II/2017

e-PEDAGOGIUM

An independent scientific journal
for interdisciplinary research
in pedagogy

e-PEDAGOGIUM

All contributions were reviewed. Each contribution was reviewed by two reviewers.
Names of the reviewers will be published in the last issue of given volume of the journal.

Content

Reports and Reviews

Introduction

Dear readers,

Although the editorial team's goal was not a monothematic focus of this issue, it may be noted that several contributions create a certain content line, primarily aesthetic education and value orientation that are closely related.

In the article Values as a Pedagogical Research Topic, Adéla Antlová and Štefan Chudý focus on the values of men as the result of daily experience and on the process of forming the central values of an individual, as a result of evaluating the relation to various concrete or abstract objects. They also submit a research design based on this concept.

Aesthetic education, which is an important part of the harmonious development of one's personality, plays an important role in the daily formation and stabilization of value orientation in all spheres of an individual's life and is also of great importance in the cultural life of society.

One of the basic principles of aesthetic education is the principle of adequate value orientation. The correct choice of stimuli develops through aesthetic education the relationship of the child not only to the culture and art of one's own nation, but also to different cultures. This moment has been captured in the following two texts. Firstly, Imron Wakhid Harits' article presents emotional and intellectual aspects of Comparative Children Literature, where students, apart from traditional fairy tales, read stories from other countries and then compare them. The social and cultural point of view is the basic element of finding its uniqueness among stories. The second article with a significant intercultural context is the work of Yao Jia, Jitka Plischke and Huang Zhiyong, focusing on exploring the current situation of Manjusque culture, cultural heritage and its development at Yongling Primary School in campus culture, curriculum and teaching and extracurricular activities.

In the next part, two articles take their place; Professional vision of future English language teachers: subject-specific noticing and knowledge-based reasoning with focus on the professional vision of future English language teachers by Klára Uličná and Self-directed learning in later life: motives and learning competences of retired teachers

by Salomėja Šatienė. The aim of her paper is to examine self-directed learning of retired teachers in the context of motivation and learning competencies.

In the final part of this issue of our magazine, there articles, that show content connection in the context of the formation of value orientation of an individual and inclusive education. Karel Červenka deals with the issue of inclusion in children's education emotional disturbances. In his paper, he aims to emphasize the importance of social and cultural dimension of the inclusive process not only in education, when he speaks of solidarity and also emphasizes its informal side. The serious problem of segregation of the Roma community and the difficulties faced by its members are dealt with by Denisa Selická, Monika Štrbová and Marcela Šarvajcová.

In this context, we would like to point out that the process of inclusion is not only about education of pupils with special needs in ordinary school classes, it is not about solidarity given by the principle of legislation. It is about teaching healthy children to cope with differences, accepting the difference of their classmate and giving them the necessary support. It is a gradual change in the thinking not only of individuals but of our society as a whole. This change lies not only in understanding the difficult life situation of individuals with special needs. The essence of this change is not sympathy with these people, but it is above all the willingness of others to accept them without reservations, to help and to understand their problems. It is a change in the behaviour of the whole society based on altruism, tolerance and generosity.

Editors

Articles

Values as a Pedagogical Research Topic

Adéla Antlová, Štefan Chudý

Abstract

The aim of this paper is to contribute to the understanding of the term value as a common research topic and consequently point out how it should be reflected in a research design. There is an outline of such a design in the third part of the paper. The authors do not follow the common understanding of values as central beliefs. Instead, following Brožík's ideas, they consider them the outcome of the evaluation of relationships to different concrete or abstract objects around us. The content of this paper focuses on the values of a person, rather than a general understanding of the term. It offers the notion of values as the result of our everyday experience and therefore, it does not discuss the a priori existence of values. It rather focusses on how one's values (less and more central) are formed.

Key words: value, attitude, evaluation, research.

Hodnoty jako téma pedagogického výzkumu

Abstrakt

Cílem tohoto příspěvku je přispět k porozumění pojmu hodnota jako frekventovanému výzkumnému tématu, a zároveň ukázat, jak toto pojetí uplatnit ve výzkumném designu. Návrh takového designu nalezne čtenář ve třetí části textu. Autoři se neopírají o časté chápání pojmu hodnota jako centrálního přesvědčení. Spíše vycházejí z Brožíkova

pojetí hodnoty jako výsledku hodnocení vztahu k různým konkrétním či abstraktním objektům kolem nás. Obsah článku se zaměřuje na hodnotový systém jedince spíše než na obecné charakteristiky termínu hodnota. Hodnoty jsou tu vnímány jako výsledek naší každodenní zkušenosti, proto se autoři nevyjadřují k existenci hodnot apriori, ale zaměřují se na proces utváření více či méně centrálních hodnot jedince.

Klíčová slova: hodnota, přístup, hodnocení, výzkum.

Introduction

Although values have been studied for so long there is no certainty about their definition or where they come from. The problem is they cover a too wide area of human existence. However, what makes it most difficult to come to some generalized understanding is the subjective nature of this hypothetic construct (Cakirpaloglu, 2009, 277). However, according to Brožík (2004, 47–52), it is necessary to separate subjectivism from relativism; because in the process of knowledge acquisition the relationships between different variables are most important, and it is relativity not subjectivity what depicts values most. Nevertheless, relativity makes values a demanding topic to study. Yet, there is some space, within their nature, which can be studied.

In our opinion, it is those researchers who operate with the values as if they were independent entities, who cause the gap to broaden between a person and values. People inaccurately tend to consider values the world around them instead of realizing they are the ones who create values themselves. It is them and the context which shape their life that affects the values of our society. This understanding is essential when we need to study, develop, affect, etc. values of an individual or the society.

Values are a common research topic because they are related to every field of science. We cannot find any area of human activity which is not influenced by values because values are the result of evaluation and evaluation is the basic human activity. It is present even in simple organisms, though in a very primitive mode, as a response to present experience and obviously without a cognitive component.

Values are the cause and the aim of human activity. Researchers are always interested in a few values of an individual, a group of people, a nation etc. but, in fact, they represent the overall image of the world and its meaning for the person. The value system of a person is permanently shaped by our daily experience and therefore, every research in values is always relative.

1 The Origin of Human Values

It is problematic to understand what the essence of values is because they incorporate two principles. They are specific and general at the same time. Whether they were specific first and general afterwards or vice versa is a question which cannot be answered, and together with the question regarding the existence of God they will most probably stay unanswered. On the other hand, there are still a lot of problems concerning values, which can and must be investigated.

At first, we should be able to answer the question: What are values of an individual? and Where do one's values come from? Are values only the most influential beliefs as Rokeach (1973) says or do they form a complex system, which covers also negative values?

Rokeach regarded values essential beliefs because he felt there is a need to separate them from attitudes. In fact, these terms are often defined as if they were identical and the only difference is in the amount of importance of values apart from attitudes. For example, the Czech pedagogic dictionary describes value as "a subjective appraisal or the amount of importance which an individual attributes to certain objects, phenomena, symbols, other people etc." (Průcha, Walterová, Mareš, 2009, 91–92, translated by the author of the paper). Attitudes are described as "an evaluative relationship of a person to the world, other objects and to himself or herself" (Průcha, Walterová, Mareš, 2009, 210, translated by the author of the paper). It is not clear what the difference between these two terms is because the words like "subjective appraisal" or "amount of importance" belong to the category of evaluation. On the other hand, these definitions indicate that importance might play some role in this distinction.

On the contrary, we consider it unnecessary or even wrong to distinguish these terms in this aspect. At first, we consider both the terms to refer to the same relationship. What differs is that they refer to different aspects of the relationship. Both attitudes and values consist of three components, i.e. cognitive, affective and behavioural. They refer to our feelings, thoughts and behaviour in connection with certain objects. We claim that the only difference is that we use the word attitude when we need to describe what our feelings, thoughts and behaviour affected by a certain object are like. We use the word value to label the object. But they both originate in the same experience and refer to the same object (the word object is not accurate here, which will be specified later). In other words, it is not the result of our evaluation of an object what differentiates between attitudes and values.

Let us take a closer look at the definitions of the experts who devoted their lives to the study of values to broaden our understanding of terms value and attitude to be able to grasp what the difference between them is. Milton Rokeach (1970) describes values and attitudes as a system of beliefs, which can only be studied when they manifest in behaviour. Values are in the centre of the system of beliefs and therefore, there

are fewer values than attitudes. Besides, value only refers to abstract ideals and ideal modes of behaviour.

"An attitude is a relatively enduring organization of beliefs around an object or situation predisposing one to respond in some preferential manner" (Rokeach, 1970, 112).

Value is *"a type of belief, centrally located within one's total belief system, about how we ought or ought not to behave, or about some end-state of existence worth or not worth attaining"* (Rokeach, 1970, 124).

Rokeach therefore stands against those who say that we have as many values as there are objects towards which we express certain relationship. Rokeach considers values only abstract ideals but we can easily find those for whom concrete objects are valuable and shape their activities. Moreover, when we think of certain value we always connect it with our experience. In other words, this generalized value always includes a concrete object (which can also be abstract) and is connected to our experience in our mind.

Next, if values are only central beliefs, where is the border between central and not central beliefs? How do we distinguish between values and attitudes if the border is not clear? We claim that the difference is not in the amount of importance. It is always values, not depending on the amount of importance we draw to it. Some values are more central than others, however, to be more precise, values form a complex system, and within this system, we can group some values and *call* them more central. Nevertheless, they are merely the generalization of more specific, more concrete values. These generalized values come from the synthesis of similar values, i.e. values which an individual integrates under one superordinate value, while the subordinate values are more often connected with positive experience than the values of less central position. But the structure is so blended and the experience so rich that we can never say that some value is only positive or negative. Nevertheless, more or less central, important etc. they are always called values.

We agree with Rokeach's notion of values as beliefs, which is shared by Cakirpaloglu (2009, 277) and Schwartz (2015, 3).

According to Schwartz, values are the central constituent of one's self-conception (2015, 2). Also Cakirpaloglu emphasizes the importance of values as the personality component. We come to an agreement here but we emphasize that only those values which are central to us are an important constituent of our personality.

We also agree that values lie more *"in the eye of the beholder, not in the object of perception"* (Schwartz, 2015, 3), and we agree that they affect how we evaluate the world around us. We only need to add that it is every single piece of experience what affects how we evaluate the world. Although there might be some inborn preferences (Vicario, 2013), which we consider necessary to prove; still they are shaped during our life.

We follow the notion of values described by Vladimír Brožík (2004). According to Brožík (2004, 82–84), values are mainly the product of human activity (besides natural

forces) in which a person builds relationships with reality, i.e. conditions or outcomes of this activity, means, objects and circumstances which accompany this activity. Brožík refers to Vaross' definition of values as "quality of function, measured by adequate norm… which must be seen and accepted in relative structures in which it really exists in human praxis" (translated by the author of the text). This function (which is the object of evaluation), Brožík explains, is the relationship between two or more variables, and evaluation means to measure the quality of a certain function. Only secondary, the evaluation refers to the variables. To sum up, a value is not a characteristic feature of an object but the meaning of a certain characteristic feature of the object, which we created, and which exists in certain context. If something is valuable for us, it means it has certain meaning for us. It does not mean it is valuable for everybody.

What is the impact of Brožík's idea? Let us think about the value *family*. Following what has been stated, it is the synthesis of all the relationships to all people one considers family members, which were formed in different contexts. Besides, it includes the outcome of his or her experience with all families (even fictional) one encounters during his or her life. Every single constituent affects how we evaluate the whole. It is not easy therefore to say what the term family means for us because it covers all the feelings, acts and thoughts we have experienced. Besides, we consider it a gross simplification to ask someone to name his or her values, as it is meaningless. The value *family* of one person can be utterly different from someone else's meaining of the word. On the other hand, one's values are a rich source of one's experience.

When we follow this schema of the term value, we can easily understand why Cakirpaloglu (2009, 277) talks about a negative aspect of values. For us, values cover a whole range of feelings expressing the relationships to the objects from the most negative to the most positive ones.

Following the above mentioned, our definition of values is: value is the outcome of evaluation of our relationship to different objects around us (also abstract objects), which is permanently shaped by mutual interaction in a certain context. Every object is more or less valuable for us depending on the amount of positive experience with this object concerning our feelings, thoughts and acts.

2 Research in Values

The first question we need to ask when we plan to do a value survey is: What is the purpose of our research? Why do we study values of an individual? The answer to our question is the main indicator of our research design. In our case, the aim of our research is to identify the most central values of an individual. We aim to get to know the value system of an individual as thoroughly as possible. Therefore, the way how to reach it will differ from the approach of a quantitative researcher but they might get some

inspiration how to enrich their research design or research tool, in order to minimize the simplification of the problem as well.

In the qualitative research, the researcher needs to find out *who* is the examined person, how he or she feels, thinks and behaves. In order to get a sufficient picture of a person, the study must be easily feasible and yet complex. Our research tool is based on the above outlined nature of values which form a complex system. The examined person reveals his or her values through their three components and thereby shows confirmative or contradictory relationships among them. Even if we endeavor to get the understanding of one's values, it is sure we will not reach it. We merely approach it, never get it utterly.

We suggest that the design consists of three parts, each part reflecting one component of values. At first, it is the behavioral component. Due to this component, even the most abstract value has a special, unique meaning for every person. A behavioral component emerges from one's experience. We are affected by a certain value (also more values), and under its influence, we make decisions, which lead to certain responses. We will call this component practical.

We can illustrate it with the value which is most important for most of us. This value is health. When two people think about health they do not mean the same thing. Both of them definitely refer to a good state of their body and mind and the absence of illness. Nevertheless, the way how they reach it will differ. Therefore, they will connect the value health with different activities. For one, health means to take antibiotics, for another to cure alternatively. Someone cures himself or herself by doing yoga, another by having a good night's sleep. For one person health means to be able to walk, for another, it means to be able to get up from bed. We can see that the same value is connected with utterly different behavioral responses.

In research, we can comprise this part like this: Participants are asked to close their eyes and concentrate on themselves, to think about themselves as a unique being. Next, they should imagine typical activities, which make them happy, and which they practice as much as possible. Participants write at least ten activities.

Another component is affective. As we get to know the world around us, we feel it at the same time. We examine its positive or negative effect on us. The affective memory, the affective mental maps are more natural, are prior to cognitive mental maps as they are the component of our personality we bring from the times we were more animals than human.

In research: Participants describe ten or more happy moments from their life. These are the moments which they connect with most positive feelings and which they treasure a lot. These could be also events which gave them strength, consolation, hope or help.

The last component is cognitive. These components together form a complex system, although there might not be an agreement between them. Sometimes what we

do does not correspond with what we think and feel. On the other hand, if there is concordance between all the three components, the position of the value within the system of values will be more solid.

In research: Participants are asked to write what they consider the most important ideas, principles, rules according to which they live.

Before these three steps, participants are asked to write from ten to fifteen most important values. Participants are asked not to think about this task very much. Instead, they should use their instincts, imagination and emotions more than reason. A researcher looks for similarities, differences and extra information coming from different parts, and thus tries to create a list of important values. If a researcher needs to get even more accurate picture of value preferences of an individual, he or she can make it more contextualized by asking them to give a specific detail to every event, idea etc. The fact that the values are investigated through different components and compared with the former list of favorite values contributes to the "triangulation" (Hendl, 2005) of this research tool. The reappearance of certain value highlights its meaning for the participant. Participants are given a certain freedom in the number of required answers, which prevents they would have to leave out some values they consider important.

Conclusion

Values will be in the center of the concern of future generations as they are now since they represent a key part of human identity. We consider it necessary to make them think about the purpose of their study and thus use a qualitative approach to values where needed. We agree that there are areas of value research, in which we would hardly adopt the qualitative design we have outlined here. Nevertheless, the general idea about the origin and nature of values we described here should be the main concern of these researchers as well. We need to bring to a discussion the fact that many researchers treat values as if they were independent entities flying within an arm's reach only to pick them up, and they use a quantitative research tools inappropriately where more personalist approach is needed.

We offer a different picture of values from what is generally accepted here. We highlight the idea of Brožík and Vaross, that values are not only important, fundamental, positive ideals of a person because this is not how their existence might be explained. Values come from human everyday experience and thus, they cannot be separated from it. If a person reveals a higher form of certain value like love, it can only emerge from his or her experience with love, which is built from as many relationships to other people, things, creatures etc., which gives him or her the idea of this value.

The research design we offered here should be considered a mere inspiration for those who agree with us that a qualitative design to investigate values brings more

valid results and that the composition of such a design might be easy, short and still sufficient.

Acknowledgement

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Comparative Children Literature: Aesthetic and Didactic Context

Imron Wakhid Harits

Abstract

Reading children literature is not merely deploying the cognitive activities for the learner's in the class, but reading children literature involves two important aspects to make the learners head on love affairs with reading activities, namely the emotional and intellectual aspects. This paper examines the engagement between the cognitive activities or the didactic process in the reading children literature and the connection between emotional and intellectual aspect or literary engagement. The notion of the comparative children literature is chosen as the reading materials because there are some profound element in it such as the adaptation and the transfer. The learners learn how among the children works in the world intertwine each other and have the dialogic process. As the comparative children literature, the learners unavoidably read their own traditional children stories too before they compare it with the stories from the different countries. The social and cultural point of view is the basic element finding its uniqueness among the stories.

Keywords: children literature, didactic, literary engagement, comparative children literature.

Srovnávací dětská literatura: estetický a didaktický kontext

Abstrakt

Četba dětské literatury není pouze rozvíjení kognitivních aktivit žáků ve třídě, ale zahrnuje také dva důležité aspekty přispívající k pozitivnímu vztahu žáků k čtenářským aktivitám; a to aspekty emocionální a intelektuální. Tato práce zkoumá vztah mezi kognitivními aktivitami a didaktickým procesem při četbě literatury pro děti a souvislost mezi emocionálním a intelektuálním aspektem a literárním zapojením. Srovnávací dětská literatura je zvolena materiálem ke čtení, protože se zde objevují prvky jako adaptace a přenos. Studenti se naučí, jak se mezi dětmi pracuje ve světě se vzájemným dialogem. Žáci nevyhnutelně přečtou své vlastní tradiční dětské příběhy, než je srovnají s příběhy z různých cizích zemí. Sociální a kulturní hledisko je základním prvkem při hledání jedinečnosti mezi příběhy.

Klíčová slova: dětská literatura, didaktická, literární angažovanost, srovnávací dětská literatura.

Introduction

For years, there was some questions coming out connected with the children literature particularly the definition of children literature, is it the works for children or is it the works written by children. When we read the popular story such Snow White for some reasons it could be categorized as the children story, but sometimes it could be for adult at the same time. As one of the story from the Grimm's collection, Snow White has been considered as one of the most popular children story in the world, as the consequences it has a lot of versions in their picture books as well as the movies. The original version of Snow White in Grimm's book has little bit differences with Disney version for an instance.

The aim of children story firstly is how to make an enjoyment for them. It is very important notion in the children literature, because the children world must be pleasure and taken away from the pressure. Since its aim is an enjoyment, the children stories should consider the appropriate themes in line with the childhood life. The choosing of the themes is the substance way in children stories due to its consideration in socio-cultural, identity and pedagogy. Thus, the stories do not only rely on its exciting theme and plot but also it should be containing the education and reflecting the identity as a result of the socio cultural process for the children.

What is children literature?

Referred to the definition of children literature, Lynch-Brown and Tomlinson (1999) are defined children literature as good-quality trade books for children from birth to adolescence, covering topics of relevance, and interest to children of those ages, through prose and poetry, fiction and non-fiction (p. 2). Many children stories are scattered around and it can be easily found today, but not all of such children stories are suitable for the children mental development. In this case, the theme including the content of the stories should be becoming the salient consideration to choose the best stories according to the level of an age. For example the theme, it is truly essential problem in the way of choosing the stories for children.

The themes in the children stories usually are the childhood world and problem such as telling their new toys and pets, talking the scary things like the ghost, their excitement of the new friends and school, and so forth. Or, the themes can also be the common themes that are loved by the children, like the imaginative themes about big dragon, giant lizard, and dinosaur till the super hero. The sentimental problems and other rough themes are inappropriate for the children, because such themes are not engaging with their world and ages, like the suicide, love stories, and so forth. Further, Hunt (2005) gives the more detailed definition of the children stories and book, Children's books are different from adults' books: They are written for a different audience, with different skills, different needs, and different ways of reading: Equally, children experience texts in ways which are often unknowable, but which many of us strongly suspect to be very rich and complex (p. 3).

Didactic and Children Literature

Folktales as well as fairy tales are used as the vehicle of didacticism, they can deliver and convey the values of one society, like social, historical, religious and moral values. They are the effective instruments to keep and maintain the tradition from one generation to the next generation. Because mostly folktales are the oral tradition, so that the parents can tell about these stories to their children before sleeping or in other leisure time. Thus, the future generation can be understood the root of tradition as the product of the local genious due to its unique that make it differ from other society. Folktales as the great heritage of one culture should be conveyed to defend the characteristics of the society. Folktales/fairy tales is the fruit of the cultural process and experiences of one society. That is why the oral tradition is strongly believed and told from one generation to the next generation. Brother Grimm tales as an example was published firstly in 1812 as the literary fairy tales, but eventually the oral tradition has been existed hundreds years in Germany and Europe before. The oral tradition process is also connected with

the universality context or in Jack Zipes term called cultural transmission. The folktale/ fairy tale is interconnected with other stories from the whole parts of the world. There is the dialogic process among of them. Such as *Yeh Hsien* or well known as Chinese Cinderella was found in 618–907 AD during the Tang Dynasty in China, and transform it into literary tradition in 9th century by You Yang. In Europe this literary tradition found it in Charles Perrault tales published in 1697 or around 8 centuries after the Chinese Cinderella. It was such a long dialog and process in cultural adaptation and transmission. The adaptation and the transformation from the oral tradition to literary tradition is a kind of effort to bring the oral tradition into the pedagogic context besides it also is very useful to preserve the richness and the diversities of the culture.

Children Literature: Oral to Literary Tradition

Reynolds (2004) argues children's literature's long association with education, acculturation and approved behavior also marks it as a body antithetical to much of what youth culture stands for. While today not many of parents have a plenty of time telling some of children stories to their sons also the development of technology and the needs of children have been changed. Thus, the oral tradition mostly moves to the reading tradition even the digital tradition. The strengths of the reading text tradition are caused of these several phenomena:

1. In text/ reading tradition, the story usually comes together with the illustration, surely it will attract and entertain the children to read
2. Not all of parents knowing the traditional stories, but it is not their barrier because they can read for their children
3. Parents can select the suitable stories for their children
4. Text usually is more interesting because it has been modified by the author

The children literature which is transferred in book for instances folktales including fairy tales, myth, and legend. The term tale is originated from an old English word "talu" that has the meaning speech. It is because the tales are told from one to another, from the older generation to the younger generation, and it is usually anonymous and short. A tale depicts something wonderful, astonish, and metaphysics, thus the development of characters is not a salient notion like in the text story such as short story and novel. Kennedy and Gioia (2010) states that "tales" is pretty much synonymous with "yarn", for it implies a story in which the goal is relevation of the marvelous rather than relevation of character (p. 11). Tales are much more charming and entertaining with the moral teaching content.

Then the literary approach of the folktales/fairy tales examines the stylistics features and the thematic significance of the tale of genre and its historical development.

Adopting from the new criticism theory, Max Luthi suggested examining the form and the structure of the folktales/fairy tales as the unity. Luthi in Zipes (2000) argued fairy tales contain essential underlying meanings which, in so far as form and meaning are thought of as integral, are manifest in the basic style of the fairy tale (p. 18). Luthi examines the tales' motif and the story elements for instance plot, character, characteristics, setting, figurative languages, theme etc. and ignores the social and cultural context of the story. Like the principles of the new criticism, Luthi approach of the folktale/fairy tale ranges from the specific features to the general. The analyzing of the particular elements points to the general meaning and the understanding of the stories' genre. Further Luthi in Zipes (2000) stated specific features are discussed in so far as they are typical of the genre and can be used to assert abstract general ideas (p. 18). This approach begins with the textual close reading then it will interpret and observe its form and literary elements. Hence, the folktales/fairy tales here are not from the oral tradition but literary tradition.

Contact, Transfer, and Reception in Children Literature

The discourses of comparative children literature somehow could not separate with the social and cultural interrelationship across the nations. A lot of children literature works since in the past time were engaging with the different cultures. The interrelation of one and other folktales/fairy tales across nation are connected with the contact of the author, publisher, translator, and among literary works themselves. The adaptation will carry out during the translation, correspondence among the authors, the trip to other countries, and also through the other contacts.

The history of the multilateral influences in the field of children's literature has not yet been written. Except for a few single attempts to give a survey of the adaptations and translations the one or other literary work has gone through, nobody has ever tried to make a comprehensive analysis from the very beginning portraying not only the factual exchange between two national children's literatures, but giving also the documentation on how the translations have been accepted, how readers, critics, book selectors evaluated them—and how the function of the texts were [sic] changed by adaptation and translation tendencies, how their reading and their influence have been reflected in memoirs and biographies (Scherf in Sullivan, 1976, 62).

Mostly the authors of children literature are also the translator hereby they translate myriads of stories from other different multicultural countries into their languages. These processes of translation at the same time will affect to the style and also the cultural adaptation to their stories that they wrote. Or they include some of the cultural, setting, characters from other multicultural stories into their own works. For example in the Snow White story from Brother Grimm version, it was found the multicultural

elements like ebony tree. It used to describe the window of the palace and snow white hair, "her hair was as black as ebony". Particularly ebony tree is only found in tropical rainforest in some countries, such as in India, Ceylon, Indonesia and Gabon. But, how is the ebony tree came to European fairy tales? The answer definitely will be associated with the contact and transfer of culture among the countries. While in Walt Disney version, the story of Snow White has different color of hair, because the color in Walt Disney version was not as black as ebony but it was a little bit change by combining with grey, because it was unnatural and harsh. Therefore from the color of hair Snow White also has the differences from one to another version.

Comparative Children Literature: The Adaptation of the Swan Maiden, the Three Swans, the Golden Hill and the Madura Folktales Aryo Menak (ATU 400)

The stories of ATU number 400 was The Man on a Quest for His Lost wife and it had myriads of variants all over the world. One of the most popular was the Swan Maiden. This folktale had many different titles but they have the similar motifs. The Swan Maiden in European version by Joseph Jacob (ed.) had the seven Swans and the hunter as the trickster. The hunter took the youngest and the smallest swan's robe and hid it while they bath on the lake. Six of the swans could change the form from the maidens into the swans but not for the youngest one. Then she married with the hunter and lived together till they had two children, one boy and one girl. Though she lived happily but she was longing for her home, then one day when she played hide and seek with her children, she unintentionally found her robe. She told her children if their father really loved her she must look for her in the land east o' the sun and the west o' the moon. He came home and surprised, then he went for his journey searching his wife.

This version of the story has three helpers, mainly the old man who was eventually the king of Beast. The other was the old man brothers, the king of birds and the king of fish. By helping from the dolphin, the hunter had finally known the place where his wife lived and it was in the castle on the top of the crystal mountain. In the middle of journey he met two people arguing and fighting for the magic cap and shoes as the legacy from their parents. The hunter cheated them and took it as his magical flight to carry him on the top of the crystal mountain. The use of two magic objects (the cap and the shoes) mostly emerged in this variant hereby this variants was combined with ATU number 313 about the magical flight. The use of magical objects also risen up in German tale the Three Swan and Czech tale by Nemcova, the Golden Hill. At last, the hunter could accomplish on the top of the crystal mountain and asked to the king for his wife. The king gave the condition to the hunter, he would hand his daughter but

he must recognize her only in one chance. Luckily, he could recognize her by noticing her mark of her right forefinger because of her little wound of the needle when she was sewing her children clothes in the past time. They returned to the hunter's house and lived happily.

The Three Swans retold by Ernst Meier had three swans as the maidens otherwise the trickster was also the hunter. The magic helper was also the old man but only one old man, but he solved every the hunter problem. The status of the maiden in this story was as the hunter second wife, because his first wife had been died. He was longing for his first wife and he fully deserved in his life to marry with the woman same as his first wife. The maiden here was the youngest maiden either. With the old man help, he could get the maiden as his wife and had several children and lived for fifteen years together before her wife was leaving him after she found her robe. Like another version, he also searched his wife and the old man gave him direction. Then, he got three tasks to fulfill if he wanted to redeem his wife. The three days tasks were fighting with the three dragons. He successfully passed the tasks and redeemed his wife. This version has different combination, because there was no magical object but it has other combination with ATU number 401a for the tasks and ATU number 302 due to his successful for the tasks and his wife redeeming.

The complete one of ATU number combination from this tale is the Golden Hill, Czech fairy tales rewritten by Bozena Nemcova. The Main motif (ATU number 400) is the same as the other stories with the basic adaptation of the Swan Maiden. Otherwise Nemcova combines it with some of the variants and motifs to make it much more interesting. The trickster is also different with the majority of European Fairy tales because here the trickster name is Libor, the gardener who lived with his old widow mother. Like the Swan Maiden and the three swans Libor was pulled out one of the swan veil when three of them were swum in the pond. The most beautiful maiden was the youngest or the last either, named Cekanka. As the other stories, Cekanka found her veil only in one day thereby they did not marry yet but they fell in love each other. She returned to her castle and leaved Libor after she persuaded Libor old mother showing her veil. The motif of the magical helper looks a like the Swan Maiden, three brothers, here they were the gamekeeper who belongs the competence calling the crows asking the information. The characteristics of Nemcova tales were shown in this part there was the level of difficulties or the steps of conflict such as the first gamekeeper called a hundred crows, the second one called two hundred and the last one called three hundred crows. Libor was achieved the solution in the last gamekeeper with the lymph crow (ATU 222 about war between birds or insects with quadruped).

The Golden Hill has the dominant magical flight in some parts of the story (ATU 313). The first magical object is the corn using to grow up the oak tree from the ocean when the crow carrying Libor to the Golden Hill. This giant oak tree is used to rest for three times. Secondly, the magical object is the saddle that is used to reach the golden hill.

Libor got it by cheating two fighting giants. This fairy tale combines with ATU 465a when Libor has come to the castle and ask for Cekanka. Later on, Cekanka's mother, the wicked witch gives him the impossible tasks (ATU 465a: The man persecuted because of his beautiful wife). The first task he must collect a hundred fathoms of wood using his wooden axe only in one night, the second is he must collect all water in the pond and put it on the top of the hill with two pails only in one night, and the last task is he must pasture three hundred hares in the meadow and if he losses one of them then the witch will kill him.

Libor was success to fulfill his impossible tasks with Cekanka helps otherwise the witch hardly try preventing Libor to bring her daughter (ATU 310: The Maiden in the Tower). Cekanka hereby deceive her mother by covering her head and Libor's with her veil. Further, they flee from the castle (ATU 313). The witch pursues them and for three times they deceive her. First Cekanka transform herself as the chapel and Libor as the pulpit on it. The next, Cekanka changes into the flower and Libor into the bush. By the end, Cekanka transforms into the swan and Libor into the pond. The witch knows them then she changes herself into the cow and drinks all of the water in the pond. The water is too much drinking the water thus she is blasting. The water returns back into the pond. The witch dies and the remained thing is only the cow carcass. Both lovers become the human again and they go home to marry and they live happily (ATU 401a: The Soldier in the Enchanted Castle).

On the other hand, Madura folktale, Aryo Menak is one of Indonesia tale with ATU 400, the similar title is Jaka Tarub from Java island. This story is combined with ATU number 413, the Stolen Clothing and also ATU number 313, The Magic Flight. Aryo Menak was the young farmer who want married but he could not find any girl who he loved. Till some day in his journey he heard the splashed water and closed it to have a look. He found seven angels bathed in the lake. He took the youngest one shawl and hid it. The six of angels could return back to the paradise but the youngest one. He pretended helping her, brought her to his house, and married her. This couple had son and lived for long time till one day Aryo Menak broke his wife rule. She reminded him not to stalking when she was cooking in the kitchen. Because using her magic power, she could cook one seed of rice became one pan of rice. Otherwise Aryo Menak was curious and stalking. His wife lost her magical power and she took the rice from the barn till she found her shawl in there. She took her shawl and returned back her husband and son on the earth.

These Story motifs are less completed comparing with Nemcova story. The combination with ATU number 413 is tightly connected but not really strongly connected with ATU 313 but at the beginning part when the seven angels came to the world and bathed in the lake. Another different motif is the ending of this story. The ending is definitely different with others in ATU number 400. Mostly the similar stories have the combination with ATU number 302, 310, 402a when the main character successfully

accomplishes the tasks and married with the princess or the angel. Or, it is probably with ATU 313 when the main character uses the magical flight to flee his princess from the wicked witch. The ending in Aryo Menak is sad ending when the angel is left him and his son on the earth and returned to the paradise.

Conclusion

The children literature particularly comparative children literature unavoidably is connected across nation and it has its own universality. The similarities of some stories from the different world have been proved the dialogic process in the comparative children literature notion. The theme is also an essential part in the comparative children literature due to its pedagogic and didactic aims in children literature. Hereby, the discourse of children literature particularly comparative children literature is not merely discussing the literary aspects such as the figurative language but it also discusses the educational aspects for the children. Some of the children stories for an instance has been modified from its original version because some of the parts in the story are not suitable for the children.

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Exploration and Practice Research of Manchu Art Education in Manchu Primary School from the Multicultural point of view in China

Yao Jia, Jitka Plischke, Huang Zhiyong

Abstract

Manchu as China's third largest ethnic group, the population is over 10 million. The history of Manchu culture can be traced back as much as 7,000 years ago, and with a long history and splendid culture. In the modern times, there are not more than 100 people who can speak the Manchu language, the Manchu culture is in jeopardy.

This article focused on exploring the current situation of Manchu culture, inheritance and development at the Yongling Manchu Primary School observing how the school fulfills the required functions. The Manchu art is seen as a breakthrough which is the easiest way for pupils to accept, it shows in three aspects such as campus culture, the curriculum and teaching, extracurricular activities, exploring the effective paths of Manchu art education.

Keywords: Manchu art, inheritance and development, Manchu primary school, multicultural point of view.

Bádání a praktický výzkum mandžuského uměleckého vzdělávání na mandžuské základní škole z multikulturního pohledu v Číně

Abstrakt

Mandžuskové jsou třetí nejpočetnější menšinou v Číně, jejich populace je tvořena více než 10 miliony obyvatel. Historii mandžuské kultury lze vysledovat před více než 7000 lety, jedná se o nádhernou kulturu s dlouhou tradicí. V současné době nežije ani 100 lidí, kteří dokážou mluvit v jazyce Mandžusků, tato kultura je tedy v ohrožení.

Tento text se zaměřuje na zkoumání současné situace mandžuské kultury, kulturního dědictví a jeho rozvoje v základní škole Yongling, sleduje, jak tato škola plní požadované funkce. Mandžuské umění je vnímáno jako „průlom", přijmout jej je pro žáky nejjednodušší. Realizováno je ve třech kontextech, kterými jsou: kultura kampusu, kurikulum a výuka a mimoškolní aktivity. Zkoumány jsou efektivní metody výchovy a vzdělání mandžuského umění.

Klíčová slova: mandžuské umění, kulturní dědictví a jeho rozvoj, mandžuská základní škola, multikulturní pohled.

Introduction

Culture is the soul of an ethnic group, and is also the psychic stanchion to support the existence, development and multiply of an ethnic group. Therefore, inheriting and developing an ethnic's own culture is the most crucial foundation and premise.

China is a country with pluralistic cultural background of 56 ethnic groups, and each ethnic group has its own cultural characteristics. The *Han* is the largest ethnic group in China, the population accounting for more than 91% of the whole population in China. The Manchu, as a typical representative of the 56 ethnic groups, is China's third largest ethnic group, the population is 0.77% of the Chinese overall population. It is a member with a long history and splendid culture among the big Chinese ethnic family.

In the modern time, there are not more than 100 people who can speak the Manchu language, there are not more than 20 people whom can write Manchu words. In China, the mainstream culture is "Han culture"; if we do not take emergent measures, Manchu culture may disappear in a short period of time, and the inheritance and development of this splendid culture are in jeopardy.

The school as a social institution fulfills many functions that express what is useful for the society. As a mediating tool, the school is serving to certain goals that are dependent on diverse expectations and demand from the state and society, parents,

pupils, and other actors. Considering the relationship between resources and goals, we talk about school functions. Analysis of school functions is important for finding more effective forms of school education and creating ideal models for the school of the future. The functioning of the school is dependent on factors that work both within the school and in the external environment.

The classification of school functions, as presented by Průcha (2009), is well usable for our article. We will characterize them just shortly.

- Personally developing function – the aim is to develop the human's individuality (instruments to fulfill the function: health care, cultivation of individual abilities and emotional development)
- Culturally transmissive function – the aim is mediation of historically created culture, continuity in time, development of national identity and protection of cultural heritage (instruments to fulfill the function: knowledge of science, technology, art, work skills, spiritual and moral values),
- Ecological function – the aim is to protect the environment and to ensure sustainable development of society (instruments to fulfill the function: knowledge about the environment, creation of an emotional relationship to the nature and the ability to create a healthy environment),
- Social integration function – the aim is to strengthen the cohesion of society (instruments to fulfill the function: ensuring the fair access to education for everybody, balancing inequalities and disadvantages, education for human rights),
- Intercultural and globally integrative function – the aim is the education for partnership, cooperation and globalizing society (instruments to fulfill the function: the education for tolerance, cultivation of attitudes to differences and otherness, knowledge of contexts in European and global dimensions),
- Economic function – the aim is to increase the competitiveness of the economy and the prosperity of the society (instruments to fulfill the function: developing human resources, promoting flexibility and adaptability in the workplace, use of new technologies and developing of managerial skills),
- Qualifying function – the aim is to improve the employability (instruments to fulfill the function: developing creativity, autonomy and accountability, enhancing the share of general education, a broad foundation of vocational education, developing key competencies, working with information and ICT, critical thinking).

As a form of existence, at the same time as an important culture cell of society, school education should play its role in the function of Manchu culture preservation, inheritance and innovation. Especially at primary schools, the pupils' way of living at primary school will influence their attitudes and values in social life in the future.

This research selected the Yongling Manchu Primary School as a sample; it is the oldest school in China, its development is of great significance to the inheritance and development of Manchu culture. Therefore we focus primarily on the functions

that a minority school must fulfill, and we try to describe what activities the Yongling Manchu primary school does to meet these requirements.

By analyzing the current inheritance and development of Manchu art at the Yongling Manchu Primary School we found that there are aspects such as campus culture, the curriculum and teaching, extracurricular activities, in order to search the reasons and deep culture origins of this situation, and explore effective paths to educate pupils in Manchu art, expect to make the Manchu primary schools an independent carrier of Manchu culture, make the value and belief of Manchu culture deeper rooted inside the pupils' heart, and enhance the pupils' sense of national identity and national confident.

1 The multicultural pattern of China

The term "culture" is derived from the Latin verb "Colere", which means farming land, and later on it extends to cultivating a personal interest, spirit and intelligence. The concept of culture was proposed by the British anthropologist Edward Taylor (Taylor, 1871), he defined culture as a whole complexity including knowledge, belief, art, law, ethics, customs, ability and habits leaned by a member of the society. In Chinese culture, the word can be traced back up to Zhouyi (Li, 1978), and it illustrated that culture is human culture, in which the people are in the central position.

In this research, culture is an integrated system of beliefs (about God, reality, ultimate meaning), values (what is true, good, beautiful, normative), customs (how to behave, relate to others, talk, pray, dress, work, play, trade, farm, eat), institutions expressing these beliefs, values and customs (government, law courts, temples, churches, family, schools, hospitals, factories, shops, unions, clubs etc.), which binds society together and gives it a sense of identity, dignity, security and continuity (see Lausanne Convention, 1974) (Graf 1).

Figure 1
Levels of Culture
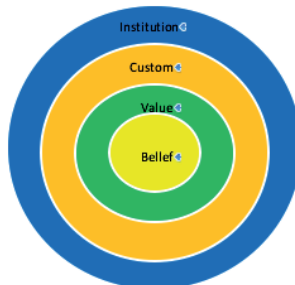
In China, a multicultural pattern has been formed; each ethnic group has its own cultural characteristics. The Han population is the largest, and in addition to the Han people, other 55 ethnic groups, are called "minorities" due to their smaller population. With Chinese society increasingly complicated and information circulation developing, culture revival transformation has been accelerating, and all types of cultural development are confronted with different opportunities and challenges. The Han culture is the mainstream culture of Chinese society, other minority cultures are faced with the crisis of assimilation. In this complex social structure of China, each kind of ethnic culture has its long history and splendid civilization, they are still destined to be in a great demand of a variety of different ethnic cultures serving social development, thus creating pluralistic culture in a complex social multi-cultural background of China.

The contemporary China presents a pattern of multiculturalism; a prestigious Chinese sociologist, anthropologist, ethnologist and social activist, FeiXiaotong (Fei, 2005) stated that every ethnic group was displayed in its own unique features meanwhile it respects to others. Be compatible, and human unity and harmony will be achieved, which is considered as the shortest but most appropriate expression of multiculture in the Chinese academic circles. It means that people should firstly respect, cultivate and develop their own ethnic culture since each ethnic culture has its own essence. Secondly, it is required to respect other cultures and recognize the diversity of world culture, since respect for cultural diversity is an intrinsic requirement for developing their own ethnic culture. Finally, respect for cultural diversity is the inevitable requirement to achieve the prosperity of world culture. All ethnic cultures enrich world culture with its distinct national characteristics, and promote the development and prosperity of human civilization.

2 Manchu culture in the multicultural background of the contemporary China

The Manchu people mainly live in the northeast of China (Agui, 1988); they can be found in 31 Chinese provincial regions; there are a number of Manchu autonomous counties in China, such as Xiuyan, Xinbin, Qingyuan, Benxi, Beizhen and over 300 Manchu towns and townships.

The Later Jin (1616–1626) and Qing dynasties (1636–1912) are established by the Manchu, the Manchu was the only ethnic group in Chinese history which established the Central Plains Dynasty twice, and also ruled the last Chinese feudal dynasty – the Qing Dynasty for centuries, leaving huge amounts of material and cultural wealth to China (Zhang, 1999).

After the 19th century, most Manchu had perfected Standard Chinese, and the number of Manchu speakers was dwindling. After the Qing dynasty collapsed, the

Manchu language lost its status as the national language and its official use in educa-
tion ended. The Manchu generally speak Standard Chinese today. The remaining skilled
native Manchu speakers number less than 100; more than 10 million Manchu have lost
their native language; only a handful of old people in remote areas continue to use the
Manchu language and Manchu words. The Chinese Museum of the Imperial Palace and
the national library still have a large collection of historical materials written in Manchu
characters, and treir translation and editing is in a difficult situation. Not to mention the
Manchu folk custom and traditional festivals – these are still on the edge of extinction.

A large proportion of Manchu traditional culture and customs were affected and
replaced by the mainstream "Han culture", and therefore on the verge of disappearing.
Even more, in the contemporary times, with the social globalization and progress of
science and technology, common application of electronics and mechanization have
been making people's life more convenient and of higher quality, this causes Manchu
people, especially teenagers, to increasingly neglect Manchu culture. Therefore, if we do
not take emergent measures, the oral and written Manchu language, which was once
authorized as "official language" in the Qing dynasty, may disappear in a short period
of time, and the inheritance and development of this splendid culture are in jeopardy.

3 Exploration and practice of Manchu art education at the Yongling Manchu Primary School

3.1 The cultural heritage and development mission of school education

The cultural world is created by human beings; every ethnic group has its own cul-
ture, and education is the best glue that connects all the different periods of cultures.
The changing ethnic cultures are kept, transmitted and innovated through dozens of
generations' education. Not only does education inherit symbols and behaviors that
represent culture but it also internalizes its values and beliefs. As a form of existence,
at the same time as an important culture cell of society, school education should play
its roles of ethnic culture preservation, inheritance and innovation function (see more
Antlová et al., 2015; Chudý et al., 2012).

Especially at primary schools, pupils' way of living will influence their attitudes and
values in social life in the future. At the same time, from the view of psychological devel-
opmental characteristics of primary school pupils, Robert S. Feldman (Feldman, 2013)
stated that pupils are in a special period to get rid of the limitations of perception to get
the concept of stability and conservation. Therefore, during the key period of primary
school, pupils' consciousness of ethnic culture should be strengthened, elements of
ethnic culture should be integrated into the process of education, and the formation
period of pupils' national character and morals should be intervened comprehensively.

3.2 The profile of the Yongling Manchu Primary School

This research selects the Yongling Manchu primary school as the sample founded in the Xinbin Manchu Autonomous County in the Liaoning Province, to explore the current situation of Manchu culture inheritance and development at a Manchu primary school. The Xinbin Manchu Autonomous County is the first autonomous county established in China; the population of the Manchu is over 70%, and it is the birthplace of the holy land of the Qing Dynasty. Because it is the hometown of Manchu people, the Xinbin Manchu Autonomous County occupies an important position in the history of the development of the Manchu.

The Yongling Manchu Primary School was founded in 1952, there are 31 classes, 108 in-service teachers and 1,311 pupils, 94% of them are Manchu pupils. About half the Manchu people live in the Liaoning Province; it has the largest Manchu population. The Yongling Manchu Primary School is the only Manchu primary school in the Liaoning Province. In August 2009, the Yongling Manchu Primary School creatively carried out practical teaching with Manchu characteristics, under the guidance of experts a Manchu language textbook (Daily Language 100) and Manchu history textbook (Manchu Folkways and Customs) were compiled. Therefore, the Yongling Primary School shoulders the important task of inheriting and developing Manchu culture, founding the special modern significance and remote historical significance.

Manchu culture is an integrated system of belief, value, custom, institutions. Manchu culture can be divided into material culture, spiritual culture and system culture, including food, tools, words, art, legal system, etc. This research selected the Manchu art education at the Yongling Manchu Primary School as a breakthrough which is easiest for pupils to accept, it can bring pupils into the Manchu art palace where they can enjoy Manchu art history, exquisite artwork, graceful Manchu songs, where they can appreciate truth, goodness, and beauty to gradually form a splendid moral quality (Graf 2).

Figure 2
Composition of Culture
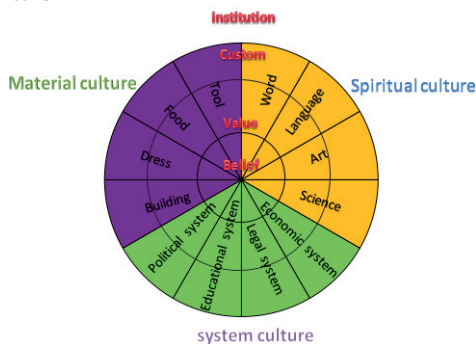
Furthermore, this research focuses on three aspects to analyze the situation of Manchu art education at the Yongling Manchu Primary School; these are campus culture, the curriculum and teaching, extracurricular activities such as the school song, school logo, building decoration, a Manchu art course and textbooks, traditional games, festival Performance, etc. These three aspects make Manchu art education a complete system, to enable pupils to feel the charm of Manchu art from what they see, hear, learn, and do (Graf 3).

Figure 3
Manchu Art at primary school
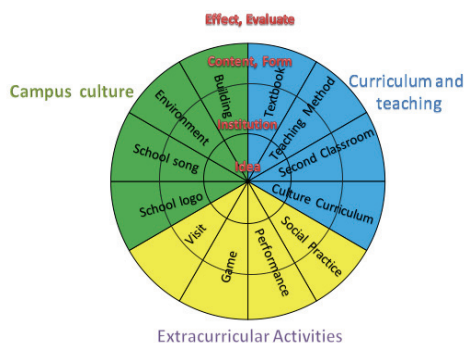
3.3 Campus culture of the Yongling Manchu Primary School

Campus culture is specific cultural atmosphere and spiritual environment of the school; it not only includes the material contents such as campus landscape, campus publicity column, campus wall graffiti, campus building design, campus building decoration, cultural exhibition hall, etc. It also includes the spiritual contents such as the school song, school badge, campus etiquette, school tradition, school spirit, style of study, interpersonal relationship, psychological atmosphere, school rules and regulations and school members in the common activities of the formation of the non-normative code of conduct. The Yongling Manchu Primary School is full of elements of Manchu art from the school culture environment to spiritual atmosphere.

Firstly, on the aspect of the campus landscaping. The characters which written on the school gate and publicity column are both in the Manchu and Chinese languages; the school publicity column shows photos of Manchu traditional culture and Manchu pupils taking part in Manchu festivals and activities; the walls around the school were covered with a total of hundreds of graffiti, displaying Manchu historical allusions and traditional customs with colorful graffiti. The pupils are influenced by what they con-

stantly see and hear at the primary school what makes them immersed in Manchu culture.

Secondly, on the aspect of the building design and building decoration. The style of the Yongling Manchu Primary School buildings was built in accordance with the architectural style of the Qing Dynasty, with exquisite carving and overhanging eaves, red walls and white columns, full of Manchu characteristics. Inside the building, each floor of the building exhibited pictures and works which are beautiful rural sceneries, Manchu customs, Manchu characters, Manchu paper-cuts, showing gratifying achievements of the Manchu culture into the campus. There is also a Manchu cultural exhibition hall in the school, showing the historical development of the Manchu and various types of Manchu art works.

Thirdly, on the aspect of the spiritual environment. The school holds exhibitions and competitions of Manchu art works regularly; it exhibits the pupils' Manchu cultural works of art, such as excellent photography, painting, calligraphy, paper cutting works. The works not only beautify campus environment, making it full of the atmosphere of Manchu culture, and stimulate the Manchu pupils to discover and create Manchu cultural beauty. This Manchu primary school gives them a great deal of affirmation and encouragement through selected and exhibited of the Manchu art form of the primary school pupils.

Fourth, on the aspect of the school spirit and campus etiquette. The Yongling Manchu Primary School created its own school song in the Manchu language and a school badge with an eagle, the Manchu traditional totem symbolizing the free, unrestrained and courageous character of the Manchu people. Every Manchu pupil has a leaflet about Manchu etiquette, such as the Manchu tradition greeting, appellation, the collocation of clothes and the etiquette of eating; Manchu pupils have become accustomed to get along with others in the form of the Manchu traditional etiquette in daily life.

3.4 The art curriculum and teaching at the Yongling Manchu Primary School

The Manchu School-based Curriculum is like a tree grown from the traditional soil of Manchu culture, deeply rooted in Manchu culture but also fully absorbing the nutrition from modern society; it is intertwined with the traditional and modern, followed by school education and the Manchu cultural tradition. The Manchu School-based Curriculum is not only an important position to inherit Manchu culture, but also a symbol to promote the spirit and value of Manchu culture. The Yongling Manchu Primary School compiled a series of Manchu school-based teaching materials and reading books under the headmaster's supervision, and it has been carrying out the Manchu school-based curriculum for 8 years.

First of all, on the Manchu art textbooks. In order to strengthen the popularization and promotion of Manchu culture and to arouse pupils interest in learning Manchu art, the Yongling Manchu Primary School compiled a series of popular and interesting teaching materials which are easy to understand, such as 100 Manchu sentences, Manchu language textbooks, Manchu culture textbooks, Manchu paper-cut textbook, etc.

In order to inherit Manchu art at the same time, it deals with the knowledge structure and learning characteristics of children. In terms of use of the Manchu language, it continues to use the standardized teaching system of Manchu in the Qing Dynasty, taking into account the knowledge structure of modern pupils, trying to use the daily life words of pupils, adopt a step-by-step approach, enhance pupils' confidence in learning. In terms of the picture usage and content structure, it uses exquisite Manchu art pictures and Manchu folk pictures to improve students' interest, and a small Manchu tradition game is designed at the end of each chapter. In terms of Manchu stories and poems, it selects the most classic content of Manchu culture which can be deeply rooted in the pupils' hearts, making the contents of the textbooks informative, interesting and instructive, full of local color.

Secondly, on the set up of the Manchu art curriculums. The Yongling Manchu Primary School has set up 5 Manchu art curriculums; these are the Manchu language curriculum, Manchu culture curriculum, Manchu paper-cut curriculum, Manchu embroidery curriculum and Manchu Yangko curriculum (a popular rural folk dance). In the Manchu art curriculum design, the curriculum content selection, teaching activities, all the involved Manchu features, maximize the use of the Manchu language, culture, history and other elements in the curriculum; at the same time, it uses the results of the evaluation as a basis for revising the curriculum.

The Manchu language and Manchu culture curriculums are set up from grade one to grade six, once a week; pupils learn from simple living expressions to complex articles, from Manchu stories to Manchu poetry. The pupils in the third, fourth and fifth grades generally attend the Manchu paper-cut curriculum, Manchu embroidery curriculum and Manchu Yangko curriculum, these three art curriculums are held once a week. In addition, the school opened a second class for pupils who loved Manchu paper cutting and Manchu embroidery; the school had also set up a Manchu songs choir and a Yangko team. The colorful and varied Manchu art curriculum makes pupils wander in the palace of Manchu art while having fun, gradually getting familiar with Manchu culture.

At last, on the training of the Manchu art curriculum teachers. At the Yongling Manchu Primary School, the teachers should not only teach the National Curriculum but also the Manchu culture knowledge. Therefore, it is important for teachers to understand Manchu culture, use the Manchu language well and accept the regular teacher training.

Due to the support from the government and schools, the Manchu art curriculum teachers attend training under the guidance of Manchu art inheritors. The Yongling

Manchu Primary School invited 8 Manchu art inheritors to come to the school for training such as the Manchu paper-cut inheritors Guan Shumei, the Manchu song successor Song Xidong, and so on. Through training, teachers not only learned the Manchu artistic skills but also understood the true meaning of Manchu art. In addition, the teachers, as the main body of the developing of Manchu art curriculum, set up a Manchu art teaching and research group; they discuss issues such as how to select the teaching materials from Manchu art, how to use the Manchu language, how to create teaching climate with Manchu features, diversified evaluation method, etc.

3.5 Extracurricular activities of the Yongling Manchu Primary School

The Yongling Manchu Primary School integrated Manchu culture into the school extracurricular activities, and carries out a variety of Manchu traditional games and visiting activities. For example, the class-break setting-up exercise consists of two parts: the first part is the National Children's Radio Gymnastics, the second part is a Manchu dance with Manchu characteristics; the school also integrated the Manchu traditional game of Manchu Pearl Ball into physical education. The school often organizes trips to visit Manchu history museums, Manchu cultural museums, Manchu museums of arts and crafts. In the traditional Manchu festivals, primary school pupils participate in Manchu song and dance performances.

Through a variety of activities and extra-curricular visits, it strengthens the pupils' physique, cultivates the pupils' interest in and hobbies of Manchu art activities, and at the same time, cultivates pupils' good psychological and moral qualities.

Conclusion

Through the exploration and practice of Manchu art education at the Yongling Manchu Primary School, Manchu culture is respected, understood and inherited from the bud of pupils' personalities. It is obvious that the minority school very intensively fulfills – besides others – the culturally transmissive, social integration and intercultural functions. These are really important to preserve and develop every culture in jeopardy.

Through developing school culture, a local-adaptive curriculum and extra-curricular Manchu activities, it lets pupils enjoy and understand culture, inherit Manchu culture and realize its educational function, to form their national character and morals and prepares them to be national persons. In the end, strengthening cultural confidence and consciousness, and cultivating them means to be living inheritance subjects through enhancing the cognitive ability of Manchu culture inheritance subjects. It makes various Manchu culture root, grow and bloom in the soil of schools.

Acknowledgement

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The Yongling Manchu Primary School is the only Manchu primary school in the Liaoning Province, China. It was founded in 1952, there are 31 classes, 108 in-service teachers and 1,311 pupils, 94% of them are Manchu pupils. **Huang Zhiyong**, senior teacher, the City-level Distinguished head-master, the headmaster of the Yongling Manchu Primary School, has been focusing on Manchu culture inheritance and Manchu culture education for 13 years, edited 4 series of Manchu culture school-based teaching materials.

Professional vision of future English language teachers: subject-specific noticing and knowledge-based reasoning

Klára Uličná

Abstract

The article focuses on future English language teachers' professional vision. Specifically, we explore what important subject-specific moments they notice in a lesson, i.e. noticing or selected attention; and how they reason about these moments, i.e. knowledge-based reasoning. We focus on important moments related to the subject of teaching English/English language teaching methodology at the end of their master studies. Students were asked to write an unstructured reflection based on an observation of videoed English language lesson. The reflections were analysed in comparison to expert analysis of the lesson. Students approximately commented two important moments (experts six) and most of their comment were of descriptive and evaluative nature. They did not show any deep ability to connect the seen to some underlying theory, nor to provide some theory-based alterations or predictions.

Keywords: Preservice English language teachers, English language teaching methodology, professional vision, teacher noticing, knowledge-based reasoning.

Profesní vidění budoucích učitelů angličtiny: specifické pozorování a uvažování založené na vědění

Abstrakt

Text je zaměřen na profesní vidění budoucích učitelů anglického jazyka. Zejména se zaměřujeme na to, jakých důležitých oborově specifické jevů si studenti ve výuce všímají, tzv. všímání si neboli výběrové zaměření pozornosti; a jak o nich přemýšlejí, tzv. uvažování založené na vědění. V ohnisku našeho zájmu jsou jevy spojené s didaktikou anglického jazyka na konci magisterského studia. Studenti měli za úkol napsat reflexi na základě pozorování videozáznamu hodiny anglického jazyka. Reflexe byly analyzovány a porovnány s expertními analýzami stejné hodiny. Studenti byli schopni identifikovat cca dva oborově specifické jevy (experti šest) a většina jejich komentářů byla popisné a hodnotící povahy. Studenti naopak neprojevili schopnost propojovat viděné s teorií či navrhovat na teorii založené alterace a predikce.

Klíčová slova: přípravné vzdělávání učitelů, didaktika anglického jazyka, profesní vidění, všímání si, uvažování založené na vědění.

Introduction

It seems to be a natural phenomenon, that different people perceive same events differently, in other words, our ability to notice differs. The reasons are many, for instance awareness of context, background knowledge or previous experience. In a number of studies connected to this phenomenon, it is described by a concept of so called professional vision. Goodwin (1994, p. 606) described professional vision as "socially organized ways of seeing and understanding events". These ways of seeing and understanding events are often organized by a connection to a profession since members of professions share some common knowledge base as well as practical experience. In this text, our framework will be the context of the teaching profession, or more precisely the context of pre-service teacher education. It is a period during which a wide spectrum of professional knowledge and skills has to be developed together with the ability of (self)reflection. Teachers in the Czech Republic are commonly being prepared in the field of pedagogical and psychological disciplines, subject based disciplines and subject didactics. Besides theoretical preparation, there is a practical part of teacher education mainly in the form of teaching practice at schools. The interconnection of theoretical and practical part of teacher preparation may also be realized by observations of real teaching and its reflection.

Observations are one of the key techniques supporting teachers' professional growth. It is a reflective technique which develops deeper understanding to the processes of teaching and learning. Furthermore, it may influence one's own teaching practice. Thus, observations promote the development of three dimensions of teachers' professionalism, i.e. (1) professional vision: noticing or seeing a situation influenced by an affiliation with a profession, (2) professional knowledge: knowledge by which members of a profession dispose of, and (3) professional action: a sum of accepted and established practices performed within a profession (for more detail see e.g. Janík et al., 2016, p. 12–13).

In this study, we shall focus on professional vision of future English language teachers as a specific subculture within the profession. We focus on one subject only since a number of studies emphasises that teaching is strongly influenced by the specific context of the subject matter being taught, for instance Grossman and Stodolsky (1995) talk about specific subject related subcultures with their own believes, norms and practices[1]. In the context of English language teaching, Borg (2006) pointed to a study by Hammadou and Bernhardt (1987) who discussed the specifics of foreign language teachers and claimed that becoming a foreign language teacher differs from becoming a teacher of different subjects. The key factor is the foreign language itself, because foreign language communicative competence is the aim, content, and also the means how to reach it.

Belonging to a specific subculture influences one's ability to notice subject-specific moments in teaching, i.e. one's selective attention. Here, we focus on future English language teachers at the end of their pre-service teacher education in other to uncover the nature of their ability to notice and reason about subject-specific phenomena.

We believe that the obtained data will support our understanding to what the students notice when observing English lessons and how they reason about it. Furthermore, the outcomes should bring valuable information about teacher education with specific attention being paid to subject didactics.

1 Theoretical rationale: professional vision in teacher education

Much has been written on the topic of professional vision. It has been deeply elaborated on from the theoretical as well as research perspective (e.g. Sherin, 2007; van Es & Sherin, 2002, 2006, 2010; in the Czech context e.g. Minaříková, 2014; Minaříková et al., 2015; Janík et al., 2016; Stehlíková, 2010; Vondrová & Žalská, 2015).

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[1] Most elaborated seems to be the context of mathematics, e.g. Borko, H., Jacobs, J., Eiteljorg, E., & Pittman, M. E. (2008); Sherin, M. G., Jacobs, V. R., & Philipp, R. A. (2011); Vondrová, N. & Žalská, J. (2015).

Professional vision is a concept which describes seeing phenomena in a situation from the perspective of expertise which differs from seeing the same by laymen (Goodwin, 1994). The nature of professional vision is thus closely connected to expertise, in our case to teacher expertise, therefore, we believe, it should be paid attention to as early as during the pre-service teacher education. Professional vision consists of two interrelated processes: (1) noticing, or selective attention – what phenomena the teacher pays attention to, and (2) knowledge-based reasoning – how the teacher reasons about the phenomena he or she notices (Sherin, 2007).

Research into the nature of professional vision enables us to uncover, what do the representatives of a particular profession, in our case student teachers, notice in teaching, and how they think about about the seen. Sherin and van Es (2009) for instance work with noticing different topics (subject matter, pedagogy, climate, classroom management) and actors (teacher, pupil, self, curriculum designer), and with reasoning about them – so called stance (description, evaluation, interpretation). However, studies which elaborate only on selective attention only, or on knowledge-based reasoning also exist.

Studies on noticing do not usually focus on subject related phenomena only. They are usually researched together with other phenomena (e.g. Sherin and van Es above). However, student teachers should be trained to distinguish between less and more important events in teaching. Star, Lynch and Perova (2011, p. 120) point out the fact that some classroom events are certainly more important than others, and it is crucial that student teachers are able to attend to and interpret these important events. However, questions whether they should firstly be trained to distinguish either the important classroom events, or a full range of general events remains. If important classroom events are taken into consideration, it should be the moments which play the key role in pupils' learning the subject, such as types of tasks etc. (Vondrová & Žalská, 2015).

Studies on knowledge-based reasoning mainly vary in what stance they adopt on the processes of reasoning about the noticed phenomena. Sherin and van Es distinguish between three levels of stance (see above). Stockero (2008) differentiates five levels: describing, explaining, theorizing, confronting and restructuring. Based on some more categorial systems, Minaříková (2014) introduced a six level system to capture the knowledge-based reasoning: description, interpretation, explanation (equals the theorizing above), prediction, evaluation and suggesting alteration. Last but not least Janík et al. (2016) also introduced six levels of reasoning: description, interpretation, generalization, evaluation, alteration and selfreflection.

In this study, we attempt to capture the nature of professional vision through a research in both, noticing and knowledge-based reasoning. Our primary concern is student teachers' ability to notice and reason about subject-specific phenomena at the end of their master studies. In other words, we are mainly interested in the pedagogical content knowledge (Shulman, 1987) of teachers to be.

2 Research

2.1 Aim and research questions

The aim of the study was to investigate the nature of professional vision of future English language teachers. Attention was thus paid to the area of students' selective attention, specifically their ability to notice domain-specific phenomena in observed lessons. Furthermore we looked into the area of reasoning about the identified phenomena. Our research was motivated by an attempt to answer the following research questions:

1. What important subject-specific moments do future English language teachers notice?
2. How do future English language teachers reason about the noticed phenomena?

2.2 Research methodology

Research sample

The participant were 47 student teachers at the end of their studies. 23 of them were future elementary school teachers (ISCED 1) with specialization in English; 24 of them were future lower and upper secondary school teachers of English (ISCED 2 and 3).

Data collection: choice of lesson and task

For data collection, a video of a school lesson of 45 minute length was used. It was a lesson of English in the 8th grade from a lower secondary school. The video was taken in the school year 2014/2015. This video was chosen on the bases of its content variability, since it includes a number of general, but more importantly subject-specific phenomena[2] (Blomberg, Stürmer, & Seidel, 2011). The video captures an authentic lesson which is easy to be understood by an observer, contains clear beginning and end, and thus does not need any more contextual information. The lesson focuses on teaching new grammar – relative pronouns.

Students were asked to observe the lesson and write an unstructured reflection. The length of the reflection was not prescribed. They were to write everything they considered important. They were told that there were no correct or wrong answers and that the reflection will not be evaluated in any way. They could watch the video as many times as they felt needed. The data were collected during the last semester of a study year 2015/2016. Students wrote the reflections at home and submitted them by e-mail. 47 written observations were received.

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[2] Which was confirmed by the expert analysis of the lesson by a team of six teacher educators across various disciplines.

Data analysis

The data analysis included both, (1) noticing subject-specific phenomena, and (2) knowledge-based reasoning.

1) Noticing subject-specific phenomena in the videoed lesson of English was analysed in two steps:

Firstly, an expert analysis of the lesson was realized in order to identify the important subject-specific moments that occur in the lesson. An inductive content analysis was employed. The author of this study, an English language teaching methodologist, and five methodologists of other subjects involved in teacher education observed the video independently and identified the moments under investigation. Consequently, the identified moments were discussed and a set of six English language teaching specific phenomena (see Table 1) were agreed on. Inviting experts from different disciplines to observe the lesson and identify the important moments ensured that the identified phenomena were well noticeable.

Table 1

English language teaching specific phenomena

Subject-specific expert phenomenon	Student teachers comment on
E1[3]: warm-up activity – countability	The way countable and uncountable nouns are revised, including questions How much/How many. The way this grammatical issue is practised.
E2: teacher language 1 – code switching	The langauge the teacher uses with specific attention paid to using English and Czech (the mother tongue). The way the teacher using mainly English influences the pupils.
E3: teacher language 2 – accuracy	The language the teacher uses with specific attention paid to using un/accurate langauge, especially concerning selected langauge subskills: pronunciation and grammar.
E4: teacher talking time	The amount of time the teacher talks, i.e. teacher talking time (TTT). On one hand the TTT seems to be quite high, on the other hand it provides langauge model, i.e. language to be acquired by pupils.
E6: inductive teaching of relative pronouns	The way pupils are led to work with a text to come up with the rules of using relative pronouns.
E7: transfer to real language use	The way the teacher emphasises the role of relative pronouns in real English langauge use, e.g. by presenting situations in which relative pronouns might help when using English in authentic communication.

Secondly, reflections written by students based on observing the video were analysed. A deductive content analysis using the above categorial system (Table 1) was conduct-

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3   The codes E1 to E7 stand for: E – English specific expert phenomena; numbers only distinguish between the phenomena, there is no hierarchical purpose. There are six phenomena, however, there is no E5 code due to the process of identifying the phenomena in the expert group.

ed in order to find out which important subject-specific moments identified by experts are also being identified by students at the end of their pre-service teacher education.

2) To investigate the knowledge-based reasoning about the subject-specific phenomena, we used a categorial system in which we modified the existing levels of reflection (see chapter 2 above). Our categorial system consists of six levels of reflection (see Table 2).

Table 2
Knowledge-based reasoning – six levels of reflection

Knowledge-based reasoning	Student teachers comment on
1: Description	Description of a situation which was seen in the lesson. Objectively descriptive, not interpretative.
2: Explanation	Lay or naïve explanation of what was seen in the lesson based on one's own experience as a pupil or as a teacher
3: Theorisation	Interpretation and generalisation of what was seen using an underlying theory.
4: Evaluation	Evaluation of what was seen.
5: Alteration	Suggesting an alternative to what was seen.
6: Prediction	Suggesting predictions of what impact can the seen have in the future.

In order to answer our research questions, we first analysed the written observations to identify the parts in which students noticed and commented on the important subject-specific moments E1 to E7 (Table 1). Consequently, each identified unit was further assigned one or more knowledge-based reasoning codes (for example see Table 3).

Table 3
Example of coding

Code (Table 1)	Coded unit	Code (Table 2)					
		1	2	3	4	5	6
E1	I would like to start with the first activity which was focused on countable and uncountable nouns. Each student got a card with a picture and his/her task was to show the card to the others and ask "how much" or "how many". Other students answered according to the picture. It was a revision of the grammar the students did last lesson. To this activity I have one suggestion, it might be better if each student went to the blackboard in order for everyone to see the picture. Otherwise I think this activity was chosen appropriately and the students did a good job.	yes	yes	yes	yes	yes	no

All the units were identified and coded independently by two researchers. In a case of a discrepancy, the difference was negotiated until a 100 % agreement was reached.

3 Findings and discussion

109 units (which equals 100 %) were identified in the 47 analysed reflections. Figure 1 shows the frequency of occurrence of the subject-specific expert phenomena transferred to percentage proportions (i.e. the first research question).

Figure 1
Subject-specific expert phenomena occurrence
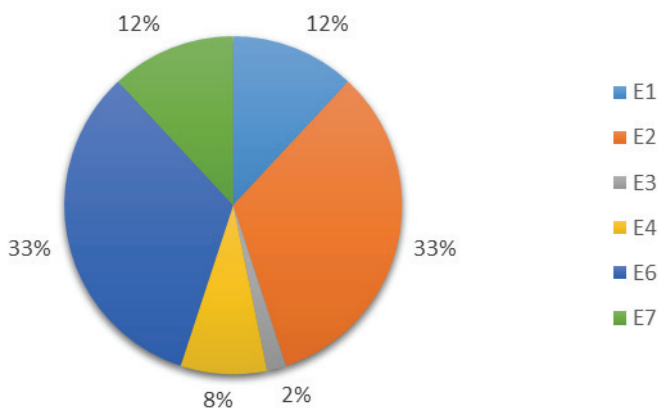
It is apparent from the figure above that students notice *E2: teacher language 1 – code switching* and *E6: inductive teaching of relative pronouns* the most (both 33 %). After that, with the same frequency of occurrence (12 %) they paid attention to *E1: warm-up activity – countability* and *E7: transfer to real language use*. Even less (8 %) the students noticed *E4: teacher talking time*. Finally, an insignificant occurrence (2 % representing two students only) of *E3: teacher language 2 – accuracy* was identified.

Concerning the second process of professional vision under investigation, i.e. knowledge-based reasoning, we identified 263 codes (which equals 100 %) with the attributes of various ways of reasoning about the noticed units (109 units). One unit, i.e. one subject-specific expert phenomena noticed by the students was commented on by approximately 2.41 knowledge-based reasoning codes. However, what interests us is the frequency of occurrence of the knowledge-based reasoning codes which is

presented in Figure 2 transferred to percentage proportions (i.e. the second research question).

Figure 2
Knowledge-based reasoning codes occurrence
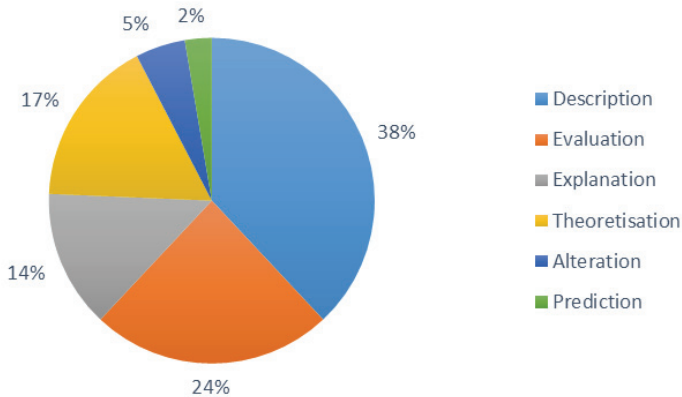
It is obvious that mostly the students described and evaluated the seen. On the contrary there were very few predictions made. It seems the students do not tend to connect the seen to the consequences it might mean. It is in accord with Kersting et al. (2010) who claim that suggestions for instructional improvement might be a sign of expertise of practising teachers.

Furthermore, we believe, that an insight into the combinations of codes, i.e. what the students notice and how they reason about it, is a good starting point for a discussion (see Table 4). Unfortunately, due to the lack of space, the data are mainly presented in a table with interesting boxes (i.e. the highest occurrence) highlighted by grey.

Table 4
Combination of noticing and knowledge-based reasoning

Phenomena	Phen. occurrence	Description	Evaluation	Explanation	Theoretisation	Alteration	Prediction	Total
E1	12 %	13 %	13 %	19 %	0 %	31 %	0 %	12 %
E2	33 %	35 %	40 %	53 %	14 %	38 %	29 %	35 %
E3	2 %	1 %	3 %	3 %	2 %	0 %	0 %	2 %
E4	8 %	9 %	8 %	11 %	7 %	23 %	0 %	9 %
E6	33 %	29 %	24 %	6 %	59 %	8 %	57 %	29 %
E7	12 %	13 %	13 %	8 %	18 %	0 %	14 %	13 %

Most knowledge-based reasoning codes were connected to one of the mostly occurred expert phenomenon *E2: teacher language 1 – code switching*. It is quite logical, since changing the English and Czech language is quite easy to be noticed, the students mostly describe it, positively evaluate the high use of English, which they explain, however, unfortunately, they only rarely connect it to some underlying theory of language acquisition. Some students suggest, that even the limited use of Czech langauge could be omitted and they suggest alterations, however, it is a very rare case since the 38 % is only represented by 5 students (see Figure 2).

Phenomenon *E6: inductive teaching of relative pronouns* was also paid much attention, It was commented on mainly through theorising and predicting. It is quite interesting that inductive grammar teaching made the students thing of the theory of teaching grammar as well as predicting that this approach to grammar teaching will help the students to remember the learnt better.

Conclusions

We hope this text serves as a good insight into the nature of professional vision of future English langauge teachers at the end of their master studies. Specific attention was paid to phenomena related to English langauge teaching methodology and how students reason about them. The results show how much and in what way do English language teaching methodology and teaching practice effect the students' ability to pay attention to important moments in teaching and how deeply they think about them.

To find out we used a videoed lesson in which six expert phenomena were present and well observable. Altogether the 47 students noticed 109 phenomena, which means approximately 2,3 phenomena per student. The results thus show, that the students' ability to notice important moments in a lesson cannot be claimed to be high. Our results are in accord with the study by Vondrová and Žalská (2015) who worked with future mathematics teachers at the end of their study and found out that the median for the number of expert phenomena per student was 2 (the expert rate was 6). These results may guide us towards some changes in teacher education, especially the interconnection of theory and practice, as well as to some further research. Firstly we may compare the outcomes for the two study programmes, English teachers for ISCED 1 and for ISCED 2 and 3. Furthermore, we may also compare these result with results from the beginning of the students' university study to capture their development. Secondly, we would like to investigate the nature of knowledge-based reasoning comments. Last but not least a different lesson might be used for the data collection which might bring slightly different expert phenomena into play, however, likely the same reasoning processes.

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Professional vision of future English language teachers:
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Self-directed learning in later life: motives and learning competences of retired teachers

Salomėja Šatienė

Abstract

The purpose of this article is to explore self-directed learning of retired teachers looking into their perceptions of motivation and learning competences. The qualitative research included semi-structured face-to-face interviews with eight retired teachers engaged in their self-directed learning pursuits. The empirical data allows to construct a description of the self-directed learning among retired teachers in a small rural community in Lithuania. Each theme drawn from the analysis of empirical data reflects a range of elements in the construction of subjective learning trajectories based on the participants' experiences perceived as self-directed learning. The learning behaviours of the retired teachers provide support for continuity theory.

Keywords: self-directed learning, later life, retired teachers.

Samostatně řízené učení ve vyšším věku: motivy a kompetence k učení u učitelů v důchodu

Abstrakt

Cílem tohoto článku je zkoumání samostatně řízeného učení učitelů v důchodu se zaměřením na vnímání motivace a kompetencí k učení. Kvalitativní výzkum zahrnoval polostrukturované osobní rozhovory s osmi učiteli v důchodu, které se zabývaly jejich vlastními vzdělávacími aktivitami. Empirické údaje umožňují konstruovat popis samostatně zaměřeného učení mezi učiteli v důchodu v malé venkovské komunitě v Litvě. Každé téma vycházející z analýzy empirických dat odráží řadu prvků v konstrukci subjektivních učebních trajektorií založených na zkušenostech účastníků, které jsou vnímány jako samostatné učení. Učitelské chování učitelů v důchodu poskytuje podporu teorii kontinuity.

Klíčová slova: samostatné učení, pozdější život, učitelé v důchodu.

Introduction

In the last decades, learner self-directedness has been given considerable attention in adult education research, due to the recognition of the increased importance of the learner ability to learn independently in the fast changing learning environments. With the recognition that most older adult learning is through non-formal and informal means (Merriam & Bierema, 2014), there arises a need to study self-directed learning in informal learning environments taking into consideration different social and cultural contexts (Jarvis, 2001, Russel, 2011, Hiemstra and Brockett, 2012, Findsen, 2016). The level of education, vocational biographies, prior learning experiences and subjective perceptions of ageing have been identified as factors influencing learning abilities and disposition (Schmidt, 2013). However, until recently, there has been little empiric research into self-directed learning in later life related to a diversity of socio-economic and cultural backgrounds of older learners.

Self-directed learning as a modern learning paradigm has been subject to broad interpretation. As pointed out by Owen (2002), self-direction in adult learning has been referred to as self-teaching, self-planned learning, independent adult learning, self-directed learning, and self-initiated learning. In this study we approach the concept of self-directed learning as autodidactic self-learning, i.e. the individual non-institutional pursuit of learning opportunities (Candy, 1991). In this view self-directed learning is defined as a form of informal learning, which is both intentional and conscious (Schugurensky, 2000, p. 4). The extent to which adult learners exhibit autonomous behaviour is

influenced by the learner's commitment to learning and sense of personal competence as a learner (Merriam, Caffarella, 1999). The learner personality dimension in self-directed learning construct is related to learner qualities including agency, autonomy and self-efficacy. Life experience, motivation, previous education, self-concept (Hiemstra and Brocket, 2012), learning strategies, the ability to reflect on and evaluate one's own learning (Schmidt, 2013) have been shown to play an important role in self-directed learning of older adults.

Teacher self-directedness and meta-learning competence as major characteristics of teacher learning based on professional development abilities and managing one's own learning process have been widely emphasized in academic literature (James and McCormic, 2009, Hoekstra, Korthagen, 2011, Jurasaite-Harbison and Rex, 2010, Kvederaite, 2009, Postholm, 2012, Pyhalto et al., 2015). Juodaityte and Kvederaite (2010), having conducted a research on teachers' self-directed learning competences in Lithuania, identified teachers' self-directed learning abilities and competencies including the abilities to identify learning needs, learn in social interaction processes, take responsibility for learning, plan learning in an autonomous manner and the constant learning competency, "which discloses motivation of teachers' continuous improvement and learning "(p. 92).

1 Research

The research focus of the present study on self-directedness of teachers as later-life learners is predicated on a view that retired teachers make up a group of older adult learners, who due to their previous occupational background possess specialist meta-learning competence (Kvederaite, 2009) and expert ability to reflect on, critically evaluate and articulate learning experiences (Jurasaite-Harbison, Rex, 2013). The purpose of this article is to explore self-directed learning of retired teachers looking into their perceptions of motivation and learning competences. The following questions are raised: What motivates the retired teachers to engage in self-directed learning? How the teaching background impacts their learning competences? Exploring the interrelationship between three constructs – self-directed learning, later life learning and the learner identity, the present study will address the research issue from the theoretical perspectives of the continuity theory of ageing and the social constructivist theory. The continuity theory is a major social theory of ageing concerning patterns of activity in later life, which maintains that continuity is a primary adaptive strategy for dealing with aging related changes (Atchley, 1989). Adults adapt to aging by maintaining patterns of thinking, activities and relationships, which are based on their past experiences and "provide most people with robust resources for coping with changing circumstances" (Atchley, 2006, p. 28). Constructivism has been proposed as a theoretical framework for

the study of self-direction in learning as related to ageing by some leading theorists in the field of adult learning (Candy, 1989, Illeris, 2003) emphasizing the older learner's active role and the socially constructed nature of the self in later life. Social constructivist theory (Berger, Luckmann, 1999) emphasizes the importance of previous experience in construction of knowledge which is determined by the individual's cognitive behaviour and interaction with the environment. In this perspective learning in later life is viewed as construction of meaning by older people with respect to their perceptions of themselves as learners and the learning process.

2 Method

A phenomenological methodology was chosen to gain in-depth insights into later life learning by listening to and interpreting the participants' lived experiences. We conducted qualitative research which included semi-structured face-to-face interviews with eight retired teachers engaged in their self-directed learning pursuits. The interviews were carried out in November to December 2016 with a purposive sample of 8 male and female retired teachers aged between 65 and 82, having been retired for 6 months to 15 years, living in a small town in a rural area in Lithuania. The sample was selected based on the research aim, applying the target selection approach when individuals are selected purposefully (Kvale, 1996) without aiming at representativeness of the sample according to conventional empirical research procedures. The interviews focused on the participants' perceptions of their learning motives, needs and experiences with the aim to explore learning of the target group and examine the dynamics between the participants' professional background and their attitudes and learning patterns. The researcher based her analysis and interpretation of the findings on the literature review in the field and her understanding of the socio-cultural context. The participants were provided reference codes to ensure anonymity.

3 Results

Based on the analysis of the interview data, there were two principal themes derived from the participants' perceptions of their self-directed learning in later life as related to the participants' professional background: motivation factors and the learning competences based on personal resources.

3.1 Motivation for later life learning

Examination of the participants' perceptions of the need for and meaning of their later life learning revealed the following elements related to the motivation dimension: realizing the need for personal growth through one's lifetime; preserving the teacher identity; making productive contributions to the environment based on professional skills; maintaining life-long interests.

Pursuing personal growth

All the participants perceived learning in later life as inherent part of their life-long engagement in learning and pursuit of personal growth recognizing the existential meaning of learning in later life. As Mrs. B put it: "The more I read and look into different things, the more I realize that there is still so much I don't know and so much to learn, otherwise our existence will be very poor, I mean that of retired people". Mr. D believes that "retirement was not like crossing a line – for me it was continuation, I did not feel any transition or a new phase in my interests. I have always pursued knowledge of the world, and it has always been good talking to people about one thing or another… I read those things now and then to refresh my thoughts". The other corroborating statements included: "you get that self-confidence and the desire to learn more", "the need for knowledge for a retired person is as strong as the need for warmth or food", "there is no single day without me learning something".

Preserving the teacher identity

All the participants spoke of their teaching background with reference to their current activities, their role in the community and their view of themselves as lifelong learners. They spoke of "the inherent teacher responsibility, which becomes part of you", "which can be expressed in the word 'must', encouraging other people to take part in [learning] activities, and feeling good when "you see some mature men, your former pupils, participating in educational community events", "wanting things to be done properly and opposing other people's careless attitudes", and "the character remaining that of a teacher, though you have retired". Recognizing the fact that living in a small town, teachers have to live up to the expectations of the community and maintain the image of a sophisticated individual, the participants associated the retirement with loss of their previous status in community, as Mrs. B explicitly described: "Sometimes it feels as if we [retired teachers] are 'written off', as if there is a seal placed on you, and you feel unworthy of attention". However, they admit, that when there are cultural or educational events organized, the teachers enjoy being invited and readily attend those events "as sophisticated audience, who will be able to ask some 'intelligent questions', share their experience on the subject or provide some insights", which they see as an indication that retired teachers are still acknowledged for their expertise. This attitude encourages

the retired teachers to learn so that "to be able to take part in discussions", "keep up with the rapid pace of life change", "maintain your interest in new developments in politics and everything", "so that they don't say 'you don't know, you are too old'".

Making productive contributions to the environment

Most respondents pointed out the realized need for being useful and needed, and contributing to their environment including both family and a wider community. Mrs. B, a retired teacher of the Lithuanian language and literature, articulated it explicitly: "I somehow think it's in my nature… as it's about time for me to start thinking of leaving this world as my health has deteriorated… so I start asking myself "What do I have and what will I leave behind?" She has initiated collection of materials to write a history of the village school and involved some other retired teachers in this job. Mrs.A reported her reason: "When I was affected by cancer for the second time, I made a promise to myself and God to start a prayer group in our town after recovery. And so I did. We've had it for three years now". The family reasons for some participants were related to looking after elderly or ill family members. As Mrs. C put it: "I felt as if it was a shift from my teaching job to that of nursing. Now I can give advice to other people who are nursing their family members". However, some of the participants admitted, that they would never do community things on their own initiative without being asked for their contribution: "I can write an article [about school issues], if somebody asks and I do when they need one, but otherwise – no" (Mr. D).

Maintaining lifelong interests

All the respondents talked about continuing their interests, which they had "most of their lives", the difference being that they enjoy having more time now for their pursuits or their interests have acquired new directions. All of them have been collecting books all their lives and although this process has slowed down with retirement, most of them now have rich collections in their private libraries and enjoy having more time for reading which was limited through their careers. All the participants talked about the relevance of the subject knowledge they accumulated through the years of professional career, and their interest in educational issues. As Mrs. G explained: "I haven't withdrawn into myself, there are still my skills, my habits, and I am interested in what is going on at our national school". Although most participants pointed out that generally there is no direct need for the development of their subject knowledge in retirement, they reported a number of reasons to continue practicing their specialist knowledge and skills. We divided the reasons for maintaining subject-related interests into three categories: family-related, occupation-related, leisure-related and "nostalgic" reasons. Family-related reasons make the major group and include helping grandchildren or younger relatives with their learning at school, discussing some subject-related issues with other family members, giving advice to younger family members in a teaching profession.

For example, Mrs. C, a former school deputy principal, gives advice to her niece, a social educator: "she calls me to ask for advice about dealing with disruptive behaviour – she draws on my expertise". Mr. E, a retired teacher of history and former school principle, can share his knowledge discussing different issues of history and politics with his son or friends, give advice to his daughter, a teacher, or answer his nine-year-old grandson's history-related questions. Mrs. A, a teacher of English, named a revived need for English to talk to her son's English speaking girlfriend: "When I finished my career, I thought I would never need knowledge of English again, but now life itself demands to brush it up". Occupation related reasons are linked to finding new areas of productive activity, like Mrs. H, a teacher of English, said: "I did a computer literacy course when I had an opportunity, I thought I could try and find a translation job online [using the skills of the English language]". Mrs. B prepared materials for the museum website, wrote and edited the texts using her skills as a linguist. Leisure related reasons are linked to attending events related to their subject or reading professional literature. Mr. D, a retired teacher of Lithuanian language and literature, still reads contemporary Lithuanian literature related publications and attends book presentations by contemporary writers, familiarizing himself with the reviews on the subject before attending the event. Mrs. B, a teacher of Lithuanian language and literature has been reading one journal since she started her teaching career: "it still appeals to me, and the Lithuanian literature is still important to me". We gave the term of "nostalgic" to the category of reasons due to the language the respondents used when speaking about feeling "a little ashamed" for reading publications about teaching methods designed only for practicing teachers: "I know I will not need that knowledge, but it's still interesting, and I can't give it up yet", "I missed those articles, and the knowledge", "I subscribed it for two years to my home so that not to look strange if I kept coming to the library to read it".

3.2 Self-directed learning competences

Examination of the participants' perceptions of the nature and patterns of their later life allowed identifying some elements of the learning competences as personal capacities that the participants draw on in their learning: self-efficacy beliefs, meta-learning competence, and experiential learning strategies.

Drawing on self-efficacy beliefs

The respondents reported a high level of efficacy regarding self-direction in learning. The corroborating statements included: "If I see a need for learning, I engage in it and I manage to achieve the results", "early in my life I got the idea that I had to achieve everything by myself, with no support", "we have acquired enough knowledge ourselves through our lives to deal with our problems", "I am thinking a lot and trying to find my way", "I can manage all things with technologies as much as I need", "I have always been

self-confident:. Mrs. A's report was an example of self-efficacy manifestation: "I engage in learning those things that I need – I just take to that and learn. I mean things which I will be able to use. I wanted to see the photographs from our trip to the Shrine of Virgin Mary uploaded on Facebook by our parish priest, so I created a personal account and profile on Facebook myself; and I have also learnt to make medical appointments online by myself".

Relying on meta-learning competence

All the participants reported a high level of reliance on their professional expertise in their learning. The meta-learning competence was manifested in the ability to set the learning goals for learning new skills (knitting, embroidery, learning a language, creating a Facebook profile, wood or metal work, photography etc.); engaging in a new activity (collecting local ethnographic and historical materials, setting up a prayer group, nursing of sick family members etc.); implementing the learning projects through identification of resources ("The Internet, television and newspapers, and the library are the main sources to get sufficient information"); choice of strategies ("I learnt to make embroidery pictures on my own – you just read it in the book, try and learn", "I know I can learn [English] independently, as there are plenty of resources on the Internet, and I have a dictionary at hand… you also need an organized learning environment to practice the language, which makes a difference", "first I attended a basic course [about computer skills] and when you have learnt the fundamentals, you can learn on your own"; "we went to watch another prayer group, however, we did not adopt their mode, but developed our own way"; "I do my research following my own understanding and insight"; "I read about other people's experience, and I adopt some ideas"; "I ask my friends who are proficient in that skill"; "I'm learning it now from a photography manual, and also ask my former pupil, a professional photographer, for some advice") and evaluating the outcomes ("I consider myself a small-scale beginner researcher now"; "I am so proud of myself that I managed to create my Facebook account on my own").

Maintaining experiential learning strategies

When the participants were asked to compare their current learning activities, modes and ways of learning to the way they engaged in professional development and personal growth before retirement, most argued that they continued to deal with their tasks in the way they had been doing for years, however, taking into account the needs and limitations of age-related change. Mr. E made a connection between his present practical approach to learning and professional development in pre-retirement: "I always looked for practical knowledge which I could apply in my teaching and school management, and most benefited from those training courses conducted by experts with years of experience in their fields". All the participants explicitly expressed a strong preference for learning through practice – through doing: "you develop those skills

through years", "one must learn the way of coping by themselves – if I just read some advice, I soon forget it", "you just start doing it, keep trying and you manage somehow". The ideas reported by the participants included experimenting ("I love experimenting with plants and flowers, though I never read about gardening – I just try to grow the new kinds in my way"), openness to new experience ("I always try new things in handicraft or cooking", "keep trying new recipes I find in magazines or any other new things"), reliance on one's professional expertise ("I never had any specialist training for working in the museum, so I had to learn from my experience"). Mrs. C spoke about her learning to be a psychologist for her husband in his illness: "I just learnt being with him and tried to understand things myself – the way I could learn from my experience. You know you cannot burden other people with your problems".

Discussion

The method applied in this study proved useful in exploring retired teachers' perceptions of self-directed learning as an independent autodidactic process of continued engagement in personal self-development. Analysis of the research data allowed to identify the major characteristics related to the motivation for and learning competences used in self-directed learning of the research sample of retired teachers which include engaging in continuing personal development, preserving the teacher identity, making productive contributions to the environment, maintaining lifelong (and subject-related) interests, drawing on self-efficacy beliefs, relying on metacognitive competence and maintaining experiential strategies of learning. These themes were derived from the participants' perceptions of their self-directed learning in later life as related to their former occupation.

Similar to other resent research on older adults learning pursuits (Scott, 2004, Friebe and Schmidt-Hertha, 2013), the findings of the present study suggest that self-perception, identity and self-efficacy beliefs in one's abilities are of considerable importance to commitment to learning in later life. As all the participants perceived retirement from their professional careers as associated with loss of the previous status in community, engagement in learning was seen as a way "to sustain a long held identity in new circumstances" (Hodkinson, 2008). The findings suggest that perception of one's identity as a retired teacher and self-efficacy beliefs about one's abilities make a positive effect on older learners' self-direction in learning, which is congruous with Bandura's self-efficacy theory (1997). Self-reliance regarding one's learning abilities and strategies, and perception of learning contributing to dealing with arising life needs as motivating factors of engagement in later life learning has also been recognized by other studies (Schmidt, 2013, p. 98). The commitment to contributing to one's environment was demonstrated by the respondents engaging in productive activity. Productive activity

for the retired teachers was associated with giving more importance to the role of learning and making contributions to the environment based on professional skills. The importance of productivity in older age as one of the most important forms of active engagement with life was also emphasized by Rowe and Kahn (1997), suggesting that learning is also a predictor of productive activity. Older people's motivation by "future-oriented and long-term values linked to the development and improvement of the social context in which they live" has also been pointed by Villar and Celdran (2012, p. 674).

The participants' meta-learning competences were shaped by the nature of professional development in the teaching profession and related to the perspective of teachers' informal learning through experience (Kvederaite et al., 2013). Learning to learn strategies facilitate self-directed learning and enable the participants to achieve their personal learning goals through establishing their learning needs, setting the goals, planning and carrying the activities by choosing and implementing adequate learning strategies to carry out their learning activities and evaluating the learning experiences. A strong emphasis on experiential nature of learning – learning from experience and through doing is likely to have some relationship with the perspective of teachers' informal learning through their professional activity and are in line with some previous research on teacher informal learning (Kvederaite et al., 2013) and learning of retired professionals, who as a group are able to utilize their possessed resources and are "already practiced in keeping the mind active" (Weiss, 2005).

The research findings are consistent with the continuity theory: older individuals using strategies tied to their past experiences of themselves and their social world (Archey, 2006). Examination of each respondent's perceptions of their later life learning showed a high level of internal continuity inherent in the participants' continued pursuit of personal development, preserving the sense of self and identity as related to their former teaching occupation and maintaining life-long interests. External continuity of activities was manifested through consistency of learning strategies – construction of knowledge based on the learning strategies accumulated over time through professional development experiences, but adapting to the needs of age-related change.

Conclusion

The empirical data allows to construct a description of the self-directed learning among retired teachers in a small rural community in Lithuania. Each theme drawn from the analysis of empirical data reflects a range of elements in the construction of subjective learning trajectories based on the participants' experiences perceived as self-directed learning. The learning behaviours of the retired teachers provide support for the continuity theory. The participants demonstrated continuity in preserving their self and

a retired teacher identity, maintaining their subject-related interests, applying the meta-learning competence and learning strategies of experiential learning acquired through professional development. The insights from this study may enrich the theory of self-directed learning in later adulthood and practice of how older people can be assisted in their later life lerning. However, the small number of participants does not allow generalizing the research findings to a wider population. This study should be extended to larger samples of retired teachers in a number of both rural and urban communities in order to gain an accurate understanding of the characteristics of self-directed learning of retired teachers in a variety of learning environments. Further research is needed to explore self-directed learning patterns of other professional groups in order to identify similarities and differences that may exist among different groups of older learners related to their former occupations. Such studies will contribute to understanding the self-directed learning patterns of professionals in retirement, and help develop educational programmes tailored to the needs of older adults

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Role of solidarity in social inclusion of children with emotional and behavioral disorders

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Abstract

This paper is focused on educational inclusion of children with emotional and behavioral disorders. The objective aims to emphasize the importance of the social and cultural dimensions of the process of inclusion (not only) in education, especially with regard to the specifics of the situation of these children. Using the role that solidarity plays in the process of inclusion we emphasize the importance of its informal aspect.

Keywords: social inclusion, educational inclusion, solidarity, behavioral and emotional difficulties, special education, stigmatization, intervention.

Role solidarity v procesu sociálního začleňování dětí s poruchami emocí a chování

Abstrakt

Text je zaměřen na problematiku inkluze ve vzdělávání dětí s poruchami emocí. Cílem textu je zdůraznit význam sociální a kulturní dimenze procesu inkluze (nejen) ve vzdělávání, zejména s ohledem na specifika situace těchto dětí. Prostřednictvím role, kterou má solidarita v rámci procesu inkluze, je zdůrazněna důležitost jeho neformální stránky.

Klíčová slova: sociální inkluze, inkluze ve vzdělávání, solidarita, porucha emocí a cho-vání, stigmatizace, etopedie, intervence.

Introduction

Inclusion in the school environment is seen as an "unending *process* of increasing learn-ing and participation for all students" and as "the ideal to which schools can aspire but which is never fully reached: (Booth & Ainscow 2002, p. 3). One of the key features of inclusion is involvement, participation of students with so-called special educational needs, or, more precisely, there are obstacles between them and their education that must be overcome. The involvement means not only "learning alongside others" but also sharing and experiencing the learning process in cooperation with others, while participation means recognition and acceptance (ibid.).

In this paper I will deal with the issue of inclusion of children with emotional and behavioral disorders. It is especially in their case where the issue of full social accept-ance by others comes into the foreground. Without full social acceptance we can hardly think of social inclusion, and therefore of inclusion in education.

1 Definition of basic parameters of the educational issue

First, we need to define the basic parameters of the educational issue to which this paper is devoted. This problem is social and educational inclusion of children with emotional and behavioral disorders.

The issue of education of children with emotional and behavioral disorders is in many ways different from the education of children with different types of disabilities (physical, mental). Although social life plays an important role in the education of any child (disabled or not), in children with emotional and behavioral disorders it is even more important.

One of the distinctive characteristics of the situation of children with emotional and behavioral disorders, according to Bower (1981, p. 115), is their inability to build and maintain satisfactory interpersonal relationships with peers, teachers, etc. However, this is only one of many consequences of the specific situations and experiences of the child, which we refer to as emotional and behavioral disorders.

Such a situation, which, among others, may be negatively reflected in the quality of interpersonal relationships of the child, can be understood as a specific barrier in the life's journey of the child. Vojtová (2008) characterizes the relationship of a child with emotional and behavioral disorders especially by low behavior stability (active social isolation, aggressive behavior, withdrawal) and negative relations towards others and

self. The aforementioned symptoms often lead to conflicts and are reflected in the social sphere of the child's life, personality and experience. This in turn acts as an obstacle to the child's life, preventing the child from fully developing their individual potential and exploiting their talents (cf. Helus, 2004). The negative impact of this situation affects the perception of the child as well as the quality of their present life and the prospects of good quality of life in adulthood. The situation of emotional and behavioral disorders thus ultimately limits the life chances and opportunities of the child, not only with regard to social relations, but generally restricting their chance of fulfilling their needs (cf. Vojtová, 2008).

2 Social dimension of emotional and behavioral disorders

What we refer to as behavioral disorder is mostly perceived by others as a negative deviation from the norm (Pokorná, 1993), which usually carries a strongly negative social significance. From the perspective of other people, a behavioral disorder is not only a matter of practical implications (conflicting nature of relationships, aggressive behavior, self-harming, etc.), but it is often also a question of negative social status that the child acquires due to their behavior. This status affects external (and internal) identity of the child and also influences other people's expectations of the child. As a consequence, such a status also influences the behavior of others towards the child. The status of a *problem* child carries real consequences – such as exclusion from natural social structures (family, neighborhood, school) due to segregation in a corrective facility, etc.

The interdependence between the child's experience, his/her behavior and the environment was highlighted by Bandura (1977) who formulated the concept of reciprocal determinism. Bandura emphasizes the relationship of the interaction between the actor and his/her environment. Specifically, he considers the fact that behavior, personality factors (experience) of the actor and the environmental factors interact (determine one another reciprocally): consequences of preceding situations will soon become a causal factor in others. Therefore we cannot say what influences the current situation – the factors of the actor or of the people around. Bandura's (1977) reciprocal determinism significantly highlights the dynamics of the relationship between the individual and the environment and therefore its complexity.

This optic leads to the perception of emotional and behavioral disorders as a dynamic process rather than an unchanging state. It also leads to understanding of behavioral disorders as a product of interaction between the child and his/her surroundings rather than just a result of poor education or a personality defect. As part of intervention for children with emotional and behavioral disorders it is therefore necessary to take into account not only personality factors, but also factors of the social environment.

This, of course, also affects the general issue of social inclusion of these children, towards which the intervention should be directed.

When we speak of social inclusion, and more specifically of inclusion in education, in the same breath we speak of the relationship between society and individuals. Successful inclusion means a situation where the actor perceives him/herself as a member of the community and is perceived in the same way by other members of the community. The measure of such membership can be described, for example, using the concept of solidarity.

According to Alexander (2006, p. 17), entitlement to solidarity from the members of the community is what is "obtained by previously excluded groups" in the process of inclusion. In other words, solidarity is something that community members are entitled to. Although solidarity plays a key role in the process of inclusion from this perspective, it is often neglected as one of its results (that confirms the inclusion process) in the usual thinking about inclusion in education. I discussed the role of solidarity in the process of social inclusion of children with emotional and behavioral disorders in an earlier text (Červenka, 2016) but here I will elaborate the issue in relation to social integration and inclusion in education more broadly.

3 Inclusive culture of schools as the fundamental basis of inclusion in education

As I have mentioned in the introduction, inclusion is understood as a process of "increasing learning and participation for all students" (Booth & Ainscow, 2002, p. 3). However, we can also define inclusion negatively, i.e. by its opposite – through the concept of exclusion. This is how, incidentally, we once again touch upon a number of characteristics of behavioral disorders: These are "temporary or longer pressures which get in the way of full participation", which may be the consequences of "difficulties in relationships or with what is taught, as well as from feelings of not being valued. Inclusion is about minimizing *all* barriers in education for *all* students" (Booth & Ainscow, 2002, p. 3).

In this text, however, I will not only deal with inclusion in education but also with the more general process of social inclusion. Both of these processes can be understood as interdependent and separating them from each other only makes sense for analytical reasons. I will focus here primarily on the social and cultural dimension of the process of inclusion in (but not limited to) education, because both of these areas help determine the goals, direction and give value and meaning to sub-steps of inclusive strategies in education. Another reason is that I will consider the issue of social inclusion and educational inclusion of children with emotional and behavioral disorders. In this specific target group of the study of behavioral disorders, the importance of social life is highlighted compared to other groups of children (with disabilities) due

to a strong link between the phenomenon of emotional and behavioral disorders and the surrounding social environment.

To accurately grasp the role that solidarity may play in the process of inclusion in education we can use the Index for inclusion (Booth & Ainscow, 2002), where the importance of solidarity can be sought in the characteristics of inclusive school culture. The area of inclusive cultures in school environment is referred to as one of the three areas of the Inclusion index: 1) producing inclusive policies, 2) evolving inclusive practices, and 3) creating inclusive cultures (cf. Fig. 1). The authors consider these areas as "necessary to the development of inclusion within a school" while "any plan for school change must pay attention to all of them" (ibid., p. 7–8).

Figure 1
Three levels of Index for inclusion (Booth & Ainscow, 2002, p. 7)
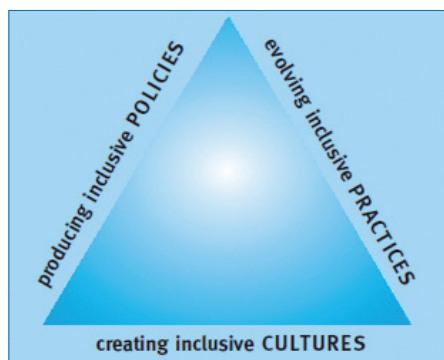
It is interesting that the authors consider the area of "creating inclusive cultures" as the fundamental basis of inclusion and symbolically placed it deliberately on the base of the triangle (see Fig. 1). They note that at different times "too little attention has been given to the potential for school cultures to support or undermine developments in teaching and learning" (Booth & Ainscow, 2002, p. 8).

School culture also touches upon "the development of shared inclusive values and collaborative relationships." The objective is to create "a secure, accepting, collaborating, stimulating community, in which everyone is valued as the foundation for the highest achievements of all." Members of the community share inclusive values and pass them on to other and new members. "The principles and values, in inclusive school cultures, guide decisions about policies and moment to moment practice in classrooms, so that school development becomes a continuous process." (Booth & Ainscow, 2002, p. 8).

What was just mentioned leads us to the consideration of how inclusion in education for children with emotional and behavioral disorders is dealt with, especially when

taking into account the above characteristics and consequences of behavioral disorders. Let us examine more closely the relationship between solidarity and social inclusion.

4 Solidarity as an indicator of the level of social integration: the role of *perceived* solidarity

Issues affecting the continuum between social inclusion and exclusion reflects the nature of the relationship between the community and the actor or group of actors. Alexander (2006, p. 17) understands solidarity in close relation to the concept of inclusion and notes that "the concept of solidarity refers to subjective feelings associated with inclusion that individuals experienced in relation to members of their own social groups." Inclusion is the process, as mentioned above, through which marginalized or excluded actors or groups of actors become entitled to solidarity of the community. (ibid.)

For this text, the essential idea is that inclusion in the truest sense of the word means not only behavioral, formal or mechanical participation in community life but that such participation should be accompanied by felt solidarity. As an example, Alexander mentions the situation of the Jews in the context of medieval Western societies in which they lived and worked, but they were not included in the (true) sense. (Alexander, 2006)

Here we find points of contact with the inclusive school culture proclaimed by Booth and Ainscow (2002). Being included in the school environment should, in the light of Alexander's (2006) definition of inclusion, mean feeling solidarity with the members of the school community, feeling one is a member, rather than just having the right, chance and opportunity to be educated with other children in primary or middle school. Here I do not only mean children with disabilities but also children from ethnic or cultural minorities and children with a variety of other social or individual characteristics. Without felt solidarity, the situation would be closer to the one which corresponds to the integration process, whose leitmotif is the child's adaptation to the environment.

To further emphasize the differences between integration and inclusion I will use Alexander's (2006) definition of assimilation of ethnic and other groups that is inherently reminiscent in its nature to the integration process in education. Alexander highlights the deep paradoxes of assimilation, especially in the regard that it "often continues to stigmatize the *characteristics* of marginalized groups even after previously excluded *persons* are included and are allowed to become free'". Alexander notes that for full inclusion, "the characteristics of marginalized groups must undergo a process of rethinking," in which case "pluralism does not mean abolishing differences, but rather highlighting their civil and public implications". (Alexander, 2006, p. 14)

5 Redefining stigmatized properties – Inclusion, solidarity and social acceptance

Building on the previous paragraph, in the case of inclusion of children with behavioral disorders the objective is neither *cancellation* of their symptoms (aggression, emotional outbursts, depression, etc.), nor *statutory limitation* on the severity of their crimes. Rather, it is the acceptance of these manifestations as characteristics that are a manifestation of deeper (unfulfilled) child's needs (need for security, belonging, appreciation), which in themselves do not prevent acceptance of the child as a social personality.

Booth and Ainscow (2002, p. 3) note that inclusion begins by acknowledging the differences among students and that "the development of inclusive approaches to teaching and learning respect and build on such differences."

It should be understood that social environment typically responds to manifestations of emotional and behavioral disorders or *problem behavior* by social rejection. In connection with the phenomenon of stigmatization, Goffman (2003) pointed out that the stigmatized actor loses (at least partly) the *full human* status in the eyes of other people. This is done through exclusion of the stigmatized person from full social acceptance. People around tend to perceive the actor as *an incomplete* person, "as a polluted, devalued person". This often leads to a reduction of his/her life chances and opportunities (Goffman, 2003)

Social environment approaches the stigmatized person through the prism of his/her stigma (of mental illness, crime, *problem* behavior), and tends to reduce his/her personality to the related characteristics. A number of characteristics of the stigmatized person is thus lost from the spotlight. Which is a shame for the intervention process, especially if we might use these characteristic to support the intervention (interests, skills, resources, social support).

The aforementioned redefinition of the stigmatized characteristics in the process of inclusion (not assimilation or integration) represents an approach that seeks to *recover full humanity* (including the status of solidarity) for these persons. In the context of special education we need to use the so-called soft-terminology (cf. Vojtová, 2008), which focuses on accurate labeling of special education phenomena by trying to separate the child's personality as a whole from the problematic characteristics and thus avoid their generalization on the whole personality of the child. The *problem* is not seen as a major, but as a secondary characteristic of the child[1]. Example: A child is not perceived as dyslexic, but as a child with dyslexia. The *problem* is not used to derive the identity of the child and the child's personality is not reduced to one, albeit significant, characteristic. At the same time, however, the existence *of the problem* is not denied.

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[1] Comp. with the concepts of *master status* and *auxiliary status* distinguished by Hughes (according to Becker, 1991). The master status leads to a generalization of certain characteristics on the whole personality of the actor while it prevails over its other characteristics, which become indistinct.

In terms of inclusive intervention, this approach provides space for the perception of the individuality of the child in the wholeness of his/her personality, personality characteristics and the needs derived from them. The *problem* is seen through the prism of personality and needs of the child, rather than the child's personality being seen through the prism of the *problem*.

Conclusion

This text is not intended to comprehensively discuss the issue of social and educational inclusion of children with emotional and behavioral disorders but to emphasize the importance of social and cultural dimensions of this process due to the specifics of the situation of these children. In this regard, it is useful to use the above-mentioned concept of solidarity abundantly, as it opens a space for thinking in terms of social relations. It helps point out that inclusion in the true sense is not and cannot be only about the right to a common education for all children or the opportunities legislation creates and defines for them. These are formal expressions of solidarity. For inclusion in the true sense, the presence of informal, felt solidarity based on the existence of relationships between people is essential. Its symptoms include experience of social acceptance, which may be an incentive to full membership and participation in broader society for children with emotional and behavioral disorders. They often have the opportunity to gain such an experience within interventional relationship with educational professionals (child behavioral expert, psychologist, educator, teacher). For the child, such a relationship can play the role of an intervention means, but it may also represent the objective to restore the relationship with the broader society (cf. Červenka, 2016).

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Problems of the Roma families: LOCATION ORECHOV DVOR IN NITRA

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Abstract

In our contribution we deal with selected problems of the Roma in the Slovak society on the example of the Roma who live in the segregated location of Orechov Dvor in Nitra. These problems are characteristic for all segregated housing in Slovakia where the Roma live. This is a problem of substandard housing, inadequate education, almost 100 percent unemployment, and from the perspective of the majority inadequate leisure time too.

Key words*:* Roma people, housing, education, unemployment, leisure time.

Problémy romských rodin v lokalitě Orechov Dvor v Nitře

Abstrakt

V našom príspevku sa venujeme vybraným problémom Rómov v slovenskej spoločnosti na príklade Rómov, ktorí žijú v segregovanej osade Orechov dvor pri Nitre. Tieto problémy sú charakteristické pre všetky segregované obydlia na Slovensku, kde žijú Rómovia. Ide o problém nevyhovujúceho bývania, nedostatočného vzdelania, takmer 100percentnej nezamestnanosti a z pohľadu majority aj neadekvátneho trávenia voľného času.

Kľúčové slová*:* Rómovia, bývanie, vzdelanie, nezamestnanosť, trávenie voľného času.

Introduction: a description of the site

The location Orechov dvor is located in the cadastral area of Nitra-Horné Krškany. It is a peripheral part of the cadastral area of Nitra, located outside of the main communication access to it. The city of Nitra in 2005 – in the first phase it built apartment buildings in this location – 36 housing units in order to solve the outstanding problems of socially disadvantaged residents of the city of Nitra. The second phase of the construction was realized with totally of 25 residential units in 2009.

The city of Nitra wanted at least partially prevent the eviction of socially disadvantaged residents of the streets because of the long-term unpaid rent by building a complex of residential houses. The area, on which the apartment buildings are built, with a total of 61 one-bedroom and two-bedroom apartments, adjacent to the former area of agricultural production company – Orechov. The functional design of a building is based on apartment buildings that form the compositional monobloc housing positioned around the communication area – an open staircase. The heating system of these buildings was originally provided by electricity and for the preparation of food the facilities were provided by installing solid fuel cookers. Sewage disposal is provided by collecting in cesspits and then transported to the sewage disposal plant. This location is connected to urban road networks – to Jakub Hašek Street by tertiary roads and to the national road Nitra-Cabaj. The access road to the location is a field road, which was covered by stone grit to facilitate access for residents of the community. The nearest bus stop is about 2 km far away from the residential houses.

As to 31. 5. 2014, 353 socially reliant citizens, mainly from the Roma ethnic group (289), lived in the segregated location Orechov Dvor. 164 of them were men and 189 women (according to unofficial data, twice as many people lives there). The residents are without stable income, long-term unemployed, with low education, dependent on social benefits in material need. They have been placed to this location by the city of Nitra gradually since 2005, after they became homeless. They were evicted by residential companies onto the street because of their long-term economic insolvency of paying rent. Most of the residents are registered with the Office of Labor, Social Matters and Family. However, there are also families which are not in any official registry. Opportunities for improving their economic situation of these families are very limited.

The most visible problems in the area Orechov Dvor include: the life of the people at risk of poverty, a high level of unemployment and dependence on the system of state social benefits, neglect of compulsory school attendance, lack of hygiene in households, improper financial management in the households, lack of care for minors and primary needs of children, coexistence with the majority society.

1 Housing

The peripheral status of the Roma in society can be understood as a peripheral role in the mental or physical sense. In physical sense we are referring to housing of the Roma. This segregation by residence has strengthened over the past 20 years. Nowadays 70% of the Roma live in an environment where Roma families live exclusively or mainly, and another 20% of the Roma live in an environment where there is the same ratio of non-Roma and Roma families.

Housing in a suburb is one of the main things which the Roma living at Orechov Dvor would change in their lives. They are not satisfied with the fact that they live far away from the city center. This type of housing complicates the life of the Roma in particular because they do not have nor groceries shops, neither nursery nor schools nearby. Just because in this part there is no bus stop, the Roma have to walk several kilometers to the nearest bus stop. Life in a segregated part of the town directly affects the quality of life and opportunities or access to goods and services. According to the statements of the Roma, this is also the reason why children do not attend school and adults do not attend work regularly.

Housing is generally very sensitive for the Roma from the settlement; they realize that the city evicted them because they did not pay rent and destroyed housing units but they feel aggrieved that they live in this environment. They do not blame themselves and they also think that they do not deserve housing like this. On the other hand, they admit that housing in the city is unavailable for them because of their poor social situation.

Figure 1
Surroundings of Orechov Dvor

Besides the segregated type of housing, it is very important to talk about multi-generational housing with the Roma, which is typical for this population group. While anybody from the respondents does not prefer segregation, everybody is identified with multigenerational housing and they would not change this way of living. Women use to live with their parents-in-law, partners and children most often in one and two-bedroom apartments. Even if they had opportunity to move into another housing, they would choose living together. According to their subjective statements (as well as to the statements of nurses operating in the settlement), their apartments have standard equipment, mostly are one or two-bedroom apartments with kitchen, bathroom and toilet. The problem is that the apartments are small for the families; this greatly reduces the quality of housing, parents and children suffer from a lack of privacy. In such an environment we can talk about very substantial reproduction of negative social phenomena.

The issue of housing is complex and difficult, because it encompasses a number of sub-issues: poor housing conditions, both in rural communities and also in urban areas; non-payment and subsequent eviction of defaulters; ghettoisation; overcrowding of houses; poor hygiene standards. A solution could be the construction of social housing of a lower standard. There are terraced houses for families, which are generally sponsored by state funds and municipalities.

In the context of this type of housing we can talk about multi-space building, in which the standard is a kitchen and sanitary facilities as well as a living room and in some cases an extra room. Uhl (2006) subjects the housing policy of municipalities to criticism. Municipalities are excluding socially disadvantaged into the category of less expensive housing. According to Uhl – within the maximum cost-effectiveness, a village concentrates such persons into a single location, which thus turns into a ghetto or they move them outside of the village by certain steps, mostly to smaller communities where there a ghetto also arises. This means that the ghetto is thus therritorialisated and preserved, and its residents adapt to its conditions so that they are losing effort to anchor outside of the ghetto. And as we have mentioned, segregated living quarters are under risk of social exclusion. We think that these segregated dwellings are "time bombs".

2 Education

Upbringing and education of Roma pupils are the basic prerequisites for successful solution of issues occurring in the Roma community. Targeted upbringing and education create preconditions for a gradual change in the value system of Roma families so that education would become an accepted value for the Roma and also a prerequisite for success in dealing with social and economic problems. Problems of the Roma population are often associated with a lack of education, which causes other problems

characteristic for this ethnic group, namely unemployment, poor housing conditions, crime and other social-pathological phenomena. Roma pupils are – as soon as they start attending the school – often considered intractable or incapacitated. A Roma child that grew up in freedom, liberty, without obvious rules, orders or prohibitions suddenly has to adapt – from one day to another – to completely different conditions and requirements of the new environment. Teacher, educator or social educator should seek primarily to help Roma children with the process of adaptation in the school environment. Reforms or the introduction of the all-day education system for Roma students have already their own history**.**

Our research also shows that major obstacle to successful operation of the school effect on a Roma child is low appreciation of education in the value system of Roma families. Qualitative analysis concerning Orechov Dvor in Nitra shows that the older generation is almost completely illiterate, according to the middle generation it is possible to conclude that their parents had no interest on their education and they thought that attending school was waste of time and caused organizational and financial problems. Only 2 in 10 surveyed Roma women could read and write. It is important to note that the social environment plays a key role in relation to education, and children come to school without mastering basic skills or habits conditioning their success at school because of parental illiteracy.

The Roma women in the discussion expressed the importance of education for their children (note: under the term of "education" they understand especially the ability to read and write), they care about their children's school attendance, but it is questionable how much they can motivate their children. It is possible to talk about a certain shift in the perception of education because no one cared about education of the middle generation but the middle generation already cares about school attendance of their children.

The interviewed Roma women are trying to provide some learning space for their children, care about their children's ability to read and write, they expect boys to graduate from a vocational school. The middle generation recognizes the importance of education for finding a job. By the completion of compulsory schooling they mostly understand the ability to read, write, and the only possibility how to become an apprentice.

It is possible to talk about the significance and importance of education in contemporary society from the perspective of the Roma just simplistically (complete secondary or university education is strange for children). Girls are still perceived differently from boys in the context of education. Parents do not expect their girls to get apprentice. At that age girls should be already prepared for marriage. They see this as priority.

The following table shows how many discussed children attend school and what would they like to be in their lives, what would they like to do as apprentices (what would they like to do for living).

As we can see, most of the children are attending school, although we cannot say that they have clear ideas about their labor-market exposure. Answers of the question about *what would they like to be* were spontaneous, it is not possible to expect children to say that they would do everything to achieve the apprenticeship. Half the children openly said that they do not want to do anything. They answered supplementary questions whether they wanted at least go to sell things ("to scalp") as their fathers that they would like to go to Poland to sell things. According to their statements it is clear that they do not care about their future and in their understanding education had nothing to do with success in the labor market. The second half of the children had a somewhat clearer picture about their future. This was particularly case of children which enjoy being at school and they attend it with pleasure. We can say that it is possible to see the interest of the parents in education of their children and children's attendance of school, even though half of them are not interested in higher education nor seek an adequate position in the labor market.

Raising children in a Roma family is directly dependent on the way of life in these families. All socialization processes in the Roma family are driven only by institution of family; in the next picture we can see what parents often prohibit to children as well as how children perceive those obligations and prohibitions.

The figure shows that while the parents require attending school and doing their homework from their children, the children do not mention this option by themselves at all. The children do not perceive that they have to do something. Although the parents say that the children have to do homework and learn at home, perhaps they do not show strictly how much they insist on it, not even that it is important for their future.

The results, which have been shown in our research about the relationship and parents' access to their children's education, confirm that there are several fundamental facts that are directly affecting the risk of transmission of poverty in the family and also to possibility of its persistence within a few generations. It is possible to talk about some basic factors, which have a significant influence on the Roma population: education, labor market attachment, family structure, social and cultural capital and the quality of family environment.

Leisure time

Leisure time of youth can be viewed from two perspectives. On the one hand, it can be a positive element during the formation of personality, it can also develop individuality, interests, or contribute to an active and valuable personal and social life. On the other hand, it may also contribute to deformation of young people's personalities, and negative leisure time can lead to passivity, asocial or antisocial acts. Kraus points out that a vast majority of young people has, wants to have and might have free time but they are not able to use it properly. They are unable to navigate through menus, they

are clueless in managing their time properly and they also lack necessary information and skills. However, this opens a space for boredom and anti-social activities.

The problem of the undesirable way of spending their free time is that despite of the fact that the amount of leisure time has grown in comparison with the past, young people do not know how to use their leisure time properly. Youth in this case act asocially, antisocially. In society in general, we consider the most serious risks of alcohol, drugs and gambling, which we confirmed by research on Orechov Dvor in Nitra, where the Roma have free time but they do not know how to use it effectively. The parents and their children do not know how to navigate through menus, they lack the basic skills and necessary information. Leisure activities in this settlement are ineffective and sometimes even harmful. The Roma children from the discussion group were aged 12 to 16 years, and all the boys had experience with playing cards for money or with smoking.

Based on theoretical knowledge of leisure activities we can classify leisure time of the Roma from Orechov Dvor as a group, regular with a broad organization. Although leisure time \t Orechov Dvor can be classified as social activities that boost the development of social contact and social interactions with friends and family, it is very important to deal with an intensive care about the Roma and lead them in a way they should spend their leisure time effectively. Especially for children of young age, the nurses try to do by their activities – nurses organize camps and trips for children from the zero grade. Due to capacity reasons, however, this way of spending free time will be realized only for a part of the children.

As we mentioned before, the research conducted on Orechov Dvor in Nitra shows that the Roma spend their free time undesirably. The following figure provides a list of possible answers to the question what they do in their free time.

Just because the youngest generation faces playing cards on a daily basis with, it is important to talk about undesirable leisure activities such as pathological gambling or other gambling. In contrast to alcohol or marijuana, there is no direct damage to health by any substance, even though consequences to psyche are often similar. There appear to be some psychological problems as distress, fear, fear of creditors but often the beginning of a criminal career.

These problems of the Roma at Orechov Dvor in Nitra are typical for families of uninspiring environment. This is about whether the people involved want to solve it. On the one hand, it is declared that the Roma want to live in accordance with the standards of society, on the other hand, the reality does not indicate it. And of course we need to change the stereotypes of society towards the Roma, and it also is "a long-distance run".

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Reports and Reviews

The Adaptation of the
IBQR VSF Questionnaire
to the Czech Environment
(Adaptace dotazníku IBQR VSF
pro české prostředí)

Joy Sade Okoye

Adaptation of the IBQR VSF questionnaire to the Czech environment is one of the available articles on a temperament assessment instrument that has been modified and translated into the Czech language. It serves as a tool to describe the child's temperament at the age of 3–12 months.

The research focuses on the adaptation process that helps modify and translate the IBQR VSF temperament assessment instruments into Czech based on Rothbart's theoretical approach. The authors define temperament as a way individuals react to the social and emotional stimuli of their immediate environment. The features of the individual's temperament are already clearly identifiable in infancy and are relatively stable in the course of the child's maturation. They further explain temperament as a complex phenomenon consisting of the following parameters; Activity level, Distress

to limitations, Approach, Fear, Duration of orienting, Smiling and Laughter, Vocal Reactivity, Sadness, Perceptual Sensitivity, High and/or Low Intensity Pleasure, Cuddliness, Soothability, and Falling Reactivity (Rothbart, 1981; Putnam et al., 2014, 2006; Gartstein & Rothbart, 2003).

Potměšil and Potměšilová offer an insight of the studied and evaluated infant temperament tools such as "The Bayley Scales of Infant Development" (BSID) used for evaluating cognitive, behavioural, and motor development of a child from the first to twenty-fourth month of age and the "Buehler Baby Test" for evaluation of the development of a child at the given age. The Neurobehavioural Assessment of the Preterm Infant for diagnosis of the level of maturity and potential deviation in children.

The authors introduce the most important and attention deserving tool called the Infant Behaviour Questionnaire (Rothbart, 1981), which focuses on six areas of baby temperament, namely: activity level, soothability, fear, distress to limitations, smiling and laughter, and duration of orienting. Moreover, Potměšil and Potměšilová ascertain that the IBQ tool was revised by its author and Maria A. Gartstein in the same year, with the latest revision of the questionnaire by Samuel Putnam (2014) and his team which is referred to as IBQ-Revised (IBQ-R). The authors affirm that there are short (91 items; 14 scales) and very short (36 items; 3 broad scales) versions of the IBQ-R.

Potměšil and Potměšilová acknowledge that the tool is a combination of approaches to special pedagogy and psychology to infant temperament which allows identification of children with signs of developmental retardation. The IBQ-R allows a more accurate targeting of the intervention programme, encouragement of parental cooperation and support for their ability to observe their child's behaviour, describe its manifestation, and understand their child's reaction better.

The authors postulate the problem of the statement, research questions and purpose of the study with the aim to adapt the existing IBQ-R questionnaire for the specific environment of the Czech Republic. The task was not only its translation but also modifications of the individual items to make them correspond to the specific cultural and linguistic features of the Czech environment (Gartstein, 2006). More so, the authors explain in detail stages involved in writing, modifying, translating and administering of the IBQ-R questionnaire to suit in specific linguistic and cultural environment of the Czech Republic in their research method. The list of modifications is also inclusive. Potměšil and Potměšilová present the findings using the procedure used by Rothbart (1981) and the respondents are subdivided into three age categories (3–6 months, 7–9 months and 10–12 months). Using the Cronbach's alpha to determine the reliability of the adapted questionnaire. Finally, the authors conclude the research as follows:

- Out of 426 respondents, 48% were boys and 52% girls. The mean ages of the two group were 8.8 and 8.9 months respectively.
- The Cronbach's alpha values of the individual scales for boys and girls are sufficient for it to be possible to state that the adapted version of the questionnaire is reliable.

- Means values for the individual scales were calculated for boys and girls in the individual age categories.
- The most frequently occurring values (MOD) were calculated to show more accurate values.
- The results obtained will be offered to psychologists specializing in diagnosing children in early age groups and
- The Czech Version of the final IBQR-VSF questionnaire will be available on the authors' website.

The article looks into various definitions of temperament ranging from the individual behavioural development, reaction to social and emotional stimuli, to biologically conditioned differences. It also offers the insight of the tools used for evaluation of infants' temperament. The authors' choice of this tool is based on cooperation with parents, which gives room for more accurate targeting of the intervention programme and services, and encouragement of parental support for their ability to observe their child's behaviour, describe its manifestations and understand their child's reactions better. The authors' study is not only to obtain a valid tool that focuses on paediatric psychologists but to get a functional aid for working with parents of infants with health or developmental risks. This study has opened a new research project opportunity that focuses on babies of mothers treated for alcohol and other addictions. Conclusively, this research provides the Czech version of the IBQR-VSF questionnaire which will be very useful as a temperament assessment instrument in the country.

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ICT in Innovational K-12 Education in Global Context

Qianjun Tang

Huang Ronghuai, Kinshuk, Price, Jon, K. (Eds.). *ICT in Education in Global Context: Comparative Reports of Innovations in K-12 Education.* Berlin, Heidelberg: Springer Verlag, 2016. ISBN 978-3-662-47955-1.

The first editor, Ronghuai Huang, is a professor, doctor, and supervisor of doctoral students at the Beijing Normal University. He was awarded the Yangtze River Scholar in 2016 which is the highest academic award given to an individual in higher education by the Chinese Ministry of Education. He has been engaged in the research on ICT and education technology over twenty years. He has accomplished or is working on over 60 projects, and has published more than 160 academic papers and over 20 books both nationally and internationally.

This book, *ICT in Education in Global Context-Comparative Reports of Innovations in K-12 Education* by Ronghuai H. et al. is a series books of Lecture Notes in Educational Technology, has established itself as a medium for the publication of new developments in the research and practice of educational policy, pedagogy, learning science, learning environment, and learning resources in information and knowledge age. There have been over ten books published of the series in the recent three years.

The book aims to capture the current innovation and emerging trends of digital technologies for learning and education in K-12 sector, and promoting the effective application of ICT in education through a number of invited chapters in key research areas. There are five parts of the book, for example, emerging patterns of innovative instruction in a different context, learning design for digital natives, digital learning resources for personalized learning in both formal and informal educational settings,

e-leadership and teacher's digital capacity are all covered in the book. Therefore, some chapters are in each part, and there are 14 chapters in total. The first part presents innovative instructional models which have been implemented in the globally diverse K-12 settings, the foundation to which are knowledge building, design thinking, and capacity building. The second part focused on the design of educational environments that promote learning for students in the digital age, which recommended instructional design fidelity, informal learning experiences, and ICT infrastructure and access for stakeholders. The developed models for K-12 ICT classrooms are described in the third parts, which highlights digital learning resources in China, implementation efforts, digital content, and blended learning. The fourth part devoted to supporting sustainable e-learning design and the development including leadership for ICT implementation in diverse, international settings, which discussed a broad range of issues associated with moving from theory to research to practice including data-driven decision making, technology integration, systems and systemic change, and school leadership and policy. Enhancing the teacher development using ICT was discussed in the last part, which designed different framework forms to realize the purpose in three chapters, TPACK (Technological, Pedagogica, Content Knowledge) and 21CLD (21st Century Learning Design), and RAT (Replacement, Amplification, and Transformation), for instance.

Throughout the whole book, there is a very clear logic route: the ultimate goal is to realize innovation education (Part I) which can be implemented through design learning (Part II). And the authors thought informatization teaching and learning needed three necessary elements, learning resources, leadership support, and teacher development in part III, IV, and V respectively. Thus, it is very easy to understand the whole structure of the book by its readers. Also, each part tightly focuses on one topic, no matter whether two chapters or four chapters. It is possible for the readers to select freely reading a part in which they are interested. For example, Part V focuses on promoting the teacher development by using ICT, which is discussed in four chapters. Focusing on the same topic, chapters 11, 12 and 13 focus on different sub-topics from different perspectives with some concrete models. The last of the parts, chapter 14 – comparative study on international policies for teachers' ICT capacity-building. In chapter 14, "the policies for teachers' ICT capacity-building in the United States, South Korea, Singapore, Australia, Britain, and China have been selected and analyzed in five dimensions: policy contents, policy goals, policy characteristics, ways of implementation, and policy evaluation" (Ronghuai H., et al., 2016, p. 267). The deliberate structure by the authors is convenient to all levels of readers.

In addition, there is a core word-model in all of the five parts, even in almost each chapter. The authors used kinds of models to realize the aim of the book promoting innovation education in K-12 schools with the help of ICT. Education field needs a shift in the modes of thinking since the ancient times to the modern model with the increased interest in applying digital technologies, and we should regard schools as

knowledge-creating organizations (Chapter 1). In China, the authors analyzed the diffusion models based on some cases, for instance, "Chengdu No. 7 Secondary School can have a live interactive lecturing conference with these schools and teaching, lesson preparing, practicing, and testing are all synchronous schools with the model of long distance live-transmission classroom" (Ronghuai H., et al., 2016, p. 24). Another example of the development model of digital learning resources, MoE of China introduced by the Teaching Site Covered by Digital Education Resources Project to bridge the digital gap between the rural and developed areas (Chapter 6). These models can be widely applied in other countries or regions.

Overall, this book is particularly useful for scholars of ICT in education. First, it provides a comprehensive description of elements and a thorough discussion of important aspects that should be considered in educational informatization. It makes us think deeply about innovations in education with the rapid development of ICT, and most of all scholars thought educators should reform their educational concepts shifting from memorizing knowledge to building knowledge. Second, this book tells us how to realize innovation in education and which elements or steps it needs. The authors thought informatization teaching and learning needs three necessary elements, including learning resources, leadership support, and teacher development. Furthermore, there is a core concept of model throughout the book. The authors would provide one or two models, while discussing the different aspects of innovation education. Besides, there are many cases in every chapter, which have the characters of much transportability. That is to say, these cases can be applied in other countries or areas.

However, there are also some issues worth mentioning in this book. In some figures, it is difficult to identify the lines overlap words, Fig. 2.5 (p. 42), Fig. 2.8 (p. 52), for instance. Also, there are some clerical errors, for example, mistakenly input CIT as ICT on page 102 and page 105.

On the whole, this book intends to provide a reference for the innovation in K-12 schools. Researchers, policy makers, school administrators and also teachers could benefit from this book for methods for innovation in K-12 schools all over the world. I would definitely recommend this book, and hope you open and read this book happily.

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The Personality teaching (Osobnostní učitelství)

Jan Gregar

The monograph *Osobnostní učitelství* (whose title might be translated as *Personality pedagogy* as this term is also mentioned in the summary of the book) is quite an interesting and complex book published in 2016 in Palacký University Press. The monograph was written by Pavla Andrysová, Ph.D., assistant professor based at the Faculty of Education, Palacký University Olomouc, and it is her first monograph written only by herself.

Andrysová works for more than a decade at Institute of Education and Social Studies of Faculty of Education, Palacký University Olomouc, Czech Republic, and she currently holds a position of a deputy head of the mentioned institute.

The area of the author's expertise might be defined as social pedagogy, pedagogical diagnostics, ethics and teacher preparation (teacher training) while she has written a number of articles and manuscripts from this area. In her previous articles, she dealt with topics of pedagogical condition (Andrysová et al., 2014) or psychosomatic condition of an educator (Andrysová, 2013) – both the scopes of these articles are also used and further elaborated within the text of the reviewed monograph.

In order to name some publications dealing with the same topic, the Czech environment is rather lacking a complex monograph focused on this aspect of teachers' profession. However, it is possible to find works by I. Vyskočil (2000) which are dealing with the same topic (while they deal with e.g. psychosomatics of public speaking) and the author of this monograph is citing his works; nevertheless, the teaching is still a more concrete area. Since he is also teaching at DAMU (*The Theatre Faculty of the Academy of*

Performing Arts in Prague), he professionally focuses on the topic of authorial acting in which it is possible to find a common ground with the topic of this book.

In terms of the international literature, it is possible to mention articles by Herbert J. Walberg (e.g. 1968a or 1968b) who also addressed the issue of personality of a teacher in connection to the school climate. It is also appropriate to name M. Maserandino and her website *Personality Pedagogy* which is described as *"…a compendium of resources for teaching personality psychology, was founded in 2006. These resources include anno-tated high-quality links to assignments, exercises, activities, case studies, electronic texts, examples, illustrations, lectures, lecture notes, slide presentations, research labs, audio and visual resources and the largest selection of legitimate personality tests available on the web. For any given topic the most useful links are provided, rather than an exhaustive set of links. Your comments and inputs are welcomed."* (*Personality Pedagogy*). Maserandino's focus lies, however, mainly in psychology and personality psychology (see e.g. Ma-serandino, 2012).

The book *Osobnostní učitelství* is a paperback book of 179 pages. It consists of a sim-ple contents, an Introduction, a treatise (which is roughly 150 pages long) and a conclu-sion. At the end of the book, there is also a list of sources (7 pages long, which is rather extensive for a book this thin), links to university study-portals (which are addressed in the chapters, see below), and a list of figures (either images, tables, or graphs and schemes) and abbreviations. Quite extraordinary feature of this book is that it contain also a questionnaire dealing with the topic itself: the reader is asked to answer the ques-tions in the questionnaire covering the study they is currently at, the subjects devoted to the personality pedagogy they is studying (if any), etc., which is a great feature since it may provide additionally information for a further research of the author.

More concretely, the treatise itself is divided into 15 chapters which are rather short and dealing with a single topic (e.g. the difference between *personal pedagogy* and *personality pedagogy*, or the topic of *pedagogical condition*). It is not really divided into a theoretical and practical part, however, the first five chapters are rather descriptive and defining and anchoring the terminology of the latter chapters of the monograph. Chapters 6 to 11 are dealing with the *personality pedagogy* in the real educational practice and the subsequent chapters (12 to 14) are devoted to the analysis of existing modules of teacher training at Czech universities while also a new module of personality training for future teachers is presented in the last chapter (Chapter 15).

Assessing the whole structure and the publication overall, the positive points are e.g. that it uses a simple and clear language (hence offering the book to the general public as well to experts, see below). The second positive is the fact that it follows the principle of incremental increase in difficulty and the progress from the (educational) theory to the (educational) practice and (educational) research and its results. The re-viewer also finds contributive the fact that it actually researches the current situation at universities in terms of the teacher training.

The question is, who should read this publication? Although the publication is not explicitly intended to any group of public particularly, the reviewer would recommend the book to any (future) teacher in training – it is possible to mention the first chapters dealing with the communication skills and their aspects (e.g. the body language). The second group of people possibly interested in this publication might be guarantors of subjects at faculties of education which may consider including additional subjects dealing with the personality pedagogy while basing their steps on the final chapters of this publication. The last group of possible readers might be even the general public since it clearly presents the personality factors that influence the teaching itself hence giving the readers outline of demands of teachers' profession.

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