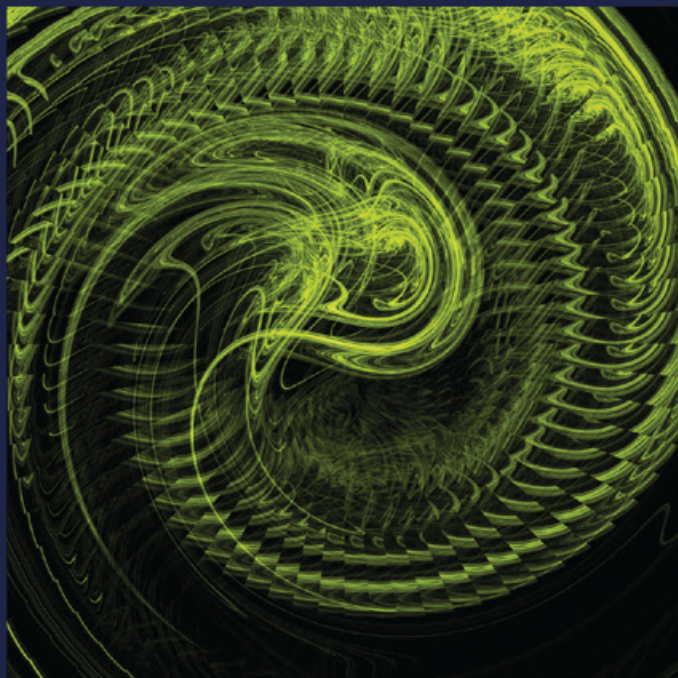Michał Klichowski / Paulina Pospieszna /
Anna Sakson-Boulet (eds.)

In Search of
Academic Excellence

Social Sciences and Humanities in Focus (Vol. II)

PETER LANG

Michał Klichowski / Paulina Pospieszna / Anna Sakson-Boulet (eds.)

In Search of Academic Excellence

All papers of this edition give an opportunity for reflection on the chances, challenges and difficulties associated with the long-term transformation of higher education and scientific activities. Therefore, the concept of "scientific excellence" has been perceived as a guiding idea in the academics' efforts. On the other hand, it seems to be an ideal that can never be achieved but towards which one ought to strive persistently. Furthermore, the pursuit of excellence is accompanied by contradictions which have been pointed out many times in the history of academia in Poland. This publishing series embodies the belief in the existence of the so-called invisible college, i.e., the research community, exemplified by young scientists starting their academic path inspired by recognized professors.

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SUPPLEMENT

Preface

The concept of excellence can be approached in a similar way as the idea of beauty or good with reference to Plato's school of thought. As such, we need to acknowledge that they are absolute and universal. A standard that cannot be transgressed in any way. We need to, however, make every attempt at capturing it. On the other hand, from the perspective of social constructivism, excellence loses its ahistorical and eternal character. Each time, its meaning, range and even form and shape are conditioned by the current socio-cultural or political contexts. From this vantage point, one can even discern what version of excellence is suppressed by the other(s) in the course of history. At times, this happens gradually, yet sometimes such changes are revolutionary in nature (in such cases, we talk of a groundbreaking change). Here, we can adduce painting, literature, architecture as examples of excellence, as well as the feminine and masculine ideals in a somewhat different context of an ideal character. It should also be borne in mind that, in contemporary times, the idea of excellence is overused in countless presentations and thus loses its impact. It can also be inscribed in PR campaigns as in the notorious commercial slogan: *Porsche: A history of excellence*.

Striving for excellence has always been an integral part of doing research. History of science features various trajectories of shaping and transforming this concept. Here, the idea of a great thinker clashes with the one of an excellently organized research team. Monumental works, on the other hand, can be confronted with publications in renowned, prestigious journals.

With reference to Zbyszek Melosik's work, one can state that two fundamental yet somewhat contradictory ways of perceiving excellence in research coexist with each other. One of them is expressed by a traditional research biography which has been constructed for decades. The other one, in turn, is related to the highest status and reputation. There are researchers who, for decades, have been setting the standards of excellent science and research identity marked by excellent achievements and their professional conduct. The alternative is based on bibliometric markers. Its essence lies in the adaptability to the (frequently altering) criteria and standards, usually imposed, also by state administration, on the researcher community.

It poses certain difficulty to unequivocally support any of these approaches to excellence in research. Therefore, it might be reasonable to treat them as complimentary.[1] However, I tend to think that common features permeate the

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1   See Z. Melosik, *Pasja i tożsamość i naukowca. O władzy i wolności naukowca*, Poznań 2020.

two approaches which can be related to the universal, and in a certain sense absolute, vision of research. They are, as per Z. Melosik's words, linked to the passion and commitment as well as the originality of thought, responsibility, and ethics, undoubtfully including innovation, new ideas and discoveries. Excellence is not limited to the most renowned researchers and most groundbreaking discoveries. It can be also seen in the work of junior academic staff, doctoral students, as well as excellent achievements in a limited scope. It needs to be borne in mind that every field of study is characterized by various ways of seeing excellence. Above all this key concept should be perceived not as a destination, but a continuous journey that never ends.

Thus, I am convinced that we need to embrace various, at times contradictory, trajectories and variants in research.

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Introduction: Reconsidering Ph.D. Studies in Social Sciences and Humanities in Poland: Between Tradition and Innovation

1. Introductory Remarks

Continuous discussions devoted to the problem of potentially optimal conditions for the development of researchers may be considered as one of the fundamental phenomena of the academic reality both in the past as well in the present. This kind of reflection remains therefore a vital part of the multidimensional considerations about the nature of science, its mission, ideals, aims of academia, and finally about scientific excellence. All these categories have been thoroughly reformulated over the centuries. Consequently, the ideas about the academic arrangements, including the role and duties of young scholars, need to be understood as results of long-lasting and complex processes. However, some general principles emerge as quite solid across centuries. One of them claims that with ongoing studies, a young scholar should prove ability to pose scientifically significant questions and search for valuable answers. In this context, both the institution of the magisterium and the doctorate were created and evolved.

2. General Overview of Doctorate History

Until today earning a doctorate degree is considered a crucial point in young people's academic, social and professional career. Without any doubt, it "represents the attainment of pinnacle …. It connotes mastery of a discipline area, confidence and agility in the making and reporting of new knowledge in a particular field."[1] Besides, doctorate as a symbol signifies high status and is "universally recognized."[2]

Jacques Verger reminds us that in Middle Ages, a person with a doctorate was defining as having high competence to teach in connection with "excellence in a given domain"[3] understood in the context of mastery in the particular research field. In Middle Ages, the doctorate gave a possibility to be included into "the world of privileged;" it was synonymic with social dignity and nobility.[4] The term doctor functioned in the twelfth century and perhaps even earlier, and as Jacques Verger states "at that period, it seems to have been merely a term in ordinary usage rather than an official title."[5]

The "doctorate" ceremony itself consisted of delivering a lecture covering the knowledge studied in a given field in the presence of students, doctors and other guests, including those who prayed. It was held solemnly in the Church, and the candidate himself, after being recognized as a master or doctor, received a biretta, gloves and a book. There was no possibility to failure. The duty of a newly promoted doctor was to teach students for at least two years; it was regulated by the statutes of such prestigious institutions like Oxford or the University of Paris.[6]

A doctorate was an expensive project; to obtain it required a lot of time and study and an appropriate financial amount fee. At the same time, there were internal differences in its price, depending on the prestige of this degree related to the possibility of its potential use. Wilhelm Frijhoff gives the example of eighteenth-century France, where the ordinary doctorate, allowing one to practice in a university, wear an academic gown and have one's students, was seven

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1   S. Parry, *Disciplines and Doctorates*, Dordrecht: Springer, 2007, p. 3.
2   S. Parry, *Disciplines and Doctorates*, p. 4.
3   J. Verger, "Teachers," in: *History of the University in Europe*, Vol. 1. "Universities in the Middle Ages," H. De Ridder-Symeons (ed.), Cambridge 2003, pp. 144–145.
4   J. Verger, "Teachers," p. 145.
5   J. Verger, "Teachers," p. 145.
6   J. Verger, "Teachers," p. 147.

times more expensive than the so-called small doctorate, which allowed to practice outside the university. In addition, the cheapest and easiest doctorates were offered for foreigners.[7]

The same author also mentions the ceremony of obtaining it in several European countries. The newly nominated doctor had to give a banquet to everyone and to give his new colleagues expensive gifts, including candy boxes, gloves, and even rabbits.[8] It can be as well also read about the habit of paying for the exam and expensive gifts in the documents relating to other European universities of that period. Thus, in the statute of one of the Middle Age universities, there is a provision that the candidate must give each doctor a box of sweets weighing one pound. In University of Bologna, the number of ducats was determined for each person present during the defense. In Spain, the candidate had to pay bullfight to provide entertainment to the evaluation committee. There were also exceptions to this rule: one poor student per year could be exempted from paying for a doctorate, and the sons and brothers of doctors also received their doctoral degree free of charge.[9]

The doctoral degree was awarded during a public ceremony. Before that, however, the candidate had to demonstrate appropriate knowledge by public discussion, exams, or defending one's own, previously written theses or lectures or their series. The ceremony itself began with a preamble, followed by exhortation, candidate laudation, doctoral oath, ritual holding of symbolic insignia: first an open, then closed book (the first symbolized the meaning of further studies, the second was a symbol of knowledge outside the books) wedding rings as a symbol of marriage with the Muses, presenting gloves and a hat (as a sign of academic freedom). The ceremony ended with the conferment of the academic degree by the competent authority.[10] In some universities, the ceremonies were accompanied by additional rituals of passage linking the doctorate with obtaining intellectual knighthood – receiving a sword, a ring and a ritual bath.[11]

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7   W. Frijhoff, "Graduation and Cariers," in: *History of the University in Europe*, Vol. 2. "Universities in the Middle Ages (1500–1800)," H. D Ridder-Symeons (ed.), Cambridge: Cambridge University Press, 2003, p. 363.

8   W. Frijhoff, "Graduation and Cariers," p. 365.

9   H. Rashdall, *The Universities of Europe in the Middle Ages*, Vol. 1, Cambridge: Cambridge University Press, 1895, p. 231.

10   W. Frijhoff, "Graduation and Careers," p. 361.

11   H. Rashdall, *The Universities of Europe in the Middle Ages*, p. 289.

In the Middle Ages, as Jacques Verger indicates, there was a clear division of academic "degrees:" the master's degree was awarded in the liberal arts, while the doctorate in law, theology, and medicine.[12] Where did the Doctor of Philosophy come from? According to William Clark, it appeared in modern Germany together with the professionalization of science and became a symbol of "transforming academic knowledge" into "the pursuit of research." "The transformation of the Master's degree into the Doctor of Philosophy was to symbolize the nineteenth-century professionalization of art and science, the recognition of their equality with the three ancient professional faculties," which took place at the Philosophy Faculty of the University of Berlin in 1810 on the initiative of Johann Fichte, the then dean.[13] Along with its regulation, apart from the requirement to pass exams, a written doctoral dissertation appeared, which had to be original.[14] It should be "the masterpiece, would best consist in a writing specimen … on the basis of this own composition, the candidate will be publicly examined to the satisfaction of his teacher."[15]

The doctorate history can also be perceived through the lens of its varieties diversification and expanding access to this institution. The first doctoral degree was awarded in Paris in 1150.[16] Newly introduced in the nineteenth century, the so-called Philosophical Doctorate (PhD) in the field of science from 1857–1860 and in literary studies in 1868 was awarded at the University of London. The first African American received it at Yale in 1876 and the first woman two years later. In elite British universities it was successively introduced in Cambridge 1882 and Oxford 1917.[17] The doctorate also held a high rank in the interwar period. Today, the number of doctoral degrees awarded annually is enormous.

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12 J. Verger, "Teachers," p. 146.

13 W. Clark, "On the Ironic Specimen of the Doctor of Philosophy," *Science in Context*, Vol. 5, No.1, 1992, p. 113.

14 W. Clark, "On the Ironic Specimen of the Doctor of Philosophy," p. 97.

15 Fichte qtd. in: W. Clark, "On the Ironic Specimen of the Doctor of Philosophy," p. 126.

16 K. Allan Noble, *Changing Doctoral Degrees: An International Perspective*, Open University Press, 1994, p. 8.

17 W. Clark, "On the Ironic Specimen of the Doctor of Philosophy," p. 97.

3. Doctoral Studies in Poland: The Past and the Presence

Regardless of the significant increase in access to doctoral studies, essence of this practice has also been changing. At the same time, it should be remembered that the processes were strongly connected with the cultural and civilizational background, reflecting global, regional and local specificities to a large extent. Political and ideological solutions applied in different places and at various times strongly influenced the shaping of the idea of the doctorate. Therefore, the history of doctoral studies development can be divided into periods of convergence and divergence. In these periods, academic communities, evolving in different cultural and social conditions, have tended towards more unified or more diversified models of practising science and instructing young researchers.[18]

The Polish specificity of understanding the factors that shaped the doctoral studies is significantly connected with the complicated history of Central and Eastern Europe. The partitions of the Polish-Lithuanian Commonwealth resulted in a situation when Poles were forced to develop their scientific interests within three different educational and research systems shaped and developed by the partitioning states i.e. Austria (and then Austria-Hungary), Prussia (and then Germany), and Russia. This meant that Polish scientists adopted diverse but largely incompatible models of organizing academic work, and the remote consequences of this can be observed even today.[19]

After World War II, Polish science had to develop within the context of the rigid ideological corset imposed by the USSR and the Polish United Workers' Party. As a result, the freedom of scientific research remained restricted, which was particularly acute in the humanities and social sciences. Despite this, certain areas of research remained free of indoctrination. Within vast areas of history, journalism, pedagogy, philosophy, psychology, sociology or cultural studies, Polish science achieved considerable progress both in conducting research and in popularizing it. Regardless of the limitations, many researchers in the communist period developed original research programs. They created unique

18 B. Lightman (ed.), *A Companion to the History of Science*, New York: Wiley Blackwell, 2020.

19 J. Michalski, B. Suchodolski (eds.), *Historia nauki polskiej (1795–1862)*, Vol. 3, part 1–3, Wrocław: Zakład Narodowy im. Ossolińskich, 1977; Z. Skubała-Tokarska, B. Suchodolski (eds.), *Historia nauki polskiej (1863–1918)*, Vol. 4, Wrocław: Zakład Narodowy im. Ossolińskich, 1987.

schools and approaches, strongly influencing their followers. In many respects, the models they proposed remain valid (though often very difficult to follow).[20]

At the same time, however, after 1989, the systemic transformation definitely changed the contemporary Polish science environment. What is more, for several decades, growing global trends have been observed, which also force a redefinition of the social role of the scientist. The new technological, economic, communication, cultural and socio-political conditions strongly affect the perception of the research centers' tasks, the imagining of the scientific staff structure, and the models of shaping its activity. Doctoral studies remain an important area within which the metamorphosis of scientific practices and procedures in Poland can be perceived, including the expectations directed at young researchers. These processes translate into various initiatives that have led or are expected to lead to institutional reform of the Polish doctoral program.

The last decade of the twentieth century in Poland was marked by a rise in interest in doctoral studies (22,119 doctoral students in 1999), a trend which returned in the period 2008–2013. Over a six-year period, the number of third-cycle students went up by as much as a third (from 31,269 in 2008 to 43,358 in 2013).[21] The National Representation of Doctoral Students developed a report where it argued that the surge in the number of people commencing doctoral studies in the period concerned was due to the lack of employment prospects for people with university education and the economic slowdown in Poland and abroad, in the wake of the economic crisis. The report also mentioned that research supervisors were in charge of too many doctoral students and were therefore unable to devote enough time to each of them, which had resulted in the erosion of the master – disciple relationship and damaging the quality of academic guidance.[22]

Doctoral students have been educated at third-cycle studies conducted by "an authorized university organizational unit, a scientific institute of the Polish Academy of Sciences, a research institute or an international scientific institute

20 L. Zasztowt, J. Schiller-Walicka (eds.), *Historia nauki polskiej (1944–1989)*, Vol. 10, part 1–3, Warszawa: Oficyna Wydawnicza ASPRA-JR, 2015.

21 The number of doctoral students began to drop in 2016. In 2018, there were 39,020 doctoral students in Poland. For more see: Laboratorium Analiz Statystycznych i Ewaluacji, Ośrodek Przetwarzania Informacji – Państwowy Instytut Badawczy, *Doktoranci w Polsce*, Warszawa 2019, p. 2.

22 M. Michalak, M. Dokowicz, *Umasowienie studiów doktoranckich*, in: *Diagnoza stanu studiów doktoranckich 1.0. Najważniejsze problemy*, Krajowa Reprezentacja Doktorantów, M. Dokowicz et al., Warszawa 2014, p. 37.

operating in the territory of the Republic of Poland established on the basis of separate regulations, for which candidates are admitted with second degree qualifications leading to a third-degree qualification."[23]

The doctoral studies have been lasted no shorter than two and no longer than four years and prepared for obtaining a doctoral degree. The regulation of the Minister of Science and Higher Education of 9 August 2017 on doctoral studies and doctoral scholarships[24] allowed for the possibility of their extension due to long-term research (for two years) or other reason, including illness for another year. These studies were defined in the act as "enabling the acquisition of advanced knowledge in a specific field or discipline of science, preparing for independent research and creative activity."[25] These studies will expire at the end of 2023.[26]

In 2019/2020, doctoral schools were established, where education is only full-time and may last from six to eight semesters. They are conducted by a university (as well as an institute of the Polish Academy od Science, a research institute, an international institute, a federation of the above-mentioned entities) having the A, A + or B + category in at least two disciplines.

It is also possible to run a doctoral school jointly by two entities holding at least the B + category. Recruitment to the doctoral school takes place through a competition. Within three months of commencement of education at the doctoral school, a research supervisor is appointed.

Then, they jointly prepare an Individual Research Program, which is a kind of a tripartite agreement between a doctoral student – the supervisor (s) and the director of the doctoral school. The program contains an initial concept of a doctoral dissertation and a schedule for the implementation of individual stages of research and other elements of the doctoral student's scientific development, including publications and conferences. The Individual Research Program is subject to mid-term evaluation, and doctoral students also present their progress in the implementation of the doctorate during the Doctoral Forum. Both assessments are made by independent experts.

A candidate applying for the award of a doctoral degree is required to have a published monograph or a scientific article in a journal from the list of the

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23 art. 2 punkt 10. Ustawa z dnia 27 lipca 2005 Prawo o szkolnictwie wyższym.
24 Journal of Laws of 2017, item 1696.
25 art. 2 ust. 1 pkt 10 ustawy z dnia 27 lipca 2005 r. Prawo o szkolnictwie wyższym.
26 art. 279 ust. 1 ustawy Przepisy wprowadzające ustawę – Prawo o szkolnictwie wyższym i nauce.

Ministry of Science and Higher Education / list of publishers prepared by the appropriate minister. In addition, it is possible to prepare a doctoral dissertation on an extramural basis, but then the person submitting it does not have the status of a doctoral student.[27]

A doctoral dissertation may be in the form of a typescript of a compact monograph or a series of papers published in reputable scientific journals. Since 2017, there has been a so-called implementation doctorate,[28] which aims to "create conditions for the development of cooperation between the scientific community and the socio-economic environment, conducted as part of doctoral studies, and to introduce the possibility of educating a participant of doctoral studies in cooperation with the entrepreneur (or other entity) employing him. The competition is announced once a year by the minister responsible for science."[29] It is created under the supervision of two supervisors – an independent scientist coming from a university or institute with the A or A + category and a research tutor – a practitioner or employer from the public sector.

Significant changes in the model of doctoral education in Poland were introduced by the Ministry of Science and Higher Education in 2011.[30] Then the function of auxiliary supervisor was introduced within higher education reform,[31] which could be performed by a holder of a doctoral degree in a given

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27 Poz. 1789, art. 11, Ustawa z dnia 20 lipca 2018 r. Prawo o szkolnictwie wyższym i nauce, Dz. U. 2020.85.

28 Rozporządzenie Ministra Nauki i Szkolnictwa Wyższego) z dnia 28 kwietnia 2017 r. w sprawie szczegółowych kryteriów i trybu przyznawania, przekazywania oraz rozliczania środków finansowych na naukę, trybu wyznaczania opiekuna pomocniczego i przyznawania stypendium doktoranckiego w ramach programu "Doktorat wdrożeniowy;" Rozporządzenie ministra nauki i szkolnictwa wyższego z dnia 13 marca 2018 r. zmieniające rozporządzenie w sprawie szczegółowych kryteriów i trybu przyznawania, przekazywania oraz rozliczania środków finansowych na naukę, trybu wyznaczania opiekuna pomocniczego i przyznawania stypendium doktoranckiego w ramach programu "Doktorat wdrożeniowy."

29 *Doktorat wdrożeniowy.*

30 M. Mościcki, *Istota studiów doktoranckich po reformie z 2011 r.*, in: *Prawo o szkolnictwie wyższym. Nowe prawo – aktualne* problemy, ed. J. Pakuła, Toruń: Dom Organizatora 2012, p. 140.

31 Ustawa z dnia 18 marca 2011 r. o zmianie ustawy – Prawo o szkolnictwie wyższym, ustawy o stopniach naukowych i tytule naukowym oraz stopniach i tytule w zakresie sztuki oraz o zmianie niektórych innych ustaw [The Law of 18 March 2011 on the Amendment of the Law on Academic Degrees and Title and on Degrees and Title in Art], Dz. U. [Journal of Laws] 2011, No. 48, item 455.

discipline, or a related field. The legislation establishing the function of auxiliary supervisor was intended to help supervisors guide the increasing numbers of doctoral students on the one hand, and to prepare doctors appointed as auxiliary promoters to being independent supervisors in the future, on the other.[32] As a result of the reform, the preparation of a doctoral dissertation at Polish universities may be supervised by the research supervisor, the research supervisor and co-supervisor, in the case of doctorates conducted within international cooperation, or the research supervisor and auxiliary supervisor. In 2014, it became possible to appoint a second supervisor in the case of an interdisciplinary doctorate.[33]

One of the weaknesses indicated by doctoral students is the lack of the definition of the role of research supervisor.[34] Is the same true about the role of auxiliary supervisor? An analysis of the relevant legislation leads to the conclusion that the function of auxiliary supervisor has been addressed to a limited extent in the regulations. The Law of 18 March 2011 on the Amendment of the Law on Academic Degrees and Title and on Degrees and Title in Art indicates the main areas of the auxiliary supervisor's activities, concerning assistance in: "the process of planning and conducting research as well as the analysis of results."[35] In the Law of 20 July 2018 – Law on Higher Education and Science, auxiliary supervisors' tasks are stipulated only as concerns giving opinions on a doctoral

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32 B. Śliwerski, *Funkcje założone i rzeczywiste promotora pomocniczego w dysertacjach doktorskich*, "Rocznik Lubuski" tom 41, part 2, 2015, pp. 101–102.

33 Rozporządzenie Ministra Nauki i Szkolnictwa Wyższego z dnia 3 października 2014 r. w sprawie szczegółowego trybu i warunków przeprowadzenia czynności w przewodzie doktorskim, w postępowaniu habilitacyjnym oraz w postępowaniu o nadanie tytułu profesora [Regulation of the Minister of Science and Higher Education of 3 October 2014 on the detailed procedure and conditions for conducting activities in doctoral proceedings, in post-doctoral procedure and in the procedure for awarding the title of professor], Dz. U. [Journal of Laws] 2014, item 1383.

34 M. Dokowicz, K. Kropielnicka, J. Kicielińska, *Analiza SWOT*, in: *Diagnoza stanu studiów doktoranckich 1.0. Najważniejsze problemy*, Krajowa Reprezentacja Doktorantów, Dakowicz M. et al., Warszawa 2014, p. 11.

35 Ustawa z dnia 18 marca 2011 r. o zmianie ustawy – Prawo o szkolnictwie wyższym, ustawy o stopniach naukowych i tytule naukowym oraz stopniach i tytule w zakresie sztuki oraz o zmianie niektórych innych ustaw [The Law of 18 March 2011 on the Amendment of the Law on Academic Degrees and Title and Degrees and Title in arts], Article 20.7, Dz. U. [Journal of Laws] 2011, No. 48, item 455.

student's individual research plan which takes place before the plan is presented to the entity running the doctoral school.[36]

The regulations of some doctoral schools specify the role of the auxiliary supervisor more extensively. On this basis, two approaches to the scope of their responsibilities can be identified. In one of them the responsibilities of the research supervisor are shared by the auxiliary supervisor. This is the solution adopted in the regulations of the doctoral schools at Adam Mickiewicz University, Poznań (AMU) which applies from 1 October 2021. The following responsibilities apply to both the research supervisor and auxiliary supervisor: 1) agreeing the doctoral student's individual research plan and ensuring support in its implementation; 2) ensuring appropriate conditions for the doctoral student to work and conduct research; 3) overseeing the academic development of the doctoral student; 4) giving opinions on the doctoral student's requests regarding their education at the doctoral school; 5) cooperation with the director of the doctoral school; 6) participation in training aimed at improving the supervisor's competences.[37]

In the other approach, the responsibilities of the supervisor and auxiliary supervisor differ. For example, at the University of Warsaw, the former has influence on the scope of responsibilities of the latter (the regulations of doctoral schools at UW stipulate that "The duties of the auxiliary supervisor include, in particular, the performance of auxiliary activities in the scientific supervision over the doctoral student, as agreed with the supervisor"[38]). At the University of Gdańsk, the responsibilities shared by the supervisor and advisory supervisor are specified (including providing the doctoral student with the necessary

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36 Ustawa z dnia 20 lipca 2018 r. – Prawo o szkolnictwie wyższym i nauce [Law of 20 July 2018 – Law on Higher Education and Science], Article 202, Dz. U. [Journal of Laws] 2018, item 1668.

37 *Załącznik do uchwały nr 83/2020/2021 Senatu UAM z dnia 26 kwietnia 2021 r. w sprawie Regulaminu szkół doktorskich Uniwersytetu im. Adama Mickiewicza w Poznaniu* [Annex to Resolution No. 83/2020/2021 of the AMU Senate of 26 April 2021 on the Regulations of doctoral schools at Adam Mickiewicz University, Poznań], Article 8.10 of the Regulations, https://amu.edu.pl/doktoranci/przewodnik-doktoranta/rekrutacja/rekrutacja-202122/regulamin-szkol-doktorskich-uam-w-roku-202122 (24.05.2021).

38 *Załącznik nr 1, 2, 3 i 4 do uchwały nr 44 Senatu Uniwersytetu Warszawskiego z dnia 26 czerwca 2019 r. w sprawie uchwalenia Regulaminów szkół doktorskich na Uniwersytecie Warszawskim* [Annex 1, 2, 3 and 4 to Resolution No. 44 of the Senate of the University of Warsaw of 26 June, 2019 on the adoption of the Regulations of doctoral schools at the University of Warsaw], Article 18.2. in every set of regulations annexed to the Resolution.

substantive and methodological assistance in research, consulting with the doctoral student, evaluating the academic development of the doctoral student and preparing opinions on the doctoral student's progress in preparing the doctoral dissertation, assisting the doctoral student in organizing and carrying out internships, and giving opinions on requests submitted by the doctoral student to the Director of the doctoral school[39]).

It should be noted that not all doctoral school regulations specify the tasks of auxiliary supervisor; for example, these issues are not addressed by the regulations at the Jagiellonian University,[40] as is the case of current regulations at AMU doctoral schools.[41] With reference to the above examples it can be concluded that the level of detail in the description of the role of the auxiliary supervisor at Polish universities is very diverse. Failure to indicate specific areas of cooperation between doctoral student and auxiliary supervisor could result in the limited role of the latter in supporting the research conducted by third-cycle students; another outcome may involve the supervisor vesting the auxiliary supervisor with tasks not commensurate with their experience.

4. Reconsidering Model of Doctoral Studies in Poland in Light of New Science Internationalization Patterns

In light of the above remarks, institutional changes concerning doctoral studies in Poland constitute a vast field of reflection and activities conducted by the constructors of the Polish academic space. However, institutions, even thoroughly designed, do not translate by themselves into high-quality education and research. If we think about achieving this state of affairs, unique people must use

39 *Regulamin szkół doktorskich Uniwersytetu Gdańskiego* [Regulations of doctoral schools at the University of Gdańsk], Article 33, p. 10, https://sd.ug.edu.pl/sites/default/files/2021-03/Regulamin%20Szkół%20Doktorskich%20Uniwersytetu%20Gdańskiego%20zmieniony%20od%20dnia%2025%20lutego%202021.pdf (24.05.2021).

40 *Załącznik nr 1, 2, 3 i 4 uchwały Senatu Uniwersytetu Jagiellońskiego z dnia 24 kwietnia 2019 roku w sprawie: regulaminów szkół doktorskich* [Annex 1, 2, 3 and 4 to Resolution the Senate of the Jagiellonian University of 24 April 2019 on the regulations of doctoral schools], https://bip.uj.edu.pl/dokumenty/uchwaly-senatu/2019?p_p_id=56_INSTANCE_R0Yt03IQxDoc&p_p_lifecycle=0&p_p_state=normal&p_p_mode=view&p_p_col_id=column-3&p_p_col_count=1&groupId=1384597&articleId=142619520&widok=ogloszenie (25.05.2021).

41 *Regulamin szkół doktorskich Uniwersytetu im. Adama Mickiewicza w Poznaniu* [Regulations of doctoral schools at Adam Mickiewicz University, Poznań], https://amu.edu.pl/doktoranci/regulamin-szkoly-doktorskiej (24.05.2021).

the institutional structure in particular circumstances in response to the specific challenges of their time.

   One of the major challenges for Polish universities are connected with changing patterns of a social scientist's career internationalization, observed in last decades in the region of Central and Eastern Europe.[42] In the area of teaching, profound shifts began in the 1990s shortly after transition and were facilitated by the Bologna Process as well as various opportunities that the membership in the European Union brought, both for students and faculty members.[43] The changes were associated with the curriculum development, emergence of new courses and programs taught in English, as well as exchange programs with other European universities. For both domestic and international students, social sciences needed to transform their curricula and programs in order to demonstrate interest in contemporary domestic and global issues. Universities also needed to ensure that BA and MA programs are attractive to international students, thus opening up universities and exposing them to international influences.

   These trends intensified recently with the new reform that took place in 2018, stimulating new phenomena not only in teaching, but also in research area.[44] Although this trend was initiated already in 2009, it was revolutionized with the adoption of new Law on Higher Education and Science, the Act of July 20,

42 D. Crăciun, "National Policies for Higher Education Internationalization: A Global Comparative Perspective," In: *European Higher Education Area: The Impact of Past and Future Policies*, edited by Adrian Curaj, Ligia Deca, Remus Pricopie. Springer One, 2018, pp. 95–106.

43 D. Dakowska, "Competitive universities? The impact of international and European trends on academic institutions in the "New Europe," *European Educational Research Journal* Vol.16, No. 5, 2017, pp. 588–604; S. Tarlea, "Higher education governance in Central and Eastern Europe: A perspective on Hungary and Poland," *European Educational Research Journal* Vol.16, No. 5, 2017, pp. 670–683.

44 A. Curaj, L. Deca, R. Pricopie, *European Higher Education Area: The Impact of Past and Future Policies*, Springer One, 2018; M. Dobbins and M. Kwiek, "Europeanisation and globalisation in higher education in Central and Eastern Europe: 25 years of changes revisited (1990–2015)," *European Educational Research Journal* Vol.16, No. 5, 2017, pp. 519–528; P. Korytkowski, E. Kulczycki, "Examining how country-level science policy shapes publication patterns: the case of Poland." *Scientometrics* Vol. 119, No. 3, 2019, pp. 1519–43; M. Kwiek, "Changing Higher Education Policies: From the Deistitutionalization to the Reinstitutionalization of the Research Mission in Polish Universities." *Science and Public Policy* Vol.3, No. 5, 2012, pp. 641–654.

2018, also known as the Constitution for Science (KDN).[45] This reform introduced new rules in the field of education of students and doctoral students, evaluation of scientific activity and development paths of academic staff, as well as strengthening the competences of academic and academic staff at universities, all with the strong emphasis on scientific excellence.

The main aim of the reform is a greater emphasis on internationalization of research in social sciences through scientific collaboration with scholars from abroad. In practice, the new regulations point to the greater participation of employees and doctoral students in international scientific conferences, preparing a grant application and implementation of international projects as well as publishing in internationally recognized journals and publishing houses – especially in English. All of these areas have been recognized as lagging behind these in Western European countries.[46] Mobility of staff, students and doctoral students were determined as an important element of the internationalization of universities with the believe that mobility of the teaching (and administrative) staff contributes to the development of intercultural communication skills among university employees, which is particularly important in the situation of conducting education in English in a wide range and a large number of foreign students studying at Polish universities. This also means greater networking and research cooperation with the scholars from the West, which for a long time has been neglected,[47] by means of various fora, including research grants, conferences, workshops, and summer schools.

Moreover, in recent years the performance of social science and humanities disciplines in Poland, measured through journal-level article influence scores, was recognized unsatisfactory.[48] Thus, the academic community as well as policymakers took a lot of efforts to achieve a greater visibility of Polish research

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45 KDN. "Nowe rozporządzenie ws. dyscyplin – to rzetelna ocena badań naukowych.," 2018, available at https://konstytucjadlanauki.gov.pl/nowe-rozporzadzenie-ws-dyscyplin-to-rzetelna-ocena-badan-naukowych

46 J. Pohoryles, and S. Cvijetic, Internationalization of Research. *Innovation: The European Journal of Social Science Research* Vol. 15 No. 4, 2002, pp. 381–388.

47 W. Dobbins and M. Kwiek, "Europeanisation and globalisation in higher education in Central and Eastern Europe: 25 M. years of changes revisited (1990–2015)," *European Educational Research Journal* Vol.16, No. 5, 2017, pp. 519–528; D. Kutsar, and I. Pálné Kovács. SCSS Science Position Paper – Promoting Internationalisation of the Social Sciences in Central and Eastern Europe, 2010, available at http://archives.esf.org/fileadmin/Public_documents/Publications/MOCEE_spp.pdf.

48 S. Jurajda, S. Kozubek, D. Munich, S. Skoda, "Scientific publication performance in post-communist countries: still lagging far behind." *Scientometrics* Vol. 112, No. 1, 2017, pp. 315–28; C. Schneider, D. Bochsler, and M. Chiru, "Comparative Politics in

outcomes in international peer-review journals. This aim has been induced through various policies, plans, programs, strategies and approaches at various levels of decision-making—national and university levels.

The new requirements within the field of science internationalization became linked with the rules for evaluating scientific achievements and the rules for applying for further academic degrees and titles. In fact, doctoral students have been affected by new changes seriously. The KDN introduced fundamental modifications in the education of doctoral students in the form of doctoral schools, transferring doctoral student education from the faculty level to the university level.

These changes led to linking the performance of doctoral education with the assessment of universities in the area of research quality, thus putting a greater pressure on doctoral students to deliver scientific outputs during their education. Specifically, the researchers' individual research performance became closely linked with evaluation of scientific activity of the disciplines within the university. The most popular indicators that were adopted included: number of articles and scientific monographs published in journals from the first decile and in prestigious publishing houses; percentage of scientific articles in international cooperation; number of scientific monographs in prestigious publications; or research grant activity.

In this context, let us notice that the dominant understanding of three crucial questions evolves for a long time. These are 1) how scientific activity should be characterized, 2) which typology of scientific texts should be proposed, 3) and also what forms of presentation of scientific achievements in a given discipline should be considered preferable.

Back in the 1960s, radically "before" the model of contemporary science became widespread, in his classic work titled "The Structure of Scientific Revolutions" Thomas S. Kuhn already observed that the means of scientific communication are drastically different in natural sciences and humanities.[49] In natural sciences, the only method of reporting the results of one's research are articles. Books in natural sciences are purely textbooks for students and fresh graduates of a given discipline (writing "scientific" books puts a physicist or a biologist at risk of losing their reputation). In the humanities, a book is the final

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Central and Eastern Europe: Mapping Publications over the Past 20 Years." *European Political Science* Vol. 12, 2013, pp. 127–145.

49 T. S. Kuhn, *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 1962.

effect of studying a given issue, while articles are just an addition to it. Moreover, books give prestige to a humanist.[50] What about social sciences that encompass educational studies, political science, journalism etc.? According to Kuhn (still in the reality of the 1960s), these sciences are increasingly characterized by the scientific communication typical of natural sciences, i.e., writing short reports by multiple authors and publishing them as articles in renowned periodicals. Although incredibly strong back then,[51] that trend did not lead to the radicalization of communication strategies in social sciences.[52] In this field, there is still a certain type of egalitarianism with regard to selecting the form of the main report on scientific explorations. One can notice it in degree proceedings where the so-called main achievement is sometimes a book, and sometimes – a series of articles.[53] It also applies to the doctorate, which is sometimes a dissertation in the form of a manuscript with the structure of a book, and sometimes – a series of articles (still not frequently in Poland) or (more frequently in Poland) a type of dissertation that describes the content of several papers.[54]

Nevertheless, more recent studies show publication patterns in the social sciences are changing towards publications in journals with greater influence in terms of citation impact, as indexed in Web of Science (WoS) and Scopus, however differences not only between social sciences and humanities but also between disciplines still remain evident.[55] However, today, universities adjust

50 Z. Melosik, *Pasja i tożsamość naukowca: O władzy i wolności umysłu*. Poznań: Wydawnictwo Naukowe UAM, 2019.

51 V. Quan-Hoang, L. Anh-Vinh, L. Viet-Phuong, H. Phuong-Hanh, and H. Manh-Toan, "Making social sciences more scientific: Literature review by structured data," *MethodsX*, Vol. 7, 2020, 100818. doi: 10.1016/j.mex.2020.100818.

52 T. C. Engels, A. I. Starcic, E. Kulczycki, J. Polonen, and G. Sivertsen," "Are book publications disappearing from scholarly communication in the social sciences and humanities?" *Aslib Journal of Information Management* Vol. 70, No. 6, 2018, pp. 592–607. doi: 10.1108/AJIM-05-2018-0127.

53 Z. Melosik, "Książka jako "złoty standard" w naukach humanistycznych i społecznych," *Studia Edukacyjne*, Vol. 52, 2019, pp. 7–22. doi: 10.14746/se.2019.52.1.

54 A. Pare, "Re-writing the doctorate: New contexts, identities, and genres." *Journal of Second Language Writing*, Vol. 43, 2019, pp. 80–84. doi: 10.1016/j.jslw.2018.08.004.

55 M. Jokić, M., Mervar, A. and S. Mateljan, "The development of political science in Central and Eastern Europe: bibliometric perspective, 1996–2013." *European Political Science* Vol. 18, 2019; P. Korytkowski, E. Kulczycki, "Examining how country-level science policy shapes publication patterns: the case of Poland." *Scientometrics* Vol. 119, No. 3, 2019, pp. 1519–43; E. Kulczycki, T. C. E. Engels, J. Pölönen. 'Publication patterns in the social sciences and humanities: evidence from eight European countries,' *Scientometrics* Vol. 116, 2018, pp. 463–486; M. Petr, C. Tim, E. Engels, E. Kulczycki,

themselves to offer grants, professional training, as well as services to support scholars' research recognition and dissemination. These are perceived as a top priority, so relevant funding is disbursed to allow both young and senior scholars to develop research skills which fits well to the contemporary standards.

In social sciences, a growing influence of natural sciences is also observed as far as the openness of the publication is concerned.[56] Irrespective of whether it is a book or an article that is published, if the publication is a result of activities financed with public money (i.e., which in fact is the case every scientist's work), it becomes more and more standard to require open access to it, which means that its electronic version has to be available on the Internet for free.[57] In the case of papers, this assumption is successfully completed and a great increase in "open" articles related to social sciences can be noticed globally. The situation is different when it comes to electronic books. Most often, these are paid, even if they are a grant report, i.e. a book showing the results of a project financed with public money. This problem also pertains to books based on PhD dissertations, where openness should be particularly important (due to the fact that PhD research is always financed by the state). In case of papers in the field of educational or political sciences, it seems even more significant, because their results are of great practical value and many non-scientists are interested in them.[58] Studies are often conducted for them and – as a matter of fact – using their money (taxes).

Under those conditions, young scientists all over the world more and more frequently aim at having their papers published in open access so that these are available to everyone, for free, in several versions (PDF, HTML), with an option to download high-resolution figures,[59] with interactive references (that make it

M. Dušková, R. Guns, M. Sieberová, G. Sivertsen. "Journal article publishing in the social sciences and humanities: A comparison of Web of Science coverage for five European countries." *PLoS ONE* Vol. 16, no, 4, 2021. https://doi.org/10.1371/journal.pone.0249879

56   J. I. Fleming, S. E Wilson, S. A. Hart, W. J. Therrien, and B. G. Cook, "Open accessibility in education research: Enhancing the credibility, equity, impact, and efficiency of research," *Educational Psychologist.* Vol. 56, No. 2, 2021, pp. 110–121. doi: 10.1080/00461520.2021.1897593.

57   Z. K. Shinwari, and A. T Khalil, "Revisiting Open Science from the Perspective of Ethical Standards: Open science and ethics," *Proceedings of the Pakistan Academy of Sciences: B. Life and Environmental Sciences*, Vol. 57, No. 2, 2020, pp. 1–3.

58   W. van Dijk, c. Schatschneider and S. A. Hart, "Open science in education sciences," *Journal of Learning Disabilities*, Vol. 54, No. 2, 2021, pp. 139–152. doi: 10.1177/0022219420945267.

59   J. R. Swedlow, P. Kankaanpaa, U. Sarkans, W. Goscinski, G. Galloway, L. Malacrida, R. P. Sullivan, S. Hartel C. M. Brown, C. Wood, and A. Keppler, "A global view of standards

possible to visit a website with the version of the quoted paper publicly available). They also aim at making publicly available the research data that were the basis for their analysis along with the publication, so that everyone can verify their conclusions and use the data (acquired with public money) in other studies, e.g., in meta-analyses.[60]

Open science poses, however, a lot of challenges for social sciences. Scientific publishing houses are reluctant to publish books in open access due to the fact that they lose the chance of gaining profit from sales. What is more, many scientists put up resistance, because public access to their work makes them uneasy, as they fear plagiarism or content modification.[61] Yet, the anxiety of publishing houses and scientists is ungrounded. Open books improve the prestige (of the publishing house and scientists), increase the impact factor,[62] and the main source of income of scientific publishers does not come from the distribution of electronic versions of the books. What is more, the option to make oneself familiar with the content of a book in a PDF file often encourages one to purchase the paper version of it. It is therefore crucial to shape the rationality of scientific openness among young scientists, PhD students in particular, for whom open science should be a standard.[63] Science that is not open, transparent and public ceases to be science,[64] as it does not complete its (key) social function.[65]

for open image data formats and repositories," *Nature Methods*, 2021. doi: 10.1038/s41592-021-01113-7.

60 N. Gonzalvez-Gallego, N., and L. Nieto-Torrejon, "Can open data increase younger generations' trust in democratic institutions? A study in the European Union," *PLoS ONE*, Vol. 16, No. 1, 2021, doi: 10.1371/journal.pone.0244994.

61 P. Sengupta, "Open access publication: Academic colonialism or knowledge philanthropy?," *Geoforum* Vol. 118, 2021, pp. 203–206. doi: 10.1016/j.geoforum.2020.04.001.

62 E. Aiello, C. Donovan, E. Duque, S. Fabrizio, R. Flecha, P. Holm, S. Molina, E. Oliver and E. Reale, "Effective strategies that enhance the social impact of social sciences and humanities research," *Evidence & Policy: A Journal of Research, Debate and Practice* Vol. 17, No. 1, 2021, pp. 131–146. doi: 10.1332/174426420X15834126054137.

63 S. Leshem, "Identity formations of doctoral students on the route to achieving their doctorate," *Issues in Educational Research* Vol. 30, No. 1, 2020, pp. 169–186.

64 T. E. Hardwicke, J. D. Wallach, M. C. Kidwell, T. Bendixen, S. Crüwell, and J. P. Ioannidis, "An empirical assessment of transparency and reproducibility-related research practices in the social sciences (2014–2017)," *Royal Society Open Science* Vol. 7, No. 2, 2020, doi: 10.1098/rsos.190806.

65 L. Tauginiene, E. Butkeviciene, K. Vohland, B. Heinisch, M. Daskolia, M. Suskevics, M. Portela, B. Balazs, and B. Pruse, "Citizen science in the social sciences and humanities: The power of interdisciplinarity," *Palgrave Communications* Vol. 6, No. 89, 2020, doi: 10.1057/s41599-020-0471-y6(1).

5. Towards a New Model of Doctoral Studies at Adam Mickiewicz University in Poznań

All the above outlined transformations and challenges related to new models of practicing and popularizing science have been the subject of attention of the authorities and employees at universities in Poland. With the changes brought by the regulations of the Constitution for Science, which emphasize internationalization of teaching and research, the universities in Poland needed to adapt its structures and internal strategies to meet new requirements. Thus, many documents, including newly adopted strategy at the level of universities, as well as at the level of their lower units, stress the role of internationalization in many areas e.g. research, teaching, staff development, as well as cooperation with the social and economic actors outside the university.

The new phenomena strongly affected the daily research and educational activities at one of the biggest universities in Poland, Adam Mickiewicz University, Poznań (AMU). AMU adopted many documents that stress the role of new internationalization patterns in many areas e.g. research, teaching, staff policy, as well as cooperation with the social and economic actors outside the university.

At the level of academic governance, paths of scholars' careers depend strongly on the institutional vision and mission influencing research and tutoring practices within particular universities. At AMU, conventionally, those issues are expressed and elaborated in general strategies prepared and adopted by the academic community for ten years period. The last Strategy was adopted in May 2021 and is designed until the end of 2030.[66] This document indicates various general and detailed operational objectives that reshape expectations regarding the model of doctoral students' scientific development at our university.

The main strategic provisions regarding the position of young researchers at AMU as well as perspectives for internationalization of their research curricula are determined by Operational Objectives No. 1 and No. 2. The first stipulates that AMU is oriented toward conducting scientific research on the highest level. The second determines that AMU is interested in developing education of the highest quality.[67]

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[66] *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf.

[67] *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf.

The specific objectives within Operational Objective No. 1 that directly concern doctoral students are defined in section 1.7. This part of the Strategy focuses on providing doctoral students with conditions for comprehensive scientific development and shaping their scientific careers. In this context, AMU in the current decade plans to increase the participation of doctoral students in the work of research teams. Moreover, the university intends to develop space for doctoral students' research activities. This goal is to be achieved by: a) increasing the external sources of doctoral scholarships financing; b) developing systems of supporting doctoral students' publications at the level of faculties; c) organizing seminars and summer schools. Moreover, an important task remains the development of doctoral schools stimulating internationalization and quality of education. This objective is to be achieved by: a) developing mechanisms of financing research carried out by doctoral students, b) gaining grants and creating research teams with the participation of doctoral students, c) developing international cooperation with other scientific centres, d) increasing the number of foreign doctoral students, e) encouraging trips within exchange programs.[68]

At the same time, Operational Objective 1.1 focuses on increasing AMU's recognition in the world as a European research university. This task is connected with the internationalization of scientific research and the increase in the number of international teaching staff. In this context, it is also about the intensification of international scientific contacts that the young academic staff should establish and maintain in order to be able to conduct the highest quality research. This phenomenon should be achieved and maintained in two ways. On the one hand, it should be the result of the initiative and passion of a doctoral student or a young researcher. On the other hand, AMU is interested in creating the best institutional conditions for regular, valuable, and fruitful international contacts of young scientists.[69]

Operational Objective No. 2 also includes the question of the internationalization of AMU activities. Among the specific objectives of this part of the Strategy, we can find: a) development of a new educational offer in cooperation

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68 *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf, Operational Objective No. 1.

69 *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf, Operational Objective No. 1.

with foreign partners; b) organizational and financial support of international scientific cooperation for students and doctoral students; c) growing number of visiting foreign lecturers sharing their knowledge and experience with students and doctoral students at AMU.[70]

AMU also aims to provide students and doctoral students with the best possible conditions for education and scientific development. Within the framework of this operational objective, the following tasks are indicated, among others: a) improving the system of tutoring and designing individualized learning paths; b) expanding the offer of interdisciplinary courses.[71]

Notably, the Strategy also emphasizes linking education to European values and human rights and the goals enshrined in the university's mission and vision. In particular, this means: a) disseminating knowledge and supporting actions for human rights, civil liberties, democratic society and sustainable development; b) promoting good academic practices, including the pursuit of truth and objectivity, responsibility, respect for diversity of views and academic integrity; c) shaping professional competence as individual and social values.[72]

The realization of the above objectives requires new formulas and solutions. In the institutional conditions of AMU, the vital space for their search remains the Faculties. However, new institutions have also been constituted last years, including the Doctoral School of Adam Mickiewicz University with its social sciences section. The proper combination of cooperation between these structures should help in undertaking initiatives beneficial for doctoral students in social sciences. Initiatives of this kind should enable the development of interdisciplinary interests and competencies necessary for everybody who wants to contribute to the international research space.

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70 *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf, Operational Objective No. 2.

71 *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030*, https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], Operational Objective No. 2.

72 *Strategia Uniwersytetu im. Adama Mickiewicza w Poznaniu na lata 2020–2030* [Adam Mickiewicz University in Poznań Strategy for Years 2020–2030], https://bip.amu.edu.pl/__data/assets/pdf_file/0009/220041/US-93-2020-2021-Zal..pdf, Operational Objective No. 2.

In this context, the international summer school "Scientific excellence – origins, research, results' and this publication pursued to meet the objectives defined later in the Strategy of our university, fitting well into its new institutional structure. Our initiatives were primarily designed to internationalize the educational and research experience of our doctoral students. When conceptualizing and organizing both initiatives, our first thought was to find the right balance between: a) analysis and interpretation, b) understanding and explaining; c) qualitative and quantitative aspects of scientific research; d) global, regional, national and local aspects of thinking about and doing science; e) lectures and consultative forms of conveying knowledge; f) creativity as well as originality in searching for individual research programs and the sense of belonging to the academic community with rich traditions and strong uniqueness.

6. The International Summer School for PhD "Scientific Excellence – Origins, Research, Results"

The International Summer School for PhD students entitled "Scientific excellence – origins, research, results" eventually took place on October 26–30, 2020. It was organized by the Faculty of Educational Studies and the Faculty of Political Science and Journalism of the Adam Mickiewicz University in Poznań. It was mainly devoted to the sources and results of scientific excellence and the methodology of research within social sciences. The initiator and main coordinator of the project, and at the same time the chairman of the scientific committee was Prof. Agnieszka Gromkowska-Melosik, Vice-Dean for PhD studies and international cooperation at the Faculty of Educational Studies AMU. The organization of the project involved, Dr. Bartosz Hordecki, Prof. Michał Klichowski, Prof. Paulina Pospieszna, Dr. Anna Sakson-Boulet and Prof. Tomasz R. Szymczyński. The whole initiative was supported by the Deans of both Faculties: prof. dr. hab. Agnieszka Cybal-Michalska and prof. dr hab. Andrzej Stelmach.

The invitation to deliver guest plenary lectures and conduct original methodological workshops was accepted by professors from renowned foreign research centers, including representing Centre for East European and International Studies (Germany), Hertie School (Germany), University of Mannheim (Germany), European University Viadrina Frankfurt (Germany), Freie Universität Berlin (Germany), University of Madrid (Spain), National Chengchi University (Taiwan), Bath Spa University (UK), Oxford University (UK), University of Birmingham (UK), Saint Louis University (USA), and Polish researchers from Adam Mickiewicz University in Poznań, Silesian University in Katowice, University of Lower Silesia in Wrocław as well as the Committee of

Pedagogical Sciences of the Polish Academy of Science. The whole week program additionally included individual consultations with professors and three panels of presentations delivered by PhD students. The event was attended by over 50 doctoral students – representatives of disciplines from the field of Social Sciences: pedagogy, political science, psychology, cognitive science, social geography and law. The meeting was also joined by professors from the Committee for International Cooperation of the Polish Academy of Sciences and a group of doctoral students from Oxford University, recommended by Prof. Paulina Kewes (Jesus College and Faculty of English Language and Literature, University of Oxford). The project was financed by a grant from the National Center for Research and Development.[73]

The School was inaugurated by the Rector of Adam Mickiewicz University, Prof. Bogumiła Kaniewska, welcoming the invited guests and expressing hope that the International Summer School will not only be a platform for inspiring and substantive discussions, but also the beginning of scientific and academic friendships. Then, during the opening session, the following persons spoke: Vice-Dean of the Faculty of Educational Studies, Prof. Agnieszka Gromkowska-Melosik, Head of Doctoral Studies at the Faculty of Political Science and Journalism Prof. Robert Kmieciak, Vice-Rector head of the AMU Doctoral School Prof. Przemysław Wojtaszek, Dean of the Faculty of Educational Studies Prof. Agnieszka Cybal-Michalska and the Dean of the Faculty of Political Science and Journalism, Prof. Andrzej Stelmach.

It is perhaps important to admit, that initially it was assumed in the categories of obviousness that the whole Summer School project was to take place at one of the centers of the Adam Mickiewicz University, but as unfortunately as it could be, the persistent epidemic threat of COVID-19 forced us firstly to decide to postpone the whole event to October 2020 and afterwards to change the formula of its implementation into the remote mode, which of course due to several reasons turned out to be a demanding challenge. Nevertheless, it should be included here that lively deliberations and inspiring, cognitively interesting discussions lasted from the early mornings to late evening hours. The intensive time of the first edition of the International Summer School has become a reality, as admitted by prof. dr hab. Agnieszka Gromkowska-Melosik, "the idea of an invisible college – a community of scientists from around the world and young students of science, across national borders and institutional frameworks,

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73 International Summer School site: https://isummerschool.wordpress.com/guest-lecturers/.

beyond the academic hierarchy."[74] Moreover, the interdisciplinary nature of the event drew the attention of its participants to the multitude of ways of thinking about research problems in the field of social, political, economic and cultural sciences. The invited lecturers represented various research approaches, which resulted in a rich subject of the event.

In the very context of this Summer School the idea of internationalization of academic research together with the challenges of interdisciplinary approaches put some interesting light into the methodological status of translation. This ought to be seen as funded without exception on not always clearly articulated assumptions towards the role of language(s) within the frames of academic activities. On the one hand no one wishes to deny that the domination of English language brings a lot of advantages towards the possibilities of mutual cooperation at the international level. In the same time however, it ought to be underlined as well that the academic community should not understand that as clear and final sort of "social contract." Similar context may be observable directly in the connection between expected from all the researchers linguistic skills and the field of scientific disciplines. Perhaps these two topics may be evaluated more in depth during next edition of our Summer School. It seems possible especially in the light of expressions like that of Agata Trębacz, one of the PhD student participants of the project: "the success of the first edition of the International Summer School, organized in the difficult times of the pandemic, is evidenced by the commitment and satisfaction of doctoral students and researchers at the University."[75] Such opinions may perhaps lead the organizers to conviction that this event ought to be present in the schedule of annual initiatives of Adam Mickiewicz University.

7. Conclusion

We hope that our efforts, related both to the organization of the summer school "Scientific Excellence – origins, research, results" and to the publication of this monograph, remain well balanced. We believe that both initiatives provided their participants with an opportunity to reflect in-depth on the tensions and difficulties associated with the continuous transformation of science and higher education in Poland and abroad.

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74 An excerpt from an interview given by prof. dr hab. Agnieszka Gromkowska-Melosik for Radio Meteor [access: 29/12/2020].

75 A. Trębacz, Sprawozdanie Międzynarodowej Letniej Szkoły" International Summer School: Scientific excellence – origins, research, results" 26–30 października 2020 roku, *Studia Edukacyjne*, No. 59, 2020, pp. 347–351.

In this context, we understand the concept of "scientific excellence" as a guiding idea in our efforts. At the same time, we see it as an ideal that can never be achieved but towards which one must persistently strive. Additionally, we remember that the pursuit of perfection is accompanied by paradoxes, which have been pointed out many times in the history of human thought. Hence, to conclude, following Władysław Tatarkiewicz, we would like to turn the reader's attention to Empedocles' remark. There is a claim, according to the philosopher, that true perfection must be imperfect to some extent. This principle is supposed to result from the fact that finite perfection could not improve itself, which would mean that it lacks something, so it is not perfect.[76]

This thought mentioned above, which maintains in its respect to the design of a young scientist's research and professional paths appears crucial. Doctoral students, undoubtedly, ought to develop themselves and become better and better in searching for answers to the challenges of the contemporary field of higher education. However, it should be acknowledged here as well that it is equally essential not to forget about general self-development, about cultivating personal passions and activities. In more abstract words, combining the best traditions of thinking analytically and synthetically remains essential. It may be understood as a golden formula of the scientific endeavours in every era, as well at the threshold of the third decade of the twenty-first century.

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76 W. Tatarkiewicz, *O doskonałości*, Lublin: Instytut Wydawniczy "Daimonion," 1991, p. 23.

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Somewhere Over the Rainbow:
Where Should We Build Our Schools?

Abstract: Can we imagine a Primary School next to a city hall or a church? Is urban city planning a contemporary challenge for architects, psychologists and educationalists? School functionality as well as its architecture is a significant part of the process of upbringing and education. Studies have proven that landscape architecture has an impact on human personality. What is more, based on our life experience we can project in our head particular pictures associated with the word "school". In my article I will try to present sets of different "school behaviours" depending on various school locations. The paper will be supported by an analysis of educational carpets, city maps and school visits. The reflections based on Nalaskowski's theory will be used as well to conceptualise the optimal environment for a school in the present times. The final part of the article will reflect on the uncertain environmental and pedagogical future of schools in Europe.

Key Words: urban city planning, location of the school, school values, educational carpets, schools architecture

> We shape our buildings; thereafter, our buildings shape us
>
> – Winston Churchill

1. Introduction

The debate about school and its place in society has been vivid for over a century now, especially in the United States. This educational architecture area of study became important at the beginning of the XX century when the world was getting back to normal after the wars. Since the XX century, a lot has been said and written about progress in school buildings, space-provisions in the floor-plans of modern elementary-school buildings, the orientation of classrooms in school buildings or even about furniture and equipment for school buildings. At this point, it was known that school buildings should not be coincidental and that everyone responsible for planning them has their task to fulfil. From the beginning, the aim was to provide every child with educational opportunities in schools which were not only great in size, but also modern at that time.

Since we have entered into the second decade of the XXI century, as a teacher and academic I keep asking myself a question: where should we build our schools? We observe such fast and unrestrained city growth as we have never experienced before. The old school buildings are less and less popular for new generations of parents who still remember their good, old days. The private sector of primary education which tempts parents with new teaching methods, stress-free methods and foreign educational philosophy build new, colourful and modern schools with fees higher and higher every year. In Poznań, Poland the owners are looking for spots as close as it is possible to centre parts of the city to make the school even more accessible for their parents. But there is one thing that connects all the schools now, rarely they were able to choose their place on the city map. Environmental psychology is responsible for measuring how the architecture around us makes us feel about the place where we live, study and relax. In this chapter, where I examine the location and functionality of school buildings, I will try to support my reflections with adequate research and private observations. I strongly believe that the more aware we as teachers and city planners are of the school location significance, the better we can arrange the present and future schools space in any country. As Mosharraf and Tabaeian state in their 2014 paper state that: "each person spends an average of 140 000 hours at school during his or her primary school up to high school. Those people who attend preschool or University will spend more time. Younger generations spend most of their waking time in their educational environment. So, these areas must be pleasant and functional to facilitate the learning experiences."[1]

2. Environmental Psychology and Recent Studies on School Space

The starting point for my upcoming reflection on school identity and surrounding has its origins in environmental psychology, a scientific area originated in Europe.The pioneers in this field: Willy Hellpach, Muchow and Muchow, Kurt Lewin and Roger Barker did classical field studies and published significant papers in the following areas mentioned by Kaminski in environmental psychology: patterns of spatial distribution, everyday jigsaw puzzles, functional

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1   H. M. Mosharraf, S. M. Tabaeian., "The Importance of Environmental Psychology in Design of Educational Spaces," *Advances in Environmental Biology*, Vol. 8, No. 22, 2014, p. 769.

everyday action systems, sociocultural change and evolution of competence.[2] Thanks to these background studies we can now conduct new research about how the environment influences behaviour and human's perception, particularly in terms of education. As we know building design has the potential to cause stress and at some point affect human health. According to Evans & McCov (1998), "with the exception of ambient environmental stressors such as noise, traffic, crowding, and air pollution, very little attention has been paid to the potential role of the built environment in human health."[3]

That is why the main role of environmental psychology is to improve human quality of life by taking into account "the intrinsic quality of different living spaces, for example, housing, neighbourhoods, schools, workplaces or, on a larger scale, the planet."[4] Between the 1960s and 1980s, living conditions were specifically interesting to environmental psychologists who decided to work on the term "psychology of architecture" while, in the United States of America, they preferred the expression "environmental design." One of them, Canter stated that: "environmental psychologists study the individual's satisfaction with the environment while helping architects to produce buildings that benefit people and that can be well used by the occupants in the way the architect really intended."[5]

This close collaboration between psychologist and architects not only developed this particular field of study, but also brought the question of how to improve the quality of contemporary, urban life more sustainably? And what is more important, how to raise environmentally responsible citizens who are aware of their mutual impact on the surroundings. For those who are involved in research on:

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2   G. Kaminski, "Methodik angewandter Ökopsychologie," in: *Handbuch der Angewandten Psychologie*, L. v. Rosenstiel, C. M. Hockel, and W. Molt (eds.), Landsberg: Ecomed, 1995, pp. 1–22.

3   G. W. Evans, J. M. McCoy, "When buildings do not work: The role of architecture in human health," *Journal of Environmental Psychology*, Vol. 18, No. 1, 1998, p. 85.

4   G. Fleury-Bahi, E. Pol, O. Navarro, "Introduction: Environmental psychology and quality of life," in: *International handbooks of quality-of-life. Handbook of environmental psychology and quality of life research*, G. Fleury-Bahi, E. Pol, and O. Navarro (eds.), Springer International Publishing AG, 2017, p. 1.

5   D. Canter, "Should we treat buildings as subject or object?," in: *Architectural psychology. Proceedings of the Conference Held in Dalandui, UK*, D. Canter (ed.), London: Royal Institute of British Architecture, 1969, p. 11.

relationship between the physical environment and psychology is realising how, in a way, a natural space had turned into a built space, transformed physically and psychologically to become a home, a significant place and how, in a way, that space ended up becoming a town landmark, a place full of meaning beyond its physical or structural characteristics.[6]

That brings us to the fact that school should be a place where people experience positive situations and experience well-being which should be supported by its location and amenities.

In the literature there are several examples of research dedicated to the school building which should be mentioned here, starting with the paper, which I believe was one of the first ones to raise the problem – "Needed research in the field of school buildings and equipment" written by T. C. Holy. As noted by him:

> the curriculum, methods of teaching, administrative procedures, and finance owe much to the findings of research studies. It is therefore surprising to find that so little real research has been done in the field of school buildings and physical equipment. The explanation may lie in the fact that in the past, and to a great extent at present, the process of education has been largely a sitting-at-a-desk one with the major emphasis on textbook study. As a result, buildings and equipment facilities were given slight consideration.[7]

After almost a hundred years, the education has not changed that much in some parts of the world. What is more, during the Covid-19 pandemic the learning process is mostly about "sitting-at-a-desk" at home, without a possibility to meet and socialise with friends and family. A few researchers have addressed the same problem in later years, which was presented in Table 1 below.

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6   S. Valera, T. Vidal, "Some Cues for a Positive Environmental Psychology Agenda," in: *Handbook of Environmental Psychology and Quality of Life Research. International Handbooks of Quality-of-Life*, G. Fleury-Bahi, E. Pol, and O. Navarro (eds), Springer, Cham, 2017, p. 41.

7   T. C. Holy, "Needed Research in the Field of School Buildings and Equipment," *Review of Educational Research*, Vol. 5, No. 4, 1935, p. 406.

Table 1. List of previous worth noticing research publications on the school building

	Year	Author(s)	Title
1	2001	Kenn Fisher	"Building Better Outcomes: The Impact of School Infrastructure on Student Outcomes and Behaviour"
2	2002	Helen Clark	"Building Education: The Role of the Physical Environment in Enhancing Teaching and Research: Issues in Practice"
3	2009	Cynthia L. Uline, Megan Tschannen-Moran, Thomas Devere Wolsey	"The walls still speak: The stories occupants tell"
4	2010	Elinor Simons, Syni-An Hwang, Edward F. Fitzgerald, Christine Kielb, Shao Lin	"The Impact of School Building Conditions on Student Absenteeism in Upstate New York"
5	2011	Anna Kristin Sigurdardóttir, Torfi Hjartarson	"School Buildings for the 21st Century: Some Features of New School Buildings in Iceland"
6	2012	Lindsay Baker, Harvey Bernstein	"The Impact of School Buildings on Student Health and Performance"
7	2014	Ronald B. Lumpkin, Robert T. Goodwin Jr, Warren C. Hope, Ghazwan Lutfi	"Code Compliant School Buildings Boost Student Achievement"
8	2015	Rotraut Walden (Ed.)	"Schools for the Future: Design Proposals from Architectural Psychology"
9	2016	Julie McLeod, Philip Goad, Julie Willis, Kate Darian-Smith	"Reading Images of School Buildings and Spaces: An Interdisciplinary Dialogue on Visual Research in Histories of Progressive Education"
10	2018	Harry Daniels, Hau Ming Tse, Andrew Stables, Sarah Cox	"Design as a social practice: The experience of new-build schools"
11	2018	Doris Österreicher	"A Methodology for Integrated Refurbishment Actions in School Buildings"
12	2020	Stefano Della Torre, Massimiliano Bocciarelli, Laura Daglio, Raffaella Neri (Eds.)	"Buildings for Education: A Multidisciplinary Overview of The Design of School Buildings"
13	2021	Niloofar Shoari, Majid Ezzati, Yvonne G. Doyle, Ingrid Wolfe, Michael Brauer, James Bennett, Daniela Fecht	"Nowhere to Play: Available Open and Green Space in Greater London Schools"

Source: own elaboration.

In recent years there has been growing interest in the school building itself and its impact on learning, well-being and social interactions among students. More and more often the physical features of school buildings (light, space, furnishing, equipment) are taken into consideration while examining the pupils and teachers' performance. Based on the publications listed above we can say that friendly and pleasant surroundings, as well as well-designed and planned buildings, may result in better attendance, motivation and concentration, self-esteem and an effective learning process. It has been overlooked for years that features like noise, cleanliness, lighting, age of the building, colour of the interior and density of pupils can influence learning and joy of attending the school. Moreover, there is a great need for research dedicated to school building design and inclusion of students with special educational needs and disabilities.[8] Given that, we must remember that "school building influences students' health and academic performance, that is why investing in school buildings is an investment in our collective future."[9]

3. School in the Space of Local Community

One of the most important decisions that must be taken by the communities and local governments is to decide on the location of schools. That choice should not be coincidental but based on the "accurate and updated information on their local administrative unit's community regarding the following factors: geographical, sociological, educational, financial base, recreational, cultural arts, communications, facilities, transportation, finance."[10]

The area of school should be safe, accessible for children by walk, bike or even public transport without much traffic and noise or any other disturbing elements, especially during the school day. Ward concludes that we should "avoid locations near manufacturing plants, factories and office buildings with large employee workforces … away from industrial and manufacturing plants to avoid

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8 See also: H. Clark, "Building Education: The Role of the Physical Environment in Enhancing Teaching and Research," *Issues in Practice*, Institute of Education: University of London, 2002, p. 26.

9 L. Baker, H. Bernstein, *The impact of school buildings on student health and performance: A call for research*, The Center for Green Schools and McGraw-Hill Research Foundation, 2012, p. 32.

10 M. Moussa, Y. Mostafa, A. A. Elwafa, "School Site Selection Process," *Procedia Environmental Sciences*, Vol. 37, 2017, p. 285.

bad air quality problems, such as odour, dust, noise, etc."[11] Scientists from the University of Minnesota state on their website that:

> humans have a strong need for safety and security and look for those attributes in their environment. We also look for physical comforts, such as an environment with the right temperature. Besides, we seek a psychologically comfortable environment; for example, environments that are familiar, but offer the right amount of stimulus.[12]

That is why I truly believe that the environment can influence humans' behaviour and motivation to act, study and enjoy life. Aleksander Nalaskowski is a Polish pedagogue who designed a theory in which the school is located in the space of the local community. In his publication we can read that the school surrounding and the building itself will have an impact on the pupils' and teachers' life. As school today can be built everywhere, we should be aware that the environment might play the role of the "invisible demiurge" who manages to influence the way people think and behave. In this article, I will only focus on four chosen locations, which are in the neighbourhood of cemetery, government office, church and nature. Educators, educational psychologists and architects around the world analyse the space, location and functioning of existing schools. They often provide an advisory voice in choosing a location or modifying existing space. I was trying to check if schools in the above-mentioned places exist and what features they present. The aim was not only to establish it on the example of a specific town, but to discover certain planning regularities. To research this area, I used a google maps app and thirty photos of preschool carpets showing various city plans on them. They serve children as a place to play freely, support the development of spatial abilities and initiate the first reflections on the dream profession and adult life. Surprisingly, it turned out that the school location is not that diverse. In most of the photos, the school was located in the very centre of the city, surrounded by an office (often next to a large and only roundabout). The other options were: a school located on the outskirts of the city, surrounded by wild nature, a nearby police office or hotel and even a church. It was not possible though to find a school in the vicinity of a cemetery, university or bank. Although they were easily found on the map of Poznań. I must admit that I was happy with the fact that none of these schools presented on children's carpets were placed nearby airport, harbour, bus/train station or factory which shows the care of graphic designers about the need for peace for children studying at

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11 M. E. Ward, *The School Site Planner Land for Learning*, North Carolina: Department of Public Instruction, 1998, pp. 13–14.

12 M. Kreitzer, *What Impact Does Environment Have Us?*, University of Minnesota, 2021.

school. Now, let's look more closely at what school locations were mentioned and described by Nalaskowski and what would be the behavioural consequence of their existence there.

4. School: Dead or Alive?

The first place Nalaskowski refers to in his publication is the cemetery. A place that can be characterised as peaceful, timeless and full of all the memories of people and events, more or less known by the outsiders. Also, a space full of religious meanings and symbols, which is perceived differently in different cultures. It is a space where "in silence, peace and with an appropriate environment of worship and memory, following tradition and religion"[13] we celebrate the burial place of the dead. So, it is hard to imagine that there is a place for a lively educational building such as a school next to it. However, I was able to find dozens of institutions around the world in that particular location filled with meaning – on the one hand with death, and on the other with the joy of life. A school in such a place can turn into a place of eternal peace, where there is no haste and carelessness. It is a lifeless school in which memory plays a crucial role while being expressed here through the longing of both students and teachers for values that will never be violated, and situations that will never happen again. It is a safe place as everything noisy, dangerous and bold has been put to death by the time and place. Nalaskowski states that the school located near the cemetery wants only to survive, exist and provide a job for their workers. That is also a place where the school can be just "as it always" was, without pedagogical experiments, creativity and joyful noise. A school like a genius loci remembers all generations of students and teachers, is not able to encourage and excite future generations. In Poznań, it is easy to find two schools (Primary School No. 80 and Primary School No. 54) in the exact location and the reviews posted on google maps by the alumni reflect my thoughts. Not surprisingly there are no examples of schools located near the cemeteries on city street map carpets.

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13 S. Rudnicki, *Prawo do grobu. Zagadnienia cywilistyczne*, Kraków: Zakamycze, 1999, p. 416.

5. Pride and Joy: A School Nearby Government Office

The school located near important government offices is called by Nalaskowski "a school in a comity." It is a place from which pupils observe officials, politicians and personalities of high social class. Space is full of meanings that give education an elite character. The institutions located close to the authorities are the pride and a "showcase" of the state, for which one should be grateful and proud. Very often those schools are "pampered" both administratively and financially, where there is no shortage of books, specialised equipment and various amenities for students studying there. There is no shortage of a school pitch and sports equipment, a science lab and a modern library. These are usually the elite schools, which are considered better and more effective than others, where there is no place for everyone, but only for the chosen ones. These are places offering specialised education, tailored for gifted students, who are accompanied by the best teaching staff and a group of specialists. Students can count on social promotion and financial scholarships to encourage continuous improvement and even perfection. As Nalaskowski states "even if the whole school is for everyone, in those strongly supported by the authorities there are classes for the chosen ones."[14] Often those schools have high admission requirements such as exceptional physical or mental abilities. I can think of two schools in Poznań which aspire to this category with their space and features. Both, characterised by exclusivity and prestige and in close collaboration since are adjacent to each other. The image of the students that we can observe based on the school interior and local government website is clear: gifted and successful students who proudly represent their school and city council. There are two examples of such places: Athletic primary and secondary school No. 2, next to the Marshal's Office of Wielkopolska Region and Comprehensive Ballet School, nearby City Hall in Poznań. Very similar situation can be observed on the educational city life area rug below.

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14 A. Nalaskowski, *Przestrzenie i miejsca szkoły*, Kraków: Impuls, 2002, p. 22.

Figure 1. The school located near the City Hall

Source: https://www.walmart.com/ip/Ottomanson-Jenny-Grey-Base-Educational-City-Life-Road-Traffic-Non-Slip-Multisize-Area-Rugs/52329497.

6. School in a Sacred Space

I was able to find many examples of school which were built near a church or a temple. The atmosphere and functioning of this type of institutions are mostly secular, strongly oriented towards the sacred place. It is a place where there is always the right time and place for education, discussion about values, assemblies and school performances. A school that does not play the role of a "didactic centre," but carry on its existence on its educational mission based on responsibility, ethics and trust. The basis for the existence of this school is not didactics or specific teaching methods, but the sacred world, which has been gradually pushed out of education and has just been left in religious schools. Nalaskowski claims that "schools that promote education, institutions that are unable to give up this task, naturally seek the sacred – and thus the legitimacy of their decisions."[15] All

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15   A. Nalaskowski, *Przestrzenie i miejsca szkoły*, p. 23.

the norms and rules that must be followed in school and the rituals in which one must participate are part of education that is indisputable and sanctioned by a higher instance. It is also an ideal way to "tame" the student's activity, to check his / her character. In this school, all the activities are based on the teachers' approach "we know what is good for you," and the school ethos involves accepting and supporting the school's activity. In Poznań, you can locate a school with such a configuration surrounded by the Church of Our Lady of Sorrows, which strongly refers to Catholic values and symbolism. The very inscription on the Fides et ratio building is a sign of the school's climate and activity. In the Finnish town of Vaasa, there is the Vaasan Lyseon Lukio school (an elite upper secondary school), which is also located next to the Holy Trinity Church, which functions in a similar way to the description presented. In both cases, the shape and size of the building may indicate the importance and quality of education organised in this place. An architectural similarity can be found, which, in my opinion, also influences the transfer of the type of relations and rituals from church walls to the school ones. This setup can be seen on the city map carpet found on the Internet forum devoted to the ugliness, or problems in urban development.
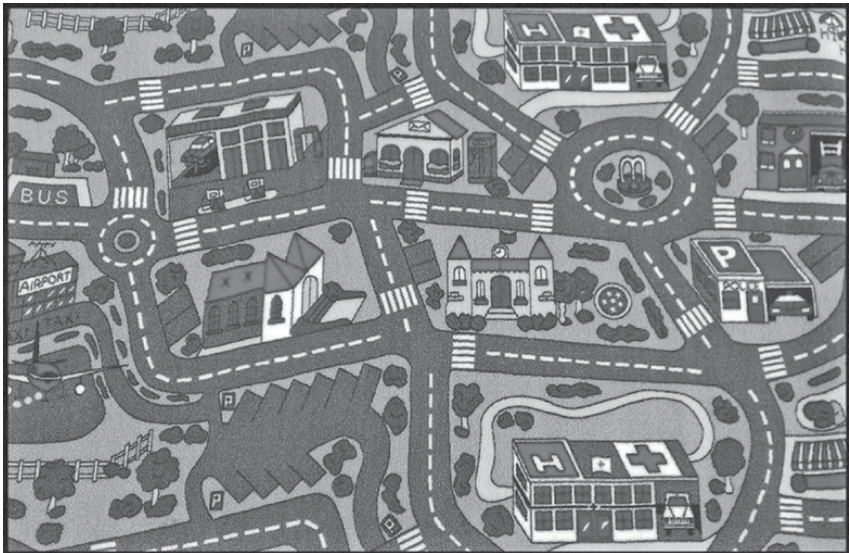
Figure 2. The school located near the church

Source: https://www.reddit.com/r/UrbanHell/comments/2ehzxs/carpet_city/.

7. Away from All of This: A School Close to Nature

A school that is away from the city is the last category that I want to present. It is a type of school that operates in a place from which everywhere is far away. Most often built in the vicinity of nature where it safely exists for itself. According to Nalaskowski, this is where it is most often found by cynics, educators associated with alternative education trends and environmentalists. An institution in such space serves, above all, itself, satisfying its own needs and experimenting. Nalaskowski recalls that these schools are designed to "have fun (both students and teachers), they are an enclave in which they are not able to mature."[16] This place is ideally suited to all alternative educational institutions such as forest schools, specialised Finnish primary schools, private and democratic schools, and schools based on specific educational ideologies. All these schools are linked by the fact that they are often distanced from actual life, they function in the space they have created, in which they achieve their goals. As Nalaskowski strongly emphasises, these schools have a sense of loathing of being responsible for the actions of the authorities, education reforms and all things that happen outside of them. This ideal world is to raise a person who, taught through play in sterile and stress-free conditions, will be a creative person, not necessarily ready to face the challenges and problems of the modern world. I had the opportunity to visit such a school during my stay in Finland (Haga Skola in Vasa), which, located on the outskirts of the city, educates disabled children, integrating them with other schools to a small extent. In Poznań, we should list the following independent institutions: Da Vinci Kindergarten and Primary School, Spark Academy or Navigo Primary School in which there is always a place and time for fun and youthful rebellion. The picture of the carpet with the school located outside the city centre and surrounded with nature seems compatible with the description.

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16 A. Nalaskowski, *Przestrzenie i miejsca szkoły*, p. 24.
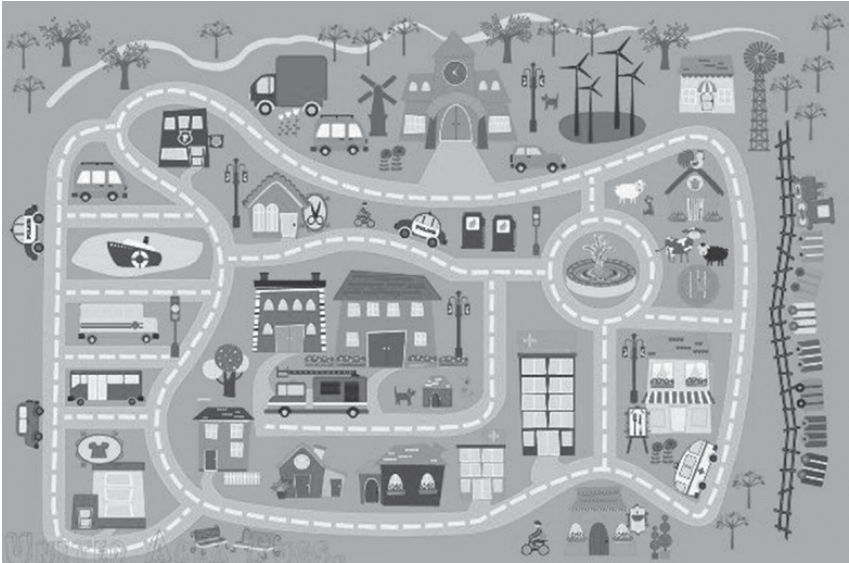
Figure 3. The school located outside the city centre
Source: https://www.ebay.com/c/1231411266.

8. Somewhere Over the Rainbow: Where Should We Build Our Schools?

To be able to sum up this paper, I asked myself if it is possible to find a perfect school sitting in the contemporary world? Is it a coincidence that a school is created in a specific place? Or maybe it is driven by other factors, mainly financial ones? The idea of an ideal location for a school is today strongly undermined. The unstoppable process of city expansion and growing expenses force school to generate profit and be used as much as possible by students and the local community. We cannot forget that the space in which we live, learn and build relationships with others has a huge impact on our personality. Education, and especially the school as an institution that provides learning opportunities for everyone, is not a lonely island and it should not "behave" that way. As academics we have a mission to research, seek support as well as understanding among those responsible for the future of our society, but above all understand and care about the space that we grow and flourish. As stated by Dudek: "the quest to build environmentally sound new schools and to find ways of upgrading

existing educational buildings is one of the most important aspects of the school designer's remit."[17] We should try to embrace local politicians and officials to pay more attention to the school location and to cooperate with students, academic teachers, psychologists and urban planners on the school building inside and outside. None of the described sittings is absolute but just the awareness of this prevents us against another wrong decision in the future. I know perfectly well how hard it is to build a school and to find a safe and healthy environment for it, but this is the life-changing decision. I truly believe that we do not need to search for a place over the rainbow, we can make it here – on Earth.

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17 M. Dudek, *Architecture of Schools: The New Learning Environments* (1st ed.), Architectural Press, 2000, p. 102.

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To Create a Map of Methodology Means to Know Your Identity: Challenges Around Narrative Therapy and Narrative Research

Abstract: This paper aims to reflect on the identity and role of the researcher in qualitative narrative research as well as the role and duties of the therapist. Also emphasize the similarities and differences between psychotherapy (in the constructivist modality, primarily narrative therapy) and qualitative (narrative) research. The reflection is conducted based on autobiographical assumptions where the background of the researcher is important (in this paper especially young academic identity). In the first part of the article, a reconstruction of the assumption constructivism and narrative therapy, paying particular attention to the goal of therapy and the therapist's duties towards the client is performed. Then it is discussed selected aspects of qualitative research. It shows elements common to qualitative research and narrative therapy. Attention is paid to the ethical dimension of both the therapeutic relationship and the researcher-subject relationship.

Key Words: narrative therapy, narative inquiry, the identity of the researcher, constructivist psychotherapy, ethics of qualitative research

> In this process of identifying, articulating, and acknowledging the extent to which this work is life-changing for therapists, I am not proposing some grand gesture, or, for that matter, something ingratiating. But I am suggesting an acknowledgment of the following:
> The privilege that we experience as persons invite us into their lives in various ways, and the real effects of this privilege on our own lives.
> The inspiration that we experience in this work as we witness persons changing their lives, despite formidable odds.
> The experience of new and special associations that enrich our lives.

> The joy that we experience as we are privy to the extent to which persons are able to intervene in their lives to bring about preferred changes, and as we join with persons in the celebration of these accomplishments.
> The special metaphors to which persons introduce us that provide us with thinking tools in other situations.
> How this interaction has enabled us to extend the limits of our thinking and to fill some of the gaps in our own self-narratives.
> The contribution that others make to the sustenance of our vision and our energy
>
> – Michael White

> As social scientists, our primary task is the better understanding of human experience in society and in time, and we believe that this knowledge will ultimately and along the way lead to a betterment of human life.We cannot fulfill this task unless we can study humans as they are engaged in living their lives, and we cannot do this without incurring some potential for risk. There are few worthwhile endeavors that are completely risk-free.
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> – Ruthellen Josselson

1. Introduction: Research and Auto/Biography as a Part of Identity Creation

Before beginning the scientific research, apart from the basic steps like the subject of the exploration, the researcher must answer two important questions: what kind of theoretical paradigm they will choose and to what extent do they agree with the statement that a researcher is never "transparent" or "invisible." Those two issues reveal themselves to be critical especially in the context of "young" researchers. By "young" researchers I mean people at a fairly early stage of their academic career with relatively minor scientific achievements and a low number of publications (myself included). "Young" researchers are still intensively shaping their professional (academic) identity. Initially, when I came across the assumptions of auto/biography and premises behind feminist methodology applied in many research papers they seemed like a perfect match for what I needed in studies I conducted.

"Not only can auto/biography manifest itself in the form of research on people's lives, but also it can take the form of a reflection on your own experience, story, or identity. Generally, however, it constitutes a combination of both.

Moreover, first-person narrative and incorporation of your own experience as empirical material in a research process represent some of the distinctive characteristics of auto/biography."[1] In line with the idea of constructivism that objective cognition is not possible, and the observer is always engaged in the observed phenomenon, I assume that the unveiling of the researcher is necessary as it contributes to the reliability of the exploration.

According to Ostaszewska, first-person narrative alone can be a challenge to the researchers, especially in the polish context – usually used in the literature author's figure only apparently provides the sense of objectivism. Additionally, it dissociates the researcher from their research study and potential experiences connected with it. Grammatical first-person is in opposition to this tradition and including one's biographical experience of conducted research. "Perhaps the most serious – in my opinion – is the confrontation with the basic question which is: who is the writing subject? By asking this question the autobiography breaks with the myth of the author's transparency and exposes it in the text. Mentioned presentification should be performed consciously and reflectively; it is intended to foster specific goals: cognitive, emancipatory and what I would like to emphasize – pedagogical."[2]

As previously indicated, the decision regarding the choice of theoretical assumptions of the research determines the next steps undertaken in a scientific dissertation. There is no universally applicable paradigm within which everyone constructs their research papers. Adoption of a specific theoretical approach will therefore determine, but also limit, the way of defining and understanding certain phenomena. At the same time, this choice makes it possible to grasp and understand certain phenomena, even very complex ones. The basic theoretical assumptions in my research work are the assumptions of constructivism and social constructionism, especially those concerning the general theory of systems (more specifically: the foundations of a systemic understanding of the family) and, secondly, communication. The second most important theoretical basis of the research is the narrative assumptions, which are closely related to constructivist thinking. The choice of theoretical foundations (paradigms) is also crucial in the context of the selection of the method of designing and

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1   A. Ostaszewska, "Wprowadzenie do auto/biografii. Refleksja badaczki doświadczeń biograficznych kobiet. Perspektywa feministyczna," in: *Badanie biografii – źródła, metody, konteksty*, R. Skrzyniarz, E. Krzewska, and W. Zgłobicka-Gierut (eds.), Lublin: Wydawnictwo Episteme, 2014, p. 54.

2   A. Ostaszewska, "Wprowadzenie do auto/biografii," p. 55.

conducting empirical research, it will also affect the final analyzes and possible interpretations of the collected material.

When designing my research, I am stopped by the question of "who" is doing it. I am a "young" academy member, a woman, and a feminist – I currently conduct qualitative (narrative) research dedicated to the family and linguistic images of the family (communication in the family, trans-generational messages). At the same time, apart from the university work, I am a psychotherapist. I work in the field of systemic and narrative therapy (specifically in the constructivist modality, moreover, I conduct individual psychotherapy and systemic family therapy). Both of those two roles – researcher and psychotherapist constitute my professional identity. Both require duties and ethical obligations. According to the assumptions of the ethics of care of C. Gilligan – by interacting with subjects and clients, I am obliged to ensure safety – which would generally mean not exceeding the boundaries characteristic of the role.

In my opinion, it is important to reflect on the similarities and differences between psychotherapy and qualitative (narrative) research. I find it very important since due to the outlined borders, I can be sure what I am doing and what is the purpose of my action, while not giving up the chance to obtain valuable, in-depth research material. I would like to devote the rest of the article to defining narrative therapy (as a kind of systemic therapy), the goal of therapy, and the role and responsibilities of the therapist. Then I will compare what therapy is with some aspects of qualitative research (including the role or attitude of the researcher). I would like to show the ethical aspects and challenges related to conducting interviews and collecting narrative data. In conclusion, I hope to show where these areas and roles (therapist-researcher) overlap in a useful way and concerning which areas one should, in my opinion, be particularly careful.

Narrative therapy originates from constructivism-driven therapies, and more specifically from systemic therapy (which I consider to be more than just classical systemic family therapy). The most important assumptions of constructivism that influenced therapy include the redefinition of the concept of communication, questioning the objectivity of cognition, and abandoning the linearity in cause-effect relationships in favor of circularity.

2. What Does Constructivism Bring to Therapy and Research Practice?

Constructivism did not have a single definition, and its emergence dates back to the 1970s. Perhaps the difficulty of establishing a uniform definition is caused by its interdisciplinary nature – constructivism consists of ideas developed by

researchers from various, often distant, fields of science. One of the first works presenting a new, constructivist paradigm is the book by Humberto R. Maturana and Francisco J. Vareli *El árbol del conocimiento* (Tree of Knowledge, 1984), which "presents in a synthetic form the results of the research of the 1970s. Neurophysiology, biology, cybernetics, epistemology, theory of science, and then cognitive linguistics, communication science, and literary studies were fruitfully combined in all of the mentioned papers."[3] Fleischer emphasizes that constructivism is not a uniform theory – it is, however, a paradigm that derives from many areas of science and disciplines combining them. "On the other hand, the starting point of constructivism tries to combine the sciences with the humanities leading to the establishment of a single science operating with the help of one set of theories (and scientific theories in general) and a uniform set of instruments."[4] While reconstructing the process of development of constructivism, the authors indicate the multitude of its forms (e.g. in his book, Wendland[5] lists several types of constructivism).

One of the most important postulates of constructivism is the abandonment of the category of an independent observer. Maturana and Foerster pointed to the inability to maintain an epistemology in which there is an observer "outside" or "beyond" the observed world. The authors stated that "we always deal with an observer immersed in the observed world, and due to their presence in this world, they exert an influence on themselves and thus influence the observing process, and that each observation is always someone's observation, i.e. observation done in a particular way."[6] Hence, there is no objective and "pure" cognition. In consequence, when the therapist meets the family, the therapist becomes a variable and influences the family system. Similarly, in qualitative research – the very meeting of the researcher with the participant can bring upon a change. During therapy, information or a hypothesis that a therapist shares with the clients can influence theirs on its strength. Therefore, we strive to achieve what is known as an optimal difference, which is when a change is possible. It means that when the client receives information that conflicts too much with their experience, their will reject it and if the information is too deeply congruent with

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3   M. Fleischer, "Wprowadzenie – krótka historia konstruktywizmu" in: *Radykalny konstruktywizm. Antologia*, D. Balicki D., B. Lewiński B.Ryż, E. Szczerbuk, (eds.), Wrocław: Wydawnictwo Gajt, 2010, pp. 7–8.

4   M. Fleischer, "Wprowadzenie – krótka historia konstruktywizmu," p. 10.

5   M. Wendland, *Konstruktywizm komunikacyjny*, Poznań: Wydawnictwo Naukowe Instytutu Filozofii UAM, 2011.

6   M. Fleischer, "Wprowadzenie – krótka historia konstruktywizmu," pp. 10–11.

his experience, it will not make a difference. Only optimally different information can cause a change. Such information can manifest itself as a hypothesis, a question posed by the therapist, or even just the therapist's attitude towards the client. Cognition is always conditioned by the observers themselves, who can be treated as a part of the system. "The experience of the outer world is always processed by specific sensory organs and nerve pathways. In this area, objects are my constructs and my experience is subjective, not objective."[7]

Ludewig, through reconstructing the main theses of Maturana and Valerel, draws attention to what is most important from the point of view of conducting systemic therapy. The first thesis says: "human cognition is a biological phenomenon determined by the structure of the organism, and not by the objects of the external world."[8] The second thesis relates to the perception of organisms as operationally closed systems, which means that "human has, in the operational and functional sense, a closed nervous system that does not distinguish between external and internal stimuli. Thus, a human is unable to distinguish perceptions and illusions, external and internal stimuli."[9] Subsequently, the third thesis says that "human cognition is the effect of "private experiences," thus it is assigned to the particular subject and it is untranslatable."[10] Then, according to Ludewig, we can follow the consequences of adopting these theses. Namely:

> cognition is neither a faithful representation of reality existing independently of the subject nor any construction. It serves to sustain life, and at the same time, it is a function of the structure of the knowing subject. … The biological nature of all cognitive activities and the ability to distinguish illusion from reality limit objectivity to purely communicative purposes.[11]

The understanding of communication, which assumes activity on the side of the addressee is also changing (so far, the "sender" was an entity more active than the "recipient" of the message). It is not possible to unify the structure of the sender and the recipient – communication will be possible only when the participants of this process are ready to coordinate their actions to achieve a common goal. In this context, we can speak of "communicative usability."[12] This criterion assumes

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7   G. Bateson, *Umysł i przyroda*, A. Tanalska-Dulęba (trans.), Warszawa: Państwowy Instytut Wydawniczy, 1996, p. 49.
8   K. Ludewig, *Terapia systemowa. Podstawy teoretyczne i praktyka*, M. Ubertowska (trans.), Gdańsk: Gdańskie Wydawnictwo Psychologiczne, 1995, p. 61.
9   K. Ludewig, *Terapia systemowa*, p. 61.
10 K. Ludewig, *Terapia systemowa*, p. 61.
11 K. Ludewig, *Terapia systemowa*, p. 61.
12 Cf. K. Ludewig, *Terapia systemowa*, p. 61.

"operational coordination of the participants in the communication process who strive to achieve the same goals. This requirement is satisfied if the speaker and the recipient of the message coordinate their actions aimed at achieving a specific goal through Communications."[13] This idea is later found in Luhamana's assumption that a social system can only arise around a purpose (in the process of constructing purpose). As long as the system designers this purpose, and as long as there is a purpose, the system exists. The end of purpose means the collapse of the system – similarly here communication is possible as long as its participants have a common goal. Thus, it is impossible to ignore the role of language in constructivist thinking – we are immersed in the linguistic reality that we constantly produce at both, individual and social levels. Moreover, it is crucial to remember that the observer who gets to know reality can describe and understand the world only in a linguistic way – the language of the description will depend on the emerging image of the world. Constructivism in its basic assumption states that "no organism is capable of reflecting reality, but only constructs an image of the world, "model that fits.""[14] On the other hand, social constructionism assumes "that social reality is constructed and created primarily by discourse and joint actions. Cognition and knowledge arise within a specific culture, they are a product of that culture and its language."[15] Therefore, the adoption of the qualitative research perspective, where the meeting of the researcher with the respondent allows experiencing or differentiating one's experiences and views fully fits into the assumptions of systemic and narrative thinking.

Constructivism assumes that "in the mind of each person a specific version of reality is created based on experiences, depending on the biological structure of the person and the culture in which person lives."[16] The concept of a map is used to describe the system of these personal and individual meanings in family therapy. Interestingly, modern research on semantics and brain structure confirms these assumptions.

The subject of reflection in therapy is, on the one hand, the question of what image of the world and their relations between family members, and on the other – how the therapists creates an image of the family they works with. Further deepening of the reflection on

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13 K. Ludewig, *Terapia systemowa*, pp. 61–62.

14 L. Górniak, B. Józefik (eds.), *Ewolucja myślenia systemowego w terapii rodzin. Od metafory cybernetycznej do dialogu i narracji*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2003, p. 19.

15 L. Górniak, B. Józefik, *Ewolucja myślenia systemowego w terapii rodzin*, p. 20.

16 B. Józefik, "Terapia rodzin nastolatków – dylematy, kontrowersje," in: *Psychoterapia*, Vol. 3, No. 170, Kraków: 2014, p. 36.

the intersubjective construction of meaning was possible thanks to the assimilation of the idea of social constructionism into the area of family therapy … The basic assumption of social constructionism is the view that social reality is constructed by discourses and collective actions, and knowledge about social domains is not universal.[17]

3. Negotiate Meanings and Founding Empowerment: Shortly about Narrative Therapy

The narrative therapy begins with the work of White and Epston. Interestingly, it was created in action. It is difficult to find a line between theoretical reflection and conceptualization of actions taken, and the action itself in general. That is a kind of characteristic for the shaping of many psychotherapeutic concepts. Perhaps that is coming from the nature of human interactions. Each interpersonal interaction, to some extent, has a linguistic background and takes place on socially constructed meanings. After all, these meanings can be negotiated and shared. "The narrative turn is described by researchers as the second, after the linguistic turn, the most important revolution in contemporary humanities."[18]

The linguistic turn, by putting language at the center, laid the groundwork for turning the narrative into a category that can be used to describe many phenomena in the world. Storytelling is one of the oldest forms of human activity. Culture, religion, and civilization were founded on myths, stories, legends, and fairy tales.[19] We can say that we tell stories all the time – we tell them to others, but also ourselves. Having an (internal) narrative allows a person to organize one's experience and understand the world better. A complete and coherent narrative helps people understand the experience and brings them closer to meaning. We speak at the individual level, but also beyond the individual – through science and theory. People look for a narrative order in almost everything that surrounds them.

Narratologists also pointed to the primacy of the narrative and the existence of a kind of "narrative competence" that appears even in very young children. … [the narrative was accepted – ed. author] for the basic structure organizing experience and understanding,

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17 B. Józefik, "Od cybernetycznej metafory rodziny do dialogu i narracji," in: *Narracja: teoria i praktyka*, J. Bernadetta, K. Gdowska, and B. de Barbaro (eds.), Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2008, p. 461.

18 A. Burzyńska, "Idee narracyjności w humanistyce," in: *Narracja: teoria i praktyka*, J. Bernadetta, K. Gdowska, and B. deBarbaro (eds.), Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2008, p. 24.

19 Cf. A. Burzyńska, "Idee narracyjności w humanistyce," p. 22.

and to believe that events become understandable thanks to stories that give meaning, and to the thesis that life is governed by the logic of the story rather than hard scientific logic.[20]

Narrative therapy can be defined as a strategy of providing professional help, referring to the human-specific "process of the narrative organization of experience and the linguistic construction of reality. The purpose of interactions is to introduce positive changes in the way clients understand and experience themselves, which is achieved through the transformation of self-narrative statements they construct."[21] The assumption that reality is constructed by language, and that humans organize their experience through narrative, is the basis for understanding the way in which, as people, we function and act in the world. In the narrative of each person, we can find the entire system of beliefs and meanings that one's give to relationships in life in general.[22]

> A fundamental aspect of this process of structuring story experiences is making sense. From a therapeutic point of view, the narratives with which people used to describe their own life and that of others must become the basis for interpreting events that are happening, influencing what aspects of the experience are noticed and then expressed.[23]

We can follow White, that changing the story that a person lives – can change his or her life:

> The processes of remembering and retelling are key elements in counseling and psychotherapy conversations. Clients consulting therapists may experience aspects of their life stories as fragmented, chaotic, unbearable, hopeful, dreamlike, and/or scarcely visible. These brief examples suggest some points of entry for research investigation.[24]

What, then, is the role and obligation of a therapist to a person seeking help? The shortest answer would be, that a therapist while operating within the world of a client (his experiences, meanings, narratives, and emotions), works towards

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20 A. Burzyńska, "Idee narracyjności w humanistyce," p. 23.
21 E. Soroko, "Zmiana w terapiach narracyjnych," in: *Nowe kontra stare. Rola stałości i zmienności w różnych aspektach życia codziennego*, J. Słapińska (ed.), Poznań: Wydawnictwo Naukowe UAM, 2008, p. 4.
22 Cf. C.K. Riessman, J. Speedy, "Principles and Practicalities Narrative Inquiry in the Psychotherapy Professions: A Critical Review," in: *Handbook of narrative inquiry: mapping a methodology*, D. J. Clandinin (ed.), Thousand Oaks, London, New Delhi: Sage Publications, 2007, p. 442.
23 B. Józefik, "Od cybernetycznej metafory rodziny do dialogu i narracji," p. 463.
24 C.K. Riessman, J. Speedy, "Principles and Practicalities Narrative Inquiry in the Psychotherapy Professions," p. 430.

a change (defined as pursuing the well-being of a client). Most therapeutic interactions happen in a relation between the therapist and the client on a linguistic level. White calls the logic of leading a therapeutic conversation "a map." During therapeutic conversations, White says, those maps "help me to respond to people in ways that open opportunities for them to explore neglected aspects of the territories of their own lives. This provides people with avenues of possibility for addressing the predicaments and problems of their lives in ways that they wouldn't have imagined."[25]

Ludewig, on the other hand, writes of conversational therapy:

> They shall rather attempt to encourage the client to formulate their own wishes and concerns or desires in such a way, on the basis of which the agreement may be established on the therapeutic task, which then would introduce the therapeutic activity. The therapist is mainly obliged to describe a suitable context for helpful therapeutic discussions. The knowledge that the assumption of simple linear causality in the interpersonal domain is misguided with respect to theory was one of the most significant contributions of systemic thinking to psychotherapy.[26]

The author further emphasizes that a therapist is obliged to follow the client, meaning to pick the tools and lead the conversation in a way that would make a change possible for that specific person – regardless of what relation the client has to his problem (whether he's oriented on solutions or a deep analysis of the problem). That striving for change is the definitive goal of therapy.

> Rules of therapy developed by White are based on a notion, that there is a strict relation between the way a person talks about himself and his life and an understanding and experiencing the self. He assumes that people experience problems, when the stories they have about themselves, created either by them or other people, don't correspond with their life experience. Hence, the process of therapy is supposed to become a process of writing the history of life anew, through questioning and undermining "standing" descriptions.[27]

White, in cooperation with Epston, develop a few basic concepts, such as a dominant story, the unique occurrence, deconstruction of the dominant story and eliciting the alternate story, externalization of the problem.[28] It's worth noting,

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25 M. White, *Maps of Narrative Practice*, New York, London: W. W. Norton & Company, 2007, p. 5.

26 K. Ludewig, "Systemic therapy – A practical implementation of systemic thinking," *Culture-Society-Education*, Vol. 15, No. 1, 2019, p. 200.

27 B. Józefik, "Od cybernetycznej metafory rodziny do dialogu i narracji," p. 468.

28 See more about it in White's *Maps of Narrative Practice* and *Narrative Practice: Continuing the conversations*.

that while working with a client, White uses an analogy of a text and, through deconstructing its narrative, searches for existing, yet hitherto less seen, alternative stories in the client's life.

Analysis and deconstruction of that story become the basic purpose of narrative therapy, the story that causes difficulties in the life of patients and their family, to rewrite it (restore) to a story that better expresses emotions and capabilities of a person. This process, termed as "re-authorising" by White, allows one to be an author of one's story, a "script" of one's life. (White, 1991). Empowering a person or a family to create different and new descriptions allowing one to break free from oppression created by old narratives is an important aspect of the therapeutic process.[29]

4. Therapist Responsible for Ethical Practice

What is the therapist responsible for during meetings with the client? First of all, for what one has a direct influence. The language that the therapist uses seems to be the most important.

> The biological bond of all cognition and the lack of any sort of mechanism to differentiate between illusion and perception limits the criterion of objectivity to purely communicative objectives. The content of communicated knowledge is aligned with the biological structure of the recipient. Communication is an ongoing process that must be renewed, the efficiency and information content of which is determined solely by the addressee. Any sort of equivalence of structural conditions of the "sender" and "recipient" can neither be purposefully achieved nor determined by an observer. Hence, it is forgone as a criterion of scientific perception or truth. To illustrate this situation, Maturana stated: "In a curious way, I am entirely unaccountable for what you are hearing, but fully respon-sible for what I am saying."[30]

In this therapeutic modality, as professionals, we adopt an attitude of not-knowing – which opens us to a multitude of interpretations and possible narratives. At the same time, the very question about alternative narratives implies that such alternatives are even possible.

As de Barbaro and Chrząstowski indicate, the therapist is also responsible for safety and acceptance, and it is he/she who encourages the client to look for descriptions, narratives, and solutions that are "good for him/her."[31] Further

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29 B. Józefik, "Od cybernetycznej metafory rodziny do dialogu i narracji," p. 468.

30 K. Ludewig, "Systemic therapy – A practical implementation of systemic thinking," p. 185.

31 Cf. B. de Barbaro, S. Chrząstowski, *Postmodernistyczne inspiracje w psychoterapii*, Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2011, p. 206.

emphasize that work should always take into account the emotional perspective of the person who requests help, and thus the relationship and dynamics of the relationship between the client and the therapist. "In this sense, therapy becomes "a search for good and opening words" and a deconstruction of destructive narratives."[32] The authors conclude that therapy is useful when it is ethical. Ethical, meaning one in which the therapist respects the identity of the client's views, see the influence of language on reality (one is, therefore, attentive to the language they use), moves from the narrative of power to the narrative of (semi) creativity and follows the principle "of freedom worthy of responsibility."[33]

White approaches this issue in a similar way, clearly formulating the therapist's duties:

> As therapists, we are responsible for the consequences of what we do, say, and think. We have a special responsibility to consider the ways in which we may have unwittingly reproduced Assumption about life and identity that are disqualifying of diversity in people's acts of living, and the ways in which we may have inadvertently colluded with the power relations of local culture. Continually questioning the metaphors we support in therapeutic conversations is part of this special responsibility.[34]

It is on the therapist's side to encourage and support clients in their personal search for unique occurrences in their narratives, to be close to creativity, and act for change (which often starts at the level of imagination and what is conceived).

> People become curious about, and fascinated with, previously neglected aspects of their lives and relationships, and as these conversations proceed, these alternative storylines thicken, become more significantly rooted in history, and provide people with a foundation for new initiatives in addressing the problems, predicaments, and dilemmas of their lives.[35]

Narrative therapists encourage questioning the existing therapeutic context itself. They remind us that it is a socially and culturally generated structure, a frame that becomes oppressive when it is inelastic – replicating and strengthening the system. As therapists, we should remember that it matters where we come from, what our value system is, but also in what context we work. The therapists must be

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32 B. de Barbaro, S. Chrząstowski, *Postmodernistyczne inspiracje w psychoterapii*, p. 207.
33 Cf. B. de Barbaro, S. Chrząstowski, *Postmodernistyczne inspiracje w psychoterapii*, p. 207.
34 M. White, *Maps of Narrative Practice*, p. 31.
35 M. White, *Narrative Practice. Continuing the conversations*, New York, London: W. W. Norton & Company, 2011, loc. 26 %.

careful that their attitude to not work towards the context in which the problem is dominant in the client's life.[36] As in the therapy also during the research:

> The researcher's self, with its fantasies, biases, and horizons of understanding, is the primary tool of inquiry. Therefore, self-knowledge and self-reflection become necessary to the project to tease out what aspects of what is "observed" derive from the researcher, what from the object of observation (the participant), and what from the interaction between them. A full understanding of this is, of course, only an ideal, but an ethical stance in narrative research requires that such an exploration be undertaken as completely as possible.[37]

5. The Ethical Dimension of Research in Narrative Inquiry

The status of narrative study as a valid way of collecting data is indisputable. "Although narrative may have some roots in phenomenology, applications now extend beyond lived experience and worlds "behind" the author. A central area of narrative study is human interaction in relationships – the daily stuff of social work, counseling, and psychotherapy."[38] What is placed at the center of the narrative study is undoubtedly language itself. Questions raised at told stories are twofold – researchers are interested in both "how" and "why," which is to say that we ask about the way one tells his personal narrative and also about the choice of that specific narrative and assigning meaning to it. Those questions lead researchers into a deeper interpretation and beyond a simple, linguistic surface of events. "The act of telling can serve many purposes – to inform, embrace or reassess and retell, remember, argue, justify, persuade, engage, entertain, and even mislead an audience. The persuasive function of narrative is especially relevant for the practicing professions."[39]

An important aspect of my research is the study of family, from the perspective of its development and normative functioning. Kuryś points out that "analysis of changes occurring in the family systems, which are the effect of that system struggling with events of a normative character, is not often studied in

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36 Cf. M. White, *Narrative Practice. Continuing the conversations*; M. White, *Maps of Narrative Practice*.
37 R. Josselson, "The Ethical Attitude in Narrative Research," in: *Handbook of narrative inquiry: mapping a methodology*, D. J. Clandinin (ed.), Thousand Oaks, London, New Delhi: Sage Publications, 2007, p. 545.
38 C.K. Riessman, J. Speedy, "Principles and Practicalities Narrative Inquiry in the Psychotherapy Professions," p. 427.
39 C.K. Riessman, J. Speedy, "Principles and Practicalities Narrative Inquiry in the Psychotherapy Professions," p. 430.

source literature, especially in Poland."[40] He points out, that researchers most often focus on events that are of a non-normative character, i.e. critical life events (illness, divorce). "Meanwhile, a picture of changes occurring in the family as an effect of the undertaking and performing so-called "developmental tasks" by the system as a whole can provide many interesting and valuable, from a practical standpoint, observations."[41] Such an approach seems to be key in the context of predicting certain events, as well as creating tools and aid programs in areas of prevention and promoting development. Understanding normative growth can lead to a better understanding of crises and strategies intended to solve them. This is why in principle, during examination individuals will refer to a narrative focused on areas that are not problematic, although – as White had pointed out multiple times – narrative referring to the problem has the tendency to be the leading, most known. At this stage, I do not have an answer to the question of if and how to encourage subjects to return to normative areas outside of problems. Nevertheless, this issue is strictly connected to the ethics of performed studies and the attitude of the researcher towards the subjects. "Ethics in narrative research, as many of these writers point out, is not a matter of abstractly correct behavior but of responsibility in human relationship."[42]

Furthermore, Josselson stresses that:

> Narrative research consists of obtaining and then reflecting on people's live experience and, unlike objectifying and aggregating forms of research, is inherently a relational endeavor. Every aspect of the work is touched by the ethics of the research relationship. It is self-evident that narrative researchers have an ethical duty to protect the privacy and dignity of those whose lives we study to contribute to knowledge in our scholarly fields. But, in the particularities of practice, this self- evident principle is fraught with dilemmas of choice that attend ethics in all relationships.[43]

I am aware that during a narrative interview, a subject may gain some level of new understanding even as early as at the stage of the examination or shortly thereafter. The subject may reach conclusions based on retrospection or under the effect of a somewhat unusual situation of talking about oneself, their experiences, and a way of understanding those experiences. Narrative studies and depth interviews pose many ethical dilemmas – a relationship develops

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40 K. Kuryś-Szyncel, "Od małżeństwa do rodzicielstwa. Analiza zmian rozwojowych w systemie rodzinnym," in: *Rodzina w ujęciu systemowym. Teoria i badania*, A. Margasiński (ed.), Warszawa: Pracownia Testów Psychologicznych PTP, 2015, p. 100.

41 K. Kuryś-Szyncel, "Od małżeństwa do rodzicielstwa," p. 100.

42 R. Josselson, "The Ethical Attitude in Narrative Research," p. 538.

43 R. Josselson, "The Ethical Attitude in Narrative Research," p. 538.

between the subject and the researcher, which may arouse strong emotions (especially in the subject). "The ethics of narrative research is in a state of evolution, deriving both from an adaptation of principles espoused for biomedical interventions, enforced by institutional review boards, and arising inductively from accumulating experience of narrative researchers."[44]

6. Conclusion: How Can We Navigate Through Qualitative Studies and Psychotherapist's Duty

Undoubtedly common to therapy and research is the issue of the limits of our – as professionals – responsibility. As I mentioned earlier – we are responsible in relations with others for what we can influence.

> I don't think we can fully inform a participant at the outset about what he or she is in fact consenting to since much of what will take place is unforeseeable. Thus, consent has to be construed as an aspect of a relational process, deriving from an ethics of care rather than rights. … In general, people will only tell researchers what they want to tell, and it seems to me that there is no need to warn them that they might become upset.[45]

In both contexts, we treat people on the other side as responsible adults, and I agree with Josselson that people participating in research should not be infantilized.

> I believe it infantilizes and thereby denigrates participants to tell them that they might become upset while talking or that they may have some distress days later following the interview. Interviewees control what they share, and experiencing painful feelings in an interview, while distressing, may for them be in the service of integration and growth. … Affective expression is usually a sign of enough comfort in the relationship with the interviewer that the interviewee can relax her or his controls and defenses, and this level of self-disclosure can also lead to growth-promoting self-reflection for the interviewee.[46]

From Josselson's point of view, the narrative inquiry is different from therapy, in that in therapy: "the task of the intervention is to effect change in the participant, the research situation treats the interviewee as the expert, with the task being to effect change in the researcher's understanding of the phenomena of interest."[47] However, the tradition of constructivist therapies different. We assume that the clients are an expert in their life, they bring solutions to reported

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44 R. Josselson, "The Ethical Attitude in Narrative Research," p. 538.
45 R. Josselson, "The Ethical Attitude in Narrative Research," p. 540.
46 R. Josselson, "The Ethical Attitude in Narrative Research," p. 543.
47 R. Josselson, "The Ethical Attitude in Narrative Research," p. 546.

problems; sometimes solutions are hidden, and the therapist helps to extract and illuminate them. But we definitely give up the position of an expert here and we make sure that the relationship is horizontal and not vertical or oblique. Which brings these two roles closer together.

Another challenge, which Josselson points out in a way, is the possible fantasies (whether conscious or unconscious) of the person participating in the study about what they can get from the researcher – especially if the researcher is a psychotherapist or mental health professional.

> Or the participant assumes that the interviewer already has a narrative position or expectation that forms a template against which their own narrative is constructed. Thus, the encounter itself inevitably has an impact on the interviewee's life in the sense that it will lead to some rethinking or added meaning-making as the interviewee, after the interview, reflects on her/his own words.[48]

It is worth emphasizing that there are significant differences between the specificity of the therapeutic relationship and the relationship in which the researcher and the respondent remain. The therapeutic relationship is an important healing factor (regardless of the modality in which the therapy is carried out). In qualitative research, the relationship is temporary and includes the purpose of the meeting – first of all, obtaining research material.

The respondent may experience fear of being judged or that psychotherapist will "secretly diagnose" him/her (this is a common stereotype about therapists) or, on the contrary, may hope to obtain professional help or support. It is clearly shown here that the features of an "efficient" researcher are similar to those of the therapist. "In the therapeutic process, therapists use a variety of techniques to accelerate the process of externalizing the problem, such as asking specific questions, using metaphors, writing letters. These techniques consistently use narrative ideas, they are, to cite the title of one of the authors' works, "narrative means that lead to therapeutic goals.""[49] The question might arise of how ethical it is to use therapeutic tools and skills in the course of research. The key thing here is to distinguish between tools and techniques (used very consciously, which should be reserved only for therapeutic work) and skills that, as inherent features of the therapist, will and can be used during research. Moreover, I am convinced that some skills are permanently intertwined with my identity.

> The challenge is for the interviewer to be able to maintain equilibrium, go on listening, and contain (i.e., calmly bear) the emotional experiences being recounted or expressed.

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48 R. Josselson, "The Ethical Attitude in Narrative Research," p. 546.
49 B. Józefik, "Od cybernetycznej metafory rodziny do dialogu i narracji," p. 469.

> In all my years of interviewing and supervising students, I have never seen anyone fall apart as a result of a research interview. Nor have I found any published reports of such an experience.[50]

It seems to me that to avoid error or abuse, it will be clear here to define my role as a researcher, as well as the nature of the meeting. Moreover, the use of the competencies held may turn out to be beneficial in the conducted research.

Finally, I would like to emphasize one more aspect that seems to me to be common and extremely helpful in both roles. Each therapist works in a close relationship with one or more supervisors (an older colleague, authority, and teacher who controls the processes conducted by therapists). As a psychotherapist, I am obliged to supervise my work in therapy practice, and it is a privilege and an opportunity for me to learn and develop. Similarly, I perceive the role of a promoter in the context of being a "young" scientist. They also watch over the research process. I think that the relationship between the promoter and the young researcher can have developmental and protective functions at the same time.

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50 R. Josselson, "The Ethical Attitude in Narrative Research," pp. 543–544.

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Media Education: A Research Overview

Abstract: Since the COVID-19 pandemic, the media has started to play a more important role in education than before. They have become a tool that is used by every person undertaking distance learning. During the coronavirus pandemic, the media has become a mandatory element without which education cannot exist. The purpose of this article is to review media research at school. Particular attention is paid to the development of research over time and events related to the crisis that the world has faced. The list is an attempt to organize the research carried out in Poland and in the world.

Key Words: media education, education, COVID-19, media, research review

1. Introduction

The media has become an important part of education. Without them, it would be poor or impossible. So far, technology has been treated as a variety during the lessons or activities carried out. People using the media were considered to be forward-looking and use elements not available to the average teacher. At the end of 2019, information about the spread of the COVID-19 virus, no one expected how great changes were coming. The world faced a new challenge and then a new reality.

The UNICEF in 2021 made an installation that symbolizes 168 million children around the world who did not go to school even once in the last year. Moreover, around 214 million children, or 1 in 7, missed more than 75 % of full-time education (Figure 1).[1] The detailed report, which was published in March 2021, can be read on the UNICEF website.[2]

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1   UNICEF, https://unicef.pl/co-robimy/aktualnosci/dla-mediow/covid-19-168-mln-dzi
eci-na-swiecie-od-niemal-roku-ani-razu-nie-poszlo-do-szkoly, accessed: 10.03.2021.

2   UNICEF,https://data.unicef.org/resources/one-year-of-covid-19-and-school-closures/,
accessed: 10.03.2021.

Figure 1. The UNICEF installation showing 168 million children around the world who did not go to school even once in the last year.

Source: UNICEF / Chris Farber / UNICEF via Getty Images; https://unicef.pl/co-robimy/aktualno sci/dla-mediow/covid-19-168-mln-dzieci-na-swiecie-od-niemal-roku-ani-razu-nie-poszlo-do-szk oly (accessed: 10.03.2021).

Many children around the world have been completely excluded, forgotten. Education is sometimes the only way to improve your well-being, and sometimes to survive in this diverse world. Children who cannot be seen or heard cease to exist in the system. They are left alone with the problems that life presents them with. The only way that gave them hope for a better tomorrow was closed. Therefore, actions such as the one carried out by UNICEF are to draw the attention of disappearing and excluded children.

The use of the media is undoubtedly a privilege that can improve the quality of life as well as enable access to basic knowledge. Do teachers and students take advantage of these opportunities and chances? In this article, I present selected studies that show how the media is used in Poland and around the world.

2. Media Education

Access to the media opens up many opportunities, but with them there are new challenges for the student and teacher. Media is not only a tool through which we communicate, but also a complex process of processing and selecting a huge amount of information every day. Technology should be critically assessed, but also its huge advantages should be noticed.

Media education is not only about operating technological equipment, but most of all the reception, selection and selection of content that reaches the average citizen. The amount of information began to gather strength. The first reports of the virus from China reached Poland in early January. Although the first case appeared only on March 4, 2020, by March 10, 2020, there were 235,000 cases, along with publications in media, such as the press, television, radio, the Internet and 1.1 million entries in social media.[3] With so much information flowing in from all over the world, analytical and critical thinking should be developed alongside basic technology skills.

The conclusion is that the necessary element is to immediately equip teachers and students with media competences, i.e. efficient use of new technologies and the aforementioned skills of selection, analysis and creative use of information. The necessary tools will be used to solve problems, make decisions, as well as participate in culture and social life.[4]

There are three areas to educate about the media:

- knowledge: what?
- skills: how?
- attitudes: why?

Especially in the field of creativity, critical thinking (conscious reception) taking into account ethical and legal aspects. The portal edukacjamedialna.edu.pl,[5] together with the Modern Poland Foundation and co-financed by the Ministry of Culture and National Heritage, prepared an infographic that organizes the tasks of media education in the field of:

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3 *Hliwa*, https://insight.publicon.pl/media-w-czasach-pandemii/, accessed: 10.03.2021.

4 *edukacjamedialna.edu.pl*, https://edukacjamedialna.edu.pl/media/chunks/attachment/edukacja_medialna_infografika.pdf, accessed: 10.03.2021.

5 *edukacjamedialna.edu.pl*, https://edukacjamedialna.edu.pl/media/chunks/attachment/edukacja_medialna_infografika.pdf, accessed: 10.03.2021.

- availability of mobile phones, film, television, press, Internet, radio etc.;
- evaluation, information retrieval, source selection, information selection, credibility and verification (The portal: https://demagog.org.pl/[6] was created in Poland, which deals with the most important information from around the world about fact-checking, disinformation and the fight against fake news);
- analysis, hidden content, context, genre;
- the use, interpretation, learning, organization and presentation of information;
- communication, collaboration, security, image and social media;
- creating, video, words, image, sound, digitizing and remixing.

3. Scientists on the Role of the Media in Education During the COVID-19 Pandemic

Due to the ongoing changes in education and the compulsory use of the media (in order to gain knowledge, skills and shaping attitudes), researchers began to take an interest in the media in a broader context (positive and negative). Below are some recent studies that can assist in designing so-called post-COVID.

- Researchers highlighted health problems that may be associated with spending long periods in front of the screen / on-line. This is due not only to the introduction of regulations on the closure of public schools, but also to social distancing recommendations, which may translate into the total time spent by children and young people in front of the screen. Excessive screen time is associated with risk factors for cardiovascular disease, obesity, high blood pressure, and insulin resistance. Time spent in front of the media is associated with an increased supply of calories, i.e. snacking.[7]
- Benefits / ways have been noticed of how transferring life to the web can support the generally understood well-being of children. The individual elements of this well-being were considered. They also include intellectual development and online education. In the topic of education, the technological gap and related problems were emphasized.[8]
- Research was carried out among Indonesian teachers (structured interviews) to check several important aspects of online teaching, incl. teachers' motivation.

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6   *demagog.org.pl*, https://demagog.org.pl/, accessed: 10.03.2021.
7   J. M. Nagata, H. S. Abdel Magid, K. Pettee Gabriel, "Screen time for children and adolescents during the coronavirus disease 2019 pandemic," *Obesity*, Vol. 28, No. 9, 2020, pp. 1582–1583. https://doi.org/10.1002/oby.22917.
8   K. Goldschmidt, "The COVID-19 pandemic: Technology use to support the wellbeing of children," *Journal of Pediatric Nursing*, 2020.

One of the most important implications of the research is the recognition that the children's environment also has an impact on online education. Designing online learning required flexibility and harmony with different learning strategies. Technological readiness and cooperation (e.g. teacher-parent) were of key importance in online education.[9]

- Support for online education. As Chinese scientists have shown, the main axis of consideration is a plan to increase classes without leaving school. An online education infrastructure is proposed. To address these issues, the authors suggest that the government further promote the construction of the Educational Information Highway, consider equipping teachers and students with unified home teaching / learning equipment, conduct online teacher training, incorporate the development of mass online education into a national strategic plan, and support research. on online education, especially education, to help students with learning difficulties online.[10]
- Research has been conducted in which the teachers' perspective was presented. According to the researchers, the results could be useful for decision makers responsible for online education, especially in primary school. The research shows that most teachers were dissatisfied with the need to teach online and had various problems with the implementation of such teaching. There is also a sense of ineffectiveness, information on the applications used and methods of conducting on-line lessons.[11]
- Both students and teachers participated in qualitative research on the correlation between the interest of students by teachers and the quality of online teaching. The strategies implemented by teachers and the impact of these methods on students are discussed. Researchers also formulated several points that could become a reference in the further design of online learning.[12]
- In Poland, experts in media education were gathered and the most important information in the field of remote education was developed together. What

9   R.R. Aliyyah, R. Rachmadtullah, A. Samsudin, E. Syaodih, M. Nurtanto, A.R.S. Tambunan, "The perceptions of primary school teachers of online learning during the COVID-19 pandemic period: A case study in Indonesia," *Journal of Ethnic and Cultural Studies*, Vol. 7, No. 2, 2020, pp. 90–109.

10 W. Zhang, Y. Wang, L. Yang, C. Wang, *Suspending classes without stopping learning: China's education emergency management policy in the COVID-19 outbreak*, 2020.

11 I. Fauzi, I. H. S. Khusuma, "Teachers' elementary school in online learning of COVID-19 pandemic conditions," *Jurnal Iqra': Kajian Ilmu Pendidikan*, Vol. 5, No. 1, 2020, pp. 58–70.

12 S. Sutarto, S. P. Sari, I. Fathurrochman, "Teacher strategies in online learning to increase students' interest in learning during COVID-19 pandemic," *Jurnal Konseling dan Pendidikan*, Vol. 8, No. 3, 2020, pp. 129–137.

should you focus on in the information overload and what should not be overlooked? A critical look and an attempt to answer frequently asked questions are to make the recipients reflect. It is worth mentioning that the collected information was published in the form of an e-book in the first months of the pandemic in Poland. The wide interest of not only scientists, but most of all teachers, has shown the great demand for this type of literature and solutions.[13]

4. The Challenge the World Faces

I started the article by pointing out that "the media has become an important part of education, without which education is poor or impossible." When analyzing how individual countries are performing, several common conclusions can be drawn.

First, the problem is world-wide. Teachers and parents faced the same challenge as ensuring access to education for their children. The situation varies depending on the region, state policy or citizens' abilities. There are differences between social classes, as reported by UNICEF.[14] Some children have no access to the Internet at all (we do not know what is happening to them), others go offline (for various reasons), and there is also a group that uses the resources of online access to the full. Teachers must not be forgotten, regardless of the country in which they work, they had to find themselves in a new situation and acquire new skills that were previously available to the selected group. The role of parents who had to deal with the organization of everyday life and survival in the time of economic and economic crisis should be emphasized.

In my opinion, conducting research common to all countries would show the difference and would enable the exchange of good practices in organizing and planning education for all. The research would also show what to focus on and what is important and useful in this regard. Solutions should be adapted to the region and situation in which the problem occurs.

Second, it takes time to learn new skills and adapt to a new reality. The teachers were thrown into deep water. Although they wanted the best for their students, it was difficult for them to find themselves in the overloaded information on the Internet and flooded their students with a huge number of sentences.

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13 J. Pyżalski (ed.), "Edukacja w czasach pandemii wirusa COVID-19. Z dystansem o tym, co robimy obecnie jako nauczyciele," *EdukAkcja*, Warszawa: 2020.

14 UNICEF, https://unicef.pl/co-robimy/aktualnosci/dla-mediow/pandemia-covid-19-wplynela-na-wszystkie-obszary-zycia-dzieci, accessed: 10.03.2021.

Jacek Pyżalski,[15] thanks to the publication of the e-book and popularization of the content, reached many teachers and practitioners who began to organize lessons / classes differently. Each change takes time, and each problem requires understanding and the ability to work out effective solutions. To build a good workshop, you need dedication and mindfulness.

Department of Media Education at the University of Adam Mickiewicz in Poznań, developed the most important guidelines for teachers (Figure 2).

Figure 2. Important issues related to remote education

Source: N. Walter (ed.), http://edunet.home.amu.edu.pl/wp-content/uploads/2020/04/English_-Edukacja-zdalna-checklista.pdf (accessed: 10.03.2021).

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15   J. Pyżalski (ed.), "Edukacja w czasach pandemii wirusa COVID-19."

The collected tips are to help teachers find themselves in the overloaded information on the Internet and accelerate their learning process. Such activities undertaken by institutions supporting the school (e.g. universities) become good practices for other countries in the context of disseminating information and solutions. In this way, many people can remember the meaning of education and not discourage them from giving up their newly acquired competences after returning to full-time education.

Third, relationship and collaboration are a fundamental part of education. It is not the availability of new media, but the willingness of both the student and the teacher to solve educational problems that are the basis for actually overcoming them. The problem arises when the student's environment does not want to cooperate and does not want to take action to take advantage of the availability of education. I will once again highlight the situation that UNICEF highlighted in its report in March 2021:

- Of the 71 million COVID-19 infections in 107 countries of the world for which age data was available, 13 % were in children and young people under the age of 20.
- In developing countries, child poverty may increase by up to 15 %. UNICEF estimates that an additional 140 million children in these countries already live in extremely poor households.
- 168 million school-age children have never gone to school in a year. The worst situation is in Central America and the Caribbean.
- At least one in three children were unable to participate in remote education.
- In the next decade, the number of early marriages could increase by an additional 10 million.
- At least one in seven children and young people lived in isolation for most of the past year.
- Access to more than two-thirds of mental health services for children and adolescents was limited.
- In 2020, an additional 6–7 million children under the age of five suffered from stunted weight gain or acute malnutrition.
- In November 2020, more than 94 million people in 26 countries around the world were at risk of measles following the interruption of the vaccination campaign.
- In 59 countries for which data was available, refugees and asylum seekers were unable to access COVID-19-related social assistance due to closed borders and increasing xenophobia and exclusion.

- About 3 billion people in the world do not have basic sanitation at home. On average, 700 of the youngest children die each day from diseases caused by lack of access to clean water and proper hygiene.

The situation we found ourselves in during the COVID-19 pandemic shows how important education is. The negative effects of these developments may increase, and it is reasonable to expect that research in this area will show that there is a need to invest in providing access to science. The cases of fighting for the right to education that have emerged so far have been undertaken by individuals, for example Malala – the youngest Nobel Prize winner.

Why does the media play an important role in education? Because they allow free access to knowledge regardless of where we are. They allow you to maintain relationships with students and see if they need support. If the availability of the media were greater, even children who are currently excluded from this group would have a chance to have equal access to education and could change the world.

5. Conclusion

In this article, I attempted to compile the considerations and research on education during the COVID-19 pandemic in Poland and around the world (also in the cultural, political and economic context). I drew attention to the importance of the problem faced by the world and showed the attempts of various countries to deal with this situation. Media education has many areas and, depending on the situation of a given country, it should select appropriate solutions. The most difficult situation is in Panama, El Salvador, Bangladesh and Bolivia.

In my opinion, the media is currently an integral part of education. It should not be treated separately, but as a tool to achieve specific goals. As can be seen, it depends on many factors, including the economic and economic opportunities of a given country. In the event of unforeseen situations like a pandemic, education is limited or impossible. The challenges that researchers from around the world faced regard developing solutions that enable and improve educational activities.

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The Functioning of Mother and Child Homes in Poland

Abstract: Maternity behind bars is a very controversial subject. Another one is children education in penitentiary institutions. A woman can be deprived of liberty but not of the right to motherhood. Presence of a child with its mother in a penitentiary establishment is lawful according to the Declaration of the Rights of the Child. There are two institutions in Poland intended for convicted mothers and their children: Penitentiary Institution No. 1 in Grudziądz (the only one in Poland with obstetrics and gynaecology departments and Small Children's Home) and Penitentiary Institution in Krzywaniec (with Mother and Child Home). Pregnant women and mothers are perceived in a special way in prisons. It is influenced by their psychophysical and physiological separateness during this period and also the specificity of the role it fulfills.

Key Words: motherhood, mother, convicted women, prison motherhood, Mother and Child Home, penitentiary isolation.

1. Penitentiary Institutions for Women with Children

In the Penitentiary Institution No. 1 in Krzywaniec, women serve sentences in three different types and models. Since 1979, the Mother and Child Home operates on Krzywaniec premises. It was created by Professor M. Łopatkowa and by the parliamentary Commission of Education and Upbringing. The Home was established in a building separate from other prisoners. The penitentiary can accommodate 868 people and 19 residents in the Mother and Child Home.[1] Another penitentiary where women can be held is Penitentiary Institution No. 1 in Grudziądz, which is a closed prison with a semi-open department and detention unit for women and men. Imprisoned here are adolescents who serve their first

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1   https://www.sw.gov.pl/jednostka/zaklad-karny-w-krzywancu.

sentence and old woman criminals.[2] The capacity of the unit is 1426 prisoners, including 26 places in Mother and Child Home and 13 places in a gynaeco- logical and obstetric unit. The following departments are operating within the unit: therapeutic departments for women who are addicted to alcohol, suffer from non-psychotic disorders and are mentally retarded, gynaecological and obstetric unit, Mother and Child Home and lifelong learning centre. Next to specific edu- cational impacts for pregnant woman, mothers, students, there are also programs supporting the social readaptation of both women and men. Inmates can enjoy a wide spectrum of cultural, educational and sports activities on the premises of the unit and outside they can take part in job club activities and courses co-funded by the EU.[3] Rights and Obligations of Mothers in Prison

Under Art. 87 of the Penal Code, convicted women serve their sentence in a semi-open penitentiary. It is not applicable if the degree of demoralisation or security reasons suggest that the sentence should be served in other types of penitentiary.[4]

The legal basis is also specified by the regulation that women shall serve a sentence of imprisonment separately from men. That regulation results from the fact that women tolerate imprisonment much worse than men, but they usually do not pose such a social threat as convicted men. Convicted women who pose a social threat or a threat to the safety of the institution may be referred to a closed-type prison, along with those who due to their properties and personal conditions, lifestyle before committing the offence, behaviour after committing the offence or negative assessment of attitudes and behaviour in pre-trial deten- tion, or when other special circumstances indicate that the sentence should be performed in conditions of increased isolation and security.[5]

Specialist care is provided for pregnant or lactating women. Regarding the discussed group of convicts, the Executive Penal Code repeatedly introduces specific legal regulations, e.g. Art. 112 § 1 (the right to a longer walk), Art. 113a § 1 (the right to additional purchases of food products), Art. 143 § 2 (prohibition of applying certain specific disciplinary penalties), as well as the provisions of the Code of Civil Procedure (§ 27 – allowing the director of the prison to make necessary exceptions to the manner of serving the sentence).[6]

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2   https://www.sw.gov.pl/strona/opis-zaklad-karny-nr-1-w-grudziadzu.

3   Ibidem

4   Dz.U. 1997 nr 90 poz. 557, Ustawa z dnia 6 czerwca 1997 r.

5   https://www.sw.gov.pl/aktualnosc/zaklad-karny-w-krzywancu-kobiety-w-warunkach- izolacji-penitencjarnej.

6   Dz.U. 1997 nr 90 poz. 557, Ustawa z dnia 6 czerwca 1997 r.

A physician determines the scope and frequency of health services that are provided to a convicted pregnant women, as well as recommendations regarding dietary nutrition, time and conditions for the pregnant convict to walk and bathe. With regard to convicted pregnant and lactating women, the director may implement, at the request of a doctor or after consulting their opinion, the necessary exceptions from the manner of serving a prison sentence planned in the regulations to take into account the physical or mental condition of women.

Convicted pregnant women are transferred to the gynaecology and obstetrics hospital two months before the scheduled date of delivery. In addition, convicted pregnant or lactating women have the right to longer walks and additional purchases of food authorised for sale in the prison, using the funds that are available in the deposit. This group of convicts is excluded from the application of certain disciplinary penalties, such as depriving them of the possibility of receiving food parcels for up to three months, depriving them of or limiting the possibility of purchasing food or tobacco products for up to three months and placing in an isolation cell for up to 28 days. The exclusion of those penalties results from two basic principles, i.e. individualisation and humanitarianism, because the children of convicts cannot be held responsible for the inappropriate actions of their mothers.[7]

At the request of convicted women who raise children of up to three years of age – and with the consent of the guardianship court – permanent and direct care over children may be allowed in mother and child homes organised at indicated prisons. Otherwise, educational or health considerations, which are confirmed by the opinion of a doctor or psychologist, support the separation of the mother from the child or extend or shorten this period.

Mother and child homes are guided by the best interests of the child and are designed to maintain family ties in order to prevent recidivism and promote social reintegration. A child is admitted with a detained mother upon the mother's written request, which is submitted to the director of the prison where the Mother and Child Home is organised. An abridged copy of the child's birth certificate is attached to the application. The director of the penitentiary institution notifies the competent guardianship court about the submission of the written request by the mother. Placing a child in such a home requires the consent of the father, if he has parental responsibility. In a situation where such consent is missing or it is impossible to obtain it, the decision is made by

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7   https://www.sw.gov.pl/aktualnosc/zaklad-karny-w-krzywancu-kobiety-w-warunkach-izolacji-penitencjarnej.

the guardianship court. The convicted mother with the child is admitted after obtaining the consent of the guardianship court, and in exceptional cases after submitting the application, and remain in it until obtaining the consent of the guardianship court. The decision on the referral and stay of the prisoner and the child in the Mother and Child Home do not fall within the competence of the penitentiary commission.[8]

The Mother and Child Home is run by a manager who reports to the director of the prison. The home should have the following rooms: bedrooms for mothers and children, rooms for nursing and educational activities, preparing meals and health services, sanitary and utility rooms, an isolation room, rooms for staff, with the equipment similar to home conditions.

In the organisation and operation of homes for mothers and children applies Art. 69 of the Civil Code, which determines serving imprisonment sentences in certain types of prison. Therefore, it does not matter whether the convicted mother is a penitentiary, juvenile or sentenced to punishmenta sentence for the first time, because she will always serve her sentence in a penitentiary facility where a Mother and Child Home.[9]

A derogation for women is also the instrument allowing the postponement of the execution of the imprisonment sentence. The postponement may be granted more than once, but the total period of postponement may not be longer than one year, unless the woman is pregnant, or up to three years after the birth and care of the child. This derogation is subjective in nature. Therefore, the maximum period of postponement may not be longer than the period of pregnancy in which the postponement took place, and then the three-year period after the child's birth.[10] The assumption for the application of deferral is the fact that the convicted person is a permanent and direct carer of the child, and when it is established that placing an inmate in prison would have too great consequences for the child or other members of the inmate's family.

It is worth adding that the postponement of the sentence for a pregnant woman and for the period of three years after the birth of a child may also take place after the inmate has used the one-year postponement period for the execution of the imprisonment sentence, if the immediate execution of the sentence

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8 https://www.sw.gov.pl/aktualnosc/zaklad-karny-w-krzywancu-kobiety-w-warunkach-izolacji-penitencjarnej.

9 Dz.U. 1997 nr 90 poz. 557, Ustawa z dnia 6 czerwca 1997 r.

10 https://www.sw.gov.pl/aktualnosc/zaklad-karny-w-krzywancu-kobiety-w-warunkach-izolacji-penitencjarnej.

would have too heavy consequences for the inmates or their family, or if the number of persons sentenced in prisons or pre-trial detention centers exceed the total capacity of these establishments on a national scale. It should also be emphasised that the postponement during pregnancy and three years after childbirth is optional. It is possible to imprison a woman who is deprived of liberty in a prison where a Mother and Child Home is established.

Postponing the execution of the sentence for up to three years after the birth of the child is not of a one-off nature. If, after using that period, or during the use of the deferral of sentence, the inmate becomes pregnant again and will personally take care of another child, there will be grounds for postponing the execution of the sentence for another period.[11]

2. Permissions for Sentenced Pregnant Women

A detained woman may use hot water at least once a day and a warm bath twice a week. With regard to women with a visible pregnancy, in the scope of direct coercion measures, an officer may only use physical force in the form of incapacitating techniques. However, if it is necessary to counter a direct, unlawful attempt on the life or health of an officer or another person, and the use of physical force against women with visible pregnancy is insufficient or impossible, the officer may use other means of direct coercion or firearms. At the same time, we should remember that the use of a direct coercive measure takes into account its properties, as well as the condition of the person to whom it is to be used. In the event of the use of a direct coercive measure in the form of a restraining belt against a woman with a visible pregnancy, the woman must be immediately provided with medical assistance, while further use of that measure depends on the opinion of the person who provides such help.

3. Forms of Children Socialisation in Prisons

Education has become a special instrument of social rehabilitation in working with convicted mothers and their children. Educating mothers focuses on teaching them knowledge and skills in the field of child upbringing and care, and thus shaping their maternal competence. Convicted mothers are taught how to use positive reinforcements and not to practice inappropriate behavior towards a child and adults. The educators of the mother and child home play

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11 https://www.sw.gov.pl/aktualnosc/zaklad-karny-w-krzywancu-kobiety-w-warunkach-izolacji-penitencjarnej.

a key role in influencing appropriate attitudes, transmitting and consolidating positive patterns of motherhood and preparing mothers for socially expected functioning in the parental roles outside the prison.[12]

Most of the convicted mothers come from disadvantaged environments, with low social, cultural and material capital.[13] Hence, the educational impact of prison should be directed at acquiring or modernising the necessary social competences by women-mothers, which may be a factor facilitating their social readaptation after leaving the prison. Another important aspect of educating women-mothers is equipping them with knowledge about proper care and hygiene of children, prevention of childhood diseases and proper nutrition of children; with the assumption that after leaving the prison they will have conditions and resources conducive to their implementation, as well as motives or the will to continue them, which as we know, too often falls within the area of wishful thinking. Basic knowledge in the abovementioned areas is provided by educational staff, nurses and paediatricians. Mothers can learn more by reading rich literature on child development and care; of course, if they are properly motivated to do so, and especially if they are able to consciously and reflectively perceive them. Once a quarter, mothers' attitudes are assessed by a care and educational team consisting of: educator, psychologist, nurse and head of the Mother and Child Home, which also helps mothers to stimulate the proper development of their children. Educators also conduct educational activities on the importance of the mother-child relationship, child development psychology and the importance of play in the child's life.[14]

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Hip Hop as a Postmodern Youth's Lifestyle

Abstract: Consumerism and globalization, the increase in social inequalities and mass media influence, culture commoditization, popular culture development, and individualism are some of the many characteristics of the postmodern reality. In today's world, young people search for ways to express themselves, their beliefs, and values, which is no doubt impeded. This causes them to find alternative models, such as rebellion or getaway, within belonging to a subculture. In the following article, my attention will be drawn to the youth's participation in a hip-hop subculture, and its great part in the majority of youngsters' lives.

Key Words: youth, subculture, postmodernism, culture, hip-hop

1. Introduction

Today, the society all over the world is going through intense and dynamic transformations. Moreover, facing the ubiquitous consumerism, we attempt to explore our identity. We keep on looking for new values, ideals, and lifestyles. The search for amusement and delight leaves us confused due to the variety of new suggestions and advice on understanding and expressing ourselves. However, as Zygmunt Bauman highlights, all questions on "the essence of things" arise, usually when a thing breaks down or does not fulfill one's expectations.[1] This significant way of experiencing happiness and delight is a main criterion for functioning in the liquid modernity culture.[2] According to Marcin Urbaniak,

> the liquid modernity is late modernity … usually determined as postmodernism (modernism is not over, it still persists). It is characterized by a free circulation of data, people, capital, and elements of the environment in the global social space. The motion as a

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1 Z. Bauman, "Tożsamość ze sklepu, tożsamość ze spiżarni," in: *Kultura popularna i (Re) konstrukcje tożsamości*, A. Gromkowska-Melosik (ed.), Poznań: 2007, p. 49.

2 M. Urbaniak *Gorzki posmak płynnej nowoczesności. Wybrane zagadnienia z filozofii społecznej Zygmunta Baumana*, Warszawa: 2014, p. 5.

liquidity means no destination of the movement since the attainable purpose requires stability and persistence.[3]

Bauman claims that liquid modernity defines the civilization of excess, redundancy, waste, and its disposal.[4] In this regard, liquid modernity needs people to adapt to the constantly changing conditions. This also means instant forgetting, abandoning, and disposing possessed things that became unprofitable, outdated, or impractical. The tendency is visible in many aspects of people's life, for instance, in acquiring knowledge and beliefs, choosing a place of residence or job, or even forging relationships. A space meant to possess, to buy, to consume, and dispose is the market. Therefore, the omnipresent marketisation and mercantilism as a profit-oriented attitude are another fundamental characteristic of liquid modernity, so as functionalism, pragmatism, and instrumentalization. The efficiency and profitability are significant benchmarks in modern "world oriented to quick profit, effective crisis resolving, and damage control."[5]

The postmodern world encourages us to explore our identity: to discover ourselves. It often comes with a disagreement with the unstable postmodern reality. Young people often stay in the contrary to the principles and rules of the world order. They search for new ideals, role models, and values or to set unique goals. They try to find a way to understand the surrounding world, and what is more important, to find there a place for themselves. All attempts these young adults have at adapting to the prevailing social rules often resemble rebellion, resistance, or even a disdain towards the adults. Eventually, modern teenagers have started to seek for alternative attitudes, ideals, and role models among their peers and small communities.[6] A solution is belonging to a subculture. Identifying with a particular subculture is revolutionary both in the value system and a person's lifestyle. Moreover, identifying with members of a subculture might be ostentatious in a visual way, with characteristic interests, beliefs, dress, and language. Young people, their predispositions, and potential became an important element of the market, for which it is crucial to sell products, especially dedicated only for the youngsters. The entertainment industry, textile and hi-tech industry, the tourism sector, and mass media, all of them address their products to the young consumers. This leads to introducing teenagers into the subculture, they do not

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3   M. Urbaniak *Gorzki posmak*, p. 7.
4   Z. Bauman, *Życie na przemiał*, Kraków: 2006, pp. 152–153.
5   M. Urbaniak, *Gorzki posmak*, p. 9.
6   B. Łukaszewski, *Warszawski hip – hop w kontekście środowiska rodzinnego*, Toruń: 2015, p. 21.

have much in common, shaping their beliefs, opinions, and even their fashion sense.[7] In addition, there are various individual and group activities the youth entertains within its free time. Regarding E. Zamojska, the most popular activity among teenagers is listening to music, going to the cinemas, and watching videos, especially the clips accompanied with music. Young people, but more often boys, also spend a lot of time in front of the computer, and computer games are the most appealing entertainment. Modern youth has a marginal interest in literature, art, or theatre.

The commonness of pop culture and modern music, which is currently an attractive entertainment for young people, leads me to a reflection on a particular subculture that gains increasing interest among them, to a reflection on hip hop. Despite the growth of this culture and the great promotion of rap music in mass media, this culture still has negative connotations and raises controversies in academic circles. What hip-hop brings to mind is criminality, vandalism, alcoholism, or drug addiction. It is often associated with a hedonistic lifestyle, the need to possess, the negative image of women, and opposition to law representatives. All of it results in perceiving this subculture in a negative and nonobjective way. "Hip-hop music is nonmelodic, it lacks in any sensibility, poetry, harmony or even musical instruments, it has no beginning, no end, no middle part, this music shall not be called music. And it runs the world."[8] Hip-hop is still evolving, it creates new lifestyles, and it seems to become a permanent part of the cultural reality.

2. Hip-Hop as a Subculture

To explore the phenomenon, it is worth to mention its history. The hip-hop subculture as a sociological and cultural phenomenon has its beginnings in the 1970s in the United States. It was a turbulent time of dynamic social and economic transformations. Hip-hop as a music genre came out as a result of the subculture.[9] In Poland, rap music gained its attention 1990s. However, if we perceive hip-hop as an alternative life path for young people, it can be perceived as manifest for everybody who values freedom, independence, honesty, and truth. Currently hip-hop is not just an idea on how to spend time, but it also became a form of expression. It creates an escape for youngsters from the distressing reality owing to its remarkable style in music, dance, or art. Its characteristics,

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7   T. Bąk, *Współczesne uwarunkowania subkultur młodzieżowych*, Warszawa: 2008, p. 20.

8   P. Bilińska, *Raperki i raperzy, różnice w kreowaniu rzeczywistości*, Warszawa: 2012, p. 7.

9   S. Lis, *Hip-hop ogólna charakterystyka subkultury*, Tarnobrzeg: 2014, p. 142.

such as rhymes, rap, graffiti, or breakdance are inseparable from the modern popular culture.[10] There are plenty of concerts, festivals, and cultural events, which invite people associated with rap music. The hip-hop culture brings a lot of values young people can discover and adapt as an attempt to construct its plan for development and growth. This spontaneous culture spreads the idea of being active, setting, and achieving goals. It stimulates people to observe and rethink their lives.

It is worth to remember that there are many cultural and civilizational changes in the modern world, and they influence almost every aspect of our lives, the music involved. Both the artists and the audience abandoned the conventional values and customs to look for new solutions and aesthetic changes. It is visible especially in young people behavior and approach, their musical taste or style of dress.[11] Hip-hop, in its followers' view, is considered a kind of youth culture. However, in a theoretical context, it is identical to the subculture definition. According to the Polish dictionary, the subculture term should be considered in two ways:

1. "customary norms, different from the commonly accepted, incorporated in a community;"
2. "a community with common norms distinct from the general public norms."[12]

According to Mirosław Pęczak, "a subculture is a relatively coherent community that expresses its individuality through denial and undermining common ideals and cultural patterns."[13] In Bogdan Preis point of view, a subculture is

> a community that highlights its individuality and follows rules different from the common ones … Its fundamental indicators are ideology, symbolism, a characteristic image of the associated, and what is more important, music. Despite the number of existing subcultures, its fundamental characteristics and stages of development are almost identical, even including the subcultures that stay in opposite to each other. A mutual cause is the objection to politics, moral standards, cultural norms and tradition.[14]

Zbyszko Melosik highlights that a precise understanding of this term helps to interpret the ways young people organize their everyday life in a pop cultural

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10 M. Bieńkowska, *Kultura hip-hop jako czynnik kształtujący tożsamość młodzieży*, a master's thesis, UAM, Poznań: 2016, p. 20.
11 J. Uchyła-Zroski, *Promuzyczne zachowania młodzieży w okresie dorastania i ich uwarunkowania*, Katowice, 1999, p. 12.
12 M. Bieńkowska, *Kultura hip-hop*, p. 8.
13 M. Pęczak, *Mały słownik subkultur młodzieżowych*, Warszawa: 1992.
14 B. Prejs, *Subkultury młodzieżowe – bunt nie przemija*, Katowice: 2005, p. 9.

context. Disputing on explaining the term, it is said that subcultures are inwardly coherent, and its members have a unique identity which allows quickly distinguishing the people associated with it.[15] It leads to a simple conclusion that subculture members do not fully reject the customary norms but function alongside, with the possibility of a close cooperation with the dominant culture.[16] Hip-hop is commonly identified as a subculture due to its elements that do not meet social expectations. These are foremost: a characteristic rappers' speaking manner, describing the reality using distasteful and obscene vocabulary that according to them is supposed to emphasize the track's message. Hip-hop culture's language is often imbued with negative emotions and wording. The artists in their lyrics and in everyday speaking use mostly colloquial, vulgar, and satirical language, neologisms, and borrowings from prison slang and of course English language.[17] As Alicja Glinianowicz suggests, "the role and significance of hip-hop language should be disputed in reference to shaping a social, cultural, and moral picture, because this subculture has enjoyed a full freedom of speech from the very beginning."[18]

3. Hip-Hop and Graffiti

Another thing that may bring pejorative connotations is one of hip-hop elements – graffiti. However, through the years, graffiti has transformed into characteristic graphical forms and logotypes that help to identify artists. Currently, graffiti is much more refined, made with brand-new, innovative methods. As Przemysław Piotrowski claims, "the subculture term used to be colloquially interpreted as an unconventional or even threatening the social order, a crude way of participating in culture."[19] In this context, identifying hip-hop with a subculture seems to be trivial and stereotypical. This means that hip-hop, even excluding vulgarisms and graffiti, would still be significant for the modern youth culture. Unconventional lifestyle, a specific worldview, different values, characteristic language, and the image of subculture members separate hip-hop from

15 Z. Melosik, *Kultura popularna i tożsamość młodzieży. W niewoli władzy i wolności*, Kraków: 2013, p. 60.

16 J. Rychła, *Ucieczka, bunt, twórczość. Subkultura hip-hopowa w poszukiwaniu autentycznego stylu życia*, Kraków: 2005, p. 21.

17 A. Wójciuk, "Ekspresywność języka subkultury hip-hopowej," in: *Zeszyty naukowe towarzystwa doktorantów UJ nauki humanistyczne*, No. 18 (3/2017), p. 71.

18 A. Glinianowicz, *Wizerunek kobiety w polskim rapie*, Warszawa: 2015, p. 8.

19 P. Piotrowski, *Subkultury młodzieżowe. Aspekty psychospołeczne*, Warszawa: 2003, p. 9.

the dominant culture features. An important characteristic is also the creative activity, which examples are rap, dance, or graffiti.[20] These elements of the sub-culture allow distinguishing the community defined by "its social and cultural characteristics, as compound elements of the society on the one hand and as a manifest of some distinctiveness from other communities and societies on the other hand."[21] The character of this community is determined by its subcultural character, which has its advantages and disadvantages, however, certainly adequate for every separate element of other youth subcultures.[22]

4. Hip-Hop and Mass Media

It should be mentioned that the contemporary society, especially the youth, shapes its identity on the basis of the "experience taken from mass media."[23] It is as well apparent in hip-hop culture. In Poland, hip-hop developed thanks to the media that first promoted and enabled listening to rap music. The artists, inspired by international hip-hop culture standards, became role models who provided youngsters with an entirely distinct, brand-new fashion sense, or way of being.[24]

5. Conclusion

With no doubt hip-hop offers values alluring to young people. Hip-hop lyrics value friendship, commitment and understanding. They glorify the influence of family and family relationships. The number of this subculture's proponents steadily increases. Thanks to the mass media and the Internet, hip-hop is accessible to almost everyone. The majority of this subculture's members have their own websites, social media accounts, or music channels. Hip-hop became a way to express not only one's feelings but also one's political and social views. Rap culture in Poland has developed since the 1990s and continues to evolve, surprising its audience with new formats and transformations. Thus, new artists gain reassurance that hip-hop remains alive. Hip-hop is not only a genre in music,

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20 J. Rychła, *Ucieczka, bunt, twórczość. Subkultura hip-hopowa w poszukiwaniu autentycznego stylu życia*, Kraków: 2005, p. 25–26.

21 M. Golka, *Socjologia kultury*, Warszawa: 2007, p. 196.

22 M. Golka, *Socjologia kultury*, p. 198.

23 A. Cybal-Michalska, "Ideologia konsumpcji. Wirtualna rzeczywistość i społeczeństwo," in: *Kultura popularna i (re)konstrukcje tożsamości*, A. Gromkowska-Melosik (ed.), Poznań–Leszno: 2007, p. 130.

24 R. Pawlak, *Polska kultura hip-hopowa*, Poznań: 2004, p. 36.

dance and visual arts – it is a lifestyle inspired and followed by young people: "It has become a direct form of communication due to its straightforward artistic expression. It is not only a musical but also a customary phenomenon, which implies the socialization of youth. It preaches becoming independent from adults while nurturing traditional customs. It is an attempt to create one's vision of growth."[25] It shapes the belief among young people that it is worth to be active and set and achieve one's goals.

Hip-hop culture is enormously dynamic, spontaneous, and prompting to observe and reflect. It is a getaway for the youth who express their adolescent rebellion, dissatisfaction, and disagreement with reality. They crave a change and transformation of the surrounding world; they want a revolution. Hip-hop enables them to shape their identity and find their place in the chaotic modern world.

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25 M. Bieńkowska, *Kultura hip-hop*, p. 70.

Prejs, B., *Subkultury młodzieżowe – bunt nie przemija*. Katowice: 2005.

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Risk of Stress and Burnout among Scientific and Educational Staff in Higher Education Institutions

Abstract: The chapter presents contexts of professional functioning specific to contemporary scientific and educational staff. The discussion includes both the impact of global factors, i.e. challenges related to the SARS-COV-2 pandemic, and the national thread: the impact of legislative changes related to the reform of the higher education system. The discourse focuses on psychosocial aspects of scientific and educational work, which can potentially be a source of occupational stress and, as a consequence, a progressive burnout syndrome.

Key Words: burnout, occupational stress, psychosocial risk factors, university teacher, scientific and educational staff.

1. Contemporary Social Contexts Influencing the Scientific and Educational Careers

"The condition of universities is more often discussed than studied"[1] – with these words the authors of report ""I have no time left for scientific work:" Working conditions of people with a doctoral degree employed at Polish universities." A group of researchers associated with various educational institutions in late 2012 and early 2013 conducted qualitative research aimed at deepening knowledge about the situation of Polish PhDs. This interest, as emphasized by the report's authors, resulted among other things, from the fact that the changes in higher education (introduced on the basis of the 2011 reform) were not based on reliable knowledge describing the specific functioning of

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1   P. Kowzan, M. Zielińska, A. Kleina-Gwizdała, M. Prusinowska, *"Nie zostaje mi czasu na pracę naukową." Warunki pracy osób ze stopniem doktora zatrudnionych na polskich uczelniach*, Gdańsk–Bydgoszcz–Warszawa: Wydawnictwo Nowe Otwarcie Uniwersytetu, 2016, p. 10.

scientific community. Today, almost 10 years later, the situation of this professional group is subject to similar conditions. There is a lack of full image covering both opportunities and difficulties or challenges, which are posed at successive stages of an academic career. Meanwhile, the challenges characteristic of professional duties faced by scientific and educational staff are placed in the context of specific situational conditions of both micro- and macro-social nature. The postmodern rush, information crowd and globalization processes have a constant impact on the form and quality of work. At the same time, the course of career undergoes changes, which are followed by growing demands for advice and assistance – more and more often there is a need for lifelong support for the employee, or long-term shaping of his competences, which should be an adequate response to the environment requirements, in which "the phases of professional development and all the phenomena and processes comprising them gain the temporary status in the current reality."[2] It is not surprising that the vision of a consumerist or even corporate model of higher education arouses resistance and prompts the search for work rules that promote values directly opposite.[3]

The impact of cultural and economic changes on the functioning of both groups and individuals is revealed, among others, in the need to change the lifestyle, or the requirement for dynamic learning and acquiring new competencies. This in turn translates into an increase in potentially problematic or crisis situations in the professional biography of a person.[4] As an example of this statement, it is possible to recall the situation of a particularly demanding and, what is important, equally unpredictable context of the COVID-19 pandemic, which affected almost all groups at the level of professional functioning. New demands, but also those that had already been present, were intensified. This includes, e.g., all situations in which it is necessary to cope with problems related to developed technology. In this context, the smooth boundary between professional

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2   M. Piorunek "Bieg życia zawodowego człowieka – ujęcie diachroniczne (kolaż ilustracji badawczych)," in: *Jednostka – edukacja – organizacja*, M. Piorunek and S. M. Kwiatkowski (eds.), Warszawa: Wydawnictwo Akademii Pedagogiki Specjalnej, 2020, p. 25.

3   M. Berg, B. K. Seeber, "The Slow Professor: Challenging the Culture of Speed in the Academy," *Transformative Dialogues: Teaching & Learning Journal*, Vol. 6, No. 3, 2013, pp. 1–7.

4   M. Piorunek, *Dymensje poradnictwa i wsparcia społecznego w perspektywie interdyscyplinarnej,* Poznań: Wydawnictwo Naukowe UAM, 2015, pp. 5, 9.

and private life also appears as stressful.[5] Recent reports indicate that, contrary to the traditional separation of work and private life, the merger of these areas becomes a common phenomenon. Maintaining educational continuity and its digitization in the face of isolation results in fusion and blurring of boundaries for educators, which have so far been subject to relative separation, and this has implications for their well-being.[6] Moreover, it is difficult at this stage to forecast the duration and final shape of changes, and to determine what will be the final outcome of the clash with "a new version of reality, in which the hitherto prevailing principles and trends will cease to be valid, or – in the best case – will require a far-reaching correction."[7]

While the foreign scientific community abounds in publications on the situation of university employees, there are still few similar reports in Poland. The research results included in the meta-analysis published in 2019, and coming from a variety of (albeit verified in the process of data selection) sources, draw a picture of a modernized, modern University, but at the same time abounding in numerous requirements accompanied by a lack of adequate resources.[8] Meanwhile, the aforementioned contexts concerning social changes and difficulties faced by Polish academic staff raise questions about the quality of their professional functioning and undertake discussions on this topic in the university environment.[9] In addition to the challenges associated with the transition to remote teaching, the difficulties that may arise in the implementation of research process, organizational complications at the interface of home and professional environment, all the psychological effects of the situation, which for many people may even bear the features of a non-normative crisis, should also

5   P. Stawiarska, *Wypalenie zawodowe w perspektywie wyzwań współczesnego świata*, Warszawa: Diffin, 2016.

6   C. Fetherston, A. Fetherston, Sh. Batt, M. Sully, R. Wei, "Wellbeing and work-life merge in Australian and UK academics," *Studies in Higher Education*, Routledge – ahead of print, 2020, pp. 1–15.

7   S. Kwiatkowski, "Lokalne i globalne skutki pandemii koronawirusa COVID-19 – perspektywy polskiego rynku pracy w chaotycznie zmieniającej się rzeczywistości," in: *Jednostka – edukacja – organizacja wobec przemian rynki pracy*, S. M. Kwiatkowski and M. Piorunek (eds.), Warszawa, Wydawnictwo Akademii Pedagogiki Specjalnej, 2020, p. 313.

8   A. Khan, S. U. Din, M. Anwar, "Sources and adverse effects of burnout among academic staff: A systematic review," *City University Research Journal*, 2019, pp. 350–363.

9   A. Rakowska, "Jakość życia zawodowego nauczycieli akademickich – wyniki badań pilotażowych," in: *Zarządzanie kapitałem ludzkich. Wyzwania*, A. Krejner-Nowecka and J. Cewińska (eds.), Warszawa: Oficyna Wydawnicza SGH, 2020, pp. 263–275.

be placed. Fear for health and safety, emotions similar to anxiety, a sense of threat and uncertainty accompanies many professional groups, and the scientific and educational staff are not excluded from this dependence. This issue appears to be particularly relevant in the face of prolonged (at least partial) isolation. It may be that the organizational discomforts of having to rapidly adjust lifestyles and work styles have become less present, and that the conversion to remote working has taken place in ways that are more or less comfortable for the teaching professional, but it is probably fair to say that limited and remote contact and the lack of customary social interaction simply generate a qualitatively different psychological burden.

Another socially related issue that may indirectly affect the situation of scientific and educational staff (but also many other professional groups) are the changes in the formation and functioning of contacts between people. According to M. Piorunek, "their looseness, temporality, virtuality, and above all, the pervasive idea of individualism additionally contribute to building a sense of loneliness in struggling with challenges, choice tasks, and difficult situations."[10] Despite the fact that this statement comes from a few years ago, it seems to be particularly valid in the context of private and professional life, which invariably takes place in at least partial isolation. Referring to the area of interpersonal relations, perhaps it is also worthwhile to raise the issue of the influence of restrictions on the perspective of perceiving other people. The need to reevaluate the model of thinking in which the other person is a certain threat, in which distance or caution in direct, physical contact is necessary, may have its implications in terms of psychological functioning.

Environmental and social contexts are also complemented by a kind of perspective of a less tangible but equally important nature. It is possible to wonder how changes at the legislative or regulatory level, or changes in the requirements subject to employee evaluation, affect the sense of stable development and the possibility of recourse to familiar, established and proven ways of professional functioning. Indeed, the challenges characteristic of professional responsibilities faced by scientific and educational staff are accompanied by the effects of systemic transformations triggered by the implementation of the Act of 20 July 2018 – Law on Higher Education and Science. At the systemic level, the objectives to be pursued by a higher education institution have been redefined, and the following changes in funding rules have translated into requirements for

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10 M. Piorunek, *Poradnictwo. Kolejne przybliżenia*, Toruń: Wydawnictwo Adam Marszałek, 2011, p. 9.

scientific and educational employees.[11] According to Piorunek, the expression of modernity is reality, in which what constituted an effective model of conduct is no longer a valid standard on which to rely in a situation of uncertainty. This happens as a result of dynamic changes and demands.[12] If we update this statement with the aforementioned context of variability in terms of what it means to perform the role properly within science and educational careers – or rather, the uncertainty of what will be considered, e.g., the most desirable (and thus the most highly valued) achievement – there is a closer picture of the challenges faced by the contemporary university teacher.

Awareness of the aforementioned contexts prompts a discourse on both their immediate effects and their distant consequences. The main issue that arises in the course of consideration regarding this situational specificity is the question about the stress level experienced by scientific and educational staff. In turn, the space for discussion must include both its immediate effects and those that result from its chronic course.

2. Occupational Stress from a Relationship Perspective

Stress as a social phenomenon appears in almost every area of human functioning. Professional work, an activity that covers a significant part of life, is not free from various tensions. The importance of this assumption is emphasized by the fact that often its role does not end with the provision of material gratification – because it is also sometimes a source of development, helps to shape identity, or satisfies the need for social contact.[13] Tensions appearing in the course of professional life have been isolated in the form of numerous definitions of occupational stress. Their source usually remains the concepts of psychological stress. According to I. Heszen-Niejodek, transactional approaches are currently very popular and dominate over concepts defining stress in terms of environmental stimulus or internal organismal reaction.[14]

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11 M. Piorunek, I. Werner, "Psychospołeczne czynnika ryzyka w środowisku pracy. Rekomendacje dla praktyki poradniczej," *Studia Edukacyjne,* Poznań*,* No. 48, 2018, p. 58.

12 M. Piorunek, *Dymensje poradnictwa i wsparcia społecznego w perspektywie interdyscyplinarnej*, pp. 8–9.

13 A. Bańka, *Psychologiczne doradztwo karier*, Poznań: Stowarzyszenie Psychologia i Architektura, 2016, pp. 6–7.

14 I. Heszen-Niejodek, "Stres i radzenie sobie–główne kontrowersje," in: *Człowiek w sytuacji stresu*, I. Heszen-Niejodek and Ratajczak Z. (eds.), Katowice: Wydawnictwo Uniwersytetu Śląskiego, 2000, p. 13.

The leading theory, in the spirit of which contemporary research on stress is conducted, comprises the cognitive and transactional theory of stress by R. Lazarus and S. Folkman. At its core is the assumption of the important role of cognitive component in the emergence of tension. Therefore, stress results from a situation in which the assessment of relationships between an individual and the surrounding world results in a conclusion about the threat, burden, or insufficiency of resources to cope.[15] This approach was introduced by T. Cox in the context of work psychology.[16] He defined stress as a transaction between an employee and his working environment and pointed out that there is a "growing consensus on the definition of stress as a negative psychological state with cognitive and emotional components, as well as its impact on employee and organizational health."[17] Therefore, it seems reasonable to take a multidimensional view of the phenomenon of stress and place it in a broader perspective (for example, in terms of the effects on community functioning within the organization, or the implications for functioning in the extra-role space in the case of an individual) rather than a simple interaction or cause-effect relationship.

In a similar way about stress write T. Marek and M. Fąfrowicz. Their Veronian Model of Stress defines it as a result of situation in which an employee's personal resources and capabilities interact with the demands placed on them in their professional environment.[18] Similar to the transactional model of R. Lazarus and S. Folkman, the condition for the emergence of tension is cognitive evaluation. If it ends with a conclusion about the inability to cope or lack of adequate resources in the face of difficulties, then organizational stress appears. The authors of this concept divide it into two categories according to which it is possible to consider the causes of stress at work: environmental conditions (including both physical factors and social context of work and space outside it) and individual conditions (physiological state, knowledge and experience, competencies and abilities, but also expectations or aspirations). An important part of the concept is also the distinction made by the authors between the concept of stress and mental fatigue. The former refers to the situation of loss of resources or their deficiency at the moment when the requirements of work turn out to be impossible

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15 R. Lazarus, S. Folkman, *Stress, apprisal and coping*, New York: Springer, 1984, p. 19.

16 T. Cox, A. Griffiths, E. Rial-Gonzalez, *Badania nad stresem związanym z pracą. Raport Europejskiej Agencji Bezpieczeństwa i Zdrowia w Pracy*, Luksemburg: Urząd Oficjalnych Publikacji Wspólnot Europejskich, 2006.

17 T. Cox et al., *Badania nad stresem związanym z pracą*, p. 12.

18 M. Fąfrowicz, T. Marek, "Verońska koncepcja źródeł stresu," in *Źródła stresu*, J.F. Terelak (ed.), Warszawa: Wydawnictwo Akademii Teologii Katolickiej, 1999, pp. 13–22.

to meet, and which the individual perceives as threatening. Mental fatigue, on the other hand, results from prolonged remedial actions, and although the individual does not perceive the situation as threatening, it may also, secondarily, lead to a stress reaction.[19]

An interesting concept describing occupational stress is also presented by R. Karasek in 1997.[20] In the author's view, the components of relations or interactions are the demands coming from the working environment and the scope of decision freedom or, in other words, the control that the employee has over the course of his work. Thus, there are situations in which:

– work is characterized by low requirements and high control by the employee, which usually does not constitute a potentially stressful condition, but is, according to the author, the cause of employee passivity,
– work is characterized by low requirements and low control, which although does not generate tension, but also does not stimulate development or learning by the employee,
– work is characterized by high requirements for the employee, but at the same time he has a lot of freedom of action. This enables him to fulfil expectations or responsibilities by actively adapting actions, which generates potential development opportunities.
– a particularly stressful situation is one in which high demands are accompanied by a low degree of control over the performance of assigned tasks.[21]

It is worth mentioning that in the 1980s, J. Jeffrey and E. Hall complemented the above model with the third component of this relationship, i.e. social support, which has a positive impact on the effects of lack of control felt by the employee. Completed and revised in the 1990s, the demands-control-support model is a popular theoretical model of stress, but it is not without criticism for excluding individual employee characteristics from the relationship and focusing only on the characteristics of working environment.[22]

It is also worth noting that the aforementioned interactive, and being its development, relational approach to defining stress[23] is also characterized, in addition

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19 M. Fąfrowicz, T. Marek, "Verońska koncepcja źródeł stresu," pp. 13–22.
20 R. A. Karasek, "Job demands, job decision latitude, and mental strain: Implications for job redesign," *Administrative Science Quarterly*, No. 24, 1979, pp. 285–307.
21 R. A. Karasek, "Job demands, job decision latitude, and mental strain," pp. 285–307.
22 N. Ogińska-Bulik, *Stres zawodowy w zawodach usług społecznych. Źródła – konsekwencje – zapobieganie*, Warszawa: Diffn, 2006.
23 T. Cox et al., *Badania nad stresem związanym z pracą*, p. 12.

to the research or academic approach, if not colloquial then at least common, and certainly strictly practical. On the National Labour Inspectorate website, there is a definition that the governmental unit provides for information purposes. The wording of this definition is in line with the relational approach, as stress is described as a result of situation in which "working people – employees and employers – experience psychological discomfort regarding working conditions and/or demands, when at a given moment these conditions and demands exceed their capabilities."[24]

The exemplary models mentioned above do not close the vast collection of stress theories – it is a phenomenon researched and extensively discussed on both scientific and practical grounds. This popularity can be attributed not only to the universality of this phenomenon, but also – and possibly primarily – to the inconvenience that its unwanted presence entails. Prolonged tension causes a number of changes that in the case of individuals are observed on their physiological, behavioral and psychological level of functioning.[25] This interest may also justify the impact of occupational stress on effective functioning and overall organizational health.[26] One of the long-term effects of occupational stress is professional burnout syndrome. This phenomenon does not undergo the aforementioned division because although it is an emerging and developing problem in the individual employee, its negative impact also affects the workplace.

3. The Place of Professional Burnout in Scientific Discourse

In the words of Jaworowska it is not stress alone, but only non-adaptive forms of coping that contribute to the development of burnout.[27] Burnout syndrome constitutes one of the greatest threats of present times and as such demands the constant attention of both researchers and practitioners. It seems particularly justified to explore the subject in the light of actual state of knowledge on the phenomenon. The multitude of concepts, a variety of approaches or numerous

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24 https://www.pip.gov.pl/pl/bhp/stres-w-pracy, (access date: December 11, 2020).

25 D. P. Schultz, S. Schultz, *Psychologia a wyzwania dzisiejszej pracy*, Warszawa: Wydawnictwo Naukowe PWN, 2008.

26 T. I. J. Van den Berg, L.A.M. Elders, B.C.H. de Zwart, A. Burdorf, "The effects of work related and individual factors on the Work Ability Index: A systematic review," *Occupational & Environmental Medicine*, Vol. 66, 2009, pp. 211–220.

27 A. Jaworowska, *Kwestionariusz Wypalenia Zawodowego Massimo Santinello. Polska normalizacja*, Warszawa: Pracownia Testów Psychologicznych Polskiego Towarzystwa Psychologicznego, 2014.

measurement tools is not accompanied by a unified conceptual layer. On the contrary, the scientific community in this area is characterized by a certain degree of competitiveness, and the actions of individual researchers do not indicate any willingness to take up a common discourse, or even to subject their theories to critical analysis, and thus – to appropriate verification. Therefore, there is still "more that differs than unites" researchers interested in the issue of professional burnout.[28]

Despite the above differences on the theoretical and research ground, it is possible to easily identify those concepts that are currently the most popular. The term of professional burnout was introduced to science by H. Freudenberger[29] at a similar time, when the first publications of Ch. Maslach on the specific difficulties of people functioning in emotionally exhausting occupations were published. The researcher was particularly interested in practical aspects of remedial process and their consequences for the functioning of employees.[30] The multidimensional concept resulting from Maslach's scientific investigations has long been a part of the discourse on the nature and course of burnout syndrome.

Maslach's findings on burnout originate, as the author herself mentions, in research on emotions, and more specifically, on the interpretation of ambiguous arousal and its misattribution. How a person copes with a state of intense emotional tension was not fully explained by either the definition of "distanced concern"[31] nor "defensive dehumanization."[32] The main doubts concerned the practical nature of the application of these mechanisms and their consequences, thus in the course of research interviews were conducted with a group of professionals experiencing stress and having direct connections with the world of medicine, from which these definitions were derived. In the second stage of research, representatives of other professions with a potentially stressful nature resulting from their social background were also included in the study. This

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28 B. Mańkowska, "Wypalenie zawodowe. Dylematy wokół istoty zjawiska i jego pomiaru," *Polskie Forum Psychologiczne*, Vol. 23, No. 2, 2018, p. 437.

29 H. Freudenberger, "Staff burn-out," *Journal of Social Issues*, Vol. 30, No. 1, 1974, pp. 159–165.

30 S. Tucholska, "Christiny Maslach koncepcja wypalenia zawodowego: etapy rozwoju," *Przegląd Psychologiczny*, Vol. 55, No. 3, 2001, pp. 301–317.

31 H. I. Lief, R. C. Fox, "Training for detached concern in medical students," in: H. I. Lief, V. F. Lief, and N. R. Lief (eds.), *The Psychological Basis of Medical Practice*, New York: Hoeber Medical Division of Harper & Row, pp. 12– 35.

32 C. Haney, W. C. Banks, P. G. Zimbardo, "A study of prisoners and guards in a simulated prison," *Naval Research Review,* No. 30, 1973, pp. 4–17.

allowed to make an important assumption that "the core of burnout phenomenon lies in working with other people, especially in caring relationships."[33] As a result of further studies, Ch. Maslach defined the condition of professional burnout as "a psychological syndrome of emotional exhaustion, depersonalization, and a reduced sense of personal accomplishment that can occur in people who work with other people in some specific way."[34] In the author's opinion, three components of the phased and multidimensional model of burnout were an alternative to the zero-one, common understanding of the burnout phenomenon, especially in the context of differences in the course of burnout between specific individuals. The result of further research, already psychometric in nature and conducted together with S. Jackson, was the creation of a tool to measure professional burnout called MBI – Maslach Burnout Inventory.[35]

In the context of ongoing discussion on the phenomenon of professional burnout, it is necessary to mention the theoretical and definitional dilemmas encountered in recent years by the Multidimensional Burnout Model. The category of emotional exhaustion, meaning fatigue, loss of energy, a sense of emotional emptiness and inability to make another effort, is increasingly understood already rather as general exhaustion, concerning both the emotional and physiological sphere,[36] and its nature is identified by many researchers with stress. The second dimension, i.e. depersonalization, which is a kind of consequence and at the same time a way to cope with the resulting exhaustion, or a "defense mechanism"[37] concerns the progressive distance and negativism felt towards the client or patient. Its otherwise clinical wording is used by Maslach interchangeably with the concept of *dehumanization*, and in recent years the term *cynicism* has been increasingly used. Although capturing the dimension in this way no longer suggests an affinity for the disorder and is characterized by a certain universality, some researchers are reluctant to emphasize such a linguistic shift as impoverishing its core meaning.[38] Moreover, regardless of the fact that Maslach

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33 C. Maslach, "Wypalenie w perspektywie wielowymiarowej," in: *Wypalenie zawodowe. przyczyny, mechanizmy, zapobieganie*, H. Sęk (ed.), Warszawa: Wydawnictwo Naukowe PWN, 2000, p. 15.

34 C. Maslach, "Wypalenie w perspektywie wielowymiarowej," p. 15.

35 C. Maslach, S. E. Jackson, *Maslach Burnout Inventory. Manual Research Edition,* (2nd ed.), Palo Alto*,* California: Consulting Psychologists Press, 1986.

36 S. Tucholska, "Christiny Maslach koncepcja wypalenia zawodowego," p. 304.

37 M. Santinello, *Kwestionariusz Wypalenia Zawodowego*, Warszawa: Pracownia Testów Psychologicznych Polskiego Towarzystwa Psychologicznego, 2014, p. 14.

38 S. Tucholska, "Christiny Maslach koncepcja wypalenia zawodowego," pp. 304, 316.

perceives a dominant role of environmental factors in the process of professional burnout, there are data indicating that the dimension of depersonalization is also determined by personality variables such as kindness, openness or emotional balance.[39] Analogous doubts are raised by the arbitrary definition of the last dimension – a reduced sense of personal achievement, which is associated with a decrease in effectiveness and, consequently, intensified (but effective only for a short period) behaviors intended to compensate for the aforementioned deficiencies.[40] Here, the accusation mainly concerns conceptual inaccuracy – as Mańkowska mentions "a different category of meaning constitutes personal achievements and a different one – professional achievements."[41] Meanwhile, the definitional freedom to name the third dimension results in doubts regarding its nature and implications.[42] Indeed, it might be worth making definitive and precise determinations in terms of the formulated dimensions, given the kind of conceptual chaos that characterizes burnout research.

Regardless of the above objections, the Multidimensional Burnout Model and the tool created on its basis are still the dominant theoretical framework for the research conducted. Although attempts of alternative approaches are usually met with criticism by Maslach and her colleagues.[43] there are at least a few alternatives.

For example, M. Santinello, author of the Link-LBQ Professional Burnout Questionnaire,[44] has interestingly adapted Maslach's concept and reshaped the dimensional definitions without changing their original basis. His reflections on the direction of burnout research and his awareness of certain limitations of the MBI resulted in the conclusion that acquisition of data on burnout provides a basis for reaching beyond the scientific theoretical impasse. Consequently, a tool was developed to study individuals in professional roles related to helping or teaching. It should be noted that, unlike Maslash, Satninello lists not three but four dimensions of the burnout syndrome.[45] These include:[46]

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39 B. Mańkowska, "Wypalenie zawodowe," p. 435.

40 P. Stawiarska, *Wypalenie zawodowe w perspektywie wyzwań współczesnego świata*, p. 14.

41 B. Mańkowska, "Wypalenie zawodowe," p. 172.

42 B. Mańkowska, "Wypalenie zawodowe," p. 172.

43 B. Mańkowska, *Wypalenie zawodowe. Źródła, Mechanizmy, Zapobieganie*, Gdańsk: Harmonia, 2017, p. 437.

44 M. Santinello, *LBQ Link Burnout Questionnaire. Manuale,* Firenze: Giunti Organizzazioni Speciali, 2008.

45 M. Santinello, *Kwestionariusz Wypalenia Zawodowego.*

46 M. Santinello, *Kwestionariusz Wypalenia Zawodowego.*

– psychophysical exhaustion, of a strictly dual nature, having on the one hand the form of energy resources, activity, and at the other extreme defined by a sense of pressure or tension. What seems to differ from the original dimension definition is the attention paid also to physiological factors,
– lack of commitment to the client relationship – on the continuum of which there is commitment, being active and attentive in the relationship, and a distanced attitude, expressing coldness and consequently cynicism or hostility,
– sense of professional ineffectiveness – concerning the extent to which the employee perceives (even small) positive effects of own work and is able to feel satisfaction because of it, which translates into his professional involvement and self-esteem,
– disappointment – reflection that led to the inclusion of this additional category led the researcher to conclude that helping or teaching professions are chosen by people who have "a very strong motivation: the need to help and the feeling of being a person doing good,"[47] accompanied by some kind of idealistic ideas about the work they do. The reality in such cases verifies the mentioned beliefs leaving a painful sense of disappointment. Part of *disappointment* dimension is also the confrontation with expectations that the employee may manifest regarding the remuneration of his efforts, development opportunities or prestige resulting from social opinion. The consequence of such a state of affairs is a decrease in the subjectively perceived value of actions and reduced enthusiasm. As mentioned by Santinello the relevance of proposed additional dimension is justified by, among others, the findings of Edelwich and Brodsky, who emphasized the importance of expectations in the development of burnout, as well as Meier claiming that it is the confrontation of expectations with everyday life that plays an important role in the course of burnout.[48] Although Santinello's findings should be considered in relation to the main goal for which they were used – creation of a practical tool, it can be cautiously assumed that such a balanced nomenclature is, at least to some extent, an adequate response to the accusations of definitional chaos accompanying Maslach's Multidimensional Model.

At the point, where the contexts related to expectations and need to understand own work as socially valuable are referred to, it is also necessary to mention the definition of burnout according to A. Pines and E. Aronson. According to them,

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47 M. Santinello, *Kwestionariusz Wypalenia Zawodowego*, p. 24.
48 M. Santinello, *Kwestionariusz Wypalenia Zawodowego*, p. 25.

the burnout is "a state of physical, emotional and mental exhaustion caused by long-term involvement in emotionally demanding situations."[49]

The researcher includes this syndrome in an existential perspective because, as she writes, "we want to believe that our lives have meaning, that what we do is useful and important."[50] The moment this need is located in professional activity – and this fails as a source of meaning – professional burnout occurs. The author emphasizes that despite the differences in the syndrome's definition, it can be observed that her understanding of the phenomenon shares some areas with Freudenberger's and Maslach's approaches. This is because they represent a situation in which increasing exhaustion (including emotional) is accompanied by a gradual loss of illusions.[51] An implication of such a conclusion is, in a way, a stronger statement on the presence of a fourth dimension in M. Santinello's approach, i.e. *disappointment*, and considering it as a practical approach to what scientific results on the burnout syndrome have in common in the research space.

In the context of professional group under discussion, consideration of the nature, components and causes of burnout seem worthy of research attention, especially since, as Khan mentions, the discourse on the theoretical framework for burnout in the university environment is still open, and identification of the specific causes of burnout and its subsequent effects on Universities is also needed.[52]

4. Risk Factors in Scientific and Educational Work

An unchanging point at which the discussion on stress and its consequences comes full circle involves hazards, or otherwise, risk factors present in the working environment. The aforementioned construct is defined by Cox and Griffin as "aspects of organization design, and management at work, with their social and environmental contexts, that have the potential to cause psychological,

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49 A. Pines, E. Aronson, *Career Burnout: Causes and Cures*, New York: Free Press, 1988, p. 9.

50 A. Pines, "Wypalenie – w perspektywie egzystencjalnej," in: *Wypalenie zawodowe. Przyczyny i zapobieganie*, H. Sęk (ed.), Warszawa: Wydawnictwo Naukowe PWN, 2004, p. 32.

51 A. Pines, "Wypalenie – w perspektywie egzystencjalnej," p. 35.

52 A. Khan et al., "Sources and adverse effects of burnout among academic staff," pp. 358–359.

social, or physical harm."[53] However, it is important to mention that at present there is no unified definition and that different views on psychosocial risks translate into their definition in a theoretical context. Limiting the definition of psychosocial risks to the category of risks related to psychological aspects and social functioning, it can be reiterated, following Widerszal-Bazyl, that these risks mean certain "probability of future losses resulting from psychosocial characteristics of work."[54] Their influence on the occurrence of stress is indirect – in such a configuration, in which the presence of risk factors is accompanied by a lack of social support and a small scope of decision-making, the chance of stress reaction increases.[55]

In case of academic teachers, it seems reasonable to assume that they are primarily affected by risk factors of psychosocial nature. Their duties reflect the nature of modern work model, which is characterized, among others, by the intensity of interpersonal contacts and mental activity.[56] It is also worth mentioning that the significant role of this particular category of risks characterizes today's working environment to a large extent. A decreasing contribution is attributed to difficult physical conditions, while an increasing role has been assigned to the requirements related to the progressive globalization process, increasing pace of work, its uncertainty or the requirement to smoothly adapt to the changing demands of professional reality.[57] According to Mańkowska, despite the fact that specific groups of psychosocial stressors are invariably assigned to professions related to social services, for a long time they remained outside the area of scientific interest, and the reason for this was their subjective nature. However, their continuing negative impact on employees' well-being provides sufficient argument to confront the difficulties of measuring them.[58] Moreover, the more influential risk factors become on a person's work (and thus the greater

53 T. Cox, A. J. Griffiths, "The assessment of psychosocial hazards at work," in: *Handbook of Work and Research on Work-related Stress*, M. J. Shabracq, J. A. M. Winnubst, and C. L. Cooper (eds.), Health Psychology, Chichester: Wiley & Sons, 1995, p. 127.

54 M. Widerszal-Bazyl, *Pojęcie ryzyka psychospołecznego w pracy. Bezpieczeństwo Pracy, Zarządzanie ryzykiem psychospołecznym – ramowe podejście europejskie. Wskazania dla pracodawców i reprezentantów pracowników*, World Health Organisation and Centralny Instytut Ochrony Pracy – Państwowy Instytut Badawczy, Warszawa: No. 6, 2009, p. 6.

55 M. Widerszal-Bazyl, *Pojęcie ryzyka psychospołecznego w pracy*, p. 7.

56 M. Piorunek, I. Werner, "Psychospołeczne czynnika ryzyka w środowisku pracy," pp. 51–52.

57 M. Widerszal-Bazyl, *Pojęcie ryzyka psychospołecznego w pracy*, p. 6.

58 B. Mańkowska, *Wypalenie zawodowe. Źródła, Mechanizmy, Zapobieganie*, p. 50.

the chance of occupational stress becomes), the more likely the risk of professional burnout appears.[59] However, it should be mentioned that the relation of burnout and stress is preceded by diverse interactions. Simply put, there is no simple cause and effect relationship between stress and burnout, as the development of syndrome is differentiated by coping processes, individual variables and differences, and environmental characteristics.

In their study entitled "Psychosocial risks in the working environment and their impact on health" Leka and Jain present a division of psychosocial risk factors, distinguishing such categories as work content, workload and pace, work schedule, control, environment and equipment, organizational culture and function, interpersonal relations at work, role in the organization, career path, and work-home relations.[60]

A similar characterization, enriched with the distinction of factors concerning the content and context of work is proposed by Piorunek and Werner in 2018. The authors, referring to a broad analysis of diverse theoretical approaches, indicate as the most commonly used and present in the literature theoretical basis for the phenomenon a division that takes into account two basic dimensions. These are:

– work content, which includes the environment in which the employee performs his professional duties, equipment of his place of employment, nature and variables characterizing the duties performed, workload and its pace, or the time frame in which it takes place, and
– work context, related to the organization's functioning, its internal culture, role played by the employee, area of career development, extent to which the employee can decide on the course of work and extent to which this work is subject to control, interpersonal relations in the place of employment, and his functioning at the intersection of private and professional levels.[61]

Regardless of adopted theoretical framework and classification of individual stressors, the issue that should be emphasized in a special way is the fact that every workplace is a potential source of tension.[62] This awareness, although not very optimistic, may provide an answer to doubts in the case of occupations

59 S. Leka, A. Jain, *Zagrożenia psychospołeczne w środowisku pracy i ich wpływ na zdrowie*, Warszawa: Stowarzyszenie Zdrowa Praca, 2013, p. 4.
60 S. Leka, A. Jain, *Zagrożenia psychospołeczne w środowisku pracy i ich wpływ na zdrowie*, p. 10.
61 M. Piorunek, I. Werner, "Psychospołeczne czynnika ryzyka w środowisku pracy," p. 53.
62 N. Ogińska-Bulik, *Stres zawodowy w zawodach usług społecznych*.

not traditionally associated with increased functioning under stress. Such professions include, the group of university teachers.[63]

In line with the intention of taking a holistic view of the issue addressed and placing it in the context of existing theoretical frameworks, it is also possible to mention a related concept appearing in the literature on occupational risk, stress and its consequences, i.e. demands. They are associated with a variety of workplaces and, to the most general extent, can be considered in the context of what kind of adaptation they require from the employee. Robert J. Hockey propose the following division:

– physical requirements, which are characteristic for workplaces associated with physical exertion that mainly burden the musculoskeletal system,
– cognitive requirements, which are related to information processing, mainly mental work,
– emotional requirements, which burden the affective system and are related to care and concern, but also to social functioning and potential interpersonal conflicts.[64]

It seems that in the light of such an outlined division, it is possible to place scientific and educational employees in all three areas, although quite obviously the nature of their work is most related to cognitive effort. Nonetheless, the physical (skeletal, muscular burdens associated with sedentary work) or affective components should not be completely excluded or overlooked. Indeed, individuals employed in higher education have a professional role, an integral part of which is actively functioning in a diverse (including superiors, colleagues, and their own students) social network generating specific emotional demands. It should also be taken into account that the impact of stressful factors alone translates into both professional and private functioning. Therefore, it is necessary to analyze as broadly as possible the potential risk factors that will allow to draw a precise image of variables the presence of which threatens stress and hence professional burnout.[65]

Therefore, analyzing the situation of scientific and educational staff, it is possible to identify the contexts of their functioning that are most often considered

63 A. Khan et al., "Sources and adverse effects of burnout among academic staff," pp. 358–359.
64 R. Hockey, *The psychology of fatigue: Work, effort and control,* Cambridge: Cambridge University Press, 2013, p. 235.
65 S. Merida-Lopez, N. Extremera, "Emotional intelligence and teacher burnout: A systematic review," *International Journal of Educational Research*, No. 85, 2017, pp. 121–130.

in the literature, and which are related to prolonged or intense experience of stress, and consequently, to the increasing risk of professional burnout. In this sense, specific conditions or characteristics of work can be thought of as risk factors or stressors, but each time it is worth placing them in a slightly broader context of the interrelationship between the threat, its subjective perception, counteraction, and then its diverse consequences, including the burnout syndrome. It is also necessary to keep in mind that the area of variables affecting the final effect also includes individual predispositions (such as the employee's personality or temperament), personal beliefs and attitudes (for example, the level of commitment, sense of effectiveness) and competence deficiencies.[66]

   Popular divisions of risk factors for burnout include such areas as organizational, individual, or interpersonal. There is also a less popular, but cognitively interesting model by Chang,[67] in which the researcher proposes, apart from the organizational and individual, also a transactional area. It is a direct reference to Lazarus and Folkman's theory and enriches the theoretical context with a space in which it is possible to analyze the interaction of individual and organizational factors in a specific professional space. However, some researchers stop at the two-dimensional division, which seems to be justified on the assumption that many of the potentially stressful factors are located at the border of theoretical approaches. Following such an understanding of the discussed issue, some exemplary factors that may characterize work in higher education may be indicated, which at the same time are significant for increased or chronic tension and the development of professional burnout:

- Factors of an organizational nature – and among them excessive workload or underload of responsibilities, high external control,[68] responsibility for the outcome of work with little decision-making about its progression,[69] feeling inadequately prepared for teaching and research roles, a sense of being subject to constant evaluation or being underpaid.[70] The mismatch between roles

66 S. Tucholska, *Wypalenie zawodowe u nauczycieli. Psychologiczna analiza zjawiska i jego osobowościowych uwarunkowań*, Lublin: Wydawnictwo Katolickiego Uniwersytetu Lubelskiego, 2009; C. Maslach, M. P. Leiter, *Prawda o wypaleniu zawodowym*, Warszawa: Wydawnictwo Naukowe PWN, 2011.

67 M. L. Chang, "An appraisal perspective of teacher burnout: examining the emotional work of teachers," *Educational Psychology Review*, Vol. 21, No. 3, 2009, pp. 193–218. DOI: 10.1007/s10648-009-9106-y.

68 P. Bowen, R. Rose, A. Pilkington, "Perceived Stress amongst University Academics," *American International Journal of Contemporary Research*, Vol. 6, No. 1, 2016, pp. 22–28.

69 P. Stawiarska, *Wypalenie zawodowe w perspektywie wyzwań współczesnego świata*.

70 C. Maslach, M. P. Leiter, *Prawda o wypaleniu zawodowym*.

or conflict between duties, their undefined or unclear boundaries can also be problematic. Undoubtedly, the uncertainty of employment, stability of position, predictability, and clarity of requirements is also stressful. As mentioned by Kinnman and Jones,[71] university teachers are expected to simultaneously maintain a high level of teaching, research, bureaucratic competence and caring attitude towards students, all of which are not always equally achievable for the employee. Frustration with the excess of administrative and teaching duties, and thus the scarcity of time for academic and research work was indicated already in 2016 by the surveyed employees with a doctoral degree.[72] The increasing demands and time pressures, along with the decreasing availability of resources also represent a factor that can cause tension of a chronic nature. Potential difficulties related to physical discomforts (e.g., inadequate equipment, uncomfortable workspace) in performing professional duties, especially in the light of demands related to remote working, should also be included in this category. It is also necessary to take into account the problem of operating outside of working hours, the smoothness of its limits, or the feeling of being in a constant state of cognitive availability, which may affect the proper course of regeneration of the employee's strengths and resources.

- Factors of a social nature, concerning both the affective functioning of an employed person and his interaction with the social environment in the organizational space. Among them, disturbed communication, interpersonal conflicts[73] or competition for fulfilling scientific and educational requirements[74] can be indicated as potentially stressful. Equally important seems to be the role of intra-organizational trust, which "influences organizational performance, contributes to building its human capital, and affects the well-being and welfare of employees."[75] This component seems to be particularly important when considering the specifics of Universities or Colleges' activities. However, there is little research data that would help to explore this particular aspect of discussed relationship. Nevertheless, it is possible to make a cautious assumption that the nature of organizational culture, level of

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71 G. Kinman, F. Jones, *Working to the limit: Stress and work-life balance in academic related employees in the UK*, London: Association of University Teachers Publications, 2004.

72 P. Kowzan et al., *"Nie zostaje mi czasu na pracę naukową."*

73 C. Maslach, M. P. Leiter, *Prawda o wypaleniu zawodowym*.

74 E. Gaweł-Luty, "Nauczyciele akademiccy wobec problemu wypalenia zawodowego," *Colloquium*, No. 1, 2020, pp. 23–40.

75 M. Piorunek, "Zaufanie interpersonalne w środowisku pracy. Analiza teoretyczna," *Rocznik pedagogiczny*, No. 42, 2019, p. 59.

communication or promoted values will remain in significant correlation with trust, and as a variable related to the work context it may be analysed in terms of a potential source of tension or, on the contrary, a resource in the process of coping with stress. Undoubtedly, the role of high emotional involvement and professional functioning based on close interpersonal contacts is also important.[76] Moreover, the very nature of professional responsibilities may be associated with a sense of performing a specific social mission, and therefore also related to the awareness of the existence of certain social expectations which, consequently, may induce a sense of being under pressure. This is in turn a factor potentially conducive to burnout.[77] In the light of burnout theories of existential nature, the issue of increased risk can also be addressed among people entering a professional role with the expectation of satisfying the sense of meaning in life.[78] Possible instances of bullying behaviors should also be placed in this category because, as Wyleżałek writes, they are present in the academic environment, although for the most part they are not sometimes disclosed.[79]

5. Conclusion

The unpredictable and changing reality in which the scientific and educational employee functions seems to abound in adaptation challenges. In addition to the issues traditionally attributed to its career, it also encounters difficulties of a non-normative nature, e.g., those related to the digitization of science or the merger of professional and private areas. It faces changes generated by the situation of the COVID-19 pandemic and, additionally, the Polish academic employee is affected by the consequences of changes at the legislative level. Therefore, it functions in a situation requiring some kind of flexibility, fast and effective adaptation process, and at the same time, maintenance of its professional effectiveness and professionalism. Such demanding conditions raise legitimate questions about the quality of its functioning and psychological well-being, and subsequently, about the variables that may constitute potentially sensitive areas. Although it is

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76 M. Santinello, *Kwestionariusz Wypalenia Zawodowego*.

77 N. Ogińska-Bulik, *Stres zawodowy w zawodach usług społecznych*; H. Sęk, *Wypalenie zawodowe: przyczyny, mechanizmy, zapobieganie*. Warszawa: Wydawnictwo Naukowe PWN, 2000.

78 A. Pines, E. Aronson, *Career Burnout: Causes and Cures*.

79 J. Wyleżałek, *Mobbing uczelniany jako problem społeczny*. Warszawa: Wydawnictwo Szkoły Głównej Gospodarstwa Wiejskiego, 2012, p. 74.

difficult to determine the exact scope of changes, the contemporary university or higher education institution currently undergoes at least temporary transformations. Hence, when discussing the maintenance of effective functioning of these institutions, we should find space for concern for the people employed therein.

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Valorization and Devalorization of Women with Hearing Impairment

Abstract: The chapter focuses on the experience of women with hearing loss, in relation to the concepts of valorization and devalorization. Valorization is an activity aimed at fulfilling valued social roles by people at risk of social exclusion. I analyzed statements of 14 women, some Deaf and some hearing impaired. The women shared their experiences, presenting both positive and negative experiences, related to living with a hearing loss.

Key Words: d/Deaf, hearing impairment, women, valorization, devalorization

1. Introduction: The Identity of People with Hearing Impairment

The purpose of this text is to examine the valorizing and devalorizing identities of people with hearing impairment. For my own qualitative research on 14 respondents with hearing impairment, an adapted social role valorization design was used.

As Dorota Podgórska-Jachnik notes, we can identify at least three levels of identity: (1) individual, (2) collective, and (3) cultural.[1] Thus, a person with hearing impairment may perceive his/her dysfunction from the perspective of himself/herself as an individual ("I" as a deaf person[2]). In the second perspective, we can speak of a group identity of deaf and hard of hearing people (although they do not have to constitute a unified and integrated collective). There is a

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1 D. Podgórska-Jachnik, "Głusi wśród słyszących – głusi wśród Głuchych. Problemy integracji społecznej osób z uszkodzonym słuchem w aspekcie tożsamościowym," in: *Tożsamość społeczno-kulturowa Głuchych, Polski Związek Głuchych,* E. Woźnicka (ed.), Łódź: 2007, p 13.

2 J. Kobosko, "Osoba głucha (słabosłysząca), to znaczy kto? – tożsamość osobowa młodzieży głuchej i słabosłyszącej rodziców słyszących," in: *Młodzież głucha i słabosłysząca w rodzinie i otaczającym świecie – dla terapeutów, nauczycieli, wychowawców i rodziców*, J. Kobosko (ed.), Warszawa: Stowarzyszenie Rodziców i Przyjaciół Dzieci i Młodzieży z Wadą Słuchu "Usłyszeć Świat," 2009, p. 20.

kind of identity indicated by Dorota Podgórska-Jachnik, which can refer to the issue of Deaf people written with a capital letter, having the conviction that they participate in a broadly understood Deaf culture, for which the central identity element is having their own sign language. However, it cannot be assumed that a Deaf person who feels subjectively Deaf will simultaneously identify with the collective and cultural identity of the entire Deaf world.

Deaf people are now functioning in the realities of a world that is undergoing advanced processes of globalization and multiculturalism. Polish society, too, has experienced many changes in the last few decades, resulting from the transformation and modernization of our country. Many Poles have the opportunity to travel frequently and observe other cultures, and migration flows have caused significant groups of Polish citizens to live abroad, while more and more immigrants come to Poland, especially from the East. Despite some modernization difficulties, the level of welfare in Poland is also steadily increasing, allowing for greater consumption in many households.[3] These various social phenomena also result in an impact on the identity of Poles, including the identity of deaf people.

Zygmunt Bauman, noted that in the modern world there are many contradictions (antinomies) in the lives of free individuals, in Western societies. The idea of identity has become contradictory, because today, on the one hand, man seeks permanence and stability, on the other hand, he seeks freedom of movement, in the changing and unpredictable conditions of modernity. This is related, among other things: to the uncertainty of human relationships, where more and more partnerships and marriages do not show permanence. This is also true for deaf women, and the Deaf community, because here too changes are taking place, connected to the widening scope of human freedom, but also increasing expectations of a potential life partner. Added to this is the fragility of human action, linked to the fact that people find it increasingly difficult to take social initiative, and the social identity of many people (including deaf people) is not entirely stable.[4]

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3   J. Czapiński, T. Panek (ed.), *Diagnoza Społeczna 2015. Warunki i jakość życia Polaków*, Warszawa: Rada Monitoringu Społecznego, 2015, pp. 54–56.
4   Z. Bauman, *Płynna nowoczesnoć*, Kraków: Wydawnictwo Literackie, 2006, pp. 77–78.

2. Valorization of Social Roles in Relation to People with Hearing Impairment

A theoretical proposal that may to some extent support people with hearing impairment who identity-wise feel excluded from many possible activities in social and cultural life is the social role valorization project.[5] Teresa Żółkowska has translated this theory of Wolf Wolfensberger into practical concepts of helping people with intellectual disabilities. I believe that the proposed definitions and categories of valorization of social roles can also be applied to people with hearing impairment because the project described applies to all people with disabilities (as well as non-disabled people at risk of exclusion for other reasons).

Social role valorization is "formal and informal activities designed to enable people who are excluded or at risk of exclusion to perform socially valued roles."[6] The project cited above, therefore, aims to protect people with disabilities from such risks as being perceived as negatively different from the rest of society (in the case of deaf people – e.g. looking odd with an implant, not communicating properly in Polish, not well off in life, etc.). Such a pejorative social evaluation may be associated with dangers, discussed earlier with the problem of social marginalization, such as social rejection, negative labels (e.g., "deaf and dumb"), attempts to segregate and create "ghettos" only for the deaf, attempts to ostracize or use violence (especially in the school environment) against deaf people.

3. Devaluation and Stereotyping of People with Hearing Impairment

The social identity of these people can be conditioned by stereotypes containing many unfavorable characteristics that can lead to discrimination or marginalization of deaf people in society. A person with a disability is often perceived as "culturally different" or different, not fully conforming to stereotypical societal expectations. These stereotypes are often fostered by language that refers to people with disabilities as "crippled," "sick," "retarded," "handicapped," or "weird."[7]

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5   W. Wolfensberger, "Social role valorization. A proposed new term for the principle of normalization," *Mental Retardation*, Vol. 21, No. 6, 1983, pp. 234–239.

6   T. Żółkowska, "Społeczna (de)waloryzacja roli osoby niepełnosprawnej," in: *Człowiek z niepełnosprawnością w rezerwacie przestrzeni publicznej,* Z. Gajdzica (ed.), Kraków: Impuls, 2013, p. 53.

7   M. Zdrodowska, "Między aktywizmem a akademią. Studia nad niepełnosprawnością," *Teksty Drugie*, No. 5, 2016, p. 399.

Marginalization of Deaf people can be associated with social exclusion, which sometimes results in their non-participation in various civic activities. Isolation of a deaf person can begin at a young age when they are not understood in the school environment and have not yet met other people with hearing impairment. Marginalization and discrimination during schooling by non-disabled children is a fairly common experience for many people with hearing impairment. This includes both physical and psychological abuse, such as ridiculing someone who speaks poorer Polish, who does not understand what is being said to them, or who unknowingly misrepresents what is being said to them. A lot depends then on vigilance and awareness of the teaching staff working in a given educational institution as well as on parents' interest.

It is therefore possible that the process of devaluation prevents people at risk of exclusion, who in the case of this work are people with hearing impairments, from fulfilling various social roles. This group is particularly vulnerable to various social stereotypes because the term "deaf" is marked by pejorative associations[8] by which they are judged. Stereotype is associated with the creation of various barriers and distance, which can be seen in the creation of an unwelcoming or hostile atmosphere towards Deaf people.[9] By stereotype, I mean schematic and simplified images relating to social categories, groups, or social relationships.[10] Unfortunately, stereotypes about people with hearing impairment are still firmly entrenched in our society. My respondents face dual stereotypes, so to speak – first as people with disabilities, and second as women-mothers (the stereotype of the Polish Mother).[11]

Talking about the social identity of Deaf people, therefore, should not follow the path of medicalization of their disability, i.e. social perception only through the prism of illness, which is a completely undesirable condition, and in itself

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8   E. Moroń, G. Zarzeczny, "Głuchy – językowe podstawy stereotypu," in: *Edukacja głuchych. Materiały konferencyjne*, M. Sak (ed.), Warszawa: Rzecznik Praw Obywatelskich, 2014, p. 127.

9   M. Kocoń, M. Skalny, "Stereotypy o g/Głuchych i języku migowym w myśleniu studentów pedagogiki specjalnej," *Interdyscyplinarne Konteksty Pedagogiki Specjalnej*, No. 24, Poznań: 2019, p. 117.

10 J. Dec, ""Czym skorupka za młodu nasiąknie," czyli o stereotypach dotyczących seksualności w podręcznikach do *Wychowania do życia w rodzinie*," in: *Przemiany seksualności w społeczeństwie współczesnym*, Z. Lew-Starowicz and K. Waszyńska (eds.), Poznań: Wydawnictwo Naukowe UAM, 2014, p. 170.

11 *Społeczna rola matki – wyzwania współczesnego macierzyństwa. Raport z badania 2015*, Regionalny Ośrodek Polityki Społecznej Województwa Śląskiego, p. 48.

is yet another deviation from the social norm.[12] Małgorzata Dunaj proposes to abandon the medicalized approach to deafness, and not to treat communication in sign language as taking place in a "foreign" and "different" social space than that occupied by non-disabled people.[13] As he notes, in an anthropological sense, deaf people do not live somewhere different from ordinary people. They are not a different ethnic community, although they have their own linguistic and cultural identity.

In the case of people with disabilities, Marek Rembierz notes that the problem of their identity is their partial or total inability to exist separately without the support of others.[14] This applies partly to people with hearing impairment, because especially when it is impossible to communicate verbally, but only with sign language, it is not always met with understanding by the environment. This can be socially observed on the level of competence (e.g. knowledge of sign language among civil servants or hospital staff) as well as the specificity of sign language communication, which differs significantly from traditional oral language.

These negative experiences of the identity of people with hearing impairment are also related to further problems that can significantly reduce their level of life satisfaction. As noted by Władysław Dykcik, these limitations are related to employment (a person with hearing impairment cannot get a job everywhere), a smaller cultural offer (no interpreter/signer or induction loop in theaters or cinemas), difficulties in social life (a deaf woman will not communicate with her partner if the latter is neither willing nor able to communicate with her).[15]

4. The Importance of Social Valorization of People with Hearing Impairment

From the perspective of the social role valorization project, enabling people with disabilities (including people with hearing impairment) to play socially valued roles can significantly overcome the above mentioned phenomena, creating

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12 M. Zdrodowska, "Między aktywizmem a akademią," p. 386.

13 M. Dunaj, *Głuchy-Świat. Głuchota w perspektywie antropologii zaangażowanej*, Łódź: Uniwersytet Łódzki, 2015, pp. 52–53.

14 M. Rembierz, "O splocie problemów i badań pedagogiki specjalnej z refleksją metodologiczną, aksjologiczną i antropologiczną," *Problemy Edukacji, Rehabilitacji i Socjalizacji Osób Niepełnosprawnych*, Vol. 23, No. 2, 2016, p. 22.

15 W. Dykcik, "Pedagogika specjalna w sytuacji aktualnych zagrożeń i wyzwań," in: *Pedagogika specjalna wobec zagrożeń i wyzwań XXI wieku*, J. Pańczyk and W. Dykcik (eds.), Poznań: Wydawnictwo Naukowe UAM, 1999, p. 26.

a positive social image of these people and, at the same time, increasing their competences.[16] Thus, the theory of valorization of social roles makes it possible to include people with hearing impairment in the social world and to raise their economic and social status. Not only do such people feel happier (with a sense of influence over their lives, social usefulness, personal sense of achievement, etc.), but they also gain identity recognition and respect from the rest of society. While supporting valorization activities, it is worth noting that, as Amadeusz Krause states, even noticing positive traits in a group of people with disabilities may indicate a negative background, as it results from some surprise and perception of some uniqueness that a stigmatized person may nevertheless exhibit valorized behaviors and roles. In addition, many non-disabled people still view people with disabilities through the lens of fear of illness, otherness, and disability. Included in this stereotype is a fear-driven, devalued vision of people with disabilities who are afflicted by life's misfortunes.[17]

5. The Deaf and Dumb Stereotype

Most stereotypical beliefs involve the one-sided assessment that deafness is associated with stupidity. This issue is partly explained by Ewa Rudnicka, who notes that as far as the adjective "stupid" is concerned, its semantic relations with the adjective "deaf" are clearly visible in the Slavic language material, and the two words are most likely related, which facilitates stereotypical thinking.[18] Ewelina Moroń and Grzegorz Zarzeczny notice that not producing sounds is perceived as equivalent to the inability to communicate, and this feature, in turn, determines the perception of such people as stupid.[19] Distorted speech is associated with intellectual disability.[20]

This is the picture presented by the statements of two female respondents:

Other parents and children do not always understand our problem, they think that a deaf person is stupid, if he/she speaks unclearly he/she is lazy and did not want to

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16 T. Żółkowska, "Społeczna (de)waloryzacja roli osoby niepełnosprawnej," p. 54.

17 A. Krause, *Współczesne paradygmaty pedagogiki specjalnej*, Kraków: Impuls, 2010, p. 127.

18 E. Rudnicka, "Czy głuchy jest głupi? – Studium powiązań wyrazów, które uległy rozpodobnieniu semantycznemu," *LingVaria*, Vol. 2, No. 12, Year VI (2011), pp. 65–66.

19 E. Moroń, G. Zarzeczny, "Głuchy – językowe podstawy stereotypu," p. 124.

20 M. Wlazło, "Pedagog specjalny wobec głupoty – o związkach terminologii z rzeczywistością pedagogiczną na przykładzie wady słuchu i niepełnosprawności intelektualnej," *Niepełnosprawność Dyskursy pedagogiki specjalnej*, No. 21, 2016, p. 79.

learn. Hearing people sometimes distrust deaf mothers for not being able to raise a child (Dominika).

And so I thought that there is really nowhere to go for help, because once you are perceived crazy, because you are deaf and dumb, and if you speak unclearly, no one will take you seriously (Magdalena).

6. Devaluation of Deaf People by the Society

An often-repeated stereotype causes many people to judge others as incapable of fulfilling socially valued roles, such as those related to a profession, or acquiring qualifications that are necessary or very helpful in everyday life and expand the scope of independence in life. Hearing impaired people are also aware of this, fearing the judgment of society. The fear of devaluation based on stereotype can be seen in Ewelina's memories:

> I love my job, but I was constantly living in fear that because of my hearing impairment I would not be able to be a psychologist and work because of it. I was afraid that I was studying for nothing, and no one would hire me. That's why I hid my hearing impairment all my life – I didn't want it to come out and I didn't want to be rejected somehow … at university nobody knew I had a hearing impairment (Ewelina).

Magdalena had similar feelings, and she believes that it is easier to accept Deaf people who sign than hard of hearing people who communicate by speech:

> I think that if someone is Deaf and only signs, people are able to understand him/her, but if he/she is hard of hearing, who only speaks and in addition unclearly, it is a bigger problem. They think they can hear, because if they have a hearing aid they can hear and they will hear people calling them (Magdalena).

Helena points out that a deaf woman has been stereotypically perceived by society as being unable to perform the mother role:

> We as Deaf mothers are invisible. It may come as a shock to some that we are mothers. That's why I'm happy for others to read about us. I think it helps to see and understand us, because some people judge us too easily (Helena).

7. Self-Devaluation of People with Hearing Impairment

Self-devaluation, that is, problems with one's own identity and questioning of one's social role, is also a problem among women with hearing impairment. As the female respondents recounted:

> I am also very ashamed of how I speak, because I know that I twist words and I prefer best not to speak, lest they laugh at me. (Majka)

Ewelina, on the other hand, shares not only her own emotions of shame, but also fears that her child will be ashamed of his/her own mother:

> I am ashamed of not hearing something and how someone will judge me. All my life I pretend to hear and it is tiring sometimes (Ewelina).

There may also be a devalorization of one group of people with hearing impairment by another deaf community. In the case of some of my respondents who declared themselves functionally hearing, one can see in some of their assessments a lack of understanding, characterized by the devaluation of people with hearing impairments who belong to the Deaf culture. Three respondents stressed that Deaf culture tends towards isolation:

> I don't understand it and I don't understand this, this culture of the Deaf, that they isolate themselves so much and exalt themselves, but I understand that sign language helps them and they have the right to communicate, but for me it is going easy (Magdalena).

> I don't understand this isolation, fighting and emphasizing uniqueness, because it is not exceptional, it is a disability (Ewelina).

> Deaf people who only sign are very limited because of this and I don't really have anything to talk to them about, for one thing I don't sign well, why should I (Barbara)?

On the other hand, some sign language users question the sense of implantation and adapting to the hearing world:

> An implant doesn't help, you have to live the God given way, and an implant is no good because it's artificial (Dominika).

> My friend, she decided that she wanted something more and she decided to get an implant. And you know what, all of a sudden it turned out that her friends from the Deaf community were no longer there, they turned away from her, that she was a cheater, because how can you betray your own people. She went through that a lot because they called her names like robots and aliens (Barbara).

> I couldn't have a hearing husband, not with an implant (Agata).

8. Valorizing Deaf Culture

However, there are statements from people with hearing impairments that indicate that it is possible to valorize one's life experience of deafness. This is demonstrated by the following statements:

> I feel I am a Deaf mom and I see that I am different from hearing women. I accept myself as hearing impaired and think that I would not want to be a hearing person (Dominica).

> I don't think Deaf mothers are different from hearing mothers because we love our children the same way (Helena).

> I think we should learn to sign for our own sake, because we never know if in the future it will be our only channel of communication, a lifeline in case things get worse (Majka).

Valorizing attitudes toward a child's hearing loss, however, are not common in this environment. This is because this is not a homogeneous environment, and people with hearing impairment function very differently and it does not always depend on their level of hearing loss. As Iwona Jagoszewska notes the specificity of the environment of people with hearing impairment is such that it does not have a definite single authority or leader, there is a significant number of associations and local social organizations of whose members only some influence and interact with each other.[21]

9. Conclusion

Women with hearing impairment in Poland, as in European societies, face various problems and challenges, some of them similar to those of women in other countries. In addition to the trouble with the "equality trap," that there is no ideal solution to reconcile the role of a mother with the tasks of a working and developing woman in her career, there are also various stereotypes about the female sex.

However, particularly relevant for the community of women with hearing impairment are issues related to their double exclusion: not only as women but also as people with disabilities. Due to the nature of hearing impairment, which is an invisible disability, the problem is that the possible social understanding for women is less than, for example, for people with motor or visual impairments. Deaf women are often stereotyped as being less intellectually capable due to the fact that they do not always use phonic language correctly because of their hearing limitations. This is when the process of social devaluation can begin, which I observed among the female respondents in the selected qualitative statements.

On the other hand, many of these hearing-impaired women are successful in their roles as mothers as well as working women, despite the greater difficulties in their lives associated with their disability. Some of them do not feel inferior or weaker than other women. They even successfully strengthen their identity, sometimes feeling that their disability is not only limiting but can also lead to the construction of a positive identity.

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21 I. Jagoszewska, "W poszukiwaniu drogi emancypacji – oczekiwania niesłyszących," *Interdyscyplinarne Konteksty Pedagogiki Specjalnej*, No. 12, 2016, p. 145.

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Students on Education Involving the Use of the Internet: A Contribution to the Author's Own Research

Abstract: The below article presents the functioning of students who use the Internet in their education process. Particular attention is paid to students, their attempts at contacting academics, and their methods of collecting information to study. The issues of integration, isolation, and individualism experienced in the educational life of the student make a significant reference to the undertaken analyses. With the aim of the research to specify ways of communication through the Internet and the issue of obtaining useful data during studying, quantitative research was carried out on using the diagnostic survey method and the questionnaire technique.

Key Words: students, education, university, the Internet, online communication

1. Introduction

Global network accessibility and its revolutionary characteristics are not surprising anymore. Innovating functions of the network and its enormous possibilities became widespread. It is normal for people to expect regular, Internet-related hi-tech revelations. Entering the era dominated by mobile phone networks has already shown a revolution in communication. However, further digitization and its dynamic development initiated some behavioral changes in society that affect many aspects of peoples' lives. Today, almost every single activity is dependent partially or fully on the Internet. The transmission of data, payment transactions, school class records, press, medical examinations, and different kinds of services are part of a list of activities that do not work properly without access to the Internet.

The possibilities that Internet gives to its users are widely known. Most contemporary research agrees that the global computer network is widespread. Many positions justify conducting constant research on the Internet, its users, and their behavior. A lot of researchers suggest it is essential to regularly analyze people's online activities and especially the activity on social networking sites.

This popularity also includes the academic youth, and I present the students' use of the Internet as a starting point of my reflections. I will analyze are communication methods, studying methods, and acquisition of knowledge using the global network – in reference to three categories: isolation, integration, and individualism.

2. The Internet's Ubiquity: Research Overview

Defining the Internet coherently is tough, just as determining most of conceptual terms. Over the years, of course, the definition has changed, which was influenced by the development of the Internet. In the 1960s, when the Internet was a novelty, it was mostly determined by its use for military purposes. Currently, in the age of globalization, it became common, and its definition earned a completely new version. The Internet is a complex term, and as E. Krol and E. Hoffman suggest, it should be examined in three main aspects:

- technical: as a connection of a network that uses data transfer protocols (TCP/IP);
- social: as it is made by people who build a community, use the network and cause its development;
- Indicative: as a collection of resources.[1]

It is worth to refer to the Internet's ubiquity. The website Gemius explores and publishes data on Polish Internet phenomena. The website uses NetPanel software and a code that combines the acquired information into a report. It collects data from PCs, mobile phones and tablets, and at the same time recognizes the user on different devices. As Gemius research shows, the number of Internet users in Poland in February 2020 reached 27.9 million. The total number of page views reached 51.2 billion, with an average viewing time of 1 hour and 52 minutes per user every day.

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1   A. Bajdak, *Internet w marketingu*, Warszawa: Polskie Wydawnictwo Ekonomiczne, 2003, p. 14.

The latest Statistics Poland's report *Polska w liczbach 2020* points out that 86.7 % of households have access to the Internet.[2] It is a meaningful indicator that most people use the Internet on their smartphones. More than 90 % of people aged 16–24 use the global network in this way. For a comparison, less than 50 % of them connect to the Internet using a computer.[3] The above data suggests that the smartphone becomes the dominant device to connect to the network among Polish people.

Another worth attention report *Jak korzystamy z Internetu?* scrutinizes the purposes for which people use the Internet. The research shows that 64 % use it to find information on products and services, 60.7 % use it for mailing, 49.9 % use social networking sites and 47.7 % Polish people search health-related issues. What is important, almost half of Internet users in Poland, particularly 44 % of them, uses electronic banking.[4]

An equally vital issue appeared in the *NASK Nastolatki 3.0* report. Results of the survey indicated that 93.4 % of teenagers are constantly reachable online.[5] The report depicts a high percentage of teenagers using social networking sites, that is 78.1 %. Moreover, 36.9 % of the surveyed need Internet to do their home-work and 68.7 % of teenagers use the Internet to communicate with their peers.[6]

The report *Internet mobilny w życiu studenta* lists how teenagers use the Internet. The survey was held in 2010, and it shows that students most often were online while being at home or at work. Their use of Internet was most seldom at school lectures or while being outside. When asked "Where do you seek infor-mation to learn from?" the most common answers among students were: during lectures and classes, from books, and using e-learning platforms. The least infor-mative and useful in learning were blogs and magazines.[7]

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2   *Raport: Polska w liczbach 2020*, p. 17. https://stat.gov.pl/download/gfx/portalinformacy jny/pl/defaultaktualnosci/5501/14/13/1/polska_w_liczbach_2020_pl.pdf (accessed 03 December 2020).

3   *Raport: Polska w liczbach 2020*, p. 17.

4   *Raport Jak korzystamy z Internetu?*, p. 2. https://stat.gov.pl/obszary-tematyczne/nauka-i-technika-spoleczenstwo-informacyjne/spoleczenstwo-informacyjne/jak-korzyst amy-z-internetu-2018,5,9.html (accessed 09 November 2020).

5   *Raport NASK Natolatki 3.0*, p. 4. https://akademia.nask.pl/badania/RAPORT%20-%20Nastolatki%203.0%20-%20wybrane%20wyniki%20bada%C5%84%20 og%C3%B3lnopolskich.pdf (accessed 06 May 2020).

6   *Raport NASK Natolatki 3.0*, p. 7.

7   *Raport Internet mobilny w życiu studenta*, pp. 35–37. https://issuu.com/mediafun/docs/ internet_mob_w__yciu_studenta_raport (accessed 23 May 2020).

Furthermore, in 2015, pupils and students constituted 21 % of all Internet users in Poland.[8] On the basis of the mentioned reports, we may notice the ubiquity of the Internet. It also substantiates the following analysis of students' ways of using the Internet today.

3. Research Results on Students and the Internet

While defining academic youth, it could be worth to compare the definition with M. Filipiak's term. The author mentions T. Paleczny's statement and determines youngsters as a part of a cultural group that did not acquire an internalized value system or cultural patterns in the socialization process, also they did not possess any particular social roles, which makes them more prone to voice opposition towards the above.[9] I focus on academic youth:

> Youth is an important component of social structure, but academic youth is an exceptional category among them. The difference between academic youth and other people who identify themselves as young adults, is receiving education. This means students have the chance to become a part of the intellectual elite, to hold senior positions, to work in management, create culture, and raise upcoming generations. Academic youth is a type of subculture, although not as significant as it used to be.[10]

Considering the part of the research results shown in the article, I decided to specify the communication methods that occur on the Internet and the problem of collecting useful information by students.

The study of the results is mostly based on integration, isolation, and individualism issues, which I chose according to my assumptions. I will present the gathered outcome by revealing students' activities and the Internet's ubiquity in academic youth's lives.

A crucial subject matter concerning exploring students' lives is, in my view, to show the possibilities of the Internet for the academic youth in education. With the aim to specify the Internet communicating process, I carried out quantitative research on academic youth using a diagnostic survey and questionnaires on 134 students from the Educational Studies Department at Adam Mickiewicz

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8   *Raport strategiczny Internet*, p. 11. https://www.iab.org.pl/wp-content/uploads/2016/09/Raport-strategiczny-Internet-2015_2016.pdf (accessed 10 July 2020).

9   M. Filipiak, "Młodzież – próba definicji," in: G. E. Kwiatkowska, M. Filipiak, *Psychologiczne i społeczne dylematy młodzieży XXI wieku*, Lublin: 2009, p. 13.

10 M. Zielińska, *Młodzież akademicka jako przedmiot badań socjologicznych,* Zielona Góra: 2016, p. 9. http://zbc.uz.zgora.pl/repozytorium//Content/32055/PDF/1_zielinska_mlodziez.pdf (accessed 20 June 2020).

University in Poznań. The group consisted of full-time students in their first or second year of first-degree studies and part-time students in their first year of second-degree studies.

4. Students' Communication and Online Activity During Studying

The survey carried out among Educational Studies Department students at UAM proved that 100 % of academic youth use the Internet every day. People who spend two to five hours daily online are the biggest group of the surveyed (69.4 %). Time spent on surfing the Internet is for most of the students (95.5 %) completely sufficient. What is important, more than half of the academic youth use the Internet a few times a day only for educational purposes.

Students reach out to other students, lecturers, and educational and administration staff. They chat, discuss, and organize meetings both at the university and at home. Transferring real-life contacts online and networking online is becoming increasingly important. It is linked to the commonness of the global computer network and sometimes results even in replacing real connections with virtual ones. The surveyed students have spoken on the most significant ways of communicating and collecting information when learning for exams, contacting teachers, and contacting other studying peers. Every one of them must be prepared to verify their knowledge every semester. Each course ends with a written colloquium or an examination, and the preparations for these are time consuming and require intense focus. The Internet might be a useful tool while studying, and 78.4 % of the surveyed claimed that they take advantage of it while learning. Many people prepared for the examinations and at the same time are active online in very different ways. Out of them, 77.6 % claim to chat or speak with their friends, 61.2 % use social networking sites, and more than 40 % listen to music and visit information pages. The rest of the surveyed scroll online shopping websites (26.9 %), watch movies (18.7 %), or play video games (8.2 %).

The advantages and disadvantages of students' choices are another interesting issue. Most of them think that chatting/discussing online helps them study (38.9 %). A big percentage of the surveyed claim that listening to music is helpful (30.5 %), too. However, the possibility of notes exchange, support in writing assignments, mutual motivation, help in practicing exercises or comparing views and opinions are some of the many benefits of staying in touch with others. On the other hand, music helps students to relax and achieve focus, as it was reasoned by the respondents. When they were asked to choose music as a helpful factor during studying, they said "It calms me down," "Helps me focus," "Cheers me up." Even so, some pointed out that not every track is suitable for learning.

A big disadvantage of using social networking sites during studying are distractions, ease of losing focus, and time loss. Students justified their choices: "using networking platforms takes the time I could spend resting or having a break, I need to work effectively," "social networking sites draw my attention away." Watching movies is equally distracting, as students claim. One of them wrote: "if I choose to watch a movie during studying and I find the movie appealing, I immediately lose all my interest in learning."

Moreover, some people believe that music and chatting with friends can be helpful, but 10.3 % of students find music distracting and 7.4 % of them cannot focus if they try to stay in touch with friends at the same time.

Another question students answered was: "How do you contact other students upon any university-related matter?" As before, the question was multiple choice.

Students' answers were: through the Internet (96.3 %), at the university (45 %), by telephone (36.6 %), at a private meeting (24.6 %) and other (1.4 %). A notable tendency was to reach out to people through the Internet. Next, the surveyed were asked to choose the best and worst ways of contact and to justify their answers. From the group, 70 % pointed to the Internet as the best form of communication. It was to enable contact at any time while talking with a few other people: "the best way to communicate is through the Internet, because it is really fast," "I chose the Internet contact method, because I do not have time to meet in real life due to my school commitments." In conclusion, the global computer network allows students fast and immediate communication that results in time saving. The worst form of contact was to be meeting in private (49 %). Students enumerated reasons: "there is no place to study in the university building," "I think nobody wants to talk about university-related topics in that meeting. People cannot wait to relax and forget about their duties," "it is challenging to set meeting hours," "some people do not have access to transportation." As claimed by the surveyed students, meeting in private is not suitable for most because they lack time and dislike distractions during meetings. Furthermore, it is worth to mention nonstationary and part-time students' answers. Their main reason for picking the Internet as a way of contact was the distance and place of residence. They would have had to spend too much time commuting.

Another noteworthy issue was students' way of contacting academics. However, I would like to highlight that my research was carried out just before the COVID-19 pandemic, which of course made a great change in students' habits. The pandemic proved how many aspects of life rely on the the Internet.

Students were also asked: "How do you most often contact your lecturers outside classes?" with two additional ones to specify the best and the worst way of contact. The response turned out as follows: 85.8 % of students used e-mails to

that end, 11.9 % of them visited tutors during office hours, 0.7 % used instant messages and the rest of the respondents chose other ways of contact. Which method seemed to be the best, according to students? What were its advantages? Mailing was indicated as the best by 68.4 % of the respondents because it is asynchronous, quick, and allows one to fully describe the problem. Students argued: "mailing – does not require waiting in queues, all the arrangements can be found in the correspondence," "an e-mail can be sent in any time, there is no need to skip classes and we save a lot of time by not waiting in a queue to meet a lecturer," "e-mail – quick, without leaving the house." Besides the best way of contact, students chose the worst of them and their drawbacks. The least appropriate was, in their view, visiting lecturers during office hours (37.6 %) and calling (30.7 %). Choosing the meeting during office hours was difficult mostly due to time limitations. A problem might be solved entirely through the Internet, and physical contact may not be necessary. The respondents claimed: "the worst idea is visiting during office hours, most cases can be sorted out by mailing," "it often collides with other classes, it is not possible to physically attend it." Meeting the lecturer or tutor is significantly difficult for nonstationary students who do not live in the vicinity of the university or have jobs. The phone call is not suitable due to the lack of determined hours of that kind of contacting, no timeframes were settled for the students to call. Moreover, using instant messaging or online communicators was, according to students, inappropriate and interferes with lecturers' private life. One of the surveyed wrote: "it is not proper to send messages to the lecturer through Facebook Messenger."

5. The Internet's Ubiquity in Students' Lives

The above ways of virtual communication and the activities undertaken while studying indicate that the global computer network is ubiquitous and tremendously useful in everyday life. It is worth to discern other popular components of the digital world students are used to.

As we can notice, the global network assists youngsters almost all the time. A big percentage of the respondents (82.7 %) used the Internet during classes, 34.6 % did that during every single lecture. The network served mostly as an educational source (75.4 %), but a big part of the surveyed (72.3 %) consisted of people who used the Internet to communicate, 56.9 % used it only to search information and more than 39 % for entertainment. Among the surveyed, 41 % claimed to be in a situation where an academic's or student's work required a device connected to the Internet. What is important, the academic youth in the majority (92.5 %) points out that other students use the Internet

for non-university-related purposes. The research results clearly indicated the inseparability of digitization and academic life. The Internet has created space to gain knowledge and collect data. It is a meaningful advantage but abandoning traditional ways of acquiring information is simply alarming. Studying means discovering. A significant part of studying is doing research through reading scientific literature, following the achievements and books written by scholars and scientists. Before the digital era, all of that used to happen at the libraries, especially at the university library. Today, almost every single book can be reserved online and collected without even having a look on the shelves. The process of finding a book used to take a lot of time and many books used to be less available. In spite of the possibilities, the commonness of the Internet urged people to limit their explorations to the Internet-available sources. Among the surveyed students, 69.4 % declared to find their study materials online. More than half of the respondents, 56.1 % printed their learning materials, and 43.9 % displayed them on a digital device. Students were most likely to collect information on the Internet (90.3 %) and seek definitions in dictionaries or encyclopedias (68.7 %). The above prove that visiting libraries is no longer relevant, and students prefer to seek necessary materials online. However, digital displaying studying materials and literature may pose a risk to overall health. Eye problems, postural defects are some of the many diseases of modern civilization caused by incorrect or too frequent use of digital devices.

Currently, there are many applications, computer programs, or websites that support students in the learning process. The most popular among the respondents were software to create multimedia presentations (85.1 %) or programs dedicated for text editing (79.9 %). E-learning platforms were also popular (74.6 %). A big percentage of the respondents (68.7 %) claimed that social networking sites can be successfully used for educational purposes. Moreover, 82.6 % of students suggested that websites, computer programs, and mobile applications were essential in learning. They tended to choose the basic software, however, it depended on the field of study. Students in the humanities present their work using multimedia presentations and editing programs. The case was completely different among students of technical studies because their work is based on specialized programs.

Before the digital era, the bulletin board used to have an important function. It was used to provide students with running scientific or cultural events, up-to-date timetables, lecturers' office hours or student organizations' activities. Today, according to the respondents, the bulletin board is not so significant (34.3 %) or significant enough (33.6 %). When asked how they know about current events, only 15 % of them pointed to the notice board. The most common answer was the official university fan page (63.9 %) or online groupings created among

students (60.2 %). As we can see, the Internet is not only a communication tool but is also very informative. As the students' ways of contacting, students' ways of collecting information are no longer as they used to be.

6. Online Activity of Students: Integration, Isolation, and Individualism

Integration

The integration of academic youth means being an inseparable part of bigger and smaller academic communities. The integration of students consisted of belonging to the student organizations, student council, and other informal groups of youngsters, who meet both at the university and outside of it. The relationship between people in the academic society is extremely crucial, especially between students, students and tutors, or students and university administration. In a globalizing world, the domination of the Internet plays a major role. The omnipresence of the global computer network has a great influence on academic life dynamics. Therefore, how strong is the students' integration? How does the Internet impact it?

The research I have held might lead us to find the answer:

– there are many students who contact peers online during the preparations for examination;
– the biggest percentage of people use the Internet to discuss university-related issues;
– the most popular way of contacting a lecturer is by email;
– collecting literature or studying materials and sharing them happens online;
– e-learning platforms become increasingly popular;
– social networking sites connect groups of people who meet in real classes at university.

Student integration is undoubtedly visible regarding belonging to online conversations created by youth who attend the same classes or lectures at the university. Social media and electronic mail enable them to share news, literature, to exchange notes, to support in studying and writing elaborations, or to socialize. The research has shown that most of the respondents find chatting and talking to each other through the Internet helpful during studying. Mentioned activities, co-working, and share of views and opinions motivate and encourage people to integrate. All above promote networking and, as a result, the integration in the academic community.

Isolation

However, more integration does not prevent isolation. Chatting with peers, sharing notes and materials or discussing with lecturers encourage people to integrate, but it might force them to isolate from each other in a physical way in real life, in libraries or at the university. The nonstationary students' choice to contact through the Internet is understandable, but those who live close to each other also tend to choose online communication instead of the real one. The transmission of students' activities into the virtual world is reasoned by 69 % of the surveyed who collect the necessary studying materials online. The results of the question on the most suitable form of communication in university-related issues indicate that students prefer to do it through the Internet, which results in isolation. The global computer network encourages people to integrate and share experiences but at the same time isolates people in real life. Most of the students claim that leaving home and meeting outside of the university or in some place in particular is an inconvenience. They work and communicate more effectively using the Internet. Physical meetings are considered a waste of time. Contacting with lecturers by e-mail also indicates that youngsters prefer online contact and the custom of regular participation in seminars or consulting hours is passing away.

Isolation does not solely mean human contact. The isolation might occur in other aspects of life, especially in behavioral changes. This means, for instance, giving up paper literature copies in favor of digital ones. Isolation means abandoning traditional customs in order to introduce new virtual habits.

Individualism

Individualism can be defined as making own decisions, choosing own life path. In this case, individualism might be interpreted as the approach of these students, who are in the minority. These prefer meeting other students or lecturers in real life, enjoying face-to-face contact. That kind of meetings, as the mentioned minority claim, give the possibility to comprehensively discuss the issue. Physical meetings help to sort out problems. Students commented on real-life contact that it eases the communication comparing to the virtual ways. It is worth highlighting the differences between these forms of contact. In real life, communication might be verbal or nonverbal. Virtual contact is just verbal, while in most cases it consists only of written words. It lacks in emotions, facial expression, gestures, and body language. Video conversations can fulfill these deficiencies only partially. It is obvious that communicating online has its limitations. Nevertheless, students tended to ignore that fact when choosing between

online forms of contact. They reasoned that virtual contact helps to sort out the problem "easily and quickly." The individualism in this case means isolating from the virtual world and integrating with the physical one. The research results and man's own observations indicate that there are a few people who choose real-life meetings to discuss university-related issues. What once used to be common, currently became unique.

7. Conclusion

Studying is often perceived as the most exciting period of life. It is not just dedicated to learning. This time can be spent on working, looking for jobs, following passions or entertainment. People in this age group are remarkably creative, powerful, and free. At the same time, students learn to be independent psychologically and financially from their parents. They have many opportunities to meet new people and build relationships useful in their careers. Before the globalization, all of it happened in real life. Group assignments required meeting in libraries, dormitories, reading or study rooms. Today, every virtual form of contact qualifies as a meeting. Even official appointments are held through the computer or phone screen. There are digital books, online classes, and virtual conversations. Isolation from reality is progressing, and so does integration with the online world. We should agree with the fact that the Internet became a part of our everyday, life and it is no longer separate.

In this text, I have presented the research results regarding integration, isolation, and individualism of students in the context of the Internat's ubiquity. In this context, we should note that students' integration happens during examination preparations – but almost always online. The isolation issue was presented as an abandonment of real life to function in the virtual world as a separation from physical meetings, real discussions and even conventional behavior. The individualism issue was interpreted as choosing own paths, different from popular patterns and standards, namely students tended to select their activities individually.

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Raising Children in American Hippie Communes

Abstract: The chapter describes the situation of children in American hippie communes. The starting point of the text is the phenomenon of counterculture. Living in a community seemed to be the perfect solution for hippies who valued being together and seeking an escape from the social commitments. Children growing up in the community were supposed to have the same rights as adults, and they were cared for by the whole community. Hippies were promoters of psychedelic substances and the idea of free love. They did not hide their preferences from children who often participated in narcotic trips. Flower children did not trust social institutions, including schools. Where possible, they organized their own community schools, and one of them – The Farm School – operates to this day. It is difficult to clearly assess the upbringing of children in hippie communes; they created an opportunity to acquire independence, but at the same time, they were often an arena of violence against the youngest.

Key Words: hippies, upbringing, American communes, counterculture, The Farm School

1. Introduction

The 1960s was a period of rapid social changes, initiated in the United States of America, and afterwards dynamically changing the social reality of Western European countries. Their prime movers were the post-war generation, disagreeing with the order of thing, established by their parents. Young citizens of, for example, USA, France or the Federal Republic of Germany, rebelled against social injustice, consumerism, hypocrisy and strict moral norms.

The term *counterculture* was popularized thanks to the book by Theodore Roszak, published in 1969. The author described this as the attitude of the youth's opposition to the existing culture and their efforts to create a new culture.[1] Polish

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1   T. Roszak, *The making of a counter culture: reflections on the technocratic society and its youthful opposition*, New York: Doubleday & Company, 1969.

sociologist, Antonina Kłoskowska, defines counterculture as the actions of young people against an established order and a willingness to replace it with oppositional principles and values.[2] In the USA, the counterculture manifested itself in the form of civic, political (New Left) movements and the hippie subculture, which has become its symbol.[3]

Despite the passage of years, hippies continue to arouse the interest of both popular culture creators and scientists, analyzing their views, values, appearance and lifestyle. However, I have the impression that not much attention has been paid to the next generation after hippies, that is, their children. I would like to shed light on those living in the shadow of their colorful parents, characters and make them the subject of research. As a starting point, I will take the values and views of hippies, which could not remain unaffected on their educational practices. My research will focus on children growing up in communes in the USA – the cradle of hippies. In the 1960s, there were thousands of communes in the USA; in this article, I will limit myself to presenting a few of them with the perspective of children growing up in them. The picture of the situation of children in American hippie communes will be complemented by the opinions of researchers and comments of adult children of hippies.

2. Hippie Communes: Origins

Sociologists have linked the phenomenon of counterculture of the 1960s to the advanced development of technology and global consumption. American society was entering an era of computerization, material prosperity and, unprecedented in the past, the amount of free time for masses. From Fred Davis's perspective, hippies were the answer to Americans' problems at that time: compulsive consumption and passive spectatorship.[4] Tim Hodgdon, in turn, underlines, that the concern of hippies was the feeling of loneliness, which at the time tormented Americans. Urban life and its technical improvements, according to these young people, cut human off from the nature and the feeling of being a part of it. Moreover, due to ubiquitous bureaucracy, authoritarian structures of work, man has been deprived of what is unique in him – the soul.[5] The flower children's

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2   A. Kłoskowska, *Socjologia kultury*, Warszawa: PWN, 1981, p. 547.

3   K. Sipowicz, *Hipisi w PRL-u*, Warszawa: Baobab, 2008, p. 10.

4   F. Davis, "Why all of us may be hippies someday," *Trans–action*, Vol. 5, No. 2, 1967, pp. 12–14. https://doi.org/10.1007/BF02804802.

5   T. Hodgdon, "Counterculture Movement 1960s-1970s," in: *Encyclopedia of American Social Movements*, F. Piven, S. Bronner and I. Ness (eds.), Vol. 3, London: Routledge, 2015, p. 1021.

proposed solution to the above problems of American society was self-sustaining communes, which met the need to belong to a small, easily identifiable community.[6]

The dream of hippies was to live outside the city, close to nature and in harmony with it. Therefore, they run from technicized, polluted metropolises to the countryside and set up their communes there. They were guided by the idea of *back to the land*, which was already present in the first American settlers. Hippies felt like "children of the Earth," expressing this with the abandonment of shoes and openness to nudity.[7] They preferred what they deemed natural: nudity, natural births, organic food, rejecting what was synthetic and civilized.[8]

Important for understanding hippies is the concept of togetherness. Hippies respected the unique personality of each person and strived to be together: to live the same things in a similar way as they during peace marches or rock festivals. They believed that collective engagement increases motivation and productive forces.[9]

Equally important for hippies was the idea of liberation: from social regulations and obligations. In their view, any law, preventing oneself from expressing itself or enjoying life, should have been abolished. The representatives of this subculture claimed that the imposed rules and authorities not only take away people's freedom but also, in tandem with it, responsibility.[10]

The lifestyle and values of hippies resulted in a "communal fever" that had overrun the USA in the late 1960s and early 1970s. Thousands of such communities were established across the country.[11] The communes – thanks to common work, meditation, collective music making, performances and psychedelic experiences – were supposed to serve a therapeutic function for people tired of living in a big city.[12]

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6   F. Davis, *On Youth Subcultures: The Hippie Variant*, New York: General Learning Press, 1971, p. 19.

7   D. Dźwinel, "Libertyni – hipisi (zbliżenia i oddalenia)," in: *Hipisi. Wędrowcy marzeń i poszukiwacze wolności na ścieżkach współczesnej kultury,* G. Guźlak and A. Pietrzak (eds.), Bydgoszcz: Wydawnictwo Uniwersytetu Kazimierza Wielkiego, 2016, p. 152.

8   B. Berger, B. Hackett, R. M. Millar, "The Communal Family," *The Family Coordinator*, Vol. 21, No. 4, 1972, p. 421. https://doi.org/10.2307/582685.

9   Ch. A. Reich, *Zieleni się Ameryka*, Warszawa: Wydawnictwo Książka i Wiedza, 1976, pp. 277–278.

10   T. Hodgdon, "Counterculture Movement 1960s–1970s," p. 1022.

11   T. Miller, *The 60s communes: hippies and beyond,* Syracuse: Syracuse University Press, 1999, pp. xiii–xiv.

12   K. Sipowicz, *Hipisi w PRL-u*, p. 47.

3. The Child in a Hippie Commune: The Idea of Collective Parenting

The premise of both the hippie movement and the communal movement was to be devoid of leaders and hierarchy. In practice, there often appeared communities centered around a guru who acted unofficially as a leader. As regard children, they were treated as adults, which means that children had the same rights as other members of commune. Hippies questioning the definition of maturity in society and the role of an adult also questioned the common understanding of childhood. In hippies' view, a child was not a person incompetent and dependent on adults, with special needs.[13] One of the countercultural slogans was "It is forbidden to forbid." In some of the communes was manifested against children such an uncritical attitude. Sometimes, members of a hippies' commune did not show much interest in the youngest.

However, many of the communes described in the literature prioritized the care of children. For example, in Table Mountain Ranch commune had a classification of minors based on their age. Until the age of two, only the mother cared for her child. From the age of two to four, the child spent most of the time with biological father. From the age of five, the impact of parents on the child gradually decreased, as did the control over by adults. The child was able to move freely and sleep wherever it wanted. In the case of an argument with peers, it was expected that the children would resolve the dispute themselves, without adult intervention.[14]

In most communes described in the literature, the whole community cared for a child, not just the parents, which was aimed at eliminating their attachment to specific people. Indian, Tibetan, and Mormon families were role models.[15] In line with this idea functioned the Chosen Family commune. Every Monday, adults draw the name of the child who they are to adopt for the whole week. In case of any problems, the "weekly" adoptive parent, not the biological parent, give advice to the child.[16] Maura McCoy, who joined to Chosen Family at the age of ten, describes the practice:

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13 B. Berger et al., "The Communal Family," p. 425.

14 R. P. Sutton, *Communal Utopias and the American Experience: Secular Communities, 1824–2000*, Santa Barbara: Greenwood Publishing, 2004, p. 138.

15 K. Sipowicz, *Hipisi w PRL-u*, pp. 46–47.

16 C. Mekemson, *Rancho Olompali: "The White House of Hippiedom."* https://wandering-through-time-and-place.com/tag/the-chosen-family/ (accessed March 13, 2019).

> We were collectively parented. More specifically, to make sure each child was being looked after, we were assigned each week to a specific adult. They just wanted to experiment with different ways of parenting. I wasn't missing anything any more than any child of divorce who misses a parent.[17]

She adds elsewhere: "I felt well taken care of and loved. I had a lot of friends."[18]

The Chosen Farm commune functioned like one big family, which meant that the care for children was conducted not only by their biological parents. The children were grouped into herds, and their caregivers were different adults taking turns in this role.[19] Three psychiatrists who observed the children growing up in hippie communes agreed that they seemed calmer in the presence of foreign adults and less dependent on their mothers than children growing up in nuclear families.[20]

In the High Ridge Farm commune children were also cared for by all adults living there, whether they were biological parents or not. Thanks to this solution, parents gained more time for themselves than if they would operate in a nuclear family. In this case, one adult devoted time to a whole group of children, so the other caregivers could take care of their affairs. For a child, however, collective parenting may have been a difficult and incomprehensible situation. This was the case for one of the boys from the community in Oregon. The child wanted to have the biological mother only for himself and, at the beginning of his functioning in commune, did not agree that anyone else except her would dress him or give him meals. As the woman describes it, her son showed symptoms typical of the Oedipus complex, but over time, he overcame the typical jealousy and possessiveness.[21]

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17 M. Karman, *Feature: All about Olompali*. https://pacificsun.com/feature-olompali/ (accessed March 19, 2019).

18 B. Yu, *Olompali, the true spirit of the hippie movement, portrayed in new documentary*. https://www.sfchronicle.com/entertainment/article/Olompali-the-true-spirit-of-the-hippie-movement-13141832.php (accessed March 13, 2019).

19 J. Sreenivasan, *Utopias in American History*, Santa Barbara: ABC-CLIO, 2008, p. 142, as cited in: M. Traugot, "The Farm," in: *Sects, Cults and Spiritual Communities: A Sociological Analysis*, W. W. Zellner and M. Petrowsky (eds.), Westport: Praeger, 1998, p. 49.

20 S. Levine, R. Carr, W. Horenblas, "The urban commune: fact or fad, promise or pipedream?," *American Journal of Orthopsychiatry*, Vol. 43, No. 1, 1973, p. 156, as cited in: T. Miller, *The 60s communes: hippies and beyond*, p. 184. https://doi.org/10.1111/j.1939-0025.1973.tb00796.x.

21 R. Houriet, *Getting back together*, New York: Coward, McCann et Geoghegan, 1971, pp. 57–58.

Private property was defined differently in each commune. In some, the catalog of private things was very broad, while in others it did not exist at all because everything belonged to the community and, therefore, to everyone. It is interesting to see how this issue has been addressed among the youngest. In the High Ridge Farm commune, every child had their own shelf with toothbrush, comb, rings, documents and clothes. Other items were in community boxes and on shelves available to all. On Christmas, adult residents of the community wondered whether to assign gifts to each child individually or to give them to children as property of all of them. Eventually, they decided to sign each gift. To their surprise, it turned out that the children had justly shared toys from their grandparents that had flowed to them before.[22]

The High Ridge Farm community was very keen on children being able to self-govern and take responsibility for what they owned. R. Houriet quotes the words of one of the women living in the commune, addressed to children, which perfectly summarize this idea: "I want you to clean up your room without me hanging over you. I don't want to be your master. You should get to the point where you can be your own master."[23]

4. Free Love and the Situation of the Child in a Hippie Commune

Typical for hippie movement was the idea of free love. This postulate made them many enemies in puritan America, where every non-heterosexual, extra-monogamous sexual activity was defined in terms of perversion. Hippies believed that sexual freedom or celebration of the naked body would help to cure many neurotic disorders and psychoses afflicted humanity. They referred to Sigmund Freud and argued that the realization of sexual desire would annihilate conscience, which was to make selfishness and aggression disappear.[24] Moreover, their attitude to nudity was an expression of their honesty: they preferred nudity because they had nothing to hide.[25] The lifestyle of hippies influenced their attitude towards the youngest.

Gridley Wright, the founder of the Strawberry Fields commune was of the opinion that children, like adults, have the right to sexual freedom, acceptance of their bodies

22 R. Houriet, *Getting back together*, p. 59.
23 R. Houriet, *Getting back together*, pp. 58–59.
24 K. Sipowicz, *Hipisi w PRL-u*, p. 62.
25 W. J. Rorabaugh, *American hippies*, Cambridge: Cambridge University Press, 2015, pp. 91–92.

by their surroundings, and masturbation. He argued that people can enjoy sexual pleasure throughout their lives, hence any age restrictions on these issues are pointless.[26] Generally, the participants in hippie communes respected the sexuality of children and protected them from possible abuse, but there were also those that allowed and even encouraged minors to have sexual acts with other children.[27]

5. The Hippies Perspective on Education

Hippies pursued to establish a world full of healthy, happy people. They believed that a properly organized upbringing, marked by love and without stress, would help to make this dream come true. In their opinion the appropriate educational environment were communes, while distancing themselves to public institutions because they were created by a society that criticized and reflected foreign values. Their criticism has often been directed at schools, from primary to universities.

According to Timothy Leary, the promoter of LSD and one of the most prominent figures during the counterculture of the 1960s, the school functions as a dangerous drug that overwhelms a young person's sensitivity and destroys his nervous system. During the education process, the student becomes less and less aware and experiencing being, gradually turning into a robot. To reverse this disastrous mechanism, Timothy Leary advised to break away from school (drop out) and practice meditation.[28]

Charles Reich, a professor at Yale Law School and proponent of counterculture, also had no good opinion of schools. In his opinion, the aim of schools was to produce future government officials and consumers, which is why students are deprived of their personalities to perceive themselves only through the prism of the function they are supposed to perform in society. The school orients students towards achieving goals, discipline, gradually making them more other-directed. In this case, their leisure time, moments of loneliness are limited, so as not to give them the opportunity to develop spiritually. Independent thinking is extinguished, while obedience to the principles and authorities gains reinforcement.[29]

Distrustful of state schools, members of the hippies' communities often created their own institutions, operating according to educational philosophies close to their heart. When Don McCoy set up a commune at the ranch in Olompali, it

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26 L. Yablonsky, *The Hippie Trip*, Baltimore: Penguin Books, 1973, p. 49.

27 T. Miller, *The 60s communes: hippies and beyond*, p. 186.

28 T. Leary, *Turn On, Tune In, Drop Out*, Berkeley: Ronin Publishing, 1999, pp. 25–30.

29   Ch. A. Reich, *Zieleni się Ameryka*, pp. 152–155.

consisted of about 10 adults and 19 minors: 15 girls and four boys.[30] He wanted both his daughters and other children living on the ranch to start education. The man was suspicious of the values that the local school would drill into them, which is why he hired a teacher, thus giving rise to a Montessori school, named according to the will of the children, a "non-school." It pursued topics that revealed children's imagination.[31]

The Farm School, Summertown, Tennessee, runs a school from 1971 to this day, which includes not only to children living inside the commune but also to those outside of the community. Classes take place in a glazed building equipped with solar panels.[32] A significant part of the activities is also conducted outside the walls: in gardens, at the composter and in the nearby forest.[33] What is interesting is the system of dividing pupils: they are grouped into three teams, corresponding successively to kindergarten, primary and secondary school, where the criterion is not only age but also skills and interests.[34]

The Farm School stresses that it believes in education adapted to needs, interests and individual experiences, thereupon promotes freedom from religious declarations, state assessment requirements and freedom to choose a curriculum.[35] The school's mission is to support students' communication skills and critical thinking, develop imagination and creativity, implement a whole-life love of learning, develop empathy and respect and the courage to express themselves.[36]

Pupils, teachers and parents of The Farm School agree e.g. on mutual relations based on love, compassion and respect, along with acceptance of individual decisions: "We agree to honor each other's right to make our own decisions and not to use force or threats to make another do things against her or his will."[37]

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30 M. Karman, *Feature: All about Olompali.*

31 C. Mekemson, *Rancho Olompali: "The White House of Hippiedom."*

32 *The Farm School.* https://thefarmschool.community/ (accessed August, 30 2019).

33 *The Farm School in Summertown.* https://www.youtube.com/watch?v=x5K1r97i_FE (accessed September 12, 2019).

34 Ch. Schelly, *Dwelling in Resistance: Living with Alternative Technologies in America*, New Brunswick: Rutgers University Press, 2017, p. 56.

35 *The Farm School – Satellite Campuses Program – Homeschool Umbrella.* https://thefarmschool.community/satellite-campus/ (accessed September 5, 2019).

36 *The Farm School – about us.* https://thefarmschool.community/us/ (accessed September 5, 2019).

37 *The Farm School Handbook.* https://thefarmschool.community/solar-campus/farm-school-handbook/ (accessed September 10, 2019).

The document states that under no circumstances should anyone be discriminated against based on race, color, religion, sex and expression, age, national origin, disability or sexual orientation. The school is trying to shape healthy eating habits, which is why it suggests students reduce the amount of sugar and caffeine in their diet and replace them with vegetables, fruits, nuts or seeds.[38] Students have the opportunity to apply these recommendations in practice, as they are the ones who prepare school meals and also wash the dishes.[39]

6. Psychedelic Substances in Hippie Communes

Hippies very often used psychedelic substances to remove further barriers to freedom. They believed that thanks to them, they could discover their true nature and become more sensitive to themselves and to others. Hippies who use psychoactive substances have maintained that they do not do this for fun, but it has a sacred dimension for them: they want to experience freedom and rediscover themselves.[40]

Psychedelics appeared in many communes and were usually not hidden from children. Maura McCoy recalls: "Pot was definitely made available to us, but it was entirely up to us. On occasion like a party anyone could have LSD. I tried it, didn't like it. Nobody thought pot was harmful, even though some of the younger kids who have kids of their own now say, "How could they have done that?" But it was a different time."[41]

It is worth quoting here the declaration of the inhabitants of the Farm commune, founded by Stephen Gaskin: "We agree that child rearing and care of the elderly is a holy responsibility … We agree to be honest and compassionate in our relationships with each other … We believe that the abuse of any substance is counterproductive to achieving a high consciousness."[42]

Members of the High Ridge Farm, like the Farm community, valued sincerity in human relationships. They openly expressed their feelings and preferences without hiding from them also in front of children. The commune has the principle that since adults believe that taking drugs or having sex is good, there is no reason to hide these activities from children.[43]

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38 *The Farm School Handbook.*

39 *The Farm School in Summertown.*

40 K. Sipowicz, *Hipisi w PRL-u*, pp. 48–51.

41 M. Karman, *Feature: All about Olompali.*

42 *The Farm Community – Beliefs and Agreements.* http://thefarmcommunity.com/beli efs-and-agreements/ (accessed July 23, 2019).

43 R. Houriet, *Getting back together*, p. 56.

7. Situation of Children in Hippie Communes: Opinions

Hippie community researchers had a divided opinion about the situation of children growing up in these communities. American sociologist Lewis Yablonsky believes they are not a good educational environment because of the nomadic life that leads there, which is associated with the inability to provide children with a stable, safe environment.[44] He also notes that children need established rules that are lacking in anarchist communities.[45]

A resident of the High Ridge Farm had a different view on this issue. According to the woman:

> It's a mistake to bring up kids with the notion that there's a single code of what's good, bad, manly or feminine. The fact is, we're living in a world where all the absolutes have been broken. Each man finds his own paths. So to prepare the kids for that, it's better to give them a lot of examples, a lot of father and mothers who are all different personalities and have different values.[46]

A positive light on the upbringing of children in hippie communes was shed by the research by a medical student, Charley Johnston, in the early 1970s, which shows that children growing up in the communes are characterized by confidence, openness, independence and maturity.[47]

Founded in 1974 by Stephen Gaskin, the Farm is one of the few hippie communes that operates to this day. Johnston observed that some of the children raised in the commune who for various reasons left the place, decided to return to the community in adulthood. Such a choice was motivated even by financial issues, when it turned out that the realization of the American vision of happiness requires a huge investment. At the same time, it should be noted that these people growing up among hippie ideals, show resistance to the temptations of the global world and see a void in prevailing consumerism.[48]

One of the men growing up in the Farm commune lists the values that the community tried to instill in him at that time: "It's having respect and doing what you believe is good and respecting other people when they tell you that you're not doing good … Don't hoard ridiculous amounts of energy and money. Try

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44 L. Yablonsky, *The Hippie Trip*, p. 144.
45 L. Yablonsky, *The Hippie Trip*, p. 196.
46 R. Houriet, *Getting back together,* p. 56.
47 Ch. Johnston, R. Deisher, "Contemporary communal child rearing: A first analysis," *Pediatrics*, Vol. 52, No. 3, 1973, pp. 323–326.
48 D. Lattin, *Following Our Bliss: How the Spiritual Ideals of the Sixties Shape Our Lives Today*, San Francisco: HarperCollins Publishers, 2004, p. 232.

not to be egocentric, meaning that you're the only people who matter."[49] He also recalls his first day at a public school outside the commune school, when he was surprised at how much importance his peers attached to clothes. The boy could not understand at the time that clothing could be more than body covering, that anyone associated its quality and origin with human value.[50]

8. Conclusion

Hippies were utopian; their communes were to be enclaves of freedom and happiness in a corrupt, unseemly world. Moreover, they assumed that within such an ideal community, it would be possible to raise a new, fulfilled human. Counterculture proponents also wanted their values and way of life to become more widespread and strengthened in society. They were certainly aware that education would be the greatest helper in promoting their ideas on a massive scale. Many participants of counterculture have therefore directed their efforts to create a new face of education and teaching. The legacy of their efforts are educational institutions referring to hippie values: individualizing teaching, with a minimal number of rules, and with an ecological attitude.

Certainly, the freedom and independence promoted in the process of socialization have shaped people who are inner-directed. At the same time, it is doubtful whether these individuals later found ease in a conformist society of prohibitions and obligations. The open attitude of hippies towards sexuality can also be controversial today. Educating in such a spirit certainly had the potential to result in greater self-confidence, acceptance for one's own body and its needs, but it also created room for abuse – especially of children. The issue of the presence of drugs in the communes can be assessed similarly. On the one hand, they were an inherent element accompanying the spiritual life of the hippie community, while on the other hand, over time it became discernible with their destructive, addictive influence. The trajectories of adult children of hippies were different: some of them still live in the community and continue their parents' lifestyles, while others chose a different path: an attitude of consumerism and participation in the rat race. It should be noted, however, that many views of hippies on upbringing still find their followers.

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49   D. Lattin, *Following Our Bliss*, p. 233.
50   D. Lattin, *Following Our Bliss*, pp. 225–226.

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Situation of Prisoners with Disabilities in Penitentiary Units in Poland

Abstract: Issues related to inmates with motor disabilities staying in penitentiary isolation cover broadly understood issues on the border of several scientific disciplines. It is worth considering the impacts proposed to inmates with disabilities and the possibilities of their implementation, as well as the direction of the implemented initiatives. Each disability is associated with certain specific features, but a common part for all disabilities can also be found. The very process of adaptation to disability, prison conditions and deprivation of needs will be a challenge for the individual, to which will apply various coping strategies. Imprisonment could be another landmark event.

Key Words: penitentiary system, Prison Service, disability, health protection, social rehabilitation

1. Intruduction: The Organization of Imprisonment of Disabled People

Issues related to inmates with disabilities in penitentiary isolation cover broadly understood issues on the border of penitentiary pedagogy, special education, social work and health sciences. Despite the common features regarding disability, in this text I will focus on convicts with motor disabilities. It is worth considering the implemented impacts on inmates with disabilities, the possibilities of their implementation and the health problems of the inmates. Moreover, apart from architectural problems, there are also organizational problems. It is particularly interesting to look for a combination of theoretical concepts and legal norms with the practice of everyday behavior. In addition, health and illness in a prison always arouse controversy in the public, because it is extremely important for every human being.

The penitentiary system in Poland is based on two basic legal acts: Executive Penal Code and the Act on the Prison Service. The prison system is subordinate to the Ministry of Justice. In Poland, the prison health service is part of the

structures of the Prison Service. Its task is to provide adequate health care for inmates in prisons.

The functioning of the prison health service is organized and supervised (with specialists) by the chief prison doctor. Health benefits available in penitentiary units are implemented in healthcare facilities. These include outpatient rooms with infirmary rooms, prison hospitals, diagnostic laboratories, dental offices, rehabilitation and physiotherapeutic offices.[1]

In addition, the Executive Penal Code distinguishes three prisons: for young offenders, for those serving a sentence for the first time and for recidivists. There are also three types of penitentiaries: closed, semi-open and open, which differ in the degree of protection, isolation of convicts and the resulting responsibilities and rights in moving within and outside the establishment. In addition to the types and types of prisons, there are also systems for imprisonment (specifying the manner of punishment): regular, programmed influence and therapeutic.[2] Each of the above-mentioned focuses on the other needs, possibilities and problems of the convicts.

Consideration should start with the definition of a person with a disability in Poland. Pursuant to the Resolution of the Sejm of the Republic of Poland of 1 August 1997 – the Charter of Rights of Disabled Persons, these are people whose physical, mental or intellectual permanently or temporarily hinders, limits or completely prevents daily life, fulfilling professional and educational duties and performing roles in accordance with legal and customary norms. These people have the right to independent and active life and can not be discriminated against.[3] In turn, the Act of 27 August 1997 on vocational and social rehabilitation and employment of people with disabilities emphasizes three levels of disability: significant, moderate and light.[4]

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1   W. Rudalski, H. Strzelecka, "Ochrona zdrowia w jednostkach penitencjarnych," in: *Księga jubileuszowa więziennictwa polskiego 1989–2009*, T. Szymanowski, J. Cegielska, J. Czołgoszewski, S. Lelental, and J. Pomiankiewicz (eds.), Warsaw: Centralny Zarząd Służby Więziennej, 2009, p. 145.

2   Ustawa z dnia 6 czerwca 1997 r. – Kodeks Karny Wykonawczy (Dz.U.2017.0.665), art. 69, 70, 95–98, http://prawo.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WDU1997 0900557 (accessed 6 February 2021) [Executive Penal Code].

3   Uchwała Sejmu Rzeczypospolitej Polskiej z dnia 1 sierpnia 1997 r. – Karta Praw Osób Niepełnosprawnych, § 1 (M.P. 1997 nr 50 poz. 475), http://prawo.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WMP19970500475 (accessed 6 February 2021) [Charter of the Rights of Persons with Disabilities].

4   Ustawa z dnia 27 sierpnia 1997 r. o rehabilitacji zawodowej i społecznej oraz zatrudnianiu osób niepełnosprawnych, art. 3 (Dz.U. 1997 nr 123 poz. 776),

2. Health Protection: Statistical Data

People with disabilities staying in prisons or remand centers, in addition to the disability itself, may also struggle with diseases. Annual statistics prepared by the Central Board of the Prison Service will be discussed to present the situation of the penitentiary system in the area of health and disease of inmates (for comparison 2018 and 2019). Statistics concern the entire population of convicts (not only the disabled).

At the beginning, statistics on medical certification and infectious diseases in prisons will be presented (Table 1).

Table 1. Medical certification and diseases in prisons

	Year 2018	**Year 2019**
Forensic and psychiatric opinions (total)	796	537
Medical certificates (total)	10,397	10,725
Infectious pulmonary tuberculosis (total in the reporting period)	295	188
Non-infectious pulmonary tuberculosis (total in the reporting period)	113	85
Infectious extrapulmonary tuberculosis (total in the reporting period)	5	5
Non-infectious extrapulmonary tuberculosis (total in the reporting period)	0	2
Tuberculosis inactive / after disease (total in the reporting period)	72	103
HIV testing	4384 (including 86 positive)	3100 (including 97 positive)
Antiretroviral treatment (as of December 31)	258	256

http://prawo.sejm.gov.pl/isap.nsf/DocDetails.xsp?id=WDU19971230776 (accessed 6 February 2021) [Act on vocational and social rehabilitation and employment of disabled people].

Table 1. Continued

	Year 2018	**Year 2019**
Number of people treated for scabies (in the reporting period)	1109	872
Number of people treated for head lice (in the reporting period)	1335	1380
Number of people treated for other infectious diseases (in the reporting period)	126	76
Tests performed to detect venereal diseases	1280 (including 41 positive)	1204 (including 20 positive)
Tests for viral hepatitis	11368 (including 610 positive)	9691 (including 564 positive)

Source: *Roczna informacja statystyczna za rok 2018 i 2019*, Warsaw: The Ministry of Justice, Centralny Zarząd Służby Więziennej, https://www.sw.gov.pl/strona/statystyka-roczna (accessed 30 January 2021).

In 2019, fewer forensic-psychiatric opinions were issued, and more medical certificates. Moreover, fewer tests were performed to detect HIV, and a similar number of inmates (compared to 2018) received antiretroviral treatment. In 2019, fewer people contracted scabies. The number of people suffering from infectious diseases remained at a similar level. Slightly more people fell ill then. There was also a decrease in tuberculosis incidence compared to 2018. Slightly fewer tests were carried out to detect venereal diseases and viral hepatitis. These statistics indicate the persistent scale of the problem of infectious diseases in penitentiary establishments throughout Poland.

The next table (Table 2) illustrates the issue of research carried out within the framework of health protection of people serving a sentence of imprisonment.

Table 2. Research within the protection of prisoners' health

	Year 2018		Year 2019	
	in detention centre and correctional facility	in non-prison health care	in detention centre and correctional facility	in non-prison health care
Analytical research	150026	159332	102334	171775
Physiotherapeutic treatments	26773	402	79995	82
Radiological research	77039	35342	80860	36201
Endoscopic examinations	911	1779	771	1691
Ultrasound examinations	6286	3391	10518	2561
Teeth prosthesis	822	674	973	375

Source: *Roczna informacja statystyczna za rok 2018 i 2019*, Warsaw: The Ministry of Justice, Centralny Zarząd Służby Więziennej, https://www.sw.gov.pl/strona/statystyka-roczna (accessed 30 January 2021).

Most often, inmates perform analytical tests. The number of prisoners using dentures in non-prison health care has decreased, which means that the greater part of dentures is performed in penitentiary establishments. On the other hand, the number of people using physiotherapeutic procedures increased significantly, which is an important indication in the context of penitentiary work with inmates with motor disabilities. At the same time, it is very positive information, giving hope for the improvement of the situation of people with disabilities in penitentiary institutions. Thanks to the provision of treatments in the field of physiotherapy, the overall fitness of the body improves, which may translate into more effective social readaptation in the subsequent stages of work with a person with a disability. In terms of performed radiological and endoscopic examinations, the number of examinations performed both within and outside penitentiary institutions remained at a similar level. However, the number of ultrasound examinations performed in penitentiary units clearly increased.

In turn, the last table (Table 3) contains data on outpatient consultations provided to prisoners as part of health care.

Table 3. Outpatient counseling provided as part of the protection of prisoners' health

	Year 2018		Year 2019	
	advice provided in own infirmary	advice provided in non-prison health care	advice provided in own infirmary	advice provided in non-prison health care
Outpatient doctor	877,520	86	833,860	256
Dentist	165,521	516	162,168	370
Ambulance doctor	8249	-	8089	-
Occupational physician	51,167	9919	52,017	9475
Surgeon consultant	13,950	3095	15045	2755
Infectious disease consultant	1135	626	1076	656
An internist consultant	30,373	521	25,526	486
Dermatologist consultant	23,020	1064	19,070	1258
Pulmonologist	4176	809	3621	751
Gynecologist consultant	6032	141	7011	94
Cardiologist consultant	2477	841	2078	996
Laryngologist	13,380	1370	10,594	1479
Ophthalmologist	15,562	3909	14,002	3614
Orthopedic consultant	12,497	2830	12,274	2693
Consultant neurologist	13,990	792	13,905	884
Psychiatrist consultant	73,082	1716	75,546	1684
Urologist consultant	2111	984	1781	1085
Another specialist	5087	3555	5370	3503

Source: *Roczna informacja statystyczna za rok 2018 i 2019*, Warsaw: The Ministry of Justice, Centralny Zarząd Służby Więziennej, https://www.sw.gov.pl/strona/statystyka-roczna (accessed 30 January 2021).

Consultations with a psychiatrist, dentist, internist or dermatologist are most popular, while the least popular is the offer of a cardiologist, urologist and infectious disease specialists. The number of advice provided in prison and out-of-prison clinics in 2018 and 2019 is comparable. It is also extremely pleasing that more and more prisoners have used the services of an occupational medicine specialist, which is associated with an improvement in the employment of people serving prison sentences.

Both Table 2 and 3 illustrate the scales of the needs of inmates regarding the need for tests, treatments and consultations. There are many diverse needs. As can be seen, based on the number of services provided, these are not marginal issues, but the everyday reality of prison isolation.

3. Adaptation to Disability

Everyone will react to the news of their disability in a slightly different way. Before he appears in prison, he will probably be able to get used to his limitations in a certain way. However, the situation will be different if the disabling condition becomes worse in the prison, or the disability is a consequence of the crime and the perpetrator goes to the penitentiary unit. The adaptation process also depends on the time of disability: as a result of a single event (suddenly) or a chronic disease (gradually). Adaptation to one's own disability is also related to the condition of a person's mental functioning.[5] One of the risks is the appearance of symptoms of depression.[6] We gradually learn to accept ourselves as a disabled person. Moreover, we often must deal with stereotypes in society. The transition of adaptation allows to achieve the state of internal integration and focus on new challenges. In this respect, however, the interaction of personality factors with the outside world will be important.[7] Apart from adaptation to disability, an individual also faces tasks related to adaptation to prison conditions.[8]

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5   R. F. Antonak, H., Livneh, "Psychosocial adaptation to disability and its investigation among persons with multiple sclerosis," *Social Science & Medicine*, Vol. 40, No. 8, 1994, pp. 1100–1101. doi: 10.1016/0277-9536(94)00167-r.

6   See: E. Psarra, G. Kleftaras, "Adaptation to Physical Disabilities: The Role of Meaning in Life and Depression," *The European Journal of Counselling Psychology*, Vol. 2, No. 1, 2013, pp. 79–99. doi: 10.5964/ejcop.v2i1.7.

7   H. Livneh, R. M. Parker, "Psychological Adaptation to Disability," *Rehabilitation Counseling Bulletin*, Vol. 49, No. 1, 2005, pp. 17–19. doi: 10.1177/00343552050490010301.

8   See: M. K. Dhami, P. Ayton, G. Loewenstein, "Adaptation To Imprisonment: Indigenous or Imported?," *Criminal Justice and Behavior*, Vol. 34, No. 8, p. 2007, 1086–1088. doi: 10.1177/0093854807302002.

In the next step, there is a deprivation of needs resulting from prison isolation. The individual's problems start to pile up. It's getting harder and harder to regain a sense of control over your life.

Nevertheless, it should be remembered that only by adopting an open attitude in relations with inmates with disabilities is the opportunity to support this group of convicts. Dialogue, listening to their needs, and matching requirements to capabilities can prove very important to achieving the goal of imprisonment.

4. Conclusion: What Can We Do?

Prisoners with disabilities comprise a particularly vulnerable group with very special needs. The special needs of disabled prisoners depend on their disability (primarily the type and degree), although there are some key problems that are common to all, such as: access to justice, protection needs, discrimination, health care, multiple needs.[9]

A person with a disability must face many difficulties after being imprisoned. Adaptation difficulties appear at the beginning. The individual must deal with separation from relatives and acclimatize to the new social environment. Interpersonal relationships are being redefined. Fellow inmates may also have a negative attitude towards people with disabilities, which is another problem. In this context, the work of educators is extremely important, especially the accommodation of prisoners in the penitentiary units.[10] In addition, the convicted person must deal with self-service activities on their own. That is why it is so important to select co-inmates in the cell, to adjust penitentiary interactions to the needs and possibilities of the prisoners themselves, and to guarantee appropriate medical care; a reliable diagnosis enables the introduction of effective measures.

Working with people with disabilities is not only treatment and rehabilitation, but also social rehabilitation (resocialization). All penitentiary impacts should be based primarily on a positive diagnosis. This means that in therapeutic work, attention is focused on the adaptation abilities of the individual and on daily independent coping with difficulties (also in social life). During therapy, therefore, the retained efficiency is based on supporting the development of the subject. In

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9   United Nations Office on Drugs and Crime, *Handbook on Prisoners with special needs*, New York: 2009, p. 43–55.
10   See: R. B. Greifinger, "Commentary: Disabled prisoners and reasonable accommodation," *Criminal Justice Ethics*, Vol. 25, No. 1, 2006, pp, 2–55. doi: 10.1080/0731129x.2006.9992190.

carrying out these tasks, the convict may be supported by the attendant of the disabled person. This is another convict who is chosen by the educator (due to the personality of the prisoner) and follows a specialized course. Attendant also help in self-service activities (if there is a problem with it). Certainly, the introduction of the institution of a disabled person's attendant into the Polish prison system is a step towards optimizing penitentiary interactions, as well as ensuring that the needs of prisoners are met. This way of working benefits not only the disabled themselves, who can receive appropriate support, but also the attendants themselves, as officers are very sympathetic to such activities.

Specialist training is also needed for prison staff to make them aware of the limitations of the disabled and for officers to learn about the methods of working with this group of inmates. It is important that prison staff who work directly with disabled prisoners (including educators) can assist prisoners in removing barriers resulting from disability. This, in turn, is related to the focus on the purpose of the execution of the imprisonment sentence. Therefore, the individualisation of the execution of a prison sentence for disabled convicts should focus on several areas:[11] (1) noticing and understanding the diversity of the population of convicted persons with disabilities by prison service officers, (2) creating appropriate conditions for penitentiary interactions, (3) taking into account individual factors that are important for the convict, (4) taking into account the individual capabilities and skills of the convict, (5) selection of appropriate means and methods of penitentiary work, (6) appropriate communication with convicts (with respect for personal dignity), (7) cooperation of officers. Creating a cooperation network (both group and institutional) can become a predictor of success, because people cooperating with each other share ideas and experience, and joint actions can prevent discrimination against people with disabilities.

Institutional and methodical solutions used in specific prisons and detention centers directly translate into the functioning of people with physical disabilities. Compliance with the regulations and internal order is necessary to ensure the safety of all convicts. In the context of disability, it is also important to plan support after leaving the prison, also in the context of medical and rehabilitation care.

The complex situation of prisoners with disabilities motivates them to undertake further analyzes and empirical research on this subject. In this case, both

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11 See: K. Mróz, "The Standards of Imprisonment in Penitentiary Isolation for People with Disabilities," *Eastern European Journal of Transnational Relations*, Vol. 3, No. 2, 2019, pp. 57–72. doi: 10.15290/eejtr.2019.03.02.04.

basic and application research are extremely important. Despite the fact that inmates with disabilities do not constitute a large group in the entire population of convicts in Poland, there are difficulties in directing penitentiary interactions. The dilemma between social rehabilitation and rehabilitation may become even more visible in the perspective of individualization of interactions. Another issue is the placement of disabled prisoners in various units – in Poland, there is a legal act regarding prisons and detention centers in which prisoners with physical disabilities (in wheelchairs) are placed. Therefore, it is a processual, contextual, relational issue that should be addressed not only in the scientific discourse, but also in the public (universal) discourse, in order to sensitize the society to the problems resulting from disability and to visualize the variants of possible help and support.

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The Other in the Modern World: An Overview of Chosen Ideas

Abstract: The chapter analyzes the concept of the Other in the context of contemporary challenges people face daily. The analysis of this concept is enriched with a posthumanist thought, which proposes a much broader view of the Other. The figure of the Other has accompanied man since the earliest times. However, both the meaning of the Other and who the Other is, have changed throughout history. The extraordinary universality of the Other is manifested not only by the fact that it affects every human being, but it also goes beyond our species. In western world, the subject of the Other becomes an extremely important element of public debate, established law, and promoted civic behavior. Still, the position of the Other remains in constant motion and changes. For this reason, selected Internet memes are presented, showing the main trends that can be noticed in the narrative of social life in the West, regarding the exclusion or inclusion of the Other, the needs, the rights and interests.

Key Words: the Other, posthumanism, globalization, Internet memes, Black Lives Matter.

1. Introduction

I will try to show the possibility to diagnose the condition of humanity and its problems in contemporary world by understanding a wide meaning of the Other. Moreover, I will enrich the traditional point of view of the Other by adding postulates from posthumanism that show the Other not only as a human being but also as an animal or even environment. I will also show that a part of technology can be slowly seen as very important Other. This wide perspective allows us to see that the anthropocentric thinking is obsolete and cannot be any more used as a tool to explain the world or the reason that justify how we treat (we people of the west) other people (especially from other cultures), other species and natural goods (environment). Although this topic is much more theoretical than practical, I will prove that the conclusions can be noticed in everyday life. To illustrate this, I will display some examples of Internet memes. They represent the inclusion of the Other in mainstream culture through different

manifestations of the same topic. Furthermore, Internet memes can be seen as a legit tool to get to know attitudes and opinions in society, global movements and what is currently the main topic in global discussion through Internet memes.

Global world, that is for this topic a background, is a complicated place. With great certainty I will say that we are, as humanity, for the first time in the position of "great unknown." This unknown is "great" because it influences all aspects of our lives and, as Bauman would say, we are living in a *liquid modernity*.[1] In this reality, the new normal is "unknown" and it is always in change. We can see also a lot of parallel and opposing views developing and invoking the same arguments and events. At present, on the one hand we have globalization, multiculturalism, cosmopolitism which not only include the Other, but this inclusion is common and can be seen as a principal.[2] On the other hand, we can see re-nationalism wanting to recreate the past world with strong single, self-sufficient nations. These two seemingly oppositions can be comorbid as a result of "inner globalization."[3]

The topic discussed here is wide and multi-layered. Probably even a book about it would not be enough. However, this should not be a reason to not talk about it. This is more *in plus* of this fascinating, and still developing, issue. A good understanding of this and a will to constant research would be the best way to create a fruitful background for a future/further discussion.

2. Importance of *the Other*

Conducting a reflection on the figure of the Other, it is significant to understand that this issue is crucial for all fields included in social science. Of course, the cause is logical and maybe banal – everywhere where is "I" or "we" there is also "other." It was and still is (but with a very different sense) crucial for the well-being, surviving, acting and the way of thinking of human being. Moreover, it is one of the oldest and universal topics that is "moving" with humanity through ages. To put this perspective in a nutshell and to simplify it to an easy to remember idea, the Other is this what we do not recognize as a member of our sociality/group. For primitive tribes, the Other was a member of different, unknown or a hostile tribe. Later tribes evolved to cities then to countries etc. After that, big monotheistic religions came and created supranational communities where unknown people could recognize each other as an ally only by the

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1   Z. Bauman, *Liquid Modernity*, Cambridge: Polity, 2000, p 79.

2   U. Beck, *Społeczeństwo ryzyka. W drodze do innej nowoczesności*, Warszawa: Wydawnictwo Naukowe Scholar, 2002, p. 88.

3   U. Beck, *Społeczeństwo ryzyka. W drodze do innej nowoczesności*, p. 252.

fact of shared faith. In modern world, the mark of the Other was/is also the color of skin, gender, age.[4]

This perspective is deeply associated with a type of thinking characteristic for humanism, where the central point of thinking (human reflection) is person. Historically, it is a very important point of view and for many centuries it was fully sufficient. We can find this type of thinking in many significant authors, philosophers, sociologists like Emmanuel Levinas and Zygmunt Bauman who are showing the importance of the Other and which issues are connected with it. The following question would help in depicting this idea: Why the figure of the Other is important? The answer for that is simple – The Other is needed to create "me." What exactly "me" means, depends on which attributes will be prime and which behaviors will be wanted. If we, as a society, are willing to accept Others, what will we see in the Other (a threat or an opportunity)? This is significant for this discussion. If this is true, our attitudes towards the Other are creating us or, to be more specific, are an important part of creating us, our beliefs, attitudes to the world. For Levinas, it was the whole ethical system that should provide humanity form objectification of human being and to underline the uniqueness of the Other. This is how Bauman is writing about Levinas ethics.

> Levinas's moral world stretches between I and the Other. It is this space which Levinas visits again and again throughout his ethical writings, exploring it with an uncanny determination and patience. It is inside this space that he finds the birthplace of ethics and all the food the ethical self needs to stay alive: the silent challenge of the Other and my dedicated yet selfless responsibility. This is a *vast* space, as far as ethics goes: large enough to accommodate the ethical self in its full flight, scaling the highest peaks of saintliness, and all the underwater reefs of moral life, the traps that must be avoided by the self on its way to ethical life – to the assumption of uneasy responsibility for its responsibility. But this is a *narrow*, tightly circumscribed space as far as the human-being-in-the world goes. It has room for no more than two actors. The moral drama is always played at the moral party of two: "The Other" or "The Face" are generic names, but in every moral encounter these names stand for just *one*, only one being – one Another, *one* Face; neither name may appear in the plural without losing its ethical status, its moral significance.[5]

For Bauman, thinking about the Other as a constant element of our society is nothing more than equalization of our beliefs with the condition of our cosmopolitan planet. Like Levinas, so Bauman sees a big problem with dehumanizing

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4   This is not a full list, but for sure these are important issues.
5   Z. Bauman, *Postmodernity and its Discontents*, Washington Square, New York: NEW YORK UNIVERSITY PRESS, 1997, p. 46.

the Other (for example emigrants), that may consequently move the problem from the ethical zone to a security problem – where "the problem" is the Other.[6]

We should ask another question as well "Is the Other always and only another human being?" As it was mentioned above, for many centuries it was the main way of thinking. This deeply humanistic paradigm is concentrated in and characteristic for the anthropocentric point of view. In opposition to this, I want to suggest that, in modern world, we should enrich this understanding. Although a human being, a person, a man, is for sure important and in many ways, is primary and central figure, we should not forget about everything that is around us and what has direct and indirect impact on us. That is, for example animals, or to be more accurate, nonhuman animals, environment or even technology. We, as humans, are not living in a vacuum; there is a very important connection between us and everything around – in dualistic thinking, excluding technology, the word "nature" would be good. I strongly believe that this way of thinking (dualistic – culture vs nature, we vs they, good vs bad, and so on) is one of the reasons why humanity came to the point that it is now, with these problems that it has to face.

A wider point of view is promoted by posthumanism.[7] Authors like Rosi Braidotti say quite clearly that there are more actors than human beings that are crucial for us.

> We need to find out by embracing an ethics of experiment with intensities. The ethical imagination is alive and well in posthuman subjects, in the form of ontological relationality. A sustainable ethics for non-unitary subjects rests on an enlarged sense of inter-connection between self and others, including the nonhuman or "earth" others, by removing the obstacle of self-centered individualism on the one hand and the barriers of negativity on the other.[8]

This does not mean a simple enlargement of the human right to all others. As she is adding:

> This is an ethical bond of an altogether different sort from the self-interests of an individual subject, as defined along the canonical lines of classical humanism, or from the moral universalism of the Kantians and their reliance on extending human rights to all species, virtual entities and cellular compositions.[9]

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6   Z. Bauman, *Obcy u naszych drzwi*, Warszawa: Wydawnictwo Naukowe PWN, 2016, p. 96.
7   In a wide understanding of this therm.
8   R. Braidotti, *The Posthuman*, Bodmin: Polity Press, 2013, p. 190.
9   R. Braidotti, *The Posthuman*, p. 190.

This point of view is very interesting and shows that the posthumanistic ideas are very complex propositions. I want to underline at the moment what Braidotti called moral universalism of the Kantians. Extending human rights to all species is a quite important example in animals' rights movements. Her opposition to that does not imply that she does not want animals to have rights. Giving our laws and rights to others is nothing more than just hidden anthropocentrism, where humans (historically more likely white males) decide for everyone what is moral and what is not. This is what posthumanism wants to avoid.

In the end of this subchapter, the form of modern contact with Others and how people in big numbers get to know each other should be mentioned. This interesting phenomenon spread like wildfire during the pandemic of COVID-19. I refer to the usage of Internet and the time spent in the virtual world many hours every day. Internet is still a very interesting place that has a very big, many times unknown, impact to humans' life. Internet offers humanity the possibility to see the Other, which was invisible or hidden for the most part of the XX century. Television was of course also a very powerful tool (with big influence) but did not have what Internet was offering from the beginning – freedom of choice to what and when people will watch, read and discuss. That is why Internet cannot be ignored in the discussion about the Other.

3. The Other in the World of Inhuman Beings

It should not be surprising that also other animals than humans have a rich social life. This means that they can also perceive the concept of the Other. The behavior of animals while in contact with other, unknown animals, is mainly depicted as: "aggression," "insecurity" or, to see this from other side, these behaviors are not: "friendly," "welcoming" and so on. This is easy to explain from the biological point of view. If, in the natural environment there are limited goods, there is a need to be protective.

Frans de Waal, spent a lot of time on observing, studying and cooperating with animals. In his books we can find very important questions about morality, society, questions of human nature.[10] This primatologist is talking about topics that are crucial in social science. He is trying to show that behavior and habits that were in the past treated as natural are connected with many different stimulations. The best way to depict it is by turning to our nearest cousins,

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10 F. de Waal, "The Tower of Morality," in: *Primates and Philosophers*, J. Ober (ed.), Princeton University Press, 2006, pp. 161–182.

chimpanzees and bonobos. The level of kinship to us is the same in both cases. Waal characterizes chimpanzees as highly intelligent and cooperative but also brutal and absolute. Individuals from different herds kill each other. The change of alpha male can lead to infanticide in the drove. Internal competition between males can lead to castration of one male by others.[11] It is also important to say that chimpanzees' society is patriarchal, so the male individuals are in the top of the social ladder. Alpha male has the privilege to mate with females. Females' position on freedom is low. Because of poor resources, the herd needs to look for food in a wide distance between them. This disturbs closer relations. The position of chimpanzees' females is different in captivity. Females can act there actively to aggression of males (for example through calming them down). On the other side, there are bonobos. These apes are much less aggressive both within the herd itself and between different herds. The hierarchy is dominated by females, and they rule collectively. Bonobos are famous for promiscuous life-style. Sex or sexual activities are for them one of the main ways to tighten the ties in the herd.[12]

I will simplify to three main factors these big differences in acting. To begin with, the habitat in which bonobos are living is much richer, in resources, than chimpanzees' environment.[13] Because of different sexual customs in bonobos, the father is more likely unknown.[14] Chimpanzees know who the father is, that is why, killing infants as ending of the heritage of the opponent is practiced.[15] Ruled by a collective of females based on age, the bonobos' herd is secured from frequent fights in the name of the main role in the group. In chimpanzees' herd, the highest position in hierarchy is gained by ruthless power which is constantly tested by others. As we can see, these two examples give us a very fruitful background for discussion. It shows that what we call "natural behavior" can be seen just as the sum of various factors.

Animals change behaviors not only in captivity, but also in nature, and this change can be significant. As a last example from animal word, I would like to show the case of a drove of baboons that drastically modify whole group's functioning.

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11 F. de Waal, *Chimpanzee Politics: Power and Sex among Apes*, Baltimore, London: Johns Hopkins University Press, 2000, pp. 211–216.
12 F. de Waal, *Our Inner Ape: A Leading Primatologist Explains Why We Are Who We Are*, New York: Riverhead Books, 2005, ebook, pp. 92–101.
13 F. de Waal, *Our Inner Ape*, p. 89.
14 F. de Waal, *Our Inner Ape*, p. 139.
15 F. de Waal, *Our Inner Ape*, p. 43.

> Like rhesus monkeys, olive baboons have a fierce reputation. They're not the sort of pri-
> mates one would expect to go the flower-power route, but this is exactly what happened
> with one troop in the Masai Mara in Kenya. Every day, males of a troop studied by
> American primatologist Robert Sapolsky fought their way through the territory of
> another troop to get access to the garbage pit of a nearby tourist lodge. Only the biggest
> and meanest males would make it through. The bounty was definitely worth fighting
> over until the day the lodge discarded meat infected with bovine tuberculosis. It killed
> off all the baboons that ate it. This meant that the troop under study lost many males,
> and not just any males, but the most aggressive ones. As a result, the troop suddenly
> became an unlikely oasis of harmony and peace in the harsh world of baboons.[16]

Of course, we can argue that this story does not say anything special. Lack of
aggressive males makes the whole group calmer. And this is true. What is very
interesting in this story is this – that this group, after many years, keeps this calm
lifestyle. For the end of this subchapter, I would like to put one more quotation
referring to baboons' case:

> We do not have the answer, but two chief conclusions from this natural experiment are
> loud and clear: behavior observed in nature may be a product of culture, and even the
> fiercest primates do not forever need to stay this way. Perhaps this applies to us as well.[17]

These examples from nonhuman animal world provide us with a very interesting
point of view for discussion. People of western world live in majority in wealth.
We produce and buy much more food than we need. Lots of this food will go to
waste. In such prosperous societies it is hard to believe that people still do not
want to see and accept the rights and needs of others, in particular of those who
bear the costs of this prosperous life.

4. The Other in the (Close) Future?

At the end of the discussion on the Other and the different ways to describe
it, a few sentences need to be said concerning technology and future problems
connected with it. These are very realistic for many researchers. This subchapter
will be mainly based on Max Tegmark's book *Life 3.0*. This book has a complex
idea and very important viewpoints and arguments. Seeing that this text is not
about technology and its impact on human life, this fragment will not go deeper
in this direction concentrating only on the possibility that technology can be
seen as the Other.

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16   F. de Waal, *Our Inner Ape*, p. 209.
17   F. de Waal, *Our Inner Ape*, p. 210.

Technology becomes more and more skilled rapidly. Stuff that was hard to imagine, like autonomous cars (self-driving cars), now are a quite normal part of reality. This arises questions about what will be in few years. Assuming that Moore's law always applies to new technology and that there will be always a way to replace old technology with new one, the speed of developing will be hard to imagine.[18] Right now, sceptics can say that we, as humanity, are still not in the point that we need to think about this, still technology has a lot to improve. Agreeing with this opinion, I need to stress that this is not the point of these theoretical disputes. We cannot wait until technology will be so much advanced that this debate will have a "practical" application. The point of this consideration is the question about boundaries of constant developing and consequences of this. I will present now one of the problems the humanity can face in the future and what are the consequences of creating more and more advanced technology.

> But if machines such as cars are allowed to hold insurance policies, should they also be able to own money and property? If so, there's nothing legally stopping smart computers from making money on the stock market and using it to buy online services. Once a computer starts paying humans to work for it, it can accomplish anything that humans can do. If AI systems eventually get better than humans at investing (which they already are in some domains), this could lead to a situation where most of our economy is owned and controlled by machines. Is this what we want? If it sounds far-off, consider that most of our economy is already owned by another form of non-human entity: corporations, which are often more powerful than any one person in them and can to some extent take on life of their own.[19]

There is possibility that humanity is in a critical moment in history. Using Harar's concept "This is exactly what I mean by "imagined order." We believe in a particular order not because it is objectively true, but because believing in it enables us to cooperate effectively and forge a better society."[20] Maybe we are in the moment when we need to create a new *Imagined Order* where some of the machines are also subjects (next to human beings), not mere objects.

> If you're OK with granting machines the rights to own property, then how about granting them the right to vote? If so, should each computer program get one vote, even though it can trivially make trillions of copies of itself in the cloud if it's rich enough, thereby guaranteeing that it will decide all elections? If not, then on what moral basis

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18 M. Tegmark, *Life 3.0 – Being Human in the Age of Artificial Intelligence*, Allen Lane, 2017, p. 69.

19 M. Tegmark, *Life 3.0 – Being Human in the Age of Artificial Intelligence*, p. 109.

20 Y. N. Harari, *Sapiens: A Brief History of Humankind*, HarperCollins, 2015, ebook, p. 140.

are we discriminating against machine minds relative to human minds? Does it make a difference if machine minds are conscious in the sense of having a subjective experience like we do?[21]

Certainly, most of these questions are only theoretical and some of them are rhetorical, but still, the results of this discussion can be crucial in the future. The effort to create real artificial intelligence (AI) needs to be preceded by questions of how we (as humanity) will treat it. Are we ready to accept a new intelligent being and give it rights? What should we do if AI will disagree with our goals? We want to create a new era of slavery – because what we create is our property – or we can imagine that humanity will accept volition of another new creation. It is also a question about the Other. Are we able to enlarge the collection of the Other and accept it?

5. Order of the World in the Twenty-First Century

Now I would like to focus on the world as a specific place (in time and space) where we meet the Other. How can we describe today's world? What is so specific in it? Why contemporary times, which we can name as postmodernism, liquid modernity, late or second modernity,[22] focus on the Other? It is not easy or maybe, not even possible, to describe all issues in only few lines of text. I will stress only some elements that are important in showing the condition of the Other, knowing that many parts connected with the modern world will not be mentioned.

Taking the most general statement from the author of *World Risk Society*, Ulrich Beck, a condition of today's world and the problems that humanity is facing today is created as a result of success that achieved modernity, not its failure. To say it more literally: early modernity dream came true, but this dream reminds us more of a nightmare than a daydream. This means that even though only rich countries at most (western countries) benefit from the uncontrolled development, mostly poor countries bear the consequences. This practice created global inequality. We are living in times that there are people with asset bigger than billion dollars, and we still have children starving on streets, increasing poverty, in many countries lack of access to health care. Humanity wastes one third

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21 M. Tegmark, *Life 3.0 – Being Human in the Age of Artificial Intelligence*, p. 109.

22 In this text I use these words as synonyms. Although behind all of them there are differences, I believe that the diagnosis of the modern world is very similar in all of them.

of produced food,[23] and there is an island of garbage twice the size of Texas in the sea.[24] Still, there are problems connected with people's working conditions in third countries like China and India, living conditions of farm animals, cutting down rainforests, wars, terrorism and of course, humanitarian crisis generated a migration crisis. This all creates a *conditio humana* where we (as humanity) want to solve new problems, new risks, global issues and the constant unknown, by using knowledge and tools from the nineteenth and twentieth centuries.[25] Yet, it is hard for many western countries politicians and politicians' parties to recognize these problems. They are gaining popularity due to resentment and promises to return to the world as it was. This is an obvious lie, but it shows how strong the need in humans is to return to a more "certain" world. A world that was destroyed by the first modernity.

The lack of stability is one of the hardest aspects that people can get used to. Even in the thinking of future, the world is so dynamic that it is hard to predict the next decade. Many behaviors that were counted as neutral or even good in the past, now are socially unacceptable. In many cases, like sensitivity to racism, discriminatory behavior, equality, changes are expected and accepted. Nevertheless, even these positive changes modify many aspects of everyday life. Constant uncertainty is, in Bauman's opinion, the price that people are paying for freedom. This is directly connected with individualism and secularization of society. If there is no "bigger power" to tell what is important in life, we need to discover it by ourselves, but it is not a simple, if even possible, assignment, especially in a very dynamic world.

> Surely, the postmodern world is anything but immobile – everything in that world is on the move; but the moves seem random, dispersed and devoid of clear-cut direction (first and foremost a cumulative direction). It is difficult, perhaps impossible, to judge their "advanced" or "retrograde" nature, since the past coordination between spatial and temporal dimensions has all but fallen apart, while space and time themselves display repeatedly the absence of an orderly, intrinsically differentiated structure. We do not know for sure (and we do not know how to be sure that we know it) where is "forward"

23 L. Sharkey, "How much food does the average US household waste?", https://www. medicalnewstoday.com/articles/study-suggests-u-s-households-waste-nearly-a-third-of-the-food-they-acquire (Accessed March 2, 2021).

24 J. Earl, "Great Pacific Garbage Patch is now twice the size of Texas," https://nypost.com/2018/03/23/great-pacific-garbage-patch-is-now-twice-the-size-of-texas/ (Accessed March 20, 2021).

25 U. Beck, *Społeczeństwo ryzyka. W drodze do innej nowoczesności*, p. 49.

and where "backward," and so we cannot say with certainty which move is "progressive" and which "regressive."[26]

Technology is also an important aspect here, just as it was in the subchapter about the importance of the Other. The Internet is a powerful tool and can spread information around the world. If properly used, it can also help in understanding the world and problems that are surrounding us. Internet is offering a possibility to understand the Other, to be in its shoes. This is a great opportunity to empower the position of the Other and thus improve its life. As Bauman said referring to humanity: "The chance of human togetherness depends on the rights of the stranger, not on the question who – the state or the tribe – is entitled to decide who the strangers are."[27] This is one of the crucial positives of these times.

6. Internet Memes as an Information Mine

In the beginning of this subchapter, I would like to clarify that by saying memes I mean Internet memes. I make this note to separate this topic from the history of memes as such. Although history of memes is more than interesting, in this part I would like to concentrate only on how we can see the discussion about the Other through memes. In order to clarify what I understand as Internet memes, one must see it as a wide concept.

> An Internet meme is every piece of information distributed and reproduced using the currently functioning Internet communication technologies (understood as global virtual space). It can take the form of a link, audio /video material, image/ photo, entire website, hashtag, phrase, or even a single word. Meme propagation and aggregation takes place through channels typical for network communication, i.e. through social media platforms, blogs, e-mails, instant messaging, information services and all other services enabling contact between Internet users.[28]

I believe that this understanding gives the best framework for analyzing information that we can get out of the represented memes. Since many years, Internet memes have been more and more an important tool for (not only) young people to comment on reality, express opinions and feelings. Internet is a perfect habitat for this form of expression. There are many different web sites that are dedicated only for creating, sharing, commenting and judging memes. Many memes have

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26 Z. Bauman, *Postmodernity and its Discontents*, p. 95.
27 Z. Bauman, *Postmodernity and its Discontents*, p. 33.
28 M. Zaremba, "Memy internetowe (2010–2011)," in: *Media i Społeczeństwo*, Issue 2, 2012, pp. 60–73.

a global reach, and it is possible to find the same meme in different languages. The web site *knowyourmeme.com* specializes in explaining the roots of memes, the history and their evolution from the beginning.[29] As we can read on this site about the origin of Internet memes:

> With the commercialization of the Internet in 1995, modern memes gradually became more strongly associated with Internet memes. Internet memes are associated with media, catchphrases, and more general trends that spread throughout various outlets on the World Wide Web like chat clients, blogs, social networking sites, email, forums and image boards. They're often used to point out how trends online evolve and change over time, creating various new derivatives.[30]

I want to emphasize that the topic that will be discussed here is only an example that should show how the matter of the Other is important and alive in public discussion. Internet memes as a tool and a medium are, in my opinion, one of the most important things that gives researchers an insight of what is important for "normal" people and which opinions they have. Of course, one must remember that Internet is full of fake news and information. Memes are also a good tool for this harmful practice. Working with memes, a researcher must be mindful of fake facts. One way to avoid problems is the constant critical thinking and in-depth search of sources. Nevertheless, I strongly believe that the importance of this topic and the discussion around it that is happening through memes below, is incontestable. The arguments that will be shown are an expression of different points of view and should not be considered as true or not.

On social level in modern societies, we can see many movements fighting for equal rights, equality in the eyes of the law. One of them were the large-scale protests around the world in support of the Black Lives Matter, a movement that blow up again in 2020 after George Floyd's death. This is a good example to show how the debate was and still is concentrated on inclusion of others in the society. Although the death of Gorge Floyd is now the main figure in discussion as a part of the "Black Lives Matter" movement, it is worth remembering that this is only one of many other incidents, that happened on the line police – black people[31] for years. Long history of this movement is one of the reasons why this topic is suitable

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29 https://knowyourmeme.com/.

30 Knowyourmeme, *Know your meme*, https://knowyourmeme.com/memes/memes (Accessed March 20, 2021).

31 Here are some of the topics that one can easily find on internet: Death of Alton Sterling, shooting of Jacob Blake, Michael Brown's death, Eric Garner's death, Sandra Bland's death, Walter Scott's death.

as an example of public discussion through memes. Memes presented below can be divided in three groups. The first group of memes can be accumulated in a group as #BlackLivesMatter or #BLM,[32] and these are memes concentrated on racial inequality, racial prejudice, unequal treatment of non-white people by the police. These memes also show how big of an impact this incident has in whole world. The next group is in an opposition or discussion to #BLM the are #All Lives Matter (#ALM), underlining that there is no specific reason why especially black lives should matter more than others. #Blue Lives Matter demonstrates that there are people also on the other side, and the police officers should be also seen as a social group that is important and requires respect for their lives.

Figure 1. #BLM
Source: https://meme-generator.com/mememe/the-cop-that-killed-george-floyd/.

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32 This division into groups is based on the subject of memes and not their descriptions. Therefore, it is possible that some of the presented memes do not appear under the indicated hashtag. Each meme has a title of one of the three hashtags presented in the text (#BLM, #ALM or #Blue lives matter).

The first image (Figure 1) of the five memes that I decided to show is a scene from an American cartoon sitcom, *Family Guy,* with added subtitles on top. This meme shows the main allegation against the police. Police' actions are merely based on the color of the skin of the suspect, not on judgment of real situations.

The topic of the next meme (Figure 2) is connected to "all lives matter" movement discussing why people should concentrate only on black lives and not on every life. We can divide this meme in two questions. First: why only Black Lives Matter movement is legitimate and not all lives matter? Second: why other nations and other beings are not important?
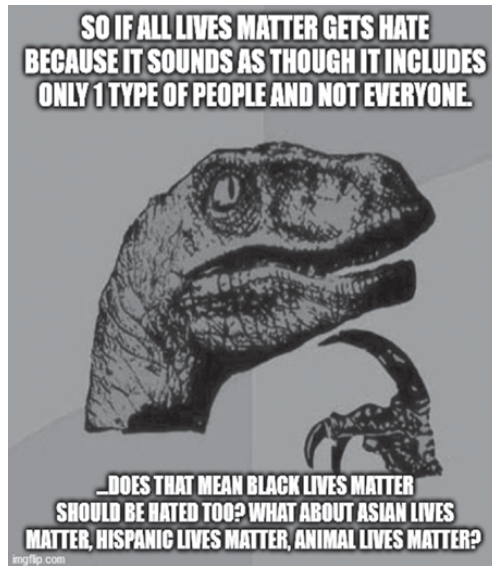

Figure 2 #ALM
Source: https://www.deviantart.com/wolfblade111/art/Meme-Either-All-Lives-Matter-or-None-At-All-844915417
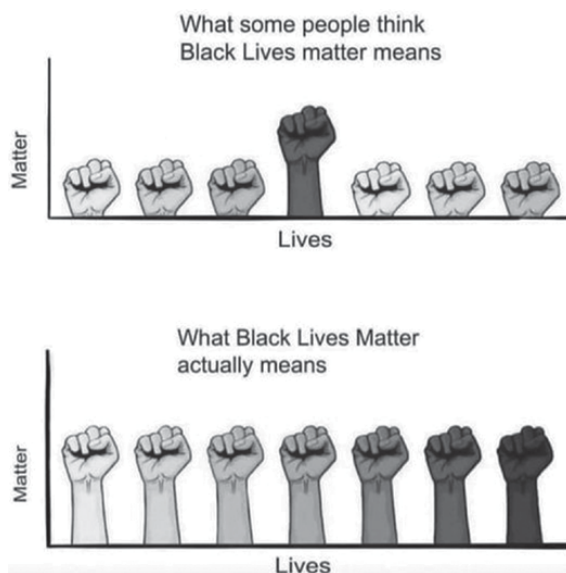
Figure 3 #BLM2
Source: https://diversity.colostate.edu/helpful-black-lives-matter-illustrations/

Figure 3 is an effort to show that the movement of "black lives matter" is about equality between all lives, not a privilege of black lives. It should not be seen as an attack to others but as reminder that racism is not acceptable and that the color of the skin cannot mean that somebody is inferior.

Figure 4 is a reminder that policemen serve society and risk their lives for the safety of others. This meme is taken from Internet sources that were published in 2015 year and the title of it is "Difference Between BlueLivesMatter and BlackLivesMatter BRILLIANTLY Compared."[33] This is a perfect example that shows that this debate is circling all the time around the same topic. In the context of Black Lives Matter, words like "you die breaking the law" may refer to violence during protests or high crime rate in the African American community.

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33 S. Straub, "Difference Between BlueLivesMatter and BlackLivesMatter BRILLIANTLY Compared." https://thefederalistpapers.org/us/difference-between-bluelivesmatter-and-blacklivesmatter-brilliantly-compared (Accessed May 20, 2021).
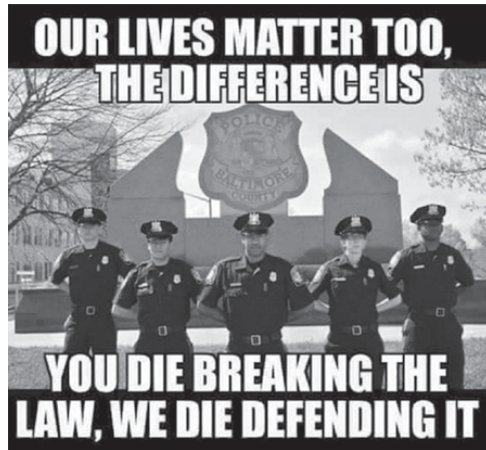
Figure 4 #Blue Lives Matter
Source: https://thefederalistpapers.org/us/difference-between-bluelivesmatter-and-
blacklivesmatter-brilliantly-compared

Last of presented graphics (Figure 5) is an effort to show that if all lives matter
and blue lives matter, but still there is no acceptation of black lives, then there is
a possibility that this is hidden racism.

Figure 5 #BLM3
Source: https://sandratrappen.com/2015/05/13/blacklivematter-bluelives-matter/

As we can see, memes describe how different groups of people have different points of view. I believe that the idea of getting information through memes about what is important for people, what is for them provoking, is more than interesting. It is also not an easy way, since there are thousands of different memes supporting #BLM, attacking it, manipulating information or concentrated only on one fact and turn a blind eye to others. While browsing the the Internet for memes about this topic, I found many negative and aggressive ones. Of course, this note applies to both parties. I tried to find not only the most popular memes, the most shared or liked. My intention was to find some core points that, without going in deep research, could explain a lot from this discussion. I think these five memes are doing exactly this.

7. Conclusion

In this chapter, my goal was to show that the Other is one of most important issue that we have in contemporary world. A good understanding of this topic can be a very interesting and effective way to understand today's problems. As I clarified, the Other can be understood in many ways. Not only human beings can be the Other; animals, as well as the whole environment or even technology can be seen as the valuable Other. I tried to show that our behavior is not something obvious. To prove this argument, I refer to animals' world where "natural" behaviors were connected and dependent on many factors (for example the amount of goods). We can see direct connections between, for example, problems with poverty, earth pollution, animal rights and inclusion or exclusion of the Other. I also described world as a place that has a lot of different problems on different levels. One of the main solutions to most, if not all of them, is a deep respect to the Other. This respect will stop tolerating poverty, along with pollution and exploitation of the environment, animals and people. Last, I analyzed a few memes to demonstrate that we can use them as a tool in exploring peoples' opinions, beliefs and so on.

I added memes to my general thinking about modernity after discussion with my students; few of them told me directly that they were informed by daily browsing web sites with memes. It was not just a minor information. We were talking about the "Riot at the Capitol" that took place in USA on January 6, 2021. I think this is one significant mark of today's world and how people are collecting everyday information. Moreover, this is a sign for all discussing about the goal of modern education and what is prime need for pupils. I believe that one of the most important goal and need is the capability of verifying information, I would even add "constant" verification. Critical thinking stands next to that. This is

the easiest way to protect people, especially young, from lack of information, manipulation and ignorance. Without this, we can see prejudgment and hostile attitudes towards the Other. We need to promote responsible thinking and open-mindedness to the Other. These times require more than ever common (on global scale) acting for a better tomorrow.

I would like to end my paper with a citation from the book *Like 3.0* written by Max Tegmark:

> In other words, one of the best ways for you to improve the future of life is to improve tomorrow. You have power to do so in many ways. Of course, you can vote at the ballot box and tell your politicians what you think about education, privacy, lethal autonomous weapons, technological unemployment and other issues. But you also vote every day through what you choose to buy, what news you choose to consume, what you choose to share and what sort of role model you choose to be. Do you want to be someone who interrupts all their conversations by checking their smartphone, or someone who feels empowered by using technology in a planned and deliberate way? Do you want to own your technology, or do you want your technology to own you? … / We're the guardians of the future of life now as we shape the age of AI. Although I cried in London, I now feel that there's nothing inevitable about this future, and I know that it's much easier to make a difference than I thought. Our future isn't written in stone and just waiting to happen to us—it's ours to create. Let's create an inspiring one together![34]

Changes are needed right now. The reason for that is our future, the future of our children and the future of our planet. There is great need to see global problems also as local. Freedom and life in prosperity is absolutely addicting. We just should remember that next to freedom comes responsibility and now is time for us to act.

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34 M. Tegmark, *Life 3.0 – Being Human in the Age of Artificial Intelligence*, p. 335.

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Economic Socialization in Polish Primary Schools

Abstract: Primary school students, functioning in society, involuntarily learn about the areas of the economic world and the mechanisms that govern it. The chapter classifies a key trial on gaining economic experience by primary school adolescents during the socialization process. The aim of the overview publication is to present the benefits of implementing economic education at the stage of primary education. Development in this area may contribute to the increase of students' knowledge, resulting in an understanding of the surrounding economic phenomena, such as social development, living conditions of the population or economic processes. Moreover, economic education shapes appropriate social patterns that may result in the ability to make decisions later in life. The main problems discussed in the text are the shaping of entrepreneurial competences, the analysis of the core curriculum in the context of using economic knowledge and the determinants that influence the acquisition of economic knowledge.

Key Words: economic education, economic socialization, entrepreneurship, key competences, primary school.

1. Introduction

Economic socialization is an important component of the search for cognitive and social development of children. It relies primarily on the rules prevailing in the economic realities and the taste for them when initiating your own economic activities. It is conditioned by the progress in the child's cognitive development, its environmental and educational conditions as well as class and cultural affiliation.[1] Factors in choosing a hubcap from Tyszka's economic knowledge are also the socio-economic situation as well as culture and religion.[2] Discover the concept of Goszczyńska's definition, emphasizing the acquisition of economic

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1   M. Kupisiewicz, *Edukacja ekonomiczna dzieci. Z badań nad rozumieniem wartości pieniądza i obliczeniami pieniężnymi*, Warszawa: APS, 2004, p. 22.

2   T. Tyszka, *Psychologia zachowań ekonomicznych*, Warszawa: PWN, 1997.

experience by individuals during the process of socialization. Social interactions with family, peers, teachers, educators and with various jobs such as shops or banks shape the perception and understanding of economic phenomena and behaviors.[3] In psychological literature, the most frequently quoted definition of economic socialization[4] is the one by Roland-Levy. According to opinions, skills, knowledge, opinions, attitudes, values and cognitive representations related to the surrounding economic world, even though there is no single specialist knowledge. Conceived in this way, economic socialization does not only refer to the children's world. Although it mainly concerns adolescent young people at the beginning of the comprehension of adult life, it also includes adults who are subject to changes in the economic world.[5] This happens through the division of socialization into primary and secondary. According to sociologists, in the process of socialization a child gradually becomes a conscious and competent individual, able to act according to generally accepted norms. In the early stages of life, children begin to observe people in their immediate environment, slowly adopting certain features and values from them and, consequently, setting them as role models.[6] Primary socialization is therefore a stage in which the family plays a significant role in the child's life. The main institutions of secondary socialization, which include older children up to adulthood, are: school, peer groups, organizations, media and workplaces.[7] As a consequence of this division, it can be seen that adults have to face various economic challenges related to looking for or losing a job, unemployment or retirement period.[8] As a result, they change their attitudes towards economic issues.

The aim of the overview publication is to present the benefits of implementing economic education at the stage of primary education. Development in this area is dictated by constant socio-economic changes. This situation directly influences the economic socialization of children and youth. In the article I will

3 M. Goszczyńska, S. Kołodziej, A. Trzcińska, *Uwikłani w świat pieniądza i konsumpcji. O socjalizacji ekonomicznej dzieci i młodzieży*, Warszawa: Difin SA, 2012, p. 14.

4 T. Zaleśkiewicz, *Psychologia ekonomiczna*, Warszawa: PWN, 2011, p. 130 978-83-01-18426-1; J. Uszyńska-Jarmoc, "Uczenie się a zarobki – dziecięce rozumienie problemów ekonomicznych świata dorosłych," *Problemy Wczesnej Edukacji/Issues in Early Education*, Vol. 12, No. 1(32), 2016, p. 8.

5 C. Roland-Levy, "How does one acquire economic notions and values?," in: T. Tyszka, *Psychologia ekonomiczna*, Gdańsk: GWP, 2004, pp. 277–278.

6 A. Giddens, *Socjologia*, Warszawa: PWN, 2012, p. 284.

7 A. Giddens, *Socjologia*, p. 288.

8 C. Roland-Levy, "How does one acquire economic notions and values?," p. 278.

pay attention to the formation of entrepreneurial competences in the context of the economic development of young people and present the factors influencing the acquisition of economic knowledge by adolescents.

2. Shaping Key Competences in the Knowledge-Based Economy

Competences are a complex concept that is difficult to define unequivocally. In the literature, we can meet with definitions concerning the use of competences in the process of human resource management. This is how the concept is formulated by R. Boyatzis, often quoted by many authors, who made a significant contribution to the development of the theory of competences. This American scientist describes them as "the disposition of a given person, which leads to behavior consistent with the requirements of the workplace determined by the parameters of the organizational environment, which in turn brings the desired results."[9] Despite the multitude of definitions, the literature of the subject shows the repetition of the three most important components, which include knowledge, skills and attitudes. This was pointed out by G. Filipowicz, who created the most synthetic definition of competences, describing them as "dispositions in the field of knowledge, skills and attitudes, enabling the performance of professional tasks at an appropriate level."[10] On the basis of his considerations, the author presents the most universal understanding of this term.

The development of economic competences of children and adolescents has been implemented in schools at all stages of education in Poland. Such actions resulted from the Recommendation of the Council of the European Union on key competences in the process of lifelong learning. Defining basic skills is extremely important in the face of globalization and the adoption of the knowledge-based economy model.[11] According to the recommendation, competences are defined as a combination of knowledge, skills and attitudes. Knowledge relates to facts, numbers, concepts, ideas, and theories that are already well established and help to understand a particular field or issue. Skills are the ability and ability to carry out processes, as well as using existing knowledge to achieve goals. Attitudes are

9   M. Armstrong, *Zarządzanie zasobami ludzkimi*, wydanie V rozszerzone, Warszawa: Oficyna a Wolters Kluwer business, 2011, p. 190.

10 G. Filipowicz, *Zarządzanie kompetencjami zawodowymi*, Warszawa: Polskie Wydawnictwo Ekonomiczne, 2004, p. 17.

11 J. Stańdo, M. Spławska-Murmyło, *Jak rozwijać kompetencje ekonomiczne u najmłodszych?*, Warszawa: ORE, 2017, p. 3.

defined as readiness and propensity to act or react to ideas, people or situations.[12] It is worth noting that the presented components do not constitute competences separately. The combination of all elements is crucial. Different competences are saturated with different components to a different extent. An example of attitudes may be the willingness to start your own business. Creating a business plan or registering a company is associated with having the necessary knowledge. Communication skills, cooperation are examples of skills. Competency requirements are adapted to changes taking place on the labor market related to automation or technology development. It is essential to develop social, civic and entrepreneurial competences. The following key competences are distinguished:

- competences in the field of understanding and creating information,
- multilingualism competences,
- mathematical competences and competences in the field of life sciences, technology and engineering,
- digital competences,
- personal, social and learning to learn competences,
- civic competences,
- entrepreneurial competences,
- cultural awareness and expression competences.[13]

All these competences are equally important and are developed on equal levels in lifelong education. They intertwine with each other because their aspects are related to each other. Examples include skills such as critical thinking, problem solving, teamwork, communication and negotiation skills, analytical skills, creativity, and intercultural skills that cover all eight skills. In schools, teachers are required to comprehensively develop these competencies in all subjects.

In the context of economic socialization, it is particularly important to pay attention to shaping entrepreneurial competences. However, it is worth emphasizing that they are related to other competences, which are also developed in the process of socialization. Competence is understood as the ability to transform opportunities and ideas into values that can be used by other people. Entrepreneurship is characterized by creative and critical thinking, the ability to solve problems, take initiatives, and the ability to act together to plan projects of cultural, social and financial value. The development in the

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12 Zalecenie Rady Europejskiej z dnia 22 maja 2018r. w sprawie kompetencji kluczowych w procesie uczenia się przez całe życie (2018/C 189/01), p. C 189/11.

13 Zalecenie Rady Europejskiej z dnia 22 maja 2018 r., p. C 189/7- C 189/8.

field of entrepreneurship is based, among others, on understanding key economic processes, opportunities and socio-economic challenges. Therefore, it is essential to know and understand the processes of planning and project management, as well as be aware of ethical principles and discover your strengths and weaknesses.[14] Entrepreneurship competences may become an indispensable element of the effective functioning of individuals, especially in the conditions of a deep economic crisis. As noted by D. Piróg, these competences constitute a specific human capital that can be used in various spheres of life, both professional and private. Competences may determine the creation and development of individual economic activities, generation of new jobs, successful finding of individuals on the uncertain and volatile employment market.[15] They can contribute to the creation of individual career paths based on the pursuit of self-fulfillment and professional fulfillment, which often translates into a feeling of satisfaction in the private sphere. Similarly, I. Świłło recognized that the specificity of the contemporary labor market and the changes taking place in it constitute a huge challenge for a young person seeking employment.[16] Therefore, paying special attention to the development of entrepreneurial competences and economic education (which are an indispensable element of economic socialization) in primary schools seems absolutely necessary. The flourishing of this area may contribute to the economic development of children and youth, which will have a direct impact on their functioning in adulthood.

3. Economic Education in Schools

The European Union promotes the idea of awakening the spirit of entrepreneurship through education and training, which was included in the communication on the Community implementation of the Lisbon program. Developing entrepreneurial competences should take place as part of lifelong education, therefore

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14 Zalecenie Rady Europejskiej z dnia 22 maja 2018 r., p. C 189/11.

15 D. Piróg, "Kompetencje z zakresu przedsiębiorczości: rozważania teoretyczne i ich ilustracje w obszarze szkolnictwa wyższego," in: *Przedsiębiorczość – Edukacja, Tom 11. Rola przedsiębiorczości w rozwoju społeczno-gospodarczym układów przestrzennych*, Kraków: Uniwersytet Pedagogiczny im. Komicji Edukacji Narodowej w Krakowie, 2015, pp. 364–365.

16 I. Świłło, "Jestem przedsiębiorczy – kształtowanie postaw przedsiębiorczych wśród młodzieży z wykorzystaniem innowacyjnych technik i narzędzi. Prezentacja projektu," in: *Przedsiębiorczość – Edukacja*, No. 8, 2012, p. 72.

the communication focuses on education from primary school to higher education.[17] In Poland, from September 1, 2002, a new, compulsory subject called the basics of entrepreneurship was introduced into general education in secondary schools.[18] It was a response to the changes taking place in the economy after the political transformation. From the school year 2012/2013, after the curriculum reform, education for entrepreneurship was extended by introducing an additional supplementary subject in upper secondary schools – economics in practice. The basics of entrepreneurship were still implemented in the basic scope, however, two hours a week. The new subject could be implemented in parallel with the basics of entrepreneurship or as a continuation of the basics of entrepreneurship. The aim of these workshops, which was in the form of workshops, was to acquire the ability to carry out a complete project implementation from an idea, prepare a plan, implement it and analyze the effects.[19] After the reform of the education system in Poland, economics was abandoned in practice as a supplementary subject in the curriculum. Since 2018, the foundations of entrepreneurship in secondary schools are implemented in four areas that relate to the market economy, financial market, labor market and enterprise.[20]

There are no compulsory entrepreneurship classes in primary school, but they are part of the education provided by other subjects. Particularly, there are correlations with items such as geography, social studies, mathematics, computer science and history. After a thorough analysis of the core curriculum, two subjects can be distinguished that enable the acquisition of socio-economic knowledge to the greatest extent. The first subject is geography, which is holistic

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17 Komisja Wspólnot Europejskich, Komunikat komisji dla rady, parlamentu europejskiego, europejskiego komitetu ekonomiczno-społecznego i komitetu regionów Realizacja wspólnotowego programu lizbońskiego: *Rozbudzanie ducha przedsiębiorczości poprzez edukację i kształcenie,* Bruksela, dnia 13.02.2006 KOM (2006) 33.

18 Rozporządzenie MENiS z dnia 26 lutego 2002 r. w sprawie podstawy programowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół (Dz. U. z 2002 r., nr 51, poz. 458).

19 Rozporządzenie MEN z dnia 23 grudnia 2008 r. w sprawie podstawy programowej wychowania przedszkolnego oraz kształcenia ogólnego w poszczególnych typach szkół (Dz.U. z 2009 r., nr 4, poz. 17).

20 Rozporządzenie MEN z dnia 30 stycznia 2018 r. w sprawie podstawy programowej kształcenia ogólnego dla liceum ogólnokształcącego, technikum oraz branżowej szkoły II stopnia. Załącznik nr 1. Podstawa programowa kształcenia ogólnego dla czteroletniego liceum ogólnokształcącego i pięcioletniego technikum (Dz.U. z 2018 r., poz. 467).

in nature, because its goal is to integrate the student's knowledge about the natural environment with socio-economic and humanistic knowledge.[21] Activities undertaken at school as part of these classes are to help pupils understand the phenomena occurring in the modern world, including such as understanding the causes and effects of economic change. Doubts, on the other hand, appear in the amount of content in the field of economics, because unfortunately it is one of the few subjects responsible for the development of students' economic knowledge. For obvious reasons, the content of the curriculum permeates each other, but it is worth emphasizing that they only touch upon topics in the field of economics. The second subject is knowledge about society, which is understood in terms of interdisciplinary teaching, thus it refers to the achievements of social sciences, namely "[s]ociology, political science and elements: cognition and social communication, psychology, economics and legal sciences, and elements of humanities (cultural studies and ethnology). These classes are based on the knowledge and skills of students in the field of Polish language, history and geography."[22] Teaching this subject may be a challenge for the teacher, because the subject matter is related to many scientific disciplines. In addition, the framework curriculum allocates only two hours a week to this subject in the last year of primary school.

In response to increasing the effects of education and reliable implementation of the content in this subject, it was decided to reduce the number of requirements.[23] By limiting the content of education, most economic issues (previously discussed in junior high schools, which have expired) have been abandoned, including the basics of entrepreneurship in the content of the subject, which will be taken up in secondary schools. Reducing the curriculum content in the field of economic education only contributes to the consolidation of erroneous attitudes or the lack of knowledge of basic economic concepts among young people. Adjusting knowledge to the age of graduates is right, but it should not be forgotten that changes taking place in the economy, easy access to information from the country and the world, and the ubiquitous mass media shape the consumer awareness of young people.

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21 ORE, *Podstawa programowa kształcenia ogólnego z komentarzem. Szkoła podstawowa, geografia,* 2018. https://tinyurl.com/tsue2k6s (accessed March 27, 2021).

22 Rozporządzenie MEN z dnia 28 marca 2017 r. w sprawie ramowych planów nauczania dla publicznych szkół (Dz. U. z 2017 r., poz. 703).

23 ORE, *Podstawa programowa kształcenia ogólnego z komentarzem. Szkoła podstawowa, WOS*, 2018. https://tinyurl.com/yte39f78 (accessed March 27, 2021).

4. Determinants Influencing the Acquisition of Economic Knowledge among Adolescents

A child gets to know the world around her from the first days of his life. She acquires knowledge, acquires skills through formal education, which takes place at school, and non-formal education, present in everyday life. Economic socialization of children occurs gradually, through the observation of adults, especially parents and family, and through participation in preschool and school activities. In highly developed countries, the formation of entrepreneurial foundations begins at the stage of kindergarten. According to the PISA research, it is these countries that achieve high educational results in economic education.[24]

Research results[25] show that adolescents acquire financial literacy mainly in the non-school environment. They develop economic skills through everyday spending decisions and the use of financial services available to them. The 2018 PISA results suggest that school education is not as important as knowledge and skills acquired outside school. The research indicated that the main factors influencing the achievement of higher results in the survey of respondents' skills are conversations about finances with parents and information taken from the Internet. Another important element increasing the level of knowledge of adolescents is creating opportunities for their independent experience in managing their own money. An important factor in financial education is shaping responsible financial behavior. Young people who check and compare prices in different stores before making a purchase scored higher in PISA than those students who did not. The same was true of adolescents who were in control of their money. The use of financial services in the form of a bank account and card payments increases the assessment of young people's own financial capabilities, but this aspect did not significantly affect the results of the research, which is somewhat surprising. On the basis of the presented results, it can be concluded that formal education is insufficient. Issues related to the world of money take place in the framework of various school subjects, and above all, knowledge about society. Research results show that the key determinants of improving this situation are the initiation of conversations with their parents about financial

24 T. Rachwał, W. Kilar, Z. Kawiecki, P. Wróbel, "Edukacja w zakresie przedsiębiorczości w wychowaniu przedszkolnym, szkole podstawowej i szkołach średnich w świetle nowej podstawy programowej," in: *Przedsiębiorczość-edukacja*, No. 14, 2018, Uniwersytet Pedagogiczny w Krakowie, pp. 3–4.

25 M. Sitek, E. B. Ostrowska, M. Badiak, Raport PISA: *Umiejętności, postawy i zachowania finansowe młodzieży w Polsce. Wyniki badania PISA 2018*, 2018, pp. 80–82.

issues by children. It was also pointed out that parents could contribute to a greater extent to increasing the financial awareness of their children. It is worth discussing issues such as joint planning of the household budget or the development of savings plans. Another factor that should be implemented in schools is discussing financial services and products available on the Internet. Young people derive their economic knowledge from Internet sources, their wider discussion during the lesson would give them a chance to better understand the offers of specific bank accounts, deposits, loans or insurance policies. It is also worth analyzing with young people appropriate financial behaviors that relate to monitoring and appropriate planning of expenses and price comparison. Greater interest on the part of adolescents in financial education directly translates into their skills in this area. It is crucial to increase the economic awareness of young people by adapting educational activities to their needs and interests.[26]

The economic awareness and knowledge of Poles is constantly growing, but it is still not satisfactory, as shown by the results of research carried out in 2020, commissioned by the National Bank of Poland.[27] Demographic factors have a significant impact on the economic knowledge of Poles. Professionally active people aged 25–55 know the most about finance and economics, and the least: individuals up to 25 and over 55 years of age. Also, the higher the education, the greater the knowledge, the lowest level was recorded among people with primary and vocational education. The educational experience of individuals is a very important factor. They show that people who talked about economics in their family home have a higher level of knowledge. The same level was achieved by people who participated in economics at school or as part of non-formal education. Another determinant influencing the higher economic knowledge of the respondents is the use of media and new technologies. According to the research, basic education in the field of economics and finance is needed, in particular, by young people (15–24 years of age) and the elderly (over 55 years of age). Due to the nature of the article, I would like to present the youngest group of respondents who are very open to new things. Young people most often look for economic knowledge on the Internet, on various portals, forums and in social media, as well as among friends, family and at school. The recommendations

26 M. Sitek, E. B. Ostrowska, M. Badiak, Raport PISA: *Umiejętności, postawy i zachowania finansowe młodzieży w Polsce*, pp. 80–82.

27 NBP, *Badanie świadomości i wiedzy ekonomicznej Polaków, Prezentacja wyników "Badania świadomości i wiedzy ekonomicznej Polaków" 2020*, pp. 77–79. https://tiny url.com/cdrv84xb, (accessed March 27, 2021).

and conclusions from the research indicate the legitimacy and modification of formal education. School activities should be more interesting and to a greater extent include practical exercises with elements of gamification. Another aspect is changing the name of the item to be more accessible and practical. Education in the field of entrepreneurship and economics becomes indispensable, if only that is why 60 % of respondents would like to start their own company in the future. The subjects that interest the respondents the most include investing, saving, monetary policy, currencies and euro areas, and electronic money.[28]

5. Conclusion

Children's economic development is extremely important. Initiating your own economic activities cannot take place without having the necessary competences, which consist of attitudes, skills and knowledge. Introducing compulsory economic education into schools already at primary school level would contribute to building greater economic awareness of the society. It would also have a direct impact on the process of economic socialization that accompanies us throughout our lives.

Poles point out that knowledge in the field of economics is needed in everyday life. However, they still find it uninteresting and difficult to understand. Economic socialization of adolescents depends on the economic knowledge of their families. The assumptions and recommendations point out that parents should contribute to greater financial awareness of their children. How should adult people, who are parents, have this knowledge? If Poles consider the world of economics to be difficult and not very interesting, how will they correctly explain the processes governing the socio-economic world to their children? It is worth noting that as a result of socialization, the child spontaneously acquires knowledge, skills, behavior, opinions, attitudes and values. The economic knowledge of Poles has not changed dramatically over the years. Primary school education in the field of economics and entrepreneurship is not obligatory, and its implementation covers only a few subjects. Compulsory classes on the basics of entrepreneurship conducted in secondary schools (as the research shows) do not guarantee the achievement of appropriate economic awareness and knowledge of young people. In that case, one may be tempted to say that the economic situation will be difficult to improve. Therefore, restrictive steps should be taken to properly develop the entrepreneurial competences of children and youth.

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28 NBP, *Badanie świadomości i wiedzy ekonomicznej Polaków*, pp. 77–79.

Economic education should be present in the formalized system from an early age and gradually expanded and deepened at subsequent educational stages, starting from primary school through secondary education, up to university education.[29] All this to educate entrepreneurial individuals.

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School Administrator as a Manager: Qualifications and Competencies

Abstract: This chapter focuses on the role of school administrator as an education manager. Bearing in mind that school plays an important role in shaping the younger generation, this publication considers the area of management in educational terms. There is no doubt that a modern school needs a leader who will meet the requirements and needs of all participants in their academic environment. The following article is therefore an attempt to show that the administrator of a modern school needs a range of qualifications, competencies, qualities and values that correspond to the role of an educational leader.

Key Words: education manager, school administrator, qualifications, competencies, school, education management, education

1. Introduction

As S. Banaszak points out: "Education has been one of the most important structures in developing societies for centuries. It not only enters into mutual relations with the economy and the legal system, but also indirectly shapes the social structure."[1] On the basis of this statement, there is no doubt that the headmaster of today's school in the twenty-first century has not only received a wide range of powers, but above all the scope of his responsibility has increased. Undoubtedly, the permanent transformations of the education system, increasing social requirements and expectations as well as a number of other factors cause the image of the school head to change significantly at the definition level. On the basis of Polish literature, the term "education manager" or "educational leader" has been commonly used for several years. They are aimed at indicating and emphasizing key competences in the field of educational leadership, which, both at the

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1 S. Banaszak, *Edukacja menadżerska w społeczeństwie współczesnym. Studium teoretyczno – empiryczne*, Poznań: Wydawnictwo Naukowe UAM, 2011, p. 66.

level of educational structures and at the micro level in education, related to the talent and management styles of institutions, are of fundamental importance for the proper and high-quality functioning of the school.[2] G. Mazurkiewicz points out that an "educational leader" is an individual who has the power to convince and extract the potential of his subordinates. Showing the abovementioned skills is possible thanks to adopting the correct attitude towards: oneself, the world and school, which is caused by self-awareness, self-knowledge and multidimensional reflection.[3] "Education manager," on the other hand, is the nomenclature used to describe a headmaster who, on behalf of the entities running the school, can manage it in a high quality. L. Gawarecki understands high-quality management to inspire and create appropriate conditions for creating innovative methods and forms of educational and organizational work at school. Therefore, it requires from the director – the education manager of the twenty-first century – independence and the ability to make creative decisions regarding the activities of subordinates, while maximizing the use of various capital and material resources of the school.[4]

However, at this point it is necessary to emphasize the tendency derived from Western European literature, which defines the school head by using the phrase "pedagogical leadership." Such a definition allows for a certain dualism of the roles assigned to the headmaster and emphasizes the need to combine positions, responsibilities and competences of both the education manager and the educator. As a manager, the director should act as a strategist, manager, arbiter, bursar and diplomat. However, as a pedagogue, he should be: a mentor, teacher, advisor, ambassador and advocate.[5]

2. Competences and Qualifications of the Twenty-First Century School Director

An extremely important aspect of considering the person of the school head in the context of managerialism are the competences and qualifications that should be demonstrated by the manager of a modern school. As J. Śmietańska indicates, competencies are most often defined by requirements dedicated to a

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2   S. Banaszak, *Edukacja menadżerska w społeczeństwie współczesnym*, p. 105.
3   T. Oleksyn, "Zarządzanie kompetencjami w organizacji. Istota, cele, system," *Humanizacja Pracy. Zarządzanie Zasobami Ludzkimi*, No. 3, 2011, p. 55.
4   L. Gawarecki, *Kompetencje menadżera oświaty*, Poznań: Wydawnictwo eMPi2, 2013, p. 10.
5   L. Gawarecki, *Kompetencje menadżera oświaty*, pp. 25–29.

specific position. [6] It is worth noting that the attributes of competencies extend to length of service, intelligence coefficient and individual personality traits. [7] On the basis of the literature on the subject, it can be noticed that competences appear as rights, responsibility and duties that are dedicated to a specific position.[8] According to the analysis of J. Śmietańska, the knowledge considered as an indicator of competences was repeatedly made at three levels:

- knowledge in the colloquial sense, defined as knowledge of a declarative nature,
- procedural / functional knowledge, i.e. specific skills,
- readiness to use knowledge in practice.[9]

Repeatedly, both Polish and foreign literature attempted to standardize the definition of competences and their categorization.[10] Therefore, we may indicate what various definitions or attempts to define what competences actually are. Often presented as a certain range of skills, experience and knowledge, behavior and physical characteristics, they allow for making specific decisions.[11] It should also be noted that the authors of various studies found a specific type of relationship between competences and qualifications, and finally skills. For the purposes of these considerations, I assume, following S. Banaszak, that "competences … are qualifications realized in action."[12]

In her study on managerial talent in education, J. Śmietańska emphasizes that the Polish education system is characterized by a task-oriented approach to school principals. It is inevitably related to the specificity of the Polish educational law, which clearly indicates a number of duties of the headmaster in the area of individual spheres of school functioning.[13] The subject of managerial competences of the director of educational institutions is willingly taken up by

6   J. Śmietańska, *Talent menadżerski w oświacie*, Poznań: Wydawnictwo Naukowe PWN, 2016, p. 147.

7   J. F. Terelak, *Psychologia menadżera*, Warszawa: Wydawnictwo Difin, 1999, pp. 157–159.

8   S. Chełpa, *Kwalifikacje kadr kierowniczych przedsiębiorstw przemysłowych: kierunki i dynamika zmian*, Wrocław: Wydawnictwo Akademii Ekonomicznej, 2003, p. 121.

9   J. Śmietańska, *Talent menadżerski w oświacie*, p. 147.

10   A. Rakowska, "Kompetencje współczesnego menadżera," in: *Zarządzanie kompetencjami w organizacji*, E. Masłyk-Musiał (ed.), Warszawa: Oficyna Wydawnicza Wyższej Szkoły Menedżerskiej, 2005, p. 94.

11   T. Oleksyn, "Zarządzanie kompetencjami w organizacji. Istota, cele, system," p. 154.

12   S. Banaszak, *Edukacja menadżerska w społeczeństwie współczesnym*, p. 75.

13   J. Śmietańska, *Talent menadżerski w oświacie*, p. 148.

theorists and researchers of modern sciences. The analysis of the literature on the subject allows to indicate the key competences that appear to be leading in the process of creative management. They undoubtedly include:

- immediate orientation in the area of analysis of current problems and situations,
- constant acquisition of effective communication techniques,
- leadership skills,
- a significant level of self-regulation,
- high-quality analysis of the effectiveness of both planning and the implementation of individual educational tasks.[14]

Against the background of changing requirements and the permanent influx of new factors, the competences related to:

- knowledge of the law and active use of it,
- the ability to obtain funds, e.g. from European Union programs,
- rational management of school property,
- the ability to implement changes and constantly improve qualifications and knowledge.[15]

Professional literature is rich in various typologies of competences. However, as J. Kordziński points out, in the context of considerations on managerialism in education, a distinction should be made between personal, interpersonal, social, didactic, substantive, managerial and institutional competences. However, the author assigns a special role to social competences that appear as autotelic endowment of the personality of a person in the position of director of an educational institution. In terms of definition, these competences are considered to be skills that allow for such an impact on others that will allow to evoke the expected behaviors and reactions.[16] Due to the permanent changes taking place in the area of education, the scope of strategic competences is relatively often emphasized. In the simplest terms, they are defined as visionary, the ability to long-term and strategically plan the potential of resources inherent

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14 K. Atamańczuk, *Edukacja i szkoła u progu XXI wieku*, Olsztyn: Wydawnictwo Uniwersytetu Warmińsko Mazurskiego, 2001, p. 43.

15 I. Bednarska-Wnuk, *Zarządzanie szkoły XXI wieku. Perspektywa menadżerska*, Warszawa: Wydawnictwo Difin, 2010, pp. 91–92.

16 J. Kordziński, *Zarządzanie: jak zarządzać i być zarządzanym*, Warszawa: Polskie Wydawnictwo Ekonomiczne, Wydawnictwo Ekonomiczne, 2013, p. 50.

in the organization in order to maintain the high-quality functioning of the school.[17]

In the opinion of the public, there is a slight intermediate path between competences and assessments. At this point, it should be noted that, against the background of the literature on the subject and extensive research in the field of management, not only management at the educational level but also competences play a key role. As S. Banaszak mentions, the range of competences held is a kind of real image of the possibilities and predispositions of an individual. Moreover, it indicates their willingness to acquire knowledge not for the sake of acquiring it, but for taking practical and common-sense actions. Such a manifestation of competence is, according to the author, the autotelic activity of contemporary organizations, which allows us to believe that the choice of meaning is also an aspect of the functioning of schools.[18] This belief is justified by the considerations of T. Kotarbiński and J. Zieleniewski, in which the organization is presented as "a system whose ordering consists primarily in the fact that its functionally differentiated parts basically contribute to the success of the whole, and the success of the whole is an essential condition for the success of some parts."[19] Against the background of an organization understood in this way, it can be confidently stated that a school is an organization.

Bearing in mind a number of requirements for principals of modern schools in the Polish education system, it is necessary, through the prism of competences and qualifications, to pay attention to the necessity of managerial roles undertaken by the director. I am talking here about, among other things:

- management of teaching processes,
- caring for students studying at the institution,
- exercising pedagogical supervision,
- ensuring proper material and technical conditions,
- making administrative decisions,
- recruiting for various positions and a number of others.[20]

Bearing in mind the number of duties of the school head, it is necessary to focus on classifying the functions performed by him. The functions of the school head are undoubtedly characterized by a lack of homogeneity. A certain dualism

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17 J. Śmietańska, *Talent menadżerski w oświacie*, p. 149.
18 S. Banaszak, *Edukacja menadżerska w społeczeństwie* współczesnym, pp. 77–78.
19 J. Kisielnicki, *Zarządzanie: jak zarządzać i być zarządzanym*, p. 75.
20 J. Szafran, *Menadżer – Przywódca. Uwagi o roli dyrektorów szkół w zarządzaniu zmianami*, Poznań: Wydawnictwo Naukowe PWN, 2013, p. 212.

should be emphasized on this level. On the one hand, various concepts pointing to the managerial functions of the school head indicate the complexity of head's role. On the other hand, the plane remains constantly in the area of research interest and there is no unanimous position on this issue yet. Therefore, following the example of many theoreticians and researchers of issues related to management and managerialism in education, the superior concept of managerial functions is that developed by Henri Fayol.[21]

The author of the concept of five managerial functions indicates that for all persons performing managerial functions, universal are as follows:

- planning – is also referred to in the literature as anticipation and is the starting point for taking various actions in the management process. As part of planning, the director-manager undertakes activities such as: recognizing and understanding the current situation, forecasting the development of the situation, defining achievable goals and formulating actions necessary to achieve them, determining the current state of resources, forecasting the consequences of actions taken, and monitoring and controlling the implementation of the institution's activities;[22]
- organizing – is based on the development of an appropriate configuration of resources that will allow the implementation of planned activities and thus includes: spatial organization, distribution of work, dissertation of the organizational structure, proper delegation of responsibilities and powers, development and implementation of processes, coordination of own and subordinates' activities, organizing the work of teams, providing information;[23]
- ordering – in the simplest terms, it concerns the plane of designating and indicating directions of activities that result from the scope of duties of subordinates. Ordering in the context of managerial functions is also understood as such control of the process of implementation of actions that will ensure the implementation of tasks;[24]
- leadership – is understood as a restructuring of employees' attitudes in order to optimally achieve the assumed goals, with particular emphasis on the overtone of leadership, which is the result of the following factors: formal

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21 R. Otręba, *Sukces i autonomia w zarządzaniu organizacją szkolną*, Warszawa: Wydawnictwo Wolters Kluwer, 2012, p. 177.

22 J. Machaczka, *Podstawy zarządzania*, Kraków: Wydawnictwo AE w Krakowie, 2001, p. 45.

23 J. Machaczka, *Podstawy zarządzania*, p. 45.

24 J. Śmietańska, *Talent menadżerski w oświacie*, p. 144.

and non-formal authority, acceptance by subordinates, competences and qualifications, and moral and ethical values of activity. As indicated in the study by Henri Fayol, an effective leader should be multidimensionally involved in all processes taking place in the organization, constantly raise qualifications, demonstrate an ethical attitude and the ability to manage a conflict;[25]

- controlling – focuses on checking the achievement of the intended goals that result from the implementation of the planning function. It allows you to identify errors and eliminate them. It should be pointed out that the function referred to as controlling is closely related to planning. This is due to the fact that the results resulting from the control constitute autotelic data for further planning attempts;[26]

There is no doubt that Floyol's concept of the five leadership functions, although the best known, is not the only attempt to typologize the managerial functions in the position of school head. The demonstration of the diversity in this area should be the presentation of the concept of W. Kobyliński, which indicates the basic, auxiliary, regulatory and secondary functions. The first of these functions is a vast area and is understood as focusing on tasks resulting from teaching, upbringing and care. Another function – auxiliary – was devoted to administrative, economic and financial tasks. The third function indicated by W. Kobyliński was defined as regulatory and its area includes motivation, control, organization and planning. The last function – secondary – concerns the activities of the school with a workshop, cultural, educational and service character.[27]

As indicated by numerous studies, when talking about the functions performed by the director of an educational institution, one should also reflect on their roles, i.e. the system of behavior that responds to the behavior of other entities.[28] There is no doubt that the roles performed by the director are an expression of their qualifications and competences. The first depiction of the roles performed by the director was made by W. Kobyliński and thus he designated the following: the role of the organizer of the overall didactic and educational process, the role of the educator and guardian of the school staff and the role of the executor of the state's educational policy.[29] Bearing in mind the fact that the

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25 J. Machaczka, *Podstawy zarządzania*, p. 53.
26 J. Machaczka, *Podstawy zarządzania*, p. 60.
27 W. Kobyliński, *Funkcje dyrektora szkoły w teorii i w praktyce*, Warszawa: Wydawnictwo Szkolne i Pedagogiczne, 1984, p. 89.
28 J. Szczepański, *Elementarne pojęcia socjologii*, Warszawa: Wydawnictwo Naukowe PWN, 1970, p. 31.
29 W. Kobyliński, *Funkcje dyrektora szkoły w teorii i w praktyce*, pp. 100–104.

issues related to education management are interdisciplinary in nature, and at the same time observing the current changes in the Polish education system, it is worth pointing to the roles that the headmaster of a twenty-first century school is obliged to fulfill in their face. The perspective of current changes in Polish education is wide and it is characterized by various scopes. They concern not only the overall management system, but also require the reorganization of each level of the structure – including changes in individual positions. If you want to show the variety of roles resulting from the changes taking place, it is worth showing their complexity first. According to M. Armstrong, there are changes within the scope of changes – firstly of a strategic nature, i.e. those that relate to long-term issues and relate to the entire structure of the organization, thus embracing its mission, philosophy and goal. Secondly, the author indicates operational changes, i.e. those that relate to innovative procedures, structures, technologies, and thus affect the functioning of the whole or part of the organization. Thirdly, there are transformational changes that occur when various structural, behavioral and process modifications are introduced within the organization.[30] They take into account that the school as an organization very often finds itself in the system of all changes described by M. Armstrong, according to H. Schein, the educational leader should be characterized by the following features:

- a significant level of perception and understanding of oneself and the outside world;
- permanent motivation to change and acquire new competences and qualifications;
- putting up with your own and other people's anxieties;
- ability to analyze changes in a multidimensional way;
- the ability to motivate others to undertake various activities for the organization;
- openness to sharing knowledge and skills.[31]

The complexity of features and qualifications presented above allows us to state that leadership in education should be considered at various levels. As S. Covey points out, principled management is the most appropriate and effective management style. He emphasizes that the units that contribute to the organization cannot only be understood in economic, social, psychological but also spiritual

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30 I. Dzierzgowska, "Dyrektor, czyli przywódca," *Dyrektor Szkoły*, Warszawa: Wydawnictwo PWE, 2005, p. 9.
31 I. Dzierzgowska, "Dyrektor, czyli przywódca," p. 9.

terms. It follows from the fact that subordinates have a need to feel meaning and co-create the whole. Thus, there are four levels at which leadership should run simultaneously. These are the following levels:

- personal – attitude towards oneself;
- interpersonal – relationships and relationships with others;
- management – responsibility for carrying out the work of others;
- organizational – organizing the work of others, conducting training, recruitment, team building, forming an internal structure and implementing the strategy.[32]

3. Conclusion

The education system in Poland is constantly changing, the success of which, in turn, depends on the management strategy and competences of the school head. In the face of educational changes, it is the qualifications, competences and individual predispositions of the school manager that determine the level of its functioning. A very important feature of management in education should be emphasized – namely, as S. Kwiatkowski and J. Madalińska-Michalak point out – education management perceived in the category of educational leadership is an interdisciplinary issue and draws from the area of various management sciences.[33] Therefore, it is considered necessary to conduct permanent research and analysis of changes taking place in education, as well as a multidimensional analysis of the position of director – manager – leader of an educational institution. Depending on individual environmental, social, cultural and political factors, the way of managing the school will be different, but there is no doubt that the headmaster of today's school, of the twenty-first century school, is not only an exemplary educator, but also the manager and head.

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32 J. Szafran, *Menadżer – Przywódca. Uwagi o roli dyrektorów szkół w zarządzaniu zmianami*, p. 88.
33 Z. Wołk, *Całożyciowe poradnictwo zawodowe*, Zielona Góra: Wydawnictwo Uniwersytetu Zielonogórskiego, 2007, p. 9.

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SUPPLEMENT

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The Language of Mathematics as a New Language-Game: Can It Help Students with Math Anxiety?

Abstract: This article deals with the factors that build mathematical competences. I draw attention to mathematical communication. Mathematical communication is a student's ability to express, verbally, or in writing how they solved a math problem. Treating the language of mathematics as a new type of language-game makes it possible to build mathematical competences without using numerical notation. Hopefully it is a solution that helps students with the math anxiety.

1. Introduction

Mathematics is an important part of education. The development of technology requires people to understand mathematics. If someone wants to understand the world around – from new smartphone applications ("How do they work? How were they made?") to everyday economics – they should have mathematical skills at their disposal. A good example is programming in C#, that is used to create games for PC or mobile devices. Programming in this language does not require handmade calculations but an understanding of some aspects of math (especially logic). A good example is understanding what a class or object classes are, and correctly assigning appropriate functions to these classes; this is the foundation of programming as such. The development of technology shows that the understanding of mathematics (practicing analytical thinking skills) not only makes it easier to get a good job (for example as a programmer) but also allows one to understand how works everything we use every day (games, applications, "intelligent" appliances).

Mathematical education is something more than only arithmetic skills. This is an art of problem-solving and its tool is analytical thinking. And that is the very

essence of math education: analytical thinking, which is a combination of various skills, needed not only in mathematics but also, for example, in philosophy; in analytical philosophy or logic, which is an integral part of mathematics, but also one of the basic departments of philosophy. I will explain how important language is in mathematics. In the next step, I will describe the use of language in a conducted pedagogical experiment, the aim of which is to help children at risk of developing a mathematical phobia. I will explain how much language is important in mathematics. In the next step, I will describe the use of language in a pedagogical experiment that aimed to help children at risk of developing a mathematical phobia.

2. Language, Math, and Mathematical Communication

Language is part of human culture. This is a tool of communication but not only in this regard. This is a tool of thinking, too. I will develop this thread in the next part of the text.

Nuria Planas pays attention to understanding language as a kind of resource. Language is not only a tool, but it is something like a chance to understand the world better. But language and the use of it are "two dimensions of the same phenomenon."[1]

"Such ontology goes with the socially constituted knowledge of diverse languages verbal and visual – that people develop as part of their social experience of/in the world."[2]

Does the level of language use improve our understanding of reality? This is a philosophical question. It is worth referring to the thoughts of Ludwig Wittgenstein. In his book *Philosophical Investigations*, we can read about language-games.[3] There are many games in the language in general. A possible interpretation of this is that they are not separate languages, but communication possibilities. But we should remember that communication is the most important function here. There is no language-game without meaningful communication. The meaningfulness is the essence of language. It is important because language-games are flexible, and we can create many of them.

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1 N. Planas, „Language as resource: A key notion for understanding the complexity of mathematics learning, " *Educational Studies in Mathematics* 98.3/2018, p. 216

2 Planas, "Language as resource," p. 216.

3 L. Wittgenstein, *Dociekania filozoficzne*, Warsaw, PWN, 2000.

Mathematics is a part of culture like language. So, one could pose one question here: Is math-language a type of the language-game? There is also an intuition that the language of mathematics can be treated as a foreign language. It is a very interesting idea because it can be used in helping students with math anxiety. I will return to this topic below.

We should return to language as a resource. The language and type of discourse are closely related. This ontological observation raises another question about culture. If both math and language are part of a culture, maybe that should be called "mathematical communication?"

Planas writes as follows: "I use the term of culture in plural including (1) emerging norms, practices, and form of knowledge for representations of the world and people in local sites of interaction and (2) more or less refined norms, practices, and form of knowledge for broader social representation."[4]

The aforementioned "form of knowledge for broader social representation" is the most important concept in this part of the text. Social representation is a type of intersubjective communication. Assuming that math describes reality, the language of math is an important tool in this description. The definitions we use in mathematics are part of the general language of mathematics. We can build our mathematical language during discussion and group work.[5] It can be said that the language of mathematics is very important: it is the essence of mathematical communication, which is itself one of the skills of mathematics. Language as a resource means that we can use many types of language in describing or solving problems, for example we can discuss a mathematical problem using a colloquial language or a specialized one.[6] Math communication in multicultural classes proves that the language which we use in speaking about math is of great importance. In this context Planas writes about mathematical communication in Catalan schools.[7]

The issue of mathematical communication and the connection with self-efficacy is written by Sylvia Rahmi, Rifka Nadia and others:

> Mathematical communication can be interpreted as a student's ability to convey something he knows through dialogue events or interrelationships that occur in the classroom environment, where there is a transfer of the message. Displaced messages contain mathematical materials that learn, such a concepts, formulas, or a problem-solving

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4   Planas, "Language as resource," pp. 216–217.
5   Planas, "Language as resource," pp. 215–229.
6   Planas, "Language as resource," pp. 215–229.
7   Planas, "Language as resource," p. 216.

strategies. Parties involved in communication events in the classroom are teacher and student. The way the message can be transmitted can be smoken or written[8]

The topic of language as a resource was discussed. This is important in the context of further considerations. We are to pay attention to the language as a background. Earlier it was mentioned that language is part of culture. Some studies show that parental education influences the language of mathematics in children.[9] If parental education is one of the factors that build the level of language of mathematics, I should be able to present this issue more broadly. Why factors like parental education influence the language of mathematics? The answer is simple. It is so because the language of mathematics is a way to describe reality. So, if parents talk with their child about things around, they use the language of mathematics. For example, they use terms such as "big," "small," "heavy," "light," "more than," or "less than." I believe that these terms are not mathematical in the literal sense, but they are proto-mathematical terms. They are the root of informal mathematics.[10] These terms help in developing mathematical competences, but in its strict sense, the language of mathematics differs from everyday language: "Learners need to construct the semiotic representations for mathematical concepts, symbols, and notions order to connect new knowledge with previous mental representations. However, mathematical language is different from our everyday language."[11]

On the other hand, social position of learning mathematics is important not only at home. Planas writes about the social rooting of the language of mathematics.[12] She pays attention to multicultural classes, where children speak different languages. In these situations, children need common terms, that is understandable to everyone. Situation which is described by Planas[13] to show

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8   S. Rahmi, R. Nadia, B. Hasibah, W. Hidayat, "The relation between self-efficacy toward math with the math communication competence," *Journal of Mathematics Education* 6.2/2017, p. 178.

9   See D. J. Purpura, E. E. Reid, E. Erin, "Mathematics and language: Individual and group differences in mathematical language skills in young children," *Early Childhood Research Quarterly* 36/2016, pp. 259–268.

10 J. Zhang, X. Fan, S. K. Cheung, Y. Meng, Z. Cai, B. Y Hu, "The role of early language abilities on math skills among Chinese children," *PloS one* 12.17/2017.

11 Zhang, Fan, Cheung, Meng, Cai, Hu, "The role of early language."

12 Planas, "Language as resource," pp. 215–229.

13 Planas, "Language as resource," pp. 215–229.

that mathematical communication is highly important.[14] In the process of solving mathematical problems, children can transform colloquial terms into mathematical ones. Maybe language in general has a potential for understanding mathematics? Is there a transition from one language-game to another?

When people transform non-mathematical terms into mathematical background, they broaden the language of mathematics. Rahmi and colleagues write about mathematical communication and self-efficacy.[15] It has already been written about informal mathematics and mathematical language. These elements of mathematics are combined with mathematical skills. Rahim et al. argue that math education should develop skills like self-efficacy.[16] There is a correlation between self-efficacy and mathematical communication.[17] This example shows that many factors are important in mathematical education. Besides, self-efficacy has some influence on emotions, and emotions influence math anxiety.

Mathematical communication is flexible. It can be seen as part of a culture, and more specifically it is part of a culture around mathematics: seeing the beauty of mathematics in nature (e.g. symmetry), its connections with other areas of life (e.g. technology) and of course the language of mathematics and mathematical communication.

3. Other Factors Influencing Mathematical Competences

First of all, both language and mathematical skills relate to our bodies. Dohmas and others draw attention to counting with fingers.[18] Using fingers supports abstract counting and is associated with the SNARC effect and the MARC effect.[19] Both effects are language related (e.g. differences in whether a language reads from right to left or vice versa). General physical activity can also help

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14 About the broad context of the role of language in teaching mathematics, see A. Chronaki, N. Planas, "Language diversity in mathematics education research: A move from language as representation to politics of representation," *ZDM* 50.6/2018.

15 S. Rahmi, R. Nadia, B. Hasibah, W. Hidayat, "The relation between self-efficacy toward math with the math communication competence," *Infinity Journal* 6.2/2017, pp. 177–182.

16 Rahmi, Nadia, Hasibah, Hidayat, "The relation between self-efficacy," pp. 177–182.

17 Rahmi, Nadia, Hasibah, Hidayat, "The relation between self-efficacy," pp. 177–182.

18 F. Dohmas, K. Moeller, S. Huber, K. Willmes, H.-Ch. Nuerk, "Embodied numerosity: Implicit hand-based representations influence symbolic number processing across cultures," *Cognition* 116/2010, pp. 251–266.

19 Dohmas, Moeller, Huber, Willmes, Nuerk, "Embodied numerosity," pp. 251–266. K. Cipora, M. Soltanlou, U. D. Reips, H. Ch. Nuerk, "The SNARC and MARC effects

children to better use both language and math.[20] It is only a proof that educational success (not only in mathematics) depends on many factors. The words by David Tall express the depth of connections of many factors: "Instinctively, when I originally throughout about the framework, I saw mathematical thinking to be related to the complementary roles of visual imagination, sequential symbolic operation and later logical deduction, with verbal language being used to describe connections between different parts of framework."[21]

Apart from this example, reading texts from right to left side or vice versa is important for yet another reason. When we read a text, we do it "by leaps and bounds." These are sequences over time that the brain puts together afterwards.[22] Reading the text from right to left or vice versa is to organize this activity. It is implicitly related to thinking about mathematics: e.g. interpreting algebraic expressions. Moreover, the mathematical notation (arranged spatially) influences its understanding.[23]

There are no specific areas in the brain where "math is done." If we understand how the brain works in some aspect, we can prevent some difficulties.[24] Increasingly, deeper knowledge of how the brain works also helps in understanding the mechanisms by which some difficulties arise (e.g. mathematical anxiety). It has already been mentioned that there are no specific areas of the brain that are responsible for mathematical abilities. Many factors influence math skills. For example, emotions and resistance to stress are important in learning of mathematics. David Tall focuses on the limbic system: the brain area which is responsible for reaction to danger (not only that, but this kind of reaction is the most important for us here).[25] When limbic system responds to danger,

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measured online: Large-scale assessment methods in flexible cognitive effects," *Behavior Research Methods* 51/2019, pp. 1676–1692.

20 P. Correa-Burrows, R. Burrows, C. Ibaceta, Y. Orellana, D. Ivanovic, "Physically active Chilean school kids perform better in language and mathematics," *Health Promotion International* 32.2/2017, pp. 241–249; S. Vazou, M. A. Skrade, A. Miriam, "Intervention integrating physical activity with math: math performance, perceived competence, and need satisfaction," *International Journal of Sport and Exercise Psychology* 15.5/2017, pp. 508–522.

21 D. Tall, "From Biological Brain to Mathematical Mind: The Long-term Evolution of Mathematical Thinking," *Interdisciplinary Perspectives on Math Cognition* 1.28/ 2019, p. 14.

22 Tall, "From Biological Brain to Mathematical Mind."

23 Tall, "From Biological Brain to Mathematical Mind."

24 Tall, "From Biological Brain to Mathematical Mind."

25 Tall, "From Biological Brain to Mathematical Mind."

it produces neurotransmitters which can suppress or strengthen connections influences also mathematical thinking.[26] Emotions are also connected with math phobia (math anxiety).

There is another side of this issue. Memory work should be mentioned here. Working memory is important for learning, but it is also related to emotions. The size of human's working memory influences the regulation of emotions (good working memory gives better emotional control).[27] Supporting working memory can have an impact on cognitive abilities, but also support students with math anxiety.

4. Building a New Language-Game

It was noted at the beginning of this article that language is a tool of thinking. What does it mean? Language helps to describe reality, express emotions and ideas. How does this relate to math? Firstly, language makes possible to establish meanings. It is very important in doing mathematics. If the language of mathematics is considered a language-game, its vocabulary must be established. In mathematics the language should be exact without consideration. Thanks to this, it is possible to accurately describe reality and solve a mathematical problem. Building a vocabulary can be likened to following the human thinking. The meaning is agreed so you can determine what to look for, what is important and useful. It comes down to looking for the essence. Any new language-game is consensual. Social origin is also important here. The most important thing, however, is that building a new language game requires a deep understanding of the essence of the matter that is being worked on (in this case, mathematics, and more precisely, solving mathematical problems).

Furthermore, building a new language game is to practice the way of thinking that is used in mathematics without being forced to count, use numerical notation, etc. (e.g the aforementioned precision of definitions). It is a chance for students with math anxiety. Such students can practice the type of thinking that will be useful in solving mathematical problems, without experiencing the stress

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26 Tall, "From Biological Brain to Mathematical Mind."

27 E.g. B. J. Schmeichel, R. N. Volokhov, H. A. Demaree, "Working memory capacity and the self-regulation of emotional expression and experience," *Journal of Personality and Social Psychology* 95.6/2008, pp. 1526–1540. K. G. Coifman, M. J. Kane, M. Bishop, L. M. Matt, M. Nylocks, P. Aurora, "Predicting negative affect variability and spontaneous emotion regulation: Can working memory span tasks estimate emotion regulatory capacity?," *Emotion* 21.2/2021, pp. 297–314.

of math lessons at the same time. They can use language skills (for example in describing phenomena around).[28] It is possible, in this way we can reduce emotional tension and at the same time build competences needed in mathematics.

Additionally, the mathematical communication mentioned above includes discussion and group work. Working in a group allows students to assume a role that is convenient for them, which in turn will help strengthen their sense of self-efficacy. Last but not least, creating a mathematical language-game allows us to ask about the reasons why do we want to know something. Why do we need definitions? Why do we ask questions? In my opinion, all of them deepen the understanding of mathematics, allowing us to see its beauty and showing that mathematics is a part of a culture. As a result, mathematics is not only a technical skill for counting, but allows one to develop a specific type of sensitivity. Even students who find difficulty in counting may become interested in some aspects of math.

It is therefore legitimate to ask if one of the more important issues taught in the early school years should not be mathematical communication? The second question to be answered is if improving general language skills helps in learning mathematics?

5. A Pedagogical Experiment

Based on the threads mentioned in this text and philosophical considerations based on Wittgensten's thought, a pedagogical experiment was designed, the aim of which is to prevent the development of math anxiety based on good associations with mathematics and little use of numerical notation.

As part of the pedagogical experiment, a six-month educational path is carried out in two classes of one of the primary schools in Poznań. In total, there are 69 pupils who follow the educational path (first grade of primary school). The classes in which the experiment is carried out are integrated classes. The works of children with no specific learning difficulties are used to analyze the experiment. Particular attention is paid to those students who like school (with no general school anxiety), like telling stories, learning languages and other humanities (according to information obtained from questionnaires for children and their parents), but they do not like math. The experiment consists in carrying out everyday tasks that shape mathematical competences in accordance with what

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28 For the relationship between math and reality, see M. Van den Heuvel-Panhuizen, P. Drijvers, "Realistic mathematics education," *Encyclopedia of mathematics education*, 2020.

the school curriculum requires (for example, addition and subtraction within 20, ordering sets, recognizing geometric figures). The tasks are related to each other by history (for example, one section is about counting and organizing fruits, vegetables and preserves from Grandma's kitchen). In order to evoke positive associations with mathematics, activities that are liked by students are used in shaping mathematical skills: storytelling, solving puzzles, drawing. The use of numeric notation is marginal here.

Tasks carried out during the pedagogical experiment are oriented towards practicing mathematical communication (describing how a math problem was solved, using math terms and inventing one's own math vocabulary), practicing working memory and focus (through memory-style games, remembering the arrangement of items or their order), relating mathematical problems to everyday life (e.g. classifying objects on the example of organizing clothes). As already outlined in this text, all these elements have some utility confirmed in research. Using them in a pedagogical experiment is to check whether in this way you can build good emotions related to mathematics and a sense of self-worth and self-efficacy among pupils. The anticipated and desired effect of a pedagogical experiment is a change in the attitude towards mathematics of those pupils who had shown aversion to mathematics.

The experiment is currently underway. It is too early for conclusions and preliminary data analysis is ongoing. The effect of the experiment will be described in detail after its completion.

6. Conclusion

This article mentioned several points of math communication and math language, math skills, working memory, and self-efficacy. A review of these issues makes it clear that building math skills is a difficult task for some. Math anxiety has a negative impact on math education. The perception of mathematical language as a language game has been proposed. Math communication can help students express ideas for solving math problems.Mathematical language is not limited to the formal language only. It is important to know what you want to achieve, what problem to work on and to adapt the vocabulary, concepts, and methods of communication to it. Mathematical competence is just a way of logical and orderly thinking. Many factors influence mathematics education. Sometimes only some of them cause mathematical anxiety (e.g. numerical notation only, and therefore this factor was limited in the described pedagogical experiment). I believe that if we use factors in education that do not cause fear of mathematics, we will be able

to help students with mathematical phobia (or at risk of developing this phobia) in building their mathematical competences.

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History of Cosplay

Abstract: Despite long history, cosplay is hardly known even today. However, cosplay is a phenomenon popular all around the world, which started in the USA. This year passed 113 years from the first use of popular culture to create costumes. Cosplay developed in many countries around the world. This is possible thanks to globalization and connection to the Internet. Popular culture is increasingly important for young people, which is why cosplay can be a medium connecting adults and adolescents.

Key Words: cosplay, popular culture, popular culture, history, adolescents

1. Introduction

Nowadays, cosplay is still a relatively unknown phenomenon associated with popular culture. However, the history of cosplay is now over 110 years old, and it has undergone slow changes related to the perception and development of fashion and popular culture. The term cosplay itself is more recent and dates to the 1980s.[1] However, boiling down cosplay to the last forty years would not adequately describe its status.

It was not until the early twentieth century that costumes began to be modelled after popular culture, which is one of the defining characteristics of cosplay, but the very act of donning costumes and role-playing is neither new nor unfamiliar. Therefore, for the purposes of this paper, I define cosplay as "an activity that consists primarily in impersonating a chosen character from popular culture; it often involves acting out their behaviour and manner, and identifying with that character. Costume and makeup are the foundation which makes us similar to a given character and allows us to create the illusion of contact with

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1 The origin of the term "cosplay" will be discussed in the further part of the paper.

him/her for other people around. It is also often an expression of belonging to a particular group or *fandom*."[2]

2. Beginnings of Cosplay

The first documented use of a character from popular culture took place in 1908, when Mr. and Mrs. William Fell of Cincinnati, Ohio, impersonated *Mr. Skygack* i *Miss Dillpickles*,[3] from the comic book written by A.D. Condo. Earlier wearing costumes had to do with masquerade balls, carnival culture, Halloween, or fancy dress parties. However, what distinguishes them from cosplay is the fact that they did not use popular culture as a basis for creating costumes. The focus was on well-known characters from literature or folktales/legends, whose rooting in society was often related to the beliefs or culture of the elite. It was not until 1908 that the use of popular culture proved to be a fertile ground for the creation, spread and use of fictional characters. *Mr. Skygack*, as a Martian ethnographer, misinterpreted much of human behaviour, which led to disastrous mistakes. The humorous way in which the author presented the adventures of the Martian appealed to many people, which led to the beginning of *fandom*. Two years after the first presentation of *Mr. Skygack*, an anonymous woman takes place in the contest held at a masquerade ball in Tacoma, Washington, presenting her version of *Mr. Skygack's* costume.[4] Shortly after winning, a woman's friend borrows the costume to perfect his skating performance. Walking down the street in the costume results in his being arrested under the charge of disguising in public. The man is released on $10 bail.[5]

   The first World Science Fiction Convention (Nycon or the First Worldcon)[6] took place in July 1939. It was not the first convention in the world, as such gatherings had already taken place in Philadelphia and the UK before. But what distinguished it from the rest was that never before at any convention had attendees shown up in costumes. Two science fiction fans, Myrtle R. Douglas and Forrest J. Ackerman, appeared at the Worldcon in costumes hand-made

2   D. Wrona, "Cosplay in the perspective of rape culture. Context, origins and conditions," *Journal of Gender and Power*, 2018, p. 64. See also M. Ito, D. Okabe, I. Tsuji, *Fandom Unbound: Otaku Culture in a Connected World*, 2012.

3   https://io9.gizmodo.com/was-mr-skygack-the-first-alien-character-in-comics-453576 089, DOA: 06.02.2019.

4   B. Ashcraft, L. Plunkett, *Cosplay World*, 2014, p. 6

5   Ashcraft, Plunkett, *Cosplay World*, p. 6

6   Ashcraft, Plunkett, *Cosplay World*, p. 9

by Douglas. They were dubbed "futuristic costumes."[7] Ackerman, as a fan and writer working within the science fiction genre, coined the term "sci-fi" in 1954; Douglas, on the other hand, was credited with popularizing the "fanzine,"[8] i.e. magazines created by fans for fans. The first campaign to promote them was not very successful, but it had enough impact to motivate other creators of such magazines to take action.[9]

Myrtle R. Douglas has been known until this day as Morojo.[10]

The 1930s saw the rise of the comic book (Golden Age of Comics) and changes in fashion. Clothing became extravagant and was meant to emulate characters from the silver screen, so dress codes became less restrictive,[11] which allowed Ackerman and Douglas to introduce themselves in costumes. Nevertheless, superhero costumes came much later.[12]

In 1940, at the second Worldcon in Chicago, many more costumes were presented than it had been the case in the previous year. In the following years, as the popularity of costumes grew, masquerades with formalized rules began to be organized.[13] In 1941, the fanzine *The Southern Star*[14] published a short article written by a future nuclear physicist, Milton Rothman. He described the costumes he saw at the convention. These included a "worm-eyed monster" from one of moons of Saturn.[15]

Despite the growing popularity of costumes, the 1940s did not abound with much documented cosplay; fashion was modelled on Broadway (Golden Age of Broadway),[16] also including *Ziegfeld Follies*.[17] This led to a decrease in the interest in costumes.

In 1956, which was 17 years after Douglas and Ackerman presented their first costumes, Ackerman returned to the convention as a reporter writing for the *Fantastic Universe* fanzine.[18] During this convention, Olga Ley, who was the wife

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7   Ashcraft, Plunkett, *Cosplay World*, p. 9

8   https://en.oxforddictionariep.com/definition/fanzine, DOA: 19.02.2019.

9   Ashcraft, Plunkett, *Cosplay World*, p. 9

10 See also F. J. Ackerman, "I Remember Morojo," 1965

11 P. Flatt, *Cosplay in the USA*, 2015, p. 5

12 Flatt, *Cosplay in the USA*, p. 5

13 Ashcraft, Plunkett, *Cosplay World*, p. 9

14 See also http://efanzinep.com/AOY/AOY.pdf.

15 https://www.yahoo.com/entertainment/75-years-of-capes-and-face-paint-a-history-of-cosplay-92666923267.html, DOA: 19.02.2019.

16 Flatt, *Cosplay in the USA*, 2015, p. 5–6.

17 See also C. Ristaino, *Ziegfeld Girls Beauty versus Talent*, 2012.

18 See also http://www.luminist.org/archives/SF/FU.htm

of the writer and scientist Willy Ley, won the award for the most beautiful costume. In the late 1950s, she presented a series of stunning costumes that earned her the title of the first great cosplayer.[19] Another impressive cosplayer of that time was Lin Carter, a writer and editor who always showed up at conventions in gorgeous togas. What drew attention was his natural and effortless movement in them. When asked about his smooth movement, he said that he developed it while wearing a toga at home, when he was in the mood to write.[20]

The 1950s were characterized by a relaxation of dress codes even more than it had been the case in the 1930s. Fashion began to be seen as an element of consumerism and produced for masses; nevertheless, it was intended to emphasize the individuality of a person wearing it and thus it also helped emphasize the social roles played by that person. Historical costumes (Native Americans, ancient Egyptians) became popular. The potential of costumes was noticed and in 1955 the first mascot was created at Disney World.[21] The freedom of attire led to a blossoming interest in cosplay, but sci-fi costumes were still the most common because they gave rise to dressing up.

During Pittcon in 1960, Dick and Pat Lupoff presented costumes of Captain and Mary Marvel. One year in the 1960s, the cosplayer David Gerrold performed a striptease, displaying eight female breasts.[22]

In 1962, during the Chicon E. E. "Doc'" Smith performed as *Northwest Smith* by C. L. Moore. The same convention also featured a book author Fritz Leiber as his own character Mind Spider.[23] Other cosplayers famous in that decade were Drew and Kathy Sanders, Ann Layman Chancellor, Marjii Ellers, Astrid Anderson (Bear), Pat and Peggy Kennedy, and a little earlier, Stu Hoffman, who appeared with a different "worm-eyed monster" each year.[24]

In 1963, Bruce Pelz presented the Fafhrd costume from the book written by Fritz Leiber. The costume was one of the most creative designs presented at the time. It was also noted that cosplayers spent a great deal of time, weeks, and sometimes months, preparing costumes.[25] It was a breakthrough which allowed people to see that cosplay was a time-consuming interest. Pelz did not stop at just one costume, and in subsequent years presented himself as the Dragon Master

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19 M. Resnick, …*Always a Fan: True Stories from a Life in Science Fiction*, 2009, p. 68.

20 Resnick, …*Always a Fan*, p. 68

21 Flatt, *Cosplay in the USA*, p. 6–7.

22 Resnick, …*Always a Fan*, p. 69.

23 Resnick, …*Always a Fan*, p. 69.

24 Resnick, …*Always a Fan*, p. 69.

25 Resnick, …*Always a Fan*, p. 68.

from the book by Jack Vance and as Nicholas van Rijn, a one-legged fantasy character by Poul Anderson; one year he even went so far as to shave off his beard just before the contest and perform as Gertrude the Bird Woman. His name was not revealed until the end of the contest, so the audience was astonished by his appearance.[26]

In 1966, Larry Niven presented the costume Implosion in a Time Machine.[27] In 1972, he visited LA Con along with Bruce Pelz and their wives. At NY Con III in 1967, Isaac Asimov put a pipe in his mouth during his performance and introduced himself as the writer Harlan Ellison. Ellison decided to repay the performance and after a while, he performed as Issac Asimov.[28] The same year, fans of the *Star Trek* series showed up at the Worldcon; seven of them dressed up as Mr. Spock because they thought no one else would disguise themselves as him.[29]

The best costumes presented during the first 40 years of hosting the Worldcon were the Bat and the Bitten created by Karen and Astrid Anderson, presented at the Best in Show in 1969. The same year, a decision was made to change the regulations regarding costumes because a space hero on stage fired a flame from his gun that spread near the heads of the audience.[30] Many costumes had elements that presented hazard to the safety of the audience, so it was decided to decrease the danger by setting stricter rules.

Jon and Joni Stopa were cosplayers who won countless awards for best costumes in the 1960s and early 1970s. At Discon I, they portrayed Succubus and Incubus, and in 1969 they presented several characters from the books written by Leigh Brackett. In 1974, they added their daughter Debbie to their Phoenix costume.[31]

In the 1960s, cosplay continued the trends of the 1950s, but costumes from the medieval period also became popular. Cosplay was gaining more and more fans; women also started to appear in costumes increasingly often. The emphasis on individualism and "British invasion" in fashion contributed to the uncovering of larger parts of the body, both by women and men. This led to "nude costumes" in the 1970s, which won numerous awards and marked the beginning of the next phase of cosplay.[32]

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26 Resnick, …*Always a Fan*, p. 68.
27 Resnick, …*Always a Fan*, p. 69.
28 Resnick, …*Always a Fan*, p. 69.
29 Resnick, …*Always a Fan*, p. 70.
30 Resnick, …*Always a Fan*, p. 69.
31 Resnick, …*Always a Fan*, p. 68.
32 Flatt, *Cosplay in the USA*, p. 7.

Due to the popularity of the Worldcon, the first Comic-Con took place in 1970 at the US Grant Hotel in San Diego.[33] Cosplay did not play a significant role during the convention. A year later, people in "nude costumes" appeared at the Worldcon. This was the first such appearance since 1952; in the decade between 1970 and 1980, many costumes like these appeared. Many of them took first place in masquerades. The best of the costumes was the Harpy by Kris Lundi presented in 1974.

In 1972, an unpleasant situation occurred: a cosplayer presenting his invented character, The Turd, appeared smeared with a thick layer of peanut butter. During the on-stage competition, when the lamplight heated the peanut butter, it began to emit an unpleasant smell and melt causing damage to curtains and carpets. Since that incident, the use of peanut butter in costumes has been prohibited.[34]

In 1974, in addition to Kris Lundi, several other prominent cosplayers presented themselves. One of them was Clark Ashton Smith with his White Sybil and Ice Demon; the ideas for costumes and presenting them in competitions were becoming more and more complicated, so at one convention the competition stretched over six hours. This was due to cosplayers dressed as characters from the film singing a song from *The Wizard of Oz* and three separate belly dancers presenting their usual routines. From that year on, a one-minute performance limit was introduced for the competitions.[35]

Due to the popularity of the masquerade at the Worldcon, Comic-con decided to hold its own version of the cosplay contest in 1974.[36] At the Worldcon, however, the cosplay contest was so popular that more and more costumes gradually appeared each year; in 1974, there were about a hundred of them.[37]

A year later, cosplay at conventions was first mentioned in a foreign newspaper – *Frankfurter Allgemeine Zeitung* – which described conventions as a place for fun and entertainment related to wearing costumes.[38] In 1975, the cult *Rocky Horror Picture Show*[39] appeared, which contributed to the proliferation of costumes in public spaces and the drawing of clothing ideas from popular

33   See also *Comic-Con: 40 Years of Artists, Writers, Fans & Friends*, 2009.
34   Resnick, …*Always a Fan*, pp. 69–70.
35   Resnick, …*Always a Fan*, p. 70.
36   R. Duncan, M. J. Smith, *Icons of the American Comic Book: From Captain America to Wonder Woman,* Vol. 1., 2013, p. 138.
37   Resnick, …*Always a Fan*, p. 70
38   See also https://www.depauw.edu/sfs/notes/notes12/notep.html
39   See also C. Mohr, *Fandom and Cult Cinema: Audience Responses to Rocky Horror Picture Show*, 2013.

culture. Almost simultaneously, anime and manga began appearing in Japan, thanks to which cosplay spread in the land of the cherry blossoms. The manga *Urusei Yatsura*[40] issued in 1978 and the anime *Mobile Suit Gundam*[41] broadcast on Japanese television in 1979 became the most popular.

In 1975, the first Japanese popular culture convention *Comiket* took place, held in the Japanese capital, Tokyo. During the first edition, it didn't attract much interest, but since then it has grown significantly in popularity and is now held twice a year[42].

In 1977 *Star Wars* was released,[43] which made such a big impression on fans that cosplays from that universe are still present at many conventions.[44]

In the 1970s, masquerades changed from dances and games to cosplay contests with formal rules and official structures; they took the form of an on-stage performance in front of the audience.[45] Fashion became more casual and colourful, but it was also characterized by unisex design; as popular culture spread, costumes became more common, superhero costumes were increasingly spotted. Cosplayers became more open and willing to interact with each other; *Star Trek* and *Star Wars* became popular, as did "nude costumes."[46]

In 1980 Mike Resnick put on a costume for the last time.[47] In the same year, several people decided to dress up as manga and anime characters and perform at San Diego Comic-Con.[48] In 1982, cosplay competitions at the Worldcon were so popular that they divided the performances into three categories: novice, journeyman, and master; the division is still in effect today.[49] The same year, the band *X Japan* was formed in Japan, a pioneer of a movement in music called visual kei.[50] Visual kei is one of the elements of popular culture that cosplayers draw on when creating their costumes and playing characters.[51]

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40 See also Ito, Okabe, Tsuji, *Fandom Unbound*, 2012.

41 See also N. G. Pin-Quan, *Gundamnomics: Transforming Corporated Japan for the Challenges of Global Capitalism*, 2007.

42 See also https://www.comipresp.com/article/2008/08/03/3636.html.

43 Duncan, Smith, *Icons of the American Comic Book*, Vol. 1, p. 372.

44 See also A. Farris, *Fan-Driven Identity Narratives: The Performative Culture of Star Wars Cosplayers*, 2017.

45 Resnick, …*Always a Fan*, p. 70

46 Flatt, *Cosplay in the USA*, p. 7–8.

47 Resnick, …*Always a Fan*, p. 70.

48 T. Winge, "Costuming the Imagination: Origins of Anime and Manga Cosplay," *Mechademia* 1/2006, p. 67.

49 Resnick, …*Always a Fan*, p. 70.

50 https://www.timeout.com/tokyo/music/the-story-of-visual-kei, DOA: 12.03.2019.

51 M. Hashimoto, *Visual Kei Otaku Identity – An Intercultural Analysis*, 2007.

Due to the high popularity of costumes, the first Costume-Con was held in San Diego in 1983.[52]

A year later, Takahashi Nobuyuki (known in the USA as Nov Takahashi), the founder and creator of Studio Hard, which published anime, attended the Worldcon. He was so impressed with the costumes that he decided to write about his masquerade experience when he returned to Japan. However, there were problems with literally translating the term "masquerade" from English to Japanese, so Nobuyuki coined the word "cosplay," derived from "costume" and "play." In the article, Takahashi convinced his countrymen to take part in masquerades.[53]

In 1984, the manga and anime *Captain Tsubasa*,[54] were gaining on popularity; they presented a soccer team, which directly translated to the ease of creating costumes. All one needed to do was to dress up as members of the chosen soccer team and act out kicks on goal to portray the character of *Captain Tsubasa*. Because of the simplicity of costume creation, cosplay gained popularity in Japan.[55]

Due to the growing interest in cosplay, the International Costumers' Guild (ICG) was founded in 1985, bringing together hobbyists, novices, and professionals from around the world.[56]

In 1986, the *LA Times* described the masquerade at the *Worldcon* as a fashion show, bringing together master craftsmen who spent hundreds of hours making costumes so good they could be used in a $38 million movie, and novices who used minimal materials to create costumes.[57] To highlight the development and complexity of the new phenomenon, the article used the term "cosplay."

In the 1980s, Japanese animation became widespread in the United States. *Star Wars* was becoming increasingly popular. Women's fashion started to be more restrictive, due to the paid work that women performed, while men's fashion became more comfortable and casual. More clothing styles also began to emerge to suit the diverse tastes of individuals. In cosplay as well as in everyday life, "puffy" hairstyles became acceptable. In connection with the emergence of

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52 See also http://www.costume-con.org/gallery2/main.php?g2_itemId=10.

53 Winge, "Costuming the Imagination," p. 66–67.

54 See also https://myanimelist.net/manga/1789/Captain_Tsubasa; https://myanimelist.net/anime/2116/Captain_Tsubasa.

55 See also Ito, Okabe, Tsuji, *Fandom Unbound*.

56 http://costume.org/wp/about-the-international-costumers-guild/, DOA: 12.03.2019.

57 https://www.yahoo.com/entertainment/75-years-of-capes-and-face-paint-a-history-of-cosplay-92666923267.html, DOA: 12.03.2019.

MTV, youth items and costumes were popularized, which in a way also contributed to the spread of cosplay.[58]

In the early 1990s, more specifically in 1992, the anime *Sailor Moon* was first aired in Japan.[59] During the five years leading up to the broadcast of the last episode in 1997, the anime known as the *Fairy of the Moon* gained immense popularity around the world. According to *Japan Times*, *Sailor Moon* inspired many cosplayers to wear school uniforms and mini-skirts and condemn prudery.[60]

In 1996 an episode of the sitcom *Friends* is aired on NBC, in which Ross confides his sexual fantasies in his partner Rachel. Ross's fantasies related to *Princess Leia* (in a gold bikini) from the 1983 *Star Wars* movie *Return of the Jedi*.[61] Rachel decides to fulfil her partner's fantasy and performs the role of Leia.[62] Showing cosplay in the television series, which had a wide audience, made it an inseparable part of popular culture.

In 1998, the first Maid Cafe opened in Akihabara, Tokyo. It combined consumerism and role play centred around servants; the women working there played the role of servants, treating customers with respect appropriate for rulers. They were also dressed in maid uniforms, usually consisting of a black modest dress, a white cap, and an apron. The outfits were often decorated with frills or lace. The rise in popularity of the Maid Cafe has led to a proliferation of costumes based on maid uniforms, so now such costumes can be seen at many conventions and cosplay contests[63]. A year later, also in Akihabar, the first Cosplay Cafe[64] was opened.

In 1999, the lead singer of Japanese a visual kei band *Malice Mizer* founded Moi-même-Moitié, a clothing brand that helped spread the style of gothic

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58 Flatt, *Cosplay in the USA*, pp. 8–9.

59 See also D. M. Hewlett, *Anime and Identity: The Reception of Sailor Moon by Adolescent American Fans*, 2015.

60 https://www.japantimep.co.jp/culture/2014/06/13/general/forget-cool-japan-cute-is-this-summers-hot-global-export/#.U88_ZY0mspg, DOA: 12.03.2019.

61 See also https://starwarp.fandom.com/pl/wiki/Star_Wars_Episode_VI:_Return_of_the_Jedi.

62 http://www.friends-tv.org/zz301.html, DOA: 13.03.2019.

63 E. Baffelli, K. Yamaki, "Maids in Akihabara: Fantasy, Consumption and Role-playing in Tokyo," *Journal of International Economic Studies* 2018, pp. 117, 122–125.

64 https://www.yahoo.com/entertainment/75-years-of-capes-and-face-paint-a-history-of-cosplay-92666923267.html, DOA: 13.03.2019.

Lolitas.[65] It should be noted that not all researchers recognize Lolita as cosplay; this is due to specific characteristics that categorize them as a separate subculture.[66]

Due to the growing reach of cosplay and its presence in popular culture, the 1990s abound with many new costume ideas. Cosplay was identified with geek subculture, and people who were previously rather on the sidelines, due to their interest in comics or fantasy, became popular. The popularity of such individuals was also influenced by the movie *The Matrix*, in which the main character is a hacker Neo. Manga and anime began to be imported from Japan, which was associated with an increase in costumes based on them. Superheroes and costumes from fantasy and science fiction were also still popular. Also, mecha costumes were flourishing.[67] The end of the decade also saw the rise of commercial cosplay. During that decade, fashion was created more through music (hip-hop culture and grunge style) than designers. By the end of the decade, with the rise of commercial cosplay, fashion took on a more extravagant look.[68]

In 2003, a biweekly magazine covering cosplay and the cosplayer subculture, *Dengeki Layers*, was launched in Japan.[69] In the same year, the first World Cosplay Summit took place in Nagoya, Japan, which, due to its specificity, allowed participants from different corners of the world to make new friends with cosplayers from other countries.[70]

On August 31, 2007, Crypton released its "vocaloid"[71] (singing synthesizer) Hatsune Miku. It was not the first vocaloid, but because of its easy distribution, it launched the phenomenon of Hatsune Miku.[72] Not long after, costumes modelled after Miku began to appear and a multitude of fans decided to play her role.

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65 https://moi-meme-moitie.com/?mode=f1, DOA: 13.03.2019.

66 See also O. Rahman, ""Lolita": Imaginative Self and Elusive Consumption," *Fashion Theory: The Journal of Dress Body & Culture*, 2011, p. 9.

67 See also Flatt, *Cosplay in the USA*, p. 9.

68 Flatt, *Cosplay in the USA*, p. 9

69 https://www.revolvy.com/page/List-of-magazines-published-by-ASCII-Media-Works, DOA: 14.03.2019.

70 http://www.worldcosplaysummit.jp/en/about/, DOA: 14.03.2019.

71 See also: https://www.webcitation.org/68EBFxf5V?url=http://www.interspeech2007.org/Technical/ssc_files/Yamaha/VOCALOID_Interspeech.pdf.

72 See also L. K. Le, *Examining the Rise of Hatsune Miku: The First International Virtual Idol*.

This trend has continued to this day, at conventions you can see at least a few people dressed as Hatsune.[73]

In 2009, a cosplayer Jessica Nigri was photographed at San Diego Comic Con sporting a sexy Pikachu costume, her version of Pokemon Pikachu from the anime *Pokemon*.[74] The photos were so good that they quickly went viral on the Internet[75], i.e. became a popular feature passed from one Internet user to another. Since then, Jessica Nigri has remained one of the most famous cosplayers in the world.[76]

In 2013, the show *Heroes of Cosplay* aired on Syfy. Despite its great viewership, the show was criticized due to the sexual character of the costumes, the inappropriate competitiveness, and the lack of attention to the sheer pleasure of making costumes. The emphasis on winning and sexy costumes somehow overshadowed the importance of talent and how the costumes were made.[77] However, despite a wave of criticism, the show attracted more than 750,000 viewers in front of TV screens on its premiere day.[78]

In 2016–2017, Russian figure skater, Evgenia Medvedeva, appeared during *Dreams on Ice* performing the opening from *Sailor Moon* anime.

On the September 9, 2017, a musical project called *Hypnosis Mic* was launched in Japan with 12 voice actors. They were divided into four teams assigned one to each of the major districts of Tokyo: Ikebukuro, Shibuya, Shinjuku, and Yokohama. The teams competed against one another in the so-called rap battles, during which they rapped to music. Such songs were also recorded and released as music CDs, to which special codes were added so that fans could vote for their favourite team. In this way, the project has become musical and social, because the fans decide who wins[79]. With the creation of the project, a wave of *Hypnosis*

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73 See also T. Conner, *Rei Toei lives!: Hatsune Miku and the Design of the Virtual Pop Star*, 2013; Helgesen E., *Miku's mask: Fictional encounters in children's costume play*, 2014.

74 See also https://halosquared.wordpresp.com/2009/08/13/jessica-nigri-i-choose-you/.

75 https://dictionary.cambridge.org/dictionary/english/viral, DOA: 18.03.2019.

76 https://eu.azcentral.com/story/entertainment/events/2014/05/31/two-metro-phoenix-women-make-cosplay-career/9738879/, access on: 18.03.2019, at 20:49

77 See also http://nerdbastardp.com/2013/08/21/sexuality-vs-talent-why-manufactured-drama-on-syfys-heroes-of-cosplay-is-ruining-cosplay/; https://www.toplessrobot.com/2013/09/seven_reasons_why_heroes_of_cosplay_is_terrible_1.php

78 http://www.thefutoncritic.com/ratings/2013/08/14/tuesdays-cable-ratings-rizzoli-and-isles-amish-mafia-top-charts-320020/cable_20130813/, access on: 18.03.2019, at 21:03

79 https://hypnosis-mic.fandom.com/wiki/The_World_of_Hypnosis_Mic, access on: 18.03.2019, at 21:14

Mic-related costumes emerged, based on manga-style drawn portraits depicting individual project members.

In 2019, in game named *Death Stranding*, appeared a heroine named Cosplayer. In the description of quest, she speaks about what is cosplay for her. Showing cosplay in the game, which had a wide audience, made it an inseparable part of popular culture.

3. Conclusion

The phenomenon we know today as cosplay has a long history that has evolved with the changes in the perception of popular culture and fashion, from simple comic book re-enactments, through the hype of nude costumes, to technically advanced costumes, television shows, and music projects. Subsequent changes will be inevitable, but in recent years they seem to have been somewhat slower and somehow less radical, there are no nude costumes or the initial enchantment with comic books or Japanese animation, many costumes are duplicated, and the ideas are often not very different from one another. Nevertheless, cosplay is an ever-evolving phenomenon, so its story does not end in 2019; it will need to be revised and updated as time goes by.

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