educational field. Cf.: Štrajn, Darko. V kakšno šolo je hodil Shakespeare? [What kind of school did Shakespeare attend?]. *Šolski razgledi*, 4th November 2011, year 62, No 17, 3.

ens of very different scholars; last but not least, it caught interest also among members of the wider public, who are less proficient in matters of literature, history, politics and theatre. In the worst case such public would have at least heard of Romeo and Juliet, if not then the frustrated Danish prince Hamlet. An intriguing question around which all these many levels of often very passionate discussions take place, is about whether William Shakespeare was indeed the author of plays and sonnets, which are attributed to him by literary and general history or not? The academic knowledge about the issue, however, is quite firm: "The evidence I continued to uncover (...) made it hard to imagine how anyone before the 1840s could argue that Shakespeare didn't write the plays." (Shapiro. 2010: 10). In spite of this, very recently a number of literary speculations in a crime novel style were launched about a presumed problem of Shakespeare's authorship. Actually, there might be the occasional cultural wave of interest in Shakespeare, which is usually triggered by some contemporary reason or cause. One can just recall the Shakespeare mania at the end of the last century due to the John Madden film Shakespeare in Love (1998), which had restored hope amongst the general public that the younger generation, supposedly exposed to the cynicism and shallowness of contemporary media, actually is interested in real ecstatic love. On the other hand, in terms of these educating films, it provoked little didactic movement; simply it acted for the passing of great cultural values of the past to the young people of today in attractive and intelligent ways. To many public intellectuals, who, particularly in Britain, complained that the youth were mostly interested in which football teams this Shakespeare played for, the film had infused some new hope for the possibility to develop a higher level of mass culture. As for the actual reasons for the interest in Shakespeare the current crisis, which is not only economic but also a crisis of social institutions, gives more than enough reasons for a rethinking of this paradigmatic part of Western history and culture.

The film *Anonymous* has already caused some controversies that indicate the class and educational dimensions of Shakespeare's authorship question. In a final analysis, the movie is a conservative intervention in the field of endless debate about the authorship of Shakespeare's plays and poetry. Judging from the director's oeuvre, Roland Emmerich intended to make us scared, especially with such spectacles as *Independence Day* (1996), *The Day After Tomorrow* (2004) or *2012* (2009). However, if you think that *Anonymous* is just another spectacular production aimed at mass audiences, you would be quite wrong. This is an accomplished film, which combines in its narrative a number of historic facts and imagines a somewhat complex plot in which the "real author" of Shakespeare's plays and poems tries to intervene in the power struggles at the end of Queen Elizabeth's reign. Therefore,

we have no need to deal with a visualisation of history, relying on stereotypes and clichés, although the whole construction around Shakespeare's non-authorship is a little bit far-fetched. However, in our view it is interesting, what comes to the surface and this is a rather *conservative ideological viewpoint, according to which the subtlety and excellence can only be available to those, who are born in the proper or noble social and educational environment.* The character of Shakespeare (played by Rafe Spall) is quite a caricature, shown as an almost illiterate brute, who seizes the opportunity to gain artistic glory by posing as the writer of the Earl of Oxford Edward de Vere's plays and poems. The meaning of this emphatic presentation of a Shakespeare's persona is further confirmed in a special trailer, in which Emmerich gives ten reasons for the doubt about Shakespeare's authorship. He especially put emphasis on the fact that Shakespeare was the son of an illiterate glover and an itinerant actor. "Surely such an ordinary man could not have written these masterpieces," wrote film critic Roger Ebert in Chicago Sun-Times on 26th October 2011, confirming the film's main idea. The film is actually based on the hypothesis that born in such an environment and educated in the local primary school William could not have reached a level of literacy, which would have made him capable of dazzling literary achievement. Moreover, the alleged author did not live among the aristocracy and a question is raised on how it could be possible for him to subtly process thoughts and emotions of rulers, who are the protagonists of his plays? According to the film story, this was much better suited to Edward de Vere, 17th Earl of Oxford, who actually had a role in the events in Elizabethan England at the end of the sixteenth century.

In *Newsweek*, Simon Schama recapitulates the findings of James Shapiro, suggesting that the movie is based on fake history and manipulated concepts:

> The Earl of Oxford was learned and, by reports, witty. But publicity-materials for *Anonymous* say that Shakespeare by comparison went to a mere 'village school' and so could hardly have compared with the cultural richness imbibed by Oxford. The hell he couldn't! Stratford was no "village," and the "grammar school," which means elementary education in America, was in fact a cradle of serious classical learning in Elizabethan England. By the time he was 13 or so, Shakespeare would have read (in Latin) works by Terence, Plautus, Virgil, Erasmus, Cicero, and probably Plutarch and Livy too. One of the great stories of the age was what such schooling did for boys of humble birth. (Simon Schama, Newsweek: October 17, 2011)

Leaving aside other such reasons to doubt the Shakespeare's authorship, primarily the educational aspect of the matter, gives us a perspective in which we can perceive the movie as a historical metaphor of the divided world at the time of big crisis, caused by the neoliberal form of capitalism.

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Why feminist epistemology matters in education and educational research

Valerija Vendramin

Introduction

I will start this contribution with a rather general yet, in my understanding, accurate description of feminist theory; feminist theory is a struggle for general knowledge and the reconstruction of common meanings, a struggle for concepts and traditions of thought (Bahovec, 2001: 5; Haraway, 1991: 82). I focus on feminist epistemology, including its influential concept of situated knowledges (which are, in short, ways of knowing that are self-reflective concerning the conditions under which they came into being and that postulate a critical stance towards so-called universal truths). I use the term "feminist epistemology" in the singular form, although the field is not homogenous. Nevertheless, there are some common factors, such as the emphasis on the use of gender as a central category in discussions and reconstructions of epistemic practices, norms, and ideals (according to Janack, 2004) and the reflection on the consequences of the inclusion of gender in such practices or the lack thereof.

Naturally, I make no claim that all the topics discussed which relate to feminist theory and epistemology fall exclusively within the domain of feminism, as they also occur in other epistemologies and philosophical traditions that thrive on scepticism and wariness of absolutes (Felski, 2000: 198), but I do maintain that it was feminism that bestowed upon them a specific dimension and gave rise to new considerations – especially the issues of epistemic responsibility and epistemic privileges. The demand for epistemic responsibility is one of the central concerns of feminist epistemology. "Epistemologists need to take seriously matters of social position, race, gender, sexuality and the like because social hierarchies can both limit the spheres of action available to agents from non-privileged groups and discourage those from privileged groups from

being accountable for their actions when they seek and claim knowledge" (Townley, 2006: 39, 40).

Within this framework, I try to describe those issues (e.g. problem clusters, conceptual workings and the like) where I see feminist epistemology as particularly relevant in education and educational research. Although central importance is assigned to the category of gender, this does not mean the exclusion of the importance of other social differences (e.g. social class, ethnicity, "race", religion, heteronormativity, amongst others). Research tools and methodological solutions developed in relation to gender are important in order to understand discrimination and the differences that exist along various social axes, not to mention the particularly salient concept of intersectionality.[1]

In the continuation of this contribution, I map three interconnected problem clusters where the findings and problematisations of feminist epistemology could be deemed most relevant to the educational field (this list is by no means exhaustive, only temporary). They are as follows: (a) the resistance towards taking things for granted; (b) rethinking the concept of objectivity; and (c) the review of mainstream research and self-reflexivity. All three could be considered key epistemological concerns/themes and are all the more relevant to the field of education as a result, be it in practice or in research as they, in various ways, deal with the acquisition of knowledge.

Resistance towards taking things for granted

My basic but nevertheless useful premise is that feminism concerns a critical vision and critical positioning "in inhomogeneous gendered social space" (Haraway, 1991: 195). It could also be claimed that feminist inquiry deals with hierarchical models of the creation and distribution of knowledge and takes a critical view on traditional (scientific) statements, which are usually accepted as universal truths. (However, if it carries out the task of reconstruction of common meanings, it should refer both to mainstream and feminist mainstream, which is not always the case.[2])

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1   Intersectionality, according to K. Davis, refers to the interaction between gender, race, and other categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies and the outcomes of these interactions in terms of power. It was intended to address the fact that the experiences and struggles of women of colour fell between the cracks (sic!) of both feminist and anti-racist discourse (Davis, 2008: 68). But – and this should be at least mentioned here as further elaboration would lead us too far astray – the difference is yet again insufficiently theorised. The acknowledgement of differences among women, which is supposed to address (and redress) the exclusions which have played such a distressing role in feminist scholarship, as says K. Davis (2008: 70), still does not allow certain differences to enter the picture – multiple positioning that constitutes everyday life does not, for example, include power relations along the east-west European axis; this "periphering" is indeed rarely theorised appropriately in hegemonic English feminist theory.

2   See previous footnote.

Dealing with the taken-for-granted can be expanded in various directions: towards epistemology, towards methodology as separated from epistemology, and towards acquired meanings in everyday life. This kind of work should include issues regarding gendered knowledges, practices and competences, as well as ways of acquiring knowledge and the possibilities of destabilising the existing ways. This destabilisation, or at least an attempt at destabilisation, entails a struggle for common knowledge, for what will be accepted as a rational description of the world and how the world should be perceived – it is an on-going process and not a method in itself.

In the sphere of education, this especially concerns the curriculum and the hidden curriculum (research on this is discussed in more detail later). Particular attention should be drawn here to the hidden curriculum because a certain level of doubt and reconsideration is required in order to detect and analyse it, which is very much in keeping with the motto: "Behind the ordinary lies the extraordinary".[3] The hidden curriculum is an important concept in researching education that enables (even demands) "methodological flexibility and context-specific understandings", and guards "against overwriting individual specificities with externally imposed 'objective' systems of meaning" (Henwood and Pidgeon, 1995: 10). As a constant battle, it is not a question of what is true or false, but rather what counts as "truth". The will to see things the other way around is what is required. A shift in our conceptual perspective, which can reveal false objectivity or false neutrality, is needed. When analysing or searching for gender bias,[4] one must pay attention to so-called gender neutrality, which does not necessarily equate with gender-fairness (let alone with say "emancipatory discourse") because it masks or hides the issue of gender altogether and thus works against gender equality rather than in its favour.

"Vision is *always* a question of the power to see" (as famously put by Haraway 1991: 192), and so the assertion made by the researcher (or scientist, or author) that she/he watches from everywhere and sees everything, that she/he has no desires, needs, convictions, backgrounds, is contentious (Haraway 1991, 192) and an evasion of responsible discourse; it is a view from a position that is transcendent – which is to say, above the level of human activity, above politics and power – and beyond lived experience. It does not have sufficient potential to identify the critical and interpretative core of knowledge.

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3 Phillip W. Jackson defined the concept of the hidden curriculum in his *Life in Classrooms* (published in 1968). Jackson speaks of several key words that help describe "the facts of life" to which pupils (and teachers alike) must adapt and which are omnipresent in school life. These are: *crowds, praise* and *power*. These three elements give "the sum total of unofficial institutional expectations, values and norms"; they add a "distinctive flavour to classroom life" and collectively form a hidden curriculum (Jackson, 1968).

4 As said before, by concentrating on gender, I do not exclude other differences.

Rethinking the concept of objectivity

The concept of objectivity can no longer mean – in light of feminist intervention – a view from nowhere, but instead a view from a clearly defined position (be it a specific identity or not – it depends on which feminist epistemology school we are indebted).[5] In contrast to more traditional definitions of objectivity,[6] feminist objectivity is achieved not through transcendence – the "god-trick" of being the Deity in relation to the rest of the universe – but rather through a dynamic engagement with partial perspectives that are the "result" of marginalised positions. The practice of feminist objectivity is about becoming – in this case, becoming answerable for what we learn how to see (Bartsch et al., 2001: 134). We should not forget the ethical and moral implications here, i.e. the challenge and responsibility to recognise power relations – also between the marginalised and the marginalised (Bartsch et al., 2001: 132). This means that even the view from the bottom is not "innocent" and that marginalized positions are in relation to each other (that is, not only marginal positions to the dominant one, but marginal positions to each other as construed through vectors of power) (ibid.).

The transformation of recognition systems and methods of observation requires the destabilisation of assumptions with regards to the "god-trick" (as D. Haraway terms the traditional positivist view of science), where everything is seen from nowhere, when vision is infinitely mobile and endless (Haraway, 1991: 188, 191). As mentioned before, vision is a question of the power to see. A view from a specific location, i.e. from the place where politics and knowledge are being built (Haraway, 1991: 239), can enable us to see and understand various aspects of the world and human activities. The "god-trick", which promises vision from everywhere and nowhere equally and fully (Haraway, 1991: 191), is exposed.

This partiality (seeing situatedly) is of central importance, because feminist policy can no longer be based on a central, universal and common identity of women; a different form of solidarity or affinity must replace this notion. Partiality can therefore be understood as the recognition

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5   I cannot go into this in great depth; allow me just to mention that this might mean the difference between identity politics and affinity politics, between the standpoint theory of feminist epistemology and the situated knowledges theory of feminist epistemology and also between the work of S. Harding and D. Haraway (the wording is according to Bartsch et al., 2001: 136).

6   Objectivity as a self-effacing "view from nowhere" from which we can produce knowledge that bears no trace of the imparter of such knowledge, turns out to be a rather young epistemic virtue that could date back to the nineteenth century when the elimination or minimisation of the impact of the representer's agency and perspective upon the representation thus became the hallmark of objectivity. This is the kind of objectivity whose hegemony the standpoint theorists seeks to undermine (cf. Kukla, 2008: 290–292).

of the essentially "situated" nature of knowledge and our epistemic limitations, which leads a subject to take a critical stance and reflect upon how particular situations can influence her views. This might, therefore, be a political and methodological imperative – not to eclipse the perspectives of others (Fricker, 1994: 101 and 103).

For mainstream thinkers, so-called "subjective" views are suspect in part because they are associated with embeddedness or situatedness (and, by extension, with the female). To be embedded is to be immersed in relationships and connections that interfere with the rigor and purity of vision presumably required of empirical science (Greene, 1994: 433). One should point out (yet again) that this does not necessarily mean sliding down "the slippery slope of subjectivism" (Pendlebury, 2005: 53) or relativism according to the "anything goes" principle. It does mean, however, transcending the story "that loses track of its mediations just where someone might be held responsible for something, and unlimited instrumental power". (Haraway, 1991: 187). It means taking subjectivity seriously.

So, two important insights follow from here: firstly, the acknowledgement of the influence of gender as a category for analysis and organisation; and, secondly, the deconstruction (or redefinition) of traditional commitments to truth, objectivity and neutrality. Or, as stated by Sh. Pendlebury (2005: 53): "Objectivity requires taking subjectivity into account," as knowledge is not above the level of human activity with all its values, desires, politics, yearnings, machinations and so forth. "How can a human mired in such a stew produce knowledge that is not" (St. Pierre, 2006: 251)?

The review of mainstream research and self-reflexivity

Mainstream research of gendered practices and the importance of gender (here I refer of course to the area of education) is defined here as research that is perhaps too narrowly focussed on the question of gender discrimination and achievement and is described by, for example, terms such as "equity research", "social equality of genders" and "equal opportunities".[7]

> It is at the same time implementationally, institutionally and/or financially
> linked to the use or establishment of extensive statistical data capture. It is
> privileged in terms of support of supranational bodies. Academic and pro-
> fessional interest and media attention is, like financial supporters, most of-

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7   This issue is increasingly rephrased as a necessity to "boy turn", because boys are supposed to
    be lagging behind as far as achievements/knowledge/opportunities are concerned. As the
    debate in the Anglo-American space has demonstrated a decade ago (in Slovenia, this is now
    becoming a prominent issue), the underachieving boy – presented in popular debates, in me-
    dia and circles of practice-oriented educators – needs to be analysed very specifically (what are
    the priorities, what are the extra-educational interests, etc.).

ten drawn to the results of analysis that include, monitor or present large datasets. Research so based, and the promotion of its results, matches the technocratic development of society. The same basis in a general technocratic strategic orientation can also be identified in the selection of themes that struggle for attention in the process of decision making and grant allocation by relevant bodies (Šribar and Vendramin, 2011: 153).

Moreover, the political influence on science "extends all the way to scientific categories by which we define and understand and form gender in research. The basic categories, which in this context we mostly experience as entirely self-evident, are 'female'/'women' and 'male'/'men'. They are linked through declared desired social-structural relationships between the two largest gender social groups, which is strategically the starting point for the research concerned" (Šribar and Vendramin, 2011: 153). So, to start with, even the categories of research seem to be insufficient, not to mention blindness to various intersections.

Here, I return to the aforementioned concept of situated knowledges as developed by the American historian of science and feminist theoretician, Donna Haraway. This concept has proven to be extremely useful in the epistemology and methodology of investigating our worlds as it includes self-reflexivity, i.e. a consideration of the material, historical and social conditions in which the knowledges came into being, and the power relations in the research process (Prins, 1995: 354). (There is, of course, still some room for further conceptual work.) This can serve as an appropriate and influential "cognitive and political tool for more adequate knowledge judged by the non-essentialist, historically contingent, situated standards" (Haraway, 1997: 198). These knowledges reflect the perspective of the subject, which can only be partial, limited, and not universal. They are related to the contexts in which they originate or are created in, they do not "pretend" to be from everywhere (and therefore actually from nowhere).

As succinctly pointed out by Bartsch et al. (2001: 138–139), this is not about mere "standpoint-taking" (as in standpoint epistemology of S. Harding) where the ethical issues concerning appropriating the view of the other may not be adequately addressed. This position also invites romanticising the view from below and the data gained from this view actually turns out to be specular or only what the researcher speculates that view might be – and fails to appreciate the full weight of the politics of representation. This is also Haraway's point, for her, "'reinvented self as other' becomes both a topos, or site of invention, and a trope, or metaphor for reimagining the world" (Bartsch et al., 2001: 138–139).

So, to put this slightly differently: the stance of the omniscient, universally separated (deemed an objective observer in a different conceptual

framework) observer is impossible in our theoretical framework, which can lead to two conclusions. First, the observer is always "somewhere", at a certain social location, which simultaneously enables and constrains his or her view (Pendlebury, 2005: 55). Second, the legitimation of knowledge claims is intimately tied to the networks of domination and exclusion (Lennon and Whitford, 1994: 1).

It is not simply due to bad practice that such imprinting occurs; it is inevitable, as claimed by Lennon and Whitford (1994: 2). In other words, knowledge is always rooted in the particular perspective of knowledge producers and it is therefore important that we make transparent the procedures involved (Letherby, 2004: 183). This is my referential framework here, although I am aware of the difficulties of the purely relativist paradigm and do not claim that all the content of science is *permanently* tainted with the ideological biases of the powerful (as equally asserted by Anderson).

Clearly, I do not claim that there are no limits to self-critical capacity, be it in mainstream research or in more critically oriented research, not to mention the reflections of the unknown, the lack of knowledge and ignorance (cf. Tuana, 2006), the positive thematisation of ignorance as having instrumental epistemic value and ignorance as a methodological tool or device (as put forward by Townley, 2006).

Nevertheless, these epistemological issues are closely related to the methodology of research, or – in this case – of inquiry into the curriculum, as well as different everyday situations in educational institutions and the advantages qualitative methods often, but not always, possess (see Vendramin and Šribar, 2010). We therefore need to examine what is (also) happening in the field of current national and international educational research and attempt to establish what can be deconstructed via feminist epistemology: first, the obsession with objectivity and the supposed elimination of bias (through the use of "positivistic" methods); and, second, overlooking the bias of power inherent within this approach. There is little recognition of the wider questions of bias as to which evidence is considered to "count" and who selects it. The research is seen as an outside working on the social reality, not itself to be its constitutive part (Archer, 2003: 29 ff) – which means also non-responsibility for the results and interpretations of data.

Last but not least, the same problems are highly acute in discourses that have the potential to prescribe and direct the nature of academia. The normative, narrow emphasis on method as a means for ascribing "soundness" or "validity" threatens the diversity of academic practice (Archer, 2003: 36). There also is another issue at play: the evaluation of scientific results in general.

Conclusion

I have attempted to map some of the problem areas where feminist reflection can open up an important road to – conditionally speaking – better opportunities (with gender at the forefront or as one of the determining aspects of the intersections).[8] Here, I have focussed attention on the epistemological bases of certain practices and, via the concept of situated knowledges attempted to relate this to various research aspects. Generally speaking, the struggle with taken-for-grantedness where feminist epistemology and educational studies meet as part of a wider field of education, paves the way towards a view "from the other side" and, at the same time, towards "better" research results.

To summarise, the impact of (conceptually developed) feminist research in education can be manifold. Firstly, it can help to reconstruct the domain of conventional research (see Vendramin, 2011), be it in terms of content or in terms of methodology. It can draw attention to problems in the conduct of mainstream social research and bring to the surface hitherto neglected aspects of social reality. Furthermore, it can add a new view (lens, prism) to the perception of the world and challenges gender ethics, female subjugation and discrimination (Sarantakos: 60).[9]

The important feminist emphasis is on the manner in which the knowers/knowing are particular and concrete, and not abstract nor universal. In other words, we are always enmeshed in social relations that are generally hierarchical and historically and culturally specific, which – in a simplified way – affects our perception of the world around us. Rather than presenting the theories as flat, two-dimensional maps, we can study the ways in which we – as teachers, students, researchers and writers – are positioned "inside" the social and educational phenomena which are the objects of our inquiries; rather than stressing and bringing objectivity, accuracy and truthfulness to the fore, we speak about the processes, procedures and apparatuses where truth, knowledge and belief are produced (Middleton, 1995: 90–91, 95).

Once we break the established flow of thought, we can situate and attempt to reconstruct the reality of the other and bring to light what is hidden "under the surface of ideological common sense" (Henwood and Pidgeon, 1995: 19). With the help of situated knowledges, one can generate knowledge that reaches beyond the established dominant models, e.g. the

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8   As to "conditionally speaking" – see above, where I problematize the use of such terminology and touch upon the preference of gender.

9   Feminism here is not meant to be just another perspective among many; this would be highly problematic, but rather that, in a sense, feminism can indeed open new ways of looking/seeing.

models of recurring biases and those establishing common sense thinking related to gender (and this refers both to schools and to wider areas of life).

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III Different conceptual Frameworks

Methodological problems of historical and educational research on associations

Grzegorz Michalski

Introduction

In the recent history of education,[1] the mainstream of scientific research is clearly distinguished, the subject of which are associations operating in the educational reality. The research conducted on them significantly expands and deepens the knowledge about the past, given that in modern societies, the picture of education is crystallized not only in the circles of authorities but also in the activities of indirect structures, which get involved in the educational decision-making processes, create the environment of self-education, form exchanging views on topics related to issues of education, the place of major disputes and political pressures.

Associations as institutions of social life are a part of the state structure, since they operate within the limits of acts of law. For a historian of education, the process of becoming familiar with political solutions, and especially identifying the political properties of the state, defining the framework and conditions for social engagement and the development of trade union activity opens the opportunity for detailed investigation of the associations functioning in the past. Therefore, knowledge from other sources is a basic and indispensable condition for carrying out research on the associations operating in the area of education. It gives insight into the complexities of the historical period and political world conditions, enabling the understanding of the principles and mechanisms of the state and society, not only in a formal-legal dimension, but a real one as well. Commenting on this, Majorek states: "A historian of the latest history of educa-

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[1] It covers the period of the last century, »i.e. time from the onset of radical tendencies in educational theory and practice, through their evolution stimulated by social and political changes in the first half of twentieth century, continuous reform movement of the second half of this century, to their present image.« See. Cz. Majorek (1995: 59).

tion, regardless of the object of his study, should try to place the considered facts and phenomena in their natural, that is social, political and intellectual context. It would be a cliché to claim that they do not occur spontaneously, or are not autonomous or separate from the accompanying phenomena of human life, especially the >collective man<" (Majorek,1995: 60).

Historical and educational research

In the historical and educational research, as well as in any scientific study, the starting point should be an accurate outline of the area of interest. In practice, this means the settlement of the definition that defines the object of exploration. In conducting the research on the associations, the achievements of social pedagogy may prove useful. There is a parallel between the study of associations by a historian of education and their examination by a teacher, which is expressed in the fact that we are dealing with the same subject of interest. The difference is only in the location of exploration. The former relates to the past, the latter - to the present. By understanding the affinity of the two disciplines in the above way we can formulate a methodological principle, describing the mutual penetration of the theoretical approaches and considerations. There is no need for a historian of education to study the association to define this type of organization independently, since this category is an object of discourse and determination in social pedagogy. It is sufficient to study and assimilate the scientific achievements in this area and a special workshop presentation of its elements is for them to adopt the form of detailed instruction and guidance of what and to what extent will be subject to exploration.

Concept of association

The concept of association has been present in the writings of social pedagogues since the time of Helen Radlinski. It was only Kamiński who gave the theoretical meaning to this category. He believes that the association is an organized group striving to achieve common goals, which has its own organizational structure and members complying with fixed and internally sanctioned rules of conduct (Kamiński, 1959: 15). Developing this view, I. Lepalczyk states that a social organization has the characteristics of the association if it is "a formal group of people identified with its objectives and tasks, joined by a common bond of a subject nature whose content is the pursuit of a common civil task arising from the needs of micro-or macro social environment, current or anticipated needs. To carry out its statutory tasks, the associations undertake various operations /.../, which can be aimed at the members and people connected with the association") (Lepalczyk, 1982: 343).

Studying the theories of association by A. Kaminski, we can find that in their scientific research, we should adopt the attitude, which will show the activities of the association not only in terms of the functions assumed, but also - or even primarily - in real functions. He considered the latter more important than the former, and described as the results arising from the statement of the goals and objectives and unpredictable results, not defined by these goals or intentions. The latter is a kind of by-product of the concentration on statutory activities, which in fact determines the degree of internal cohesion and vitality of the organization and, as a consequence, its external dynamics and strength in the transgression process of values and norms.

Indicated attributes of the association define and clearly specify the fields of historical and pedagogical research activities, but certainly do not exhaust them. Looking for data, one must have broadly outlined problematic guidelines at one's disposal, which will "screen" and target the source material to be studied. They seem indispensable, as they allow efficient and rapid selection of information, facilitate the distinction between what is useful and what is of little use or even useless. "For a historian of the recent history of education - writes Th. Majorek - it is important not only where you must perform a query, but above all, what information it seeks and what he wants to win. Hence, the awareness to run queries and gather information to clarify the rules seems to be a prerequisite for effectiveness of the research" (Majorek, 1995: 66).

In a forthcoming workshop of methodology studying the associations, the issue of the genesis should be adopted as the basic question. This means that before the organization started its activities, a lot of consecutive actions aiming at its inception were carried out. There were some reasons, someone conceived an idea, a group of people has been involved in the project and has taken appropriate steps to lead to the implementation of the plan. Analysing the reasons and mechanism behind the formation of the association allows its location in the broader historical context and answers the question about the meaning and intentions of those involved in the process of legalization of the association.

Another problem is the issue of organizational structure, the reproduction of which gives knowledge, whether the association was nationwide, or only local. If an organization has placed its activities over a vast area of the country, then it is necessary to draw up a list of field units. These findings depend on the territorial location necessary to study the source material.

The organizational structure of the association is directly related to the number of members, and sometimes it is necessary to inquire of their age, gender, social background or education. Attention should be paid here not only to the total number of affiliated members, but the percentage of active

members in relation to all members. It can be assumed that the activity of the association is unsatisfactory, if its membership is below 10 %, satisfactory - with a rate of 20-25 %, good - at 26-40 % and very good - at 41-55 % of active members. If this indicator shows a value of above 55 %, then there is a need for research to find out whether the organization has not adopted an exclusive character, which in relation to the statutory provisions changed its position and role in the educational reality (Kaminski, 1975: 168). On the other hand, it should also be noted that passive attitudes of members create dislike, criticism, contempt of the association and stagnation causing a decrease in the membership. Z. Narski says: "Passivity is / ... / contagious. Once it becomes widespread, the association is stifled, its action, in the sense of relying on rigid formulas, slowly leads to a fall" (Narski, 1997: 111). At this point, the investigator should also consider the possibility of resolving other issues: firstly, to what extent do members of the association satisfy their need for affiliation, since their activity substituted for traditional bond, so-called ties of choice, enable the satisfaction of similar needs and aspirations and develop common interests; secondly, to what extent and how far the association has facilitated the "mental and emotional barrier crossing separating the >small world< of a man from the >great world< of his nation and humankind" (Kaminski, 1975: 157), thus introducing members to values of broadly understood local and global culture; and thirdly whether and to what extent the association has allowed its members to express their views, experiences, skills, interests, preferences and tastes.

Leaders hold a separate place in the historical and pedagogical study of the association, regardless of the fact as to whether they have managed a head-office or exercised managerial responsibilities at lower levels of the organizational structure. In any case, it was them who planned tasks, made decisions, supervised and controlled their execution. It is personality, organizational skills and the manners of these people that affect the course and quality of daily work, including the possibility of success.

Determination of the programme range of the association is another area of interest of a historian of education. In this case the point is, on one hand, to identify superior, solid goals and objectives stored in the parent document, on the other hand - the schedules of work adopted in subsequent years. In addition, depending on the need to expand the organizational structure, it seems vital to gain the information about the intentions of the local units concerning the taking on of additional commitments.

Gaining knowledge about projects and plans of the association involves also studying its assumed function. The actual function is revealed by obtaining the data, which proves the real accomplishments of the organization. This is specifically to show the directions of its functioning. Finding

out what is the real activity and the resulting consequences, and then referencing those facts to what "was intended" not only gives a complete picture of the extent to which objectives have been achieved, but also the awareness of the results that have not been previously assumed or anticipated.

Equally important is the perception of any transformations, even small ones, in addition to mention the reforms carried out within the association. It is connected with the discovery of their causes (who was the inspiration? - government initiative or grassroots pressure? Why were they adopted?), and then the observation of the consequences of the changes.

In search of historical and educational data of the association, we cannot ignore the ideological and political character of the problems. The researcher should focus here on formal declarations contained in the basic documents of the organization or in the absence of such records, trace the personal relationships of members with political parties, statements of leaders and members related to specific situations occurring in the socio-political life in the country and world events. "The implementation of the ideals of the association - demonstrates Z. Narski - is essentially achieved by two methods. The first concerns the impact of ideology on the formation of the moral canons of associations, the programme of action, methods of conduct and organizational system. The second way to implement the idea directly affects a man, a team of people, relationship, and possibly society" (Narski, 1997: 17). It is important that this aspect is perceived throughout all the years of the functioning of the organization, because only then can it be determined whether in different periods of its existence there had not been a substantial derogation from the previously adopted ideological line.

The above-discussed issue is combined with the cooperation with other associations and societies. It usually happens that external contacts are conditioned by proximity of preferred values. In these circumstances, the main task will be to reconstruct the list of associations, societies, institutions or political parties with whom the association cooperated and to identify the principles, forms and scope of joint ventures.

Monographic approach to the organization of a social, educational and cultural nature requires investigation of its publishing works. This issue concerns finding all edited works published by the object, which is the subject of the study. So we take into consideration: books (by authors or collective members or other commissioned textbooks and series), magazines (central, regional, local), reporting and informational materials (reports, circulars, announcements, brochures) and any other publications, including those of an ephemeral character (e.g. leaflets, advertisements).

Caring for the preparation of a full, extensive study of the history of the association, we cannot fail to record its stoppages. The analysis of this

question will determine whether they were due to: internal factors (e.g. a lack of activity or leadership skills, conflicts, limited funds arising from members' tardiness in paying membership fees) or external factors (e.g. being suspended by the state, stopping the funding of entities which were previously obliged to do this or diverse, hostile actions taken by other organizations of a similar scope of services).

Housing and material base of the association is also independent of those already mentioned, an important direction of research exploration. It testifies to the wealth, strength, attractiveness, opportunities for development and implementation of daily tasks. It consists of the property owned or leased buildings and accommodation headquarters of the central authorities and local associations, and other buildings with facilities and equipment that are available to members or used for the benefit of the wider community. They can also include building land or recreational areas purchased or received as a gift, sums invested in various enterprise, the amounts kept in bank accounts and others.

As presented above, the fields of research interests of the historian of education preparing a description of a chosen association also shows the ranges of source exploration. They must first make a discernment which materials should be reached, and then acquire the orientation of their location.

It seems that in every case, regardless of the historical period in which the association functioned, the expected (because the results of the queries are unpredictable) and main source base should consist of: the source from archives, printed sources and, possibly primary sources.[2]

Sources

Archival sources. An important issue is to determine whether and where to find materials of the past activities of the associations, both in relation to the work carried out by the panel, as well as boards of local structures. A good state of relatively full collection after authorities finished their function enables us to have an insight into the whole undertaken activity. Protocols of general meetings, board meetings, annual and term reports, correspondence, messages, issued circulars and other documents provide a deep source of information which usually can determine the origin, trace the subsequent board room configurations, changes in the number of members, internal organization, planned and executed tasks, contacts with the wider environment, encountered difficulties, carried out changes, accumulated properties etc. If these materials exist, they are stored in the archives of state and local government. In a situation where an association which is subject to

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2   One of the many classifications of sources was adopted, recognizing that it is the most readable explanation of the problem undertaken.

examination, has had a longer or shorter past activity and continues to function, as a rule, it keeps the documentation in its own registry.

In the case of national associations, after an earlier diagnosis of the geographical distribution of individuals, it is necessary to make queries in the state archives or in some cases abroad where there are documents originating from the areas of individual agencies. Collected source will help to answer questions related to the execution of tasks outlined by successive congresses or central administration, as well as those undertaken by the association itself. They will contribute to restoring the composition of the authorities of lower instances, the number of affiliated people, as well as the range of involvement in local problem solving and initiating changes relevant to the whole organization. Here are the basic materials: minutes of meetings, lists of members, records of membership fees, their orders aimed at the members, reported documentation, correspondence with headquarters and other organizations, institutions or authorities.

It is worth emphasizing that announcements, circulars and other letters preserved in the country archives which were sent by the central administration to their lower level structures can sometimes be the only remnants of the documents, if all the stored collection is destroyed or goes missing.

In the event of existence of only residual sources after the organization in the archives, any attempts to reach the individuals, if there are suspicions that they may be in possession of some materials, should not be withheld. Finding former activists or their families who are alive (siblings, sons, daughters, grandchildren) may result in gaining access, if not to the large collection then at least to individual documents, and even manuscripts or typescripts of written memoirs, diaries or logs.

Printed sources. Among them the following can be identified: 1) publications of the association, 2) activists', members' or other people's publications of personal nature staying in contact with the association, 3) supplementary sources.

The first source group is made up of all printed publications, which were produced by the association. It is based on the statutes, regulations and other documents defining its objectives, tasks, forms of organization and functioning. Equally important are pamphlets, books, prepared with a view to presenting, for example, ideology, directions of activity, relation to the affairs of educational, cultural or social life and promoting the association in the wider environment.

Substantial source material issued by the association constitutes periodicals, especially a printed magazine regularly acting as a body press. It often contains valuable information about: everyday activity of the association, emerging problems, extraordinary events in the form of accounts of the

conventions, occasional celebrations, organized conferences and meetings, summary reports of activities undertaken in a given year. The sections devoted to organizational matters contain news concerning the action of central administration and activities of a local unit. Broad knowledge can be acquired of the latter, if they could lead to the establishment of their own bodies. This might also provide some information about the general nature of the organization, but with a significant predominance of reported issues relevant to local community members. There has also been other specialist journal, issued by some associations, which published articles, methodological materials, polemics on topics directly related to their statutory activities.

An extremely rich source for the study of the history of the association is the annual report or reports prepared every few years presenting their activities, issued in special, separate publications. They comprehensively and thoroughly present all the undertaken projects and achieved results. Their additional advantage is in presenting many figures that give a full picture of the overall functioning of the organization and carried out activities.

The association may have published various brochures, convention diaries, one-day leaflets, folders, and other occasional editions commemorating and documenting their current activities.

The second group includes printed publications of activists, members of the association and those who were more or less related with the association. It is crucial to mention such publications as: autobiographies, memories, diaries, and journals. We must also point out that it is difficult to find in them a systematically presented history of an organization, but selectively preserved, by the author or author-activist-members, events, situations and episodes may be useful in resolving ambiguities arising, for instance, in the absence of other data. Subsequently, information coming only from people who collaborate or observe from the outside the development of the association may become opinion-forming factors.

In addition, this type of work is extremely useful for a historian of education, since it introduces them to the atmosphere of the times in which the organization functioned, as well as the climate that prevailed in the organization.

The last of the proposed group of printed sources can be described as complementary material base. It includes articles of pedagogical journals, teacher organizations, educational, cultural, social, religious, women's publications (depending on the specificity of the association), selected press of local, regional and national range, official publications (e.g. laws, implementing regulations, curricula) and books in the field of science education from the historical period or periods of activity of the association.

These items, along with the knowledge gained from other sources contained in the studies involving issues of educational policy, social, cultural,

educational concepts, and other carefully selected works, will enable the reconstruction of the political and socio-educational situation in which the organization, which is the subject of research is to function.

Primary sources. This kind of source is the result of preparing surveys, conducting interviews and collecting the accounts from the people, who have had an impact on the formation of the facts, watched their development or knew people who were direct creators of the past reality. Clearly advocating this way to obtain research material, Cz. Majorek states:

> "In contrast to Western European and American learned societies, where sociological methods and techniques in historical and educational studies enjoy considerable popularity, Polish historians of recent history of education rarely resort to such tools, which inevitably impoverish the knowledge of modern education. Moreover, it distances pedagogy from the history of education, seriously inhibiting the integration processes within the education of science" (Majorek, 1995: 66–67).

The use of surveys is recommended when the association has ceased its activity, and the time difference since that event prevents contact with its former members or when the association, despite its long history, is still running, which enables the obtaining of information from its current members.

Conducting interviews with people formally associated in the past or at present with the association may take the form of an ethnographic interview, resembling in form a friendly chat. K. Konarzewski explains: "The peculiarity of the ethnographic interview is that the researcher is more interested in the knowledge of the interlocutor than the interlocutor himself. The interlocutor is not the subject of study, but more an informer or an expert: he speaks about locations (ethnic groups, subcultures, organizations, etc.) and not about himself" (Konarzewski, 2000: 123).

Data obtained by the methods and techniques of sociological knowledge not only expands the knowledge of the association, but also lends credence to the reconstruction of the facts by verifying them with the new material gained through queries.

Discussing the question of evaluation of source in the historical and educational research on the association, we cannot ignore the necessity to make criticism of the collected data. Without developing this issue further, we have to mention, however, the difficulties that a researcher may face while classifying the collected material as valuable for further use.

As a result of external criticism, an answer to the question whether the materials containing the knowledge of the association are authentic, or whether they are certainly the products of this organization, should not cause major problems. However, problems may arise, for example, when archival documents include pamphlets, proclamations and other printed forms that

do not have the mark of the organization. There is a need then for multilateral analysis with other sources (comparisons, record sheets, not only external but also concerning the content) that will lead to a final evaluation.

A much more complicated aspect seems to be internal criticism. For instance, attention should be paid to the reports of local units sent to central authorities (whether they contain accurate information). Published comprehensive annual reports on the activities of the association should be treated similarly. In Addition special caution is recommended in the adoption of the data when we are aware of the simultaneous existence of other (competing) organizations and associations, which undertook comparable activities of similar nature.

In used autobiographies, memories reconstructed after years are not free of errors, distortions and illusions. The memory gaps are often filled with fantasy, or subconsciously with stories of third parties. It must be remembered that some confusion and ignorance of certain events may be caused by the sense of shame or the need to maintain confidentiality to family and friends, whose lives were intertwined with the life of the author's own biography. Contrary to autobiographies, diaries are kept daily, thus avoiding reproach related to the unreliability of human memory. They contain descriptions of momentary feelings accompanying the events of the near past. They often contain some contradictions arising from the fleeting and superficial character of recorded moods. It should be expected that the decision to publish them sometimes lead the author to use private censorship (Michalski, 2004: 178–179; Podgórska, 2004: 183 –191).

The primary source completed with the use of questionnaires, conducted interviews and conversations can carry the incorrect information, resulting from the passage of time, such as inaccuracy of provided dates, mixing events and people involved in them, and also subjective and emotional attitude to those events. We should also consider what type of relationship connects a person recollecting the past with individual activists and members of the association.

In conclusion

We ought to formulate one more general comment relating to how to use sources in reconstructing the history of the association, which remains in direct relationship with the author's study. It is extremely important for the objectivity of the research that the author's beliefs and his personal relationship with the past and the contemporary events of political and social life do not influence the shape of the prepared synthesis. It is vital that the author does not advance predetermined theses, and then adapt them to the source material, omitting inconvenient data, which "breaks" a previously assumed vision of the association.

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Concept of inclusion on the section of Vygotskian socio-cultural theory and neuropsychology

Darja Kobal Grum

Inclusion
Concept of inclusion

Inclusion is a paradigm that has its roots in social justice and the deinstitutionalization and civil rights movements of the 60's. Over the last decade, the enrolment of children with special needs in regular classes has been one of the most significant challenges for the education system also in Slovenia.

A founding principle of inclusion is to give children with special needs equal opportunities to participate fully in regular education classrooms with children who do not have any special needs. It expresses commitment to educate each child, to the maximum extent appropriate, in the school and classroom they would otherwise have attended. However, studies have shown that for some students with special needs, placement in regular education classrooms without appropriate social supports has resulted in social isolation and, ultimately, a more restrictive environment with lower school achievement (Celeste, 2007; Sacks et al., 1992). Therefore, classroom teachers need to make the development of social competence a priority for children with special needs. Efforts to include students with special needs are most effective when teachers are actively involved in assessing the students and helping them acquire appropriate social skills. Inclusive intervention strategies of parents and teachers enhance the social development and school achievement of children. It is also important that the children's ability to implement these skills successfully is carefully monitored (Celeste, 2007; Kekelis & Sacks, 1988; Sacks et al., 1992).

Early intervention as the first step on the path to inclusion

Preschool period of a child's life is a decisive factor for their further development, for biological, physical, cognitive and social development as well as for

personality development (Hatwell, 1985; Leclerc et al., 2000; Vasta, Haith, & Scott, 1995; Warren, 1984, 1994). Almost all the research clearly shows in each case the importance of this early period for the child's quality of life (Harris, 2008). A child with special needs requires a whole set of additional incentives in order to gradually compensate for their shortcoming from the time of birth onwards. Research (Alexander, 1996; Beaty, 1991; Bigelow, 1995; Rodriguez, Sabucedo, & Arce, 1995) also warns that positive self-concept, which a child develops from the earliest childhood onwards, is the very factor that is the most decisive for how a child will embrace their difference and live with it.

Research from the field of pediatrics and psychology (Bailey & Powell, 2005; Bruder, 2005; Guralnick, 2005a, 2005b) shows that professional support received by children with special needs in the early period of their life as well as by their parents is fundamental for their later inclusion into social environment.

In 2005, *The European Agency for Development in Special Needs Education* adopted a definition of early intervention, which was the result of findings made by different authors (Guralnick, 2001; Soriano, 2005). In this document, it is stated that early intervention is a set of services of different professions, intended for very young children and their parents. The services are available for the families at their request, that is, when they need them, and they encompass every type of help connected to special needs of a child. The intention of an early intervention is to ensure undisturbed personality development of children, empowerment of a family and social integration of children and their families into a wider social context.

Early intervention of children with special needs and their parents represents the first step on the path to inclusion, which signifies ensuring equal opportunities for those with disabilities in education, at work, in partnership and life in general (Bishop, 1996; Kekelis, Sacks, 1988; MacCuspie, 1992; 1996). In many authors' opinion (Guralnick, 1997; Nicaise, 2000), early intervention is crucial also from the point of prevention of further possible social and economic exclusion of children and later adults with special needs. Consequently, the families that enjoy full early intervention have bigger possibilities for establishing and maintaining the quality of life and psychological well being, while health and psychophysical development of their children progress.

Socio-cultural theory of Vygotsky and inclusion
Roots of socio-cultural theory
From practical point of view, inclusion can provide improvement for the quality of education and social life for children with special needs. How-

ever, the principles of inclusion need to be understood within a suitable the-
oretical framework, namely within the theory of Vygotsky and other emerg-
ing social constructivist perspectives.
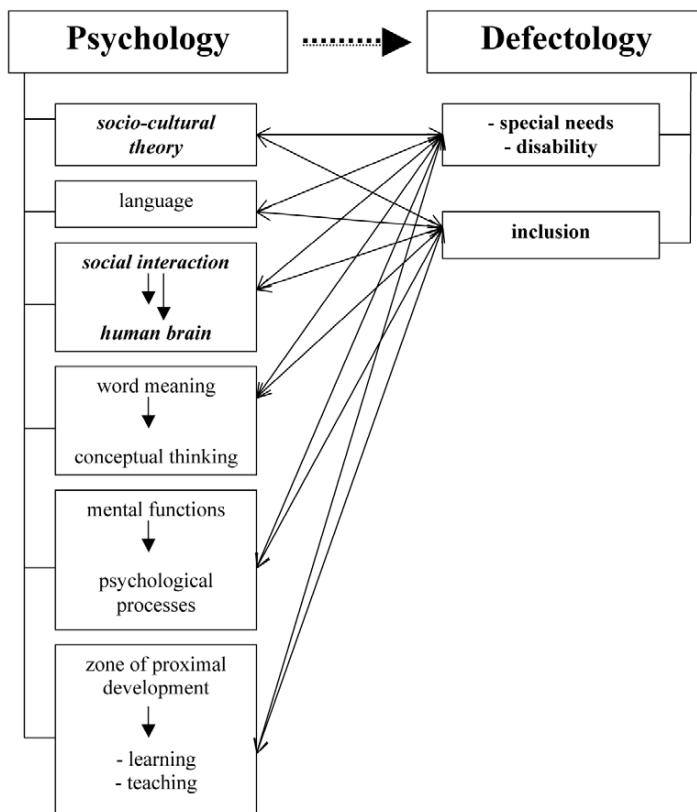
Figure 1: Basic concepts and thesis and their interrelationships of socio-
cultural theory in the light of Vygotsky's psychology and defectology.

The theory of Vygotsky made a strong impact in the field of psychology
since its beginning in 1924 (Marjanovič Umek, 2010). He developed many
concepts and theses that have been inspiring psychologists almost a centu-
ry later, such as:

- The central precept of socio-cultural theory is the co-construc-
tion of knowledge, between the individual and social processes (John-
Steiner & Mahn, 1996),
- The role played by language and other symbolic systems,
- The function of social interaction in the development of the human
brain,
- The role of word meaning in complex and conceptual thinking,

- The relationship between elementary and higher mental functions in the development of psychological processes,
- The concept of the zone of proximal development to explain learning and teaching. (Mahn, 1999).

In the current article, we are focused on two of them: (1) the concept of socio-cultural theory, as well as (2) the function of social interaction in the development of the human brain. We attempt to integrate them in the understanding of special needs and inclusion (Figure 1) because we find them to be crucial in explaining the role of brain reorganization (due to brain plasticity) in children with special needs.

In 1929, Vygotsky wrote a book "The Fundamentals of Defectology: Abnormal Psychology and Learning Disabilities" (Rieber, Carton, 1993) in which he developed the concept of defectology. The theory is based on the idea that human development is the process of a child mastering their experiences in their social environment. The adult and the child's peers play an important role of continual guidance and meaningful relationships during this process. Vygotsky argued that "defects" should not be perceived as abnormality, but need to be brought into social context. He criticized special education as a combination of low expectations and diluted curriculum, and he challenged all educators to have a "positive differential approach" of identifying the children's strength not their disability.

(Mis)interpretations of Vygotskyan ideas

On the first sight, it seems surprising that his work on defectology had not been translated into English until 1993 when Rieber and Carton edited and published "The Collected Works of L.S Vygotsky". In his work, we could discover many modern and democratic explanations of inclusive education and early intervention as well as his progressive concepts of terms such as "disability", "special needs" etc. Furthermore, we could find those ideas in the International Classification of Functioning, Disability and Health (ICF) designed by WHO (http://www.who.int/classifications/icf/en/, 11.2.2012), that include environment and personal factors rather than the medical diagnosis as well as in modern legislations about the education of children with special needs. Of course, Vygotsky was deeply influenced by Marxism and in some texts he even declared his psychology as Marxist psychology (http://www.marxists.org/archive/vygotsky/index.htm, 11.2.2012). Ironically, in his own country, the Soviet Union, he was strongly criticized by the communist party and after his death; Stalin erased his name from all scientific journals in the Soviet Union (Marjanovič Umek, 2010). However, for the western world it was the influence of Marxism in his theory that caused such a postponed translation of his work.

It was different in Eastern Europe. For example, in former Yugoslavia the translation of his book "The Fundamentals of Defectology" had been made even a decade before the English translation (Vygotsky, 1983). But the interpretation of his works remained within the context of Marxism and was spread out with the idea of segregated schooling of children with special needs. Therefore, the inclusion in Eastern Europe has either a short history or worse, it does not have any history at all.

Organization of higher mental functions and socio-cultural understanding of disability

No matter how political influences determined the development of Vygotskian theories, it is undoubtedly true that today Vygotsky is recognized as one of the founders of the psychology of disability and benefits of inclusive education. As it is seen in Figure 1, we are focused on two concepts, such as socio-cultural development, as well as the function of social interaction in the development of the human brain, which are crucial for understanding the correlations between inclusive settings and brain capability of plasticity. He already had a premonition about these correlations in "Problems of the theory and History of Psychology" (1993) where he described a new psychology as a division of the general biology and as well as the basis of all sociological sciences.

In his theoretical platform, the organization of higher mental functions has two principles:
- Systemic,
- Dynamic.

Systemic organization of higher mental functions

The systemic organization of higher mental functions means that "... no specific function is ever connected with the activity of one single brain centre. It is always the product of the integral activity of strictly differentiated hierarchically interconnected centres" (1997a, 140). Luria's (1966) understandings that deepened the development of the principle of systemic organization of higher mental functions, in further research allowed determining the localizations of those mental functions in brain and so the studies of the components of brain functions began. Considering the systemic character of higher mental functions, Vygotsky discussed also disability. Within this context, he distinguished between two types of disabilities: primary and secondary.

For Vygotsky, a child with special needs is not a disabled child. He regarded disability as:
- A socio-cultural developmental phenomenon,
- Being composed of two types of disabilities: primary and secondary.

The regard of disability of socio-cultural phenomenon comes from the understanding that all higher mental functions have social roots. He wrote that "...every function in a child's cultural development appears on the stage twice, on two planes, first - social, then - psychological; first between people as an inter-mental category, then within a child as an intra-mental category" (Vygotsky, 1997b, 106).

The primary disability is an organic impairment and as such it may limit the acquisition and the use of some social skills and it means that children acquire knowledge at a slower rate. The secondary disability arises from distortions of higher psychological functions due to negative social factors. Vygotsky correctly assumed that it is the child's social milieu that may severely limit the course of development and lead to delays or differences that are characteristic of many people with disabilities. Therefore, he named the secondary disability as a socio-cultural disability (Vygotsky, 1993). He explained that the many behavioural traits such as passivity, dependence and the lack of social skills that might characterize children with special needs are in fact the product of poor access to socio-cultural knowledge, lack of social interaction and opportunity to acquire psychological tools. As a result of the primary disability, expectations and attitudes change access to social experiences leading to the development of the secondary disability.

Children with the secondary disability can develop "compensatory reorganization", which means that they can adopt their higher mental functions in a positive or negative direction. For example, a child with special needs might develop a series of maladaptive behaviour, such as passivity, dependence, aggression etc., which is due to negative adaptive compensatory organization of higher mental functions. On the other hand, if they are surrounded by positive social incentives and inclusive educational settings, the same child could develop self-regulated functions, such as self-commands, self-discussions of the school task, that all lead to positive reorganization of higher mental functions. Of course, this could not be processed without the pedagogical help, as Vygotsky stated, or rather, without inclusive education. In order to prevent or remediate the development of the secondary disability, Vygotsky proposed that changing social attitudes should be one of the first goals of special educators (Gindis, 2003). At some point, he also included the role of personality differences among children, which are important for their inclusion (Das, 1995).

Dynamic organization and localization of higher mental functions
Dynamic localization occurs due to:
- The modification of the structure of functions through child's development,

- The modification of the functional structure depending on the level of automatization, and
- The possibility of using different means to achieve the same result (Thal et. al., 1991).

Dynamic localization of brain functions could have two opposite tendencies:
- Negative tendency,
- Positive tendency.

Negative tendency means that a child's partial impairment can cause a significant underdevelopment of a number of brain functions. In Fundamentals of defectology (1983), he wrote about the consequences of lesions with the same localization in children and adults. In children, and it is not the case in adults, overlying operations that require participation of the affected component in their development are usually more affected. That means that a child's partial impairment can cause a significant underdevelopment of a number of higher mental functions.

On the contrary, the positive tendency of dynamic localization of brain functions means to substitute and create new inter-functional connections. The formations, which emerge much later on and are less connected with the primary derivate factor, are easier to eliminate with the help of educational influences.

These two tendencies are in constant competition with the process of child's development.

Neuropsychological contributions
Brain plasticity

The basic concepts of neuropsychology - "higher mental functions" and brain functions were developed by Vygotsky. They are referred to as higher psychological functions, which are known in his works.

Negative tendency of dynamic localization of brain functions as described by Vygotsky are today in neuropsychology very well known as the "cascading effect", while the positive tendency of dynamic localization of brain functions is recognized as "brain plasticity". In spite of the fact that he conducted much more "simplified" experiments and studies for our time, it is obvious that he already determined the principles of those two important effects which are responsible for a child's development (Karmillof-Smith, 2002). However, it was not so obvious until the early 1990's when the development of neuroimaging tools allowed researchers to probe inside the brain in a non-speculative as well as non-invasive (chirurgic) manner. At that time, the postulations of brain functions of Vygotsky became a reality.

Brain plasticity is the term which was already defined in the middle of the last century, namely in 1949, when D. Hebb explained it in the book

"The organization of Behaviour" (1949). Today, the term refers to the brain's ability to change throughout life. The brain has the ability to reorganize itself by forming new connections between neurons. In addition to genetic factors, the environment in which a person lives, as well as the actions of that person, plays a role in plasticity. Brain plasticity occurs in the brain in three different contexts:

- At the beginning of life and in early childhood: when the immature brain organizes itself,
- In cases of brain injury: to compensate for lost functions or maximize remaining functions,
- Throughout lifespan development whenever something new is learned and memorized.

There has been quite a lot of research done in the area of reorganization in brain functions after brain injury (for example Saur et. al., 2006 etc.). Studies have shown that the brain activity associated with a given function can move to a different location as a consequence of brain damage or recovery. However, early childhood and learning are of the main importance for our article and for what Vygotsky hypothesized as the positive tendency of dynamic localization of brain functions.

Research on learning and memorizing showed that in fact the brain never stops changing through learning. Plasticity is the capacity of the brain to change with learning. Changes associated with learning occur mostly at the level of the connections between neurons. New connections can form and the internal structure of the existing synapses can change.

The brain constantly changes and yet, despite the fact that it can undergo extensive modifications in basic morphology, connectivity, physiology, or neurochemistry, manages to preserve stability and continuity (Merabet et al., 2009). The potential for change is itself not static, as it varies dramatically throughout the course of life. This potential is at its highest in early childhood. The developing brain is a highly dynamic system which undergoes several distinct phases, from cell formation to the rapid growth and subsequent elimination of unused synapses before finally entering into a more stable phase following puberty (Chechik et al., 1998).

Recent spate of studies

According to the classical concept of sensorimotor control, perception is considered as the input from the external world, action as the output from the brain to the external world, and cognition as the intermediary process. So, classical models state that deficits and defects in brain functioning could be final and "non-serviceable". On the contrary, the results of a recent spate of studies suggest that perception, cognition, and action are interrelated and

continuously influence each other. They indicate that cognition and action share common neural mechanisms and are interrelated as it is shown in Figure 2 (Gallese, Fadiga, Fogassi, & Rizzolatti, 1996; Imamizu, 2010). The Figure shows that perceptual and cognitive functions include various functions ranging from very early sensory processing to high order cognitive. The brain regions that may be related to the functions as perception, cognition and action include not only cortical regions such as the frontal, parietal, and temporal regions but also the sub-cortical region (cerebellum).
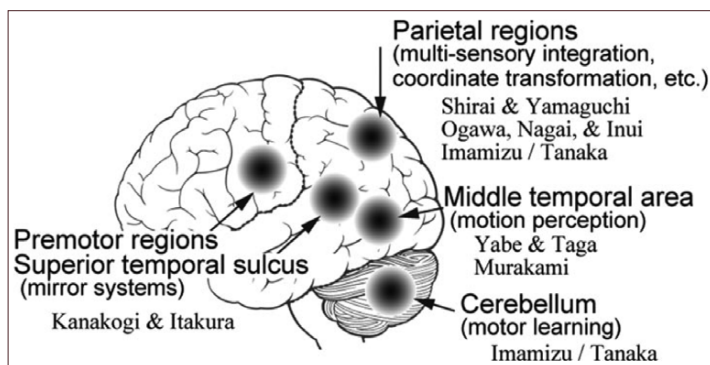
Figure 2: Brain regions (blobs) that may be related to the integration of perception, cognition and action (Adapted from Imamizu, 2010).

Other new studies show that there is growing evidence that sensory deprivation is associated with cross-modal neuroplastic changes in the brain. Merabet & Pascual-Leone (2010) found that sensorial deprived individuals show a massive reorganization of function in cortical areas normally dedicated to vision. After visual or auditory deprivation, brain areas that are normally associated with the lost sense are recruited by spared sensory modalities. A very recent research by Voss et al. (2011) also shows that these brain reorganizations are accompanied by behavioural enhancement.

Conclusions and suggestions

Let us finally interweave all the important issues of this article, which we have tried to integrate in Figure 3.

First of all, a founding principle of inclusion is to give children with special needs equal opportunities to participate fully in everyday life activities and in regular education classrooms with children who do not have special needs. From practical point of view, inclusion can provide improvement for the quality of education and social life for children with special needs. It is the theory of Vygotsky and other emerging social constructivist perspectives that explain the main principles of inclusion. His theory clearly explains the organization of higher mental functions, both systemic and dy-

namic. It shows compensatory reorganization and adaptation, as well as the positive dynamic organization of brain functions. That issue is present and studied in contemporary neuropsychological explanations of so-called brain plasticity effect.
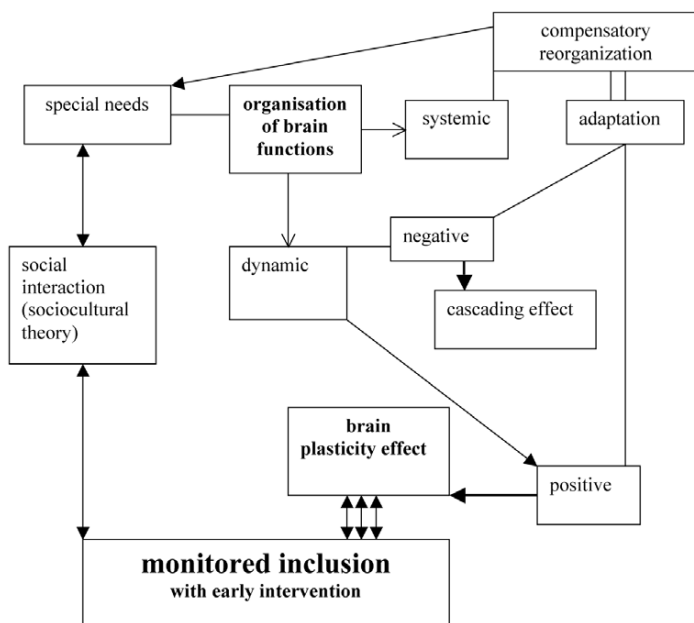
Figure 3: Integration of sociocultural theory of Vygotsky and neuropsychological approaches to brain plasticity in the context of inclusion of children with special needs.

Therefore, we could conclude that only within positive and carefully monitored inclusion, which starts with early intervention, can the brain of a child with special needs reorganize in the way that they could fully participate in the everyday life experiences. The brain with its unique ability of plasticity offers a child that within inclusive settings could develop all the necessary compensatory strategies for their everyday life functioning as a consequence of development of brain plasticity changes.

Inclusion of children with special needs has a high impact on positive adaptive compensatory reorganization of brain functioning, namely brain plasticity. We believe that one condition needs to be fulfilled: children with special needs could benefit from inclusive settings also in their brain development from the moment their special needs are identified - that is from birth.

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Finding advanced characteristics of student population participating in the study of knowledge: case of clustering students from Slovene TIMSS Advanced study on learning mathematics

Barbara Japelj Pavešić

Introduction

With the constant development of information technology in last 50 years, there is more cooperation between people in the world every day. Ideas are shared amongst many interested groups with the general aim to be informed, to improve work, to be better. 50 years ago the idea of cooperation between countries on the field of education provided the start of the international comparative studies of student achievement and other outcomes of school systems. Within years, international comparative studies developed and learnt many lessons. In 1988, Postlethwaite (Postlethwaite, 1988) discriminated four major aims of comparative education: "identifying what is happening elsewhere that might help improve our own system of education"; "describing similarities and differences in educational phenomena between systems of education and interpreting why these exist"; "estimating the relative effects of variables (…determinants) on outcomes (both within and between systems of education)" and "identifying general principles concerning educational effects" (relationship between variables within an educational system and an outcome)". The first two were easily achieved and reflected in a series of national and international reports on research findings (i.e. TIMSS, PIRLS) while the second two were found to be more demanding. One of the largest and still remaining problems in educational research is finding causal effects of background factors to the achievement or other outcomes. As recognised by the research (Gustaffson, 2006; Kodelja, 2005), as pure scientific experiments are not applicable in educational studies and it is not possible to control all influential variables or set the control group, therefore the significant causal relations are difficult to discover. As unreliable causal relations could lead to worse decisions

about changes in educational systems, in the few last years, educational studies mainly report only primary results of the measurement of knowledge in the form of national means by background variables or indices on national level. Comparisons between countries or between groups of students inside a country are therefore not precise enough to directly serve as proposals for educational changes in a country. The need for additional analyses to reveal deeper links between factors and outcomes encouraged researchers to find and try to use new types of analyses and report findings in other non-traditional forms. The ideas for analyses comes also from other research areas, one of them is the fast developing area of social network analyses and data mining tools. In this work, the use and results of one such approach to discover advanced information about the students of gymnasia participating in the international measurement of mathematics knowledge and supporting factors will be shown.

The problem

Slovenia has participated in TIMSS Advanced study, international measurement of trends in mathematics and science amongst the students in their last year of advanced mathematics program before entering university (Mullis, Martin, Robitaille, Foy, 2009). There were 10 countries participating in the measurement, each with specific characteristics of the population tested, one of them being the coverage index, defined as the size of the included population over the size of whole appropriate age cohort of young people in each country. The coverage index tells the size of population in the country, which is taught advanced mathematics and which should be taken into consideration while comparing mean achievements. The results of the TIMSS Advanced study show the largest mathematical knowledge in Russian Federation. In general, more specialized populations or lower coverage indices had higher mathematics achievement (Mullis, Martin, Robitaille, Foy, 2009).

Slovene mathematical knowledge is about average on the international scale but the difference in the coverage indices from the best is high: for Russian Federation, this is 1.5 and for Slovenia, this is 40.

In Slovenia, the school system requires from applicants for any university study to finish the general secondary school, called gymnasium and pass the final examination, called matura, at the end of it.

The gymnasia program is the most advanced program in the country for all subjects, also for mathematics and the same for all despite the fact that for matura, students may decide to take the basic or the advanced level mathematics exam. Over recent years, almost 40 % of all elementary school students have decided to study at universities leading them to choose gymnasia

as their secondary school and consequently, they have enrolled in the most advanced mathematics course in the country. The percentage of future students is still rising. Around a quarter of gymnasia students take advanced mathematics matura. Figure 1 shows the mean achievements of the participating countries and the mean achievements of Slovene students who take basic or advanced mathematics matura examination along with coverage indices for all participants.
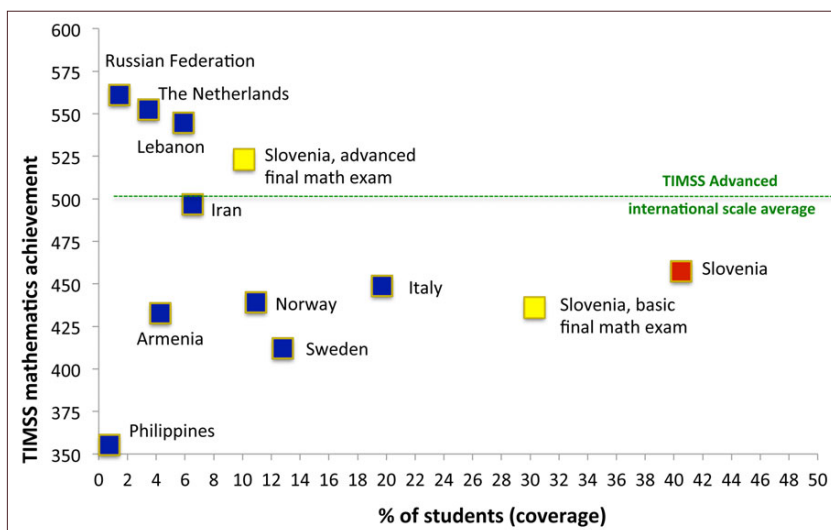
Figure 1: Mean Mathematics Achievement of countries in TIMSS Advanced with coverage index.

TIMSS Advanced findings and trends from 1995 in Slovenia started the discussions between policy makers about the advantages and disadvantages of having the largest part of student population "forced" to study the most advanced and demanding mathematics. The problem is linked to the system of entrance to university studies. Students are accepted into the studies with a limited number of positions according to their final grade from matura, which is the sum of the grades from all five matura subject examinations. The advanced level of mathematics matura examination can bring students the maximum grade 8 and the basic level maximum 5. Choosing the advanced level of final mathematics examination therefore increases students' chances to be accepted into university studies with limitations on the number of students independent of the area of study. However, the student's decision for the advanced level of mathematics examination is also connected to motivation and self-confidence in mathematics. The policy makers, preparing new White book of Education, started to discuss whether it would be better to keep all population in the same demanding mathemat-

ics program or provide more than one mathematics programs with different levels of difficulties to choose from during all four years of gymnasia. Before the final decision from the Ministry, the government changed and the discussion has once again become alive with new proposals from the new members of the Ministry to make changes also to the definition and meaning of the matura examination.

The observed problems of advanced mathematics in Slovene secondary schools are low motivation for learning the most advanced mathematics amongst students who are able but do not need high grades to enter university because of no limitations for their chosen studies in the areas of science, mathematics and engineering, and low motivation for general mathematics in schools amongst students who do not intend to choose studies connected with or requiring mathematical knowledge, such as social science or philosophy. Mathematics teachers have expressed complaints that with the increasing number of gymnasia students every year, mathematical knowledge has decreased. Teachers have to adapt teaching mathematics more and more to less able and less motivated students because they need to help them pass the final mathematics examination. More able students feel, in such a system, less attention from teachers and have less opportunity to achieve a higher level of knowledge.

Support for the new, most advanced mathematics program has also come from research showing that programs for mathematically oriented students should have specially defined curriculum with a focus on important mathematics concepts for future development of mathematics knowledge rather than just mathematical puzzles and challenging problems added to the regular mathematics curriculum (Gavin, Casa, Adelson, Carrol, Sheffield, 2009). To develop new advanced mathematics courses, a subpopulation of students who could be the applicants for them should be recognisable in the school system in advance.

This study intended to help in discussions by finding and defining the characteristics of groups of Slovene students who reach higher mathematical knowledge and could be candidates for different mathematics programs in pre-university secondary schools. We tried to find the answers to the research questions whether groups of successful mathematics students have common recognisable characteristics, which are these characteristics and which characteristics of teaching process lead to the highest mathematical knowledge of students.

Methodology

The research was done in two parts. In the first part, the influential variables were found amongst all variables measured with TIMSS Advanced

questionnaire for students. Basic statistical analysis of the Slovene student mathematics achievement data and students, teacher and school background data from TIMSS Advanced 2008 was used. The achievement of the more specialized sub-population inside the population of Slovene TIMSS Advanced students, defined by students' chosen level of mathematics final examination, school grades from mathematics, planned area of study and higher motivation for learning mathematics was compared. On the basis of significant differences in achievement dependent on variable values, variables were accepted or not in the second part of research.

The aim of the analysis in the second part was to define groups of students with similar characteristics and test whether these groups show differences in their TIMSS achievement, by the method of hierarchical clustering for units described by symbolic data (Batagelj, Japelj Pavešić, Korenjak-Černe, 2011). In comparison to usual clustering, the method used for clustering symbolic data assigned students to groups regarding real values of variables without calculating the "average" value of variables with nominal scales. The method of clustering takes into account all variables at the same time and assigns students who choose similar answers to questions from their questionnaires to give the number of clusters or groups. The groups are then studied and described with the help of additional analyses.

First step analyses

From all background variables available in TIMSS database, we selected the variables, which show statistically significant differences in achievement between more (achievement of 500 points or more) or less successful (achievement of less than 500 points) Slovene students in TIMSS advanced. As shown in table 1, in Slovenia, 28.5 % of TIMSS Advanced students achieved 500 points or more. This is 10.9 % of students from the whole age cohort and is closer to the coverage indices of other countries in TIMSS Advanced study. The mean achievement of students over 500 points was 553 points, similar to the mean achievement in The Netherlands (Mullis, Martin, Robitaille, Foy, 2009).

Table 1: Achievement of Slovene students over and under the international average

National benchmark	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
under 500 points	71.5	1.9	418.9	3.7
over 500 points	28.5	1.9	553.8	2.1

Selected variables were divided into two content categories, the background of the students (such as attitudes of students toward mathematics and students' background, home environment, education of parents, socio-economic status and perception of future education) and the background of learning mathematics (such as descriptions of real learning in school, lessons, teacher's report about realisation of teaching in class, the student's view of the teacher characteristics and the school climate). Two databases were formed with variables from each list together with the student's identification. Both data files contained no variables describing student achievement.

Second step clustering

With the heuristic clustering algorithm implemented into the computer software (Clamix, Korenjak-Černe, Batagelj, 2002), many solutions of clustering of students were obtained using two data bases prepared in the first step. The two solutions in which students were most similar inside all groups, for the clustering of student by background characteristics and for the clustering of students by characteristics of learning mathematics were chosen as final results. The values of variables that were chosen by the high percentages of students in each cluster helped us to describe the nature of the two sets of clusters.

At the end, the assignments to clusters were added as a new variable to the initial database of students with all variables, including achievement. The usual statistic analyses to compare achievement over groups were performed with the program IDB Analyser to take care of the sampling and weighting issues of TIMSS database. Comparisons of achievement between clusters were discussed together with characteristics of each cluster.

Results of the first step analysis

The first step analysis showed large differences in achievement of students regarding many factors. As motivation for mathematics, intended area of study and grades from mathematics could be used as criteria for a student making a decision to take the more or less advanced mathematics program, those variables were studied carefully. But the highest achievement differences were found to be linked to student motivation for mathematics, intended area of study and student gender.

Students who choose the advanced level of the mathematics examination achieved higher scores. Furthermore, 80 % of these students almost always or very much like mathematics. The opposite is 73 % of students who choose the basic level of mathematics matura examination and do not like mathematics at all or only sometimes.

Table 2: TIMSS Mathematics achievement of students according to their liking of mathematics

How much do you like mathematics	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
Advanced level of final math examination				
Not at all	6	1.2	454	17.2
Sometimes	26	2.1	485	8.3
Almost always	43	2.1	535	6.0
Very much	25	2.0	555	9.0
Basic level of final math examination				
Not at all	27	1.7	411	5.2
Sometimes	46	1.8	430	4.7
Almost always	20	1.4	465	5.9
Very much	7	0.6	495	8.0

Slovene students who plan to study mathematics, science, computer science and engineering cover 43 % of all gymnasia students or 17 % of age cohort. Those who choose the advanced level of the final math examination, show a higher achievement than students who choose the basic level independently of the area of study as shown in table 3. Students who plan to study mathematics, health science, science, computer science and engineering (69 % in TIMSS sample) made up 27.9 % of age cohort. The mean mathematics achievement of their subgroup of students taking the advanced level of the final mathematics examination, covering 7.3 % of age cohort, was calculated to be 539 points, enough for the fourth place on TIMSS Advanced country ranking.

Table 3: Achievement of students according to their intended area of study

INTENDED AREA OF STUDY	Percent	Percent (s.e.)	Mathematics achievement	Mathematics achievement (s.e.)
Advanced level of final math exam				
science	20.01	2.47	533.35	11.44
health sciences	20.24	1.96	536.49	8.95
engineering	16.42	1.90	533.24	12.18
business	4.49	1.27	503.41	13.19
computer and information sciences	5.52	1.38	541.74	17.72

INTENDED AREA OF STUDY	Percent	Percent (s.e.)	Mathematics achievement	Mathematics achievement (s.e.)
mathematics	6.86	1.33	573.88	11.47
social sciences	21.00	1.80	484.44	9.17
other field of study	5.46	1.22	500.76	17.55
Basic level of final math exam				
science	11.35	1.02	456.69	8.17
health sciences	4.45	0.63	473.26	17.07
engineering	12.06	1.34	462.72	7.03
business	14.35	1.44	420.23	9.72
computer and information sciences	5.38	0.66	457.32	8.22
mathematics	1.89	0.33	491.12	16.27
social sciences	38.75	1.90	426.32	6.07
other field of study	11.78	1.05	414.87	8.04

Grades are an important and complex problem in Slovene gymnasia, impacting on a student's chance to enter specific studies at university (Ivanuš Grmek, Javornik Krečič at al., 2008). A comparison of grades at the final mathematics examination and achievement in TIMSS (Cankar, Japelj, 2010) has shown that grades from mathematics and TIMSS achievement are not strongly connected. Girls with similar achievement in TIMSS Advanced as boys obtained in school mathematics almost one grade higher than boys. School grades obviously contain an additional view of mathematics achievement, which favours girls. Students, who have the two best grades from mathematics in school, very good or excellent (about 40 % of gymnasia students or 16 % of age cohort) reached more TIMSS score points than students with lower grades, but excellent-graded girls have achievement closer to the achievement of boys graded with very good rather than excellent. The results are shown in table 4.

Boys with excellent grades from mathematics have achievement similar to the mean achievement of the Russian Federation's TIMSS Advanced student population. Their coverage index is 2.1 %, a little higher than the coverage index of the Russian Federation and confirms the belief that small specific groups of students in the huge Slovene TIMSS Advanced population reach a very high TIMSS achievement.

Table 4A: Achievement of students by level of math examination according to their grades from mathematics in schools

Grade for mathematics in grade 12	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
Advanced level of final math examination				
Sufficient	11.43	2.30	449.72	11.87
Good	20.03	2.13	479.78	5.82
Very good	33.81	2.37	534.19	5.94
Excellent	34.73	3.46	561.96	7.72
Basic level of final math examination				
Unsufficient	0.79	0.36	377.72	20.24
Sufficient	41.15	1.67	411.07	5.27
Good	35.80	1.47	441.77	3.87
Very good	17.44	1.43	468.99	8.32
Excellent	4.81	0.77	493.13	12.02

Table 4B: Achievement of students by gender according to their grades from mathematics in schools

Grade for mathematics in grade 12	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
Girls				
Insufficient	0.50	0.23	366.30	33.58
Sufficient	32.40	2.08	405.72	6.71
Good	32.08	1.44	438.27	4.89
Very good	23.16	1.48	481.13	8.00
Excellent	11.86	1.48	528.63	8.90
Boys				
Insufficient	0.72	0.58	389.64	18.55
Sufficient	35.45	2.05	426.03	6.87
Good	31.52	1.69	461.32	5.49
Very good	19.12	1.74	520.19	7.68
Excellent	13.19	1.93	560.37	8.80

The results of the analysis in the first step has revealed that there is no simple solution to define the group of potential students of more advanced mathematics program in gymnasia because each individual influential factor is linked to another important effect.

Results of clustering on the basis of student background factors

The best clustering solution consists of ten clusters of students. From the cluster characteristics, the general descriptions for groups of students assigned to each cluster were drawn and summaries for the most interesting clusters are given in table 5.[1]
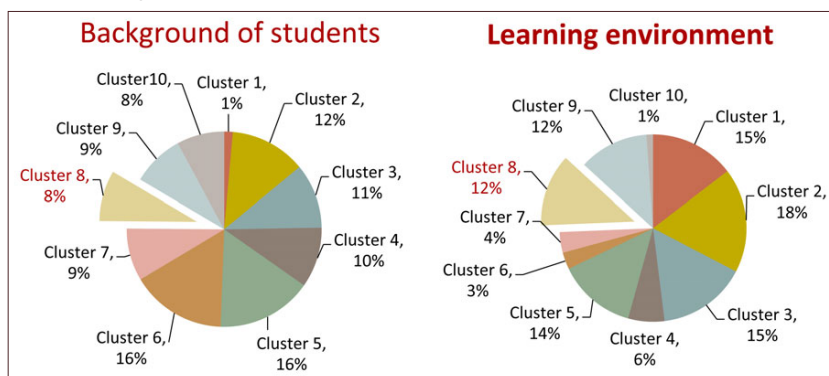
Figure 2: The distribution of students into 10 clusters by two sets of variables.

The largest differences amongst clusters were made by classroom practices, student grades, motivation, students' reasons for deciding to choose the advanced or the basic mathematics matura examination, a student's opinion of what makes a good mathematics teacher and parental support to students. The last two were collected by questions developed for national purposes and then added to the international version of the questionnaire.

Students were asked how important are, in their opinion, the specific teacher's characteristics to be valued as a good mathematics teacher and whether their teachers posses each of the given characteristics (i.e. strong, reliable, adapts the speed of teaching to students' needs, gives homework, listens to students, is recognised as very good mathematician, explains content well...). Almost all students in all clusters highly appreciate good explanation of content from teachers. Together with teachers' report that their teaching does not rely strongly on mathematics textbooks, it supports the belief that learning mathematics in Slovenia is based on individual teacher explanations in classes. Additionally, teachers who give additional explanations and examples or adapt the speed of their explanation to suit the students' needs were found to be more appreciated by students in clusters with less successful students.

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1   Extended reports on characteristics of clusters are in Appendix.

Parental support to students is often discussed and promoted in the Slovene school system. We asked students about their relationship with their parents with questions traditionally used in some other national studies. From the agreement of students to the statement "Parents like me very much", we assessed the general support of parents for students, the agreement with the statement "Parents encourage my school work" measured parental support for student education and the agreement with "Parents think I am smart" tells us about the general perception of student success by parents. Agreement with all three statements was measured using four categories, totally agree, agree, disagree, and totally disagree.

Table 5: Clusters of students based on student background

Cluster 3: Motivated girls for mathematics with strong parental support
• almost all girls, with excellent grades for mathematics and physics in G8   • 2/3 take the advanced level of the mathematics examination and not physics   • strong support from parents   • enjoy mathematics problems, positive attitudes toward mathematics   • 60% always like mathematics and worked hard on TIMSS test.
Cluster 7: Successful physics students
• boys who are good at physics but not at mathematics.   • 91% take physics as an optional subject in the final examination   • 76% do not take the advanced level of the mathematics examination.   • 58% had excellent grades from physics and 50% from math in G8   • 78% of students have their own computer.
Cluster 8: Most successful students
• Over 90% had excellent grades for mathematics and physics in G8   • Take the advanced level of the final mathematics examination in grade 12   • They recognise (94%) good teacher as someone who explains content well (94%) adapts speed of explanation to students' need (67%).   • They choose the advanced level of the mathematics examination because they are doing well in mathematics and have positive attitudes toward mathematics.   • 73% also take advanced physics program.   • Almost 70% of students have their own computer.   • 70% report that their parents think they are smart.   • Two thirds are boys.
Cluster 10: Students with high expectations of a good teacher with strong support from parents and high self-confidence.
• high expectations of a good mathematics teacher   • more than 80% of students report: good teacher gives additional explanations, adapts the speed of explanation to students' needs, is fair, has authority and provides clear grading criteria   • having a good teacher was a very important reason for choosing the level of the mathematics examination   • only 33% take the advanced level of the final mathematics examination.   • 80% students said that parents like them very much   • 60% of students' parents encourage their work for school.   • 70% of students strongly agree that their parents think they are smart.

In the final step, we linked clustering to achievement in TIMSS. As shown in table 6, students in cluster 8 have the mean achievement much higher than the mean achievements of students from other clusters.

Table 6: TIMSS Advanced Mathematics Achievement by clusters based on student characteristics

CLUSTERS	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
1	1.44	0.42	418.19	17.78
2	12.60	0.68	445.96	6.20
3	10.69	1.01	506.36	6.68
4	10.02	0.66	447.71	6.97
5	15.84	1.00	429.70	5.01
6	15.84	1.20	419.98	5.51
7	8.71	1.10	483.93	7.29
8	8.35	0.80	567.68	6.59
9	8.63	0.78	394.22	8.43
10	7.89	0.64	482.29	9.77

Cluster 1 contains a small percentage of all TIMSS Advanced students who had missing values for variables of student background. By multiplying the percentage of students in a cluster with the mathematics coverage index for sample of TIMSS Advanced, 40.5 %, the coverage index of the group of students forming a cluster in the whole age cohort can be estimated. Therefore, Cluster 8 covers 3.38 % percentages of all Slovene students of the appropriate age cohort, which is comparable to the Netherlands' coverage index of 3.5 % and larger than the coverage index of the Russian Federation, 1.4 %.

According to our expectations, students in cluster 8, described as higher achievers, reached the largest score of 567 points on TIMSS Advanced achievement scale. Achievement is statistically similar to the mean achievement of the first country on TIMSS Advanced scale, the Russian Federation and significantly higher than the mean achievement of the second country on the international scale, the Netherlands.

Cluster 8 students overlapped significantly with the set of students who chose the advanced level of mathematics and physics as an optional subject in the final examination at the end of grade 12. The percentage of the latest students in the TIMSS Advanced population was 9.8 % and 4.0 % in the general population of students of the appropriate age (or coverage index). They achieved 548 score points on TIMSS Advanced test for mathematics, which would place them between the Netherlands and Lebanon on the

TIMSS scale and this score not being significantly different from both. Students from cluster 8 differ from these students in their high motivation for advanced mathematics so higher achievement is expected.
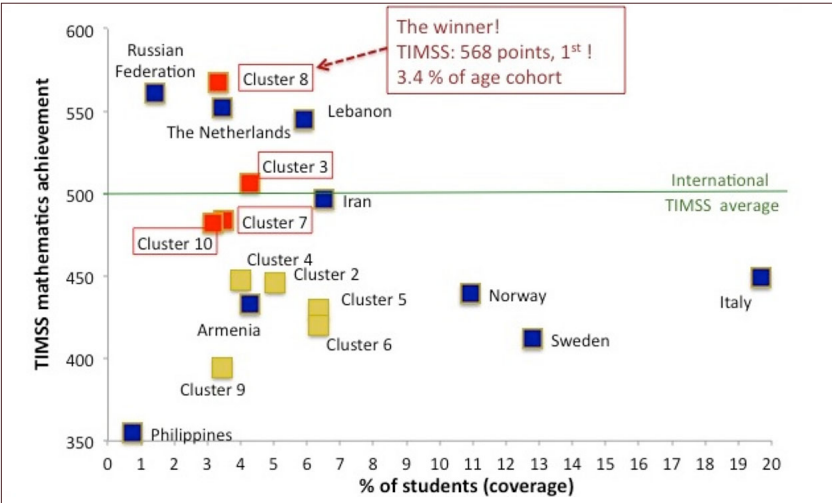
Figure 3: Mathematics Achievement by clusters of Slovene students.

If the more advanced mathematics program in secondary school is going to be provided for students with characteristics from cluster 8, this program should address specific areas of the students' future university studies. Table 8 shows percentages and achievement of students in cluster 8 by their intended areas of future university study.

Table 7: Percentages and achievement of students in cluster 8 by their intended areas of university study

INTENDED AREA OF STUDY	Percent	Percent (s.e.)	Mathematics achievement	Mathematics achievement (s.e.)
science	22.47	3.79	579.75	14.60
health sciences	22.51	4.02	567.73	12.92
engineering	24.77	3.01	565.30	9.76
business	2.08	1.56	561.36	28.84
computer and information sciences	6.28	2.34	592.05	16.97
mathematics	11.47	2.75	607.34	14.10
social sciences	7.52	1.84	522.39	17.85
other field of study	2.89	1.78	564.52	35.28

A high percentage of students from cluster 8 want to study science, health science and engineering as well as mathematics but neither business nor social science. The future mathematicians and computer specialists have the highest achievement. For health studies, high grades from mathematics at matura examination raise the chance for students to be accepted into the study. Other popular studies for students from cluster 8 have no entrance limitations but have at least a one-year mathematics course - so future students need strong mathematical knowledge from gymnasia for success at university. From the intention for study, it may be concluded that students from cluster 8 would, by and large, benefit from a more advanced mathematics course in secondary school for their future study at university.

Results of clustering of students by their learning environment

Accepted clustering solutions for grouping students by their actual learning environment also gave good results. Ten clusters of students differ mostly by the level of preparation of teachers for teaching and by characteristics that students reported teachers have from a set of characteristics defining a good teacher in students' view. Again, the cluster 8 turned out to have most wanted characteristics of effective learning and teaching as seen in table 9. Other clusters are described in Appendix B.

Table 8: Description of characteristics of the cluster with best characteristics by learning environment factors

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Cluster 8: the best teaching practice

All students have very well prepared teachers who
- explain the content well, have authority, are fair and have clear grading criteria.
- appreciate student's work for mathematics outside school.
- always give homework, always as a set of exercises,
- never ask students to find examples of the use of mathematics or data collection and analyses.
- participated in training programs about mathematical content and the use of ICT.

More than 2/3 of students never use computers or calculators for modelling, solving equations or algebraic expressions.

More than 2/3 students
- every lesson listen to teacher explanations
- never have to read a textbook in school or for homework.

More than 1/2 of students agree that the teacher
- is preparing them well for final examination,
- makes students like to work on mathematical problems,
- makes students feel successful.

Teachers have very high expectations for student achievement.

Mean achievements of students in clusters by learning environment also show significant differences. The highest achievement was observed in cluster 8 as shown in table 9.

Table 9: Mathematics Achievement of students in clusters by learning environments

CLUSTERS	Percent	Percent (s.e.)	Mathematics Achievement	Mathematics Achievement (s.e.)
1	14.63	4.37	448.36	9.74
2	18.00	2.77	431.96	7.45
3	15.39	4.59	453.86	13.14
4	6.27	2.31	452.59	11.76
5	13.60	3.33	478.60	11.82
6	2.91	1.74	412.13	7.88
7	3.56	2.20	469.20	27.45
8	12.46	3.56	504.16	12.06
9	12.06	3.22	448.63	16.82
10	1.12	0.05	455.12	27.00

The highest mathematics achievement of students in cluster 8 supports the high importance of teacher background together with approaches to teaching for students' knowledge. Teachers in cluster 8 demonstrate hard and devoted work for students and students obviously appreciate good and very demanding teachers.

Conclusion

The general mathematics curriculum in Slovenia is demanding. However, at the end of secondary school, students can decide to pass only the basic level of mathematics examination and are therefore required to demonstrate mostly the applications of mathematical content only (i.e. calculate the limit of a function). The whole coverage of mathematics theory is required only from students taking the advanced level of the final mathematics examination (i.e. understanding the "epsilon" definition of the limit). In spite of the fact that the year by year defined mathematics curriculum is required to be covered by teaching in classes over the school year, the majority of teachers admitted that their basis for their list of required contents to be taught is the Catalogue of standards of knowledge required for basic or advanced mathematics matura examination, chosen according to the average decision about the level of the final mathematics examination taken by students in the class. Since the Catalogue of standards lists less contents and

requirements than the curriculum itself, that means that many students do not get the opportunity to learn all planned theoretical mathematics for secondary school. As discussed, a more advanced mathematics program should therefore be offered to motivated students and to give them the opportunity to systematically learn theoretical mathematics for more years during their everyday lessons, at least to the extent of the required standards of knowledge for the advanced level of mathematics matura examination.

By clustering, we were successful in finding the group of candidates for more advanced mathematics in Slovenia. They are students, who decide to take the advance level of the final mathematics examination, choose physics as one of two compulsory optional subjects for the final examination, are recognized as smart and are motivated for learning mathematics. They also intend to choose mathematically demanding university studies. As such, they could be recognised by their teachers and peers. The achievement of this specific group was found to be very high inside Slovenia but also the highest amongst other countries on the international TIMSS Advanced scale. It can be assumed that these students would choose a more advanced program of mathematics in school if such a program existed.

With the use of non-traditional methodology of clustering, it was possible to reveal some characteristics of the learning and teaching in specific student populations that could be not found using standard methods. By clustering, we also discovered some characteristics of student learning environment in Slovenia, which most likely support achieving higher mathematical knowledge.

Well educated, demanding but devoted teachers with high expectations of student knowledge, who explain the content well enough that students do not need to learn it from other sources such as textbooks are most important factors. The use of ICT does not seem to be important for better students results in mathematics as much as regular short homework and tests. The message from the students for teachers is clear, they do not need to fear being characterised as bad teachers by their students if they expect and ask a lot from students or avoid the daily use of ICT. Finally, but more importantly for our school system, we also confirmed that a special population of Slovene future students of science, engineering, mathematics and computer science achieved very high results on TIMSS tests, comparable to the achievement of leading countries on TIMSS Advanced scale.

With clustering itself, we are aware that we cannot find or explain casual effects between factors in education but its results/clusters are homogenous groups of students or other people. Inside those groups, traditional statistics may more reliably study links and causal effects of specific background than in the whole population. The search for possibilities of comparing spe-

cific effects of different factors inside subgroups over the whole populations is going to further the work in the development of new approaches to large data collection in international comparative studies of education.

Appendix A: TIMSS Advanced students from Slovenia: Description of characteristics of clusters by student background factors

Cluster	Summary of cluster characteristics	Description of cluster
Cluster 1	Students with missing values for majority of variables.	Missing values
Cluster 2	Students who take the basic level of final mathematics exam and who do not take physics as an optional subject at the final exam. They require from good teacher to give examples of items which they should know how to solve. Students report that the very important reasons for choosing the level of the mathematics exam were positive attitudes toward mathematics, doing well in mathematics and enjoy solving mathematical problems. Since they choose the basic level, it can be assumed that they do not enjoy mathematics or have very positive attitudes toward mathematics. Half of students were not motivated to work hard on TIMSS test, they only sometimes like mathematics. The proportion of girls and boys is similar to the whole population.	Less motivated student for learning mathematics.
Cluster 3	Students in cluster 3 are almost all girls. High percentages of them have excellent grades from mathematics and physics in elementary school (grade 8). They do not take physics for an optional subject in the final examination but almost two thirds take the advanced level of the mathematics exam. They are strongly supported by parents. They enjoy solving mathematical problems and have positive attitudes toward mathematics, as these were the main reasons to choose the advanced level of the mathematics exam. 60% of students in this cluster always like mathematics and admitted that they worked hard on TIMSS test.	Highly successful and motivated girls for doing mathematics with strong support from parents.

Cluster	Summary of cluster characteristics	Description of cluster
Cluster 4	Students in cluster 4 are similar in their expectations of good mathematics teachers. More than 90% of them thought that it is very important that the teacher gives good additional explanations and examples, is fair and provides clear grading criteria. The teacher should also adapt the speed of their explanations to suit the students' needs and provide a list of examples of items students should know how to solve. In addition, for 87% of students (the highest percentage of all clusters) it is very important for good teacher to have authority. A large majority of students take the basic level of the final mathematics exam but not physics also because this take less time and they have a good teacher for preparing them for basic level of math exam. Students have active support from parents. More than 60% agree that parents like them very much and also that parents encourage them to study. It seems that students in this cluster are passive learners as they rely more on the teacher's capabilities to teach them than on their own learning. They shift responsibility for their mathematics knowledge onto the teachers and, to some extent, onto their parents.	Passive learners with high demands from teachers and support from parents.
Cluster 5	Students in cluster 5 who didn't take physics or the advanced level of the final mathematics exam exceeded 90 %. Over 90% of students also required from good teacher to give additional explanations and examples and adapt the speed of their instructions to suit the students' needs. 60% of students chose the basic level of the final mathematics exam because of their (lower) grades. More than 75 % admitted that they could try harder on TIMSS test and 60 % disagree that they tried hard. Around half of them reported that they put the same effort in the TIMSS tests as they do for tests in school. Therefore, these students were not prepared to work hard for their mathematics education.	Less successful students, with neutral attitudes to mathematics who are not prepared to work hard for mathematics.
Cluster 6	Students in cluster 6 were not taking the advanced level of the final mathematics exam or physics. They reported that in choosing the level of final exam, interest in mathematics, attitudes toward mathematics or having a good teacher were not important – the only important reasons for half of these students were grades and the possibility to easily pass the test. Their grades for mathematics from elementary school were not the highest and 62 % of these students only partially agreed that their parents think they are smart.	Students not interested in mathematics, who choose the basic level of the final mathematics exam just to easily pass the test.

Cluster	Summary of cluster characteristics	Description of cluster
Cluster 7	Cluster 7 consists of a clearly defined population of interested boys who are good at physics but not at mathematics. 91% take physics as an optional subject in the final examination but 76% do not take the advanced level of the mathematics exam. 58% had excellent grades from physics in elementary school and half of them from mathematics. 78% of students has his own computer.	Successful physics students.
Cluster 8	Students in this cluster are overall successful. More than 90% had excellent grades for mathematics and physics in elementary school (grade 8) are decided to take the advance level of the final mathematics exam in grade 12 and 73% also take physics as an optional subject in the final examination. Almost 70% of students have their own computer and are totally convinced that their parents think they are smart boys and girls. Two thirds are boys. Two thirds admit that they choose the advanced level of the mathematics exam because they are doing well in mathematics and have positive attitude toward mathematics.	Most successful mathematics students.
Cluster 9	Students in cluster 9 are weak mathematics students who admit that they do not like mathematics - 75% of them report that they totally disagree with the statement "I like mathematics." 73% of students expect to get the lowest positive grade, sufficient, for mathematics in grade 12. 96% of students do not take the advanced level of the final mathematics exam and 94% do not take physics. From good teachers, 87% of students expect they are fair and adapt the speed of their explanation to suit the students' needs. Students describe that having an interest in mathematics is not at all important for choosing the advanced or the basic level of the final exam.	Students with the lowest grades for mathematics.

Cluster	Summary of cluster characteristics	Description of cluster
Cluster 10	Students in cluster 10 are most similar to each other by their expectations from a good mathematics teacher. For more than 90% of the students, for a teacher to be rated as good, it is very important that the teacher gives additional explanations and adapt the speed of their explanation to suit the students' needs. The teacher should also be fair and for more than 80% of the students, it is very important that he/she has authority and provides clear grading criteria. Being taught by a good teacher was a very important reason for choosing the level of final the mathematics exam independent from the chosen level. In this cluster, the highest percentage of students from all other clusters reported high parental support. 80% of students said that parents like them very much and almost 60% of student said that their parents actively encourage them in their work for school. Only one third of students take the advance level of the final math exam and one quarter choose physics as optional subject at matura exam. The main difference between these students and those from cluster 4 is higher perception of students success by parents. ence. Almost 70% of students strongly agree that their parents think they are smart while in cluster 4, only 61% only agree that their parents think they are smart.	Students with high expectations from a good teacher with strong support from parents and high self-confidence.

Appendix B: TIMSS Advanced students from Slovenia: Description of characteristics of clusters by learning environment factors

Cluster	Summary of cluster characteristics
Cluster 1:	Teachers are less well prepared for teaching. Schools do not encourage students to take advanced level of mathematics final exam.
Cluster 2:	Students never use any computer technology and report math lessons are boring.
Cluster 3:	Teacher are very well prepared for teaching. More than 90 % of students have teacher explaining contents well and give a lot of emphasis to informal assessment of students progress. Teacher expectations for student knowledge are high for more than 60 % of students. Students use computers and need 1 hour to do homework in comparison to average 30 minutes in other groups. Half of students are not encouraged by school to take advanced level of math exam.
Cluster 4:	Half of students said teacher has no authority, and 45 % students reported that teachers have no clear grading criteria or are fair. Half of students in half of lesson are asked to read theory from textbooks. Half of them use computers at some lessons. Teachers of students in this cluster reported being limited in teaching by different student factors: different academic abilities of students, high student-teacher proportion, student who skip classes and tests as well as student who are not interested in mathematics. But half students have teachers who are very satisfied with their work.
Cluster 5:	Almost all students have very well prepared teachers to teach and 70 % of them have teachers satisfied with their work. More then 80 % of students have fair teachers with authority. More than 90 % of students never use computers or read theory from textbooks. Almost two thirds of students are never asked to learn facts or procedure by heart in lessons or for homework. Almost 80 % of students are only at some lessons asked to decide by themselves how to solve problems.
Cluster 6:	All students have extremely well prepared teachers who participated in professional development courses about math curriculum. Half of students do use the most demanding textbook available for secondary school programs. All students are not encouraged to take advanced level of math exam by their schools. Students never use computers and are never asked to learn something by heart. 94 % students reported that their teacher has authority but almost one third of students report that teachers do not explain the content well. Half of students report that teachers do not adapt speed of explanation to students' needs.
Cluster 7:	Students with mostly missing values.

Cluster	Summary of cluster characteristics
Cluster 8: Well prepared teacher with all characteristics of good teachers; Homework every lesson, rare computer use, not boring lessons. Valued student work for mathematics outside the school.	All students reported to have very good prepared teachers for teaching and confirmed that their teacher explains the content well, has authority, is fair and has clear grading criteria. Teachers of more than 90 % of students takes into account the student work for mathematics outside school lessons, always gives homework, always as set of exercises and never to find the use of mathematics or work with data. 73 % students finish homework in less then 30 minutes and have teachers who adapt speed of explanation to students' needs. Teachers of more then 80 % of students participated in training programs about math content and use of ICT but only half of students in some lessons use computer. More than two thirds of students never use computer or calculator for modeling, solving equations or algebraic expressions. More than 65 % students every lesson listen to teacher explanations and never have to read textbook in lessons or for homework. 57 % of students admitted that they have not the best relationship with teachers, but for half students mathematics lesons are not boring. More than half of students agree that their teacher is preparing them well for final exam, get students like to work on math problems, and make student feel successful. Teachers of half of students have very high expectations to students achievement.
Cluster 9:	Teachers of all students are very well prepared for teaching but their satisfaction with work is not very high. Teachers of more than 80 % of students explain content well, has authority and gives additional explanations. But teachers of 91 % students feel very limited in teaching because students do not have homework done, teachers of 78 % of students feel very limited by not interested students and more than 60 % of students have teacher reporting to be limited in teaching by large number of students in class and their different academic abilities. 87 % of students never use computers and never read textbooks. For homework they are never asked to do something different from exercises or problem sets. Teachers of more than half of students do not participate in professional development programs.
Cluster 10:	All students in this cluster have teachers with the highest self-confidence. All teachers said they are extremely well prepared for teaching all contents and do not participate in any professional development program. Their satisfaction with work is not high. More than 90 % of students confirm that teachers have authority. 80 % of students said teachers explain content well and have clear grading criteria. No student ever get homework, 66 % of them never need to memorize formulas and teacher do not test student knowledge regularly. Half of the students are never asked by teacher to learn something by heart. For half of the students, teachers have low expectations of student knowledge.

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Empirical studies in Polish pedagogy – between quantitative and qualitative research

Danuta Urbaniak-Zając

Introduction

Polish Pedagogy is highly heterogeneous: firstly it is divided into many sub-disciplines, secondly in each of them, it is used in various ways. It is characterized - at least in comparison with the German pedagogy - by a relatively strong empirical current. In Germany, for many years after World War II, pedagogy was placed in the tradition of *Geistwissenschaft*, therefore the main method of research was hermeneutics. The so-called realistic turn (*realistische Wende*), expressed by the abandoning of text analysis in order to discover empirical phenomena occurred only in the 1960's. In Poland, the perception of the importance of empirical research for theoretical reflection on the processes of education and human development had already occurred in the interwar period, particularly within social pedagogy. As an example, we can mention the collective research on the social causes of school successes and failures conducted by H. Radlinska (several years of research in different locations in Poland; Radlinska, 1937).

My statement refers to more recent times, i.e. the period of People's Republic of Poland and the next two decades. To a lesser extent, it relates to teaching the practice of empirical research, it contains more recommendations on how these tests should be conducted. I have analyzed selected extracts from textbooks devoted to pedagogical methodologies of empirical research (or methodologies for educators), focusing on the functions attributed to qualitative research, in the past and in the present and the assessment of its cognitive abilities. My statement is associated with a more general issue - the status of the method, and indirectly, the status of methodology, however it does not exhaust the issue.

The information contained in the textbooks is treated as a reflection of the dominant research orientation, which more or less is reflected in practice. Al-

though I have declared that I do not reconstruct this practice in a systematic way, I have participated in it since the late 1970's. To this effect, I have gained experience from different perspectives (as a researcher, reader of texts presenting test results, lecturer working on students' theses, reviewer), and thus acquiring knowledge of how textbook recommendations were (and are) implemented and what consequences it brings to the organization of cognitive process and its quality.

Qualitative research in the positivistic research model

It should be noted initially that the teachers did not develop their own - in the sense of qualitatively different - methodology of empirical research. They have benefitted from the achievements of other sciences, especially sociology and psychology (more recently anthropology), there movements devised their methods and techniques of research on their own ground.[1] On this ground, however, these two disciplinary research perspectives have failed to integrate. As a rule, they are applied separately in the examination of various aspects in the field of the subject pedagogy. Psychological methods were and are more often used by researchers of teaching and educational processes taking place at school and other educational institutions, methods of sociological research are more often used by researchers penetrating environmental determinants of education, or more generally, human development in different phases of life. Overall, the researchers who gravitate towards the methodology of psychology tend to conduct experiments and tests measuring knowledge and individual predispositions and other means of measurement, while those who move towards sociology are inclined to use surveys and interviews, rather than observation[2].

The first textbooks in the field of methodology of educational research appeared in the late 1960's and 1970's, and by the end of this century did not have any competition. (Two of them - revised - are still published).[3] Only at the beginning of the new millennium, were new studies published (but those previously issued are still widely used, especially by students). It can be

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1   It was Richard Wroczynski (1974) who noticed it, stating that »the influence of natural science on pedagogy was not direct but mainly through psychology and sociology« (25), Aleksander Kaminski (1974: 50), in turn, stated: »*The methodology of empirical education is rooted in the methodology of social sciences. There is not a separate methodology of empirical pedagogy, there is, however, skillful use, completion and adaptation of methodology of social science to the needs of empirical education*".

2   It is about presenting a dominant trend, not a detailed description of the conducted research because it is possible to combine different ways of collecting data in one research project.

3   These are *Zasady badań pedagogicznych* (Principles of pedagogic research) by T. Pilch, the co-author of three recent publications is T. Bauman and *Metody badań pedagogicznych* (Methods of pedagogic research) by M.Łobocki, with the supplemented version entitled *Metody i techniki badań pedagogicznych (*Methods and techniques of pedagogic research).

assumed that the general 'methodological approach' of several generations of educators was formed by the research scheme postulated by the authors of the first textbooks. The authors cared about - as Z. Zaborowski (1973) stated - *"the clarification of the research and giving it a more modern formula"* (5). The teachers were thought to lack "*sufficient awareness and knowledge of contemporary formula of empirical research."* (Ibid.) As we know at the beginning of the 1970's, this contemporary and thus modern formula was represented by natural sciences, also referred to as experimental. The formal purpose of these sciences is to discover regularities, mainly of cause and effect relationship, which can explain and predict the course of events. Teachers who wanted their discipline to become a science had to submit to a particular rigor, taking the methodology of natural science as their own branch. Thus, for example, H. Muszynski perceived empirical research on the education process as the only way for *"real development of scientific knowledge of pedagogy"* to identify the regularities, "*which govern it, based on continually improved methodology"* (1967: 6). He worked out a model of pedagogy as a modern and practical discipline*, "Pedagogy as a practical science deals with detection of causal dependence, in which educational activities play the role of independent variables, and educational objectives are defined by dependent variables. (...) All this is possible only on the basis of theoretical knowledge of the relationships between different phenomena"* (1970: 191). As we have seen in this period, Polish pedagogy was regarded as a science, which is to identify the regularities, so that it might indicate the means to achieve educational objectives.

Muszynski considered verification tests as the most important in pedagogy which checked the accuracy and reliability of the relationships postulated by the theory. The tests had to be conducted on representative, large sample research using standardised methods and research techniques - such studies are traditionally referred to as quantitative research. However, it should be noted that in pedagogy, another type of study was also allowed, sometimes referred to as 'soft test' or qualitative research. Muszynski, quoted above, stressed the importance of verification tests, he also stated that *"it cannot mean a denial of the importance of different type of tests, especially the analysis of individual cases. However, such analysis plays in the development of pedagogy, definitely a role of secondary importance. It has some heuristic significance before formulating the theory and as a source of interesting hypotheses or ideas. However, after formulating the theory, the analysis of individual cases plays a fairly explanatory role."*[4] (Muszynski, 1967: 72 - underlined by the

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4   Perhaps Muszynski cites the relationship between chance and regularity. T. Benton and I. Craib (2003) characterizing the explanations in empiricism, state that: explaining the phenomenon equals demonstration that it is a case of general law.

author). The role of qualitative research (its type is the analysis of individual cases) is uniquely determined: it cannot be the source of the theory - at most the source of hypotheses which must be checked in *"relevant"* studies[5]. The results may also be an example of implementing the previously identified regularities. They unquestionably play a secondary role.

A slightly different opinion about the qualitative research was expressed by a social educator R. Wroczynski (Wroczynski and Pilch, 1974). Subdisciplinary relation can be referred to, since in this case the reference point for assessment of the methodology of pedagogy was the achievements of sociology, not psychology. Wroczynski warned that *"failure or low efficiency* [he did not explain where they were expressed in DU-Z.] *of field educational research often result from a rather mechanical adoption of methodological patterns of sociology"* And yet, the processes, *"examined by the teacher are specific and to be fully explored require separate and adequate research methods and techniques"* (7). The specificity was expressed, in his opinion, mainly in the individualisation and dynamics of human psychological development and in the specific character of the goal to ascertain the pedagogy: identifying factors that would allow the desired changes. Hence, in the *"centre of interest of a teacher are specific situations (...) Cross-sectional studies have a wider use only in certain sectors of education such as educational policy, comparative education, etc."* (26). Thus Wroczynski suggests that more specific methods for pedagogy should be qualitative methods. He proposes a "method characterising the individual" employed by JH Pestalozzi[6] and the method of participant observation used by the Soviet scholars and F. Engels, exploring *"The situation of the working class in England".*

Attention should be paid to the way of reasoning, which is used by Wroczyński, because quite often it is used by other authors. A factor in favour of a given method is that it was in the past used by a recognised authority (it does not really matter whether the Soviet scholars were quoted since they were authorities or just to please the censors), and not as the knowledge gained through it, or theoretical arguments justifying certain behaviour. The argumentation in the example cited here is very modest - justifying why conducting cross–sectional surveys is not worthwhile, Wroczynski states that every person is a mental individual.

A. Kaminski (1974) has also worked on the research methods characteristic for education. Two of the methods mentioned by him are of qual-

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5   In relation to sociology A. Piotrowski (1990, 30) noted, »*These studies [Qualitative DU-Z.] were moved away (...) to the margin of science Here they might have gained approval as a preparatory, exploratory work useful for quantitative studies as a source of concepts adequate for the operationalization or initial hypotheses, or as a deepening study".*

6   He presented the characteristics of the 37 children brought up in the orphanage in Neuhof based on their careful observation.

itative nature (the study of the individual, education monograph of the institution) expressed in a limited size of attempt research, its lack of representativeness, and thus the inability to formulate generalisations of the range going beyond the studied community. He did not specify precisely whether, within these methods, it is recommended to use standardised or free techniques: an interview, observation, analysis of documents may be after all conducted in different ways. Perhaps the lack of specific indications result from Kaminski's understanding of the methods which should depend on research issues, flexible, submissive to the researcher's imagination. *"The strength of the test method is based on the researcher's intuition constructing from the well-known models of research methods the most appropriate for a given course of research and the research issues"* (55).

If we were to consider this statement independently of the dominant, then the methodological model - which admittedly was not directly cited, but which is expressed both in other pronouncements by this author and other texts contained in the report, which he co-authored (Wroczynski, Pilch, 1974) - it could be said that the suggested understanding of the method is characteristic of many representatives of contemporary qualitative research. It should be noted, however, that the way of research organisations recommended to teachers, presented by T. Pilch (1974) – in the same textbook, from which the above-quoted statements by Wroczynski and Kaminski come from - is close to classical empiricism characteristic of natural sciences, rather than humanities (hermeneutic research), which at that time could be an alternative to methodology. However, an alternative perceived from the current perspectives, could not have occurred at those times, because hermeneutics was not acceptable in our country as a method of empirical research, it was considered as a method of prescriptive pedagogy.[7] Thus, the research methods indicated by Kaminski, which he considered qualitative, were placed in the "natural sciences research model", whose rules - due to the specificity of the studied reality - could be "softened". Apart from a determined organization of the research process (selection of variables, indicators, formulating hypotheses) the recommendation of objectivity of cognition signifies the adopted reference point, which would serve the best measurement. Kaminski himself suggested *"relatively simple in use measurement of urban families"* (1980: 110). In the cited textbook "Metodologia pedagogiki społecznej" (*Methodology of Social Pedagogy*) I. Lepalczyk (1974: 153) both discusses the monograph method in the educational research and also outlines a diagram of the measurement of the institution operations.[8]

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7   H. Muszynski placed hermeneutics *"in the tradition of speculative inquiry having little in common with the empirical study of any reality* (1967: 62).

8   Many examples of measurement are presented in the "Elementy diagnostyki pedagogicznej"

To summarise: from today's perspective, it is clear that the concept of methodology of educational research contained in the first textbooks was placed in the positivistic model of science. This assignment is supported by the structure of the research process, valuation of methods and research techniques, the formal purpose of the research, the position assigned to a researcher (as well as mentioning the name of A. Comte). It is important that the philosophical assumptions of this model were not presented and therefore it could not become the subject of discussion - hence the subordination to the particular test procedure was presented as a rational necessity. A similar situation existed in Polish psychology and sociology. We can assume that it was a classic example of the period of normal science (T. Kuhn's terminology), when one epistemological paradigm was dominant (positivistic or neopositivistic learning model), whose power stemmed from the rationalism of the culture of modernity. No one reasonably questioned the validity of this model of science and any minor criticism was not treated seriously by the representatives of the mainstream.[9] Therefore, the epistemological issues were beyond the interest of educators, they were self-evident, so they did not request justification.[10] Methodological reflection focused primarily on the organisational and methodological dimension of the research process, and thus the scope of interest of the methodology was defined very narrowly. It was a common belief that "*Further progress of studies … is dependent on improving the research workshop and research tools.*" (Wroczynski, 1974: 45).

At the same time the specificity of the research field of pedagogy was emphasised, which was supposed to express the complexity of the object of interest, in its variability and individuality - the uniqueness of individuals and groups and the tasks of pedagogy (causing targeted changes). Therefore, in pedagogic research qualitative methods of data collection and research on small samples were deemed acceptable.

As a result, a clear inconsistency emerged in the research practice of educators. On one hand, 'strict' rules, resulting from the positivistic model of science were provided, on the other hand they were relativised, which was vaguely justified by the specific nature of the research subject. For instance,

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(*Elements of diagnostic teaching*) (1987).

9   Mokrzycki, in relation to sociology, points out that criticism of the ‚empirical sociology‘ for many years was not even noticed by the majority of its representatives. »*.. the arguments questioning the theoretical basis of the entire project* [of empirical sociology in the positivist model DU-Z.] *its intellectual qualities, have never been refuted*" (1980: 13) They were not refuted because they were not regarded as worth discussion. It appeared that "*even the most fundamental and convincing arguments are powerless when they are against a popular trend and consistent with the spirit of the times.*" (14).

10   Kaminski informed directly that his article "*has no ambition of epistemological insight into the methodology of empirical education as a set of means used in the scientific research. … we will be focused on the basic methodological terminology.* "(1974: 52).

the measurements of states of affairs were performed (which would increase
the objectification of knowledge), but mostly hypotheses were formulated
without standardisation of measurement scales (see e.g. Lepalczyk and Ba-
dura, 1987) and without specifying the conditions for their acceptance or re-
jection (Urbaniak-Zajac, 2009) individual life-like situations were studied,
but with a recommendation for their objective assessment. In my view, this
specific lack of research rigor did not decrease the specific consequences aris-
ing from the application of a model of natural science in pedagogy, while the
'softening' of research procedures meant that almost every research solution
became acceptable without the need for theoretically justified argumenta-
tion. Thus, formal observation of rules, designed to organise the process of
empirical knowledge (presented in textbooks) was accompanied by a 'liberal
research' practice. Therefore, there was no discrepancy between quantitative
and qualitative research amongst the Polish teachers. The former was recog-
nised as fundamental in the positivistic model, although ancillary functions
were attributed to the latter (data source for the formulation of hypotheses,
or exemplification, thus confirming the well-known regularities), its impor-
tance was reinforced by the belief that it was more relevant to the subject of
educational research and has practical significance. It should be noted that
in the positivistic model of qualitative research has only technical character-
istics, i.e. it is described as being conducted on small samples, usually non-
representative, by means of non-standardised research techniques.

Questioning the autonomy of test method

As already mentioned in Polish pedagogy, there was (and currently is)
a clear opposition between quantitative and qualitative research. A different
situation has begun to take shape since the late 1960's in Western Europe
and the United States. In reaction to the criticism of the model of scientific
research in the process of exploring the life and experiences of people, there
was a development of new methods of empirical research - qualitative meth-
ods, aiming at the abolition of the inadequacy between the researched sub-
ject and the method of its exploration. Striving to eliminate this inadequacy
was an expression of questioning its universality and thus the autonomy of
the research method, which is an important feature of the positivistic model.

As we know, questioning the universality of the methods of modern
natural science occurred much earlier. At the turn of the nineteenth and
twentieth century, W. Dilthey argued that the humanities - sciences of the
spirit in the literal translation (Geistwissenschfaten) - differed definite-
ly from the sciences concerned with nature and therefore requiring an ade-
quate method. He recognised hermeneutics as such a method, allowing you
to identify and understand the objectification of the human spirit. However

as already mentioned, hermeneutics was not considered in the People's Republic of Poland as a method of empirical research. The problem of the importance of exploration for the effect of this exploration was raised earlier. It was I. Kant who whilst considering the possibility of exploration, came to the conclusion that the condition for the formation of the researched object are innate 'dispositions' of the exploring subject. A human brain –in his opinion- is provided with priori categories, which are, considered a prerequisite for subordinating experience provided by the senses and thus a prerequisite for a meaningful experience.[11] A man finds out only what is within his cognitive abilities.

Citing the philosophical tradition, it is fair to say that these are not the creators of new qualitative research who first 'deprived' a cognitive method of autonomy. Their role was that on the level of empirical research (not philosophical reflection) deemed the domain of science, they showed the limitations of the so-called quantitative research, pointed out that the research procedures affect the shape of the tested reality, which is necessarily adapted to the capabilities of the method.[12] As a consequence, the methodological level of empirical studies cannot be confined to the technical correctness of solutions and the efficiency of research tools. A. Giza-Poleszczuk pointed out in relation to sociology, the theoretical criticism of empirical practices inspired by the qualitative research showed that *"none of the doctrine purely and solely methodological can legitimize the research practice (...)it can only be done by subject, substantial theory of social life* (Giza-Poleszczuk, 1990: 36). So to put this issue exemplary: there is a reciprocal relationship between the notion of specific test items (so-called ontological assumptions) and the notion of the ways of their exploration (the epistemological assumptions). The test method is a kind of conclusion of this relationship. This way, in the first place, allows the range of methodological considerations to clearly go beyond the technical dimension of the research organisations, secondly the assumptions that constitute the reality and the way its cognition form the framework within which the analysis and interpretations of the researcher and the results obtained are placed. Simultaneously cognition and its effects undergo relativisation.

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11   Kant wrote about two ways of cognition: experience and mind. All learning begins with the sphere of senses - the result of stimulation of the senses by their direct contact with the things are impressions. Various impressions unite in a separate image of a given object. K. wondered what beyond the impressions created the image - he stated that these are forms of sensuality (space and time) and forms of reason (such as the notion of substance, cause, unity, plurality – there are altogether 12 a priori forms. Kant was convinced that, *what cannot be deduced from experience, is supplied by the exploring mind.*

12   It is worth noting that the majority of new methods came into being in research practice as an expression of dissatisfaction with the effects of cognition by traditional methods and not as a desire to use them in the study of philosophical assumptions. These assumptions have been cited post fact to justify the proposed solutions.

Contemporary qualitative research

Different meanings are attributed currently to a notion of "qualitative research". In the introduction to the textbook "Methods of qualitative research" published in Poland in 2009, NK Denzin and Y.S. Lincoln (2009: 14) repeat the sentence formulated several years ago (1997): *"the term qualitative research means different things to different people."* So the extending period of the practice of qualitative research has not led to its order or even more to uniformity. I have already mentioned that at the core of contemporary interests in qualitative research lay the pursuit of relevance between the sociocultural reality and the way of exploring it. And since the ideas concerning that reality adopted by the researchers as well as the abilities of exploring it were not and are not homogeneous, then qualitative research is understood in many ways. Its orderly description is so difficult as there is no single criterion that would allow for disjoint grouping of methodical and methodological solutions which is adopted in the research practice. The methodological feature of the contemporary debates is the tendency to dichotomize the attitudes, based on the number of 'sub-criteria'[13].The interpretive paradigm is contrasted with the normative, humanistic with positivistic,[14] objectivity is contrasted with constructivism or subjectivism, naturalism with anti-naturalism or constructivism, nomothetic sciences with idiographic sciences, field research with experimental research, standard with non-standard (open, free), interactionism is contrasted with structuralism and functionalism, the attitudes of pre - 'linguistic turn' with the attitudes after this turn etc.

The criteria on the basis of which the opposition cited above is formed refers to different kinds of assumptions, constituting different levels of the research process- evoke a different orders of things. To indicate the range of the problems that accompany the intention of the overall characteristics of qualitative research, only some factors or levels on which the differentiation of researchers' approaches is made will be referred to. These are: a) philosophical approaches, adopted as a starting point for the constitution of the image of the researched field, b) a way of understanding the term 'method', c) access to the tested reality, hence the status of the collected data is derived, d) the objectives.

Phenomenology and hermeneutics are the most frequently quoted philosophical concepts, but also the philosophy of language, philosophy of dialogue, post-structuralism. Bringing order to qualitative research on the basis of adopted philosophical assumptions does not clarify the situation as

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13   This trend has been going for a long time, it was already noticed several years ago by M. Malewski (see 1997).

14   As I wrote earlier about the positivist model of science, I reluctantly use the term *'paradigm'*, since its content has become uncertain, we do not know in what sense it is used.

none of the cited approaches is homogeneous. For instance E. Husserl's phenomenology carries very different implications for empirical research than A. Schuzte's phenomenology, similarly W. Dilthey's and H. G. Gadamer's hermeneutics cannot be standardized.[15] Thus, for example, the declaration of conducting phenomenological research does not provide the information about the decisions taken at the level of detailed assumptions and methodology of empirical research.

The perceptions of the specificity of the qualitative research also differentiates the concept of the method. For some researchers, the method is regarded as a perspective (frame) presenting the researched subject, which determines its character, as well as the rules of its cognition, including the position of the researcher. The ethnographic and biographical method, together with the 'humanistic paradigm', are understood in this way. Under this paradigm, specific attributes are assigned to human beings, the most important of which are their uniqueness, potential of development, the right to freedom. An autonomous and unique existence cannot be explored in at least a partially standardized way, and therefore any research process is consequently unique. This uniqueness also stems from the fact that *"the primary instrument of learning"* is a researcher and the organisation and the results of the research process depend on him. They should only obey the rules which guide the pedagogical and humanist way of thinking, and they should be: axionormative, principled, holistic, syncretic, contextual, diachronic, alternative (see more Kubinowski 2006: 177-179).

The second way of presenting the test method is closer to its understanding in the positivistic model - it is regarded as essentially a repetitive way of behaving, leading to a solution of a specific research problem. The method in this approach has both theoretical, as well as instrumental and technical dimensions. The first involves a set of assumptions which constitute the perspective view of perceiving the object and the principles of its research. Instrumental dimension refers not only to the method of data collection, amuch greater emphasis is placed on methods of data preparation. To put the matter slightly differently, we can say that the method in the second approach has theoretical-methodological and methodical dimensions. The method understood in this way involves both the narrative interview depicted by F. Schütze, and U. Oevermann's objective hermeneutics (as well as conversational analysis, the documentary method).

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15   Among others, Giddens (2001, see also Zakrzewska, 1992) notes that hermeneutics understood in the tradition of Dilthey and Ricoeur (recognized as a method) is not synonymous with the tradition of Gadamer (understanding as a way of human life). Transcendental phenomenology derived directly from Husserl (the objective of the research is to explore the nature of the studied objects) has very little to do with existential phenomenology (the study of the natural attitude of participants in social life).

Another level of the differentiation of qualitative research is a way to answer the question about the possibility of researcher's access to the explored reality and the consequent status of scientific statements. Naturalists believe that in principle – after meeting certain conditions - access to the explored reality is possible. Constructivists question this opportunity and indicate so many types of mediation occurring in the cognitive process that its effect may be merely theoretical constructs, not a reflection of the explored reality.

The last of the levels mentioned here differentiating approaches within the qualitative research is the diversity of stated cognitive objectives - that is an answer to the question, what is the purpose of the research and its results? The most general answers to this question are twofold: 1) the empirical study is primarily used to explore, understand a fraction of social reality, albeit in relation to educational research. It is stressed that the gained knowledge should also convey a practical message, 2) the research process itself, as well as its results, should primarily cause the desired social change.

The first is a way to determine if the test can be called traditional (description, explanation and prediction as the main objectives of the study), while the second is most frequently cited by the representatives of the so-called critical studies (e.g, Marcus and Fischer, 2010) and especially by supporters of the participatory paradigm (Fals Borda, 2010; Reason and Torbert, 2010). The difference between these two approaches may seem small, if you take only a change in emphasis into consideration: both approaches include the theoretical and the practical as well as the cognitive dimension of the tests, and the difference would have to rely solely on the rank attained by each of these dimensions. In fact, the difference is much deeper, it is a consequence of criticism of the Enlightenment model of science, which shows that science plays a number of functions unacceptable by representatives of this model. The issue of real not only postulated functions or tasks of science is raised not only in the context of qualitative research or more broadly social research, but also all scientific endeavours. For example, M. Sikora considering the 'circle of competence of science' in the context of the natural sciences, notes that today, *"what one can see in science is not so much knowledge, but practice you can use to intervene in the world, in order to change it"* (1999: 197). The above mentioned criticism of the assumptions and possibilities of the Enlightenment model of science also applies to the theory of representationism.[16] If we do not know what the relationship between the empirical world and statements about it is, it is unquestionably difficult to deter-

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16 It was initiated by P. Duhem and W.V.O. Quine by the undefined thesis of the theory through empirical data. *"One and the same concrete empirical fact can be captured in many different ways. There is no theoretical unambiguous relationship between it and the fact but multi-ambiguous relationship. "*(Sikora, 1999: 206) T. Kuhn's analysis also shows that there are no objective criteria for selection of the theory divided by a scientific revolution.

mine what the statement represents. The response to these uncertainties is, cited above, constructivism - the scientific knowledge does not represent the world, but builds upon it, and what is important, these structures are not neutral, but they serve something or someone.

N. K. Denzin and Y. S. Lincoln note that in the American qualitative research *the crisis of representation* was clearly felt in the middle 80's of the twentieth century (2009: 45). It is expressed in the fact that *"a direct relationship between experience and the text becomes problematic."* (ibid. 47) According to the authors cited this doubt stems from the inability to identify the source experience. The version of reality, which someone presented in an interview, does not have to match the version which he formulated earlier in front of other people at different times than the events had been previously spoken about. It does not have to agree with the version presented to the next investigator, who formulated the question in a different way. The researcher, who interprets an interview and presents it as a derived result, creates another version of the reality. Furthermore, the published text is interpreted by readers, building its further versions (Flick, 2002: 25). Each of the participants in this communication process is guided by the motivation or the intention of their specific socio-cultural location, which has to differentiate the presentation.

In this situation, the issue of assessment of the results submitted by the researchers has a special significance. Despite many debates devoted to this discussion, however, there has not been developed a universally accepted criteria for this assessment, which is the ground of another crisis of modern science - *the crisis of legitimacy*. It is expressed in the absence of an agreed response to the question, which justifies the test results submitted to the readers?

Denzin and Lincoln pay attention to the third dimension of the crisis, particularly importance is paid in relation to critical qualitative research - the crisis of practice.

They ask: "Is it possible to change the world, if society is always and solely just a text?" (2009: 47). This question is a consequence of the crisis of representation (how far can test results reflect the specificity of the society?), it also indicates the need to change the world in which we live. This world is created by humans, so people can change it. At least some of the researchers of social phenomena feel responsible for the change, for *"dealing with interracial relationships and inequalities in a globalized, capitalist and democratic world"* (Finley, 2009: 68). Denzin and Lincoln (2009: 38) explicitly formulate their expectations of the social sciences: *"We want social sciences which are involved in the defence of social justice, equality, non-violence, peace and universal human rights. We do not want social sciences which claim that they can deal with these matters, only if they want"*.

Conclusion

The answer to the seemingly simple question - about the functions of qualitative research and its cognitive abilities - appeared difficult. As signalled in the introduction, answering this question requires a reference to the model of the method and tasks of methodology, and thus it also affects the model of science. The problem is that currently each of these models can be questioned, in other words, there are no models that would be accepted by the community of scholars. In the past, when by far the most dominant was empirical research pattern justified by a positivist empirical model of science, defining the role of qualitative research did not cause problems. Its role was limited to the initial phase of research (as a source of building hypotheses), or its results were treated as a specific verification of quantitative verification of test results - as an exemplification of identified patterns. A typical feature of empirical educational research conducted in the framework of this model in Polandis specific methodological inconsistency. It is expressed in the fact that on one hand, methodological rigor is recommended in textbooks, on the other hand, it is relativised, arguing that the subject of education is complex and variable, therefore, exceptions to the diagram method (understood as a set of activities) are permissible. In this assessment, there are two consequences of this state of things: a) the restriction of specificity of qualitative research to the level of organisation of studies (deliberate selection of the sample, smallsized, non-standardized research techniques, etc.) b) the absence of opposition between the advocates of the quantitative and qualitative research.

This opposition was evident in Western Europe and the U.S. in the 1970's – 80's, when supporters of qualitative research fought for a cognitive status of new methods. Currently it has lost its significance because qualitative research is very diversified. Its overall characteristic is basically impossible, it is even unknown as to how to organise the research. The organisation provided by myself is as partial as any other and equally noncommittal (I do not claim that it is the best). It has been prepared on the basis of the recent publications in our country of translated textbooks on qualitative research from Western Europe and the United States. The lack of indigenous textbooks in this area is a confirmation of my previous conclusion.

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The Question about the Scientific Position of Transformative Pedagogy

Bogomir Novak

The question about the scientific position of transformative pedagogy is an epistemological question. The discussion about whether (transformative) pedagogy is a science or not is a matter for the epistemological criteria of scientificity. The term 'epistemology' originates from the Greek ἐπιστήμη - *episteme*, and λόγος - logos, knowledge. Epistemology is a newer term for the theory of knowledge which was a philosophical discipline concerned with the nature and scope of knowledge. An increasingly intense development of, in particular, social sciences in the 19th century resulted in the need for establishing in fact how scientific they were. Various epistemologists from the 20th century (Bachelard, Kuhn, Popper, Lakatos, Laudan, Feyerabend, Richards) focused on different criteria of scientificity. There are two different meanings of epistemology listed in Wikipedia. The first, i.e. the traditional meaning of epistemology is the theory of knowledge. The second meaning can be found in francophone countries, where a distinction is made between knowledge (in German *das Wissen/wissen,* in French *(le) savoir*) and recognition or acknowledgment (in German *das Erkenntis/ erkennen*, in French *la connaisance/connaître*). On account of the predominance of American culture and the English language, the first meaning (i.e. the theory of knowledge) is also gaining recognition in other cultures and languages. Scientificity thus signifies the cognitive foundations of the development of pedagogy as a science. Epistemology is defined as the science of the science (how do we know what we know).

Miheljak (2003) questions the cognitive foundations of psychology on account of the paradigm shift and, in this paper, questions are similarly posed with regard to pedagogy. Most often the paradigm signifies an activity pattern in a scientific or any other research. The term paradigm comes from the Greek

παράδειγμα, which means a pattern, an example or a sample. It has been widely used since the end of the 19th century. Ferdinand de Sussure used this term in linguistics to refer to a class of elements with similarities. As part of the science about science, the concept of paradigm was systematically introduced by the philosopher Thomas Kuhn, in particular in connection with the development of scientific thought and with gradual (evolutionary) and revolutionary changes. The criteria of scientificity changed simultaneously with the development of science. However, it was not until the 20th century that the need arose to research this development systematically.

Pedagogy is a science about the relationship between upbringing and education. Since various historically changeable interests drive this field, its definition is not unambiguous – the content of both concepts is namely changing in unison with the relationship between meanings, objectives, subject matters and the means of upbringing and education. In socialism, the primary emphasis was on upbringing and, during the transition period, on education. In recent times, similar polemics have been focused on the primacy of teaching or learning. As will be pointed out later, this depends on definitions for the acknowledgment of the primacy of the Cartesian or the holistic paradigms.

Pedagogical reasoning of the primacy of a teacher's relationship to students existed throughout the development of the pedagogical thought: for instance as early as the ancient times within the Socratic dialogue, in the Middle Ages and in the early modern period as part of the reformatory pedagogy and since the 1960s as an alternative to the rigid transmissive school. There are three similar syntagmas as pedagogy of the oppressed, Freie, P., 1970), critical pedagogy with representatives such as Apple, M., (2005) McLaren, P. (2001), Giroux, H. (1997) and transformative pedagogy. Critical pedagogy originates in Habermas's critical social theory and also includes post-structuralism. One of the present-day objectives of critical pedagogy is the transformation of the global society into a just, honest and compassionate economic democratic society where the interests of people must not be asserted at the expense of others (Brookfield, 2002). Hence, there is no support for the development of the transformative school without a suitable social context.

The subject of studies of transformative pedagogy (R. Quantz, P. Senge, 2000; Mezirow, 1990) is the possibility of a transformation of the transmissive school into the transformative school which encourages different forms of transformative learning. Since the late 1960s, transformative pedagogy has been studying and setting objectives for the transformative school. Its aim is to encourage various forms of transformative learning and to address how to make the society of knowledge/learning function, what determines

it, what is the relation between (constant) school reforms and social needs, etc. (Senge, 2000). Clearly this type of learning is meant to be socially interactive, even though it does not change the society.

One of the most comprehensive definitions of transformative learning is the transformation of students into efficient personalities because it empowers them to 1. develop healthy and productive relationships, 2. solve productive relationships by helping develop emotional intelligence, 3. guide themselves and achieve goals, 4. pay attention to good healthy results, 5. maintain wise responsibility. Transformative learning is oriented towards students and the dialogue with them (Senge, 2000). Senge (2000) puts forward a transformative definition of learning as changing oneself and the environment. Only transformative learning is personally significant, therefore students have to know what they are learning for. Teachers, as reflective practitioners, explore the learning and teaching possibilities with a view to discovering new methods and ways in which they would help them students pursue changes on their own. Individual or social transformative learning is a deeply emotional, spiritual, cognitive, discursive but also an inter-subjective process; the quality of our relationships with significant others. The concept of a simultaneous change of an individual and the society seems idealistic, as it is not clear whether the social changes reach to the national level, the global level or stay within narrower communities (families, classes, schools).

Some authors from Slovenia and Croatia, such as Pediček, F., 2002, Bratanić, M., 1990, Brajša, P., Marentič-Požarnik, B., 2008, 2009, Novak, B., 2006, Rutar, D. 2002 have discussed the relationship between the old and the new school paradigms in respect of the transformative pedagogy and school as an alternative to the transmissive school.

Another of its subjects is the study of the transformative school within the political-cultural context and with regard to the significance of the advantages (transformative) learning has over teaching. An explanation is provided regarding the way the paradigm shift encouraged the development of pedagogical and cultural anthropology in the course of the development of science. Both pedagogical and cultural anthropology have originated from the criticism of the existing society, thematized transformative learning and made traditional school more open for new social changes and development-oriented goals.

The holistic transformative paradigm of learning was put forward by transformative pedagogy. It has lead to holistic teaching whereby a teacher is considered an expert and all people as lifelong learners. Learners learn not only from their experience with other people but also from their own experience. In this sense experiential learning is also a kind of transformative learning.

Since transformative pedagogy is merely one version of alternative pedagogy, the question arises, what was it that legitimized the alternative pedagogies that sprang into existence at the turn of the 20th century and from the 1960's onwards? What they have in common is criticism of the traditional school, which they consider transmissive and believe that its transmission of knowledge and educational formulas makes students passive.

There are three basic principles of reform pedagogy:

a) The advantage of development over learning,

b) The advantage of natural upbringing over planned exertion of influence,

c) The advantage of upbringing that comes from inside the child prior to the upbringing and originates in the culture, the social and cultural values (Medveš, 2002).

Reform pedagogy may be oriented towards the classic pedagogical, didactic and programme-related formalism to an overly radical extent. Instead of highlighting the importance of formal acts (syllabi, curricula, textbooks, prescribed methodical procedures), it gives more significance to the personal and professional profiles of a teacher because of individual children – students. Bureaucratization of public schools marginalizes this interpersonal level.

It does matter what kind of interests pedagogical objectives are determined by. The present-day global and national neoliberal strategies are not favourably disposed to the humane development of educational systems of the 21st century. Gregorič (2008: 76) proves that »the degradation of human potentials is restored of the withdrawing of four basic elements from education: politicking, epistemological curiosity, collective activity and immanence of conflict«. If the imposed neoliberal trend of impoverishing the existing cultural and intellectual capital by lowering the standards of knowledge and cognizance as part of the educational processes continues, the »degradation of human potentials will result in diminishing the quality, broad-mindedness, critical state and creativity of cognizance« (Gregorič, 2008: 58). This is a continuation of the Cartesian objectivistic epistemology according to which the only relevant kind of knowledge is knowledge that is in the interest of the market or the state.

Unlike some other progressivistic and pedocentric alternative pedagogy, transformative pedagogy originates from the constructivist epistemology. However, according to the definitions of transformative learning, transformative pedagogy does not advocate a radically individual personal constructivism as part of which students produce all of their knowledge from inside themselves. This leads to epistemic solipsism. Transformative pedagogy originates in the social constructivism that abides by communicative inter-

action (what Habermas calls *communicative action).* This means that an individual does not create knowledge merely from inside himself, he transforms it as part of interpersonal social contacts. A subject-object relationship exists between the teacher and a student and hence the extremities of objectivism and subjectivism – solipsism fails to hold up in pedagogical practice.

The Search for a Compromise between the Transmissive and Transformative Schools

Štefanc (2005) gives a critical analysis on some problematic suppositions of pedagogical constructivism, which has recently been gaining increasing command over both the theoretical sphere of pedagogy as well as the empirical teaching practice. He shows that the interpretation of constructivist principles is by some built upon an ideological split and a value-related polarization of two otherwise inseparable functions of school lessons, such as the transmission of knowledge and the transformation of a subject.

Authors of the international TALIS study (Sardoč et al. 2009: 127) have established that teachers and head teachers in Slovenia are somewhat more inclined towards constructivist principles of teaching than towards a direct transmission of knowledge. A distinction between three concepts of teaching practices has been made on the international level, i.e.: structured teaching practices, student-oriented teaching practices and more demanding teaching activities. In general, it can be said that all teachers participating in the TALIS study feel closest to structured teaching practices in the sense of a traditional frontal approach to teaching. In comparison to other countries, Slovenia records a high index of the so-called student-oriented teaching practices or differentiated and individualized teaching practices, which includes group work, students' cooperation etc., and a markedly low index of the so-called more exacting teaching practices, which include project work, the making of different things, argumentation, etc. Furthermore, as far as being in favour of constructivism is concerned, Slovenia is placed somewhere halfway between Iceland and Italy.

A comparison can be made between the disadvantages of the old paradigm and advantages of the new one and vice-versa. Those who oppose the transformative side to the transmissive one disregard the comprehensiveness of transmission. The question is whether the new transformative school can succeed in maintaining good aspects of the transmissive one. Opposing content-oriented and process-oriented curricula is senseless, as the contents of knowledge cannot be taught in a non-process-oriented way and without any content there are no processes.

Research on interactive communications or the dialogue within educational theory and practice is only possible on the basis of process-oriented

and integrative curricula, various learning and teaching styles, as well as motivations for them. This enables the comprehension of sustainable development. The empirical part of the research project will include interviews with students and teachers, with a view to establishing their 'subjective theories', their different interpretations of creative learning and their attitudes towards it. Both positive and negative factors of creative classroom and school climates will be examined empirically. This comprehensive anthropological theory will attempt to fill the gap in our field.

Table 1: The differences between the transmissive and transformative school models.

Public schools without a special concept	Healthy, eco-schools, schools for sustainable development, etc.
Content-oriented curricula	Process- and integrative-oriented curricula
Rigid organisation of school work	Flexible organisation of school work
Effect-oriented schools as a burden for talented students	Integrative schools fulfilling everyone's educational needs
A closed school climate	An open, creative school climate
Priority of teaching over learning	Priority of learning over teaching
Prevalence of teachers' explanations	Schools of dialogue with interaction communication
Prevalence of content knowledge and learning	Integration of various forms of knowledge and learning
Prevalence of learning subject quantity	Permanent improvement of educational quality
Teacher as a subject expert	Teachers' complex professionalism (Marentič Požarnik)

These mental dichotomizations are in pedagogical practice more intertwined than can be presented in such a table. A dichotomization as a handy outline thus fails to explain developmental alternatives as complementary or excluding. This issue is more complex as it does not only depend on the planned development of the school based on school legislation and its education organization, but also on various perceptive and reflective aspects of school self-evaluation. It does therefore not suffice for the school to only carry out these evaluations; it is also necessary for it to incorporate different aspects of evaluation of results. Without considering these factors, it is impossible to know whether transformative characteristics are complementary with the transmissive ones at the same school or not.

Štefanc (2005) shows teaching to be an inevitable transmission of objective knowledge, whether a teacher wants it or not. Since teachers participating in the international TALIS study are in favour of both sides of the above table, every school is both transmissive and transformative. Knowledge is objective, since it 1. has been gained historically through scientific progress 2. is prescribed by the syllabi. Oral and written exams in primary and secondary schools, the baccalaureate in all types of upper-secondary schools (the so-called gymnasia in Slovenia) and university exams test objective knowledge. In social sciences and humanities in particular, students have the opportunity to express their subjective knowledge as well. If this knowledge has not been presented to them in a didactically suitable way, they are unable to give it constructive meaning. Students remain passive and do not store it in their long-term memory.

From a holistic anthropological perspective, the most transformative of all schools is the school that takes into consideration the man as a being of dialogue on a biopsychosocial and spiritual level of his personality. The need for the school of dialogue (the medieval, Renaissance school, reform pedagogy, transformative, Ignatian, Gestalt pedagogy) has been emphasized ever since Socrates. Of course, not every private school is transformative, in the same way that the public school is no longer merely transmissive.

In reference to pedagogical practice, we talk about the transmissive-transformative school, which means that certain transformative elements are introduced into public schools, for instance a flexible curriculum and timetable, formative assessment, the optional subject 'learning of learning', team teaching, creative lateral and vertical thinking based on the doctrine of De Bono.

The Slovene nine-year primary school strives for good quality of school lessons, cooperative learning and good relationships between students and teachers, who are not merely experts in their field, as well as other elements included in the right column of the aforementioned table. The nine-year primary schools and upper-secondary schools include the optional subject 'learning of learning', which is one of the elements of transformative learning, but they do not introduce all four teaching and learning styles as listed by Marentič Požarnik (2011) or the four pillars of learning according to Delors (1996). The primary school France Prešeren in the Slovene Municipality of Črenšovci for example is transformative in several aspects. It is well known for introducing the formative assessment of students. It is simultaneously confirmed as an eco-school, a healthy school and a school of good quality.

The concept of the primary school Preserje in Radomlje can also be recognised as transformative. It has been in compliance with the Choice Theory

by William Glasser for ten years. It encourages children's inner motivation by giving meaning to their work and by imparting useful knowledge. It fosters good relationships as part of a safe school environment where mistakes are allowed and much can be learnt from them. Relationships among participants in education (especially between teachers and students) are built on the following habits and values: respect, stimulation, encouragement, trust, kindness, tolerance, acceptance, negotiations, listening and support.

Transformative pedagogy is not a theory that could be put into practice in the entire population; it is thus applied in some public schools with a conceptual mission and in all private schools with a conceptual mission. As far as the situation in other EU Member States is concerned, it is similar. Participants in education still prefer to give thought to good and top-quality schools than transformative ones. It is thus likely that a school, which gives some knowledge and prepares students for life is a transformative one, but it is not certain.

From the perspective of the new holistic paradigm, it is in the long run better if upbringing is thematized as a whole and not merely partially technically functional in the view of its short-term effects and efficiency. This broadest panoramic perspective is needed, so an appraisal can be given about the 'rational core' of each of the school models, without each author speaking only in favour of the truth they defend through a confirmation of transmissive or transformative knowledge. The transmission of knowledge is necessary but it is not enough for personal growth and changes of the society.

There are some common characteristics of transmissive and transformative schools. The transformative school is supposed to carry on the good aspects of the »rational core« of transmissive schools and to augment its downsides by means of multi-prospects of new didactic concepts. With regard to students' progress, transformative pedagogy places more emphasis on the teacher's professional competencies.

Schools in Slovenia are for the greater part still part of the transmissive model with characteristics of a system, which include classrooms, lessons and school bells. In such schools, a hierarchy of relationships comes before democracy, indoctrination before the use of methods for the purpose of developing critical thinking and students' pseudo-activities before activities that are actually suitable for them. The transformative school is well known for its flexibility, teachers' team cooperation, encouragement of students' creativity and the desire for improving of the quality of lessons.

Some teachers put into effect principles of the new transformative school model by being oriented towards:
1) The needs of the future (rather than towards past knowledge),
2) Universal values as man's essence,

3) Inner peace as the foundation of a healthy personality,

4) Cooperation and creativity in learning and teaching,

5) Increased emphasis on the significance of personal experience and intuition rather than towards rationality and,

6) Interpersonal relationships as a foundation for the development of one's personality.

An ambivalent attitude to the theoretical and practical aspirations of reform, pedagogy in Slovenia has rather deep theoretical roots, which originate in the opposition of various expert perspectives regarding some key pedagogical issues. At first the attitude was more ideological than professional (Medveš, 1992). This observation can in my opinion still be perceived in every relationship between the established and the alternative schools. It takes more complex-complementary perspectives to exceed narrow polarizations and one-sided absolutizations of one and the other pedagogical orientations. A transformative school is based on a critical, free and transformative pedagogy that emphasizes communicative action and cooperation between teachers and students.

Some pedagogues can understand the characteristics of the transmissive and transformative pedagogies, the sociocentric and pedocentric ones, the visible and invisible ones, the school of knowledge and the education for values. Bernstein (2007), a well-known 20th century pedagogue, has attempting to intervene between the visible and strict pedagogy, and the invisible and soft pedagogy. One of the invisible pedagogies, as classified by Bernstein, is alternative pedagogy, which has been passed over from the proletariat to the middle class. When it comes to the visible pedagogy, the hierarchy between the teacher and the student is clear and unmistakable, whereas in invisible pedagogy the hierarchy is not visible, it is hidden behind the partnership. Bernstein believes they are both a product of the middle social class; they do however fight for the key position within the field of education. Is dialogue between the visible and the invisible pedagogies possible? Visible pedagogy stimulates competitiveness, whereas the invisible one focuses on one's uniqueness and is a good response to the deficiencies of visible pedagogy (Bernstein, 2007).

Our hypothesis is that the transmissive school is better at developing only a few layers of a person as a complete biological, psycho-social, ethical, political, spiritual and aesthetic being in their complex multi-layeredness, while the transformative school is better at developing the balance between all these layers. A transformative school aims to achieve the best possible results of one's learning performance in other ways, for instance through learning methods that are friendly to one's mind, in comparison to the transmissive school which is 'the ideological apparatus of the state' (Althusser's syntagma).

What does the epistemological paradigm shift mean for the relationship between the transmissive and transformative pedagogies?

The former philosophical theory of knowledge was trying to discover what the essence of knowledge was, while modern epistemology is looking for answers to the question about the criteria for identifying the results of natural and social sciences as scientific. In ancient times and the Middle Ages, the criterion of scientificity was learning about essential reasons of things and knowledge was a well-grounded belief. In modern times, the dominant question has become 'in what way can something be done?' To be able to provide an answer to this, philosophers of science have evaluated scientists' contributions in the sense of a calculating, quantifiable, available world according to a uniform Cartesian method of *mathesis universalis*. This world is an increasingly estranged and dehumanized one. Epistemologists are obviously no longer satisfied merely with the diagnoses of the situation in the world following scientific-technical changes; they wish to impose some norms to scientists according to which the results of science (including pedagogy) would take us to a humane world.

The hypothesis is that the transmissive pedagogy corresponds to the epistemology of Cartesian paradigm and the transformative one to the holistic paradigm. Characteristics of the Cartesian paradigm are as follows:

- dualism of body and spirit,
- mathesis universalis,
- the prevalence of analytical methodical thinking,
- linear cause-and-effect perspectives,
- separated closed spaces (schools, hospitals, prisons, factories),
- separated disciplinary scientific knowledge,
- the world as being instrumentalized, measurable, mathematically calculable, quantifiable, functional, experiential from experiments, polluted.

It is characterized by experimentation, an instrumentalized, technical and cunning mind, mathematization or quantification, nivelization, technification and dualism, etc. Specific characteristics of circumstances are better reflected by holistic science. Pedagogical practice is both a discipline and an art. Certain problems are thus better reflected in the holistic paradigm.

Characteristics of the holistic paradigm are as follows:

- the whole is more than the sum of individual parts,
- a unit of body and soul,
- butterfly effects,
- the systemic-contextual perspective rather than the linear model of traditional science,

- applied methods are observation with participation, double herme-
neutics, empathic understanding and dialogue.

Holism is not an ideal scheme, it is however the most strenuous one. By
itself, holism does not find solutions to all issues. It is therefore a good idea
for the traditional and alternative pedagogies to work together in the same
way that traditional and alternative medicines do.

Capra (2005) claims such a systemic way of thinking calls for the per-
ception to be broadened in a number of different ways:

– from individual parts to the whole: living organisms are integrated
wholes that cannot be reduced to smaller parts. Their system characteristics
are characteristics of the whole that none of the individual parts have.

– from an object to relationships: an ecosystem is not merely a col-
lection of species, it is a community. Moreover, both biological and human
communities are characterized by relationship networks. The subject of re-
search within the systemic way of thinking is relationship networks that are
woven into larger networks. In practice, organizations that are organized ac-
cording to this ecological principle differ from other organizations in that
they are based on relationships that favour cooperation and decision-mak-
ing by consensus.

– from objective to contextual knowledge, a shift from the analytical
to the contextual way of thinking. Characteristics of individual parts can
only be understood in the context of the whole. Such a holistic paradigm ex-
cludes objectivity that is independent from an observer.

Kuhn (1998) explains how essential shifts in the progress of science
come about with a relationship between ordinary and revolutionary science.
However, since Kuhn predicted a shift from the ordinary to revolutionary
science, the question arises when pedagogical theory and practice take on
this role.

Science perceives itself as dogmatic and critical (with Popper's falsifi-
cation principle), normal and revolutionary (Kuhn), evolutionary, reduci-
ble and irreducible (problem solving by Laudan), divergent and convergent
(Bourdieu), diagnostic and prognostic. None of the above authors however
were aware that this was a criticism of the entire Enlightenment anthropo-
centric paradigm, which Horkheimer and Adorno (2002) reproached for its
totalitarian tendencies that had been put into effect through Nazi fascism.
Popper's 'social engineering of spirits', which he adopted from the Stalinist
doctrine, does not lead to an open society; it supports the present-day ten-
dency of technological determinism. The 'anything goes' standpoint (Feyer-
abend) supports the view that pedagogical practice is not merely a science,
but also an art. Social sciences are irreducible to science (Giddens), although
attempts to do so still exist. Holistic science is controversial. An opposing

view is that holistic science is 'pseudoscience' because it does not rigorously follow the scientific method.

The problem with the Cartesian paradigm lies in its trying to affirm the classical Enlightenment hypothesis about the quality of being cultured that is a consistent subjection to social norms. Humanity is bound up with the subordination to the principle of the mind, which is in turn bound up with relinquishing the principle of comfort and children's wild freedom. It does not anticipate the importance of a free decision to act responsibly and in additional fails to distance itself from the conformist (irresponsible) posture of an authoritarian personality as a result of anti-permissive classical authoritarian education.

The Cartesian dualism is manifested in all areas of social life, for instance in relation to secularism, closed rooms, etc. As part of the holistic paradigm science is no longer an objective truth and is not a firm part of the real world; it is becoming determined in a subjective way, it participates subjectively, it is insecure and part of mutual connections. It is therefore auto-reflexive and plural and is thereby also becoming multicultural, understanding, dialogic and integrative – it encompasses and takes into account various points of view. Pedagogy is no longer social engineering. It is opening up room for *mathesis specialis,* for the individual, sensitive and vulnerable.

There are several types of alternative pedagogy: reform, critical, transformative, holistic, queer, radical, pedagogy of listening (Reggio Emilia), multicultural pedagogy etc. They are related to therapies and social sciences, but they are not identical with them. What they have in common is self-regulation. In post-modernism, all of these disciplines have become intertwined, they have even overlapped and uninformed individuals thus no longer know which of them they are following or which is relevant at a given time.

In his theory of the three worlds of knowledge – the objective, subjective and interactive knowledge - Popper (1972) pointed to a possible explanation of this phenomenon. Recently, a lot of emphasis has been put on the intersubjective world of interpersonal communication, which is supposed to connect the objective and subjective worlds. Popper's epistemology of falsification remains a firm part of the Cartesian paradigm. According to Popper, transmissive pedagogy is the social engineering of students for social interests. The principle of objectivity expects the observer's characteristics not to become part of the description of his observations. By excluding those process-oriented aspects of perception that are essential, the observer is degraded to a photocopying machine and thus eludes the concept of ethical responsibility.

The transmissive model still corresponds to the dualistic, mechanical man in the sense of an anthropocentric and anthropological scheme and a

labour-centric society, while the transformative model pertains to the whole of the post-employment and post-industrial, auto-reflexive and high-risk society. The school tries to develop education as a whole by means of didactic, technological and organizational innovations, as well as interactive communication, which activates previously only latently existing potentials.

Process-oriented syllabi steer the development of transformative teaching on the level of independent participation of students on different levels of their perception only by means of formal didactic suggestions. The use of metacognitive competences of critical thinking and the combinations of various learning styles to acquire different kinds of knowledge is called for so that students can achieve this goal assisted by their teacher. Interactive centres within the EU are also introducing those process-oriented approaches by means of which the school model/paradigm changes from the transmissive into the transformative one, as is shown in the above table.

A teacher, as a reflective pedagogical practitioner, may include one of the epistemologies in their lessons or by including the ancient times' epistemology actually all three of them, as they wanders around all three worlds. In keeping with the paradigm of the ancient times, they choose reproductive knowledge as a criterion of successful teaching and learning. By choosing the Cartesian paradigm, they experiment and in line with the holistic paradigm they are in charge of project work. They also apply elements of therapeutic approaches, coaching questions and social games, so students can discover and understand deeper layers of themselves and learn through comprehension as part of a dialogue.

It has been debated for several years whether the student is a subject of education who is entitled to their own activity. The opinion remained based on principles and the student's pseudo-activity was ascertained. Formally, the student is a subject but in fact, the teacher's communication with the student is not of the kind that would encourage student's subjective manner of expression, draw on previous knowledge or stimulate multiculturalism. If the teacher does not allow the student to draw on their previous experience, then their own reflexion and self-transformation cannot come about. The discussion about the meaning of transformative school is not over yet.

Constant school-related changes do not necessary lead to a new paradigm. There has been a lot of talk about constant improvements in the quality of education, it does however depend on our perspective whether it will be done. Transformativity is a result of the quality of lessons; it does not depend solely on the number of innovations. New knowledge-testing procedures are being introduced only slowly and the process-oriented curriculum has exhibited some downsides, but the syllabi will nevertheless be cut down even further.

A comparison can be made between the downsides of transmissive school with good forecasts for the transformative one and vice-versa. Positive aspects of the transmissive school have a comparative advantage over the negative sides of the transformative school.

A new paradigmatic epistemological concept is needed for the transformative school, regardless of whether it is private or public. Private schools have specific pedagogical concepts, which have served as a basis for an alternative to the state. In former socialist times and in today's capitalist times, public school is governed by state. In independent Slovenia, the state is trying to support the autonomy of schools by means of legislation.

Conclusion

It has been ascertained that:

- the transformative school is not merely a theoretical phenomenon; if it were, no empirical messages would be conveyed about it;

- the transformative school does not exist in the sense of being a reformative experiment conducted on the entire population of students in Slovenia. If it were introduced by the White Paper, this would signify just another failed school reform.

- several schools that are identified as transformative have been listed in this paper. If the transformative school is shown as the only true alternative, this is an ideology, and we therefore talk about a complementary transmissive-transformative school. The criteria of what a successful school performance is are relative and countries that have, in practice, introduced no transformative concepts thus take top positions in international competitions.

The emancipative, transformative or critical pedagogies are not the only ones to strive for a comprehensive communication complexity; the reform pedagogy (according to Steiner, Montessori), gestalt pedagogy, Ignatian pedagogy, Wambach's convergent pedagogy, etc., also strive for the same thing.

Every education is transmissive in a frontal didactic form and transformative in several other forms. Every school-related change can be interpreted as transmissive or transformative, depending on the point of view of observation. The new *White Paper* (Krek, 2011) does not encourage the development of transformative schools in full. The main problem at present is how to stimulate students to be more motivated and achieve better results.

False perceptions of the principle of transformation as a transaction have been made. As part of a "friendly school" pedagogical practice, the process-oriented curriculum has been carried out as a means of relieving students of the effort required to obtain complex knowledge. This has resulted

in superficial and fragmentary knowledge, which does not remain stored in long-term memory.

Even though school lessons cannot be reduced to learning only, it is nevertheless important for teachers to use it to stimulate students' learning, dialogue, cooperation, resolution of cognitive conflicts and problems. The aforementioned polarization resulted from the simplification of both of them. The concept of transformative pedagogy has been created because of the narrow-minded practice of public schools. On account of alternative pedagogies (including the transformative one), public schools have been partially changed in the sense of their own paths being developed.

It is likely that the new school will in the entirety of its ideas remain merely an alternative school concept for years to come and that its forms will be adopted by the mass public schools only as supplementary ones. Ever since Slovenia gained independence, the school for the masses has through differentiation been losing on its former uniformity and tendency to resist change. The transformative school concept influences a greater variety of didactic concepts applied by the mass school, it cannot however become a pattern for the way the mass school operates.

Discussions about the suitability of transmissive and transformative schools should not be induced by a cultural battle (Germ. *Kulturkampf*) in the Slovenian spirit of Anton Mahnič against everything that is not acceptable within instrumental rationality because it is different; instead they should be induced by a general and special interest for the progress of schools. So far not enough dialogue has been focused on what kind of school suits users' interests and educational needs. It is quite clear that this is not about a global substitution of the transmissive school by the transformative one in the sense of a triumphant revolutionary paradigm, as understood by Kuhn (1998). The whole paradigm must not turn into a new orthodoxy; it is first and foremost a new developmental option.

Not every educational alternative in itself is a polarization of an existing situation and similarly not every negation rejects everything that had existed before, but only what it refers to. What it refers to is the weaknesses that some are attempting to surpass. If a school of good quality is a common slogan for a good teacher in a good school, then it is a matter of agreeing on whether this will be referred to as transmissive or transformative. As a compromise, the transmissive-transformative school has being mentioned in relation to this transition period. The transmissive school is certainly more complex than what it is supposedly like according to some transformative pedagogy theorists, who fail to point out in what ways the transmissive school is good. What is often overlooked is its implicit transformative and personally important learning.

The concepts of transformative learning by Senge and Mezirow do not make it clear in what way this learning is inevitably still reproductive or repetitive. Another commonly overlooked aspect is that the process-oriented curriculum itself, which was supposedly characteristic for the reform of Slovene schools in 1999, fails to bring about better school results. One of the known methods is the 'rational core maintenance' method. This however does not mean that the transformative school does away with the transmissive school as seen by Hegel on a higher level as a part of its new whole.

The pedagogical world is characterized by a fragmentation of discourses, which hinders dialogue. Authors focus on one of the components of transformative schools and the practice follows their example by doing the same. In discussing the importance of dialogue within the family and the school, Juhant (2008) defines one of essential socio-communicative requirements of the way transformative schools operate. There are quite a few transformative public schools in Slovenia; they are usually referred to as healthy, eco and good-quality schools. In a similar way, private schools have likewise been identified according to the components of transformativity of their concepts.

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Inclusive school leadership in challenging urban communities: a comparative study

Joanna M. Michalak

Introduction

This paper outlines the emerging findings from a three-year joint project (2008-2011) carried out in challenging urban communities in England and Poland. Firstly, an overview is provided of the nature of these types of communities, together with an assessment of the impact that this has for schools and their leaders and there is also a description of the current policy context in both countries, particularly as this impacts on challenging schools and their highly disadvantaged communities. Secondly, there is a description of the research questions, methodological approach and methods for this joint project. Thirdly, the schools' experiences of successful school leadership in bringing about positive achievement for pupils who grow up in challenging urban communities are presented.

The motivation in pursuing the issue of school leadership in challenging urban communities is principally because such challenging communities require urgent and sustained attention by policy-makers, local agencies and schools if a major difference is to be made to the life-chances of children and their families. Also, a comparative study of this kind is perceived by the author of this article to be fairly rare and has significant potential for advancing knowledge and school leadership practice in this field of work. Making comparisons internationally in the field of education is capable of unlocking new perspectives and understandings that could be applied more widely. Nevertheless, it can be recognised that each national and local situation is situated within its own cultural environment. The purpose of comparative study is predominantly "to point up similarities and differences" (Alexander, 2000: 6) and, through comparison, to "illuminate constants and contexts", enable contexts being compared to be "theorised

as part of wider social science debates" and to facilitate the development of theory (Broadfoot, 1999: 24).

Challenging Urban Communities

The term "challenging urban communities" had been adopted in the presented study to describe some of the most disadvantaged areas in Poland and England. In England, these have also been called "Schools Facing Challenging Circumstances" (SFCCs) having a high percentage of pupils receiving "free school meals", and missing their examinations or test targets. Broadly speaking, these communities are amongst the poorest five percent of communities nationally, according to official data. In Poland, the official measures for inner city schools and specific funding to support them are yet to be developed to the same extent. Nevertheless, these communities are even poorer in absolute terms than their English counterparts, with incomes lower than 60% of the average national income level in a country with low levels of income overall. Poland also has higher levels of child poverty and a greater disparity in standards of living between richest and poorest than any other EU country.

The impact of poverty and social exclusion are similar in both countries, namely: poor health, housing, local facilities, environment, access to public transport and educational underperformance. These communities are, by nature, *different* where "poverty and deprivation tend to set a context of hopelessness and anger that are difficult for schools to grapple with and turn around" (Michalak and Jones, 2009: 2). Poverty and social exclusion in these communities are further defined by the EU as comprising: exclusion from the economic benefits enjoyed by wider society, falling below a minimum acceptable way of life, poor future prospects, and lack of access to welfare benefits (Marlier et al., 2007). The impact of poverty on educational achievement in these contexts can be catastrophic. Mortimore and Whitty (2000) has cast doubt on schools' ability to do more than make incremental changes to pupil attainment in these challenging communities, given the current policy environment. We share the concerns of critical writers and others that present educational and social inclusion policies in England, Poland and in the EU as whole remain insufficiently focused on disadvantage to transform the life chances of these children and young people. In these circumstances, professionals working with children and young people devise local strategies and alliances to make whatever positive impact they can.

School leaders, in the case study communities, have to contend with the "neo-liberal" school agenda in both countries (Michalak and Jones, 2009). In England, formula-funding, parental choice, national curriculum, testing, inspection and league tables have been modified over the past thir-

teen years by an intensified and "top-down" standards agenda, personalisation of learning, diversity within the schools system and curriculum reform (Hopkins, 2004; Kendall et al., 2007; UK Government/DCSF 2007; Lewis and Murphy, 2008; Michalak and Jones, 2009). In Poland, the educational system has been changed greatly since the Soviet era from being centrally planned, hierarchical and closed, to a more open and highly decentralised system. However, this developing market system along the English model is beginning to create small schools in inner city areas, as parental choice and formula funding bite, raising the danger of closure (Michalak and Jones, 2010). In these circumstances, government and EU expectations that schools can lead the struggle against social inclusion in challenging urban contexts with some additional EU financial support is in our view unlikely to be realistic, given the current lack of professional infrastructure in these areas and the current scale of social needs.

School Leadership in Challenging Urban Communities

In framing school leadership, there is a need to recognise that there are many definitions and deep disagreements about the identification of leaders and leadership processes. Leaders contribute to goal attainment but also to shaping the goals themselves. In challenging contexts, school leaders have to chart a course between competing goals and successfully dealing with the informal structures in their organisations, whilst managing an uncertain environment, insistent external demands and the fostering of their school's organisational integrity. School leaders in these circumstances require strong educational values that recognise the need for social inclusion and democracy at the local level.

One of the ways that educationists can approach this set of issues in challenging urban contexts is through trying to develop *social capital* locally. According to Halpern (2005), education can assist the creation of social capital to tackle disadvantage, with schools potentially having a major impact on young people's social networks and skills (McNeal, 1999; Langbein and Bess, 2002; Halpern, 2005). These networks and activities can help a school both internally and in its relationships beyond the school (Michalak and Jones, 2009). Nevertheless, development of social capital and networks to the advantage of local people and their education is likely to be extremely difficult, given the tough environment.

The school leadership task is further complicated by what Habermas (1975) has labelled "the legitimation crisis", where "governments and other institutions cannot deliver on promises" and where people are robbed of their "life-worlds". In this potentially strained relationship between educators and the communities they serve, a collaborative and inclusive approach that aims

to build a sense of community inside the school and beyond stands the best chance of success. Educational leaders can be catalysts in community building and in using education to aid community development locally. Such an enterprise needs to be one where leadership is shared as widely as possible.

Sustainability in challenging urban contexts is extremely difficult to achieve. Successful schools search for their own solutions for managing sustainable change, re-energising themselves through reflective practice and a culture of enquiry. At the same time, the development of curriculum creativity to promote young people's self-confidence "can have a profound effect on young people who have become marginalized from the school system" (Cochrane and Cockett, 2007: 41). So we regard a willingness to change the character of the mainstream school as an additional potential way to achieve sustainable success.

Finally, a further area worth exploring is what Harris and Muijs (2005) term "teacher leadership". This involves teachers "serving as research colleagues, working as adviser-mentors to new teachers and facilitating professional development activities" (Harris and Muijs, 2005: 13) and where colleagues regard themselves as part of "communities of practice" (Wenger, 1998). Also through wider collaborative networks beyond the school, teacher leaders are able to draw upon innovation and change processes in other contexts, applying them to the needs of their own situation. This potentially powerful pedagogical approach to school leadership is one where the sharing of leadership is linked to creativity in the classroom and reflective practice in communities of practice.

"Success" in Challenging Urban Contexts

"Standards agenda" with its winners and losers, and with most of those losers being located in inner city areas, potentially creates an "apartheid of school improvement". This is more so in England at present, although further marketization in Poland appears to be a "one way street" to a similar set of consequences. Whilst in England the "standards agenda" has run counter to a simultaneous encouragement to co-operate, in Poland a strong competitive culture is crowding-out possibilities of co-operation between schools. We regard disincentives to co-operate in both countries as totally being counterproductive to shared leadership at a local level. As Ainsworth (2009) emphasises, a desirable state of affairs is for school leaders to move beyond competition and develop lasting collaborations. We agree that leaders need to value collective endeavour at the local level to tackle the major challenges of inner city communities. In this sense, we view shared endeavour and co-operation between schools locally as a means to raise educational achievement and create success.

Teaching and learning innovation is a potentially powerful means of engaging and inspiring children and young people in challenging urban contexts. This process is closely linked to the need for "teacher leadership" described above. Encouragement of free expression, self-expression, improvisation, exploring unknown outcomes, associative thinking, flexibility, problem solving, critical thinking and eclecticism can "have a profound impact on young people who have become marginalized from the school system" (Cochrane and Cockett, 2007: 41). This impact is potentially all the greater through the development of deep levels of skill, both from the point of view of the learner and the teacher. Collaborative networks and sources of external support are most likely to underpin innovative and inspiring learning cultures (Hargreaves, 2004). Whilst imperatives for creating exciting learning environments are great in challenging urban contexts due to the pressing need for pupil progress, nevertheless these practices are hard to engender where schools are under increasing pressure to fulfil the fairly narrowly-focused requirements of the "standards agenda".

Details of methodology and methods

The study is situated within the non-positivist/qualitative paradigm, whilst aiming to make use of as many "concrete" reference points as possible (e.g. official reports and data). The methodological approach in the study employs "interpretivist" methods of data collection and analysis, without relying on the data alone for the generation of concepts and theoretical issues.

In the study, qualitative data has been collected from groups of schools in challenging urban contexts in two major cities in England and Poland. These cities (Sheffield and Lodz) are long established manufacturing centres that have suffered a decline and undergone more recent attempts to reconfigure their local economies, with mixed success. The Yewlands community in Sheffield is in the poorest five percent nationally, according to official data. Inner city Lodz is even poorer in absolute terms than its English counterpart, with incomes 60% below the national average, in a country with low levels of income overall. Both countries have relatively high levels of child poverty and disparity in living standards between rich and poor, with Poland having the highest levels of these in the EU (Marlier et al., 2007).

The aim of the study was to "get below the surface" of individual leaders' values, challenges and to capture the complex school leadership tasks in these communities, with trustworthiness being achieved through comparing and contrasting evidence from a range of people and methods. The primary purpose of the research effort was to generate a deeper understanding of how the examined leaders perceive their successful leadership practices.

A *purposeful sampling* approach has been adopted, aiming for "information-rich cases for study in depth" (Patton, 1990: 52). The same broad criteria of school/leadership "success" discussed with Local Authority/Municipality professionals were used in the study to establish the case/area in both countries.

In Poland, schools were identified in different challenging urban communities in the city of Lodz – four primary schools and two lower secondary schools. These schools had the majority of their students drawn from economically and socially deprived backgrounds, where the communities in different parts of the city are characterised by mainly decaying and grey blocks of flats situated in a fairly bleak environment lacking significant major facilities or green space. The profile of these areas is one of high unemployment, drug issues, crime and deprivation.

The English sample is a "family of schools" (a secondary school, its feeder primaries and one special school) on a large council housing estate built in the 1930s in the city of Sheffield. Behind the recently modernised dwellings is a highly deprived community with major social problems of a similar nature to the Polish context – poor facilities, unemployment and high crime levels. Both communities can be described as predominantly "white working class" rather than "multi-cultural", although there are a small number of minority ethnic pupils attending the schools in both contexts.

A combination of semi-structured interviews, informal interviews and a small number of observation studies (e.g. governance meeting) were used. Respondents were associated with four broad *Issues of Focus*, which arose from the pilot study carried out in the same areas of England and Poland (Michalak and Jones, 2009):

– Transforming teaching and learning,
– Work with the Surrounding Community,
– Sources of External Support,
– Finding Creative Solutions.

The research was deliberately not overly structured, to allow for flexibility and depth in each country. Informal interviews were used with key leadership figures at regular intervals in each case, to explore issues informally and to check out emerging matters as the studies proceed. Interviews (semi-structured and informal) were held with different levels of leaders, including: head teachers, senior management team members, middle leaders, community representative(s), and teacher leaders. Semi-structured interviews followed a checklist of issues/questioning in both cases that also allowed for the flexible exploration of issues raised by respondents.

Three different methods were used to triangulate data, to build rather than test the theory. One of the aims of the study was to establish "fuzzy

generalisations" through plausible accounts of events and phenomena (Bassey, 1999). Similarities between Poland and England demonstrate the complexity of the pedagogical and leadership task for professionals seeking to adopt an inclusive approach. Differences partly reflect the national context, history and culture. However, these also reflect the genuine differences of approaches towards similar educational issues that we regard as also potentially instructive more widely. An *inclusive school leadership* approach to work in challenging urban contexts has been outlined. A mainstream interpretivist approach to data analysis has established primary patterns in the data and identified meaningful and significant issues (Patton, 1990; Dey, 1993; Rubin and Rubin, 1995).

Findings
Significant differences between the two cases

There are some significant differences between the Polish and English contexts. The English "standards *vs.* inclusion" agenda creates particular tensions and dilemmas for staff. These threaten to undermine professional values that aim for the development of meeting the wider needs of the students. The sharing of leadership in a "family of schools" context in England seems to be almost impossible in Poland at the moment due to the widespread perception that schools should compete rather than co-operate. However, Polish school principals are particularly keen to assert co-operative school cultures internally to signal a break with the Soviet past. Making links with the surrounding community in the English context appears to be relatively more problematic. In Poland, the surrounding community is more likely to view the school as a vital local resource in a situation where support from the local state is at a developmental stage.

In the Polish context, alliances with external agencies and organisations are more difficult to come by. Schools are far more isolated than in England, with even greater expectations placed on them both by their challenging communities. Co-operative working with neighbouring schools as a source of support, is much more possible in England. The Yewlands schools regard co-operative working as a source of strength, helping to develop leadership and to enhance the quality of teaching and learning. The English family of schools are keen to advance their work through experimenting with new governance and partnership arrangements, currently not available to schools in Poland. Generally, Polish schools have far less resources and tend to have more basic facilities. This relatively poorer resource base in Poland, however, arguably encourages school leaders' creativity in developing new ideas and practices, although in some contexts it could have the opposite effect.

Similarities - Adopting an Inclusive School Leadership Approach

As well as differences between the two contexts there are some major similarities too. These similarities represent potentially fruitful school leadership approaches that can possibly be applied more widely. The author of the paper characterises these ways forward as essentially *inclusive*, firstly reflecting the professional aspirations in both contexts to promote the full educational potential of their students, regardless of society's expectations of them. Secondly, these ways of working also reflect a desire to work in an inclusive manner internally to harness and develop the professional expertise of staff, particularly in teaching and learning. Thirdly, the imperative to include parents and the local community as well as other stakeholders is viewed as an urgent one if school students from challenging backgrounds are to make vital progress educationally. In the study, it was found that an *Inclusive School Leadership* approach requires a focus on three main areas: *teacher leadership, building "social capital",* and in the adoption of *subversive approaches* locally (Michalak and Jones, 2010).

Teacher leadership

Leadership of pedagogy. The areas of teacher leadership of pedagogy, inspiration of students, curriculum innovation and creativity are closely related (Day et al., 2010). A useful definition of teacher leadership envisages teachers as "research colleagues, working as adviser-mentors to new teachers and facilitating professional development activities" (Harris and Muijs, 2005: 13). Wenger (1998) stresses the importance of colleagues forming "communities of practice". Through collaborative networks within and beyond the school, teacher leaders are able to apply innovation and change to the needs of their pupils. Encouragement of free expression, self-expression, improvisation, exploration of unknown outcomes, associative thinking, flexibility, problem solving, critical thinking and eclecticism can "have a profound impact on young people who have become marginalized from the school system" (Cochrane and Cockett, 2007: 41). So the sharing of leadership can be powerfully linked to creativity in the classroom and reflective in the ways of working in communities of practice.

In the Lodz schools, a wide range of approaches has been adopted to encourage goal setting and teamwork. Continuing Professional Development CPD programmes at these schools have proved very helpful in moving away from a culture of individualism towards one of cooperation. As a result, teachers interact more openly and frequently on matters of curriculum, instruction and assessment. Some of these teachers are reluctant to appear to "judge" the work of a peer. So engendering teacher leadership is still a diffi-

cult endeavour for these schools, but where these connections are made, experiences appear to be professionally rewarding and potentially beneficial to the academic growth of their students.

In the Yewlands family of schools, curriculum innovation is encouraged through teachers linking up to enable students to make links for themselves. Colleagues at the secondary school are encouraged to link subjects together around topic work so that pedagogy "is not content driven but process driven" (Teacher leader). Working across the curriculum is connected to individualised learning, a more student-centred learning environment and to staff development. The secondary school particularly uses its technology specialism to enhance the learning experience for students. Staff development also receives high priority across the family of schools, with curriculum specialists coming together for INSET (e.g. Science), as well as curriculum leaders regularly reviewing provision collectively.

Partnership working. Development of external partnerships and access to wider knowledge networks are potentially crucial in these urban contexts. These can lead to the development of deep levels of skill both from the point of view of the learner and the teacher. Collaborative networks and sources of external support are most likely to underpin innovative and inspiring learning cultures (Hargreaves, 2004). Nevertheless, these practices are hard to engender where schools are under increasing pressure in both countries. In England, "the standards agenda" tends to encourage schools to focus their attention on narrowly focused requirements. In Poland, increasing school competition and falling numbers have also put school leaders under local pressure and scrutiny.

The Lodz school principals have found that partnerships and agencies to help them with issues such as behaviour and attendance are limited. There is also a huge pressure and expectation placed on them personally by municipal and national authorities, as well as by the local community. Yet the Polish school leaders face severely limited resources and only embryonic infrastructural support locally in carrying out their task.

In the Yewlands family of schools, a focused partnership vision has been developing for around ten years, led principally by the secondary head and by the executive head of Fox Hill and Monteney primaries. They are keen to provide "0-19" joined-up provision in the area. They work as a family of schools on joint initiatives, and are setting up closer working structures with neighbouring secondary schools. The family of schools is forming itself into a Trust to cement relationships further. There is also a partnership between Yewlands and a secondary school in West Yorkshire, successfully developing approaches on accreditation, teaching and learning, raising of standards, and pupil inclusion. There is a keenness to engage with national

partners wherever possible, with national government in the area of pedagogy and with the local authority where it is felt to be beneficial to local school development. The Directorate of Teaching and Learning (DTL) helps to develop pedagogical and curricular efforts and leadership of this is shared amongst the family of schools. The Yewlands schools also aim to use whatever finance and new structural arrangements (trusts, federations, and partnerships of various kinds) are currently on offer to enhance local initiatives, with teaching and learning being at the forefront of school leaders' thinking.

Distributing leadership. Sustainable success relies upon creating entire cultures of distributed leadership throughout the school community. Successful schools also search for their own solutions for making sustainable change, re-energising themselves through reflective practice and a culture of enquiry. Distributing leadership and involving pupils as partners are potentially crucial features of a sustainable way of working, particularly in challenging inner city locations.

The Lodz principals have adopted a conciliatory attitude in their everyday work. They aim to join their staff together, emphasising similarities rather than differences, and through CPD activities and more informal professional staff discussion. However this is a major undertaking, as one school leader points out:

"I came to this school seven years ago … what I found was teaching staff working in isolation. Teachers were not willing to innovate and to invest in training and professional development. So, one of the challenges was to work collaboratively … [creating a] wider repertoire of learning and teaching strategies than in the past. [Now we aim for] an intense focus on the demands of teaching, rather than a focus on external events".

This co-operation encompasses teaching staff, parents and students. They aim to support and coach teacher colleagues to accomplish school goals and to make pedagogical improvement. The principals stress the importance of teacher interdependency rather than dependency. A primary school principal tries to "work with the teachers so that everyone has the possibility to feel like a leader", believing that "the child's good is most important". To this end, the principal of the lower secondary school asserts, "a school, and the community that surrounds it, can't have too many leaders".

In the Polish context, supporting the development of people's potential is perceived as helping to build a *democratic school*, in contrast to the past Soviet, centralised ways of working. They wish to show students that "school is for them" and that they deserve high educational achievement. They foster supportive learning environments where every student feels valued and respected and inclusive curricular choices support a wide range of learning needs. These schools are open substantially beyond their official teaching

hours. During the week there is a variety of extra-curricular support and a lot of culturally appropriate activities catering for many different interests.

The Yewlands family of schools, in a similar vein, have set themselves the task not only of co-operating as a group but in developing leadership for learning. One head teacher sees "development of other leaders – initially in the federation ... giving opportunities" as crucial. Also working across schools in developmental work is regarded as important to develop leadership at all levels, with more than just a few people making decisions or coming up with ideas. Skills of leadership in this situation are viewed as vital to the transformation of teaching and learning.

Building social capital

In the study, *social capital* has been defined fairly broadly to encompass: "bridging", through the engagement of community bodies, and "bonding", through networks and relationships locally. According to Halpern (2005), education can assist in the creation of *social capital* to tackle disadvantage, with schools potentially having a major impact on young people's social networks and skills (McNeal, 1999; Langbein and Bess, 2002; Halpern, 2005). These networks and activities can help a school both internally and in its relationships beyond the school (Michalak and Jones, 2009). Nevertheless, the development of *social capital* and networks is likely to be extremely difficult in tough environments.

Muijs et al. (2007: 3) define social inclusion as "the promotion of equality of opportunity for all children within society, regardless of background or personal circumstances". The task for schools involves "improving achievement ... overcoming barriers to learning, [and the enhancement of] other capabilities and skills" (Muijs et al., 2007: 7). Some schools develop a strong role in the community, bonds with parents and a welcoming culture. These ("Type III") schools place a strong emphasis on the socialising role of the school, with inclusion being central to the school's vision, with impact being measured. Similarly, our *Building social capital* strand asserts the importance of schools developing their *social capital* internally and within the local community. The Lodz and Yewlands schools in the study share this approach, believing that there is a developmental role for themselves in the local community wider than education. They see the local community as important allies in encouraging students to achieve educationally, although both contexts struggle in this task, particularly Yewlands.

In the Yewlands family of schools, staff are encouraged to value links with parents, but success is patchy and variable. One senior leader at Fox Hill and Monteney primary schools believes that parents "do care and we do have a lot of parents who come into school and do support school in a lot of

ways". However, this work with parents as partners is an acknowledged area of difficulty. Also, their small number of ethnic minority children have difficulty in accessing the curriculum and community cohesion is a major concern. At the secondary school, a designated "extended schools co-ordinator" has been employed to help build better links with parents and the community. A particular focus is what is termed "hard to reach families", with efforts being made to engage them through family day trips to the seaside, parents evenings where children's achievements are showcased, food tasting sessions and the celebration of children's work in local horticultural allotments.

However, all these ventures are extremely hard to do successfully. For instance, a middle leader explained how a major three-day community event put on by local secondary schools and agencies only attracted a handful of parents. The reasons for this resistance revolve around local history and culture, characterised by a massive lack of trust and aspiration. A middle leader from the secondary school recounts a conversation he recently had with a teenage girl pupil:

"What do you want to do when you leave school?" And she said "Nowt" [local dialect for "nothing"]. "What do you mean nowt?" ... She said "well my dad does nowt, my brother does nowt, my grandad's done nowt so I'm doing nowt".

Given this lack of belief amongst some of the local population, "open door policies" and attempts to involve parents are difficult to make successful, yet vital in order to encourage young people to reach their educational potential. As the secondary school middle leader says "if you don't have the parents on your side you're fighting a losing battle". At Fox Hill and Monteney primary schools, they have been working on a "leading parent partnership". This has involved a parents working party, newsletters, parent-friendly practice, discussion of key school policies with parents, and holding of "bring your parents to school" days. This engagement of parents has been regarded as fairly successful. This aim pervades the family of schools as a whole but with mixed success in practice.

Similarly, in the Lodz schools, there is agreement that they should include the local community and that a better quality school environment can aid the development of pride and positive local activities. However, a primary school principal believes that the biggest problem is "getting the community to see us as a resource rather than the enemy". These schools could not imagine working without involving parents in the school's daily life and parental involvement is seen to be crucial to children's learning. They recognise that schools are only one factor influencing a child's education, so the building of *social capital* has become part of the school improvement agenda. However, involving parents and the local community in school work is

acknowledged to be a difficult task, with teachers having to work very hard to bridge the gap between school and community. The schools focus on increasing parents' pedagogical awareness and offering them educational programmes as needed (e.g. drug issues, coping with aggression and educational assistance for pupils).

The lack of resources and poor facilities from the Soviet era have forced these school leaders to think creatively to generate extra resources and get the help of local people. Out-dated ICT equipment, inadequate teaching facilities and scarce materials effectively force school principals to develop new ideas and practices, involving the opening-up of their schools to the community. They also engage with the small number of local agencies and individuals working with the same families and students as positively as they can.

"Subversive" approaches
Subverting policy and the market. School leaders in challenging urban contexts are increasingly on the receiving end of marketised policies that tend to create "winners and losers" amongst local schools, with their schools often perceived as the "losers" (Harris and Muijs 2005). Competition rather than co-operation also tends to create a negative perception of these schools locally that can easily result in low pupil numbers and a concentration of high disadvantage and educational needs amongst their student populations (MacBeath and Mortimore, 2001). Hargreaves points to the "apartheid of school improvement" (Harris and Muijs, 2005: 3) where English inner-city schools receive a great deal of negative attention, which can easily cause a further decline and possible closure. In Poland, further marketization appears to be a "one-way street" to a similar set of circumstances. Funding mechanisms and national programmes may also tend to disadvantage these schools unless ways can be found locally to turn these policies to their own advantage. Also, current national policies may tend to stress the importance of "standards" at the expense of "inclusion" and this may run counter to the child-centred and collectivist values of local staff (Jones, 2007). So we regard the leadership task in these circumstances as a *subversive* one in the sense that the way to counter these major forces impacting on urban schools is often by bending policy and funding mechanisms to local circumstances, raising school reputation in the face of the market forces and asserting solidarity rather than individuality.

Applying inclusive and democratic values. As with all schools in the English context, the Yewlands family of schools has to meet tough external performance benchmarks. These benchmarks are based on previous outcomes in key stage national tests, with an assumption that these will be exceeded year-on-year. Failure to meet these requirements carries the threats of

local public censure, major intervention and turmoil for these schools. One of the local Yewlands primary schools has been in this position over the past year, with more than one temporary head teacher being brought in by the local authority to make major changes, with mixed success. Another primary school (Parson Cross) has been linked in a federation with Monteney School, which has a better standards record. This has produced positive results so far. At the same time however, the inclusion agenda from the previous Labour government has also required schools and other local agencies to address the needs of the whole child and this can sit uneasily alongside the standards requirements. The temptation for staff in these tough contexts can be to "teach to the tests" to meet standards required of them and to downgrade the wider needs of children. In response, Yewlands school leaders have set out to *subvert* this set of circumstances by refusing to let the standards agenda dominate everything else. Rather they aim to address the wider needs of students and provide a high quality learning experience. By doing so, they have begun to transform standards across the family of schools. Furthermore, they also apply their strong values of shared leadership and pupil inclusion. So, the Yewlands schools work jointly on teaching and learning transformation and thereby aim to meet the standards targets set for them externally. They collectively regard enabling young people to maximise their educational opportunities as a major inclusion issue. A teacher leader is determined that they meet the wider needs of children so that they can "be positive contributors to society, that are well rounded and ... have wider things to offer". So staff are keen that pupils enjoy their learning experience to enable them to reach their full potential educationally. There is frustration at schools being regarded as "exam factories" and being set attainment targets without proper consideration being given to the tough context. One head teacher refers to the constant "tension between the quick results [required] and the long-term sustainability". Reflecting this constant external pressure on standards, a community representative believes that "we've had our hands tied" because of the relentless need to get pupils through their examinations. In the face of this situation, the family of schools is keen to build sustainable educational success through sharing leadership and ensuring a high quality learning experience. However, sustainable progress as a group of schools is hard-won and requiring targeted effort throughout the family of schools.

Strong values of equal opportunity and collective effort underpin the Yewlands project to transform the life-chances of local children and young people. A senior management team member relishes the challenge represented by her educational work, because "you feel you are making a really big difference to some children's lives ... and the challenges which they bring ... are good to face." These values of equal opportunity require positive relation-

ships inside the school, sometimes based on what appear to be fairly insignificant interactions between staff and young people but are actually highly important for the student. The school culture is regarded as critical to positive achievement. If colleagues are open and approachable, working well in teams, sharing ideas and turning these into actions in a purposeful manner, major progress is deemed to be possible. However, the values and vision of the head teacher is crucial to make things happen. For instance, the head of the secondary school is credited by senior colleagues and stakeholders with having made substantial positive changes for the betterment of her school. This has been achieved through her vision of setting up roles to re-engineer teaching and learning, in her relentless pursuit of higher educational standards and in transforming the learning culture of children and young people.

High aspiration for students is seen as an urgent issue in Yewlands, given the culture of disbelief that tends to pervade some thinking in the local area. In this sense, educational professionals are aiming to *subvert* the local pervasive culture of the lack of aspiration and persuade parents and their children that educational success is possible. Staff constantly foster belief in what students can achieve: "We need to move the school up to the next level ... aspiration, attitudes, relationships", according to one head teacher. It is recognised that disaffected children need to have time spent with them and their parents to re-engage them in school. This re-engagement is done through having high expectations, utilising a positive home influence and through some community learning opportunities. A student-centred approach is regarded by leaders as key to providing inspiration in these tough circumstances. This is done through enlivening the curriculum at the secondary level, for instance, in creative work with local elderly people and in development of craft skills and vocational work. At the primary level, the Science specialism has had a very positive effect on children. According to a senior management team member, the children "had really high perceptions of themselves as scientists and being good at Science ... especially when it was very practical ... but also when it involved ICT." Students are viewed as likely to reach their full potential in school if they can communicate, enjoy learning and feel good about themselves. Leaders regard development of self-belief, opportunity, aspiration and goal setting as important ways to develop self-worth amongst these young people.

The Lodz school principals also adopt a *subversive* approach to their task in the sense that they face a complex and newly marketised environment but nevertheless adopt child-centred, aspirational and democratic values in meeting local educational needs. They are increasingly under pressure due to the developing school market adopted by the Polish government, where they are encouraged to compete with other local schools to attract pupils, build

their school's reputation and avoid closure due to small pupil numbers. They also have to cope with an extremely wide range of management demands (and other tasks) with limited time and resources. Nevertheless, they assert what they perceive to be more "authentic" outcomes to promote students' comprehensive and harmonious development. As in Yewlands, they place teaching and learning at the heart of school life. This approach is embodied in the three "main subjects": *learning to learn, learning to think,* and *learning to be an independent manager of one's own future.*

Again, as in the Yewlands family of schools, these principals put a major emphasis on *cooperation*, in complete contrast to the 'authoritative' style of leadership predominant in the Soviet era. In so doing, they are keen to *subvert* the previous ways of working, asserting democratic and co-operative values to build sustainable schools. They see themselves as part of the 'team', work with others as professional colleagues and lead from within the group, rather than directing from the outside:

No one can work alone. This is a school and we create a group. We are the kind of organisation where everyone learns from each other...my staff has to feel that they are working with me and not for me (Principal of primary school).

My approach to leadership is discussing everything with the staff. (Principal of primary school).

I see myself as 'team leader'. Everybody has something to discuss, to add and that includes not only the teachers here but also parents and students. (Principal of lower secondary school)

Building school reputation in a tough urban context and in the face of a strong market ethos is a very important task, as in England. To 're-brand' their schools, they promote an atmosphere of caring and respect. For the primary school principal, a caring approach to the people she is working with is fundamental to achieving lasting change, as "the most important things are people, their relationships, and this is the base on which everything is built". They recognise that raising student outcomes, often from a low base, is a key focus of their work. However, in addressing student achievement they view their work as being guided by "the good of people" whom they serve, both inside and beyond their schools. We would argue that these principals practice that could be described as *servant leadership* (Greenleaf, 1977), reversing former traditional roles in their organisations. Servant leaders are responsible for treating their subordinates as rightful shareholders in the lives of their organisations, therefore they are obliged to eliminate all social inequality and injustice. Servant leaders try to minimise the instruments of formal power, replacing them with the ability to listen to others, empathy and acceptance for those having views differing from theirs (Greenleaf, 1977).

In their everyday work, these principals aim to develop the potential of the teachers, pupils, parents and the local community. Supporting the development of this potential is conducive to creating autonomy and self-government of all those involved in the school affairs and life, which in turn creates conditions for building a *democratic school*.

Final thoughts

In the paper, *Inclusive School Leadership* has been outlined as a way of working for schools in challenging urban contexts. This approach firstly envisages an emphasis on *teacher leadership* to put innovative pedagogy at the heart of a school's work. Secondly, schools need to recognise the importance of developing *social capital* both inside the school and beyond it to the local community. Thirdly, school leaders need to focus on local circumstances and needs, bending the policy environment to their own values and educational imperatives. Whilst these Polish and English schools demonstrate committed examples of professionals achieving "against the odds" in the interests of the students and communities where they work, the task is a daunting and complex one.

Polish school leaders make progress with inadequate resourcing and at a cost to themselves in work-life balance. The English leaders have relatively more support in their work but find the community-building aspects of their task a constant struggle, more so than in Poland. There are some significant differences between the Polish and English contexts. The English "standards *vs.* inclusion" agenda creates particular tensions and dilemmas for staff. These threaten to undermine professional values that aim for the development of meeting the wider needs of students. The sharing of leadership in a "family of schools" context in England seems to be almost impossible in Poland at the moment due to the widespread perception that schools should compete rather than co-operate. However, Polish school principals are particularly keen to assert co-operative school cultures internally to signal a break with the Soviet past. Making links with the surrounding community in the English context appears to be relatively more problematic. In Poland, the surrounding community is more likely to view the school as a vital local resource in a situation where support from the local state is in a developmental stage.

Marketization of schooling is set for further development in both countries and resourcing of education is likely to reduce rather than increase. So school leaders in challenging urban contexts are likely to have a further intensification of difficulty in their work. In these circumstances, educational values of equal opportunity for all students and a renewed determination to adopt inclusive approaches within and beyond the school to promote edu-

cational achievement will become all the more important. However, policy-makers and governments also need to recognise the importance of making renewed efforts to support all our young people in their schools and communities so that they can reach their full potential.

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The Overlooked Turning Point in History

Zvonko Perat

Introduction

In this paper, we will demonstrate the state of our school after three self-managing innovatory - original communist - political reforms of the Slovene school in the period after liberation, i.e. from 1945 up until the birth of the democratic Slovenia. When suggesting about how to continue the path that our school system should follow, we limit ourselves mostly to the state of the low (class) level of the Slovene primary school. The main stress will be placed on the state of literacy in the first classes of the obligatory school.

We are going to describe the path that led to the current situation (Perat, 2004) and also suggest a solution to the current dilemmas with a help of the results of the researches made on the gifted and talented pupils carried out by Benjamin Jurman, a researcher on the Institute of Pedagogy in Ljubljana (Jurman, 1999; Jurman, 2004).

Although on June 25th 1991 the Slovene nation became independent, we still cannot get rid of the fifty-year long mentality based on the self-managing socialism. If we quote Wittgestein, "*some idea has overshadowed the others, therefore we have to check them all over again – the neglected as well as the privileged ones*" (Wittgenstein 2005: 98), to be able to find the forgotten paths to literacy which is on the decline.

The reasons for this decline have their origins in the decade (1945 – 1955) when our new post-war united single-minded state communist school of "*the state of labourers, peasants and honourable intelligence*" was still in the establishing process. This school was based on three socialist school reforms (1955 – 1991) based more on the thesis of the Central Committee of the League of Communists of Yugoslavia (Slovenia) than on the pedagogical profession. (Kožuh, 1987 - review of the Yugoslav reforms and reformatory documents).

As early as 1957, our Communist Party has shown its true face for a moment. »*The colleague*« Edvard Kardelj, the leading Slovene and Yugoslav ideologue, described the Party's vision of the Slovenes' existence on their own land in the introduction of his pre-war book reprint (published in 1939) entitled Development of the Slovene national question. Kardelj's Yugoslav vision of the future development of the Slovene nation was as follows: »*Just like a nation was founded on the basis of a specific social division of labour in the capitalist era, it will be gradually effaced from history as a specific historical social category with a formation of new extents and forms of social division of labour brought by the socialist or communist social regulation*« (Kardelj, 1957: LXXIII). With these words Kardelj – who was also a Slovene teacher on the low (class) level of the primary-school by profession – defined the meaning of the pedagogical principle on the basis communist proletarian vision: »*Socialist patriotism and internationalism*« that was being forced into the heads of the pupils at the Slovene training colleges in the period from the end of the Second World War up until the abolition of the training colleges in 1969.

In this way, the new "Tito's" Yugoslavia and its Party succumbed to the great nation syndrome that was introduced by the French revolution. Beside that, a renewed unification in the united state of Yugoslavia – though this time under the leadership of the Communist Party and the "*lifelong*" sovereign (president) Tito – was supposed to awaken the tendencies towards union of all the nations of Yugoslavia in one uniform nation. Likewise the idea of a big uniform Yugoslav nation did not die away in Tito's Yugoslavia either. This is an idea about a fraternal and united community of nations that are voluntarily united into a community. In this community, all its parts are equal – only some of them are more equal than the others (if we quote Orwell). The very fact that some communities of citizens are more equal than the others (the Great-German tendencies) led to a decline of the Habsburg monarchy and a ruin of Yugoslavia (the Great-Serbian tendencies).

Embraced by the great nations

»*The French Revolution introduced a new perspective of a nation. Up until that time the notion of a nation – regardless of the language spoken by the people – was based on the citizenship and the historic tradition of the state or country. From now on a nation is a Grande nation (a great nation) which combines in one single notion either the state or also its territory, population and language. In a couple of decades the notion of a great nation – state was spread all over Europe. On this basis some new states were also founded in the second half of the 19th century, as for example Germany or Italy. The others, like France, adjusted their internal regulation in accordance with this princi-*

ple. The new big states didn't have their own historical tradition; therefore they were missing a proper prestige in comparison with the others. With this prestige their regimes could have prided themselves before the national and the foreign public. However, they surmounted this deficiency by simply faking their historical tradition. For this purpose they financed universities and academic institutions, ethnological and other scientific interpretations. In that way the new nations became "historical". Even more! With the aim of new conquests these big nations started to deny the smaller nations their historical tradition - as if to say that they didn't mean anything.

Ideology – adapted academic explanations were the basis of formation of the ideology that the leading regimes used for regulation of the public opinion in the name of science. In the first place the ideology was the basis of nationalism, which served the regime of the big state for establishment of its authority, while later on it served for its territorial and economical conquests. However, not only the notion of great nations was established in Europe, but also the notion of superior and inferior ones. The academic world – financed for this purpose as well – had a crucial role in predomination of such views in the broad public.

Even the ancient Austria couldn't avoid the new perspectives of a nation, a great nation, and a historical and superior nation. In this state such nations – the Slovenes among them as well – were proclaimed as "non-historical" on the basis of faked academic interpretation. Comparing to the "historical ones" they were denied an appropriate political status. That was the obvious chauvinism whose consequences are still visible in nowadays Austria...« ...

The German nationalism and chauvinism, which was already prevailing in Vienna at that time was aimed mostly at the Slovene people who were being in a way to the German invasion towards the Adriatic« (Šavli, 2010: 6, 7).

In the complex of the German territorial appetites at that time, there was also the German "*scientific*" presentation of Slavs. The purpose of such presentations was the argumentation of the cultural justification of expansion of the German territories towards eastern and southern subjection of the "uncultured" Slavic nations who lived there. This attitude towards small nations could not be avoided even by the "*prophet*" of the half-bygone period - due to his (German) upbringing - who wrote the following words: *"These nations were not supposed to be capable to live and develop, so they would disappear in one way or the other.«* (Marx, 1955: 100) Afterwards the German nationalism led to militarism, which later brought about the first and then also the Second World War.

»At the end of the 19ᵗʰ century even the newly independent Serbia couldn't resist the Pan-Slavism and Yugoslavism – alluring ideologies which could have helped to conquer new territories. But it was leaning above all against the tsarist Russia, which was in the spirit of the Pan-Slavic ideology presented as the

"mother" of the Slavs. Otherwise the Pan-Slavic ideology was not the official Russian politic at that time. Nevertheless the Great-Russian "Slavic" Empire was the ideal aim set by the Pan-Slavic movement as a solution against the ideology of the Great-German nationality. In Serbia – being independent since 1870 – the idea of a once common nation of the Southern Slavs which were supposed to come as such from the original homeland of the Slavs beyond the Carpathians (Russia) to the Balkans was being more and more enforced in Serbia – most probably following the Slavic-Russian example. This was supposed to be the original "Yugoslav nation "that was even using a uniform language. It was only later that more languages and nations were supposed to develop from this original nation. Their unification in the joint state of Yugoslavia and afterwards a return to the original Yugoslav nation was meant to be the only possibility for the fraternal Yugoslav nations to resist the unbearable pressure performed by Germans and Hungarians in the ancient monarchy at the beginning of the 20ᵗʰ century. With help from the Southern Slavs and their Yugoslavia, the Serbs would also become one of the great nations of Europe. Consequently as early as before the first world war as well as after it, the Serbian side openly presented the "Great Serbia" (Yugoslavia) and its place in the South-Eastern Europe to the world" (Šavli, 2010: 8).

At the end of the First World War, Slovenes joined Yugoslavia without any constitutional and legal comprehension of a nation and corresponding political requirements. The heart of this incorporation was merely the anti-German orientation. Everything else would come by naturally. »*But even worse has come! Right from the very beginning the centralist regime in Belgrade considered Yugoslavia merely the "Great Serbia". It was not even hiding its unitarianism and it was only a matter of time when the "Great-Serbian nation" would be formed in the new state. In this respect its previous control and guidance of the public opinion via adapted interpretation of the history came in more than handy to this regime, the same as the Great-German side had been acting under the monarchy"* (Šavli, 2010: 18).

For the Belgrade regime, it was mainly about preventing the ideas about a proper state (whether some ancient state formation or only an expressed piece of wishful thinking) from entering Slovenes' heads. As for our historians, they concealed the Slovene state Carinthia and by that also the Carinthian law which is named »*Institution Sclavenika*« or »*Slavica lex*« in the sources. If nobody else, it was Bill Clinton who called our attention to the Carinthian law. He was the first American president who visited the independent Slovenia officially. »*During his speech at the evening event organised for him in Brdo-on-Kranj by the Slovene political leaders and which was also broadcasted by the Slovene national television, Clinton admitted that the Americans had learned* about democracy from Slovenes and stated that Tho-

mas Jefferson, the author of the American "Declaration of Independence", *had introduced democracy into the political structure of modern America following the Carinthian Slovene example.* (Šavli, 2010: 79*) A*s early as 1576, the procedure of enthroning of the Carinthian princes was described by Jean Bodin in his book *Le six livres de la république (Paris 1576)*. During the Carinthian enthroning ceremony people handed over the authority to a sovereign if he showed himself "*worthy of this honour*". The authority was not given merely "*by the grace of God" (Dei Gratia*), but above all "*at the will of the people*".

We have to add something else, so that the Slovenes will not be irrationally pushing forward beside the others into the herd, which was driven up from beyond the Carpathians and trampled into a pen on the western side of the Balkans. We are forced into this pen by our eminent historians about whom the former Slovene Belgrade brothers maintained that they had adopted the "*famous Resava School*". Resava School – the copying and translating centre for manuscript books in the Manasija monastery in Serbia.

We have to take into account the fact that the Slovene language is not Southern-Slavonic, but a Western-Slavonic one. This is commented on by our most reputable linguist: »*There is more than enough proof that the Slovene linguistic base is actually a language of the Northern-Slavonic type which has developed under a continual Southern-Slavonic influence right from the beginning.*« (Bezlaj, 1967: 122)

In 1929 the collective Yugoslav committee was also formally introduced by the centralist Great-Serbian dictatorial authority who announced that all the nations of the kingdom of Yugoslavia are one single uniform Yugoslav nation.

The public proclamation of the formal introduction of the new "*Great Yugoslav nation*" was met by opposition from the Slovene people. That led to the "Slovene declaration" which was spread illegally in 1932 by a leading Slovene politician Anton Korošec. This was only a belated attempt to do something at any price, although the case was long since lost. However, as Korošec publicly expressed the idea about the special Slovene nation, he was rewarded with internation.

»*Because of a lack of the right ideas about the Slovene state the left-wing side was looking - on the old Pan-Slavic origins - for a new righteous order with a help from Stalin, the "great" Slav from Moscow. The Catholic side – if it was aware of the gravity of the situation at all – was expecting the solution to come simply from a deeply religious life and finally from the Church or its leaders. However, the circumstances on the Slovene costal region (Primorje) - which belonged to Italy at that time - gave clear evidence that the Church leaders in Rome didn't show any comprehension for Slovenes' difficulties*« (Šavli 2010:

20, 21). Even worse; to consolidate the agreement with the Kingdom of Italy, Rome called back the bishops from the Slovene people who were assigned to Italy by the Rapal agreement after the First World War. In that way, nearly one third of the Slovene nation was left without their religious supply. After the Second World War Slovenes got back a part of this territory; however the region was plundered and many people had moved away and dispersed all over the world. Those Slovenes who had stayed on their land were either easy prey for the communist propaganda or they had to go abroad as well. However, those who stayed at home could feel all the beauties of the communism during various nationalisations and the compulsory delivery of goods for purchase by the state. Beside the motto: "*Unite, the proletarians of all the lands*!" they also got to know in a bloody way the following Marx and Engels' formula: "*The proletarian has no homeland*!" If the proletarian has no homeland, it becomes clear why our leaders traded with the Slovene land with such ease and generously donated it to the others. Both of the former Yugoslavias traded with the Slovene land with the same ease and also the territorial rights offer was made between Forgell – the Swedish King Gustav's delegate – and Mr Zamajski who was offering the Netherlands to the Swedish King (on Mr Zaglob's suggestion) in exchange for the reign over the Lubelj dukedom. (Sienkiewicz 1956 [Potop 2nd part]: 274) It was easy to trade with property of others and it would have been even easier if the former proprietors had been changed into proletarians who were, by definition, with no property (nema-niči; meaning: "to have – nothing").

In 1953, after the patriotic partisan enthusiasm had calmed down a little, by destroying the territorial property in Slovenia through nationalization; Belgrade started to diminish yet the last naive and romantic picture of the Slovene state and nation. »*The right of separation was erased from the federal constitution with a new constitutional law in 1953. And that was made in spite of the fact that the corresponding paragraph of the constitution was interpreted in such a way that these rights had already been used, namely when the representatives of the Yugoslav nations opted for a common state during the second AVNOJ session in Bosnian town Jajce in 1943. According to the Balkan interpretation:* »*The right of separation actually did exist, but it's been used and cannot be used again!*« *It was mentioned in the constitution, but it was none the less still reminding about the "separation", therefore it had to be effaced ultimately. At the same time the nationality data was equally erased from the birth certificates and personal legal documents in accordance with the federal law.*

We should make a special study of looting in Slovenia on the economical basis, over the tax system, investments, foreign trade and business with foreign currencies etc. Let us mention here only extermination and plundering of the rustic people, firstly under the pretext of collectivisation and after that open-

ly with the destruction of the agricultural product market by lowering the price far below the normal value. Therefore as early as in the sixties, the escape from the countryside – especially of young people who were looking for a suitable job – grew into a serious problem. At that time the communist Yugoslavia opened its borders, whether for tourists or for its manpower that started to flow abroad. In this way Slovenia lost about 200.000 people in the seventies – young and hard working people who were our best force«. (Šavli, 2010: 33)

Belgrade naively expected us to renounce the Slovene culture just like that. When filling the official forms, the students in those times entered the Slovene citizenship data into the citizenship column instead of the Yugoslav one. Even some institutions put the "Slovene" word into their names (e.g. the Slovene School Museum). I have to stress that as early as during the Second World War, our Academy of Sciences and Arts had became the Slovene Academy of Sciences and Arts and in that way it prevented - with a help of its name - being "drowned" in the Italian State Academy.

In some way, 1953 was a repeat of 1929, the year when the great nation of Yugoslavs was supposed to be born. That was the beginning of a series of school reforms, which more hindered than advanced the adoption of new knowledge. These reforms of the Slovene School will be discussed in the following sections.

»The Slovene university wasn't spared either. Its scientific level was being undermined under the pretext of ideology. Anton Slodnjak, an excellent literary historian and presernologist (a researcher of life and literary work of Prešeren, the Slovene greatest poet) had to leave the university after publishing his History of the Slovene Literature - Geschichte der slowenischen Literatur (Berlin, 1958) in German language. During the post-war period more than ninety extremely qualified lecturers were removed from the university. Many were expelled from the Academy as well«. (Šavli 2010: 34, 35)

1953 represented the beginning of our School proletarization. Two subjects – reading and writing – were abolished and the Slovene grammar gradually stopped to be taught on the class level (from the second to the fourth class) of the Primary School. At the same time, nationality was not being recorded in the legal documents any more. All over Yugoslavia the official state language was the Serbo-Croatian i.e. Croat-Serbian. The Slovene and Macedonian language are the official languages only on the Slovene and Macedonian territories and the national languages are used bilingually where this is allowed. Consequently, some languages got a local character and nearly became only dialects. There was no longer a necessity for the students to learn grammar. All over the state we were learning the newly made Serbo-Croatian language and this was probably enough for the "*proletarian literacy*" of the citizens.

There were still cow deals going on with the territory that had always been Slovene. In 1953, we demanded Trst to be returned at a huge gathering of Slovenes in Okroglica by Gorica, but we lost it smoothly again the very next year. Those were also the times when we were moving the ancient borders and giving our territory to our brothers, the Croatians, although these regions had never in the history been Croatian. In Istria, the Slovene border moved from the river of Mirna to the small river of Dragonja.

After 1970, a constant decline in the quality of school knowledge was recorded in Slovenia. The quality of knowledge was controlled by the Communist Party and the teachers witnessed its constant interfering in their lessons, even in natural sciences and mathematics. In this way, the physicists were, for example, allowed to teach merely about the universe, which is expanding linearly. They were not allowed to talk about any curve of space and time, because this could lead to errors of ideas. In mathematics all the notions from financial mathematics were blasphemous, because they were remains of the capitalist ideology.

There was an affair of the joint pedagogical – educational nuclei breaking out after 1980. The joint nuclei was a notion from the Yugoslav school history in the period after 1980. It related to the proposal which in 1983 demanded that the teaching - educational programmes all over the state were made as uniform as possible. There were supposed to be uniform teaching programmes and the schoolbooks as consistent as possible. In the school curriculums, made according to the "joint nuclei" proposal, the part about each Yugoslav nation in the school teaching material was supposed to be given the same space, as there was the percentage of the same nation in the whole Yugoslav population. This orientation should have been respected in all the school subjects, especially history and geography.

The proposal came first of all from Serbia and the closely linked Monte Negro. This means from the very circles that wanted a higher centralisation of the federal state (Socialist Federal Republic of Yugoslavia). Serbia was facing more and more demands for the national equality of rights on Kosovo. Demands for an equal federal united republic were still valid on Kosovo at that time. These demands were partly coming from the multinational and more developed Vojvodina as well. In the regulation of those times – especially as it was defined by the Constitution of SFRJ from 1974 – the content of the teaching programs was independently defined by agencies of the federal republics.

The ideas about the joint nuclei met a great and rather uniform opposition in Slovenia as well as in the other republics. The notion of the joint nuclei was later mentioned as one of the last desperate attempts to build a centralist Yugoslavia. One of the reasons for the tragic downfall of the states in

the nineties was the fact that the leading circles in Serbia were not prepared to continue the decentralization.

A plan of complete extermination of Slovenes appeared after the joint nuclei affair. *»In the summer of 1988 four Slovenes were sentenced in the court of Yugoslav Army in Ljubljana: Borštner, Janša, Tasič and Zavrl. They were found guilty of stealing a secret document, which was said to contain a plan of complete extermination of Slovenes. The sentence raised and drove whole hosts of people to protest publicly. From then on it was evident that Yugoslavia was not going to last much longer. At the end of the eighties the Yugoslav crisis with a yearly inflation of about 2000% made sober even the most naive Slovene sheep. No one could imagine a further life in Yugoslavia any more«.* (Šavli 2010: 59)

After so many experiences with embraces of large nations – Germans in the Austro-Hungarian Empire and Italian fascists (nearly one third of Slovenes), we got to know a fraternal embrace of the Yugoslav brothers as well. All this made us believe that some relatively small national community has the power to decide sovereignly only if it knows how to win the right of its own language and culture and how to successfully lead its economical politics in its own land which has internationally acknowledged borders and a state language that is accepted on the list of official languages of the European Unity at the same time.

After the downfall of the Habsburg monarchy and the rather strange steps of inclusion into the new multinational community "*The Kingdom of Serbs, Croats and Slovenes*" Dr. Karel Ozvald, the first principal of the Department of Pedagogy at the Faculty of arts in Ljubljana at that time warned the nations united in the joint kingdom: » … *»From the generation of noblemen and townspeople, employers and proletarians - who have been opposing each other to extremes in their fight for political autocracy and economical predominance - the citizens with the same law and of the same type shall develop, fellow citizens who know that they are indispensable to each other to a certain degree and who serve their joint homeland. Not before the fight between the classes, religions, tribes and parties is finished or before this fight is transformed into a tolerant discussion about relative justice and relative injustice of one single group or the other, Yugoslavia will become a uniform state. School is supposed to help us reach this goal – as much as it can. If we stay in the present situation - which is not a fight for acknowledgement but for oppression of the others – then everything is lost that the joint emergency temporary brought to the tribes and religions and a danger of collapse will knock on our door.«* (A. Fischer) – this is the mirror put in front of the Germans by the famous philosopher and pedagogue before the war (in 1914), writing about the conception of a unit in the school organisation and this mirror he is putting in front of us now.

Each type of our school is able to produce a lot of spiritual putty for the uniformity of three-nominal nations and our state, however the most of it is produced by its most developed form, universitas, in whose structure I can see the pre-image of the uniform SHS, capable of a gradually bigger life. Universitas is a community of all those teachers and pupils who – in spite of all the mutual differences – follow in calmness the same goal reasonably and with united forces: a search for the truth and a creation of the goals, growing from the discovered truth. One of these goals is a powerful state, but the path that leads to it is opened only by comprehension of the great command: Budme celek, a ne drobtove!« (Ozvald, 1920: 11-12)

However, all the warnings were to no effect – as early as at the beginning of our cohabitation in the kingdom the Great-Serbian nation clearly showed that it considered us merely its spoils of war. Thirty years later, after it shed off its communist skin, this same nation still thought that Slovenia was its feudal estate.

The case could not end up in any other way – we were forced to set up on our own. »*The Slovenes' breakthrough among the nowadays modern nations appears as something unincredible. Many other nations in Europe haven't been capable of that, for example Venetians, Friulians, Occitans, Basques ...Some of them are awakening again.*

The enemy tried to wipe out the Slovene language and even more the Slovene consciousness with many falsifications of the historian facts, humiliations, insults and infiltration into its structure, but nevertheless the Slovenes persevered through it all! Their neighbours tried to take possession of their strategic territory - among the first ones there were Germans and Italians, partly Hungarians, and also the supposedly fraternal Croatians and Serbs, but they did not succeed. And they won't succeed in the future either!« (Šavli, 2010: 87)

Just recently there was a nice example in the Northern Europe, which showed us how hard it is for members of the large nations to reconcile to the fact that nobody is so big that he can play the leading violin every time and everywhere. Latvia – whose population is comparable to that of Slovenia – held a referendum on February 2nd 2012 when the citizens were opting for the acknowledgment of Russian as the second state language. Although a whole third of the citizens in Latvia are Russian born, there was no possibility that the case would end up to their advantage. The Russians came to Latvia as occupiers. During the occupation thousands of Latvians were deported to Siberia, while their homes were lodged by Russians who are – with occupational logic – in Latvia as colonists or in the best case economic emigrants, as their presence in those places is firstly the result of political and economical motives for the occupation and only later the emigration flows. However, in no case the Russians in Latvia are an autochthonous mi-

nority. After the announcement of independence in 1991, the Latvian language became the only state language and its mastery became the condition for acquirement of citizenship. Probably a lot of Russians still stayed in the country and they are somehow "*effaced*" from the register of Latvia's population. However Latvia is the only state on Earth where the Latvian culture and language can exist and develop, therefore it is right that the Latvian language is the only state language spoken by only 1.2 millions of it's people. Latvians think that a support of Russia at the referendum means a vote against Latvia. After the Soviet Union's collapse, Russians were allowed to stay in the state. Though such a referendum is a counter-state action. They think that now they have to become more determined in the enforcement of their only state language.

The Slovene people could learn a lot from this case. If nothing else, they could be aware of the fact that Slovenia is the only state in the world that is obliged to cherish the Slovene culture and language. Therefore a memory of our state's origins should be renewed in the teaching school programmes and all educational institutions should be aware that they are obliged to develop the Slovene language. The Slovene University was recovered with the intention of developing the professional terminology, so the Slovene language would not fall on the level of a folklore language. For this reason, the Slovene language was supposed to be a teaching language at the University as well. If that is not possible, a simultaneous translation of the lectures as well as bilingual notes must be provided. In that way, individual branches of the profession would get written notes of the material concerning a particular profession in the Slovene language as well as in some other language. This can give us the norm for Slovene as a professional language which is partly happening already, as many professional gazettes (reviews) are written at least bilingual now and such are some collections of subscriptions from individual professional meetings as well. For now this is only about good will in the individual cases, but it should become an obligatory professional and linguistically controlled good practice. Each department of University should be responsible for the development of its part of the professional Slovene language.

The Independent Republic of Slovenia – A reform without reformation

Nowadays Slovenes have a democratic national state; therefore no one is allowed to force any actions on another. We have lost the right to complain that the solutions are being forced on us. As we accepted the heft of freedom – in accordance with the refrain of the famous revolutionary poem "*we take freedom by ourselves*" - we have accepted the responsibility for our actions as well. Now, on the turn from the second to the third millennium, we have be-

come responsible for our national educational system as well. However, we have not drawn profit from the opportunity.

The independent state of Slovenia was achieved, this was unequivocally spoken about by the professor Lambert Ehrlich as early as 1933 on Sv. Višarje: »*Slovenia has to be the milestone which unites and links the south with the north and the east with the west. Slovenia alone can be neither the one, nor the other. It has to stay the milestone that unites like Sv. Višarje. This is God's will! Slovenia will be able to perform this task only in freedom, not under a master who would be sitting whether in the south or the north, in the east or the west! Its God's will that we all work for this freedom and God's will cannot be avoided by anyone… From the sermon, preached to students of the Ljubljana University who went on a pilgrimage to Sv. Višarje in 1933.*« (Šavli 2010: 22)

Professor Ehrlich talked from his inner conviction. Slovene individuals who somewhere in their subconsciousness were preserving the memory of the Slovene state, of the Ancient Justice, in spite of the fact that it had been erased from all the historical books felt the same as professor Ehrlich.

As far back as two hundred years ago, in times of the Illyrian Provinces (1809–1813), Slovene intelligence was still persevering in Kopitar and Vodnik's viewpoints who had rejected Marmont's plan to introduce the language of the Dubrovnik literature as a teaching language into the "*Illyrian Schools*" on the Slovene national territory as well. In this way, the first Illyrian attack on the Slovene language was overcome.

Soon afterwards, Prešeren and Čop had to give their word in defence of the Slovene language against the Croatian Illyrism. In the first half of the 19th century, the Illyrian movement was a Southern-Slavic literary-cultural and national-political movement. The Illyrian movement was of a great importance especially in Croatia, but neither Serbs nor Slovenes accepted it. In the thirties, the Illyrian name was used by the Croatian nationalists who wished to get a neutral name for the community of Croats and other Southern Slavs. The movement soon got a political character and had a deciding integration role during a formation of the Croatian national consciousness in a fight against hungarization and germanization. Beside that, it got a great cultural role, because in times of Illyrism the shtokian dialect became a basis of the Croatian literary language.

For Slovenes, Illyrism meant a tendency towards the omission of their language in the literature and acceptance of the joint Southern-Slavic language based on Shtokavian, which would be polluted with elements of other languages. The idea did not have many adherents among Slovenes, however the Illyrian tendencies were accepted as a possibility of cultural cooperation with regard to national individuality. The idea was best accepted in the border regions, i.e. Styria and Carinthis, mostly because of a strong germaniza-

tion pressure. In Carniola, it did not have any visible influence. Stanko Vraz, an example of the Slovene supporter of Illyrism, came among the Ljudevid Gaj's devotees with his idea that a financial background is needed for continual cultural development which can only come from a bigger number of users. However, not even Vraz was thinking about a complete omission of the Slovene language. He suggested that the higher literature is to be in the Illyrian language, while the lower one (religious, educational and school books) in the Slovene language. On these viewpoints, France Prešeren was his most important opponent who rejected these ideas in his letter written to Vraz on October 26th 1840 in which he opted for the Slovene literary language. In this way, he confirmed Matija Čop's demands for the Slovene historical consciousness and artistic creativity. (Reference: Illyrism, Wikipedia Nov 5 2011)

After 1848, the Slovene leaders were still insisting by their demand for the »*United Slovenia*«. As the Slovene political history and particularly its state tradition was not properly researched (and still has not been yet), the Slovene political magnates of those times referred first of all to every nation's natural right of its own state unit. Numerous rallies were being held all over the Slovene regions. The first announcement of the rallies was published in the Maribor newspaper Slovenski gospodar (The Slovene landlord) on June 25th 1868. The rallies were supposed to give the answer to at least two thematic complexes:

- Taxes and
- Equality of nations (and languages).

The first public rally of this kind was held on August 1ˢᵗ 1868 in Ljutomer. This rally was followed by eighteen other rallies all over Slovenia (seventeen rallies before interdiction of such gatherings by the Hohenwart Austrian government in 1871 and then the last rally in 1878 in Dolina-upon-Trst). All the rallies demanded the »*United Slovenia*« and had the same requests as the first rally in Ljutomer.

The Ljutomer rally demands, August 1ˢᵗ 1868:

»*The here assembled Slovene nation declares with one voice that in the paragraph 19 of the basic state law we can not find the guaranty for the preservation and cherishment of our nationality as long as:*

1. Exclusively the Slovene language is not the official language on the Slovene land and for this purpose the time limit (i.e. half a year) is not fixed for all the officials on the Slovene land to master the spoken and the written Slovene language.

2. The Church government on the Slovene land does not officiate in the Slovene language and the subjects of theological seminaries (which are now being lectured in German) are not interpreted in the Slovene language.

3. The folk schools are not completely Slovene and have Slovene as a teaching language (German stays as a school subject).

4. Slovenes are not united in the United Slovenia with a national government.

5. The Slovene institutions (for example the Slovene secondary modern schools, the agricultural colleges...) are not built and maintained by the provincial Styrian treasure in proportion to the number of Slovenes and their contributions.

6. These demands are not added to the above-mentioned paragraph of the executive law and actually introduced and a higher self-managing authority is not given to the individual regions.« (Tabori, 2012: 6)

The rallies represented the zenith of the Slovene nation's political activity and striving and at the same time the zenith of the political idea, i.e. the programme of the United Slovenia. Unfortunately, there was no Pan-Slovene committee or organisation in the period of the rally movement, which would have linked and planned the activities connected to the rallies. This was undoubtedly the most important deficiency of this political period – otherwise so dazzling for the Slovene nation – which did not give the expected results exactly for this reason. After the prohibition of the rallies, a disagreement between members of the Clergy Party and members of the Liberal Party came about. In this way, the ascent of the Slovene national movement was stopped and put down.

Fear of the triumphant German nationality and Germanization had appeared before the decline of the rally movement. Just like that, the Slovene political leaders started to sympathize with Yugoslavianism at a congress of the Yugoslav Social Democracy on July 1st 1870 in Ljubljana.

As late as 1897, the membership of Slovene political parties still demanded the uniting of all the Slovene regions in one unit with its centre in Ljubljana. Similar demands were expressed again next year at the last Slovene rally in Dolina-upon-Trst. Those were also the last Slovene political statements that did not link the national existence of Slovenes to the Yugoslav issue.

That was followed by nearly fifty years of the worst German national pressure, supported by organised state activity. Slovene delegates in the Austrian parliament put up with smaller concessions, especially after wasting their power with *"mutual discords"* and were not appearing with the United Slovenia program. Therefore dissatisfaction and opposition to their politics was growing bigger and bigger amongst Slovene national crowds and were even more increased by the bad social and economical conditions which led to the emigration of ten thousands of young Slovenes who for the most part were lost in the wide world.

Likewise we have to be aware that in the European Union, we are also a milestone that "*unites and links*". A milestone that is a holder and a symbol of the oldest public law in the world. In the name of law, our grandfathers fought for their inheritance rights – for the ancient law. The following command to a son originates from the memory of this law: "Son, you shall remember that this land is ours! Its your grandfather's who lie in it – so continue to fight for our land!" (Igo Gruden) We are a milestone that unites the parts of Europe with all its existence – the bridges lead from us to all directions and not only to the Adriatic (Brücke zur Adria). Here the winds from all directions unite and the storms calm down and not only those from the south (S. Gregorčič, Soči), here the horsemen from the east grew tired. Here we can finally accept the delegates from all directions and we can all sing together: Let all the nations live who yearn for the day... (F. Prešeren, Zdravljica – the Slovene national anthem).

To be worthy of our position as guardians of the milestone, we finaly have to turn the key of our "*ancient law*". The key to the roots of the Slovene law *("Sclavenica instituto")* is dated at around 1010 and is important for the acknowledgment of our state and for understanding the development of the European democracy. Unfortunately both us and Europe have forgotten it somehow. We have forgotten it because of the fear of our masters, while Europe has forgotten it because it was not capable of establishing a real community of cohabitation of equal states, for whom there is a law order which is the same for all and accepted by all. That means – by God's grace and the nation's will, only that the power of importance is reversed. Grace is important, but if there is no will of a nation, all the rest is null and void.

The key to a new state, that couldn't be found for a long time, was a freely and honestly presented history. The key that is still in the lock, but is still not turned in such a way that it would open the door to the real history of the Slovene nation. But sooner or later this is bound to happen, although the old ideological imperialisms – whether the Yugoslav (Great-Serbian) or the Austrian (German) one – still imagine that they can turn the flow of the historical events by distorting the real historical image of Slovenes on the basis of supposedly "scientifical" interpretations. (Šavli, 2010: 9 and 12)

As early as 1020, in the time of the Slovene university establishment, professor Ph.D. Ozvald warned the nations in the joint state - during his inaugural lecture (Ozvald, 1920) – about a dangerous thought that some nations were more equal than the others. However, in Tito's Yugoslavia, the Slovene boat was stranded on the cliff of inequality and exploitation for the second time. After two failures that we had experienced (Habsburg monarchy 1918 and Yugoslav community of nations 1991) on May 1st 2004, we joined the community of equal European nations as an independent nation

with its own state – but recently two communities had collapsed and... I am rather superstitious about the number three. In some way I am comforted by a thought that probably two Yugoslavias collapsed – then the European Unity would be already the fourth union of states. However, the number four is not connected to the superstition in a negative way.

The Slovene nation – and the European Union, as well - should take a warning about equality of rights very seriously. Soon the time is bound to come that will demand equal decisions from Europe. A rightful answer almost does not exist any more. How are we going to react when the states that write in Cyrillic join the European region? From my point of view, we are going to write *"EYPO"*. And what about if in the Cyrillic languages – in accordance to "the Vuk principle "Piši što kao govoriš" (You shall write as you speak) – it is not pronounced euro, but evro?" Are we going to write *"ЕВРО"*? Slovenes were not allowed to write down *"EVRO"* on the European money; we have to write *"EURO"*. But in the internal (private) trade we can write as we please. So where is the equality – which is violated in any way by writing on the Greek money and by saving Greek finances - in the midst if the financial crisis! As we are alone in the whole community that we have joined, we cannot keep quiet any more. *"Right after a victory of the communist revolution in Russia and later, after predominance of communist regimes in many states after the second world war – especially in the Eastern Europe – rearrangements of scientific interpretations reached its summit. Nowadays we remember with dislike the names of many scientists and "scientists" who had built their academic career by adjusting their interpretations to the aims of communist regimes... However we can still find a high school apparatus that follows the national ideology also in the independent and democratic states of the West. Their scientific interpretations have always been and still are "independent", but only to the limit, defined by the regime that finances them. To hide the prejudiced character of such interpretations before the public, the regime gives their authors many different kinds of awards and enables their academic publicity. And that's not different to the bygone communism."* (Šavli, 2010: 9)

Now we should do what we should have done immediately after the emancipation and - on this basis and with a careful check of our Slovene school's false ideal believes in all the communities that we joined independently without being concerned about what someone else would say – build our own national school according to our needs and our national (nowadays also state) language.

After its promising beginning the first Slovene school reform in the independent state died away in a returning and a renewed insistence on the Yugoslav single-coloured school path. In 1983, school curriculums – which served as a basis for our first school curriculum after the emancipation –

were made under an impression of ruined "joint nuclei" at Slovene lessons (Šavli, 2010: 57; Kozinc, 2010: 57) as well as at mathematic (Tomić, 1984: 372; Perat, 2004: 69). However, the national educational system of the independent Slovenia should not be standing on such a questionable basis.

As we realised that the literacy process in our school is insufficient, we have to reawaken those forgotten school subjects and dealings with teaching material which were a constant repertoire of the literacy departments of the Slovene primary school class level (elementary classes) in the period when school was still trying to teach all that was written in the program of each individual class. If we ascertained that cases of tuberculosis are getting more numerous, we would probably fight the illness in the same way as we did years ago. Nowadays, when we ascertain an abnormal increase of insufficient literacy and reading as well as ignorance of the basic grammatical principles, we have to remember the times when these skills were still taught at school. And that was because possession of this knowledge was not yet a matter of course and could not be replaced by various more or less improved machines. Therefore, we think that the once typical subjects of the Slovene school elementary classes – writing and reading – should be introduced again at least to the first two classes of the primary school. Furthermore, there would be no damage done if we added Slovene grammar as well, so that our children would be able to write a letter in the Slovene language to their mother and not only to their friend in Zgornji Kašelj or in the English language to London. So would say that it does not matter anyway, as the world is globalising and we can get rid of the linguistic barriers most easily if we can express ourselves by writing just in one language. Therefore it is redundant to teach anything else than English grammar and to explain any other words than in English. Such a school would be applauded by many people I know, but unfortunately I am not among them.

The school reforms of the Socialist Federal Republic of Yugoslavia

Ph.D. Franc Pediček divided our socialist reforms into three periods. Let's take a look at his words:

"Likewise the historical memory reveals to us how illegitimate was yet the first school reform – i.e. immediately after the liberation (1958–1960). During its preparatory period (1945–1955) it was all about revolutionary communist pre-ideologisation of education, while during the reform alone (1955–1960) it was about socialist reorganisation of the primary school system from four to seven (or eight) years.

The second school reform (1961–1967) concerned the secondary school. It dealt with »the first-rate status« of gymnasiums and reduced them to four

years. Consequently the classic gymnasiums were completely abolished. But even before the reform was revived it died in its educational body because of its illegitimacy which had its origins firstly in the non-investigated misdirected situation and secondly in its experimentally unchecked consequences for development of young schooling generations and for a confirmation of the socialist society.

Our third school reform (1968–1984) was named a transformation of education on the socialist self-managing basis. This was a famous reform of the "oriented" education. The point of this marxistic ideological action on a large scale was in a consistent self-management of the secondary and high school system as well as in a hard marxization of their educational process. Its illegitimacy – being the cause of its collapse – was in extremely aggressive and blind ideological voluntarism enabled by the political-state power and the authority of their creators and commanders.

It's normal to expect that bitter experiences with the mentioned historical illegitimacies of the school system reorganisation and transformation of its education taught us a lesson and directed us to legitimate paths. Unfortunately this still hasn't happened until today - even with legalized transitional renovation of the Slovene school system. The reason? An announcing and declarative acceptance and realisation of democracy (and not for its contents and profoundness) from our side. The basic ingredient – or a determinate of a democratic arrangement, modification and development of public domains as well as common matters of the social life and activity – is namely formation and realisation of legitimate – i.e. normatively suitable, allowed, permitted and required ways, paths and courses, how to plan, form, develop and realise new contents of changes, reforms, transformations, renovations of a public domain and common matters of a democratic community. Totalitarian systems pay no attention to this how. They thwart it systematically and intentionally with their single-minded ideologisms and political voluntarisms, which are the basic motives of all their modifications, reformations and revolutions of public matters and social domains.

In democratic social systems the whole attention is centred right in the judgemental pluralistic and action democratic acquirement and formation of consensus for changes, reforms, transformation, renovation of public matters and social spheres. A democratically managed and realised how is namely a guarantee to democratic systems for their suitable accordance with life, praxis, a joint (uniformed) will and an accepted responsibility of members of democratic societies for development and implementation of the accepted reforms and renovations. The basic touchstone of all reforms and renovations of a democratic society is therefore a way and a path how to democratically plan, form and harmonise or "consensualise" directions and contents of reforms, renovations, rear-

rangements, and not single-minded revolutionarism and unresearched creation of their contents and forms. Unfortunately we have to ascertain - on the basis of all pedagogical critical discussions stated in the present collection and concerning our nowadays renovation of the Slovene school - that the latest didn't pass the exam exactly because of this democratic "how". That's why it is deeply illegitimate for similar or the same reasons that were illegitimate all our "post-liberation, pre-ideologisation, rearrangements, reforms, transformations of the Slovene educational system and education within." (Pediček 1998: 112, 113)

The preparatory period of the Slovene school restoration after 1945

In the preparatory period (1945–1955) of the Slovene school – right after the Second World War – the point was about revolutionary communist pre-ideologisation of education. Just the beginning of the school system alone was hard. Provisionally, we reorganised the old four-year school, but at the beginning there were troubles with its continuation. Four-year primary school was in some places continued by a four-year or a three-year higher primary school. Soon our school system was stabilized at performing the eight-year school obligation, namely at a uniform four-year primary school which could be continued for another four years with the 5th, 6th, 7th and 8th class on the higher level. In some of the bigger towns, this continuation was organised with the four-year lower gymnasium. Pupils, who had finished the eight- or seven-year primary school, could continue their education at the technical schools and apprenticeships. Pupils who had finished the lower gymnasium, could continue their schooling at the four-year higher gymnasiums or technical schools. In 1958 our school was reformed again. The lower gymnasiums were abolished and the uniform primary school was introduced for all the professions.

At the end of the period (1945–1955) of the post-war schooling establishment and socialist-communist pre-ideologisation of the Slovene school - in 1958 - we took an essential element from the primary school, namely by abolishing the evaluation of reading and writing.

Everywhere in the world, each organised school starts with the learning of reading and writing. Reading and writing in every language are the school subjects that are closely connected to each other, so we cannot pride ourselves with literacy if we are not able to read a written text clearly as well as write down a legible message to ourselves and to others. The origin of all things – including school – is a word. Therefore this word has to be written "all at once", with linked up letters of the written alphabet. Not before a succession of the letters is linked up in a wholeness do we get a feeling of entireness. Unfortunately, I don't know about any other way of getting the

feeling about how to write down a word. However, in the literacy period, this feeling is extremely important. Personally I think that various popular attempts of replacing the written alphabet with new letters that are not linked to each other are not suitable for the literacy period. Such an attempt of learning for only a half-literacy is maybe the Czech project Comenia Skript which uses unsequential alphabet. Literacy is above all a word that designates writing – in the past this work was done using scribes. However, written letters are not of a written type – they are not linked to each other. These letters (signs) are not written down but drawn or painted – this is sign painters' work. So the essential part of the literacy is the quill-drivers' and the sign painters' work. When looking at a sign painter's product we read the message, while a scribe's final product has to be rewritten (sometimes just signed). But we have to be able to write down every word (by writing – with a single line); otherwise the writer does not get the impression of a written word.

If a nation actually wants to be a nation, it should have schooling in its own language. When we are in a great danger, we always call for help in our native language – without regards to the surroundings, while we always calculate in the teaching language of the school where we learned arithmetic.

With this crime committed on pupils the school, (state) authority took the importance from the whole knowledge based on a printed and written word. Although, at that time, we did not feel it in such a way, the last battle for the Slovene language in some "*fraternal community*" had already started. After the Yugoslav nuclei's collapse, this battle inevitably led to an attainment of independence and the announcement of the Republic of Slovenia.

After the emancipation, we got our own sovereign and an internationally acknowledged national state. However, we are still not aware of the importance of the Slovene language, the native language of all the citizens, which is the state language in the Republic of Slovenia and at the same time the teaching language in all schools in the state. Two multinational societies to which we were included have collapsed by now, namely because the equality was overlooked. In our recent history, we have already been a part of the multinational Habsburg monarchy which collapsed because they did not regard all its nations to be equal. After the First World War, we joined the Kingdom of SHS (Serbs, Croats and Slovenes), which was later renamed to the Kingdom of Yugoslavia. After the Second World War the new multinational Yugoslavia grew out of the gutted ruins of the Kingdom, but it collapsed for the same reasons as the Habsburg monarchy. After this fiasco, the Slovene nation got a sovereign state and joined the community of sovereign European states. Let's hope that no third blow will follow.

The first school reform – introduction of the uniform compulsory education and abolition of the lower secondary school

In the preparatory period, the school system was established again. In 1945–1955 the revolutionary communist pre-ideologisation of education was terminated as well. In some places, it had already started with the "partisan schools". This reestablishment of the narrow-minded school of »workers, peasants and honest intelligence« was followed by the first school reform (1955–1960) which introduced a socialist reorganisation of the primary school system from four (or five) years to seven (or eight) years. Since 1953, the primary school has been becoming more and more of *»the higher nursery school«,* as both the evaluating and the key school subjects have been abolished: writing and reading in the first four classes of the old (lower) primary school and the basis of the Slovene grammar in the three-year course from the second to the fourth class.

With a help of modifications on the class (low) level of the primary school (1st, 2nd, 3rd and 4st class of the primary school) the »lower secondary schools« were abolished in the school year 1958/59 – according to the Party's directive we could not keep them because of the "*undeveloped educational system*" in the south of Yugoslavia. (Kožuh, 1987) And so the lower level of the Primary school was becoming more and more *»the higher nursery school«.*

Due to politics, arithmetic has also lost its original purpose – to manage and to research the quantitative and the qualitative relations between objects that we meet in our environment. During this transition, the "*arithmetic with the basis of geometry*" has become more and more the self-sufficient mathematic and so in 1958 it was renamed Mathematics.

The abolition of writing and reading – a pair of two fundamental elementary primary school subjects – presented a death-blow to the teaching of the Slovene language and to Slovene literacy. However, with the abolition of Slovene grammar and a related printing of the school books for the basic three-years grammar course as well as with a renaming of arithmetic to mathematic the Slovene educational system lost at least one quality level which it still has not won back – at most we have lost another level or two later on. This was the end of the fight for complete literacy of the population and so we began to tolerate half-literacy.

The second school reform – the first wave of the abolition of the final exam from the secondary schools

The second school reform of the socialist type (1961–1967) was linked to the secondary school. It dealt with »the first-rate status« of gymnasiums

in such a way that they were reduced to only four years (by the first reform). Beside that, the classical gymnasium was abolished. Right at the very beginning, in 1961 (the 1960/1961 generation of the final grades) this reform replaced the final examination with the seminar paper. Fortunately this caprice did not last for more than four years. The final examination appeared again in the school year 1964/1965.

Nevertheless the five-year teachers' training colleges (the last final exams in 1969) were abolished by this school reform and were replaced by studies at the Faculty of Education (named the High School of Education at that time). The third school reform was announced by a collapse of the second reform which still did not make the creators of the third reform sober. Actually, they got on with the reformation even more enthusiastically. Contrary to the second reform, the third one was led by the Party – an organisation whose members did not have the reputation of being very clever.

The third school reform – the oriented education reform

The third school reform (1968–1984), »a transformation of the education on the socialist self-managing grounds«, was the notorious oriented education reform. The aim of this Marxistic action on a large scale was a consistent after-self-management of the Secondary and High School system and a hard Marxization of their educational system. Beside that the final examination at the end of the Secondary School was also abolished by this reform for a period of about ten years. This showed that our planners of the Slovene school work and life do not possess even the short-term memory about the past school failures (the second school reform), still we would expect them to learn something from their past experiences, but unfortunately this was not the case. Obviously our permanent feature is to repeat mistakes so long that they become a law. Accentuation of the quantity and negation of the quality have also got its reflexion in the mathematic lessons. The quality of objects was no longer reflected in the quality of equal parts expressing the quantity of items (i.e. the number of equal units), but only in the number of parts in the examined pile and not the quality of each object's unit.

This is the reason for such an affinity of the school managers with the theory of groups, which was very popular in the seventies. Here a group (number of the parts) prevailed over the quality of each individual part. Those were the times of the "modernisation of the mathematical basics", a project which destroyed the presentation of a notion of a whole number with units (number of equal pieces) and the presentation of decimal writings with measuring and fractions with a division of units into equal parts.

The Slovene school reform in the independent Republic of Slovenia in 1998

Right after the collapse of the oriented education (still in the former Yugoslavia) researching as well as publishing activity became very busy. It can be recognised for its title *"The education in Slovenia for the 21ˢᵗ century"*. The separation from Yugoslavia was still in the air, but nevertheless they tried to work honourably in the Slovene educational project and to create a new vision of the Slovene national primary school.

M.A. Ferdo Rečnik managed the work. At that time the Education Authority of the Republic of Slovenia was divided into the advisory and the research part. The advisory part was supposed to serve school, while the research part should have supported *"the school for the 21ˢᵗ century"*. As late as 1991, the following words were written in the global conception of the Slovene educational development: "*The findings of the primary school evaluation could be summed up in the following apparently paradoxical cognition: The primary school is insufficiently exacting and as such it burdens the pupils more than necessary.* (Rečnik, 1991: 37). Due to the upright statement of the situation and a change of the centres of power during the emancipation process, the coachmen of our renovating carriage were replaced by new ones. Darja Piciga took hold of the reigns of the Slovene school vision. Co-members of the work group were replaced as well – advisors from the Education Authority of the Republic of Slovenia were replaced by researchers from the Institute of Pedagogy and some co-workers from the faculties of Ljubljana. Statements and reflections made by this group can be found in the special edition of Didakta (Piciga, 1992). However this group still had no important influence on the former school system transformation to the new one built to meet the requirements of the independent Slovenia.

With the change of ministers and the leadership of the school reform movement was now taken over by the third group, better known as "*the school field*". This was the group who finally interfered with the school system reformation of the independent Slovenia. This group's work – preparation of new documents - was done more or less with closed doors, so the group got quite a few complaints and critiques. This first Slovene school system reform actually added the first class to the eight-year school. This additional class was supposed to replace the former "nursery school" which in its least extent had 120 hours of work with the future pupils. Nowadays the first class has a schedule of 700 hours (lessons), but it gives knowledge comparable to 120 nursery school hours (lessons). Just from this data we can see that the efficiency of this activity is 17.14%. Beside this, knowledge levels measurements show that knowledge is in decline (Perat, 2004 – addition p. 465-513; Perat, 1999; Perat, 1994). Who is going to call the guilty people to

take their share of responsibility? We did not profit by the opportunity – to repair all the foolish and enforced solutions made by the federal state and (above all) the communist agencies. Thus, we have lost the chance to build such a school system that would actually teach something.

We fought for the Slovene state and school

In the short ten-day war for the independence of Slovenia, the Slovene people "stood and stayed" on our land. Between June 27th and July 7th 1991, we repelled the Yugoslav army's attack. This was the first armed battle in Europe after the Second World War.

With similar idealism, Slovene boys and men went to fight at the beginning and during the Second World War. At that time, Slovenes were not ready to fight a fratricidal war. *"... nationally conscious Slovene people were ready to go to fight only for freedom and the Slovene state. Therefore all those who joined the partisans led by the Liberation front were presented with an image of some "independent republic" (a Slovene state). However, this was not allowed to be discussed, whether in a sense of political independence or in the range of Yugoslavia, if not even the Soviet Union... Because of the enforced communist ideology and implementation of the revolution there were fights between partisans and members of the home guard. The civil war claimed more victims than the enemy's occupation. The tragedy of such a fight was that fighters on both sides had the Slovene state in their minds, but because of different ideologies they imagined it each in their own way... Two ideologies, but one single wish: A state and a freedom to the Slovene nation!*

But none of the two sides could imagine an independent and internationally acknowledged state of Slovenia. What was missing was an appropriate historical interpretation. Namely it had been falsified in this sense during the First World War and it still remained false. It means that what was missing was a historical argumentation of the Slovene state. Because of its weakness the Slovene intelligentsia equated it with the Slovene language or even more simple only with the fact that we were finally going to have "schools in the Slovene language" (*sancta simplicitas!).*

Beside all this simplicity people on both sides wanted to have a Slovene "government" as well. The home guard side proclaimed the "first" Slovene government on May 3rd 1945 in Tabor of Ljubljana. Immediately afterwards the partisan side also proclaimed the "first" Slovene government on May 5th 1945 in Ajdovščina. (Šavli, 2010: 25, 26, 27)

If we seriously think about a change from a society of people who are the state's property to a society where freedom reigns, our new school curriculum should contain the knowledge which enables such a freedom and this should be reflecting from the school curriculum spirit. Besides it should of-

fer to each pupil such an opportunity for learning that they would not be deprived of their education just because of school.

If we want to start teaching anything, we have to decide that nowadays, literacy is essential for learning – that's why the two basic subjects (writing and reading) should be reintroduced and evaluated in first three classes. These are the subjects that demand order and discipline. A pupil has to master them in accordance with the school curriculum; otherwise he cannot make progress to a higher class. Beside these two subjects, Slovene grammar should be taught as well – at least from the second class onwards. A special problem is represented by mathematics; the name could be changed back to arithmetic on this level. However, in the first class, arithmetic can be still taught without a good knowledge of writing and reading, but not later on.

In the past, the class teachers were trained to teach these three subjects. Unfortunately that is not the case any more, but it should be. The problem of the reading and writing "knowledge" still remains unsolved. If a pupil does not master the basic teaching material of their class, they are not allowed to progress to the next class. It is better for the pupil to repeat a class than to be disabled for the whole of their life because of the unsuitable school model. In our reformed school, pupils automatically make progress during the first three years and during the next three years; they make progress even without sufficient knowledge if this is requested by their parents.

We have to ask ourselves whether the reformers – considering the social changes or *"the transition"* - wished to change anything at all in the years after the emancipation, whether they had any idea at all about what, how and why our school should be changed? I'm afraid that everything was happening according to the Chinese saying: "If I run out of courage to start something, it means that I've already finished it." Our commissions simply ran short of courage and that is why they finished the renovation exactly at the point where it was started.

By the end of the compulsory education, the educational standards for the eight and nine year school should be the same, which means that children will go to compulsory school for one additional year and the state will be paying for an additional year of schooling to each generation with the same expected results. The first class teacher, with only half the number of school lessons (hours) has also an assistant, so this represents 16 % more costs of schooling for each class, but with attainment of the same standards. The fact which makes the tragedy even bigger is that the results of the TIMSS studies (2007 and 2003) show that as a rule, pupils at the nine year school have less school knowledge than their contemporaries at the eight-year school in spite of the fact that the former attended the school lessons for an additional year.

Warnings (Pediček, 1998; Perat, 1999; Perat, 2004) of the danger that the new school concept in the independent Slovenia might result in a decrease of the basic knowledge were soon proven true. Pupils at the nine-year school show a weaker knowledge than their contemporaries at the eight-year school. We were declaring and hoping to make a foundation for the new Slovene national school. We wished to have a new Slovene school – a school for the new democratic social conditions and at the same time a school, which could have offered our young generation an equal incorporation into the new European community of nations. However, in this community, first of all we have to fight alone for the rights of equal cohabitation on our land inherited from our grandfathers. The results of the international studies represent a warning that our boat is already directed away from Europe and not towards it. The state should stop and think about these results and somehow "*reform the reformers*"... Incredible, the state is suddenly tempted to lower the level of expected knowledge to a minimum; therefore it legalizes the expected results of the school learning. Namely it states in law: "In the school curriculums determined after the acceptance of this law the word "minimum standard" is replaced with the word "expected result" (Paragraph 47 of the Law About alterations and additions to the Primary school law (implemented on September 1st 2008)". (Law 2007) With this law a decline of our school knowledge becomes understandable, as the state expects only a minimum knowledge from our side; anyway the state does not need scientists.

With the publication of such laws, we still remain the true followers of the Austrian emperor Franc I's reflections in Ljubljana, who - during the congress in Ljubljana (the Holly Alliance rally in Ljubljana from January 10th until May 22nd 1821) - told the professors from the Lyceum, the Gymnasium and the Elementary School of Ljubljana just to bring up good citizens, as he does not need any learned men.

All the time before the emancipation teachers resisted the tendencies towards a school which would not be a school any more, therefore the warning from the first chairman of Pedagogy at the Faculty of Arts of the University of Ljubljana is not superfluous at all: *"The worst sin by which the school can burden its soul and which could be avenged on a nation in the next generations, is a wish to be some island of the blessed where one does not need to worry about waves of life and the flow of time. Because the essential element of both is still the fact that they are not halted in front of any idol, no matter how foolishly fond he is of himself. The know-all and seer of a nation warns the latecomers:*
"Like lightning passes the day of all the people alive,
He who has missed it, all his cry is in vain,
For it can be experienced only by him who is ready!" (Župančič) (Ozvald, 1927: 248)

If we make a sort of a resume, this lesson could be summed up in the following Ellen Key's thought: *"At every step a child has to face life. Thorns shouldn't be removed from roses."* This is a warning that could still be useful for all the creators of the school reforms.

Further reformation of the Slovene school – some suggestions

As early as during the reform in 1998 certain experts undertook their path. These were specialists of Pedagogy – searchers for experiences in a sphere of the six-year old children's literacy. Almost everyone entangled in a story about the planned nine-year school went to gather their experiences with the help of "*the pedagogical tourism*". However, almost no one remembered to look at the achievements that once were bearing abundant fruit in the homeland (at least during the beginning – literacy period of the schooling).

And nowadays the situation is still more or less the same. We cannot read in Slovene any more – we are not an interesting enough market for the other states. Besides nowadays *"researchers"* who maybe already belong to the group of people who have never in their life written a report in the Slovene language – the globalization is going to strike us all – whether in our pockets or on our tongue.

That's why we continue this review with some suggestions that could be useful if someone else would have the courage to start teaching in the Slovene language. First we will to present a terminology of two pedagogies: Pedagogy of capital and Pedagogy of culture. Secondly we will present two ways of how to create notions: notions formed as generates and notions formed as abstracts. Here the presented material is printed in two books. The covers of these books are presented at the end of this paper...

The pedagogically oriented school systems (Pedagogy of the capital – the culture)

"The analysis of problems in the Slovene school system showed that in this sphere there's a growing terminological chaos. This led to a suspicion that the terminological distinctions could be an expression of the two pedagogical concepts. On this basis we started a thorough analysis and came to a conclusion that the point is actually in two pedagogies. One of them was named "the pedagogy of the capital" and the other one "pedagogy of the culture".

The essential part of the pedagogy of the capital is in its overwhelming of an individual with one single value, that is with a profit or money. All the other cultural and anthropological values stay in the background as something secondary and in the forefront there is fighting for a profit.

On the contrary the educational essential part of the pedagogy of the culture is its orientation towards the anthropological and cultural values of Europe and a development of its humanism.

Of course this is merely a common denominator of such an orientation, as there are different nations in Europe who lean on their own tradition of cultural development, which results in various particularities in a formation of their school system. No matter how we look at the problem, we have to admit that the school system's common denominator of the majority of European nations is The Great Didactics by J.A.Komenski. (Jurman, 1999: 24)

Table 1: Objective and terminological distinctions between the pedagogy of the capital and the pedagogy of the culture (Jurman 1999: 24–26).

PEDAGOGY OF THE CAPITAL	a) On the level of society	PEDAGOGY OF THE CULTURE
Profit	Basic aim	Cultural needs of the individual
Functional (blind forces of the surroundings)	Aim←educational→purpose	Intentional (Cultural institutions)
Education	Realisation in the school institutions	Education
The single common denominator is money	Criterion	A group of various cultural and national values
Creator of the capital	Individual as the product	Creator of the culture
Freedom within the framework of the capital	Determination	Freedom within the framework of the culture
Whichever individual with the capitalist orientation	Final orientation	An individual with the anthropological orientation
One-sided structure	Nature of the personality	Many-sided structure

PEDAGOGY OF THE CAPITAL	b) On the level of the school system	PEDAGOGY OF THE CULTURE
Teaching (school) program	Function of the school system	Directions
Knowledge applicable as the market goods	Aim ← educational → purpose	Adjusted to the cultural and developmental level of the society

PEDAGOGY OF THE CAPITAL	b) On the level of the school system	PEDAGOGY OF THE CULTURE
1. To gather as much knowledge as possible in the earliest period 2. To get the highest education before the others 3. To specialize the knowledge for a narrow sphere of work 4. To learn how to sell knowledge as dear as possible	← aims ← operative educational → purposes →	1. To form a complete personality 2. To choose the profession to satisfy the basic needs 3. To join the culture as its creator 4. To form a world of one's own values
Teaching (school) programs	Organisation of knowledge transfer	List of school subjects
Catalogue of proficiency	Contents of knowledge transfer	School curriculum
Teaching technology	Principles of the knowledge transfer	Didactics
Methodology	Knowledge transfer procedures	Methodology

PEDAGOGY OF THE CAPITAL	c) On the level of school lessons	PEDAGOGY OF THE CULTURE
Workbooks	Revision of knowledge	Various forms
Mainly by writing	Checking methods for examination of knowledge	Oral, written, practical
1. Examinations 2. Essays 3. Standardized examinations	← forms of examinations →	1. Oral examination 2. School exercises and tests 3. Handiwork products

PEDAGOGY OF THE CAPITAL	c) On the level of a teacher	PEDAGOGY OF THE CULTURE
Achievement	Direction of the teacher's pedagogical work	Path
Measurement	Level of the examination	Evaluation
External (political)	Level of the control at examinations	Internal (professional)
Objective	Credibility and comparability of results	Subjective
Subject – subject	Relation teacher - pupil	Subject – object

PEDAGOGY OF THE CAPITAL	c) On other levels	PEDAGOGY OF THE CULTURE
Positivism	Empirically theoretical level	Structuralism
Pragmatism	Ontological level	Existentialism

PEDAGOGY OF THE CAPITAL	c) On other levels	PEDAGOGY OF THE CULTURE
Behaviourism	Psychological level	geštalt (image) psychology
Aggressive Protestantism	Religious level	Original Christianity

A formation of notions (generates and abstracts)

»Until now notions were treated completely under the influence of a profession, without any methodology and other sociologically directed disciplines which have an influence on the pedagogical process of the knowledge transfer. However, people relied only on their experiences – if they had any at all – but otherwise just on the traditional customs which are common during the arrangement and explanation of notions in a certain profession. Textbooks, which were created on such a basis, can be considered as inured.

It has to be taken into account that both the profession as well as the pedagogical transferring process have each their own principles and that they are not identical. In this case it was therefore decided that some of the results of the investigative project named »Ascertainment of talented pupils« should be taken into account when advising about how to form the notions in a textbook as well as by their actual understanding. Within the range of this research an interesting result was obtained by analysis, namely those notions can be formed on two levels:

 – on the level of a definition
 – on the level of an idea.
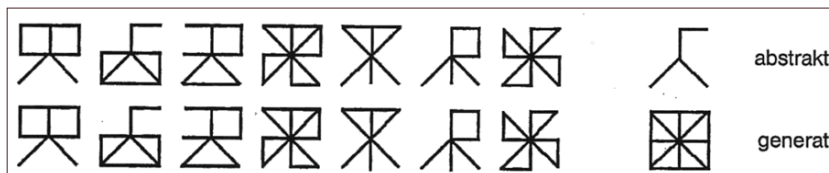
Picture 1: An abstract in a generate, formed by the same perceptions (Abstrakt = abstract; Generat = generate; Source: B. Jurman »How to make a good textbook on the basis of anthropological education«; Jutro, Ljubljana 1999: 92).

On the level of an idea we have generates:

A generate is a notion which is formed on the basis of integration of the individual and common signs. A notion is formed by a multiplication of essential signs and a supplementation of individual signs. No perception is redundant, so the wholeness of a notion is being gradually created with each new and slightly different perception. A generate is a relatively expansive formation with a high associative value which is formed in the human non-consciousness. The individual has no clear view over this, so only individual parts – each part hav-

ing characteristics of the wholeness - could be recalled from the memory. A generate cannot be classified nor defined, it can only be described, but the description can never embrace the whole content of a notion. From the linguistic point of view, a generate is the multi-dimensional idea of a notion which is composed of various essential elements.« (Jurman, 1999: 92–93)

On the level of a definition we have abstracts:

An abstract is a notion that is formed on the basis of ignorance of unessential individual signs and a generalization of common essential signs.

During abstraction, the individual takes the individual and unessential signs from the perceptions as well as condenses and generalizes the common signs. This abstracting process is stopped on a certain point, that's why this point is never the same for two separate individuals, because it is affected by the cognitive, emotive and conative factors. In that way we get great differences between various individuals when it comes to the same notion. An abstract is a completely rational formation with a potential possibility of association. It is the smallest component of mind, which is determined by a definition. It is arranged by classification (a higher family term / distinction of species) in the individual's memory and from there it could be any time recalled into consciousness. From the linguistic point of view an abstract is something that is designated as the essential part of a notion.
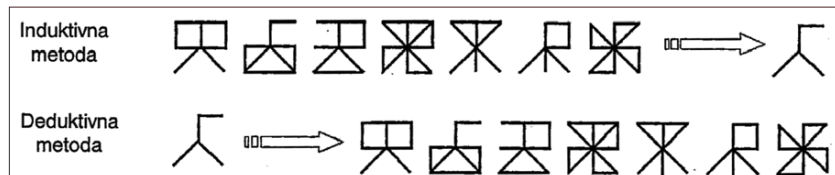
Picture 2: Explanation on the level of abstracts; formation from perceptions – to a term [abstract] and from a term [abstract] – to a group of perceptions (Induktivna metoda = Inductive method; Deduktivna metoda = Deductive method; source: B. Jurman: »How to make a good textbook on the basis of »the anthropological education«; Jutro, Ljubljana, 1999: 93).

»Generates are notions formed by an individual on the basis of subconscious logic, while abstracts are a product of conscious logic. Very intelligent and talented people use them both during their thinking process, but with no equivalence between the two logics. Highly intelligent individuals use mostly abstracts, while the talented ones use generates. Above all an analytical mind – where logic prevails - suits the first ones, while a synthetic mind – where intuition prevails – suits the second ones. The mutual connection of different thinking ways leads to the greatest creations in art, science and sociology, which are mostly formed with the help of generates. Abstracts are simple terms that could be defined with regard to a higher family term and distinction of species. Gen-

erates cannot be defined because they are integrities which are much too structured, however, they can be named, but only in parables with the figurative sense. Generates don't have a two-dimensional form which is otherwise typical for abstracts, but a multi-dimensional one. Thinking with a help of generates is very tiresome, because the person is constantly confronted with various individual views. Not before the person masters all these views can a generate, as a whole, enter into his consciousness and then we can talk about illumination. In consciousness, a generate gets a kind of a notional image which can be sketched by the individual in a form of a symbol. This notional image has to be transferred in such a way so that it can be explained by notions (abstracts) in the world of the known and the existing.

Talent is the human integrative potential, namely the whole potential of a personality, while intelligence is merely a potential of the human intellect. It appears only in some people who differ from all the others precisely from this point of view. Talent can be understood only as the potential of the personality, so now we get to the question about how the individual can bring this potential to a good effect or about how the talented people's creativity is materialised. We'll try to define this fact with the following equation:

Creativity = a special structure of the personality × the potential of energy × versatility

However, this pattern of creativity is valid for all people and not only for the talented ones. The reason why these people differ from the others is in a special quality of these three creativity factors and their power. The third creativity factor of the talented people is their information system called "versatility" in one of the studies of talent.

A definition of an abstract and a generate also includes an idea about applicability of notions formed by the first or second method, during planning and a realisation of school lessons: *»Notions as abstracts never represent good knowledge. It could be sooner maintained that they represent only plain formal knowledge, which has a low practical value. Good knowledge is based on generates. In this context arises a question about how to form the notions for the pupils on this level. The old school was creating mostly generates, namely through a repetition and establishment, therefore their knowledge was not extensive, but it had a high quality. The modern school is productivity oriented, however the pupil's knowledge is built mostly on the level of abstracts. Their knowledge has a low quality, it is very extensive and not very applicable.«* (Jurman, 1999: 93, 94)

Some words about learning on this and on the other side of the learned

On this side of the learned knowledge the individual acquires his knowledge in two stages.

The first stage is the preschool period. Knowledge acquired by the individual on this side of the learned is very scarce at least during the first period, but it has a very good value, because it represents a child's certain ancient knowledge. Although this knowledge is scarce, it is basic and has a fatal meaning for the further development of the child. As a rule it is represented by ancient knowledge connected to habits (alimentation, hygiene and partly also working and social habits) and skills (physical, sensory and partly also intellectual) and finally some of the notions, which enables the child to orient himself in his surroundings. All this knowledge is formed on the basis of lower methods of learning, i.e. conditional reflex, learning on the basis of experiments and mistakes, associative learning. Hereby notions are formed by elementary perceptions, which are the one-dimensional characteristics of objects and things (angular, sharp, wet, red, above, painful etc.). Normally the child experiences them in contrasts, e.g. white – black, above – below, outside – inside etc. This pre-knowledge, habits and skills are learned very slowly and the child needs a lot of energy and time before they are able to master them with the help of maturing and learning. If the parents help them in the right way, the learning process is faster than in a case when the child is left more or less by themself. Furthermore, when forcing a certain child's function (e.g. walking) we cannot reach the goal if we do it too soon according to the maturing function. The scope of the learned ancient knowledge is the condition for every intentional and functional education.

The primary school does not build the educational process on the zero basis, but on the previously mentioned level of pre-knowledge. If the child does not have this knowledge, they cannot make progress, that's why the child has to pass the maturity test before they are admitted to school. Tests, scales and questions are created on the basis of this ancient knowledge, however they check whether the child's personality is mature enough for school.

We shouldn't forget that in the past the first and the second class were designed for a reconciliation of communication and a more precise definition of this ancient knowledge acquired since the children were born. The learning curve of a child's acquisition of knowledge follows a progressive curve, as the progress is very slow at the beginning of learning, however it gets faster and faster afterwards.

We shouldn't forget that this level is connected to the basic literacy process and mostly to a kind of versatility as well as an ability to valuate things in some way.

For valuation we have to be able to:

Count up the individual phenomenon

Measure a certain quantity in the appropriate way and with the right »unity«

Define a value of something (a price)

All these activities have to enter our subconsciousness, that's why we have to acquire them sufficiently early in our life.

A certain text for the school freshmen is mentioned in the book, but unfortunately this text doesn't exist any more – although it would be very useful - but regretfully the school bureaucracy tries to make the teachers' work as hard as possible, so it represents more of an obstacle than a help....

The second stage is a period that lasts up until the end of formal education. The second period of learning starts when the child is admitted to school and it is usually not finished before the end of the vocational education, though it can last longer if the individual wishes so. According to our opinion, the learning process in this period follows a digressive curve which means that the individual already uses the potential of their pre-knowledge, i.e. the knowledge from the first learning period. During this time they already use the higher methods of learning, like imitation, analysis and insight. The reason for this progress is in the fact that the learning process is performed on the notions of the ancient knowledge as well as on acquired skills and habits integrated with new perceptions. New notions are formed in this way, while the input of energy gradually gets smaller and the learning time shorter. For these learning methods the point is not in perceptions as individual properties of objects and things any more, but in the acquired notions with these characteristics. Acquirement of new notions is based on the integration of the old knowledge with the new one, that's why the learning process goes so much faster here.

From my personal point of view, our new modern Slovene national school can not boast about extensiveness of its teaching material, although every school keeps on complaining about overflowing curriculums, especially during the reformatory times. The apparent overflow is a result of our desire to define the entire teaching material with abstracts. This situation is nicely illustrated by the principle of a developing system dynamics: »*once you've opened a tin of worms, the only way to close it again is to use a bigger tin.*« (The Zymurgy's Law – Murphy's Laws, 2000).

As the modern school builds the knowledge on the level of abstracts, our »real, true« school does not begin before the child is about ten years old. However, this is the age when the children in the past (before 1958) already went to the lower secondary school. It's true that the school lessons at this school are based on abstracts, but these abstracts - discussed in the higher classes (on the second stage of the primary school and at the secondary school) - have to be collected carefully and united in a useful wholeness (a generate). This uniting is valid for every subject, especially for the lessons in mathematics.

Conclusions

We have come to the end, so what are we going to do now? We have to decide whether to execute all the small things that are nevertheless the condition for us in the future to succeed to turn the key of our past.

Picture 3: Examples (ISBN 961-6006-70-3, left; ISBN 961-6068-40-7, right).

At the beginning, there was a word and it was the pupil's personal property. This word was a real "magpie nest" (i.e. a mess) – a real miracle of imperfection, but it meant everything to the pupil and it actually was everything. All the necessary, less necessary and even not necessary ornaments namely surrounded it. Children brought these magpie nests with them into the classroom – the generates of their magpie homes which are more or less poor, more or less littered with more or less glittery junk... At that moment, all these nests are the most beautiful and unique to every pupil. However, the teacher is the one who shall motivate the children to learn how to measure dimensions of their nests in space, to see and count the supporting twigs of the nest... An abstract was drawn out of numerous nests of various owners. These common abstracts - gotten from the individual nests – are used for building our new (class) common generate which reflects all the individual nests.

This is the path that can be walked only by the class teacher. This is also why we demanded that the class level is given back to its original guardians, as their mission (profession) and fief is the sphere of literacy.

Therefore we would be glad if the literacy subjects were returned back to school, so the pupil would be skilled enough by the age of ten years to be able to write to his mother a simple letter in his native language without too many spelling mistakes. However one should not forget that in the sphere of literacy there is also arithmetic which is in some sense the orthography of mathematic. This subject should also be given back to the class teachers in all its splendour. Now that we are independent and the school is not a property of our big brothers any more, it would be nice if some *"professional"* denationalization were made in the school system as well.

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Luhmann's Theory of Education

Janez Kolenc †

Introduction[1]

S ociety is the social system, which includes all social operations and excludes all others. The system is conclusive in the field of its own operations. This means that it reproduces its own operations exclusively within the network and throughout the network of its own operations and it limits itself from the environment of other systems. The operations which reproduce the social system of society (i.e. from their own production reproduced) are communication. The system of the modern society is characterized through functional differentiation. This means that it consists primarily of subsystems through functions. The educational system is one of these functional systems. It works in an internal environment of society, its other functions must be observed through other functional systems, which enable the educational system and their functions. All of these systems, which determine society and the functional systems of society, can be observed through their own operations and are determinate with self-reference (Ger. Selbstreferenz). The system is, due to these reasons, not transparent for itself. It operates in a space of self-produced uncertainty (Ger. Ungewissheit).

As there are too many possibilities in the social system, the educational system react through self-organisation on the operative and semantic levels of the system. This self-organisation produces a micro-diversity of different sorts in educational- and –pedagogical situations.

Education and society

If we assume that society consists of different people (human beings), education becomes a thing of substance (Ger. Substanz). What could be more im-

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[1] Most ideas in this section are taken from Niklas Luhmann book: Das Erziehungssystem der Gesellschaft. Suhrkamp, Frankfurt, 2002.

portant to think about than education, that a person can achieve the forms and the ways of behaving that enables social co-existence. (Jaeger, 1934) In this way, philosophy in its practical dimension became the sophistically concurred concept for not only the education of aristocracy, but also for education of other social strata (classes). The social-structural changes in the history of the modern societies and their evolution have not yet had any immediate or urgent consequences nor have they changed the semantics of the relationships between the modern concept of person, society and education. There have been many renaissances in the history of modern societies.

The normative idea of *civilita* referred very clearly to the aristocracy, although in the context of education (not in the context of the law) the quality of morality was more important than the social position. In the 18th Century, old-European humanism was exchanged for neo-humanism. The latter was abstracted from all social stratifications and pressed itself onto "subjects" (Ger. Subjekte). Following this, there was a change from the concept of (natural) perfection to the concept of education (Ger. Bildung).

The Concept of the modern subject (Ger. Subjekt)

This question was established with the French Revolution and was very soon recognised as the question of commercialisation of agriculture and industrialisation of entrepreneurship. Recognition and respect for the differences between individuals and their rights to have their own life-goals, was followed by the changes in the concepts of education, while the traditional societies lost their predominant role. The tasks (role) of education could be achieved from that time on, only through the educational system. (Luhmann, 2002)

The educational system was established to be by-and-large autonomous and was founded on the principles of "self-organisation". From that time on, we could observe the educational system as one of the pedagogical option through the conservative/progressive schema, education being concerned with the structural compatibility of the person (human being) and society or education trying to achieve its own goals in the sense of political humanism.

The problem of the definition of the modern man as a subject (Ger. Subject) derives from two different but connected deficiencies: 1) in mistakes made by interdisciplinary conducted theories and 2) the fact all this knowledge does not mean that we could predict the human behaviour, moreover that it must based on the principle of the unpredictability of human behaviour.

Firstly, a rough orientation could be possible by introducing two systems-theoretical concepts: the concept of operative conclusion and the con-

cept of structural linkage. The operative conclusion means the same as auto-poetic reproduction. The systems, which are established on this level of evolution, can be reproduced only from their own production. They cannot import any undigested part from the environment. All that fulfils and repeatedly refers to itself in the recursive process of its reproduction, as an element is the product of the system itself. This is valid for the biochemical reproduction of cells (and this was the starting point for Maturana's definition of life as auto-poesies) but also for the more complex systems such as the central nervous system or the immune system. In addition, the system of consciousness have to be characterised more as operatively conclusive, than as auto-poetic, begging the questions of how can we stimulate our own consciousness differently with the already achieved states of the mind? The differentiation of system building – from cells to the brains, from systems of consciousness to communication systems - is the result of evolutionarily successful modes of operation.

Also structures of auto-poetic systems[2] could be built and rebuilt, remembered and forgotten, only through a system's own operations. If there are not any imported elements, there are not also any imported structures. Moreover, the actualisation of structures is possible only through operations (elements). With regards to the classical difference of constants and variables, attributes entered now display the difference between auto-poetic operation- and structure-building. Last but not least, the consciousness is itself an extraordinary robust form of auto-poetic operation.

We should not be lost in particularities of this kind of theorizing, but go back to our starting-point. The question was how we can conceptualise education, which means education for human beings. We could say that society is made up of human beings, which could mean that all micro-physically operations have to be understood as organisms of social operations. We could use microphysical, bio-chemical or neuro-physiological determinisms to explain how human beings have to be treated in society, for example as an object of education. Furthermore, each theory of society and each theory of education could be understood as constitutive un-knowledge; in other words, each theory of education has to be understood in the concept of the loss of information. When we are speaking about the terminology of epistemological reflection, we mean that knowledge is based on the un-knowledge. The systems-theoretical analysis shows that all relationships between systems are built in this way. Structural linkages stay latent for these reasons.

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2   The term "autopoiesis" has been invented to define life. Its origin is clearly biological. Its extension to other fields has been discussed, but rather unsuccessfully and on the wrong premises. (See more precisely in: R. Felix Geyer, J. van der Zouwen: Sociocybernetic paradoxes: observation, control and evolution of self-steering systems. Sage publications, London, 1986: 172-193).

When we are comparing this concept with the traditional notion of the human being, it becomes apparent that the "non-material" components like "soul" or "spirit" have to be withdrawn. So when we are posing the question "what is the human being? ", the answer has to be: the highly complex system, which reproduces the differences.

From this point on, Luhmann speaks about the human being as the person. The form, which enables the seeing of the link that allows social communication and system dynamics of each man, is called the "person". This concept is defined by the difference, which is grounded in the empirical conception of man as a creature. It is used as a form that allows marking the human being in a way that represents everything that is observable within an empirical reality. Man thus is the second unmarked side of the form "person".

The ability to distinguish between the empirically given human being and the person cannot come solely from the necessity to reduce complexity. The identification of the person derives more from the requirements of communications, from the specific achievements of the social communication system. As society operates auto-poetic closed systems as well, which must be base on the elements and structures that reproduce themselves through their own products. Persons are the conditions for establishing communications, addresses, points of inclusions, often to clarify ambiguities occurring in the course of communication.

In this sense, a person can be described as the "intrinsic value" of the communication system of a society. They are constructs generated from operations driven by the self-repetition of the communication system of a society. People emerge as by-products in the course of communication because we need to know who is responsible for participating in the communication and whom we should contact with questions or requests in the form of statements or criticisms. It is necessary to know who is affected and who meets the expressed opinion.

This highly abstract theory of a person's self-worth (as opposed to the people) will be explained through three aspects: 1. in terms of the catalytic function of the double contingency, 2. in terms of urgency that the person presumed to have their own thinking and 3. in the way that the person is perceived as a motivational scheme, which makes requests and offers to exchange information.

1. Double contingency is a concept, which was introduced in sociology by Talcott Parsons.[3] It is not irrelevant to mention that Robert Sears introduced the social-psychological origins of the concept.[4] Primarily,

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3   Compare with Talcott Parsons/Edward A. Shils (1951) Toward a General Theory of Action, Cambridge Mass., 16

4   Robert Sears, Survey of Objective Studies of Psychoanalytic Concepts. New York: Social Science Research Council, 1943.

it describes a circular dependency: In social systems, each participant has to take into consideration the fact that others can always be handled differently.

2. All communication must be assumed to take place through an exchange of thought. It must be assumed that the words and language in which communication is carried out are known to participants and are used reasonably and understandably. Also other communication shall take place in stable contexts of perception. It is clear, that in the tradition of the concept of the person, it has been defined as independent thought. People are thus social constructs with the ability to think and therefore communication can take place as evident processes to all participants.

3. A similar complication could be found when speaking about motives. Even very sophisticated psychological theory is difficult to comprehend and identify the motives as causes for certain behaviour. The motive then is not the cause, but the internal basis for action. Motives are produced in the communication for communication. People are motivated to act, to have their own thinking and, finally, they tend to engage in the circular relationship of double contingency, engage in the construction of the person, who is connected in on-going communication and reproduce themselves daily in every new situation and validate themselves. People are born but are then formed through socialization and education.

Neo-Humanist tradition is the re-formulation of the difference between human beings and the person, with the introduction of the concept of subject (Ger. Der Subjekt). Only the human being is an entity that places itself and all others on the same ground. The empirical analysis of the modern human condition only shows that this concept has collapsed. Today we can no longer accept the thesis that all people are "entities" (Ger. Wesen), people are recognized in the theory such as auto-poetics, operational conclusiveness, structural linkage, self-produced uncertainty, where the theoretical richness derives from a different determination of a human being on one hand and on the other hand from the characteristics of humans (their cells, their brains, their consciousness, etc.).

The construction of the modern systems theory of education

In the beginning of the 18th Century, this historical situation was not so clear. The French Revolution was leading to the "ideologicalisation" of politics. The autonomy brought with itself the structural under-determination of its own systems and was for this reason very weak. Only schools and

universities were differentiated in terms of organisation from the state, especially in Germany. A historical situation was established there, the complex semantic Mind/culture/enculturation, where the under-privilege classes were not excluded from educational processes any more. Today, only after the critical analyses done by Pierre Bourdieu,[5] can education be seen as a form of reproduction of the social classes and the class conditioned differences. From this point on, it could be concluded that the modern educational system reproduces the social differences and for this reason it is grounded in the process of its own selections.

The theory of subject changed most dramatically in Immanuel Kant's philosophy, how to find the transcendental foundation of the conditions of possibilities. Already Leibniz was trying to solve the problem of compossiblity/incompossiblity.[6] If we try theorising about the ontological status of possibility, we have to do this with the cybernetic systems theory (Luhmann, 2002: 80), where we have to ask ourselves about the conditions of the possibility. This means, that conditioning works only then, when there could be a postulation about the necessary condition (Ger. notwendiger Bedingung). With this idea of non-conclusive (opened) education of a child, education defines its own playground. The modern notion of educational system emerges.

The human being is non-conclusive. In a very long period of human thought, the fact that the human being was distinguished from the animal was underlined. From this point on, it was not clear enough as to why and for what purpose should the human being be educated. This creates the questions: what should the individual be? Which circumstances that differ from the others are important for making an individual? Where does our hope that the individual will be prepared to be educated come from?

Besides this, the question about the social function of education has been opened. The answer was very easy: to make a good man. However, in the modern society, we cannot define the human in the traditional concepts. Today, the question about man and mankind has become very important in more complex ways. The question about what is man and what is society has

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5   Compare with Pierre Bourdieu, Las distinction: Critique sociale de judgement de gout, Paris, 1979 and Pierre Bourdieu/Jean Claude Passeron, La reproduction: Elements pour une theorie du systeme d'enseignement, Paris, 1970

6   Compossibility is a philosophical concept from Leibniz. According to Leibniz a complete individual thing (for example a person) is characterized by all its properties and these determine its relations with other individuals. The existence of one individual may contradict the existence of another. A possible world is made up of individuals that are compossible — that is, individuals that can exist together. Possible worlds exist as possibilities in the mind of God. One world among them is realised as the actual world and this is the most perfect one. Koistinen, Olli and Arto Repo. 'Compossibility and Being in the Same World in Leibniz's Metaphysics'. *Studia Leibnitiana* 31 (1999): 196-214.

become very real. The answer is frequently very trivial in that socialisation and education has to be in the function of a society and in the function of the up-bringing of a particular personality in the same time. For this reason we have to differentiate the concept of man and society very clear and the arena for investigation has to be opened to discover the social functions of education.

This situation leads us to the task of having to elaborate the empirical concept of human beings, where the question could be asked, how is education possible at all. One hundred years ago, an emphatic concept of individual existed, which was founded between some kind of social security net and radical social change. The attributes of this individual were: competence for rational decision making; spirit (Ger. Geist) in the sense of being able to be acculturated; driven with the possibility of being educated; competence for self-determination with determinations for actions and well-being taken by the ego (Ger. Ich), this is different from all others. This is the difference between the rationality of the decisions, which today tilt more and more to the situation, where individual preferences are the starting point for any social action, where the instability of time and social interdependency should be considered in every day practice of the individuals.

Modern education is possible only through the complex educational system. This system could be described in the terms of the concept of potentiality (for example: thinking), but this potentiality is not completely on disposal, moreover it is possible only when it is on disposal through its own conditioning. It is possible to describe this also through the difference between inhibitioning/disinhibitioning (Gierer, 1985). The system itself created the potentiality, which actualisation will be questioned. However, there is the possibility to build the system where the need for energy is very low if the causes for the system exist. The possibility is dependent on the situation and the type of reaction.

This systems-theoretical concept could be translated in the schema: medium/form. With the help of this schema, the system could externalize the highly complex internal relationships of conditioning. Through this procedure, we ensure "the objectivity" of the internal achievements, which could then be selected under the given possibilities, where the individual could select one or another move – as it could seen a game of Chess, where in playing Chess, for example, a definite move will have to be played in a situation where the position is self-produced. This seems to be the space of different possibilities, which are limited with the already achieved position in the arena, where the player has to decided, which will be the next move; within society it is created, within the game, it is played. (Luhmann, 2002: 80.)

The educational system cannot educate itself, in the same way that a light cannot set fire to itself. For all independent operations, this is out of

reach – which is a characteristic of all self-referential, auto-poetic systems. The economy cannot be paid by its own services and the legal system cannot be developed from the laws themselves. The educational system cannot be educated as good or bad, and as a result of this, it collapses. In other words, the educational system, we are dealing with, is facing with irresolvable non-determination with its operations. With regards to the notion of man reasoned pedagogical operations, there is an unavoidable uncertainty with education, visible in the light of successes and failures. Also there is a real possibility for the unity of educational systems already because the educational system differs from its environment and thus the internal system is based on the distinction between self-reference and the foreign-reference (ger. Fremdreferenz).

These types of self-descriptions are directed to the high ideas, which have inspired the educational system. It goes for the meaning and necessity of education, the responsibility for the development of the progeny, for the individual and social necessity of education. This does not change even when education refers to the political-ideological ideas such as "emancipation" or "equality of opportunities". It is not a problem of the management of the classes, it is not a problem how to maintain discipline and avoid disruptions in the classroom. The importance of these problems may be first realised in practice. These partialities, which come from subject specific self-education literature and research reports are based on a "practice" as the foundation of education, are not sufficient to establish the teaching profession. The concept of "practice" is in this connection formally empty and does not belong to any scheme for solving future problems. It may only help us to see that self-descriptions have little substance, and that in the reality of interaction, teaching depends on certain other factors.

As mentioned before, the old-European tradition stressed the concept of nature when speaking on the question of education. The concept of nature was raised and suggested that it strives for its own perfection. In this way, the teachers find their place in the philosophy of nature. In this sense, also the continuous limitations of the society can be seen. Education cannot make the noble from the peasant child or vice versa. This also meant that for nobility, there were valid different forms of re-education of their own nature and different forms of imperfection, than for ordinary people. The more it has been insisted on the virtues, the clearer it was within such a philosophy of nature, that everyone can be born in the wrong social class. However, this could not be corrected by education, but through political action, but even this has not been possible in the first generation.

The problem of natural education primarily appears for the upper classes of the population. Only they have to pay particular attention to rais-

ing their children. For them it was to be feared that their children would be raised to be rough people, and consequently " sono stimati fuori della natura." Education is just the device to help nature and it cannot replace it. Civilta is itself an example of successful nature, the perfection of nature, but without education it has no chance. Accordingly, it is necessary make sure in social life, that civility is considered as natural and not artificially learned behaviour.

Through all the latent potential of education to saturate the social order and transform it, the concept of natural education is located within an established order. It is Evident that the agents of the new science are not in the position to offer a new model for educating the upper strata of the population. Changes cannot be anchored with the new construction of the hierarchical social order, neither with the construction of the new, science-based upper strata, but it can be anchored with the changes in the very principle of social inclusion. In the "national education" of the second half of the 18th century it appeared that there no longer exists a basis to excluded people from education due to their nature (= birth). It became clear that the educational system has another task that it should ask itself about inclusion and exclusion.

Education is in the psychological (Ger. geisteswissenschaftlichen) tradition treated as emancipation, which results in freedom. Furthermore, education is based on the assumption of "denial", in the possibility that individuals have to experience culture as something internal. The relationship between the individual and culture has changed during the second half of 20th century. Culture has been often described as "symbolic violence", which means that it was not a mere negotiation. Sooner or later, it was necessary to confront this violence: a distinction had to be made, what is acceptable and what is not.

Even if we rely on the canonical legitimacy of education, we have to maintain pedagogical considerations for the education of the individual. It is not about education for itself but education due to need. This also implies emancipation and freedom. In such an understanding of the subject, there remains an unseen social dimension. It is assumed only that with emancipation could the overall situation of humanity be improved, to enable human to become more humane. However, this begs the question, an improvement from what!

Emancipation for one is uncertainty for another. As soon as the sum of all features of the subject comes out and considering the social dimension as well, we are faced with all the ambivalence of "bourgeois" liberation program. Within this, there is no place for power or violence. However, there is the other side of freedom, which refers to the justification of its use and

means that people cannot know how it will be used first by others. So when we look at society, we need to look at its main functional systems, such as the operationally closed, self-referential systems, which means, systems with self-produced uncertainty. This atmosphere must lead pedagogy to the idea of freedom; its semantic code should be understood that there is no emancipation without uncertainty. This ambivalence should not be underestimated, because it supports the general societal opinion and climate of ignorance, uncertainty and risk.

Many educators have felt threatened because of the performers of a system-theoretical analysis and have started to look at this theory from the position of defensive reactions. These discussions has found themselves trapped in a blind street, because it has become unclear about what goes into this dispute and if there exists any possibility to solve the dispute or does it simply apply to different descriptions of the same object of research.

Conclusions

In the end, we would like to oppose some aspects of these issues, in order to clarify sociological (and thus social-theoretical) treatment of the educational system and in this way also the efforts from reflecting upon the sense of upbringing and education in the society.

This clarification applies not only for critical analysis, as it has long been accused of sociological obsession with the criticism of society, we would also like to revoke the concept of pedagogy and replace it with other concepts. The theory of society that wants to fully define its subject area cannot let go of foundational ideas of education completely, those that concern other academic discipline (the same applies to the economy, law, the arts, etc.). Society is at least primarily the condition of reproduction of beliefs through education and thus always also believes in the ability for improvement of the already existing practice of education. It opens up the possibilities and therefore we invest our energies and motivations. In so far as it is a theory about society ambitious in terms of theoretical requirements and not only from this or another ideological position, it must insist on clear definitions and conceptual consistency, which have not merely arisen from various opinions, but have come from the separate societal sectors. However, this does not mean that this theory may undermine different society's opinions (such as trade unions, theologians, developers, educators) and keep the truth only for itself. The truth about society and education, however, may be presented in the form of complex relationships, so as to carry on with the re-description of society and education. The sense of this concept lies in the fact that we are dealing with something already described, not something that is about to describe. The concept of re-description cannot be understood with-

in a traditional logical-ontological metaphysical idea. Under this concept, we understand only "the be" (Ger. Sein), so, the notion of re-description can be understood only as a corrective to the already existing theory of society.

There is the great need to develop also the theory of reflexivity. If the theory of pedagogy will progress in the direction to develop the theory of reflexivity for the purpose of the educational system, i.e. that there will absolutely identify with the objectives and institutions for the purpose of the system, then these bodies will not be considered indifferently. This does not preclude critical observations to science of pedagogy. On the contrary: the critics do in fact show commitment. However pedagogy cannot proceed with its work if it is assumed that education should be understood as pointless or seemingly hopeless, or that it cannot be scientifically seen. So we need to understand the concept of reflexivity in the context of sociology of knowledge. Sociology knows that such a theory of reflexivity can flourish with respect to transition to a functional differentiation of the social system. This, however, cannot happen by chance. Apparently this is one of the many sociological correlations between structural and semantic changes. It becomes clear that sociology does not have any particular knowledge as it has a neutral external observer.

From the presented theses we can conclude that the modern educational system should not enable the differences, which are favoured in the society, and on this basis founded their own selection procedures; but there is the question that remains, what we could be done differently?

From this perspective we are still staying in the historical situation of the 18th Century, where *the modern educational system* was invented on the anthropological premise that human beings remain the "open" project, based on society, milieu, culture...

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Religious Education and the Teaching about Religions

Zdenko Kodelja

The term "religious education" can be understood in different ways. However, for the purpose of this paper,[1] we can say that there are two clearly distinctive terms: "denominational religious education", which is also called "confessional religious education" or "confessional religious instruction"; and "nondenominational or non-confessional religious education". Denominational religious education is a form of religious education whose main aim is to produce religious commitment to one particular faith or, in other words, to strengthen a "student's belief in a particular religious tradition".[2] On the other hand, "nondenominational or non-confessional religious education" aims to

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1   This text is a partially rewritten and extended paper "Teaching Religion or Teaching about Religions?", which I presented at the International Congress on Philosophy of Education, "Philosophical Dimension of Educational Problems in the Globalisation Process", (Ankara, EGITIM BIR SEN, 6-8 Mart 2009), and which was translated into Turkish and published in: Açar, Halil Rahman (ed.), *Küreselleşme sürecinde egitim sorunlarlnln felsefi boyutu,* Ankara: Egitim-Bir-Sen, [2011], 713-717.

2   P. R. Hobson and J. S. Edwards, *Religious Education in a Pluralist Society*, Woburn Press, London 1999, 17-18. In the US, for example, Protestants use the term "Christian education" to describe religious education which includes the formative and usually also evangelistic activities of the church in developing Christian beliefs, attitudes and behaviors (cf. J. Astley, *The Philosophy of Christian Religious Education*, Religious Education Press, Birmingham 1994, 13-14). Catholics prefer to describe this activity as "catechesis". But in Europe, the catechesis is now a school subject only in a few countries. In other predominately Catholic countries it has been replaced in schools with a confessional religious education which has different names but the same meaning in the sense that it is understood as a complement to the catechesis that is provided in the churches. Its aim is, in opposition to that of catechesis, more educational than religious, more informative than formative. In some countries the emphasis is given to confessional religious education, but in the majority of European countries this is no longer understood as a task of public schools. It is rather seen as a task of families, religious communities (P. Schreiner, "Religious Education in the European Context", in: E. Kuyk, R. Jensen, D. Lankshear, E.L. Manna, P. Schreiner (eds.), *Religious Education in Europe*, IKO, Oslo 2007, 9.), or private confessional schools.

teach about different religious beliefs and practices without engendering belief or a desire to participate. The purest form of non-confessional religious education is "teaching about religions".[3]

The term "teaching about religions" refers to teaching about beliefs, values and practices of different religions (which should be discussed in a neutral, objective and balanced manner), and to understanding the role of religions in the historical, cultural and social development of different countries.[4] Teaching about religions can be taught as a specific school subject or as an integral part of other regular subjects such as history, ethics, philosophy, arts, civic education, etc. The integration of the content about religions in these regular school subjects is more or less present in all countries, while teaching about religions as a particular subject exists only in some countries.

In this paper, I will briefly present three topics: first, some characteristics of teaching about religions and a few arguments for providing it in public schools; second, the human rights framework of this teaching; and third, the Slovene model of teaching about religions in public schools, which includes teaching about religions as an integral part of regular school subjects and as a particular elective subject called "Religions and Ethics" as well.

Some arguments for teaching about religions in public schools

In strictly secular countries where confessional religious education is forbidden by law in public schools (as, for example, in France, Slovenia and in the USA) only teaching about religions – which is a form of non-confessional religious education – is possible. This possibility to learn about religions is very important if we agree with some of the conclusions given in the *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public*

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[3] In this sense, "teaching about religions" is similar to the "multi-faith" religious education in Great Britain (cf. J. P. Willaime, "Different Models for Religion and Education in Europe", in: R. Jackson, S. Miedema, W. Weisse, J.P. Willaime (eds.), Waxmann Verlag, Münster 2007, 63-64; R. Jackson, Rethinking Religious Education and Plurality, Routledge-Falmer, London 2004, 22-24.

[4] Z. Kodelja and T. Bassler, *Religion and Schooling in Open Society*, Open Society Institute, Ljubljana 2004, 8-9. The term "learning about religion" can be understood as "enquiry into, and investigation of, the nature of religions, their beliefs, teachings and ways of life, sources, practices and forms of expression. It covers students' knowledge and understanding of individual religions and how they relate to each other as well as to the study of the nature and characteristics of religion. It includes the skills of interpretation, analysis and explanation. Pupils learn to communicate their knowledge and understanding using specialist vocabulary" (The *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*, OSCE, 2007, 24). Similar, but not identical, is the concept of "learning from religion". This form of non-confessional religious education "is concerned with developing students' reflection on and response to their own and others' experiences in the light of their learning about religion. It develops pupils' skills of application, interpretation and evaluation of what they learn about religion" (ibid.).

Schools (2007), where it is stated that "knowledge about religions and beliefs can reinforce appreciation of the importance of respect for everyone's right to freedom of religion or belief, foster democratic citizenship, promote understanding of societal diversity and, at the same time, enhance social cohesion"; that such knowledge has "the valuable potential of reducing conflicts that are based on a lack of understanding for others' beliefs and of encouraging respect for their rights"; and that it is "an essential part of a quality education", since "it is required to understand much of history, literature, and art, and can be helpful in broadening one's cultural horizons and deepening one's insight into the complexities of past and present".[5]

The Parliamentary Assembly of the Council of Europe in its *Recommendation on Religion and Education* (2005) also recognized the importance of knowledge about religions. Two reasons for its importance are mentioned. First, that "by teaching children the history and philosophy of the main religions with restraint and objectivity and with respect for the values of the European Convention on Human Rights, it will effectively combat fanaticism", and second, that "understanding the history of political conflicts in the name of religion is essential".[6]

What is important to stress here is the fact that according to this Recommendation, teaching about religions is not needed only in so-called secular countries, but also in others – particularly in those "where there is a state religion and in denominational schools" where religious education is "focusing on only one religion".[7]

For this reason, it is recommended that "even countries where one religion predominates should teach about the origins of all religions rather than favour a single one or encourage proselytizing".[8]

A similar recommendation was already written by the Parliamentary Assembly of the Council of Europe in 1999 in its *Recommendation on Religion and Democracy*, where it was – amongst other things – also said that school "curricula should be revised, as a matter of urgency, so as to promote better understanding of the various religions", and that "religious instruction should not be given at the expense of lessons about religions as an essential part of the history, culture and philosophy of humankind." In addition it was recommended that Member States "promote education about religions and, in particular:

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5   The *Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools*, 13-14.
6   Recommendation N. 1720, *Education and religion*, 2005, point 7.
7   Ibid., point 9.
8   This knowledge of religions is, in this context, understood as "an integral part of knowledge of the history of mankind and civilizations", and as such "distinct from belief in a specific religion and its observance".

a) to set up the teaching about religions as sets of values towards which young people must develop a discerning approach within the framework of education on ethics and democratic citizenship"; and

b) to "promote the teaching in schools of the comparative history of different religions, stressing their origins, the similarities in some of their values and the diversity of their customs, traditions, festivals, and so on".[9]

The Recommendation also says that the State should "avoid – in the case of children – any conflict between the state-promoted education about religion and the religious faith of the families, in order to respect the free decision of the families in this very sensitive matter".[10] This means that teaching about religions in schools must respect the right of parents to freedom of religion, which is – as is well known – a universal human right.

Teaching about religions and human rights

In different international documents on human rights, it is stipulated that parents have the right "to ensure the religious and moral education of their children in conformity with their own religious or philosophical convictions". In school, this parental right must be respected in two ways. First, parents with different religious or philosophical convictions must have the possibility to choose private schools based on specific moral, religious or secular values. If such schools do not exist, parents must have the right to establish them.[11] Second, parents' religious or philosophical convictions must be respected also *within* the public schools. According to the interpretation of Article 2 of the First Protocol to the *European Convention on Human Rights* by the European Commission and the European Court of Human Rights, for instance, the State must "protect the children of certain parents from compulsory religious or philosophical instruction which is not directed at providing information but which is concerned with indoctrinating children with unacceptable beliefs, convictions or ideologies".[12] Since "compulsory education in one religion without the possibility of exemption would violate Article 2,"[13] the exemption from classes on religion must be allowed. "But Article 2 neither expressly nor implicitly grants a general right of exemption from all subjects where religious and philosophical convictions may be

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9   *Recommendation on Religion and Democracy*, 1999, ii, a, b.

10   Ibid., ii, e.

11   The *International Covenant on Economic, Social and Cultural Rights*, 1966, art. 13.3; *Convention against Discrimination in Education*, 1960, art. 5. 1.b.

12   Digest of Strasbourg Case - Law relating to the European Convention on Human Rights, 1998, Vol. 5, C. Heymanns Verlag KG Köln, Berlin, Bonn, München 1998, 801.

13   Ibid., 801.

involved".[14] Otherwise, the State "could not guarantee the right to education of all children",[15] which is also guaranteed by the same article. However, the State must have, according to the Court's opinion, a "good reason for the introduction of a subject in the public school, which may interfere with the religious or philosophical convictions of some parents", and it "must show respect for these convictions in the way in which the subject is taught. Respect must mean tolerance towards the different religious and philosophical convictions, which are involved in a particular subject".[16] For this reason, the State "must take care that information or knowledge included in the curriculum is conveyed in an objective, critical and pluralistic manner. The State is forbidden to pursue an aim of indoctrination that might be considered as not respecting parents' religious and philosophical convictions." This is a limit that, according to the Court's opinion, must not be exceeded.[17]

Since teaching about religions is by definition a form of instruction and not of indoctrination,[18] it does not violate this right of parents. For this reason it seems that teaching about religions can be acceptable for everyone regardless of their religious or philosophical convictions and it can be applicable to different national school systems and traditions. Despite this, it seems that such teaching can be acceptable only for those religious parents who are persuaded that the exposure of their children to other influences is compatible with the religious education of their children and that it might help them to form their life ideals and also to make autonomous choices as to whether to accept or reject religious faith.[19] And the opposite, it is unlike-

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14   Ibid., 801

15   Ibid., 815.

16   Ibid., 815.

17   Ibid., 810-11.

18   The following guidelines for teaching about religions (which can be permitted in public schools in the USA) clearly show that such teaching cannot be a form of indoctrination:
      "The school may sponsor study about religions, but not sponsor the practice of religion.
      The school may expose students to all religious views, but may not impose any particular view.
      The school's approach to religions must be one of instruction, not one of indoctrination.
      The function of the school is to educate about all religions, not to convert to any religion.
      The school's approach to religions should be academic, not devotional.
      The school should study what all people believe, but should not teach a pupil what he should believe.
      The school should strive for student awareness of all religions, but should not press for student acceptance of any one religion.
      The school should seek to inform the student about various beliefs, but should not seek to conform him or her to any one belief" (J. R. Kirkpatrick, "Public Schools and the American Heritage of Religious Freedom and Religious Pluralism", in: J. E. Wood (ed.), Religion, the State, and Education, 119-120).

19   Cf. T. H. McLaughlin, "Parental Rights and the religious Upbringing of Children", Journal of Philosophy of Education, 1984/18, 75-83.

ly that teaching about religions would be acceptable for parents who believe that their religion is uniquely true, since they can regard teaching about religions in the same way as some adherents of the major religions, who regard teaching about religions "as misrepresenting their particular religious beliefs and values through its insistence on the equal truth of all religions", and who "conclude that there is no true respect for religious difference, for true respect acknowledges the right of religious believers and traditions to define themselves and not to have imposed on them the kind of fluid or relativist religious identities that follow from liberal theological commitments".[20]

In this context, it is necessary to point out that parents' right to educate their children in conformity with their own religious or philosophical convictions was granted unconditionally in international documents only until 1989, when the *Convention on the Right of the Child* was adopted. Since then, this parental right seems to have been limited because the *Convention on the Right of the Child* obliges States to respect two different things: first, the right of the child to freedom of thought, conscience and religion";[21] and, second, the rights and duties of parents "to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child".[22]

As parents are obliged to respect the right of children to freedom of religion considering a child's evolving capacities, it seems to be obvious not only that parents are no longer permitted to make decisions only on the grounds of their own religious or philosophical convictions, but also that parental influence on children should be decreased in proportion to the increasing capacities of children. Although the *Convention on the Right of the Child* does not define the capacities of children, it seems plausible that these capacities should be related essentially to the child's rationality, and consequently, that in the moment when the child becomes a rational being, that is to say, when a child can make an autonomous choice about religion, the parents' right to direct him comes to an end.

Teaching about religions in Slovenia

The teaching about religion at public schools in Slovenia is, from a legal point of view, similar to that in France or the USA and at the same time, different from that of the majority of European countries where the laws guarantee religious instruction within the framework of the public school. According to the Slovene Constitution, there is a separation of Church and State. For this reason the confessional religious instruction is, at public schools, explicitly prohibited by law.

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20   P. Barnes, *Religious Education: Taking religious difference seriously*, Impact 2009/17, 13-14.
21   *Convention on the Right of the Child*, art. 14.1.
22   Ibid., art. 14.2.

However, two forms of the teaching about religions in public schools are permitted: first, as an integral part of some regular school subjects, in particular, civic and moral education, history and literature; and second, as a specific subject. This subject, called "Religions and Ethics", is optional and non-confessional. It was conceived in 1996 in the context of the educational reform, which introduced optional subjects into the curriculum of primary schools. Each school must offer at least six optional subjects in the seventh, eighth and ninth year of schooling. Among them must be "Religion and Ethics", but students are free to decide on whether to choose it or not.

The contents of this optional (elective) school subject are divided into three parts. In addition to the obligatory topics, there are optional topics from which the teachers and the students can choose. The principal religious topics are the following:

In the seventh year of schooling (35 hours):
– Obligatory topics: world religions; Christianity; Islam; and Buddhism.
– Obligatory-optional topics: ideals and idols; uniqueness and diversity.
– Optional topics: Judaism; Asian religions (Hinduism, Taoism, Confucianism); new religious movements and traditional religions.

In the eighth year of schooling (35 hours):
– Obligatory topics: religious culture; religions, rites, symbols, religious experience; religions and the problem of evil, sin, death; human rights; ethical dimensions of religions; religious freedom and freedom of conscience.
– Obligatory-optional topics: family; friendship, love and sexuality; work and professions.
– Optional topics: religious communities, such as churches, sects and monastic communities; relations between church and state; magic and occultism; solidarity and egocentricity; dreams, wishes, goals and disappointments.

In the ninth year of schooling (32 hours):
– Obligatory topics: the Bible (Old and New Testaments); Christianity and Western Civilization; religions and the meaning of life.
– Obligatory-optional topics: growth of Christianity and its divisions – Catholicism, Orthodoxy, Protestantism; the Enlightenment; Christianity in Slovenia.
– Optional topics: religious (in)tolerance, religious wars; science and religious belief; atheism and humanism.

The syllabus of this school subject was prepared by the Curriculum Commission, that is to say, by a team of experts: sociologists, philosophers,

educationalists and theologians (as experts on some religious topics and not as representatives of the Catholic and Lutheran Church). The representatives of registered religious communities were also consulted during the process of preparing the syllabus.

Until now the contents of this school subject have not been the target of criticism. The cause of mistrust and quarrel has been the introduction of "Religions and Ethics" as a specific subject in public schools. For those who do not agree with the introduction of this new subject, it is only a masked or hidden confessional religious instruction, a Trojan horse that allows the return of the Church to the public school. For the Catholic Church, the teaching of the subject "Religions and Ethics" is unacceptable because it is non-confessional. In other words, it is unacceptable because it is the teaching of religions and not the teaching of a particular religion, and especially, because everything concerning this subject (the training of the teachers, preparation of the educational programs and textbooks and the follow-up) is the responsibility of the official institutions of the State, as is the case in all other school matters and not the responsibility of the Catholic Church itself, as it would like.

The main aim of the subject "Religions and Ethics" is to give students an opportunity to further expand and develop their basic knowledge of the world religions and ethics which they obtain in other subjects (history, civics and ethics, etc.) and in this way to help them understand the importance and meaning of religious and ethical issues; to stimulate and prepare them for a tolerant and respectful discussion of religious and ethical questions; to develop the capacity to understand others in their otherness; to prepare students for a life in a pluralistic society; to be critical of the negative phenomena which may be rooted in religions; and to help them develop their own religious or nonreligious philosophy of life. The subject is planned and proposed for students who have already had a religious education at home and also attend confessional religious education in their religious communities, as well as for those without religious education at home and no religious adherence. For this reason, in this class, children of different religions or no religion are taught together from the viewpoint of a neutral approach to religions and different world views.

Finally, I would like to say that the subject "Religions and Ethics" could be taught by teachers with a university diploma in Theology, Religious Studies, Sociology, Philosophy, Cultural Studies, Psychology, History or the Slovene language. However, in addition to the required relevant degree in social and humanistic studies, as well as the teacher's necessary pedagogical, psychological and didactic knowledge and skills, all potential teachers are also required to complete an additional study programme for this subject,

which consists of 400 hours of lectures and seminars. This study programme is organised at the University of Ljubljana jointly by the Faculty of Arts and the Faculty of Theology.

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IV Abstracts

Povzetki/Abstracts

Stanislav Južnič

Educational sciences of the eighteen century of the Piarists, Jesuits and Franciscans in Slovenia and in Poland in the light of the scientific concepts

Many Franciscans were excellent teachers and scientists, to mention only Marin Mersenne (* 1588; OFMConv 1611; † 1648). Therefore it is high time to give the Franciscan early modern pedagogues the fame they deserve. The Franciscan provincial Škerpin acquired an extraordinarily great amount of the contemporary and older technical literature for his Ljubljana Franciscans' Library. The philosophy of his time still included technology, mathematics, physics and biological sciences. The main technical question in 17th century was the possible existence of a vacuum acquired with air pumps and Škerpin still wondered about it sometime later. With his efforts, Škerpin paved the way for the Bavarians Franciscans Zinsmeister and Hieber who began the modern lecturing on technological subjects in Franciscan schools in Carniola (now Central Slovenia) nearly half a century after Škerpin's death.

Škerpin visited Spain during one of his travels, which he described in his now lost itinerary. The Ljubljana Franciscans had widely used technologically oriented books of their Spanish Franciscan brothers before and after Škerpin. Škerpin's contemporaries, the Jesuit G. Gruber and lay professor B. Hacquet, simultaneously developed Bošković's Jesuits' pedagogy and a more atheist ways of teaching. Although personal enemies after 1775, Gruber and Hacquet were able to carry their way of teaching to Poland and, especially Gruber, also much further including overseas regions.

Stanislav Južnič

Edukacijske vede jezuitov in frančiškanov osemnajstega stoletja na Slovenskem in Poljskem v luči tedanjih znanstvenih konceptov

Številni frančiškani so bili pomembni pedagogi, če izpostavimo le Marina Mersenna (* 1588; OFMConv 1611; † 1648). Tako je skrajni čas, da njihovim zgornjim modernim profesorjem pripišemo slavo, ki si jo zaslužijo. Frančiškanski provincial Škerpin je kupil številne sodobne in starejše tehniško zasnovane učne knjige za svojo ljubljansko knjižnico. Filozofija je njega dni še vedno vsebovala tehnologijo, matematiko, fiziko in biološke vede. Poglavitno tehniško vprašanje 17. stoletja so bili poskusi z vakuumom, ki so Škerpina še vedno zanimali, tako da je utemeljil pouk tehniških ved na Kranjskem po bavarskih frančiškanih Zinsmeisterju in Hieberju poldrugo stoletje po Škerpinovi smrti.

Škerpin je svoje obiske Španije opisal v danes izgubljenem potopisu in pri tem nabavil mnogo tehniško naravnanih učbenikov španskih frančiškanov, ki so jih v Ljubljani radi uporabljali. Jezuit Gruber in laični profesor Hacquet sta v Ljubljani drug ob drugem razvijala nekoliko nasprotujoči si Boškovićevi pedagogiki in ateistično šolstvo. Čeprav sta bila po letu 1775 sovražna, sta oba svoj način poučevanja zanesla med Poljake, Gruber pa je svoje pedagoške ideje razširil celo v prekomorske kraje.

Ključne besede: frančiškani, Ljubljana, Poljska, zgodovina izobraževanja, Žiga Škerpin, Baltasar Hacquet, Gabrijel Gruber, Carlo Benvenuti, Rudjer Bošković.

Jacek Piekarski

Methodology in the sciences of education - disciplinary status and practice of education

The methodological and theoretical problems present in the current methodological discussion in Poland are perceptible from the social and historic perspective. Some of the social conditions for the creation of knowledge and its properties, which may seem worth considering in the situation of the tendency towards building a universal area of research, are presented. The role of the methodologist and the methodology itself remains semi-independent, that is to say a separate element of the whole process of knowledge creation, a separate segment of the educational process, which, in its content, remains essentially detached from the emerging problems

and experiences of those conducting the research. Recognizing the role of methodology in building a cognitive perspective and its importance for the quality of knowledge can certainly help to build communication space and create the common research practice within it.

Key words: methodology, knowledge, education, society, quality

Jacek Piekarski

Metodologija v vzgojnoizobraževalnih študijah — disciplinarni status in družbeni pogoji za razpravo

Metodološki in teoretični problemi, ki so prisotni v trenutni metodološki razpravi na Poljskem, so zaznavni z družbenega in zgodovinskega vidika. V predstavitvi teh vidikov prikažemo tudi nekatere družbene razmere za ustvarjanje znanja in njegovih lastnosti, ki se jih lahko zdi vredno premisliti v položaju, ko je zaznavna težnja k vzpostavitvi univerzalnega področja raziskav. Vloga metodologa in same metodologije ostaja še vedno napol neodvisni, samostojni del celotnega procesa ustvarjanja znanja, ločen segment izobraževalnega procesa, ki po svoji vsebini v bistvu ostaja še vedno ločen od nastajajočih problemov in izkušenj tistih, ki opravljajo raziskave. Priznavanje vloge metodologije pri gradnji kognitivne perspektive in njenega pomena za kakovost znanja lahko zagotovo pomaga k ustvaritvi komunikacijskega prostora in skupne raziskovalne prakse v njem.

Ključne besede: metodologija, znanje, izobraževanje, družba, kakovost

Bojan Žalec

Affects and emotions in upbringing and education

The article is divided to three parts. In the first part, the author argues for the importance of body and bodily relations. On this basis, he argues for the importance of living inter-bodily relations between a student and a teacher. Successful distant education is not possible.

In the second part, the author deals with the problems of the modern youth and pupils. He argues for the importance of self-consciousness, identity, recognition and confirmation for the success and good life of young people. Their identity is built up through the relationships with their parents and teachers (significant others). The author points to the fact of the increasing emotional illiteracy of the youth in Europe and the necessity of emotional upbringing. Parents and teachers play the crucial role in it. Alas such upbringing is too often almost totally absent and this leads to indifference, apathy, violent acts and other negative phenomena by our youth. The crucial factor in the development of such phenomena is bad or empty communication between children or students on one hand and adults, parents or teach-

ers on the other. In the third part, the investigations are based on the findings of the (modern) theory of affects. The author argues for the importance of body, affectivity, and of teacher for school and education. The conclusion entails a short outline and recommendation of the personalist pedagogy.

Key words: body, bodily relations (between teachers and students), identity, self-consciousness, recognition, communication, emotions, affects, upbringing, education, pedagogy

Bojan Žalec

Afekti in čustva v vzgoji in izobraževanju

Članek ima tri dele. V prvem delu avtor zagovarja pomen telesa in telesnih odnosov. Na tej osnovi zagovarja pomen živih telesnih odnosov med učencem in učiteljem. Uspešno poučevanje na daljavo ni mogoče. V drugem delu se avtor ukvarja s problemi sodobne mladine in učencev. Zagovarja pomen samozavesti , identitete, pripoznanja in potrditve za uspeh in dobro življenje mladih. Njihova identiteta se gradi skozi njihove odnose z njihovimi starši in učitelji (pomembnimi drugimi). Avtor opozarja na dejstvo naraščajoče čustvene nepismenosti evropske mladine in na nujnost čustvene vzgoje, v kateri imajo starši in učitelji ključno vlogo. Žal pa je takšna vzgoja prepogosto skoraj povsem odsotna, kar vodi v ravnodušnost, apatijo, nasilna dejanja in druge negativne pojave pri naši mladini. Ključni dejavnik v razvoju takšnih pojavov je slaba ali prazna komunikacija med otroki ali študenti na eni strani in odraslimi, starši ali učitelji na drugi. V tretjem delu raziskovanje temelji na dognanjih (sodobne) teorije afektov. Avtor zagovarja pomen telesa, afektivnosti in učitelja za šolo in izobraževanje. Članek zaključi s kratkim orisom in priporočilom personalistične pedagogike.

Ključne besede: telo, telesni odnosi (med učiteljem in učencem), identiteta, samozaupanje, pripoznanje, komunikacija, čustva, afekti, vzgoja, izobraževanje, pedagogika.

Darko Štrajn

Reproduction of society through education

Whenever we mention the very term "reproduction" in the context of education, we cannot avoid the seminal work of Pierre Bourdieu and Jean-Claude Passeron, simply entitled *Reproduction*. As implied in their book, it is necessary to construct a system of relations between the educational system and the other sub-systems. A relative autonomy of the educational system is always »the counterpart of a dependence hidden to a greater or lesser extent by the practices and ideology authorized by that autonomy«. The problem of the functioning of an educational system in this regard is a matter of much

dispute. It is far more important how a school system functions than how its role in a society is declared. Most of the national education systems are declared as being open to everyone, but they effectively result in segregation, usually on the basis of a pupil's social class. Policy-makers and researchers of education are caught in the crossfire of controversies that cannot be easily solved. Bourdieu's and Passeron's work should still be remembered due to its paradigmatic and theoretical importance, transcending the limits of the time when it was published. The discursive field, formed by educational system interacting with other systems within a society, is structured by reproductive projections and schemes, which contain incorporating agencies. Social expectations from education in the lower social strata are hindered by many dominant views concerning pupil's social origin. In the era of late neo-liberal domination, there are symptoms, which expose counter tendencies against a definition of education as a "big social equaliser" and as an instrument of social upward mobility. A recent film, Anonymous (2011) by Ronald Emerich, which is built on the myth of Shakespeare's non-authorship, is a case in point.

Key words: education, society, school, ideology, power, research, Shakespeare

Darko Štrajn

Reprodukcija družbe z vzgojo in izobraževanjem

Kadarkoli omenimo sam izraz „reprodukcija" v okviru izobraževanja, se ne moremo izogniti vplivnemu delu Pierre Bourdieuja in Jean-Clauda Passerona, preprosto naslovljenega *Reproduction*. Kot pravita v svoji knjigi, je treba zgraditi sistem odnosov med izobraževalnim sistemom in drugimi podsistemi. Relativna avtonomija izobraževalnega sistema je vedno »proti-postavka odvisnosti bolj ali manj prikrite s prakso in ideologijo, ki ju avtorizira omenjena avtonomija«. Problem delovanja izobraževalnega sistema je v tem pogledu precej sporen. Veliko bolj je pomembno, kako šolski sistem deluje, kot to, kako je deklarirana njegova vloga v družbi. Večina nacionalnih izobraževalnih sistemov naj bi bilo odprtih za vsakogar, vendar v njih dejansko deluje segregacija, običajno na podlagi učenčeve pripadnosti družbenemu razredu. Oblikovalci politik in raziskovalci izobraževanja so ujeti v navzkrižnem ognju polemik, ki jih ni mogoče enostavno rešiti. Bourdieuje-vo in Passeronovo delo je treba še pomniti zaradi njegovega paradigmatske-ga in teoretskega pomena, ki presega meje časa, ko je knjiga bila objavljena. Diskurzivno polje, ki ga oblikuje izobraževalni sistem v interakciji z drugimi sistemi znotraj družbe, je strukturirano z reproduktivnimi projekcijami in shemami, ki vsebujejo utelešene agense. Družbena pričakovanja od izobraževanja v nižjih družbenih slojih ovirajo številna prevladujoča mnenja o socialnem izvoru učencev. V času pozne neoliberalne nadvlade najde-

mo simptome, ki označujejo nasprotne težnje opredelitvi izobraževanja kot »velikega družbenega izenačevalnika« in kot instrumenta socialne mobilnost navzgor. Nedavni film, Anonymous (2011) Ronalda Emericha, ki je zgrajen na mitu Shakespearjevega ne-avtorstva, je tak primer.

Ključne besede: izobraževanje, družba, šola, ideologija, moč, raziskave, Shakespeare

Valerija Vendramin

Why feminist epistemology matters in education and educational research

The starting point of this contribution is feminist epistemology and above all its influential concept of situated knowledge (as developed above all by D. Haraway in science). Their importance for the field of education is investigated as well as the presentation of certain fundamental postulates highlighting above all the socially embedded knowing subject whilst paying attention to the practice of feminist objectivity. Furthermore, the hidden curriculum, which can be taken to be an epistemological topic, is brought to the forefront, on the basis of which, the range of the approach taking into consideration situated knowledge is illustrated. By focusing on the category of gender (but not excluding other social axes of domination) a common sense approach is taken, which prevents an insight into the specificity of context and self-reflection on how we reached understanding, what the "tacit" cultural premises are and which domination relations help define our views in education.

Key words: gender, curriculum, feminist epistemology, situated knowledges

Valerija Vendramin

Zakaj je feministična epistemologija pomembna za vzgojo in izobraževanje ter njuno raziskovanje

Izhodiščna točka mojega prispevka je feministična epistemologija in predvsem njen vplivni koncept umeščenih vednosti (kot ga je v znanosti razvila predvsem D. Haraway). Izpostaviti poskušam njuno relevantnost za polje vzgoje in izobraževanja. Dotaknem se nekaterih temeljnih izhodišč, predvsem družbene umeščenosti spoznavajočega subjekta, in opozorim na prakso t. i. feministične objektivnosti. V nadaljevanju postavim v ospredje prikriti kurikulum, ki ga berem kot epistemološko temo, s katero ilustriram domet pristopa, ki upošteva t. i. politiko umeščenih vednosti. Ob kategoriji spola (ob čemer ne izključujem drugih družbenih osi dominacije) se poskušam spopasti z zdravim razumom, ki onemogoča uvid v specifičnosti konteksta in

(samo)refleksijo, kakšne so »tihe« kulturne predpostavke in kakšna so oblastna razmerja, ki sooblikujejo naš pogled v vzgoji in izobraževanju.

Ključne besede: spol, kurikulum, feministična epistemologija, umeščene vednosti

Grzegorz Michalski

Methodological problems of historical and educational research on associations

The concept of association has been present in the writings of social pedagogues since the time of Helen Radlinski. It was only Aleksander Kamiński who gave theoretical meaning to this category. He believes that the association is an organized group striving to achieve common goals, which has its own organizational structure and members complying with fixed and internally sanctioned rules of conduct. In the search for historical and educational data of the association, the ideological and political character of the problems cannot be ignored. Discussing the question of the evaluation of source quest in the historical and educational research on associations, the necessity to make criticism of the collected data cannot be ignores. Without developing this issue further, however, the difficulties that a researcher may face while classifying the collected material as valuable for further use have to be mentioned.

Key words: methodology, association, research, criticism, data

Grzegorz Michalski

Metodološke težave zgodovinskih in pedagoških raziskav o društvih

Koncept združevanja je bil prisoten v spisih socialnih pedagogov vse od časov Helene Radlinske. Šele Aleksander Kamiński pa je tej kategoriji pridal teoretski pomen. Meni namreč, da je združenje organizirana skupina, ki si prizadeva za doseganje skupnih ciljev, ki ima svojo organizacijsko strukturo in člane, ki se držijo trdnih in mednarodno sankcioniranih pravil obnašanja in ravnanja. Pri iskanju zgodovinskih in izobraževalnih podatkov o združenjih ne moremo prezreti ideološkega in političnega značaja problemov. Pri razpravljanju o vprašanju evalvacije pri iskanju virov v zgodovinskih in vzgojnoizobraževalnih raziskovanjih združenj ne moremo opustiti potrebne kritičnosti do zbranih podatkov. Ne da bi ta vprašanja še naprej razvijali, pa moramo omeniti težave, ki jim je raziskovalec lahko izpostavljen, ko razvršča zbrano gradivo kot dragoceno za nadaljnjo uporabo.

Ključne besede: metodologija, združenje, raziskovanje, kritičnost, podatki

Darja Kobal Grum

Concept of inclusion on the section of Vygotskian socio-cultural theory and neuropsychology

This paper discusses the concept of inclusion of children with special needs from the context of contemporary findings in neuropsychology as well as from the context of the psychology of L.S. Vygotsky and his theory of socio-cultural development. In contrast to the classical physiological models that treated deficits and defects in brain functioning as final and "non-serviceable", the contemporary neuropsychological advancements show the significance of brain plastic changes, which enable the development of new and integrated responses in the cortex centres that allow compensatory functioning of an individual. The socio-cultural theory of Vygotsky underlines the social roots of higher mental functions. It hypothesised that only within inclusive settings would children with special needs develop all the necessary compensatory strategies for their everyday life functioning as a consequence of the development of brain plasticity changes.

Key words: inclusion, Vygotsky, socio-cultural theory, neuropsychology, brain plasticity

Darja Kobal Grum

Koncept inkluzije v socio-kulturni teoriji Vygotskega in neuropsihologiji

Prispevek obravnava koncept inkluzije otrok s posebnimi potrebami v vsakdanje življenjsko okolje z vidika sodobnih znanstvenih spoznanj na področju nevropsihogije in jo umešča v kontekst psihologije L.S. Vygotskega in njegove teorije socio-kulturnega razvoja posameznika. Ugotavlja, da za razliko od dotrajanih in preseženih fizioloških modelov, ki so okvare ali primanjkljaje v možganskem delovanju predpostavljali kot dokončne in "neuporabne", sodobne nevropsihološke raziskave kažejo, da se v možganskih centrih, ki so primarno namenjeni za porajanje povsem specifičnih funkcij, razvijajo zaznavne in kognitivne funkcije, katerih izvor je sicer drugje, in s tem okrepijo delovanje teh možganskih centrov. V skladu s kompleksnim razumevanjem psihologije Vygotskega, iz katere vejeta poudarek na socialnih izvorih kognitivnih funkcij in pomen kulturnih procesov pri razvoju kognitivnih sposobnosti, sklepamo, da je za optimalen psihosocialni razvoj otrok s posebnimi potrebami ključnega pomena prav učinkovita inkluzija, ki temelji na premisah individualiziranega učečega se okolja.

Ključne besede: inkluzija, Vygotsky, socialno-kulturna teorija, neuropsihologija, prilagodljivost možganov

Barbara Japelj Pavešić

Finding advanced characteristics of student population participating in the study of knowledge: case of clustering students from Slovene TIMSS Advanced study on learning mathematics

In recent years, comparative studies in education have developed also in reporting their results. Some limitations to the analysis and interpretations have been found and discussed amongst researchers leading them to find new methodology, which can reliably explain collected data. The most problematic are causal effects, which are hard to find and complex to interpret. However, since the policy makers need explicit ideas for changes in the educational system, new methodology has entered into the field of education from other areas. One of them is clustering, specifically adapted to symbolic or nominal data from educational studies, which can serve to help explain complex links amongst the factors and, as an additional step, to narrow the finding of reliable causal relations. In this work, the application of such clustering on the Slovene data from the international study of the measurement of mathematical knowledge amongst students before starting university, TIMSS Advanced has been shown.

Key words: advanced mathematics, coverage index, clustering, student background, learning environment

Barbara Japelj Pavešić

Iskanje nadaljnjih značilnosti populacij dijakov v raziskavah znanja: primer razvrščanja slovenskih dijakov iz raziskave TIMSS za maturante

V zadnjih letih so se primerjalne raziskave v izobraževanju razvile tudi na področju poročanja o rezultatih. Raziskovalci odkrivajo in razpravljajo o omejitvah pri analizah in interpretacijah podatkov o izobraževanju ter ob tem razvijajo nove metodologije, ki lahko bolj zanesljivo razlagajo zbrane meritve. Med večjimi problemi se izkazuje študij vzročnih povezav med znanjem in družbenimi dejavniki, ki jih je težko odkriti in zahtevno pojasniti. Ker kljub temu načrtovalci sprememb v izobraževalnih sistemih potrebujejo eksplicitne ideje za izboljšave, so v polje raziskovanja izobraževanja vstopile metodologije iz drugih področij. Ena med njimi je razvrščanje v socialnih omrežjih, prilagojeno simboličnim ali nominalnim podatkom iz raziskav izobraževalnih učinkov. Izkazalo se je, da lahko pomaga razložiti kompleksne zveze med dejavniki in v nadaljnjem koraku ožiti področje iskanja povezav med dejavniki na zanesljivejše vzročne zveze. V prispevku je prikazana

metoda in primer takšnega razvrščanja na podatkih o Sloveniji iz mednarodne raziskave merjenja matematičnega znanja med dijaki pred vstopom na univerzo, TIMSS za maturante.

Ključne besede: zahtevnejši program preduniverzitetne matematike, indeks pokritja, razvrščanje, dejavniki dijakovega okolja, učno okolje

Danuta Urbaniak-Zając

Empirical studies in Polish pedagogy – between quantitative and qualitative research

The first textbooks in the field of methodology of educational research appeared in Poland in the late 1960's and 1970's, and by the end of this century, they did not have any competition. Only at the beginning of the new millennium were new studies published (but those previously issued are still widely used, especially by students). It can be assumed that the general 'methodological approach' of several generations of educators was formed by the research scheme postulated by the authors of those first textbooks. From today's perspective, it is clear that the concept of methodology of educational research contained in the first textbooks was placed in the positivistic model of science. This designation is supported by the structure of the research process, valuation of methods and research techniques, the formal purpose of the research, the position assigned to a researcher (as well as mentioning the name of A. Comte).

Key words: methodology, educators, positivism, textbooks, research

Danuta Urbaniak-Zając

Empirične študije v poljski pedagogiki - med kvantitativnimi in kvalitativnimi raziskavami

Prvi učbeniki s področja metodologije pedagoškega raziskovanja so se na Poljskem pojavili v poznih šestdesetih in sedemdesetih letih in so bili do konca tega stoletja brez konkurence. Šele na začetku novega tisočletja so bile objavljene nove študije (vendar že prej izdane še vedno predvsem študentje pogosto uporabljajo). Lahko domnevamo, da je splošni 'metodološki pristop' več generacij pedagogov je oblikovala raziskovalna shema, ki so jo postulirali avtorji prvih priročnikov. Z današnjega vidika je jasno, da je bil koncept metodologije pedagoškega raziskovanja, vsebovan v prvih priročnikih, umeščen v pozitivistični model znanosti. To ugotovitev podpira struktura raziskovalnega procesa, vrednotenje metod in tehnik raziskovanja, formalni smoter raziskovanja in položaj, ki je pri tem dodeljen raziskovalcu (kot tudi navedbe imena A. Comta).

Ključne besede: metodologija, pedagogi, pozitivizem, priročnik, raziskovanje

Bogomir Novak

Some epistemological problems of transformative pedagogics

The aim of this paper is to answer the question about the scientific position of transformative pedagogy and school. The aim is also to look into how the dimensions of transformative pedagogy can be judged according to the new epistemological criteria in comparison with the transmissive school. Transformative pedagogy is an alternative type of reform pedagogy and part of the new holistic paradigm. The differences between transmissive and transformative schools are presented in a special table.

The existent Cartesian Newtonian anthropocentric Enlightenment paradigm conceptually no longer suffices for the solution of complex world issues. Scientific progress has resulted in the change of epistemological criteria for what is considered scientific. In this paper, the characteristics of post-anthropocentric pedagogy and epistemology are explained. Modern pedagogy is characterized by understanding, dialogue, multiculturalism, students' individuality and their orientation towards learning vis-à-vis the previous school of knowledge transmission, rational argumentation and the priority of teaching. This paper points out which epistemological issues arise from the confrontation of the Cartesian and the new post-anthropocentric holistic paradigms as frames for two different pedagogies.

Key words: learning, constructivism, transformative school, epistemology, paradigm

Bogomir Novak

Nekateri epistemološki problemi transformacijske pedagogike

Cilja tega prispevka sta odgovoriti na vprašanje o znanstveni poziciji transformacijske pedagogike in šole ter oceniti, kako lahko presojamo razsežnosti transformacijske pedagogike po novih epistemoloških kriterijih v primerjavi s transmisijsko šolo. Transformacijska pedagogika je ena izmed alternativnih reformnih pedagogik in je del nove holistične paradigme. Razlike med transmisijsko in transformasko šolo pokaže posebna preglednica.

Dosedanja kartezijansko newtonovska antropocentrično razsvetljenska paradigma konceptualno ne ustreza več za reševanje kompleksnih problemov sveta. Z razvojem znanosti so se spremenjali tudi epistemološki kriteriji njene znanstvenosti. V članku razložimo značilnosti postantropo-

centrične pedagogike in epistemologije. V novejši pedagogiki so pomembne lastnosti razumevanje, dialog, multikulturnost, individualnost učenca in njegova usmerjenost k učenju vis-à-vis prejšnji šoli prenosa znanja, racionalnih argumentacij in primarnosti poučevanja. V članku pokažemo, kateri epistemološki problemi nastajajo pri soočanju transmisijske in transformacijske pedagogike.

Ključne besede: učenje, konstruktivizem, transformativna šola, epistemologija, paradigma.

Joanna Michalak

Inclusive school Leadership in challenging urban communities: comparative study

The aim of the paper is to explore what is perceived to be successful school leadership in the challenging urban communities in Poland and England. This paper reports on outcomes from two case studies. These studies were conducted in two groups of schools in challenging urban communities in Lodz, Poland and in the Yewlands area of Sheffield, England. This paper builds upon outcomes so far from a three-year joint project (2008 - 2011) and firstly presents some differences of context and approach towards school leadership in the Polish and English studies. However, significant similarities in terms of pedagogy and leadership between the two contexts constitute what can be characterised as inclusive school leadership in three main areas: teacher leadership, building "social capital" and in the adoption of subversive approaches.

Key words: leadership, disadvantaged areas, education, case studies, comparative research, Poland, England

Joanna Michalak

Vključujoče šolsko vodstvo v težavnih urbanih skupnostih: primerjalna študija

Namen prispevka je raziskati, kaj je dojeto kot uspešno šolsko vodstvo v zahtevnih urbanih skupnostih na Poljskem in v Angliji. Članek poroča o rezultatih dveh študij primerov. Ti študiji sta bili izvedeni v dveh skupinah šol v zahtevnih urbanih skupnostih v Lodzu na Poljskem in na področju Yewlands v Sheffieldu v Angliji. Članek temelji na dosedanjih rezultatih triletnega skupnega projekta (2008 - 2011) in prvič predstavlja nekatere razlike v okviru in pristopu k vodenju šol v poljskih in angleških študijah. Vendar pa velike podobnosti z vidika pedagogike in vodenja šol med dvema okoljema pomenijo to, kar lahko označimo kot vključujoče vodstvo šole na treh glav-

nih področjih. To so: učiteljsko voditeljstvo, oblikovanje »socialnega kapitala« in upoštevanje subverzivnih pristopov.

Ključne besede: vodenje, območja z omejenimi možnostmi, izobraževanje, študije primerov, primerjalne raziskave, Poljska, Anglija

Zvonko Perat

The Overlooked Turning Point in History

The main focus in this paper is on the current state of the first and the second period (from the 1st to the 6th class) of Slovene primary schools. The emphasis is placed on the state of literacy on the first stage of compulsory education. A detailed description of the path leading to the current situation as well as the results of the research on the gifted and talented pupils, conducted by Benjamin Jurman (a researcher at the National Education Institute in Ljubljana) with a proposed solution to the current quandaries will be also presented.

Slovenia became independent on 25th June 1991, but we still cannot get rid of the fifty-year long mentality based on self-managing socialism. If Wittgenstein's points of view are distorted a little bit, we can see that a certain conceptuality (method) has overshadowed the others. That is why all the methods have to be reviewed again – those neglected, as well as the privileged ones in order to find the forgotten paths to literacy, which is unfortunately in decline. This sad stage was achieved in just one decade (1945 - 1955) with the establishment of a unique model of the school »of workers, farmers and honest intelligentsia« and by implementing three socialist school reforms (1955 – 1991). With today's Slovene school reform, we just keep on this bleak path.

We have a democratic nation - state, so no actions can be imposed by anybody upon ourselves. If we want to be in line with the famous revolutionary song chorus: »we will take freedom by ourselves«, we have to accept the weight of freedom and consequently we ought to take responsibility for our actions as well. For the first time in history, we are responsible for our national education. However, it seems that this opportunity has not yet been seized.

Key words: Literacy process in the light of the school reforms; Pedagogy of capital and pedagogy of culture; Structure of notions on the basis of abstracts and generates; National history in the service of development of democracy and national self-consciousness; State-formative consciousness of a small nation.

Zvonko Perat

Prezrta zgodovinska prelomnica

V prispevku se bomo omejili predvsem na stanje razredne stopnje slovenske osnovne šole. Poudarek bomo dali stanju opismenjevanja v začetnih razredih obvezne šole. Podali bomo opis poti do današnjega stanja in s pomočjo izsledkov raziskav o nadarjenih Benjamina Jurmana (raziskovalca na Pedagoškem inštitutu v Ljubljani) podali tudi predlog rešitve iz današnjih zagat.

Slovenci smo se 25. VI. 1991 osamosvojili, toda še danes se ne moreno otresti okusa po petdesetletnem enoumju samoupravnega socializma. Če malo potvorimo Wittgensteina, nam je neka idejnost (metoda) zasenčila druge, zato moramo ponovno pregledati vse – tiste zanemarjene in tiste privilegirane, da bi našli pozabljene poti k pismenosti, ki usiha. To žalostno stanje smo dosegli v desetletju (1945–1955) vzpostavljanja enoumne šole »delavcev, kmetov in poštene inteligence« ter s tremi socialističnimi šolskimi reformami (1955–1991). Današnja slovenska reforma je samo vztrajanje na tej enobarvni poti.

Imamo demokratično nacionalno državo, zato nam dejanj ne sme nihče vsiljevati. Izgubili smo pravico stokati, da so nam rešitve vsiljene. Če smo v skladu z refrenom znane revolucionarne pesmi »svobodo si vzamemo sami«, sprejeli težo svobode, smo sprejeli tudi odgovornost za svoja dejanja. Sedaj smo prvič v zgodovini postali odgovorni tudi za naše nacionalno šolstvo. Te priložnosti pa še nismo izkoristili.

Ključne besede: opismenjevanje v luči reform šole, pedagogika kapitala in pedagogika culture; zgradba pojmov na osnovi abstraktov ali generatov; nacionalna zgodovina v služb razvoja demokracije in nacionalnega samozavedanja; Državotvorna zavest malega naroda

Janez Kolenc

Luhmann's Theory of Education

When we speak of education, we usually think about international activities, which try to develop the abilities (competences) of an individual, which then lead to the some kind of social action. This starting point has the foundation in the following results of researching the problem of education. The notion of education as a social activity is founded on the premises, which have come about from the social-historical circumstances and from the theoretical reflection about the human being as a social entity as well as from the theory of social change. The need to clarify the notion of education and what could be expected from education comes from taking a second look at how the relationship between human beings and society can be conceptualised.

Key words: Luhmannn's Theory of Education, education

Janez Kolenc

Luhmannova teorija izobraževanja

Kadar govorimo o vzgoji in izobraževanju, običajno mislimo na mednarodne dejavnosti, ki poskušajo razviti sposobnosti (kompetence) posameznika, ki potem vodijo k neke vrste družbenemu delovanju. To izhodišče ima osnovo v naslednjih rezultatih raziskovanja problema vzgoje in izobraževanja. Pojem (koncept) vzgoje in izobraževanja kot socialne aktivnosti je osnovan na premisah, ki izvirajo iz družbeno-zgodovinskih okoliščin in iz teoretičnega premišljevanja o človeku kot socialnem bitju po eni strani, po drugi stani pa iz teorije družbenih sprememb. Potreba po tem, da bi razjasnili pojem vzgoje in izobraževanja in to, kar lahko pričakujemo od vzgoje in izobraževanja, izhaja iz tega, kako lahko konceptualiziramo odnos med človekom in družbo.

Ključne besede: Luhmannova teorija izobraževanja, izobraževanje

Zdenko Kodelja

Religious Education and the Teaching about Religions

The concept and term "religious education" are usually understood in two different ways: firstly, as a "denominational religious education", which is also called "confessional religious education" or "confessional religious instruction" and, secondly, as a "nondenominational or non-confessional religious education". In strictly secular countries, where confessional religious education (which main aim is to produce religious commitment to one particular faith) is legally forbidden in public schools (as, for example, in France, Slovenia and in the USA), only teaching about religions - which is a form of non-confessional religious education - is possible. Teaching about religions can be taught as a specific school subject or as an integral part of other regular subjects such as history, ethics, philosophy, arts, civic education, etc. The integration of content about religions in these regular school subjects is more or less present in all countries, while teaching about religions as a particular subject exists only in some countries. One of them is Slovenia, where the subject is called "Religions and Ethics". Its main aims are to give students an opportunity to further expand and develop their basic knowledge of the world religions and ethics, which they obtain in other school subjects and in this way to help them understand the importance and meaning of religious and ethical issues; to stimulate and prepare them for tolerant and respectful discussion of religious and ethical questions; to develop the capacity to understand others in their otherness; to prepare students for a life in a pluralistic

society; to be critical of the negative phenomena which may be rooted in religions; and to help them develop their own religious or nonreligious philosophy of life. Since the aim of teaching about religions is not to produce religious commitment to one particular faith and also because it respects the rights of parents, children and teachers to freedom of thought, conscience and religion, it seems that teaching about religions can be acceptable for everyone regardless of their religious or philosophical convictions and it can be applicable to different national school systems and traditions.

Key words: religious education, teaching about religions, ethics, public schools

Zdenko Kodelja

Religijski pouk in pouk o religijah

Koncept in termin "religijski pouk" sta običajno razumljena na dva načina: prvič, kot denominacijski religijski pouk«, katerega drugo ime je tudi »konfesionalni religijski pouk« ali »verouk«, in drugič, kot »ne-denominacijski ali ne-konfesionalni religijski pouk«. V striktno sekularnih državah, v katerih je konfesionalni religijski pouk (katerega glavni cilj je vzgoja za določeno religijo ali veroizpoved), v javnih šolah zakonsko prepovedan (npr. v Franciji, Sloveniji in ZDA), je možen le pouk o religijah, ki je oblika ne-konfesionalnega religijskega pouka. Pouk o religijah se lahko izvaja kot poseben šolski predmet ali pa kot integralni del obveznih predmetov, kot so zgodovina, etika, filozofija, umetnost, državljanska vzgoja itd. Integracija učnih vsebin o religijah v te obvezne učne predmete je bolj ali manj prisotna v vseh državah, medtem ko imajo pouk o religijah kot poseben predmet le v nekaterih državah. Ena izmed njih je tudi Slovenija, kjer se ta predmet imenuje »Verstva in etika«. Glavni cilji tega predmeta so: ponuditi učencem možnost, da razširijo in poglobijo svoje znanje o svetovnih religijah in etiki, ki ga pridobijo pri drugih predmetih, in jim na tak način pomagati razumeti pomembnost in pomen religijske in etične problematike; jih spodbujati in pripraviti za strpno in spoštljivo razpravo o religijskih in etičnih vprašanjih; razviti njihovo zmožnost razumeti druge v njihovi drugosti; pripraviti učence za življenje v pluralistični družbi; biti kritičen do negativnih pojavov, katerih izvor so lahko religije; in jim pomagati razviti lastno religiozno ali ne-religiozno filozofijo življenja. Ker glavni cilj pouka o religijah ni vzgoja za določeno religijo in tudi zato, ker spoštuje pravice staršev, otrok in učiteljev do svobode misli, vesti in veroizpovedi, se zdi, da je pouk o religijah lahko sprejemljiv za vsakogar, ne glede na njegova ali njena verska ali filozofska prepričanja, prav tako pa tudi za različne nacionalne šolske sisteme in tradicije.

Ključne besede: religijski pouk, pouk o religijah, etika, javne šole

V Reviews

Reviews

Delo *Disciplina kot pogoj svobode*, ki je bilo prvič izdano leta 1991, je lansko leto ponovno izšlo kot druga, popravljena izdaja. Knjiga, ki je nastajala v času razpada socializma, je doživela revizijo, saj sta minuli desetletji t. i. družbe svobode in njenih vzvodov očitno sprožili povsem nova vprašanja in nam približali izkustva, ki zahtevajo, da se moramo tudi o preteklem spraševati na povsem nov način. Govoriti o celotni vsebini knjige na način enega zamaha bi bilo nemara mogoče, vendar le ob predpostavki, da smo »domači v postelji« s psihoanalitičnimi jezikovnimi aparaturami ter da te znamo in (poklicano) izvajamo. Kolikor je mogoče na tem mestu, sem želel skicirati le nekatere točke temeljnega pomena v tem delu, kjer jezik teoretične psihoanalize in (post) strukturalizma nasploh pade v usodno kategorialno poenostavljanje ali bolje enost, od koder ni več moč nadaljevati, ne da bi, hoteli ali ne, zapadli v analogije, univerzalizem, zakone, mateme in hierarhične predpostavke, kjer se v ospredje postavlja nadrejenost ne pa pojmovna različnost. Poleg tega je vselej bolj plodno govoriti o tistih mestih, kjer imamo občutek ali morda slutnjo, da je tekst zgrešil ali nekaj zaobšel, kot pa o tistih, kjer je dobro zadet.

Osrednjo linijo dela predstavlja analiza, ki problematizira vidike različnih družbenih sistemov v njihovem definiranju poslanstva in smotra vzgoje ter izobraževanja. Začetna postavitev problema ima svoje specifično zgodovinsko ozadje in se osredotoča okoli ideološkega vpliva in nadzora na procese, v katerih se (samo)oblikuje subjekt ali, rečeno v drugem jeziku, v katerih poteka podružbljanje vsake nove generacije narojenih. Po letu 1991 so stopili v ospredje novi označevalci in docela nove jezikovne aparature, ki so, to je moč reči že ne-

kaj časa, mnogokrat le nominalno vzpostavljale novo politično in družbeno ureditev. Tista nova vrhovna ideja, ki je venomer stala v ozadju prizadevanj in ki je zaznamovala prehod ter nastop nove vrste republike,[1] je bila nedvomno svoboda. Nastopa te nove ideje in ideala ni moč zanikati, še posebej ne, v kolikor jo/ga razumemo kot svobodo od nečesa, najsi bo to od avtoritarnega režima, represije državnih organov nadzora, partije, komunistične ideologije itd. Svoboda od nečesa, natančneje: prekinitev z eno in edino vrhovno »resnico« ali ideologijo, pa po drugi strani samodejno še ne vzpostavlja pluralnosti in mnogoterosti, brez katere lahko le pogojno govorimo o demokraciji. Po zadnjih dveh desetletjih, ki sta predvidoma tudi spodbudili k reviziji pričujočega dela, je postalo nujno vprašanje, na kateri strani je ključna kategorija iz naslova dela, svoboda namreč, doživela svoje največje napredovanje. Če skrajno poenostavimo, je moč vprašanje postaviti na sledeči način: Ali imamo opravka s politično svobodo ali z neskončnim napredovanje svobodne družbe? Že povprečno talentiran posluh nam pomaga do spoznanja, da se na ravni globalne optike »Zahod« sam sebi zrcali kot »svobodna družba«, kar v nadaljevanju samodejno pomeni nekaj takega kot »demokratična družba«.[2] Današnji paradoks, ki se začne okoli tovrstnih skovank in h kateremu se napoti ter sredi poti k njemu tudi ostane pričujoče delo, je moč ubesediti na sledeči način. Navkljub dejstvu, da živimo v svobodni družbi, se tako sistematično, institucionalno kot tudi »od spodaj« dogajajo očitne serijske kršitve (političnih) pravic migrantskih delavcev, manjšin, istospolno usmerjenih itd. To več kot jasno nakazuje, da imamo dve vrsti (ali več) svobode oziroma da svobodna družba (družbena svoboda) zmore in prav tekoče shaja tudi brez politične svobode, še bolj pa brez politične enakosti. Ker je to bistvena točka, na kateri vse sloni in pade, bi bilo primerno podrobneje pogledati primer iz uvoda z naslovom *Družba ne obstaja*, ki obenem nakazuje, kako so kategorije družbe in države strmoglavile v skupno eno. Naslov, ki je vzet iz govora M. Thatcher (»*there is no such thing as society*«),[3] skuša podpreti domnevo, da po koncu velikih ideologij na eni strani in začetku neoliberalizma na drugi družba nima več kaj iskati v zadevah posameznika. Ko M. Thatcher izreče, da ni družbe, »temveč le posamezniki in njihove družine, polno odgovorne za svojo usodo«, takoj v nadaljevanju razgrne, za kaj v resnici gre, namreč, da je vlada/država (»*government*«) tisto (nikakor pa ne

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1   Po socialistični smo dobili demokratično republiko. Na prvi pogled nam to sproži vprašanje, ali smo se za demokracijo potegovali le v pridevniški obliki, osnovani na platformi, ki je ostala ista – republika. To, kaj se pojavlja na ravni samostalnika in kaj na ravni pridevnika, ni moč preprosto, naivno šteti zgolj za način govorice ali za neko specifično politološko latovščino.

2   Skovanka »demokratična družba« predpostavlja, da je družba politična kategorija, kar je vrhunski nesmisel.

3   Margaret Thatcher v intervjuju za Women's Own magazine, 31. oktobra 1987.

družba/družbeno), česar ne sme več biti na način vrhovne instance varuha v individualnih prizadevanjih. Zadevo razumemo v polni meri šele potem, ko si v spomin prikličemo še poglavitni Reaganov stavek, ki govori identičen jezik: »/G/overnment is not the solution to our problems, government is the problem.« To je seveda možno izreči samo, v kolikor nimamo več opravka z državljani, temveč z družbenimi bitji, z njihovim družbenim napredovanjem znotraj območja nujnosti dela in trošenja. Državo kategorično postaviti kot oviro na »poti« državljanov je že na ravni izrečenega absurd brez primere, ker pa v ozadju ne stoji kategorija državljanov, temveč družbenih bitij, njihovega zgolj še dela, medsebojne konkurence na trgu ter napredovanja, je država zlahka videna kot zavora t. i. agresivnega, aktivnega tekmovalnega duha, kjer za svoj (družbeni) uspeh ne potrebujejo države, še več, kjer jim je uspeh toliko bližji, če države sploh več ni. Postaviti zadevo na domnevi, da družba ne obstaja, pomeni ne razlikovati med družbo in vlado/državo ter v nadaljevanju spregledati temeljno potezo neoliberalizma, sredi katerega smo še danes, ki delovna družbena bitja in družbo razvoja ter napredka le še napihuje (globalizira).

Le v kolikor imamo to distinkcijo pred očmi, je moč šele začeti resno razmišljati o kategoriji svobodne družbe in njenega temeljnega notranjega protislovja. Avtoričin dodatek k novi izdaji obenem tudi opozarja na temeljne zagate svobodne družbe, v katero naj bi vstopili po koncu t. i. komunističnega režima, ko »nastop« svobode nikakor ne sproži tudi vprašanj o njenih mejah. Zahrbtnost tega je moč ponazoriti že s Heglovim uvidom ob opazovanju francoske revolucije, ki ta dogodek dogodkov problematizira ravno iz tega vidika, in sicer kot proces v neskončnost napredujoče svobode, kar je Hegel označil kot njeno norenje. Avtorica v uvodu k novi izdaji izpostavi koncept »tiranije svobode«, s katerim želi predvsem družboslovje pojasniti tesnobo ljudi/potrošnikov v dobi »ideologije brez ideologij« pred neskončno možnostjo izbire, v končni instanci tudi ready-made (samo)dizajniranja. Današnji potrošnik ima namreč pred seboj svobodo izbire, o kateri še pred nekaj desetletji, v času serijske proizvodnje velikih količini enega in istega, ni bilo moč niti sanjati. V tovrstni postavitvi pa je že v samem začetku spregledano, da sta tako delo kot tudi njegov komplementarni proces – potrošnja, človeški dejavnosti iz območja nujnosti kot obnavljanja sredstev, nujnih za preživetje. Nastop moderne in nastop družbe/družbenega je, preprosto rečeno, zaznamoval sestop (padec) svobode v to območje nujnega kot svobodnega dela in potrošniške svobodne izbire,[4] pri čemer je oboje podvrženo sami

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4   Ni treba posebej poudarjati, da je današnjo radikalno odsotnost lika državljana moč pojasniti z njegovo (samo)redukcijo na nosilca zgolj nekakšnega privatnega, subjektivnega mnenja na eni strani ter s (samo)dojemanjem/videnjem/razumevanjem samega sebe kot potrošnika, ki le še pridno izbira ali preferira, to pomeni enkrat na štiri leta, »politične« programe in stranke.

nujnosti razvoja in napredovanja, kot da bi šlo za vrhovni univerzalni zakon vseh zakonov, ki poganja tako živo kot mrtvo, tako naravo kot svet človeških stvari. Hannah Arendt v svoji kritiki Marxa izpostavlja ravno transformacijo dela, ki je bilo v moderni dobi »povzdignjeno kot izražanje človekove pozitivne svobode, svobode produktivnosti«, kar posledično prinese paradoks, da se začne nujnost predstavljati kot svoboda, ki zaradi svoje nove podlage (delo, proizvajanje in trošenje) nima več meja. Kot namigujejo bolj ali manj natančno zadeti poizkusi, se pasti tako imenovanega postkapitalizma skrivajo ravno v njegovi vrhovni ideji, v svobodi namreč.

Zadnjih dvajset let, ki jih zaznamuje doba svobode, emancipacije, konca ideologij, avtoritarnosti in navsezadnje tudi avtoritete, kliče in sili k mišljenju, kje in na kakšen način so doživeli transformacijo mehanizmi in vzvodi družbene prisile ter nadzorovanja, katerih preprosto ni moč zanikati. Tudi v primeru pričujoče analize je mnogo prispeval Foucault, ki je v svoje delu *Nadzorovanje in kaznovanje* lepo pokazal, kako so se mehanizmi kaznovanja in nadzora preselili iz obravnave telesa na eksplicitni, spektakelski način k vedno bolj sofisticirani, skriti institucionalni obdelavi in popravljanju duš ter uma. Foucault se loti same znanosti kot oblike družbenega gospostva, kjer posebej izpostavi zgodovino psihiatrije in psihologije kot naravnost sramotno. Posebej slednja je v začetku 20. stoletja naredila temeljni epistemološki zasuk od preučevanja duše k preučevanju in iskanju zakonitosti človeškega obnašanja[5] (behaviorizem), kot da bi šlo za predvidljive naravne pojave. Kot bi poudaril Foucault, ni šlo za nikakršno znanstveno odkrivanje, temveč naravnost za ustvarjanje tovrstnih zakonov kot ene od platform za sodobne mehanizme družbenega gospostva in kontrole. Dejstvo, da se je prejšnje eksplicitno sklicevanje na avtoritete in hierarhični red umaknilo nekakšni splošćenosti (sad nove korporativne kulture), nikakor ni končalo gospodovalnega razmerja, kvečjemu nasprotno, premaknilo ga je na mnogo bolj zahrbtno stran. Čeprav pričujoče delo tematizira izgubo avtoritete predvsem v polju vzgoje in izobraževanja, bi bilo morda na mestu dodati, da je to mnogo širši proces, ki je v prvi vrsti doletel predvsem polje političnega, od koder avtoriteta tudi izvorno izhaja in kjer imamo na mestu njene praznine vedno bolj opravka z avtoritarnostjo. Če na primer vzamemo managerski novorek o razvijanju človeških potencialov (upravljanje s človeškimi resursi), kar v pričujočem delu ni eksplicitno izpostavljeno, je pa delno nakazano na točki permisivne vzgoje in kulture narcisizma, imamo opravka s povsem novo strukturo gospostva, ki na mehek način, skorajda v barvah ljubezni do sočloveka,[6] le-tega usmerja, krmili (vodi za roko) naproti samo še enemu, zgolj produktivne-

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5   H. Arendt je z »banalnostjo zla« želela opozorila na ključno dejstvo, in sicer, da se ljudje v nekaterih ključnih trenutkih le še poslušno obnašajo (sich verhalten) in ne več delujejo.

6   Guru managementa Peter F. Drucker je managerje definiral kot razvijalce ljudi!

mu koncu. Čeprav na prvi pogled izgleda, da so managerske vizije in misije nikogaršnji izdelek ali Foucaultovo izpraznjeno mesto, je za njimi le nekdo, ki jih izgovarja in po njih krmili ne le to, kar je, temveč tudi tisto, kar šele prihaja. Totalitarnost tovrstnega gospostva je v vedno večjem oženju (ničenju) horizontov možnega oz. možnosti, da bi stvari lahko bile tudi drugačne, kot so. To pomeni, da za mehkimi prijemi in ljubeznivimi metodami razvijanja ljudi, kar je bistveni vidik sodobne lažne permisivnosti, ne stoji nikakršna alternativa več, saj ta isti novorek zatrjuje (metodično ustrahuje), da gre zdaj za goli obstoj ali kar za preživetje samo. Management je nedvomno ena od zmagovalnih paradigem tudi novega stoletja, ki je povsem ušla pogledu teoretskega raziskovanja in kritičnega premisleka, nemara zavoljo povsem banalnega dejstva, da ravno humanistika v vsej svoji širini management razume le kot praktično vejo postkapitalistične ekonomije, čeprav je bila ta nova vrsta gospostva že v svojih začetkih zasnovana kot nov vzvod upravljanja družbe kot celote. Za trenutne razmere, v katerih so dokončno uplahnile celo same zmožnosti in potrebe po doslednem ločevanju med družbo in državo, med družbenim in političnim ter mišljenju teh dveh kategorij kot mestoma izrazito nasprotujočih si, nosi del odgovornosti ravno teorija, ki je ne glede na disciplinski predznak tiho sprejela vase družboslovni aksiom o družbi kot nevtralni nadmnožici vseh množic, kateri lahko dodamo tako barvo, kot se nam zljubi, ali tako, kot jo narekujejo modni trendi.

Igor Bijuklič

VI Authors

Authors

Ameriški in slovenski državljan Stanislav Južnič je bil rojen v San Franci-
scu. Po doktoratu je raziskoval na univerzi Saint Louis v državi Missouri
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nost kranjskega jezuita Avguština Hallersteina v Pekingu (2002) matematično,
fizikalno, vojaško in prostozidarsko dejavnost Jurija Vege (2003) objave in peda-
goško delo v fiziki profesorja Balthazarja Hacqueta (2011), Gabrijela Gruberja
(2004) in njegovih učencev Vege ali Zoisa (2010). Zanimajo ga povezave jezui-
tov z njihovimi bogatimi meceni, predvsem knezi Turjačani (2005/06) in jezu-
itskim dijakom Janezom Vajkardom Valvasorjem (2007/08). Leta 2006 je v Lju-
bljani odkril pol milijona dolarjev vredno drugo izdajo Kopernika, ki je stoletja
ležala pozabljena v NUK. Leta 2009/10 je na univerzi v Oklahomi in v sloven-
skih frančiškanskih ter kapucinskih knjižnicah raziskal znanstveno dejavnost
slovenskih frančiškanov za dvodelno *Zgodovino raziskovanja vakuuma in va-
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Stanislav Južnič was born in San Francisco and obtained USA and Slovenian
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For more than a decade, he has collaborated with Ljubljana Jesuits trying to
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Mengeš (2003), *History of the Vacuum Research and Vacuum Techniques* (October 2004), *History of Kostel: 1500-1900: between two civilizations* (2005, translated in 2008), *Gabriel Gruber: from Ljubljanian Canal to Jesuit General* (May 2006), *Professor Plemelj and Comet* (2006), *Fran Dominko and Slovenian Astronomy* (2007), *Blaž Kocen and the Beginning of Geography Teaching at Carniola* (2007), and *Valvasor at Slovene Astronomy* (2007). For the international astronomical year 2009, he finished his trilogy about the history of exact sciences in Slovenia, which includes Astronomy (Radovljica: Didakta, 2008), Physics (2008), and Mathematics (2009). He prepared the history of Franciscan physics and related sciences for the 800th anniversary of Franciscan order in 2009 and published two volumes *History of Vacuum and Vacuum Techniques*. His works have been printed in all continents except Antarctica.

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Prof. dr. Darko Štrajn (1949) je na Filozofski fakulteti, Univerze v Ljublja-ni, diplomiral iz filozofije in sociologije. Trenutno vodi program Edu-kacijske raziskave na Pedagoškem inštitutu. Predava o filmu na Fakulteti za podiplomski humanistični študij (ISH). Njegove raziskave zajemajo vsebine kot npr. izobraževanje in družbene spremembe, politika, estetika in mediji.

Prof. dr. Darko Štrajn (1949) graduated in philosophy and sociology from the Faculty of Arts – University in Ljubljana. He is currently heading a programme in educational research at the Educational Research Institute. He lectures on film theory at the graduate School for Studies in Humanities (ISH) in Ljubljana. His research comprises of topics such as education and social change, politics, aesthetics and media.

Valerija Vendramin je doktorica ženskih študij, zaposlena pa je kot viš-ja znanstvena sodelavka na Pedagoškem inštitutu v Ljubljani. Med nje-nimi interesnimi področji so edukacijske študije, ženske študije in feministična teorija ter kulturne študije (v tem okviru se ukvarja s problematiko, ki zadeva konceptualizacijo spolne razlike, kurikulum in feministične kritike znanosti oz. epistemološka vprašanja). Je avtorica številnih znanstvenih in strokovnih člankov ter prevodov s teh področij, pa tudi avtorica monografije *Shakespearove sestre: feminizem, psihoanaliza, literatura* ter soavtorica (z Renato Šribar) monografije *Spoli, seksualnost in nasilje skozi nove medije*.

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Prof. Grzegorz Michalski (born in 1956) is an educator and historian of education. He has been working at the University of Łódź. (Poland) since 1981. He is currently the Head of the Department of History of Edu-cation and Pedeutology and he also serves as the Dean of the Faculty of Edu-

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Darja Kobal Grum je redna profesorica za področje obče psihologije, od leta 2011 deluje kot predstojnica Oddelka za psihologijo na Filozofski fakulteti na Univerzi v Ljubljani.

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Prof. Danuta Urbaniak-Zając (rojena 1957) je profesorica, od leta 1984 zaposlena na Univerzi v Łódźu. Trenutno je vodja Oddelka za kvalitativne raziskovalne metode ter namestnica dekana Fakultete za edukacijske vede. Njeno raziskovalno delo se osredotoča na raziskovalno metodologijo in teorijo ter prakso poljske ter nemške socialne pedagogike.

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Bogomir Novak je rojen 21. 6. 1944 na Golniku. Od leta 1985 je raziskovalec na Pedagoškem inštitutu v Ljubljani. Je višji znanstveni sodelavec. V letih 1978–2012 ima 630 bibliografskih enot. V letu 2006 je izdal znanstveno monografijo Moč družbe in transformacija šole. V letu 2007 pa v soavtorstvu znanstveno monografijo Gimnazija na razpotju. Do danes je izdal še deset strokovnih monografij. Redno sodeluje v Programu pedagoškega inštituta in na mednarodnih strokovnih in znanstvenih srečanjih doma in v tujini. Vodil je več raziskovalnih projektov. Od julija 2011 dalje sodeluje v RP »Antropološki vidiki neformalnega pridobivanja znanja« (nosilec dr. Janez Kolenc).

Bogomir Novak was born in Golnik (Slovenia) on 21 June 1944. He has been working as a researcher at the Educational Research Institute since

the year 1985. He is senior research follower and has produced 630 bibliographical items from 1978 till 2012. In the year 2006, he published the scientific monograph »Power of society and transformative school«. In the year 2007, he co-authored »Upper secondary school at the cross-road«. Until now, he has authored also ten professional monographs. He has participated in the Programme of the Educational Institute from its inception. He has participated also on international professional and scientific conferences at home and abroad. Since July 2011, he has been a member of RP "Anthropological viewpoints of non-formal gaining of knowledge" (main investigator Janez Kolenc).

Dr. Joanna Michalak je doktoriralla iz pedagogike. Na Fakulteti za edukacijske vede je vodja Oddelka za didaktike in izobraževanja učiteljev ter Podpredsednica Poljskega združenja pedagogov ter članica Sveta evropskega združenja za edukacijske raziskave. Predava komparativno pedagogiko, splošno pedagogiko, teorijo edukacije ter vodenje na področju edukacije. Njene raziskave obsegajo tematike, kot npr.: vodenje, izobraževanje učiteljev, politike izobraževanja učiteljev v Evropi, učitelji n profesionalni razvoj učiteljev, etika in profesionalizem pri poučevanju. E–mail naslov: jmichalak@uni.lodz.pl

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Dr. Zvonko Perat se je rodil leta 1945. Leta 2002 je na Filozofski fakulteti, Univerze v Ljubljani, doktoriral. Do upokojitve leta 2010 opravljal službo višjega pedagoškega svetovalca za področje matematike na Zavodu RS za šolstvo.

Dr. Zvonko Perat was born in 1945. In 2002, he finished his PhD at Faculty of Arts, University of Ljubljana. Before his retirement in 2010, he had been working at the National Education Institute of the Republic of Slovenia.

Dr. Janez Kolenc je bil dolga leta raziskovalec na Pedagoškem inštitutu. Žal je preminul leta 2012, tik pred izidom te številke, katere urednik je.

Dr. Janez Kolenc was a longstanding researcher at the Educational Research Institute. Unfortunaltelly he died in 2012, just before the publishing of this journal, which editor he is.

Dr. Zdenko Kodelja je znanstveni svetnik na Pedagoškem inštitutu. Je vodja Centra za filozofijo vzgoje. Njegovo delo obsega več kot 450 bibliografskih enot. Je član programa Edukacijske raziskave.

Dr. Zdenko Kodelja is a senior researcher at the Educational Research Institute. He is head of Centre for Philosophy of Education. His work includes more than 450 bibliographic units. He is member of the Program – Educatonal research.

Navodila avtorjem/-icam člankov v reviji *Šolsko polje*

Članek (praviloma v obsegu od 7000 do največ 10.000 besed) naj ima na začetku: 1) naslov ter ime in priimek avtorja/-ice; 2) povzetek v slovenskem in angleškem jeziku, do 250 besed; 3) ključne besede v slovenščini in angleščini (do 5); 4) kratko predstavitev avtorja/-ice (do 100 besed v slovenščini in angleščini), navedena naj bo tudi organizacija zaposlitve.

Prispevki naj bodo napisani v knjižni slovenščini ob upoštevanju veljavnega pravopisa, v nasprotnem primeru si uredništvo pridržuje pravico, da članka ne recenzira oziroma ga zavrne.

Če je prispevek že bil objavljen v kaki drugi reviji ali če čaka na objavo, je treba to izrecno navesti.

Prispevek naj ima dvojni medvrstični razmik, tip črk naj bo Times New Roman, velikost 12 pik (v opombah 10). Besedilo naj bo levo poravnano, strani pa zaporedno oštevilčene. Odstavki naj bodo ločeni s prazno vrstico.

Uporabiti je mogoče tri hierarhične nivoje podnaslovov, ki naj bodo oštevilčeni (uporabljajte izključno navaden slog, v prelomu bodo ravni ločeni tipografsko): 1. – 1.1 –1.1.1

Za poudarke uporabite izključno *ležeči* tisk(v primeru jezikoslovnih besedil, kjer so primeri praviloma v ležečem tisku, lahko za poudarke izjemoma uporabite polkrepki tisk). Ležeče pišite tudi besede v tujih jezikih. Raba drugih tipografskih rezov (podčrtano, velike male črke, krepko kurzivno ...) ni dovoljena. Ne uporabljajte dvojnih presledkov, prav tako ne uporabljajte preslednice za poravnavo besedila. Edina oblika odstavka, ki je dovoljena, je odstavek z levo poravnavo brez rabe tabulatorjev prve ali katerekoli druge vrstice v ostavku (ne uporabljajte sredinske, obojestranske ali desne poravnave odstavkov). Oglate oklepaje uporabljajte izključno za fonetične zapise oz. zapise izgovarjave. Tri pike so stične le, če označujejo prekinjeno bese... Pri nedokončani misli so tri pike nestične in nedeljive ... Prosimo, da izključite funkcijo deljenja besed.

Sprotne opombe naj bodo samooštevilčene (številke so levostično za besedo ali ločilom – če besedi, na katero se opomba nanaša, sledi ločilo) in uvrščene na tekočo stran besedila.

Citati v besedilu naj bodo označeni z dvojnimi, citati znotraj citatov pa z enojnimi narekovaji. Izpuste iz citatov in prilagoditve označite s tropičjem znotraj poševnic /.../. Daljše citate (več kot 5 vrstic) izločite v samostojne odstavke, ki jih od ostalega besedila ločite z izpustom vrstice in umikom v desno. Vir citata označite v okroglem oklepaju na koncu citata: (Benjamin, 1974: 42–44). Če je avtor/-ica naveden/-a v sobesedilu, priimek lahko izpustite.

V besedilu označite najprimernejša mesta za *likovno opremo* (tabele, skice, grafikone itd.) po zgledu: [Tabela 1 približno tukaj]. Posamezne enote opreme priložite vsako v posebni datoteki (v .tif ali .jpg formatu, resolucija 300 dpi). Naslov tabele je nad tabelo, naslov grafa pa pod grafom. Prostor, ki ga oprema v prispevku zasede, se šteje v obseg besedila, bodisi kot 250 besed (pol strani) ali 500 besed (cela stran).

Na vir v besedilu se sklicujte takole: (Ducrot, 1988). Stran navedka navedite za dvopičjem: (Foucault, 1991: 57).

Če sta avtorja/-ici navedenega dela dva/-e, navedite oba/-e: (Adorno in Horkheimer, 1990), pri večjem številu pa izpišite le prvo ime: (Taylor et al., 1978).

Dela enega avtorja/-ice, ki so izšla istega leta, med seboj ločite z dodajanjem malih črk (a, b, c itn.), stično ob letnici izida: (Bourdieu, 1996a).

Dela različnih avtorjev/-ic, ki se vsa nanašajo na isto vsebino, naštejte po abecednem redu in jih ločite s podpičjem: (Haraway, 1999; Oakley, 2005; Ramazanoglu, 2002).

Pri večkrat zaporedoma citiranih delih uporabite tole: (ibid.).

V članku uporabljena dela morajo biti po abecedi navedena na koncu, pod naslovom *Literatura*. Če so bili v prispevku uporabljeni viri, se seznam virov, pod naslovom *Viri*, uredi posebej. Če je naslovov spletnih strani več, se lahko navedejo tudi v posebnem seznamu z naslovom *Spletne strani*. Pri navedbi spletne strani se v oklepaju dopiše datum dostopa. Vsako enoto v teh seznamih zaključuje pika. Način navedbe enot je naslednji:

Knjige: Garber, M. (1999). *Symptoms of Culture*, Harmondsworth: Penguin.

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Poglavja v knjigi: Walzer, M. (1992). The Civil Society Argument. V: Mouffe, Ch. (ur.). *Dimensions of Radical Democracy: Pluralism, Citizenship and Community*. London: Routledge, 89–107.

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1.1

1.1.1

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Book chapters:

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