COMMUNICATIONS

Dear reader,

We have stepped into the 21st century – into the century of globalization – which brings not only the convergence of cultures but also the sorting of people according to current trends of our information era.

This volume of the Communications – Scientific Letters of the University of Zilina contains articles written by teachers and colleagues working in the departments of pedagogy, psychology, languages, and social sciences not only at the Faculty of Science of the University of Zilina but also at some other faculties we have been cooperating with. In the articles they deal with some of the contemporary issues and phenomena existing in information society.

The authors offer a lot of interesting views concerning human beings in the context of their relation to belief (in religious meaning). They also bring an analysis of the internal world of people in relation to their needs as well as the view of their expressions and relations to natural environment.

The quality of coexistence depends on healthy interpersonal relationships. The relationships may be influenced by prejudices and negative social attitudes, which may often lead to a social exclusion of an individual, i. e., the person or a group of persons are excluded from social activities. Another issue, which is worth mentioning, is the influence of mass media, especially television on the recipient.

Vlasta Cabanova

Michal Valčo *

SCRIPTURE AS A SOURCE OF CHEMNITZ' CHRISTOLOGY

Martin Chemnitz uses careful exegesis and Biblical scholarship to interpret the relevant texts pertaining to the sacraments in the Scriptures. Though a good systematic theologian, he does not deduce the teaching about the real presence Christ's body and blood under the elements of the bread and wine in the Lord's Supper directly from Christology. He uses the Christological teaching only as a necessary metaphysical framework for a thorough interpretation or relevant biblical texts. The sedes doctrinae (the roots and seeds of the doctrine) can be found in the words of institution in the Gospel of Matthew, Mark and Luke. These are the words of Christ himself, which constitute His last will and testament for the church worldwide to follow.

Introduction of the problem

According to Chemnitz' thinking "The Scripture forms a protective border against the distortion and false interpretation of the Christian message." If we can consider this conclusion to be true, a logical continuation of examining the sources of Chemnitz' Christology in his teaching about the Lord's Supper will be a thorough analysis of Chemnitz' interpreting approach to relevant biblical texts. The object of this analysis will be especially Chemnitz' key book about the issue of the Lord's Supper – *De Coena Domini* – and four other works (in chronological sequence): *Anatome propositionum Alberti Hardenbergii de Coena Domini* (1561 – one of Chemnitz' first works. The book was written against pastor Albert Hardenberg who was drawn to Calvinist thinking); *Examen concilii Tridentini* (1566-73 – The polemic in this book is written into a completely different context than *Anatome* or *De coena Domini* (originally: *Fundamenta sanae doctrinae...*). It deals with the polemic with Roman Catholicism where new emphases were laid and different questions had to be answered); *De duabus naturis* (1580 – This work contains the most complexly developed Lutheran Christology in the 16th and 17th century. Due to its complexity and richness of quoted sources it is still important even today); **Loci Theologici** (published after Chemnitz' death by Polycarp Leyser, 1591).

We will pay attention not only to his approach towards the texts and his way of interpretation, but also to the historical context within which these works arose. We will observe to what extent the content and form of Chemnitz' arguments were influenced by polemic situations in which he found himself as well as by Chemnitz' enduring pastoral interest.

1. Words of Institution as a Normative Source for the Teaching about the Lord's Supper according to De coena Domini (1570)

We find the most complex view about the Lord's Supper and about the Christological issues connected with it in Chemnitz'

work *De coena Domini*. [1] Chemnitz wrote it within the context of the polemic with Cryptocalvinists and Zwinglists. This fact is visible in his way of argumentation. His explanations try to answer both spoken and unspoken questions and objections of his opponents such as Karlstadt, Oekolompadius, Bucer, and especially Hardenberg and his followers. His exegesis is not as fresh and unbiased as at times when it was not necessary to fight with his opponents.

This book is based on four former partial works dealing with this problem which Chemnitz wrote in the beginning of his theological career in connection with his polemic with Albert Hardenberg. These works include the following: *Anatome Propositionum Alberti Hardenbergii De Coena Domini; Die Reine Gesunde Lehre Von Der Wahren Gegenwertigkeit Des Leibs Und Bluts Christi in Seinem Abendmal; Leuterung Der Proposition Oder Schlusreden Alberti Hardenbergers Von Dem Abendmal Des Herrn; and Repetitio Sanae Doctrinae De Vera Praesentia Corporis Et Sanguinis Domini in Coena.*

2 The Goal of the Book

In his book *Fundamenta Sanae Doctrinae*, which became famous under the title *De Coena Domini*, Chemnitz presents a mature and thorough theology of the Lord's Supper. He uses his common theological method here as well. First he deals with Scripture and exegesis. Already in his "Letter of Dedication" in the beginning of the book he introduces his main goal which he follows throughout his work – " to remain faithful to the words of the covenant of the Son of God and to respect them piously and sincerely in order not to want to know more or to be able to listen to something else in this argument than to the holy words of the Son of God, our Savior, which he commanded us in the form of his last will or testament in the night when he was betrayed." [6] He is not trying to see something new. He does not want theological prestige. He is trying to be faithful to the Scripture and the reformed way of inter-

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pretation of Christ's words of institution. He continues saying, "I did not desire to bring anything new. I simply tried to keep the original, basic, and simple teaching and to repeat it on the basis of Luther's writings, i.e. that the dogma (teaching) about the Lord's Supper has its own important and specific context (*sedes doctrinae*) in the words of institution and we should seek its true meaning in these words." We need to observe that Chemnitz does not keep only to the importance of keeping the right exegetic method, i.e. start with the exegesis of the Scripture and if possible keep with the literal meaning of the words unless the context clearly shows a completely opposite meaning. We find that he greatly honors Christ's words of institution "because they are the words of the last will and testament of the Son of God Himself" and because "one cannot approach them lightheartedly and arbitrarily and one has to consider them with respect and pious devotion." [6]

For Chemnitz the most compelling arguments within the framework of the theological debate about the Lord's Supper were those that sprung from "a comparison, congruence, and mutual explanation of those four texts of the Scripture that directly deal with the institution of the Lord's Supper: Matthew 26, Mark 14, Luke 22, and First Corinthians 11". [1, 2, 3, 4, 5, 6] He thinks it remarkable that "the Holy Ghost wanted to show, teach, and confirm through these repetitions the true, certain, and pure interpretation and meaning (of these words)." [4,5,6] Chemnitz supposed that Matthew was the first to write his gospel, then Mark, then Luke, and finally apostle Paul repeated Christ's words of institution in his letter. All of these texts are analyzed in detail. The used expressions are compared with the rest of the texts of the words of institution. In none of these passages does he find even a hint of allegorical or other then literal interpretation.

Therefore it is not surprising to the reader that Chemnitz challenges all Christians in the very first chapter that they do not approach the words of the Lord's Supper lightheartedly, but with great awe before the Lord and in obedience of faith. This emphasis becomes the main motto not only of the first chapter, but also of the whole book. It concerns the last testament of God's Son. Therefore Chemnitz rejects three false exegetic approaches to the given passages.

3. Exegetic Approaches to the Words of Institution of the Lord's Supper

According to the first approach the words of institution should simply be ignored at least for the present (this was Schwenckfeld's opinion). The second approach was liberal in a sense that it made such an interpretation or a change of the words of institution possible that anyone could adapt them at their will. According to the third approach it did not matter at all how one interpreted the given words because they did not endanger faith and salvation. As a result the interpretation of the words of institution should be immune against any criticism.

Chemnitz rejects such approaches radically. The words of God's Son that He said at the Last Supper to His disciples cannot

be ignored or taken lightheartedly or misunderstood without "having an influence on the faith and salvation of man." [6] Here he quotes Dt 5:32, 4:2 and John 15:7 which admonish people to be careful how they approach the testimony of the Scripture. Apostle Paul states something similar in his First letter to Corinthians, and Chemnitz readily points this out. He notices Paul's threat of judgment over the one who would approach the mystery of Christ's body lightheartedly: "For anyone who eats and drinks without recognizing the body of the Lord eats and drinks judgment on himself." (1 Cor 11:29) There is a lot at stake. The Lord's Supper is closely connected to a person's faith and thus also to his/her salvation or condemnation. Chemnitz realizes clearly that the sinner has to understand this issue in the right way. Christ offers him/her the assurance of His merciful presence. Since Christ's presence is at stake, everything is at stake.

If we want to have a solid and sure foundation, we need to place our understanding of the Lord's Supper on a right understanding of His (the Lord's) words of institution. Chemnitz criticizes the theological method of sacramentarians because they base their understanding of the essence and meaning of the Lord's Supper not on Christ's words of institution, but on other passages most of which are not connected to the topic of the altar sacrament at all: "... they come with prejudices which they created on the basis of other passages of Scripture most of which do not talk about the Lord's Supper." [6] Chemnitz considers such an exegetic and hermeneutical approach as illegitimate and dangerous.

It is a fact that the Scripture tells of many doctrines in different places, such as the institution of marriage (Gen 1 and 2). Chemnitz agrees with the rule that in such cases the original text has a superior position and other passages talking about the same topic need to be interpreted in its light (e.g. the possibility of divorce in Dt 24:1-4). However, the Lord's Supper is a very specific case. Christ has given this gift to His disciples and thus to His whole church only on the final night when He was betrayed. We have three gospel passages in the Scripture which tell of the institution of the Lord's Supper and each of them has the same context - it is the last night of the Lord with His disciples. It is His last will! In his first letter to the Corinthians Paul quotes the words of institution of the Lord Himself ("For I received from the Lord what I also passed on to you ..."; 1Cor 11:23) and these words are again the very same as the words we find in the gospels. [7] (In his article about the dangers of rash ecumenism Ernst Volk emphasizes the authority of Christ's words of institution and expresses his opinion saying that Chemnitz uses the so-called Pauline tradition (in close connection with Luke) "not only as a pure historical formulation, but also as a certain rule and norm according to which the Lord's Supper should be carried out." He talks about it in connection with the "questionable exegetic situation" of the present times when many exegetes try to doubt its historicity through historical and critical analysis and thus the validity and relevance of a text for the present church). Neither the church nor the disciples had these words before that last night.

"God's Son in the night when He was betrayed, instituted this dogma (this teaching) and did so with definite words, ... so that

this teaching would be handed on and would be distinguished in the church according to this rule to the end of times." [6] According to Chemnitz this is the reason why we cannot look for other passages in the Scripture in the light of which we would interpret Christ's words of institution of the Lord's Supper. This would be exegetic inconsistency. Such a theological method would be extraordinarily unreliable and would enable arbitrary allegorical interpretation of any biblical passage. There is no other passage that would talk about the institution of the Lord's Supper other than the words of institution in the gospels and in 1 Corinthians.

According to Chemnitz, Theodor Beza has committed such an exegetic inconsistency as well. Even though he was open to say that "the Lord's Supper does not consist only of the symbols of bread and wine, but also of the substance of the body and blood of Christ; ... and that the Lord's Supper does not communicate only symbols (to people), but also, the true body and blood of Christ." [1,5,6] **However his metaphysical suppositions or better said prejudices predestine him to a wrong Christology which influences his exegetic approach to Scripture!** Due to his different metaphysical prejudices and the Christology based on them, Beza cannot agree with the way how Christ is present in the bread and wine in the Lord's Supper. That is why Beza prefers other texts from the Scripture which spiritualize Christ's presence. These are especially the following verses from the gospel of John:

> "Jesus answered, "I tell you the truth, you are looking for me, not because you saw miraculous signs but because you ate the loaves and had your fill. Do not work for food that spoils, but for food that endures to eternal life, which the Son of Man will give you... **The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.**" (The most favorite passage is from the gospel of John 6:26-29.35.51-56.63;)

On the basis of this text Beza said that the substantial, bodily presence of Christ is not necessary for believers because the above quoted text from the gospel according to John says, "The Spirit gives life; the flesh counts for nothing." Beza used these words to interpret Christ's "testament", as Chemnitz calls it, i.e. the words of the institution of the Lord's Supper.

Chemnitz reproaches Beza and other theologians who think alike for their exegetic inconsistency and wrong hermeneutical approach because the above mentioned passage from John 6 is not placed within the context of the Last Supper. The words of institution are not mentioned there and thus it does not talk about the institution of the Lord's Supper. That is why Chemnitz directs his attention to the words of the texts which talk directly about the institution of the sacrament of the Lord's Supper. There Christ talks about the taking of the sacrament through the mouth of the believers (*manducatio oralis*). "Take it; this is my body." (Mk 14:22) „We are not allowed," says Chemnitz, "to argue about the appropriate and more important kind of presence and of taking, but we should believe with awe, and support such presence about which God's Son tells us in the words of His last will and testament, even if it seemed absurd to our human reason." The human *ratio* has to

yield to God's revelation. The trustworthiness of the words of Scripture is not determined by their content and human logic, but by their source. Since the words of institution originate from the Lord of the church Himself, we do not have reason to think that He deceives or misleads us by them. His words "will never pass away", and thus we should adhere to them, unless it is absolutely clear that the natural, literal meaning should be forsaken – and that can happen only on the basis of other passages in the Scripture which have the same context and talk about the same thing – the natural, simple, and literal meaning of the given text should be preserved. Otherwise we are apt to fall into the danger of arbitrary interpretation, one-sided spiritualization, and individualism.

Apart from this methodological criticism, Chemnitz also presents a criticism of the metaphysical suppositions of Beza's (and of the whole reformed-calvinist) theology. Beza's statement according to which Christ's presence and the mediation of his benedictions are more real, more efficient, and more important when they happen in the heart through faith than when the sanctified elements are taken through the mouth (the so-called *manducatio oralis*),[6] in Chemnitz' opinion reveals the underestimation of matter as God's good creation. This is the old platonic dualism of spirit and matter, intellectual and sensual perception of reality.

4. The Relationship of the Right Interpretation of the Words of Institution to Christology

This question is closely connected with other parts of the Scripture which create the basis for Christological concepts and the teaching of the church. Who is Jesus Christ according to the Scripture? What does the unity of the divine and human nature in the person of God's Son – Jesus of Nazareth – mean? How does this "unio personalis" influence Christ's human nature – in other words: are the physical characteristics of the human body of Jesus Christ a limiting factor in his acting and presence in the elements of the Eucharist? How can we explain the biblical passages which talk about Christ's ascension and His being seated at the right hand of God?

One cannot avoid these questions when we ask with Chemnitz, "What is present in the Lord's Supper, what is given and what do the participants take in with their mouths?" It cannot be avoided because a very important thing is at stake. It cannot be avoided because the basic question of Christology: "Who is Jesus Christ?" is inseparably connected to the question concerning His presence in His holy supper.

According to Chemnitz, we can find the answer in the introductory words of the institution: **"This is my body, which is for you**; do this in remembrance of me. ... In the same way, after supper he took the cup, saying, This cup is the new covenant **in my blood** ..." (1 Cor 11:23).[5] These words talk about the essence of the sacrament (*essence, substantia*). In Chemnitz' opinion only on the basis of a right understanding of these words can we understand the benefit (*beneficum*), the blessings of this sacrament. "Do this in remembrance of me." This part of Christ's words of institution

speaks about the benefit of the sacrament, about its meaning and mission. Chemnitz comments here that "in remembrance of me" means "that you may remember that my (Christ's) body which you take was given for you and that the blood which you drink was shed for the forgiveness of sins. And there are also the words: 'This cup is the new covenant in my blood.' These words do not talk about some historical, cold or inactive memory, but about a true faith which takes hold of Christ and which will take Christ with all His merits and benefits for reconciliation, salvation, and eternal life."[6]

So the first part of the words of institution in the Scripture talks about the sacred taking of the true body and blood of the Lord Jesus Christ through the real taking of the sanctified bread and wine through the mouth of a person (i.e. *manducatio oralis*). The second part talks about the spiritual eating (i.e. *manducatio spiritualis*) or the spiritual taking of Christ and His blessings if the person participating in the act of oral taking (*manducation oralis*) on the basis of Christ's invitation believes that he/she partook in the true body and blood of the Lord and thus also in all the blessings which flow out of God's promises. These two aspects have to be carefully distinguished within the framework of the sacrament. Both of them are important and they take place at the same time. Neither one can be neglected to benefit the other because as Paul says there would arise the danger of eating and drinking judgment on oneself. Chemnitz' emphasis is expressed in the principle that one cannot have Christ and His blessings (reconciliation, righteous-

ness, forgiveness, new life, salvation,...) [1, 3, 4] in the sacrament of the Lord's Supper without His real and true body. Chemnitz, like Luther, knows no other Christ than the one who was crucified in the body and who rose from the dead in the body.

5. Conclusion

In his main work about the Lord's Supper, Chemnitz does not deduce the teaching about the real, bodily presence of the whole glorified Christ under the sanctified elements of the bread and wine in the Lord's Supper directly from Christology. He uses the Christological teaching with its typical concepts "unio personalis (hypostatica)", "perichoresis" and "communication idiomatum" only as the necessary metaphysical framework for a thorough interpretation or relevant biblical texts. [1, 2, 3, 4] This is an interesting theological approach that is lost gradually with the later generations of reformers. Honest exegesis and legitimate hermeneutics are replaced by theological deduction of the later Lutheran orthodoxy. The theological method based primarily on theological deduction is open and jeopardized by theological and metaphysical speculation which Chemnitz tried to evade. Regardless of the fact to which degree he really succeeded, we can state that his emphasis on authentic interpretation of carefully selected Scripture texts - the so-called *sedes doctrinae* – is very remarkable for its time and it is worth following even in our age.

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Tomáš Gulán *

CAUSA GRATIAE – THEOLOGICAL ANALYSIS OF AUGUSTINE'S ON GRACE AND FREE WILL

Augustine is unanimously considered to be the greatest church father of western Christianity. His major theological controversy was against Pelagianism, a Christian heresy identifying God's grace with His endowment of man with free choice in creation. When challenged to address the issue of juxtaposition of God's grace and human free choice, Augustine responds by writing On Grace and Free Will, where he opens his discussion by the proof of free choice. Further in the argument, however, he definitely abandons this notion and moves towards lifting up and praising the primacy and sole agency of the activity of God's grace.

1. Introduction

Aurelius Augustinus (354-431) not only lived in a time when the basic teachings of Christianity were being formulated, but also substantially contributed to this development. The assessment of this prominent figure of late 4th and early 5th century western Christianity has to take place in the light of the situation amid which he worked and the responsibility which he held, presuppositions that influenced his mode of thinking and the theological controversies that shaped the content of his thought. [1] Of the three major theological controversies we will focus our attention on the challenge of Pelagius and his later followers, which stirred the most crucial question of western Christianity – of human sinfulness and the priority of God's acting grace. At the very climax of this controversy Augustine was visited by two monks from a monastery, where a commotion arose concerning the relationship between free will and the necessity of grace for man's salvation. As a result, accompanied by two letters of explanation, Augustine not only instructed the two brothers but also wrote a treatise entitled *On Grace and Free Will*.

2. Augustine versus Pelagianism

Before we move into analysis of the treatise, it is necessary to come to know the Pelagian movement as such. First, we will look at the reasons behind the rise of the movement, followed by assessment of its main theological thrust. The impetus for the movement was "a protest against the decay of Christian morals." [3] Christianity, being well established due to the last one hundred years of being the official religion of the Roman Empire, was no more a community of strict morals and courageous confessions so characteristic of previous centuries. Rather, it included a "large number of converts whose Christianity can hardly have gone deeper than acceptance of baptism and profession of the name." [3] Pelagius, too, saw the decline and decided to act. Peter Brown summarizes

the basic thesis of Pelagius' manifesto: "This message was simple and terrifying: since perfection is possible for man, it is obligatory." [1] "God," Brown continues the summary, "commanded unquestioning obedience,... man's nature had been created for such perfection to be achieved." [1]

Pelagianism, first of all, made a fundamental theological claim for the justice of God. Next, it placed the power in human nature, the responsibility on human shoulders, and equated grace with God's endowment in creation. The logic went as follows: Since God is just, He will judge justly. In His justice, "God has endowed his creature with a capacity (*possibilitas*) or ability (*posse*) for action, and it was for him to use it." [4] Man was thus endowed – by the grace of God given in creation – with *posse*, and now it was his job to actualize it in *velle* and finally in *esse*. In summary, the primal endowment of man with free will, the revelation of the law, the teaching of the gospel, the forgiveness of past sins in baptism and the example of Christ were all given so that man might, and therefore must, realize (*esse*) all the precepts ordained to him by God. [2]

Augustine sensed and exposed the inherent dangers of this position: Sin was perceived only as an imitation of Adam, the first sinner; man was called to overcome this bad *habitus* of imitation. In the Fall, human nature underwent no substantial change, therefore needed not to be redeemed. Man was *emancipatus* a *Deo*, and was more and more to become so, with sufficient freedom and self-control to achieve for himself blessedness. God's grace outside the process of creation was nonexistent and played no active role in salvation. The proclaimed perfection of an individual, when achieved, was claimed meritorious; thus resulting in denying the necessity and the redeeming work of Christ. Augustine knew well that the concept of perfect obedience by which punishment can be avoided and grace earned is not only impossible, but also detrimental to Christian message as a whole.

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3. Summary of the Argument of On Grace and Free Will

Augustine observes that there are "some persons who so defend God's grace as to deny man's free will, or who suppose that free will is denied when grace is defended." [4] We can see here two issues stated. First, the question of grace when it is so emphasized as to destroy free human choice, with the conclusion of determinism and libertinism. He warns to stay on the straight path and not to decline to the "left" of forsaking the good way of life. Second, there is the danger of turning to the "right" by attributing to oneself those good deeds done by the power of the grace of God previously freely given. Against this distortion, crowned by the Pelagian notion of merit, Augustine warns in the treatise as a whole.

This paper, however, wants to engage a step deeper into Augustine's argument. There is certainly more to Augustine's rhetoric than just this simple mingling together of grace and human will. When the work is taken as a whole, as one solid case, then Augustine's opening discussion of free will serves only as a rhetorical tool aimed at destroying this very starting point of the case for human free will. He achieves so by making it obsolete within the framework of the treatise as a whole, which is at last aimed not at the argument for upholding free will, but for upholding and praising solely the grace of God. At last, the opening proof, when encountered by effective grace and acting God, is superseded, and the only thing left to do is to stand in awe at the great mysteries of God.

4. Observation of Augustine's Proof of Free Will

For the purpose of our study it is not necessary to cover every aspect of the treatise. In this part we will rather focus only on the opening part, the argument for free will, which will lead us to understand the key facets of the overall shift to be exposed further below. Augustine's opening statement reads as follows:

> Now He has revealed to us, through His Holy Scriptures, that there is in man a free choice of will... There is, to begin with, the fact that God's precepts themselves would be of no use to a man unless he had free choice of will, so that by performing them he might obtain the promised rewards. For they are given that no one might be able to plead the excuse of ignorance. [4]

Two things are worth noticing here. First, as already mentioned above, Augustine begins by an attempt to *prove* the existence of free will, so the discussion is placed on the academic level, without personal engagement of the party making the claim. The proof he provides is the logic of the existence of the precepts and commandments of God, expressly adapted to the human will. This leads him to conclude not only the unquestionable existence of human freedom, but also to accuse everyone. Man has no right to call for an excuse on his ignorance, but must attribute all fault for evil actions to himself. This is the second point, namely the consequent accountability of man for his conduct and for the results of his actions. Responsibility for evil rests wholly on men's shoulders and it is we who are to be blamed for evil and are convicted as inexcusable. Augustine concludes, "No man, therefore, when he sins, can in his heart blame God for it, but every man must impute the fault to himself." [4]

So much for the classical philosophical argument for free will, both resulting from and leading to human responsibility. The most important striking point of the opening part of the treatise is that not only is the whole argument based on the call for human responsibility, thus on law, but that it is void of Christ. Actually, Christ does appear one time only in these four chapters, but even then He serves as a threat of judgment for the one who does not have faith in Him. Thus, if the treatise were to end with chapter five, it would provide the reader with a logical argument for the existence of free will in man, but consecutively would leave him only with the accusation and condemnation of the most severe law, with no mercy for the convicted sinner.

5. Examination of Augustine's Argument as a Whole

Augustine, however, does not end at the point of establishing human freedom and indispensable condemnation of a sinner. He moves on to build up an argument for the necessity of cooperation of grace with human will. In his discussion Augustine introduces, among many others, three further important points, to be examined below.

5.1. Against the Pelagian notion of merit by showing the prevenience of grace

For his argument against the notion of merit, Augustine chooses to look at the Apostle Paul. It is in this discussion where the two primary biblical texts (John 15:5 and 1 Corinthians 4:7) are used as the leading argument. Showing the absurdity of Pelagian cause, he writes, "Now there was, no doubt, a decided merit in the Apostle Paul, but it was an *evil* one." [4] After all, Paul himself confesses that by the grace of God he is what he is and in the good activity it was not he himself alone, but the grace of God with him.

Augustine hence shows that it is grace by which our works are always preceded. The rhetorical method applied includes:
- Always to place the two subjects (grace and human will) in juxtaposition to each other, where these two always follow one after another.
- The latter not only stands in opposition to the former, it replaces the primacy of the former and thus places the major emphasis on the latter.
- When the resulting action is good, the latter of the two is always the grace of God; when the resulting activity is evil, the latter agent is man and his choice.

A few examples to illustrate:
- Grace is not preceded by our good deserts, but by evil ones.
- Love, which fulfills the commandments, is not of ourselves, but of God.
- We would not love God unless He first loved us.
- There can be no merit in man's choice of Christ, rather grace is always prevenient.

Consequently, whenever one talks of good action, it is always God's grace that has overcome the evil human agent. Subsequently, whenever the human agent acts evil no more, it is due to grace, which has necessarily preceded.

5.2. Reexamination of the case for human responsibility

As already noted, Augustine retains the emphasis on human responsibility. When he returns to the subject almost at the very end of the treatise, he no longer responds to the challenge of moral negligence, but he makes a frontal attack on Pelagianism. Augustine not only argues for the sheer gratuitousness of grace, but all the more he illustrates it on the example of infant baptism, so despised by his opponents. He furthermore calls on Romans 9, declaring the universal sinfulness, and just like apostle Paul, he too does not reason anymore, but only stands in awe at the depth of the wisdom and the riches of God. Augustine subsequently finishes his case with the following, "But grace, indeed, effects this purpose – that good works should now be wrought by those who previously did evil... Their language, therefore, ought not to be: "Let us do evil that good may come;" but: "We have done evil, and good has come..." [4]

As a result, human responsibility is retained, this time however not on the basis of the threat of the law, but by the previous-ness of the grace of God. And there is one more difference on top of this. This time the reader is not left alone in despair over his inability and failure as was the case at the end of the opening four chapters, but is given all the good that has come despite all our evil merits. Augustine thus suggests, as the only proper human response to the gratuitously given grace, to praise and to make a confession face-to-face with the good Giver Himself.

5.3. Towards the absolute activity of the grace of God

The more one proceeds in reading *On Grace and Free Will* the more one is driven to the activity of God. The grace of God is *causa sine qua non* of "the fulfillment of the law, and the liberation of nature, and the removal of the dominion of sin." [4] The opening hermeneutics of law as that which must be fulfilled is turned 180 degrees around, exemplified by following: "But God commands some things which we cannot do, in order that we may know what we ought to ask of Him." [4] The sum of Augustine's argument concerning our willing sounds perplexing, but his aim for the primacy of God in all our good willing is unambiguous. He writes, "It is certain that it is we that *will* when we will, but it is He who makes us will what is good," [4] and,

> He operates, therefore, without us, in order that we may will; but when we will, and so will that we may act, He co-operates with us. We can, however, ourselves do nothing to effect good works of piety without Him either working that we may will, or co-working when we will. Now concerning His working that we may will, it is said: "It is God which worketh in you, even to will." (Phil. ii. 13) [4]

To conclude the argument as a whole, Augustine combats the Pelagian writings and the darkness in them that says that "Love comes to us from our own selves." [4] Augustine's work ends with unequivocal statements about the wills of men being in the power of God, with God operating on men's hearts to incline their wills howsoever He pleases. In similar line, his closing discussion of the hardening of Pharaoh's heart and the church's practice of infant baptism can be said to provide an un-verbalized confutation of his own opening argument shown to be equal to his Pelagian opponents'.

In the end *On Grace and Free Will* does not offer a logical explanation neither of evil in the world nor the gratuitousness of the grace of God. It limits man's power not to render inside the secret judgments of God, and rather calls to "give God the praise" and "pray for understanding," crowned with a final doxology and Amen to our "Lord and Savior Jesus Christ, to whom belongs the honor, and the glory, and the kingdom, with the Father and the Holy Ghost, for ever and ever." [4]

6. Conclusion

Augustine, more than any other Christian theologian for a number of centuries, makes the case for the inability of the law – being it given or revealed – and/or human will to grant salvation. If one were to follow his opponents' theology - clear-cut Pelagianism – the human contribution would be the all important impetus of our salvation. If one were to follow later developed semi-pelagian way of thought, both human conduct and the grace of God remain necessary and active in the process of one's salvation. If one were to follow Augustine, as we have traced in this examination, the human input remains a necessary premise, but not only is it not effective without the necessary coming of grace, but also by the coming of grace human impetus – exemplified by the notion of free will – becomes obsolete. Finally, but this is beyond the scope of Augustine as well as this paper, if one confesses the sole activity of God from the very beginning, if "we proclaim Christ crucified, a stumbling block to Jews and foolishness to Gentiles," the human presuppositions have no place whatsoever, and the whole sum of our reasoning and argumentation is guided solely by confession and doxology.

Augustine, living at the threshold of this debate, was not equipped to make the full theological step towards the all powerful activity of God in man's salvation; thus he was apt to the distortion of semi-pelagian concept of meritorious works. He, however, laid the foundation and prepared the way for the debate climaxing in the Reformation's doctrine of *sola gratia*. Only then, as, for example, in Luther's work *The Bondage of the Will*, were certain questions – such as one of the freedom of human will in attaining one's salvation – definitely declared as misleading and placed outside of realm of man facing the all powerful and merciful God. There, finally, in line with Christian creed, one confesses the sole grace of God in Christ alone.

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APOSTLES BEFORE PAUL AND DURING PAUL'S TIMES

The concept of apostle before Paul and during his times was broad enough to embrace three groups of people - the Jerusalem appearance apostles, wandering Hellenistic missionaries commissioned by the Holy Spirit and representatives of congregation. Influenced by the Jewish legal institution of "messenger", Jesus sent out his disciples for a temporary and nationally limited pre-resurrection mission. Twenty years or so after the resurrection, the existence of two missionary concepts of apostle (the Jerusalem appearance apostles, wandering missionaries) reflects the two communities in the primitive Church (Palestinian Jewish Christianity, Hellenistic Jewish Christianity) that implemented Jesus' pre-resurrection concept. Paul, starting as a wandering missionary apostle, grounded his apostolate in the Christ event and thus marked the trajectory of apostle concept development that ultimately ended as a restrictive category for the Twelve only.

Introduction

It is without a question that there were apostles before Paul in the primitive Christianity (cca 30 CE – 64 CE) and that Paul was not the only apostle in his times. The aim of this article is to describe all the possible concepts of an apostle before and during Paul's time and provide possible explanation of their origin and relationship. Naturally, our primary witness will be Paul's genuine letters (1 Thess; 1, 2 Cor; Gal; Phil; Philem; Rom), although older strata of tradition relevant to our topic in other New Testament writing will be also taken into consideration.

To relate Paul's self-understanding as an apostle to those who are also named apostles is not an easy task. First of all, one has to take into consideration that Paul as an apostle was of an extraordinary kind. [1] Paul was aware of all the difficulties his prior life carried as a Pharisee (Phil 3:5) who persecuted the church (Gal 1:13) would cause to his apostolic work. Moreover, his special preoccupation with the Gentiles was often a thorn in flesh of Jewish Christianity.

There is also another difficulty if one seeks to ponder Paul's understanding of those he named "the other apostles." Except for fervent words towards false apostles (2 Cor 11:13) or super apostles (2 Cor 11:5; 12:11f) whose identity is much debated and far from certain, there are only scattered notes about those whom he regarded as regular apostles. However, there are several verses where Paul addresses them. In the following lines we will seek to establish with all possible certainty what Paul meant when he applied the word apostle to other accredited messengers of Jesus.

1. Meaning of the word avpo,stoloj – an apostle as a witness of the Risen Lord

In Gal 1:17, Paul writes that after his call on the Damascus road, he did not go to Jerusalem to consult the gospel with the apostles before him (Gal 1:16f). From this statement we can conclude that at the time of Paul's call, there was a closed circle of apostles in Jerusalem. Although it would be natural to identify them with the Twelve, this verse by itself does not give us this credential. Three years after his call, he goes to Jerusalem for the first time. He visited Cephas and he did not see any other apostle except James, the brother of the Lord (Gal 1:19).

More light on this group of apostles is shed by the well known tradition formula in 1 Cor 15:3ff. In these verses Paul, relying on a tradition handed to him (paradi,dwmi), reminds the Corinthians about the gospel he has preached to them. The chronological list of those to whom the Christ appears runs as follows:

> "...he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brothers ...... Then he appeared to James and then to all the apostles. Last of all, as the one ultimately born, he appeared also to me. (NRSV)"

Although it is difficult to demarcate what is the tradition that Paul received and what part is his contribution, the text reveals an important feature of apostles. As the text reads, the risen Lord appeared to all the apostles (1 Cor 15:7). Hence, the constitutive mark of an apostle is a witness to a Christophany. During the limited time of the Christ's post resurrection appearances, he appeared to all the apostles. The best way to understand this appearance is to

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picture it as a single event that happened in Jerusalem. Although Paul at that time was a persecutor of the church and was not present at this particular appearance, he was granted a special appearance which all the appearances ended with. Although "all the apostles" does not include him, he understood his special appearance as the essentially equal with the appearance to all the apostles. The apparent tension that he was not with the all apostles, but that he was granted the same constitutive Christophany, corresponds to his life long battle for his apostleship, because of its special "ultimately born" (1 Cor 15:8) character.

This text reveals another set of information. Although the appearance of the risen Lord was essential, it was not unique and limited exclusively only to apostles. In 1 Cor 15:6 we read that the Lord appeared to more than five hundred brothers who were not considered to be apostles. This fact forces us to ponder more on the character of the Christophany. We can turn to Paul himself to see that he understood it as a much more than an event than a mere static appearance or as a simple assurance of the resurrection. In Gal 1:15f, according to the fashion of the Old Testament prophets, the appearance is expressed in terms of a commission to preach the gospel to the Gentiles. The same understanding is found in the appearance stories in the gospels (Mt 28:16-20; Jn 20:19-23; 21:15-18). Although they belong to the later layers of tradition, the Christophany in them cannot be separated from commission and sending to preach the gospel. In conclusion we can state that the appearances to the apostles were essentially bind to and expressed as a commission to preach the gospel.

The necessity of the witness of risen Lord is confirmed by Paul statement in 1 Cor 9:1ff. In this passage Paul gives the Corinthians an example that he was able to refrain from his apostolic rights to be supported by them in order not to "put an obstacle in the way of the gospel of Christ" (1Cor 9:12). In 1Cor 9:5 he lists "other apostles and the brothers of the Lord and Cephas" (`oi` loipoi. avpo,stoloi kai. oi` avdelfoi. tou/ kuri,ou kai. Khfa/j`) as those who also have the right to live on the expanses of a congregation. Even if it is possible to view the "other apostles" as wandering missionaries commissioned by the Holy Spirit, the connection with the reference to seeing the Lord in 1Cor 9:1 links this group to the Christophany group.

To summarize, we can say that in the above mentioned texts we meet apostles before Paul as a confined group of witnesses to the risen Lord, who were commissioned through this appearance directly by him to preach the gospel. Their activity took place predominately in Jerusalem and the vicinity, although 1 Cor 9:5 suggests missionary travel with wider range.

2. Meaning of the word `avpo,stoloj` – an apostle as a wandering missionary empowered by the Holy Spirit

We meet this slightly different concept of an apostle in Act 13:1-3. In Antioch, during the worship, on the order of the Holy Spirit, Paul and Barnabas are set apart (`avfori,zw`) and called (`proskale,w`) to missionary work. After fasting and praying, the representatives of the Antioch congregation (prophets and teachers) lay hands on Paul and Barnabas and send them off on the so called first missionary journey. Although they are not called explicitly apostles in this particular passage, this title is applied to them when they are on their way in Acts 14:4, 14 (The fact, that Paul and Barnabas are named expressis verbis apostles regardless the limitation of this term to the Twelve in Luke's writings, points to the direction that Luke used a traditional material reflecting the situation in early apostolic times). The differences from the previous concepts are as follows: In the previous concepts, the commission was done by the risen Lord during his post-resurrection appearances, limited in number and without human agency involved. Here it is the Holy Spirit who orders the representatives of the Antioch congregation to choose Paul and Barnabas. After spiritual preparation of fasting and prayers, they are publicly sent for mission via human agency - laying of the hands.

From all the information we have, it looks like that Paul's opponents in 2 Corinthians belonged to this class. Although they presented themselves as "apostles of Christ" (`avposto,loij Cristou/`, 2 Cor 11:13), Paul tagged them with a different names. For him they were "false apostles" (`yeudapo,stoloi`, 2 Cor 11:13) or "super apostles" (`u`perli,an avpo,stoloi`, 2 Cor 11:5; 12:11). They stressed their ecstatic pneumatic visions (2 Cor 12:2), spirit led powerful speeches (2 Cor 10:10; 11:6) and mighty deeds wonders and miracles as signs of an apostle (2 Cor 12:12). All this evidence points to the fact that their mission was grounded in a pneumatic vocation. On the other hand, they sought to balance this pneumatic vocation with reference to their Jewish pedigree (2 Cor 11:12) and legitimize it with letters of recommendation from other congregations (2 Cor 3:1).

There is a possibility to understand wandering charismatic missionaries behind apostles in Rev 2:2. In the letter to the church in Ephesus, they are mentioned as evildoers and false apostles. However, the data is not sufficient to yield a clear result. This concept of an apostle is also found in Did 11: 3-7 that reads:

"Let every apostle, that come to you be received as the Lord. But he shall not remain except one day; but there be need, also the next; but if he remains three days, he is a false prophet. And when the apostle goes away, let him take nothing but bread until he lodges; but if he asks money, he is a false prophet."

It is worthy to note, that this text treats apostle and prophet as synonyms. This fact only stresses the role of the Holy Spirit in this apostle concept.

To summarize, the core of this concept of an apostle is commission or empowerment by the Holy Sprit through the agency of fellow Christians or a congregation. These apostles are wandering missionaries who are not supposed to possess any extra material belongings except the necessary food to sustain their lives until the next stop. They preach the gospel as the exponents of the previous group. However, there is one essential difference. The members of the previous group had seen the risen Lord. This christophany, that occurred during the limited time between the Christ's resur-

rection and ascension, was a constitutive of their future occupation as apostles. This very fact is missing in the portfolio of these wandering missionaries.

3. Meaning of the word `avpo,stoloj` – an apostle as a representative of church [2]

We find two instances, where the word is used of representatives of churches. In 2 Cor 8:23 he speaks of two brothers, who are "`avpo,stoloi evkklhsiw/n`" and who join Paul and Titus in their missionary affairs. In Phil 2:25 the word describes Epaphroditus, who is Paul's "brother and co-worker and fellow soldier, your (the church in Philippi) messenger (`avpo,stoloj`) and minister to my need." As is evident from the citation, Epaphroditus is commissioned by the Christian congregation in Philippi. Paul uses the verb `avposte,llw` in the same fashion in 2 Cor 12:17f. He speaks about sending Titus plus one more brother to the Corinthians to administer the collection. In all these instances, Paul speaks of Christians who are commissioned by human authorities (either a congregation or a single person) to perform a specific task. The commission in all probability is temporally limited, and after finishing the task, they return to their regular occupation. It would be wrong to conceive of them as a secondary rank Christians performing exclusively corroborative tasks of administration void of any preaching and witness. In 2 Cor 8:18 we read about one of the two brothers who joined Paul and Titus; he was famous among all the churches for his service (`o` e;painoj evn tw/| euvaggeli,w|` "preaching" NRSV) to the gospel. Although as Christians, they could not be thought of without an encounter with the risen Christ; nevertheless, they were not directly commissioned by him to preach the gospel. They were sent by a congregation or by another individual. Also we lack references to a missionary activity – to preach gospel to those "who have never heard of him" (Rom 15:20f). These are precisely the two features (direct commission by the risen Christ and missionary activity), that differentiate the apostle Paul from these church representatives.

4. Conclusion

As can be seen from the previous sections, there is nothing like a unified concept of an apostle during the time of Paul. As was shown, in the relevant texts, we meet three different expressions of an apostle. All of the exponents are "send ones" in a general sense, but they differ by the sending agent and also by the task. The first group is clearly linked with Jerusalem and post resurrection appearances of Jesus. These apostles are commissioned by the Risen Lord to preach the gospel. This group includes Peter, the Twelve, James [3] and individuals whose task was predominately to preach the gospel to the Jews. On the other hand, Paul for sure and probably Barnabas [1, 4–6] also belonged to this group although they were in service to the Gentiles. In addition to these names, we can state with high probability that Andronicus and Junia (Rom 15:7) also belonged to this group of appearance apostles, although that is the all that can be said about them. [7] Even if this group was limited

in numbers, it was definitely larger than Peter, the Twelve and Paul, as was traditionally held.

The second expression of the word apostle lacks the appearance of the risen Lord. This concept presents wandering missionaries to the Gentile churches who are commissioned by the Holy Spirit. In the New Testament, this concept is linked with Antioch as the basis for the Gentile mission. This two so called technical concepts of an apostle, who were send to preach the gospel, are joined by a non technical concept (their primary task was not to preach the gospel) of messenger of churches – third usage of the word apostle in the early Christianity.

Even if the previous picture gives three different concepts of an apostle, we have to keep in mind, that the border lines between them were not precisely drawn and defined. Although we cannot agree with Barrett, who suggests only two clear concepts on the extremes of the scale (envoys of the churches on one hand and apostle of Jesus Christ on the other hand) without a clear possibility to identify a position somewhere in between, [8] we have to be aware that a categorization belonged to the later period. Before Paul and during his time, the concept of an apostle seems to be very fluid.

It is beyond doubt that the New Testament apostle concept was born on Jewish soil. The Jewish convention of `xl;v'` or `x;yliv'` "messenger" covers the sending of a variety of figures ranging from the Old Testament prophets up to Temple tax collectors of later rabbinic period. This provides the formal framework for the concept of an apostle in the primitive Christianity. This formal congruency consists of mainly two features: a commission that is bound together with an authorization and a personal representation of the one who sends. On the other hand, it has to be kept in mind that the legal concept governing the rabbinic apostle was not carried over into the agenda of the primitive Christian apostle. Also content wise we meet a unique phenomenon in New Testament apostleship: the gospel proclamation of the crucified and risen Christ that inevitably leads to step outside of the ethnic boundaries and engage in mission – a factor lacking in the agenda of the rabbinic apostles or the Old Testament prophets.

When this Jewish soil received a seed of witness of the Risen Lord and the power of the Holy Spirit operating in the midst of the first converts, the term `avpo,stoloj` was coined as a clear expression of a function – to go and proclaim the good news. Twenty years or so later we meet three various uses of the term: it is applied to wandering missionaries empowered by the Holy Spirit, the Jerusalem witness apostles, and the emissaries of churches. Existence of the third group indirectly demonstrates the influence of the `xl;v'` concept on the first Christians. Regarding the first two, it is impossible to provide a coherent theory of their relationship and dependence due to the scarcity of our sources. However, the picture of two parallel and equivalent missions, one to the Jews and one to Gentiles, as evidenced in Gal 2, points to the direction of two communities of the primitive Church that were related and to some degree also autonomous: Palestinian

Jewish Christianity on one side and Hellenistic Jewish Christianity on the other. One was the cradle for the Jerusalem witness apostles, the other for the wandering missionary apostles.[9]

The apostle Paul shares in both camps. He was probably regarded mainly by the others as a representative of a wandering missionary camp, and that might have been a starting point of his carrier. However, his retrospect theological reflection on his Damascus road experience brought him to the conclusion that his experience was essentially identical with the post resurrection Christophanies. And this understanding brought him clearly to the other camp. This grounding of his apostolate in the Christ event has to be understood in the context of his battle against opposition tendencies who sought to anchor the primitive apostolate in either pneumatic-charismatic experience or institutional authority. This emphasis proved to be influential for the future trajectory of an apostle concept. In Lukan writings, we find an ultimate conclusion of this emphasis: the essential feature of an apostle is the Christ event in its totality, including not only the witness of the Risen Lord but also a witness to the earthly career of Jesus of Nazareth. When this concept won the day around 80 CE, Paul was no longer alive. Although this definition formally excludes him from the apostolic band, this fact does not jeopardize his position in the church after his death as the apostle par excellence. On the other hand it shows that at that stage of the Church life, the Jesus tradition became an important correlative of the presence and power of the risen Lord in the Holy Spirit in the Church. Therefore when the Christian church left the apostolic age, two out of three previous concepts of an apostle (a wondering missionary empowered by the Holy Spirit; and a representative of church) disappeared and the word apostle was reserved exclusively for those who were witness of the Risen Lord and Jesus of Nazareth, namely the Twelve.

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Hana Horká *

ENVIRONMENTAL ISSUES IN THE CONTEXT OF HEALTH SUPPORT IN THE THINKING OF STUDENT TEACHERS

The author presents the results of research among future teachers of lower classes of elementary schools on environmental issues - specifically on the issue of an environmentally friendly lifestyle in the context of health support. Describing the thinking, opinions, attitudes, and values of student teachers can influence the curriculum content of preparatory and further education.

Key words: Environmental education, eco-pedagogical competence, relation to nature, students' attitudes and values, health, health education

The frequency of ecological/environmental themes (dealing with bio-diversity, the ozone hole, the green-house effect, acid rain, climate change, and other problems, in addition to ways to solve them) in school curricula is undoubtedly getting higher. Given the important role of the teacher in environmental education and the high requirements for abilities to realize ecological/environmental education, i.e. for high **eco-pedagogical competence**, we tried to describe how future teachers think about environmental themes (see Horká; Bubeliniová, 2004).

Introduction

The goal of the research is to report the views and thoughts, the attitudes and values of the respondents concerning relations and behaviour towards nature (the environment) in the context of health support.

We exploratively used the **method of content analysis of works** (essays), written by forty-six second-year students of a combined study program for teaching in the lower classes of elementary schools in the 2004/2005 school year. The theme was: Values and the environment in the context of my life. We consider the results only to be relevant for this group of students.

In the investigated theme, the following categories became fundamental for the students: **the protection of nature, childhood and education, the future – consideration for future generations, the use of nature (both positive and negative), values and attitudes in connection to environmental problems, and health.**

2. Results and Interpretations

Our interpretations of individual analytic categories are supplemented by authentic statements from respondents in order to form a more complex picture of their thinking. Given the sample of respondents (46 students), we interpret the results as relevant for this group only.

The protection of nature category includes activities that the participants consider to be beneficial to nature (the environment). In their essays, 34 out of 46 students consider the sorting of waste materials as important (they either sort and recycle waste themselves or emphasise its importance). From a research point of view it is interesting that a common feature in most participants' view of ecological behaviour is the area of the recycling and sorting of waste. Nevertheless there is a wide range of other activities beneficial to the environment. Another important characteristic of the given set (24 students out of 46) is their mention of the issue of **conservation of water and energy**.

Examples: *"Now, after a long delay, I am starting with more intensive energy saving in housework, I pay more attention to waste material sorting..." "I do not spend half an hour showering, I do not clean my teeth with running water, I partially sort waste, I walk, ride a bike but also drive a car, quite often I lean to pick up a piece of paper from the pavement, I do not destroy the environment."*

"... the proper use of pot lids; the TV is on only when it is being watched; just after reaching the boiling-point, I decrease the temperature; while baking chicken must be covered because it takes less time; we use a PC a lot and we do not spoil it by repeatedly switching it on and off; running the washing machine and dish washer only when they are full; economical ventilation; heating regulators; rain water for watering plants; economical dish washers; alternative water levels in toilets; water batteries that do not leak.

"I teach my daughter not to waste food and water; we try to save electricity and heat. I try to make her feel that sorting waste is a task for everybody, that it is a personal choice. I sort because I consider it right, because I want to do it. Not because it is on TV, but because it is right."

Out of the 46 students, 18 write in their essay about **the direct protection** of **nature** in the area of caring for forests, vegetation, landscapes (planting trees, cleaning forests, etc.), e.g.:
"We started cleaning the forest; we created a small lake there, various paths."

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"...children look after the order in woods." "I helped with planting trees..."

"I do not use any poisons or other sprays for killing weeds. I do not use any sprays even on paprika although it is often attacked by plant lice. I am breeding a frog in a green house; in spring I will bring the young frog to a small pool in the greenhouse and it will kill the insects. When autumn comes the little frog will jump away to a nearby stream..."

About a third of respondents mention problems resulting from using cars: e.g.: *"I prefer walking, riding a bike or taking public transportation to driving a car"; "going on foot more and doing nothing that would cause me in any way to consciously harm the environment"; "I use public transportation and a bicycle"; "it is not possible to live without transportation these days, which is why we have a car with a catalyser of exhaust fumes".*

3. Childhood and Education Category

24 out of 46 students say that experience at a young age with the natural environment significantly influences life attitudes (compare with Franěk, 2000). They **appreciate education directed towards the love and protection of nature** in their own or entrusted children. 22 respondents recall their first experience connected with emotional enjoyments from their childhood, e.g.:

"I was taught from a young age about the protection of the environment around us. My parents were good example in that respect.

In the lower classes of elementary school, I attended a "protector of nature" circle and in higher classes in a course of Labour education we looked after the Eco-area of our school."

"My parents always taught me to like nature, to think highly of it and to feel joy from every plant and every animal."

"If you do not get some knowledge from adults at a young age, you cannot come to the realization that you should start an investigation on your own"

"A small child starts to detect, in its early steps starts to admire the magic of nature."

"I teach my daughter not to waste food and water; we try to save electricity and heat."

"But children learn quickly, much faster than adults. They are full of energy; they are enthusiastic to manage great things."

"Even my almost three-year-son takes sorting of home waste as a matter of course."

4. The Future – Consideration for Future Generations Category

21 out of 46 students mention fears about the future of their own children (or of the next generations) and try to suggest the ways to solve them, e.g.:
"Not until recently have we realised that until now we have been cutting off our own children from a clean environment due to our selfish way of life."

"In a short time we will become "greenhouse people" who will not be resistant to any bacteria and will be permanently ill."

"If the attitude of all people to nature is the same as I see it in my surroundings, then the future of our children will not be good."

"I am glad that I have come to the opinion that there is a need to start acting in order to ensure an ecologically clean planet for future generations. Or is it already late?"

"Only now, through these marvellous times spent in nature, have I started meditating over the importance for me of the feeling that my son will be able, after several years, to experience the same moments of happiness with his children."

And how should the situation be solved? The students propose, e.g.:

"Think globally, act locally; make changes individually."

"I might live in a less consuming way and think more about the future of my children."

"Towards my son I have a bad conscience now and these values are becoming important for me only now..."

"In 1980 the Bílé Karpaty mountain range was proclaimed a protected landscape region.

That is the reason why the region should be preserved for future generations. We have to teach ourselves and also the younger generation what we all have already forgotten. It is to treasure nature and to live in compliance with it."

"The worst thing is that the situation is not going to change, because what kind of politician would put into his programme a decrease of industrial economy in order to improve the state of nature?"

5. Positive Uses of Nature Category

18 out of 46 students judge the importance of nature from their personal point of view, particularly its recreational, aesthetic and cognitive values, e.g.:

"In nature we all are equal; there are no foreigners, no natives; in nature we are at home everywhere." "We often go to the countryside, to weekend houses, to rivers and lakes, to the mountains."

"We often go to the woods and we like it."

"I love going to the mountains for hiking."

"...trips to the countryside"

"...hiking, sleeping outdoors, camping..."

"...to learn the woods in any weather"

"Could there be anything more pleasant than what nature itself presents to us: when we occasionally stop somewhere and notice a beautiful sunset; a clean, babbling brook; how calm and quiet the evening is?"

"I love hiking and cycling in nature."

6. Health Category

We investigated **the context of an ecologically friendly lifestyle and health support**. We found that 16 out of 46 students explicitly mention the item of **health** in their essays.

Examples: *"Our health and that of our nearest relatives is the most precious value we have in our lives. And even the words "environment" and "lifestyle" are closely connected with it."*

"I believe that if somebody really strives to live in a healthy way and also holds all the principles of environmental protection, then such a life becomes, in fact, his lifestyle."

"If everybody did just the minimum for the environment, then plastic bags and papers would not have to float in the air instead of kites and there might be fewer people with allergies."

The students perceive the environment as a risk factor for their quality of life, especially for their health. **A lifestyle unfavourable towards the environment** becomes a menace. A consumer lifestyle has a risky influence on the environment. The students identify a "healthy life style" with "ecological behaviour".

Examples: *"Most adults list health, love, and happiness among their primary values..."*

"A healthy life style includes healthy nourishment and food. I cannot say that I only eat low-calorie food, but I strive to eat regularly, not to overeat, and to include fruits, vegetables, milk products, and fish into my dietary regimen."

"I like participating in sports."

"I like hiking and cycling in nature."

"I do not smoke."

"I would be lying if I declared that I never drive a car, never buy things that I might not use, that I do take part in demonstrations for healthy environment as a Greenpeace member on squares or near power stations."

"Ecological farms are an excellent idea. The animals would live in a limited area in a natural and dignified way. No doubt, it is more expensive, but on the other hand it is good. Consumption would drop and thus also mortality caused by obesity. Meat is very fattening and difficult to digest mainly in cases when the animal is standing in one place all day."

Education for health (for a healthy life style) becomes an **effective strategy** for improving the environment.

7. Environmental Problems Versus Pro-Ecological Values and Attitudes

The present state of the environment is perceived as a problematic one, as a source of health risks. The responsibility for the harm and damages lies on humans and their prevailing life style: preferring the needs of humans, the inability to give up lifelong habits, and the lack of respect for values that can neither be bought nor sold.

The indifference and indolence of people towards the environment is considered to be the biggest cause of the existing problems. Equally as significant is the conformity in **rejecting the extreme, narrow-minded anthropocentric attitude** towards the environment. This can be considered as a positive signal for the **future**.

Examples: *"There is less and less unspoilt nature, it is disappearing from our surroundings. It runs to far-away places, into the mountains, but even there we chase it with roads, cable lifts and mountain hotels. Due to our longing for nature, we cut it into small, private portions and insert our civilized comforts into it."*

"Pedestrian zones retreat, benches disappear, and in their place cars of those who "cannot" take a few steps fill up our squares."

"We need comfort."

"Otherwise, we want just to flip switches and push buttons..."

"Nature is free of charge and that might be the reason why we treat it as a cheap matter."

"It is easy to think about ecology when sitting at home and watching TV in short sleeves, when outside there is a biting frost. The meal we prepare there will leave a lot of waste and we will finish with a tasty drink from a plastic bottle."

"Industrial activities are mainly detrimental to the quality of the air, which is critical part of the life and health of people. Agricultural and building activities have a very negative influence on other elements of the environment around us."

From the responses we can deduce the steps in the formation of our respondents' lifestyles, and the **influences of cultural habits on them**. As a representative of the community, school has an important position in influencing the lifestyle of an individual. The respondents believe that good education is a pre-requisite for a sensitive and responsible attitude and behaviour towards nature. The basis for the declared qualitative change comes both from an awareness of duties coming from existence in nature and from the choice of an individual lifestyle favourable to the environment.

Examples: *"Today I can see what I could not see before: birds singing from spring until autumn, green forests, forest animals, mountains, highlands, the colourfulness of nature and the countryside, beneficial sunlight. It is nice to be in the world and to sense all of it."*

"Value systems are related to lifestyles, and lifestyles to the environment."

"I am an ordinary person who has never come across the issues actively, but I love nature and its devastation offends my aesthetic feelings."

"I say that we (people) are the most stupid creatures in the world. Our behaviour is incomprehensible and shocking. I can see it not only in my environment but also in myself."

"Sometimes I feel that we behave towards [nature] like absolute rulers of the world."

8. Conclusion

Through the identification of semantic units and analytic categories and the comparison of them with an expert discourse on environmental issues in the context of health support, we can discover possibilities for influencing the curricula of teacher training and education. Every university student should be able to assess the connection between the natural, social and humanitarian sciences and the importance of this connection for the well-being of humans. This verifies the need for a systematic formation of teachers' understanding of a healthy life style and general breadth of view and the ability of teachers to cultivate the personality and influence the value system of their pupils.

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Danica Gondová *

ACTIVATING LEARNERS IN FOREIGN LANGUAGE LESSONS

The article deals with the importance of activating methods that can be applied in the process of foreign language teaching and learning and are used to stimulate learners' interest in languages and to motivate them. If learners do things actively in lessons, if they discover language rules and vocabulary for themselves, they feel engaged and involved in the process and they can remember new structures and lexical units better and for a longer period of time. In the process of active learning teacher becomes a facilitator whose most important task is to facilitate learning by following cognitive, affective and linguistic principles, by creating a supportive atmosphere in the classroom and by exposing learners to as much language as possible not only at school but also at home.

Introduction

Stimulating learners' interest in a subject is one of the main preconditions of successful learning, and it is also of major importance when learning a foreign language. One could even claim that learners' motivation is the basis of foreign language learning. "The research on motivation defines motivation as an orientation towards a goal. (This orientation may be positive, negative, or ambivalent.) Motivation provides a source of energy that is responsible for *why* learners decide to make an effort, *how long* they are willing to sustain an activity, *how hard* they are going to pursue it, and *how connected* they feel to the activity."([4], 2006, p. 1) Stimulating learners' interest and motivating learners to learn the subject are only possible if certain preconditions are met.

1. The Importance of Active Learning

If we want to engage learners in the learning process and motivate them, it is essential that they are given an opportunity to learn actively. If they just sit in lessons and listen to teachers explanations passively, one cannot be sure if the process of learning is really taking place and how much learners learn. If this happens in foreign language lessons, instead of learning the target language and using it as a means of communication, learners just listen to a talk *about* the language, which – of course – is different from the objectives of language teaching. Scrivener ([5], 2005, p. 17) states that there is an important formula: $T \neq L$, which means that teaching does not equal learning. In other words – teaching does not necessarily lead to learning. That is the reason why modern methodology emphasizes the meaning of those methods that make it possible for learners *to learn actively*. These methods stimulate learners, make them solve problems, answer question, formulate their own questions, discuss topics, argue, or explain their opinions.

When learning actively, learners are engaged in the process of learning. This way of learning is in contrast with "passive" learning when learners just listen to teacher's explanations and do whatever they are told to do. Learners who work with materials actively remember the subject matter much better; after a certain period of time they can recall more easily what they did than they can if they just listen to the teacher; and are also able to use the studied language structures and vocabulary in other contexts ([5], 2005, p. 18).

Active learning is often connected with co-operative learning in small groups which supports the collaboration between learners when solving various tasks and problems. In this way teacher knows whether learners really understand the subject matter because without understanding it they would not be able to solve the task or the problem independently. Their way of learning is particularly beneficial for low achievers who get the explanation from someone else and not teacher; and it is also good for high achievers who develop their skills by helping others. In a different situation learners can be divided according to their achievements and they can be allowed to choose activities that meet their needs.

Co-operative learning not only contributes to the development of learners' skills, but it also helps them gain their independence and autonomy. In addition to that, it helps them understand how to work in teams, how to become tolerant of the ideas of the other members of the team, or how to be respectful. In this way it not only contributes to their active learning, but it also prepares them for real life by giving them opportunities to acquire interpersonal skills they will definitely need in the future.

2. The Role of Teacher

Active approach towards learning means that the role of teacher in the classroom changes considerably. Teacher is not a controller any more and does not have the whole class under his/her control at every moment of the lesson, but s/he becomes a facilitator whose main task it is to facilitate learning, which means s/he has to give learners enough space to 'experiment' with the language and to use

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it actively. The facilitator makes it possible for learners to acquire practical experience of the language which they gain thanks to the fact that they can use it actively when doing various problem-solving tasks, projects, etc. Teacher manages the process of their learning, s/he supports them, helps them, or prompts them. However, s/he should not help too much because, actually, then s/he becomes an obstacle to the learning process. As a facilitator, teacher should know how learners learn and which learning styles they prefer so that s/he can help learners in this direction. S/he should find out which materials or techniques help them learn more effectively. In the lessons, it is necessary to use various visual aids and kinaesthetic activities, and vary as many activities as possible so that learners have a chance to try out various learning styles. It is also necessary to support all intelligences of learners as they have been defined by Gardner (in [7], 2004, p. 13).

3. Engaging Learners

Learners are motivated if they can learn actively and if they can identify themselves with what is going on in the lesson. Therefore, a foreign language lesson should consist of activities during which learners do something actively and have to produce an outcome. Learners should do activities in pairs or in small groups, which has several advantages for them. In addition to the fact that it increases the time during which learners use the target language to communicate with each other and also to do the task, they also learn to be responsible for their learning and use the time they have at their disposal. Another advantage is that they learn from each other, which is motivating as well and contributes to gaining interpersonal skills.

Kolb's theory of experiential learning cycle ([6], 1996) has had an impact on teaching and learning foreign language as well and its principles are applied in foreign language methodology. Assuming that one is more engaged in what s/he has to do or 'discover' himself/herself, grammar is no more explained in lessons and modern textbooks include many discovery techniques that force learners to think about the rules valid for the target language, to 'discover' their application and use. For this purpose, there are many presentation texts in textbooks that introduce new language structures, expose learners to the new language and help them understand how it functions in context. Like activities, discovery techniques also stimulate learners' interest, develop their thinking, teach them to be independent and responsible for their learning and, therefore, teacher should use them as much as possible. Using discovery techniques means that learners learn inductively. Inductive learning is more interesting for learners than deductive learning (based on explanations) and they remember what they have learned longer and better because they have found the solution themselves or in co-operation with their peers.

4. Principles of Foreign Language Teaching/Learning

Teaching/learning a foreign language has some other specific features that need to be respected by teachers if we really want to stimulate learners' interest in the subject. According to [2] (2002) teaching a foreign language has to follow some principles if it is to be successful. He divides the principles into three groups: cognitive, affective and linguistic. Even though they are all important for learners' motivation and active participation in the lesson, we would like to stress two of them:

The first one is the principle of *meaningful learning* instead of rote learning or memorizing grammar rules or vocabulary. Instead of teaching rules, teacher has to include activities that make it possible for learners to use language structures actively and instead of giving learners long lists of words to memorize they should do activities which allow them to 'interact' with words.

The second principle is that of *interlanguage* which [2] considers to be one of the affective principles. The interlanguage principle reflects the fact that learners have not mastered the target language yet and therefore make errors. Errors are considered to be a natural part of the learning process and learners should be given the right to learn from their own mistakes without being penalized or punished for them. It is teacher's responsibility to create a friendly and helpful atmosphere in the classroom in which learners feel the support of both teacher and their peers, and are willing to take risks and speak even though they know they make mistakes.

The above mentioned principles build up the trust of learners and develop and increase their self-confidence because they give them opportunities to experience success repeatedly. Experiencing success motivates learners to learn even more actively. A major role is also played by positive affective feedback that enables teacher to approach learners individually and appreciate their progress even if it is not great. It is teacher's responsibility to be respectful towards learners and evaluate not only their achievements, but also their effort. Learners should understand that teacher is their partner and respects and values them as they are.

5. Other Preconditions of Active Learning

Learners are also activated if they are allowed to make decisions about objectives, or activities they are going to do, and to contribute to the lesson. If teacher enables this, learners understand that what they are doing is important to them and can identify themselves with the objectives more easily than in situations in which everything is decided for them by someone else. It is necessary to teach learners that they have to set goals for themselves and that the goals need to be realistic and achievable within a relatively short period of time. Children are not able to realize how important it will be for them to master foreign languages when looking for a job in the future. Such an aim cannot stimulate or motivate them and therefore teacher should help them to work towards goals that are achievable within a short period of time and are manageable.

Another precondition of learners' motivation is enhancing the foreign language atmosphere in the classroom. This can be achieved by putting various posters or advertisements on the walls, as well as by teaching the lesson in the target language. Using simple

instructions, body language and facial expressions it is possible to teach e.g. English through English even to complete beginners. Of course, it makes demands on teacher's preparations and plans because s/he has to think thoroughly not only about how to give instructions so that learners can understand them, but also about how to work with new vocabulary, language structures and other textbook or supplementary materials. We need to keep in mind that the organization of the lesson and managing learners are those moments when teacher really communicates with the learners and really tries to say something they need to understand and respond to it. (Activities and exercises are often done by learners just because teacher wants them to do so, not because they want to communicate.) This is the reason why we consider these parts of lessons very important and believe that they contribute to stimulating learners' interest in the target language.

It is also necessary to ensure that learners have sufficient input materials in the target language. They should have an opportunity to listen and read extensively. In addition to using all the listening materials that are part of the textbook, teachers can also use films, popular songs and they can encourage students to watch television programmes in the target language at home. As to reading materials, teachers should build up a library in which learners find books and magazines appropriate to their age and language level. An inexhaustible source of reading materials is the Internet. Not only those websites that are meant for learners, but also any other websites that learners can use according to their own interest quite early if they are helped by teacher.

Extensive reading and listening increase the learners' contact time with the target language due to which their achievements might improve. If learners are to make progress in the target language, they should have at least 4 lessons per week ([4], 2006). However, many students do not have such a number of lessons at their disposal and so – again – it is the responsibility of teacher to set homework that is stimulating and entertaining so that learners can enjoy working with foreign language materials. Teachers should use not only what the textbook offers, but they should also motivate learners to read and listen outside the classroom and set home assignments that make learners use the Internet and in this way practise vocabulary and language structures. Learners can also be asked to find some information on the Internet. If they manage to do that, they experience success, which motivates them to further work.

Another factor that increases learners' motivation is the personalization of various topics. Learners should have enough space to talk or write about themselves, their interests, families and later they should be encouraged to express their own opinions and points of view. They can carry out various investigations in their classes or at school; they can make a newspaper or a magazine, or create other materials. It is excellent if they have the impression that in foreign language lessons they talk about their own lives, interests and problems. At higher levels of language acquisition they can learn to understand value systems, develop critical thinking and discuss everyday issues or global problems.

In conclusion, we would like to stress that if we want to motivate learners to study foreign languages, it is necessary to choose methods that are learner-oriented, that take their needs and interests into consideration and make it possible for them to experience success. Affective principles play an essential role in this process because thanks to them learners can overcome their inhibitions and fears of talking in a foreign language that they do not master at the same level as their mother tongue. Affective principles also help create friendly and supportive atmosphere in the classroom which also stimulates learners' interest in the language and motivates them.

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COMMUNICATIONS

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MULTICULTURAL EDUCATION AND COMMUNICATION COMPETENCES OF THE PUPILS IN A MULTIETHNIC CLASSROOM IN THE CZECH REPUBLIC

In accordance with new principles of curricular policy formulated in the National Program of Development of Education in the Czech Republic in 2004 the new system of curricular documents for education of pupils from three to nineteen years of age is given. The aim of the article is to describe general situation with this related and outline main tasks which wait the Czech educational system in the connection with these problems in immediate future.

Introduction

Adaptation of foreigners in a majority society is becoming an all-society issue due to the common trend of increasing migration. We may say the world is in a multicultural situation. This situation or an ongoing process impacts everyday life of an individual and brings forward new requirements for political and social strategies. An creasing migration is the fact that has impacted many democratic, economically developed countries. The trend still continues and indications show it cannot be stopped even by restrictions and repressions. Every society and every nation should aim at using its own cultural potential and protecting it against discrimination.

Also the Czech Republic is becoming a country where people of different origins, races, religions, morale and different opinions on the meaning of life meet more and more often. Therefore, it is necessary to focus more intensively on what is called multiculturalism in the traditional target countries of immigrants.

2. Multiculturalism in the Czech Republic

The concept of multiculturalism is not definite, though. It is interpreted differently in different contexts and its perception also changes in time. In the 60's and 70's the opinion prevailed that acknowledged differences between people and such differences were perceived as "normal". Nevertheless, such approach did not lead to tolerance, but brought forward the differences between people.

The beginning of the 80's came up with the idea it was necessary to be tolerant and respect differences, which enrich us as we make one world together. Not everyone managed such approach as insufficient (and often just negative) information about those, who are different, did not make equal treatment for everyone possible.

The Slovak pedagogue V. Cabanová understands multiculturalism "as a cultural dialogue and common understanding in a symbiosis of multiple (at least two) cultures on the principle of equal with equal, independent with independent"(see page 44 in [5]).

The Encyclopaedia of Educational Research (New York 1982) states that "multicultural education is a preparation for social, political and economic reality the students live in culturally different contacts with people", while the "Pedagogic dictionary" (Prague 1998) understands multicultural education as "an effort to create people's ability to understand and respect other cultures than their own via educational programs."

The need to implement multicultural education to the Czech educational system implies from the constitutional concept of the Czech Republic as the country of "equal, free citizens"(see Preamble of the Constitution of the Czech Republic), whose "Basic rights and freedoms are guaranteed to all regardless their gender, race, skin colour, language, religion, political or other opinion, national or social origin, national or ethnic group, possession, kind or other position" (the Bill of basic rights and freedoms, article 3, paragraph 1).

Multicultural education is understood as a newly established (the 80's of 20th century) field of study, the main objective of which is to create equal opportunities for pupils (students) of different racial, ethnic and social classes and cultural groups.

Multicultural education thus not only takes over the content, concepts and paradigms of specialised interdisciplinary disciplines like ethnical studies, education of women, pedagogy and psychology,

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but mainly it actively and purposefully cooperates with them while complementing, specifying, generalising and reviewing them.

The issue of multicultural education has only been dealt with in the Czech educational system since 2001. The conflicts in inter-ethnic symbiosis in our society proved to be of a broader basis and the long-term education concept must strive for deeper and broader prevention of arising of conflicts

In accordance with new principles of curricular policy formulated in the National Program of Development of Education in the Czech Republic (so-called White book) and stipulated in the Law on pre-school, basic, secondary, advanced vocational and other education, a new system of curricular documents for education of pupils from three to nineteen years of age is introduced in the educational system. Curricular documents are created on two levels: national and school.

The national level in the system of the documents is represented by the National Education Program and framework education programs (hereinafter as FEPs). The National Education Program defines initial education as a whole. FEPs define obligatory education frameworks for individual levels - pre-school, basic and secondary education.

The school level is represented by school education programs (hereinafter as SEPs), according to which education is realised in individual schools (when developing it, many schools use former education documents Elementary school, Primary school, Basic school). It must ensure equal access to education, specialised programs for pupils with specific needs and conditions for achieving key competencies of pupils.

The content of basic education is divided in BE FEP into nine education areas formed by a single education subject or multiple subjects with related contents; namely Language and language communication (Czech language and literature, Foreign language), Mathematics and its application, Information and communication technologies, Man and his world, Man and society (History, Citizenship education), Man and nature (Physics, Chemistry, Biology, Geography), Art and culture (Music, Arts), Man and health (Health, Physical education), Man and the world of work.

Basic education in the Czech Republic follows up on pre-school education and education in the family. This level is obligatory for the entire population of pupils in two (with follow-up content, organisation and didactics) education levels.

The concept of basic education on Level 1 (i.e. for pupils of first to fifth class) provides for easier transfer from pre-school education and family education to the obligatory, regular and systematic education. It is based on cognition, respect and development of individual needs, potentials and interests of every pupil (including pupils with special education needs). By its orientation towards children at the age of six to eleven it focuses mainly on education aspects of personal development of the pupil and emphasises full development of a specific cultural identity of the individual.

Basic education on Level 2 supports pupils in gaining knowledge, skills and habits that enable them to study independently and to create values and attitudes leading to sensible and cultivated behaviour, responsible decision making and respecting of the rights and freedoms of a citizen of our country and the European Union.

On both Level 1 and 2, basic education requires stimulating and creative environment that stimulates the most gifted pupils, supports the less gifted, protects and supports the weakest pupils and ensures optimum development of every child in accordance with its education potential via education (adjusted to individual needs). Friendly and open atmosphere motivates pupils to study, work and do activities they are interested in and it gives them room and time to learn actively and fully develop their personality.

During the basic education, pupils gradually acquire new qualities enabling them to continue their studies on 3rd level schools, improve in their selected profession and continue their education throughout their lives and actively participate in social life.

Elements of multicultural education are present in the entire education process and they are most apparent in creating cooperative and communication competences of the pupils and students. All areas of the respective education level offer opportunities to apply the elements. The Framework Education Program does not specify the curriculum down to the level of individual years, and so Multicultural education is not further divided, either, as the purpose of multicultural elements is not to extend the amount of curriculum, but offer a broader perspective for presenting the content.

A new lingua-didactic concept designated as the communication method was being introduced in the lessons of Czech and foreign languages in the 70's of the last century and since then it has become more and more popular. Today, it plays a dominant role in language learning; social and situational embedding and conditionality of language communication are reviewed. The concept of *competence* (Noam Chomsky) is newly introduced and it is preferred over any other concepts like skills, qualifications, abilities, etc., with regard to compatibility of concepts on international level and also because its scope covers knowledge, skills, abilities as well as standpoints and values. The concept has embedded itself in Czech professional pedagogic literature and Czech public is also becoming aware of it.

3. Key competences in the Czech education system

The Czech education system also uses the concept of *key competences* upon request of the European Union. Key competences are defined as sets of knowledge, skills, abilities, standpoints and values important for personal development of an individual, its active involvement in the society and future life. The basic characteristic of key competencies in framework programs is their direct link to the content of individual education areas or subjects, respectively. Each content of a subject contributes to adoption and development of key competencies and such approach strengthens the activity character of the so-called expected outputs, which are a part

of the education content and define the knowledge, skills, abilities, standpoints and values the pupils should achieve at the end of a specific stage. Such a way of linking key competencies to the education content corresponds with their concept on a higher level than subjects.

As language communication always takes place in a specific cultural, social and natural environment, it is also influenced by the environment. Therefore, modern lingua-didactics speaks of the so-called socio-cultural competence, which a student of a foreign language must also possess along with language, sociolinguistic, discursive, strategic and social competencies according to Jan van Ek.

Socio-cultural competence is given by characteristics of the respective society and culture and it is reflected in the behaviour of its members during communication. Speech is directly influenced by all facts creating socio-cultural competence and reflected in all language levels. Absence of their knowledge may significantly impact the speech, create major communication barriers that may lead to misunderstanding. Mastering socio-cultural competencies makes the communication act easier and faster.

In the first stage of education, a child needs to create prerequisites for continuous development of key competencies, development of learning abilities, problem solution, communication and continuous work in a group with involvement of all of its members. Selection of curriculum to be used as the means of acquiring competencies is defined by general education objectives. With regard to topics, the curriculum is divided in the individual education areas and its quantity should be adequate to the needs of development of competencies. The quantity of provided information must not create stress, which would block children's curiosity.

With regard to pupils on Level 2 (aged twelve to fifteen), we must consider the fact that development of their identity and moral feeling goes through a very complicated period and in a less straightforward way than on Level 1. Straightforwardness of their development is more strongly disrupted by numerous factors like enhanced ability of self-reflection, abstraction or intensive experience of their roles in a group of peers and in relations in general, low personal self-confidence, need for an alternative identity and identification with a group or disbelief in authorities.

Every pupil should be aware of his/her uniqueness, should be able to identify his/her weaknesses, but at the same time should be lead to being able to use his/her strengths in favour of others as well as be able to acknowledge their weaknesses and accept help from others. And this is one of the most difficult educational tasks a pedagogue must manage with his/her children.

The Framework Education Program for basic education puts an emphasis on general educational goals focusing primarily on achieving key competencies developing the personality of a pupil and potential of his/her further growth. It has been said in many discussions that progress in science and technology leads to excessive specialisation, but relatively little attention is paid to the fact that the same process is accompanied by the need of integration (of often very different disciplines, e.g. a doctor cannot function without chemistry or mathematics, urbanity without demography, economist without social psychology and manager without applied ethics). From this point of view, awareness of diversity of the world offers deeper basis for understanding of multicultural approaches and other contexts that seem necessary for all topics and all educational objectives in general. This approach is especially important on Level 1 of basic education.

In relation to achieving the key competencies, general educational objectives are virtually identical with the objectives of multicultural education. We may even say the specific objectives of multicultural education deepen and enrich the paths to the key competencies of a more permanent reach, e.g. change of anguish of a young pupil to dynamic self confidence the child has acquired thanks to communication and cooperative interactions in the classroom.

Multicultural education as a topic in FEP should contribute to development of the personality of pupils in two areas:
1. their knowledge, skills and abilities, in which it should give pupils basic knowledge of different ethnic and cultural groups living in the Czech and European society, develop the skill to orientate oneself in a plurality society and use intercultural contacts to enrich oneself and the others, teach pupils to communicate and live in a group with members of different socio-cultural groups, exercise their rights and respect the rights of others, understand and tolerate different interests, opinions and abilities of others, learn to accept another person as an individual with equal rights, realise that all ethnic groups and all cultures are equal and none is superior to another, develop the ability to learn and tolerate differences of other national, ethnic, religious, social groups and work with members of different socio-cultural groups, develop the skill to identify racial hatred and help prevent xenophobia, teach pupils to realise the potential impact of their verbal and non-verbal expressions, prepare pupils to bear responsibility for their actions, provide knowledge of some basic concepts of multicultural terminology such as, for example, culture, ethnic group, identity, discrimination, xenophobia, racism, nationality, intolerance, etc.
2. in the area of their standpoints and values e.g. help pupils create standpoints of tolerance and respect to different socio-cultural groups via information, reflect the background of other socio-cultural groups and recognize them, help pupils realise their own identity, be themselves, reflect their own socio-cultural background, stimulate, influence and correct acting and values of pupils, teach them to perceive diversity as an opportunity to enrich, not as a reason for conflict, help them realise incompatibility of racial (religious or other) intolerance with principles of life in a democratic society, lead them to engagement when eliminating intolerance, xenophobia, discrimination and racism, teach them to perceive themselves as citizens who take active part in forming the society's attitude towards minorities.

4. Topics of Multicultural education

Topics of Multicultural education are based on the actual situation at the school; they reflect current events in the school's municipality, current situation in the society. (Selection and realisation of the respective topic may be significantly influenced by an agreement of teachers, teachers and pupils, teachers and parents, etc.)

A. *Cultural difference* – uniqueness of every human being and his/her individual specialities; human being as an inseparable unity of physical and mental aspects, but also as a member of an ethnic group; getting to know one's culture; respecting specialities of various ethnic groups (especially foreigners or members of ethnic groups living in the school's municipality); basic problems of socio-cultural differences in the Czech Republic and Europe

B. *Human relationships* – the right of all people to live together and cooperate; maintain tolerant relationships and develop cooperation with other people regardless to their cultural, social, religious, interest or generation classification; relationships between cultures (mutual enrichment of different cultures, but also conflicts implying from their diversity); prejudices and stereotypes (causes and effects of discrimination); importance of integration of an individual in family, peer and professional relationships; application of the principle of good behaviour (basic moral standards); significance of quality of human relationships for harmonic development of personality; tolerance, empathy, ability of empathy in the role of another person; human solidarity, personal contribution to involvement of pupils from different cultural environment in the class

C. *Ethnic origin* – equality of all ethnic groups and cultures; diversity of people, but also their equality; position of national minorities; basic information about various ethnic and cultural groups living in the Czech and European societies; different ways of life, different thinking and perception of the world; racial intolerance – its identification and reasons

D. *Multiculturalists* – multiculturalism of the current world and the expected development in the future; multiculturalism as the means of common enrichment; specific aspects of languages and their equality; listening to others, communication with members of different socio-cultural groups, open approach to diversities; importance of using a foreign language as a tool of communication and lifetime education

E. *Principle of social conciliation and solidarity* – responsibility and contribution of every individual for elimination of discrimination and prejudices towards ethnic groups; non-conflict life in a multicultural society; active participation in changing the society, taking into account the needs of minorities; issue of human rights, basic documents

Multicultural education goes through all educational areas, it is closely linked especially to the educational area Language and Language Communication as it teaches pupils to communicate and live in a group with members of different ethnic groups, respect their specialities, understand and tolerate different interests, opinions and abilities. This area has a crucial position in the education process, the content of which is realised in subjects "Czech Language and Literature, Foreign Language and Second Foreign Language. (*Second Foreign Language* is defined for school year 2011/2012 as a *complementary education subject* with the disposition of 6 lessons on Level 2 of Basic School, which means the school must offer this subject to all pupils in the form of obligatory-optional subject.)

Foreign Language and Second Foreign Language provide a living language basis and prerequisites for communication of pupils within integrated Europe and the world, help reduce language barriers of Czech pupils and thus contribute to increased mobility of individuals. The requirement for education of Czech pupils in foreign languages are clearly formulated in BE FEP, based on Common European Reference Framework, which provides general basis for preparation of language syllabuses, policies for preparation of curriculum, exams, textbooks, etc. in the entire Europe, and it also specifies what pupils and students must learn to use the language for communication and what knowledge and skills they must develop to be able to act effectively. Levels of command of a foreign language are defined. Education in a Foreign Language heads for achieving level A2, education in Second Foreign Language heads for achieving level A1. (Common European Reference Framework for languages defines communication (linguistic, sociolinguistic, pragmatic) and general (assuming knowledge of socio-cultural environment of the countries where the studied language is spoken) competences as target competences of language education.

Level A2: The pupil understands sentences and frequently used expressions relating to areas that directly affect the pupil (e.g. basic information about him/herself and his/her family, shopping, geography and employment). He/she can communicate via simple and common tasks requiring simple and direct exchange of information about known and common facts. He/she can describe his/her family, close surroundings and matters regarding his/her most urgent needs in a simple way.

Level A1: The pupil understands everyday common expressions and very basic phrases, the objective of which is to meet the specific needs, and he/she can use such expressions and phrases. He/she can introduce himself/herself, ask simple questions regarding information of personal character, e.g. about his/her home, people he/she knows, things he/she owns and he/she can also answer such questions. He/she can communicate in a simple way if the partner speaks slowly and clearly and if he/she is willing to help.)

The number of basic school pupils, whose mother tongue is not Czech, is continuously increasing, e.g. according to the information the from Information Institute for Education, there were 12,279 foreigners in basic education, of which 2,616 of the EU countries.

As one of the "objectives of political organisation of the Council of Europe is to increase awareness of language diversity of current multicultural Europe" (see page 161 in [6]), also the Czech education system had to react to the requirements of the EU legislation by numerous system changes and reforms. One of

the objectives of our education according to the Framework Education Programs (hereinafter as FEP) is to "lead pupils to tolerance and discretion to other people, their cultures and spiritual values, teach them to live together with other people". This is a long-term process and according to V. Cabanová "the target situation of accepting and tolerating diversities requires long-term activity in educational institutions" – see page 46 in [5].

The former education law, Act No. 29/1984 Coll., on the system of basic schools, secondary schools and advanced vocational schools did not expressly speak of the obligation to provide foreigners with access to education under equal conditions to those of Czech citizens, but many international contracts were valid here protecting citizens (not only EU citizens, but all the foreigners) against discrimination and at the same time they guaranteed equal rights to education. As an example we may give the Children Rights Agreement (article 28), Additional protocol to the Convention of Protection of Human Rights and Basic Freedoms (article 2) or General Declaration of Human Rights (article 26).

The new education law No. 561/2004 Coll. effective since January 1, 2005 generally speaks of education of foreigners in section 20. Everybody is granted the right of access to basic, secondary and advanced vocational education under the conditions equal to those of citizens of the Czech Republic, i.e. free of charge. Equal access to education and education services as citizens of the Czech Republic is granted to citizens of other member countries of the European Union and their family members, but also to foreigners from third countries with the status of long-term resident in the European Community on the territory of the Czech Republic, or to those granted the status of long-term resident in another member country of the European Union and they were granted a residence permit on the territory of the Czech Republic.

Children of citizens of these countries are given room for their education in our education system by having the right to participate e.g. in free preparation for inclusion in basic education including lessons of Czech language adapted to the needs of the pupils, and if possible in cooperation with the country of origin of the pupil support teaching of the language and culture of the country of origin, coordinated with standard education at our schools free preparation and training of pedagogues providing for the education is the responsibility of Regional Offices (in coordination with the founder of the school according to the place of residence of the pupil). Teachers in the individual regions of our country have already been trained – approximately 25 teachers have been trained in every region. The ministry defines the form, content and organisation of the free preparation. Language preparation currently consists of at least seventy lessons for the maximum of six successive months of a school year; pupil-stranger is posted in the preparatory course based on a written application by his/her legitimate representative. The headmaster of the school is obliged to post the pupil in the preparation within thirty days. The expected output is given in the Framework Education Program for basic education and it heads towards achieving level A2. Lower limits are defined for

adults, though and, in my opinion, they do not reflect the specific needs of children for their inclusion in basic education. With regard to the number of lessons (70) compared to the expected output of a Czech pupil in Foreign Language (six years) and an adult foreigner (lower limit A1: 80-150 lessons), level A1 would suit better, although according to the words of the author of this level, M. Hádková "A1 includes minimum of grammar, which is presented just as an instrument, not an objective"(see page 165 in [6]).

If the legitimate representative of a pupil-foreigner does not ask the headmaster of the school, which every child between the age of 6 and 15 has to attend, for language preparation or if it is impossible to attend the language preparation due to long distance, the pupil-foreigner is posted to a Czech class which becomes a multi-ethnic class.

Mechanical posting of pupils by gender seems inadequate, because proper posting is not based only on age of a pupil-immigrant, but also his/her knowledge of the education language, i.e. Czech. A large difference (more than two years) between the age of a foreigner and other classmates is not desirable either and it leads to problems of social character. Duration of stay of the child in the Czech environment before going to school is important.

Experience shows the best age for developing the communication abilities of a child from an ethnic minority is pre-school age. Younger school children (under 9 years) have smaller problems with switching to communication in Czech than older school children and secondary school students.

A large influence on integration of a foreigner in the Czech education system is that of a motivation to learn. Families intending to stay in the Czech Republic long-term and having positive attitude towards education provide their children with private courses and Czech babysitters (e.g. Chinese and Vietnamese traders). Pupils-foreigners living in larger communities with their parents and relatives have a negative attitude towards Czech language as the means of communication as they do not need it, in fact. Rich parents rather hire an interpreter instead of learning Czech and they lead their children towards the same attitude. They are very often willing to drive their children tens of kilometres to schools teaching in their mother tongue or a so-called big language (e.g. English, French or German).

Influence of the child's mother tongue may not be neglected either. Little communication problems are indicated by pupils with Slavonic mother tongues, although similarity of languages may have a negative effect at the end.

Also the mediation language, i.e. knowledge of a communication code common to the pupil and the teacher (mother tongue of pupil-foreigner, or a world language he/she commands well) may significantly speed up the initial communication with a foreigner and change to communication in Czech. Direct method looks to slow for beginners and it may be applied to more advanced pupils.

5. Conclusion

Schools in the Czech Republic try to avoid isolation of a pupil-foreigner in a class (it is good to appoint a Czech classmate as a guide), so that he/she is continuously involved in education as well as non-school activities and gets an opportunity to present him/herself positively (e.g. by cultural values of his/her ethnic group). Individual programs and approach should be applied to the maximum possible extent. Priority should clearly be given to aspects accentuating communication command of Czech language including the so-called socio-cultural competence – see pages 9 – 12 in [9], subsequent differentiation between non-literary and literary forms, more impact on spoken language (paying special attention to phonetics and phonology from the very beginning as pupils-foreigners are influenced by phonetic-phonologic systems of their mother tongues), then on written language.

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COMMUNICATIONS

Dagmar Kováčiková *

ETHNIC ATTITUDES AND PREJUDICE WITHIN THE SYSTEM OF MULTICULTURAL EDUCATION

In the process of multicultural education and reaching its humane objective we often hit the barrier of prejudice. In order to reduce prejudice it is necessary to be aware of the fact that it means a long-term influence by which prejudice can be at least reduced, if not completely eliminated. Negative attitudes or even prejudices at the point of meeting of two different ethnic groups can also be seen among children. The area of ethnic and racial attitudes was the subject of survey, in which we examined positive or negative opinions of the elementary school pupils concerning selected ethnic and racial groups they can get in contact with.

Introduction

The problem of ethnic attitudes and prejudice is an essential issue of multicultural education. Relationships between individuals originating from different ethnic groups can take different forms such as indifference, friendship, or even hatred. These relationships are influenced by a great number of factors. They are, for example, determined by the overall character of the relationships between particular ethnic groups, as well as various situational and personal factors. The above mentioned factors influence the way we perceive or assess the other party, and what qualities we associate with them, i.e. what attitude we take.

1. Ethnic attitudes and their structure

An attitude is a psychological category and psychology defines it as a tendency that has an impact on the particular behaviour of an individual. Nákonečný [6] considers an attitude to be either a positive or negative relation to reality, so in general it expresses acceptance or rejection of a certain phenomenon, attraction or resistance to it.

When speaking of ethnic attitudes, we usually mean inter-ethnic attitudes, while there are also attitudes of an individual to the members of their own ethnic group, i.e. intra-ethnic attitudes. The concept of ethnic attitudes often includes attitudes to the individuals or groups identified on the racial basis. The structure of an ethnic attitude can be viewed as a three-component category. From this point of view, an attitude consists of:

- knowledge, information, opinions of an ethnic character (cognitive component),
- emotional assessment of a relationship (affective component),
- tendency to a certain behaviour in an interethnic relationship (behavioural component)

The precondition for forming ethnic attitudes is reaching a certain level of ethnic self-awareness, i.e. at least differentiation of an own ethnic group from the others. Other preconditions include intellectual and social maturity of an individual. An attitude does not arise in one day, its forming is a gradual process and it continues changing throughout the life.

Ethnic attitudes of pupils are not created according to any internal plan, but as a result of their interaction with the environment. The quality of this interaction directly influences the quality of their attitudes. Therefore it is necessary to consider the values we offer them in the process of education and socialization.

2. Ethnic prejudice and their sources

Elimination or reduction of racial and ethnic prejudice is often presented as an objective of multicultural education. Prejudice represents a special kind of bias, a predetermined negative attitude based on belief which implies unquestionable expectation of a negative, hostile behaviour of another person or another group of people. It represents the acquired negative schemes which significantly influence assessment and behaviour and which, in contact with a person associated with the prejudice, trigger the defence mechanism that essentially changes human behaviour [1].

Psychologists deal with a question how prejudices arise and what is the cause of a fact that they can lead to extreme hatred of the other ethnic groups. Allport [3] defines five development stages of ethnic prejudice, appearing in societies tolerating racism.
1. *Libel* – unfriendly talk, false information, racist propaganda.
2. *Isolation* – separation of an ethnic group, most frequently a minority, from a dominant ethnic group.
3. *Discrimination* – minorities' fundamental human and civil rights are challenged. The principle of equal chances for getting a job, housing etc. does not account to them.

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4. *Physical aggression* – violence against persons and their property is concerned. It can be committed by individuals but usually racist organizations or, in extreme cases, even the government/state are involved.
5. *Genocide* – violence against the whole ethnic group, while the goal is its total liquidation.

In the process of realization of multicultural education and meeting its humane objective of tolerant co-existence of various ethnic groups, the educationists inevitably hit the barrier of prejudice. Biased opinions can already be found with children and they are directed against ethnic groups, both geographically near and far. Their sources and the process of origination are very complex. It is generally assumed that their sources are the factors of social micro-environment such as the family in which the child is being brought up, the relatives, peers and friends, as well as the factors of social macro-environment. These include school education, the impact of the media and general views held in the society. Both types of factors affect the children since their young age. Apart from them, however, there can also be extraordinary factors such as war conflict, strongly negative personal experience etc.

3. Elimination of racial prejudice

Naturally, the analysis of possible sources of prejudice itself is not enough. Practical life requires possible ways of elimination, or at least reduction of prejudice. If we want to achieve the required change, i.e. reduction of prejudice, it is necessary to be aware of the following:
- Attitudes accepted by the society significantly influence human behaviour. Therefore it is necessary to create such a climate in the society that will not encourage prejudice, not even indirectly.
- There is a greater chance of creating prejudice in a situation where there is a lack of information; hence increase in informedness is also a preventive step against bias.
- Intelligence and education are in a negative relation with prejudice. All of those participating in the process of education should be especially aware of this fact and see education as an effective tool in the fight against intolerance among people, the ethnically-motivated one too, of course.
- Children acquire prejudice from those they are in close contact with. In this respect it is necessary to be aware of the power of a personal positive model for each child. It is very likely that if children are brought up in the environment without prejudice, they will stay without prejudice.

When trying to affect prejudice, we need to be ready for a long process as the core of prejudice is irrational and resistant against any rational argumentation. Although we do not succeed to eliminate prejudice in total, we can at least reduce it. Hayes [3] defines five basic conditions of its reduction among pupils:
1. The participants must have *equal position*. This is also important in groups of pupils. The pupils should be able to see and experience that the child of a different colour of skin is clever, can make something nice or be positively exceptional in another way. That can lead to a change of attitudes among the

dominant majority. On the contrary, one-sided preference of the majority individuals leads to the feelings of inferiority among the children from the other ethnic groups and thus creates background for unequal relationships and prejudice.
2. There must be an opportunity to have a *personal contact*. The fact that the conflict groups or individuals meet does not guarantee that they will alter their prejudice. If we want the pupils to reconsider their opinions, we must allow the children from ethnically different groups to get to know each other. Better knowledge of personal characteristics can even lead to more acceptation.
3. *Contact with non-stereotype individuals.* We are naturally led by prejudice to stereotypical perception of all members of a different group. However, if pupils frequently meet the members who do not match this stereotype, they are forced to reconsider their views. Thus they learn to notice and respect human uniqueness rather than racial or ethnic membership.
4. *Social support of contact among groups.* This condition is closely related not only to the climate in the society, but also in a particular social environment of a pupil. Hope that the contact with another ethnic group will reduce prejudice can be greater if the pupil is encouraged by the family, friends and school indeed.
5. *Opportunities to cooperate.* An experience with solving a common problem or task with an ethnically different individual leads the pupils to broadening the social limits of their social identification. In such cases differentiation between "us" and "them" disappears and need for cooperation leads to overcoming differences between groups.

Elimination or reduction of prejudice is generally very difficult, which is caused mainly by their strong emotional charge, while their rational aspect is usually suppressed. Since most prejudices arise in a family, cooperation with the pupils_ families is of great importance [2].

4. Views of the elementary school pupils concerning the selected ethnic and racial groups

Negative attitudes or even prejudices, or group conflicts at the point of meeting two different ethnic groups can already be seen among children. The area of ethnic and racial attitudes was a subject of our survey, in which we studied positive or negative views of the elementary school pupils concerning the selected ethnic and racial groups that the pupils are likely to get in contact with. By means of a modified Bogardus social distance scale and group discussions with pupils we tried to determine the rate of acceptance or rejection of the selected ethnic and racial groups by 109 pupils of the Forms 8 and 9 of elementary school [4]. In this context we have identified ethnic groups with the highest and the lowest number of negative responses.

As the table shows, the most rejected ethnic group is the Roma minority, with the total rejection rate of 59.72%. Reasons for rejection, according to the pupils, are many. Most pupils have a negative view of the Romany_s attitude to work which they qualify

The chart of the rejected ethnic groups

Ethnic group	Rejection rate
Romany	59.72%
Arabs	42.11%
Hungarians	39.45%
Chinese	27.89%
black people	23.67%
Russians	16.88%
Americans	9.27%
Czechs	6.79%

as indifferent. There were objections against their low level of education, their backwardness. They see them as people whose children often do not go to school and generally resist progress. The pupils also negatively perceive weak adaptation ability of the Romany and their lack of willingness to adapt to the majority population.

Arabs took, in the framework of our survey, the position of the second least welcome ethnic group. With regard to our findings we can state that the main reason of their rejection by the pupils is the association of this ethnic group with terrorist attacks and other forms of radical behaviour. These evoke the feelings of menace in the pupils, and the consequent need to keep their distance from the Arabs.

The position of Hungarians in the survey was rather close to the one of Arabs. We can state that most objections against the Hungarians concerned either history or the present state of Slovak-Hungarian relations at the national level. The pupils showed strong disagreement with the fact that South Slovakia is "hungarized". Fewer objections concerned Hungarian language and character qualities of the Hungarian people. On the other hand, there were also pupils who quite like Hungarians, consider them interesting and, despite the different language, rather similar to us.

Ethnic groups that took the following positions in our survey were viewed less critically by the pupils and the proportion of positive and negative judgement was more balanced. This advancement can be also seen in the assessment of the Chinese. Some pupils dislike expansion of the Chinese shops and goods which they regard to be low-quality. They also believe that the Chinese are a threat because of taking our jobs and having a destructive impact on our traders. These opinions reveal that the pupils often copy the opinions of their parents and environment as in their age they are not very likely to notice changes on the job market and in business. Many other pupils, however, think the Chinese seem to be likeable. Despite that most of them refuse closer relationships with them as they only know them from the shops.

Black people, who took the following position, were according to verbal assessment of the pupils viewed quite positively. Similarly to the Chinese, they were rejected mostly in close relationships which was caused more by xenophobic feelings that rational argu-

ments. The pupils like black music and lifestyle, they consider black people to be kind-hearted, funny and charismatic. Sometimes they mentioned their ignorance, backwardness and low material standard. In such cases, however, contrarily to the Romany, they feel this is a result of their discrimination in the past and present and so it is necessary to help them.

Compared to the other ethnic groups, there were rather few specific responses concerning the members of a Russian one. The pupils emphasized the lack of direct contact with the Russians. Some of them had some information (about the country, economic differences among its inhabitants) from their parents, or from school. They remembered several events from Russian history but they did not mention the period before 1989, when the connection between our country and Russia was very intensive.

Compared to the Russians, the issue of attitudes towards the Americans rang the bell, which is probably caused by the general situation in the society. The Americans are the subject of both admiration and criticism, especially because of their foreign politics. On the basis of the authentic discourses we have concluded that the Americans, and particularly their lifestyle, are perceived the least realistically by the pupils when compared to the other ethnic groups. They said that they would like to live there one day because of a number of opportunities, higher salaries and generally better conditions for living. Consequently, they perceive the Americans as wise, intelligent, progressive. They presented several views such as "the Americans are good-looking, famous and surely very kind". Many of them expressed their wish to visit this country, learn about its interesting culture and improve the language. In opposition to these views there was criticism of American politics and typical American behaviour which the pupils qualify as arrogant. According to their own judgement, the Americas are trying to rule the world, refuse to admit any mistakes and control everyone. Even the ordinary Americans are, allegedly, complicated people, superficial, greedy and very lofty. It was clear from the pupils' opinions that their perception of the Americans, both positive and negative, is determined predominantly by the media and prevailing public opinion. Their attitudes towards the Americans also reflect their values, or the values of their families, as far as the American lifestyle is concerned. Obviously, here we can see profiles of two groups of pupils whose views are completely contradictory.

The most positively accepted ethnic group is, according to our survey, the Czech one. Most pupils held positive views of them, as expected. The reason for this positive attitude was common history of the Slovak and Czech nations, until recently existing common state and comprehensibility of the Czech language. The pupils often viewed the Czechs as our friends or even brothers and highlighted the fact that Czechs are like Slovaks. This positive perception is surely influenced by the fact that many of them have relatives or acquaintances in the Czech Republic and some have already found many friends among young Czechs. They characterize them as nice, funny and polite. For the sake of complete picture, however, we need to add that Czechs are also viewed negatively by some pupils who see them, especially in relation to Slovaks, as lofty and superior.

Apart from the above mentioned we also need to say that despite many negative attitudes against the examined ethnic groups, some pupils showed their positive view of all the ethnic groups. This is a gratifying finding as we are approaching multiethnic society where the core of coexistence should be mutual respect of everyone's personality with recognition of their dignity. It means everyone's right to respect and proper treatment, right to such behaviour that does not allow discrimination, constraint and degradation. It also means fight against intolerance and its extreme forms such as racism and xenophobia.

Conclusion

In conclusion it is necessary to point out that it would be an illusion to think multicultural education realized either inside or outside school can satisfactorily solve all the problems of ethnic prejudice. The issue is much larger and concerns the whole society.

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MOTIVATION AS REALISATION OF NEEDS AND INTERESTS

In the study, the authors analyse all the factors of human motivation which lead to a concrete act of a subject. It is not only about mechanical analysis of the components of motivation structure, but also about reciprocal dynamic links and connections. It deals with the relation between motives, needs and interests as a multilateral continual process.

Introduction

Human activities imply complex systemic creations. When characterising the structure of an activity, its elements such as needs, motives and interests are analysed isolated, or more precisely in their mechanical connection. In the following work, we will try to clarify the dialectic links between these elements, the way they interlock with each other and create the result of an activity. This is presented as a multilateral and continual process which represents a unity of contradictions between social and individual, material and idealistic, objective and subjective. This unity of contradictions and opposition subsumes the transformation of these discrepancies into one motive force of a creative subject – into the motivation as such.

1. Motivation and Motive

The term motivation originates from the Latin word *moveo, are* and it means move, stir (substantive: motio, onis – motion, passion). We can come across several definitions of this notion in specialised literature. According to Berelson and Steiner it is "an inner state of human soul, which activates a person or puts him into motion." Provazník considers the motivation as "a set of factors representing the inner moving forces of human activities, forces which guide our cognition, experience and action." [1] The basic category which motivation deals with is a *motive* (stimulus). Motives express psychological causations or reasons of behaviour and give the behaviour a psychological sense. We can apprehend them as specific inner conditions. [2]

The process of motivation is complex and has a multidimensional character. It can be assumed that motivation is a subjective expression of dialectic effects of externally and internally arising needs of action. In the motives of action, it is necessary to see the psychological phenomenon, which is determined by the sum of social conditions and which becomes a moving force and an imme-

diate cause of action and activities of a subject. There are three basic factors which concur at the formation of a motive. They are:

- Actual needs,
- Living conditions,
- Inner position of a subject.

This reciprocal and integral concurrence is objectively necessary as each of these three factors is determined by the way of life in a society. However, each has also its roots outside the subject, though each originates inside the subject as it is subjectively reflected in the process which runs in dependence on determination by social conditions. These three factors are elements of the way of life in the society in which they originate. In its forms of occurrence, the motive is socio-structurally differentiated.

Quality, content and power of motives, which originate in the situations of decision-making of the subject, are different according to affiliation to different social groups of society. This socio-structural aspect of motivation can be entitled as "social specificities of a person". We understand this mainly as a position of people in their social structure of society, socially important characteristics of groups which they belong to, and eventually individual particularities (age, education, personal qualities, marital status). The motives, as well as the needs, are always specific. It is necessary to view them in the context of material-spiritual life of the society, socio-structural differentiation and in the specific conditions of the situation of the subject's decision making. In case we investigate which of these factors is more primary, we come to the conclusion that it must be living conditions of the subject. They occur as past (when determining the inner position), present and anticipated. Here we use the argument of L. Séva who speaks about "a reality, which determines relationships". (When we use the notion "living conditions", we consider material-spiritual life of a society, which the living conditions directly result from). In case we would like to express the meaning of living conditions in this process metaphorically, we could compare them to the source of light and human

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characteristics to the lens in which the ray of light emerging form the source refract.

The forms of motives could be expressed by the terms as: instincts, values, emotions aspirations, interests, ideals, efforts, wishes, fears, inclinations, dislikes etc. However, their content is closely associated with the needs, which form their base. The need expresses the basic form of a motive, and that in terms of a certain shortage at the level of physical and social being. Accordingly, the aim of human behaviour is to reduce the needs. This reduction is considered in various forms of satisfaction (saturation, relax, relief after evading a danger, feeling of security, personal importance etc.). According to Leontiev *"an object that can satisfy a need is not fixed in the need itself. By the time, the need is satisfied for the first time, it does not "know" its object; this must only be discovered. Only by this discovery, the need acquires its objectiveness and the known object gains a function of initiation and regulation of activities, whereby it becomes a motive."* [3]

In the scope of methodology, it is not very helpful to mechanically analyse and formulate the content of motives. Nevertheless, we could roughly differentiate motives conditioned biologically and socially on one side and materially and ideologically on the other side. From the methodological point of view, it is more important to describe motives and issues from the concrete needs which express the motives. We ponder: in a human as a subject and in the world as an object, in the process of the subject's individual and social being, the requirements of its actual needs regularly arise from this dialectic connection. These needs are fulfilled and saturated inside him. The saturated needs evoke new requirements or new orientation or extra activities which lead to the meeting of requirements. Yet, a whole range of new needs arises that are not in accordance with the requirements. The more developed personality, the richer the structure of need and the higher number of motives the richer their content. For the full understanding of the process of motivation, it is necessary to pay enough attention to the problem of the needs. Since the process of motivation is the most complex structural dynamism of human doing and activity.

2. Needs

The human needs are the basic drive and motivation power of each human act. Their origin is in biological conditions of a life of organism, in which the determination of human behaviour plastically originates. Thereby, the needs create an important part, dynamic core of the structure of human personality and at the same time they create a subjective background of motivational processes. A person is forced to cope with outer and inner changes which create tension. He/she tries to adjust and eliminate this state of tension which continually rises. The reasons of this tension are either in the excess or shortage of a substance or energy of inner and outer environment. This is the way how the motivation comes into existence.

The human needs are concurrently a subjective base of motivation. By the means of physiological mechanisms they influence the energy charge necessary for a development of the activity which leads backwards to their satisfaction. The size, intensity and power of energy charge is directly dependent on the fastidiousness of the activity and on the extent to which the need linked to an activity is important to the subject. Substantial and significant fact is that the needs also determine the interests of a person. Individual character and content of the needs has a short-term or a long-term influence on person's sensibility and perception of certain stimulus, activity and situation and their evaluation. To a great extent it depends on which of the needs prevails and becomes dominant to the others as the needs can exclude one another but also concur together. Predominance of a certain need or group of needs is temporary and is a subject to change. Nevertheless, one of them can dominate for a longer time period and can become characteristic for a certain person. Activation, fixation and influence of a particular need can change mainly according to its satisfaction. Saturated needs get weaker, retreat to background to the other needs but after some time they can reappear and require more intensive saturation. It is also possible, that not only the saturated needs retreat to background but also the needs which were not satisfied for some objective reasons lose the intensity and become latent. Eventually, they can reappear and require saturation far more dynamic and vigorous.

Dynamics of scientific, technical, industrial and social development as a human product invades the stability and change human values and needs. The more demanding and differential the human values and needs are, the more complicated and varied the motivation is. Low degree of development of production forces was accompanied by simplification of the link between the needs and aims of an individual and the needs of a society. Naturally, this has also simplified the relation between the motivation and the needs of a human. At these circumstances, it was possible to manage the production forces development without distinctive differentiation and specific motivation. In the setting of apparent civilization and cultural development of the society and its economic growth, not only mass and variety of consumption and other factors of living standards become adequate, but also the increase of claims on saturation of increasing human needs. Awareness of this reality must stress the cognitive and focused activity issuing from the perfect knowledge of the optimization of human needs to create such conditions which would allow the cultivation of human needs and become a vital social norm of motivation.

Types of motives point out their specific content, i.e. a specific saturation which should be achieved. [2] Types of motivation can be classified in a following way:

- According to their origin:
  1. Physiological motives which express the biological needs of organism such as need of food, motion, rest, etc.
  2. Socio-psychogenic motives which express the needs of a human as a social being, such as need of action, support, competence, etc.
- According to the values: positive and negative
- According to the level of consciousness: conscious and unconscious

The notion *stimulus* (from Latin word stimulus – spike, prick), on the contrary, denotes an external impulse to the encouragement or activation of motives. [1] Stimulus, in contrast to a motive, is an objective phenomenon and has either material or immaterial influence on a human form outside. This influence evokes certain reaction and its function is to reach certain desirable behaviour of a person. All the external considerations concurrently pass through the system of needs and value orientation and in consequence they become grounds of actions (motives). [4] As a final consequence, individual characters of a person determine the activity as a reaction to the external influences.

3. Process of motivation

Each socially important activity is complexly motivated. It is less probable that this kind of action is directed only by one motive or a few. We can sum up, that in each process of creation of a motive we have to take into account the other motives which have already been there and have conditioned its formation. We also need to consider the variety of motives which are in contradiction, i.e. rejected and updated as well. This process of motive formation cannot be always viewed as a fully conscious and intellectually managed approach of a subject. The motives which the subject considers are not always a complex of a whole variety, diversity and richness of motives which exist in its consciousness. Concerning the given situation certain motives can be pushed to the background by more preferred, stronger, more urgent motives.

We can assert that a motive is a psychological phenomenon which operates by means of its energizing and directing function immediately as a dynamizer of an action. It gives the activity a potential intensity and direction. Motive, as a part of individual consciousness, is a specific form of expression of social sense. It originates on the ground of actual needs and that leads it to the achievement of the aim. Motive becomes a mediator in objective causal context of the action in which the needs create a relation towards living conditions. World-view and value orientation of the subject, its abilities, talents, emotions and interests influence the story of this process and create a motive. Emotions have an inner function of signals. A peculiarity of emotions is their reflection of the relations between the motives and a success or possibility of

Fig. 1 Basic scheme of motivation [1]

successful realisation of the activity of object which corresponds with the motive. Emotions rise immediately after the actualisation of a motive, and before the subject evaluates its action rationally. Emotions play a role of a positive or negative "sanctioning" in relation to the effects which are given by the motive. A person does not realize common motives which initiate his actions.

Not one, but a structure of more motives give the action a direction and intensity. It appears from the previous that the action leading to the saturation of needs is grounded on a group of motives. We call this combination of motives motivation. We understand the term of motivation not as a process of motivation but as a state of being motivated (state of readiness for an action). This quantitative aspect (sum of several motives) leads to a qualitative aspect to state of readiness and actualisation of the action. The process of motivation can be illustrated by the following scheme [1]:

A set or sum or motives is rarely deliberately and unitedly target oriented, or let us say the content of individual motives have often contradictory even antagonistic character. What is the cause that despite the ambiguous and contradictory process of motivation, the activity is unitedly target oriented? Motive in relation to a value has also a function of a selector. The result of this selection is, in our opinion, the interest. Interest is a selectively preferred motive which expresses an act of inner conviction – identified with its object. In relation to values, it chooses the value which is the most adequate to the conditions of a subject and which fully corresponds with the subject's value structure or with the objectively given situation.

4. Interest

Even if we define interest only as a specific type of motivation, in contrast to basal motive, it has these basic postulates:

- Focus (target),
- Conviction (identification with the object of interest),
- Awareness (of its objective condition and means of its realisation),
- Differentiation and hierarchy (ability to subordinate all the partial interests to the one central interest),

Accordingly, the interest is a constant, conscious and usually focused effort of a subject, leading to the reproduction and fulfilment of unsaturated needs. Interests project the need into selective preference of certain values, which are due to the acceptance of definite historical norm considered as a part of the existential optimum.

In contrast to the psychological conceptions of the interest, which characterise the interest as a subjective phenomenon of a consciousness, philosophy understands the interest as a subject-object entity. The difference between the psychological and philosophical understanding of the interest is following: interest is objective. It is a basic component of the structure of a human activity which acts as a source of the activity so it would be able to mobilise
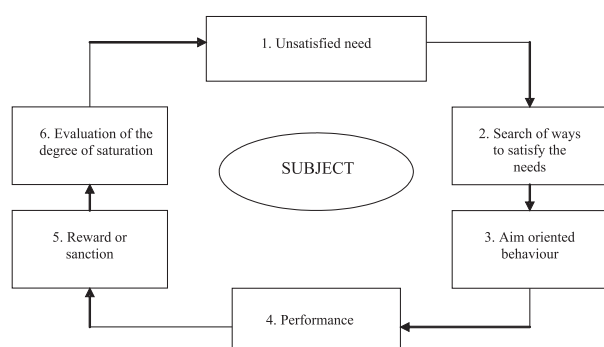
and dynamise the action of people in case of contradiction with the object. It is not enough to say that the interest is objective. Interest which approves itself in a concrete activity, transforms objective into subjective. Thus, it is a subject-object component of the activity structure by the means of which the subject subordinates itself to the existence and development of social and economic systems. The laws of these systems are projected to the direction of the activities of the subject which gains them a concrete form of expression. The objectivity of the interest can be also seen in the fact that it has no objective content and direction and that it is determined by material level of social development and social relations. The subjectivity of the interest can be seen in the individual choice of interests by each subject who is determined by the resources of their realisation, own needs and culture, social and value orientation.

5. Relation motive-interest

The difference between a need and an interest is that a subject does not necessarily have to be aware of a need, yet an interest has always a cognitive objective content. It can be asserted that the interests originate at a relatively higher level of human development than the needs. In the relation need – interest we assume, that the interest can originate as a selectively preferred need with a higher involvement of a subject and with a higher rate of its activation. The need produces the interest when there are some obstacles with its saturation or the saturation is endangered for a shorter or longer period. Afterwards, the interest activates the whole action of the subject which leads to the realisation of the activities.

If we have priory dealt with the relation motive-interest than we can basically assert that the notion motive in relation to interest takes on a different meaning in philosophy than in psychology. Whereas in psychology, the interest is characterised as a resultant of motivational contradiction and as an objective phenomenon (focus) and motives subjective, form the philosophical point of view in a social interaction, the interest of an individual can become subjective (motive) towards objective, i.e. common social interest.

Our arguments are: the interest presents mainly the efforts of a subject to reach the set target in such activities which focus on this act. Still, this activity must be motivated. A person can act under the influence of a material interest in a dishonest way, but the motives of his/her actions could be perceived or explained as generous and noble to excuse his/her action in front of the others, social norms or even himself. This is the reason why we cannot judge the actions or even the real interests of people only according to motives alone. In the motivation sphere, the interest can be mirrored in a deformed, twisted sense, in an illusionary image. Quite often, people do not realize the real stimulation forces which make them react in one way and not the other; they cheat themselves by various mystifications and illusions about the reasons of their actions.

It appears from the previous that the realisation of the interest does not only depend on will-power characters of the subject and

his abilities, but mainly on independence from other circumstances. Reciprocal relationship of social being, needs and interests is one of the basic mechanisms of the social movement.

Philosophers and sociologists who deal with the problem of interest are united in the evaluation of the conditioning of production-economic relations in a narrow sense and social relations in a broader sense. There were presented several theories about the essence of social interests, which can be divided roughly into three basic approaches:

- Reduction-sociological concept of interest generalises the psychological application of the interest. The essence of the social interest in this approach is comprised by awareness of a social content of various interests i.e. in the final consequence a field of social consciousness. This conception ignores an individual activity and specificity of each human need, his/her focus, individuality and uniqueness. It mechanically reduces social to individual without evaluation of dialectics of this relation and its interactions.
- Interest is understood as a unity of objective and subjective: objective state of subject and ideal dynamizing activating subjective powers i.e. wishes, efforts and motives of the activity. To these conceptions also belong the opinions according to which the interest means a conscious need.
- Interest relates to the objective side of the social life and is understood as an objective phenomenon or the reflection of the social reality. It is transformed into intra-individual side of human psyche which forms the base of subject-object interaction in a scheme subject – object – psyche. Hence, the interest does not come to existence because the subject is aware of it but because he/she is aware of its objective content.

Interest in connection with an individual, social group etc, forms a moment of an objective side of a social life of which correct or incorrect understanding is formed by subjective side of wishes, motives, impulses, in short – stimulus of focused practical activity. Not the interest itself but its realisation contains the moment of unity of objective and subjective. Accordingly, the interest is expressed in a form of stimulus inside the consciousness; this stimulus leads to activity, the activity changes or consolidates social relations which reproduce the interest on the outside. This is dialectics of subjective and objective in the realisation of the interest. On the grounds of the interests, social rules as permanent links between individual and social outline a general direction, content and form of interest at an adequate level of human activity. When the interest changes into a subjective side of the social process, it transforms the social rules into stimulus adjusting the tendencies of human social behaviour to necessary social norms which are bounded or approximated and codified by these requirements. According to our definition, the scheme of movement and development of the social connections and processes looks after this manner: interest – purposeful activity – interest.

We cannot talk about motivation as a common sum of several motives but about motivation as a specific unit. The reason is that motivation represents a qualitative aspect. This qualitative aspect

in relation to the aim can be seen in two contrasting qualities which are:
- Promptness to fulfil the requirements,
- Refusal of the requirements.

This qualitative feature flows from the orienting components of motives which are inherent in motivation. Each quality of motivation expresses the content which defines the needs that were created by the previous motivation.

The content of motivation is a particularity of the relation of the personality towards social and natural environment, and it is possible to recognize it only form the analyses of the needs of the subject. Therefore, we can assume that:
- Motivation is an activating ground of an action in certain intensity, thus it takes an effect in "quantified power", whereby, the intensity flows form the activation components of motives inherent in their content.
- It links certain number of motives which make its structure. Its structure or hierarchy emerges from different strength of the effect of motives of the same quality.

The motivation does not only emerge directly from the variety of needs which are updated by the use of requirements, as these needs can be qualitatively different, considering the aim of the action.

6. Attitude

Let us set an example: If there is an actual need to achieve a material stimulation on one side and on the other side its achievement is linked with a risk, than the inner position of the subject, i.e. its system of values, makes the decision about the action and activity. From the intensity of the motivation emerges the strength of its effect on the will-power characteristics of the subject and also on its stability. The stronger motivation provokes a more stable motivation unless there is a change of an actual need. It could be said that by the saturation of needs or a change for different motives or motivation, the original motivation expires.

As we have asserted previously, motives are a dynamic power of social-creative activity of a person, we believed that the motivation gives the action a direction and intensity which quality has a structure and a certain extent. Let us consider what the content of the quality side of the motivation is. From the previous consideration that the socio-economic relations determine the creation of motives results that motivations which are created on a certain socio-economic ground have a character which is derived from the socio-economic-sociable relations. By the fact that a person changes his/her social relations and himself/herself, even his/her motivations in these relations change. From the quality of the way of creation emerges the content of needs, quality of living environment and also the change of human thinking. Despite the differences in motivations, which originate in different social groups in society and in their quality and contents, they have almost always the same character, only their structure is different.

We have already stated that the motives with their orientation function form the actual disposition of an action. This actual disposition can be generally called attitude. The attitude originates in the situation of decision-making and can be characterised as a state of readiness – promptness of a subject to solve the accrued situation. However, we need to differentiate the dynamic aspect of the attitude and the fixed attitude as a compact aspect. According to D. N. Usadze *"attitude is a total state of a subject ... moment of its dynamic focus ... total focus in one direction on certain activity."* [5]

In a wider sense, attitudes could be characterised as: particular systems which originate in a dialectic relation of penetration of social consciousness into the individual being and consciousness. Attitudes are practical objectification of the theoretical reflection of this relation. By the practical objectification, the subject takes a concrete stand towards a concrete reality and takes part in it, whether it is a theoretical (thinking of event) or practical part (acting of event). This participation can approve itself in a concrete action or evaluation of an action of oneself, social group, society, its ideology and actions. Considering the dynamics of its content, the attitude can not be static, inactive, isolated and encysted inwards to the individual psyche of the subject, but it always has to express a concrete relation - either positive or negative. The attitude is characterised exactly as an ability to react, express and act.

It appears from the previous that motivation as attitude depends on living conditions of a subject and its inner position. Both phenomena originate in a causal relation of the process of psychical preparation to act, which is focused on saturation of needs. Orienting and activating components of motives lead not only to quantitative and qualitative expression of motivation, but also to an adequate quality and strength of the attitude. Even though we have asserted that between the motivation and attitude there is a causal relation, we cannot absolutize it. The subject can occasionally have an attitude which is in conflict with its own interests etc. This discrepancy is a result of the complexity and versatility of the psychical processes of a subject. We have stated earlier that despite the differences of motivations which originate in different social groups they contain similarities in quality and content, and the character is almost always the same, the difference is only in their structure. If we ask a question what causes the unification of quality and content of motivation in different social groups then the unifying factor would be of interest.

The interest has already been characterised earlier as a selectively preferred and fixed, relatively constant motive in a subject. According to the content of this study, it would be possible to characterise it as: a link of several motivations which create an interest as selectively preferred motivation which extremely intensively dynamise the activity of the subject. However, the interest is a specific type of motivation. It is relatively autonomous or it has a dominant position in the hierarchy of motivation of the subject. Its importance for the subject and social movement was characterised by M. Vaross: *"Realisation of interests does not only depend on will-power characters of a subject and its abilities, but also on objective autonomous circumstances. This dialectics of a social being, needs and interests is one of the basic mechanisms of a social movement..."*

[6] Pursuant to interests which are together with values a part of fixed attitudes (and arose requirement which needs a solution), attitudes reach a dynamic dimension and verge into a concrete action of the subject.

7. Action and Activity

Psychology studies an activity on the ground of the relation of subject and object and the relation of material and ideal in the process of activity. The relation of the matter and consciousness is indeed more abstract than the relation of the subject and the object but from the world-view it is still more fundamental. In this process, the transformation of material and ideal and vice versa is realised. The change of material into ideal must be in the influential phases practical.

From the reciprocal influence of subject and object in the activity we can emerge these basic theses:

1. Object determines the activity of the subject and at the same time affects the subject. Quality, structure and laws of object are important for the network of notions, methods, place of action and goals of the subject. The affect of the object on the subject is valid only when the object is inherent in the field of action of the subject. Contained knowledge of the object by the subject assumes the possibility of influence of the object on the subject by the means of a practical action. From this follows that activity without the relation to object does not exist.

2. Subject is relatively individual resource of action. It does not always react directly and linearly to the external influence of the object by the means of its knowledge, skills, experience or visualisation of the aim. Its activity is the result of a complicated "process of breakage".

3. In the human activity or with its help, the needs and interests of the subject are objectified in material or ideal results which were anticipated in the aim and are reflected in the shape of the object. All the moments of the activity must be understood as a process of transfer from objective to subjective or vice-versa.

When creating a cognitive reflection, the subject starts to subordinate the object to its own subjective aims. For each activity the idealistic reasons of action, such as motives and interests have an influential importance.

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THE POSTINDUSTRIAL SOCIETY, SCIENCE AND PROFESSIONS

Our main aim is to characterize the settlement and mutations of theories of professions using also other than traditional sociological approaches to this issue. Above all, we have been inspired by conceptions formed in the area of science and technology studies. The main argument appears from the fact that enquiry into professions can possible lead to description of important mutation that characterizes the scene of work and class-divided composition of "postindustrial society".

1. Introduction

Information society, postindustrial society, knowledge society: these are the titles of our times which have rooted strongly in the language when we talk about current situation. Perhaps this is the result of the need of our mind to know where we are, to find our here and now or to define ourselves somehow in order to know us. Maybe these terms are just resulting from modernist efforts to constantly supersede something, aiming forward. From industrialism to postindustrialism and after even further to another "post" which we will find in our way through history.

Definitely, this is one of possible elevations on postindustrialism. Indeed, it has to be taken into account that postindustrialism is rather theoretical concept than real situation. Daniel Bell, we could say the godfather of this concept, says: "The Idea of postindustrial society is not a point-in-time prediction of the future but a speculative construct" [1]. It is quite interesting to watch how this speculative construction has (together with Information society or Third's wave society prediction) transformed into the appearance of objective fact as the mark to which each society should lead up. At least, this is the way, which is presented in many political talks. We understand this concept as an expression of changing nature of some aspects of public life. But, this does not mean that we automatically regard the present state as equal to the one natural to the concept of postindustrialism. However, it is not the content of this article to describe postindustrial society as an ideal type or objective fact. Max Weber says about ideal types that "are concerned as virtual structures that are created to help us understand the particularity of real course of events. The ideal type is created by unilateral mental enforcement of one ore more respects of examined event and its rational perfection into integrated abstract mode." [4]

Our main aim is to characterize the settlement and mutations of theories of professions using also other than traditional sociological approaches to this issue. Above all, we have been inspired by conceptions formed in the area of science and technology studies.

Why especially the matters of professions which have already seemed to be not topical and lifeless? "The decline and near disappearance of papers on the profession would make it appear that this category of occupation is no longer meaningful to sociologists" [2].

Our main argument appears from the fact that enquiry into professions can possible lead to description of important mutation that characterizes the scene of work and class-divided composition of "postindustrial society". Or, rather: "Studies of profession clearly illustrate the intricate interplay between general conceptions of society and history, sociological theory, definitions of social categories, empirical research and political values."[3] As the important mutation we chiefly understand the increase of number of jobs and occupations which are based on some scientific knowledge or are directly defined as scientific. Manager, physician, scientist, lawyer, engineer, pharmacist, these all are such types of jobs, while in terms of sociology these jobs could be assigned as professions. It is exactly ideology (We understand ideology the same way as sociology of knowledge does - it is the translation of world, narration about world and everydayness. Each of us has some type of ideology; economic, sociological or political) pushed by concept of postindustrialism (or "information society") that is the main source that have lead us to support their further development and regarding this development as natural.

As first, we point at sociological traditions and paradigm used while analyzing the phenomenon of professions. As it is customary of social science there is an absence of unity about what exactly is the part the professions play in society. Functionalistic approaches inspired by T. Parsons regard professions as the main source of changes in advanced society. Vice versa, neoweberian tradition considers professions as units that are able to monopolise the influence over certain field of knowledge or praxis. From this point of view

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the professions are units that separate experts from layman. Besides these traditional approaches, we try to mention alternative ways of understanding professions which have been created in last two decades in field of science and technology studies (B. Latour, J. Law, Knorr- Cetina, M. Michael etc.) as they could refresh the studies on professions.

2 Naivism or Cynicism?

What exactly is the profession? Which work can we call profession and which we cannot? What is the role of professions? These all are the questions possibly connected to our subject. However, there is a problem as they all are associated with just one sociological approach to the professions, with the structural functionalism. But, there exists also another sociological tradition which introduces different questions. How do the professions obtain their extraordinary rank in the social structure? (Larson) What are sources of their influence? (Friedson) How do they use this extraordinary rank in the society?

Thomas Brante called these different approaches tropologically as naivism and cynism. We accept this labeling as characteristic for different approaches.

So what characterizes the naivistic approach to profession? To settle this matter we have to take a look at some thoughts of Talcott Parsons. It seems necessary to begin with Parsons' thought on modernity. It emerges from traditional "enlightened conception of progress" [5] and formalizes evolutionistic theory of history. "Society progresses from simpler to more complex forms. The complexity is result of structural differentiation which is source of increased specialization and division of labour"[3]. This process means inter alia tradition redemption and consistent transition to universal and rational modalities. Thus, modernity is not result of specific type of economic order, which includes capitalism, free enterprise or business economy. For him it is a result of achieving certain type of rationality which is strongly interwoven into institutional pattern of contemporary society and which falls back on values like universalism, specificity and applied scientific knowledge. This is the evidence of strong Parsons' inspiration in Weber's theory of rationality. Weber uses the concept of rationality as an instrument that is able to explain performance of an individual in certain time and certain place. The system of religion represents specific form of rationality – value oriented rationality, while capitalism is purpose-built rational performance.

And, main carriers or types of values of modernity respectively, are professions. "It seems evident that many of the most importance features of our society are to a considerable extent dependent on the smooth functioning of the professions." [6]

A first important value for him is "the applied scientific rationality". However, it needs to be mentioned that Parsons does not understand this kind of rationality in pure technical sense like a science transferred into living. Rather they are proceedings inspired by practices that are applied in science. The emphasis is on func-

tionally rational decisions which are in possible conflict with traditions. It pushes on objective standardization of approaches dedicated to find the best solution. Consequently, the applied scientific rationality refers not only to scientific and technical professions but also to much performance of latter society. "The business man, the foreman of labor, and not least the non-scientific professional man such as the lawyer, is enjoined to seek the "best", the most "efficient" way of carrying on his function, not to accept the time-honored mode."[7]

The second important value for smoothly functioning of modern societies is specificity of function. This means that authority of professions is applied only to specific scene of knowledge and practice and is not an outcome of their generally superior status. This authority grows out of applying applied scientific rationality on a given scene. This specificity of function is also essential to another crucial pattern of our society, for example, all administrative offices or business economy. According to Parsons, the professional mode of work is the key pattern of such set-up of authority, which is behind rational and bureaucratic management of contemporary society.

The third important value for organization of modern industrial societies is universalism as an opposition against particularism. Parsons writes:"The standards and criteria which are independent of the particular social relationship to a particular person may be called universalistic; those which apply by virtue of such a relationship on the other hand are particularistic"[6]. Scientists do not work just because of their own good as well as physicians do not remedy merely their relatives. It is particularly universalism or orientation on collective goals that makes the difference between professions and other jobs and occupations. But this is just a surface. The concept of universalism has become typical for the whole occupational system whose status is largely independent from status in kinship groups, religion, or as sociologists say: the primary group relationships.

Following all the mentioned values Parsons assumes that professions are specific institutional frameworks that are standing behind modern institutions like science, education and their practical use in technology, medicine, management and governance. His view on professions has for large number of followers of functionalistic paradigm in sociology become a universal base to this issue. Professions were understood as a real self-contained subsystem of work system and then, main task was just to specify certain criteria to separate them from other occupations in work system. As a example of this pradigmatic approach to the problem of proffesion see papers of an important Slovak sociologist of work Ján Pichňa. An essential example is Millerson's enumerative definition of profession. 1. The use of skills based on theoretical knowledge; 2. education and training in these skills; 3. competence of proffesionals is ensured by examinations; 4. a code of conduct to ensure professional integrity; 5. performance of service that is for the common good; 6. a professional activity which organizes its members. [3]

Besides, we can also find similar assumptions to these of T. Parsons' in works of some theorists of transformation of industrial

society, especially in Daniel Bell's postindustrialism. The base of the variation is or will be growth and development of theoretical expert's knowledge. Scientists, computer experts, economists and other experts in postindustrial society, represent not merely a new technology but also a new technocratic ideology in society which will replace standing political ideology. The society will be taken over by expert's knowledge and technocratic solutions stemming from scientific approach hence used solutions should be better and more efficient.

Pursuant to the all mentioned it is very simple to judge why Brante entitles this paradigm as naivism. An idealized picture of science and its rules as objective and established universally forms idealized image of professions whose position is above all based on using applied scientific rationality. According to an evolutionistic conception of social development, it is assumed that professions are necessary component of this process.

However, each paradigm is disposable until its ultimate assumptions are able to answer the emergent issues. "Idealized fundamentals" of this approach are exactly the cause of the fact that after some time they could not serve as basis of research on professions and it was necessary to look for another resource.

Another approach refusing Parsons' idealism is the combination of symbolical interactionism[1] and neoweberian traditions in sociology. Thomas Brante called it cynicism. What is the source of difference of this look on professions? Talcott Parsons has taken the technical, social, cultural and ideological achievement of the successful professional groups, as it was a natural historical fact about modern society. According to E. C. Hughes this was also the source of false question: "Is this occupation a profession?" After him the following question is much preferable: "What are the circumstances in which people in an occupation attempt to turn it into a profession and themselves into professional people? [2]" So it is not eligible to take professions as "social object" or noun but accept them as "social process" or the verb instead and watch what professions actually do in everyday life to negotiate and maintain their special position, how they become a profession or better the process of professionalization. Because of the lack of space we cannot analyze the whole spectrum of explanations offered by several authors of this paradigm (Friedson, Larson, Hughes, Becker etc.). So as the explanation we use the ideal type of this approach that we design towards power, closure and Professional ideology.

Here, the power is associated with its weberian tradition as a means which groups and individuals enforce and support their own interests and ideologies in society. Indeed, this does not mean that the professions do directly use some kind of pressure or force against the unadepts. Rather they use specific schemes of closure. "Weber employed the concept of closure to refer to the monopolization of opportunities by various social groups. Social groups use power in order to maximize their own rewards and privileges by limiting the access to them. [3]" So this means the process of exclusion of other groups or persons.

Excluding others based on education and knowledge is the main instrument of such monopolization of activity. Well-taken description of this process is given by Larson: "Professionalization is thus an attempt to translate one order of scarce resources – special knowledge and skills – into another – social and economic rewards. To maintain scarcity implies a tendency to monopoly: monopoly of expertise in the market, monopoly of status in a system of stratification. [9]" As Friedson shows one of the most important instruments of this process is the right of professions (for some of them established as legal order) to control the activities, to control the market through licenses and system of examinations and to monopoly educational system. Following this, professionalization process becomes the process of creation specific social groups which we could mark as reference social groups. Within these groups, current or on-coming members adopt particular ideology which is instrumental to exculpation as well as justification of their exclusive role on labour market and stratificational system of knowledge distribution.

It is approach toward ideology of professional groups in society that separate paradigms of structural functionalism from neoweberian approach. Structural functionalism does not question the ideology that stands against background of professionalism. It is accepted as an objective reality. For some authors, this approach is not a research on profession, but it is understood as an ideology of professions. Neoweberian approach, by contrast, connects the ideology of professionals with an excuse of the process of closure, separating professionals from unadept and not with an objective reality. Here, the ideology is understood to be collusion launched on laymen.

Thomas Brante offers elementary sets of distinctive types of self-legitimizing components that can be summarized under a number of sub – labels as follows:

1. The myth of technocracy – according to this philosophy the main factor of modernization of society is in field of technological innovation. Other factors, a political, cultural or ideological phenomenon, are irrelevant. And such a technocratic myth is essential to the profession; it justifies deviations from democratic principles, i.e. closures of public debates. "The more social problems that can be labelled as too complex for the citizen, the more constrained the sphere for public debates and democratic decisions becomes, resulting in more power and influence delegated to the expertise." [3]
2. The second important ideological myth about professional specificity is: The myth of certain knowledge. It is mean that professions differ themselves from other occupation groups in society through strong interconnection with sciences and systematical application of scientifically based knowledge to specific professional problems.

From the point of view of neoweberian approach, even if education and training for profession is led as scientific (medicine, law, engineering), the performance of professional role itself does not require such eligibility. "For instance, there is no logical con-

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[1] Symbolical interactionism is oficial name for one sociological theory (mead, blummer)

nection between general scientific theories and professional practice. Scientific knowledge is not of the kind where you can deduce particular application from general principles. On the contrary it is most often the case that practice of professional is context-dependent i.e. solutions to problem are dependent upon general as well as specific knowledge and unique circumstances, social situation etc. [3]"

Another important attack against myth of certain knowledge is based on the social study of expert's controversies. This studies show that experts or professionals (engineers, economists, scientists, and physicians) have often different opposed conclusions upon the same problem even though they have access to the same facts. (for example High Tatra's problem). The most popular answer is that "general knowledge does not offer unambiguous answers, and therefore other variables (Political affiliation, ethical consequences, social aspects as family tradition and more others) are of influence when professionals make up their minds and suggest a particular route of action. [3]"

Other important parts of ideology of professions are as follows: the myth of neutrality, the myth of the hero, the myth of rationality and the myth of altruism. In all cases the neoweberian approach endeavours to question the ideology of professionals and to draw attention to its docility and falsity. Probably for that reason Brante names this approach as cynism. Within such frame individuals do nothing else but build their own influence, machinate other individuals and social groups to fortify its extraordinary position in society.

Of course, it seems as unsuitable to judge this approach to professions as absolutely wrong as it is quite applicable especially on lawyers or physicians. The problem is that it appears as rather not usable to the others. In contemporary society where the significance of expert's knowledge increases remarkably we can chance upon fact that its proprietors do not necessary create such profession groups as chambers of lawyers and physicians. They do not seek to monopolize certain stage of knowledge or praxis, and, as it can be seen on example of computer or programming technicians, expertness can be also created on the basis of unattached interest in given scope.

Increasing significance of expert's knowledge is accompanied by process of bureaucratization or rather by change in organizational structures of professions that undermines some Parsons' and Neoweberian assertions. We can find several examples of changing of organization structure in many works on professions [10].

Medicine – the primary norms and emphases of sector have shifted from access and quality issues to cost containment and service reduction (good example is transformation of medical system in Slovak republic).

Lawyers - are pressed to build up stables of clients and maximize billable hours, while the decisions making of judicatory is shaped by sentencing guidelines and tort law.

Engineers – are increasingly pressed to demonstrate the cost-effectiveness of their design

Scientist – are expected to generate research grants as well as follow university and state plan for orientation of their scientific interests

Of course this is reduced enumeration of transformation of organizational background of professions. Processes of organizational transformation violate the conceptions of functionalists with the intent that professions do not represent subsystems of occupational system intended on universalistic goals that are supplied by internal social control (by professional ethical – ideology of professions). On the other hand, this transformation is good evidence of the fact that professions in "postindustrial society" are loosing their absolute dominance over role performance, as it expects neoweberian paradigm. They have to negotiate about it with other professions or better with other systems of expert knowledge. For example engineers, physicians, scientists have to coordinate their activities with economists, managers, environmentalists. And in recent years they have to do it with laymen (some environmental problems, genetic modified food etc.). Within the frame of traditional sociological point of view we can say that they try to support own definition of situation against others definitions.

3. Possible approach to the professions

Such process of loosing "pure professions ideology" from society is a good reason to looking for new explanations in this sphere of humans' activities. After us, we can use some concepts in contemporary sociology of scientific and expert knowledge (SSEK) (Knorr – Cetina, Konopásek, Latour, Law and Caloon). We attempt to introduce possibilities of this theory in following important events:

1. Instead of concept of profession that entails as positive (structural functionalism) as negative (neoweberianism) connotations it is perhaps better to use neutral term of expert's knowledge and praxis.
2. Different understanding of power – traditional understanding of power is based on its negative perception. The power excludes limits and destroys. Such perception of power is associated with its ideological and political status. Instead of such notion, protagonists of SSEK accept another and the one that is based on hypothesis that "power is an effect of network and result of collective action [11]". "Power is a consequence and not a cause of collective action [12]". This means power is not exclusive though it is result of enrolment of actors. For instance physicians do not control power because of achieving absolute separation from laymen. Rather contrariwise, they control the power because of being able to enroll and convince much of the unadepts who now follow the rules given by physicians. And this identifies the much of the expert's knowledge and praxis that can be also known as a result of creation of net of actors. It is, however, necessary to notice that power exists until enrolment of actors into the net is successful and thus keep the net stability.

3. Who is an actor in the net? – This is exactly the point that makes elementary difference between "streamline" sociological approach and the SSEK. Traditional sociology would appear from the premise that power has respect to human beings. So individuals (human actors) are those that create nets that come to be the source of power. SSEK approach offers different explanation. The actor by himself is an element placed in heterogeneous net ac etiam a result of such heterogeneous net. Imagine the case of a programmer. It is created by enrolment so human as inanimate actors. Colleagues, friends, databases, software, computers and other hardware forms the enrolment of programmer into the net composed of heterogeneous elements [13]. Certain number of such elements should be activated or enrolled into the net to enable programmer to keep its stability.

4. Black boxing – is specific term used by SSEK approach. It is used to overmatch dividing into micro- and macro-spaces. Each actor, human or nonhuman, is created by heterogeneous net. While such net is stable this approach marks it as Black box. Black boxing is thereafter process that leads up to stabilization of the net. Individuals as well as complicated systems of science and industry can be perceived as "black boxes" with diverse intricacy of actors involved in heterogeneous net. And after this manner such expert's praxis as medicine, science or ITs can be also perceived. Medicine is relatively closing large-scale black box that contains so human actors (physicians, patients, lawyers, politicians) as nonhuman (molecules, microbes, drugs, infections and so). All concerned are being drag into process of heterogeneous net formation. Such notion is applicable to, for instance, bridge construction. The bridge as such becomes black box as late as it really stands. In order to achieve this, it is necessary to create supportive heterogeneous net where engineers, banking houses, politicians, general public, building materials or biological actors are involved. Each of those actors, however, could possibly start creation of its own alternative network which is supportive to black boxing anti-project (revision of bridge construction). Let's say ecologists would attempt to involve general public, protected species or other expert's systems. For instance economists would attempt to involve different actors into their alternative network.

4. Conclusion

On terms of present circumstances, such approach seems to be instructive particularly because of mentioning contestations that expert's systems and praxis (among them professions also) need to deal with. On one hand, it is caused by specific uncertainty in face of science (Ulrich Beck's society of risks) and increasing number of expert's systems in society. Physicians, scientists, lawyers, engineers or managers need to work more against in order to create support for their intentions and goals while engaging much of heterogeneous actors (as good example can serve APVV's requirement that each project need to ensure publicity what means concerned enrolment of laymen into backing of science). We are conscious of our SSEK approach introduction is concise and simplifying though our main aim is to mention that some professions' transformations in postindustrial society can not be outlined by means of just traditional approaches.

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Vlasta Cabanová *

ANTIPREJUDICIAL EDUCATION IN THE INFORMATION SOCIETY

Prejudices are the main obstacles to successful implementation of multicultural principle in the life of the Slovak society. The prejudices create a consequential obstacle to good interpersonal relations for the sake of moral deficit manifested in condemning and consequent non-objective judgement of different people as will as in social life phenomena.

Key words: prejudices, socio-cultural aspects, multiculturalism, multicultural training and education

1. Introduction

It's a paradox that humankind in the 20th century gained considerable intercultural experience – after local war conflicts many people keep migrating from war and crisis areas; economic and work mobility is booming, modern technologies and multi-national societies have contributed to globalization and cultural exchange significantly – and despite all these facts, the end of the millennium brought a variety of extremist movements and streams whose common signs are intolerance and ignorance, and their clear aims are discrimination against other groups or communities, or attack. These are the reasons why the spread of democratic ideas and principles and the support of tolerance in our society face obstacles which at the time of information technologies and technological "miracles" appear to be atavisms which humankind, as well as individuals, have carried in themselves and with them for decades. Under the surface of this bias, intolerance, malice and even extremism are prejudices.

2. Key words definitions

In general, the term prejudice is most often defined *"as a fixed, emotionally biased attitude aimed at certain objects or people"* [10]. Prejudices are also defined as manifested values [1]. They are harmful, because they are aimed at another person, a group of people, but can also be aimed at oneself (the author of prejudice).

The word *prejudice* itself expresses in its stem that opinions on situations or states are created before these are evaluated on a rational basis – the judgement is formed before the situations or states are evaluated sensibly. In his scientific works, David Goleman [3, 4] proved that in critical situations, when evaluating *"unknown situations,"* emotions come before reason, intuition before the rational. Similarly, the same often applies for negative emotions and feelings (anger, hostility, aggression, hatred); negative emotions may appear before a rational evaluation of the state or situation is made,

even if one has not had any negative experience before. However, it is necessary to differentiate intuitively negative behaviour from negativism which is part of one's personality, *saturating hidden extra punitive hostility of the bearer* (see [8]).

3. Prejudice in a real life

Even though the negative experience is non-existent, in contact with a certain object, phenomenon, or person, one behaves as if s/he has had such an experience. Even though there are prejudices against objects and some phenomena, from the point of view of multicultural education, prejudices against other people seem to be the most problematic. This is because prejudice is a kind of bias, a negative attitude adopted beforehand; this attitude is based on the fact that one expects negative (hostile or otherwise inadequate) behaviour of the other person or a group of people. It presents negative schemes that influence one's evaluation and behaviour. These, in contact with a person, cause defence mechanisms to start functioning and change the behaviour of the person considerably. The prejudiced person begins to act cautiously and defensively, sometimes even in a malicious and hostile way. Such behaviour results from persuasion whose implicit parts are anxiety and tension linked with the expectation of something unpleasant. It may be fear that mobilizes defence mechanisms of one's psyche.

Various social phobias are usually in the centre of all negative manifestations and they are major obstacles to healthy human relationships. They are seen as a moral deficit leading towards refusal and the follow-up non-objective and unfair judgement of the person in question. The social phobia is understood as a kind of one's fear of being discredited. In Slovakia, social phobias are very common, it is estimated *that 1 – 3 % of people suffer from this kind of phobia* [9].

Somewhere, deeply in their conscience, prejudiced people store in their long-term memory situations, states, objects or other people

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in context with a negative experience (negative content) which they relive again in similar situations. The main function of the anti-prejudicial education is to act against prejudices intentionally. The anti-prejudicial education is the inseparable part of multicultural education. From the above-mentioned reasons, multicultural education in the society is closely connected with the fight against prejudices and stereotypes from the very beginning of implementation of such education. To some extent, these prejudices and stereotypes are negative part of cultural patterns of all social groups.

The adjective *'anti-prejudicial'* itself creates a dilemma: why something *against something*? Why do we not talk about education towards something, e.g. tolerance. The education towards tolerance is the education that develops and builds up positive relationships. However, in case of prejudices one has to persuade the others that their attitudes and opinions are wrong and afterwards try to change the already existing and accepted views and patterns of behaviour. Therefore, re-education is oriented towards the change of the existing opinions and patterns, as well as controversial or extreme viewpoints on other social groups. It focuses on the change of attitudes that are harmful to human relationships. *"Prejudices strengthen social discrimination"* [8] and have a negative impact on the quality of life and intrapersonal relationships.

4. Prejudices versus other attitudes

In contrast to prejudices, *stereotypes* are not always negative; occasionally, one comes across positive judgements: "golden Czech hands", "with German punctuality" (Slovak sayings) and others. Prucha defines stereotypes as *"opinions about individuals, groups or objects which are stereotyped ways of perceiving and evaluating the reality"* [10]? (2001, p.36). Due to prejudices and stereotypes, phobias of unknown cultures, cultural and religious groups are spread in public (e.g. phobias of immigrants from Third World Countries, from Islamic countries, or countries of South-East Asia).

Prejudices, as well as stereotypes are the implicit part of human attitudes, and are considered harmless until they are expressed openly and actively by either individuals (verbal insults, accusations, bullying, and restrictions) or groups displaying organized intolerance towards other individuals or groups. Prucha points to the fact that *"if somebody holds prejudices against another ethnic group or race, they are not guilty of any discrimination – this is only manifested by an action."* [10]? (2001, p. 37). Opinions and attitudes are not considered to be an offence or a manifestation of racism until they are presented and promoted in public. In general, the acceptance of other people's opinions is considered to be a manifestation of democracy, even if the verbal aggression is aimed at other people. When talking about intolerance, one has to take into consideration the extent of tolerance of the rest of the community. Another question is where borders of freedom of speech are. In their hidden manifestation, prejudices spread in certain layers of society, as well as in youth sub-cultures, may become a time bomb in the society. Ignorance, tolerance towards prejudices and unreasonably negative attitudes may be a great mistake (as recent incidents in France

prove). Therefore, it is very important to be interested in the present opinions of pupils and students, and their multicultural attitudes at school.

According to their focus, these are the most common prejudices:
- *prejudices against the set of values of an individual or a group* (against people having various priorities and axioms, such as spiritual values, philosophic opinions and religious attitudes);
- *gender prejudices,* prejudices against the equality of genders, against women, or against people showing certain physical qualities; e.g. according to various criteria (hair colour, or the acceptance of women in certain professions such as teachers, nuns, etc.); against people on the basis of their sexual orientation (homosexuals);
- *nationalistic and racial prejudices against people belonging to a nation or an ethnic group;* racial prejudices make it impossible for the part of the majority community to judge members of other nationalities (ethnic groups, minority groups, races) objectively; the variety of cultures is not accepted and understood and certain features considered specific for a race or nation are assigned to all its members: e.g. all members of a nation are bone lazy; they are all liars, they all show a disposition towards crime; all members of a nation ... are alcoholics; the are all ... speculators; all members ... of a nation are "rebels all member ... are extremely stingy, they are misers.
- *Prejudices schematizing the behaviour of man as a member of a social group* – prejudices against institutions that are considered as non-objective; e.g. there is no justice in public schools; offices are corrupt; prejudices against the institution of marriage: e.g. a widespread prejudice that the work of a man is worth more than that of a woman. It is also typical that the behaviour of people involved in a marriage is schematized (stereotypes of parental and matrimonial roles): impractical, wasteful and naïve newly-married wives, embittered and strict wives, unpleasant mothers-in-law; offences tolerated by the public (violence against wives and children, alcoholism, etc.)

The Slovak society lacks excessively the acceptance of differences (religious, national, ethnical), as well as applying democratic principles – guarantying equality of opportunities for all (regardless their gender, age and religion) – and developing a society emphasizing pro-social behaviour and consensus, i.e. overcoming bias – anti-prejudicial education leading to the acceptance of differences and varieties through multicultural education. From what has been stated, it is clear that the eradication of prejudices in a society is one of the most important conditions of the successful implementation of education towards tolerance and democracy in a society aiming at multicultural and multi-ethnical reality.

5. Anti-prejudicial education in Slovak schools

Intentional actions against prejudices are part of anti-prejudicial education in Slovak schools. In this fight against prejudices, teachers should emphasize the importance of social relationships through such forms as:

- supporting tolerance and democratic principles in class;
- supporting the self-assurance of individuals or groups threatened with prejudices by assigning them important tasks;
- encouraging pupils threatened with prejudices by engaging them in activities which are popular with them;
- raising pupils' awareness of themselves and teaching them self-assessing skills;
- increasing the prestige and status of disadvantaged pupils;
- supporting co-operation between pupils by increasing the frequency of cooperative and interactive strategies;
- supporting open communication in school;
- promoting cooperation between the school and pupils' families, as well as the local community;

Anti-prejudicial education is the inseparable part of multicultural education.

In democratic societies, it is the task of formal institutions to inform learners about the basic facts of other cultures. It should be part of various subject matters that pupils *learn to know various cultures, their traditions and values and in this way they are able to understand their own cultural identity, traditions and values, develop their sense of justice, solidarity and tolerance"* [12].

The implementation of multicultural elements in education and social life has, similarly to any other social activity, its drawbacks and limitations. In practical life one often encounters extreme opinions – rigid ones on the one hand (with ethnocentrism denying multiculturalism) and exaggerated application of multicultural education on the other hand. The rigidity is rather typical for Middle Europe, even though in liberal circles one already comes across trend that prevail in West-European cultural space. The extreme attitudes – in fear of cultural conflicts – cause people to take steps that restrict and oppress their own traditions. In effect, these attitudes are harmful to one's own culture This causes justified concerns that both American and European school policies, in their efforts to apply multicultural principles, behave in an undemocratic way towards their own cultures. In everyday life, they often give up their own culture to the benefit of immigrants and by giving up their own traditions, they open the door to extremist movements.

For example, in France it is forbidden to have Christmas trees in schools (so that Arabian immigrants are not offended); at American universities they are not allowed to play songs whose lyrics include the word 'Christmas'. This is extreme caution that can cause that after some time people will lose their own traditions that create identity and the feeling of belonging – collective consciousness and historical roots. In order not to offend anyone, millions of Americans seem to be happy with not talking about Christmas that they celebrate and they will behave as if all kind of minority holidays (*Kwanz, Chanuka, Bodhi Day, Diwali, Ramadan*) were equally important. However, minorities are not forbidden to talk about their holidays, traditions and to celebrate them in public. It is thought-provoking that people who appreciate their own culture are considered to be prejudiced or biased. In some communities to say "Merry Christmas" t someone is a political act and not a friendly gesture [11]. This is also a reason why the application of multicultural education should have its limits.

We live in a highly technological society and in the era of information technology. We are well aware of the fact that no technology has ever improved human relationships. Technology cause men to be so busy that they hardly have any time to build up and develop human relationships and therefore, it is necessary to pay these relationships special attention in systematic work with pupils.

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Daniel Kotrč *

A-D TYPOLOGY OF TV VIEWERS

We can distinguish the types of TV viewers in quantitative (capacity of viewing) and qualitative (activity/passive) aspects, and their synthesis (A-D types of TV viewers).

We documented the dominance of television and radio in cares of 595 adolescent respondents.

Practical possibility of using of A-D TV viewers types (and differentiation of TV viewers by capacity of viewing or their activity/passive) has approved.

Introduction

We don't think about real influence of mass media communication very often. But we let the television in the centre of our households, it takes away a lot of time. It is an extension of cognition and entertainment. On the other hand television can more or less (un)critically form our thinking, personality. There is a reciprocal impact of media reality to reality of real world.

1. The typologies of TV viewers

The types of TV viewers are derived from two access methodologies: quantitative (for example cultivation theory) and qualitative (for example theory of selective exposure).

G. Gerbner and his colleagues [1] distinguish TV viewers with quantitative high level of TV viewing (*heavy viewers*) a TV viewers with quantitative low level of TV viewing (*low viewers*). J. R. Dominick [1] describes 7 hours a day of TV viewing in average household, 3 hours for each person a day. S. M. Livingstone [7] indicates that children view television about 19 hours a week. J. M. Innes a H. Zeitz [2] speak about 0-9 hours a week for low viewers, 10-19 hours a week for average viewers and more than 20 hours a week for heavy viewers.

A. Nociar [11] describes 39.7% of adolescent respondents view television or video from 1 to 2 hours a day, 42.0% from 3 to 4 hours and 12.0% 5 hours a day and more. But M. Mikuláštík [10] says Czech children view television from 6 to 8 hours a day. Of course, there is an increase of TV viewing during weekend. S. A. Lowery a M. L. De Fleur [8] think TV viewing is from 0.5 to 1 hour a day longer during weekend. We suppose [4] heavy TV viewers view television more than 27 hours a week (4 and more hours a day), low viewers view television 14 and less hours a week (2 and less hours a day).

We can suppose activity or passivity of TV viewers. Theory of selective exposure confirms Festinger's theory of cognitive dissonance. TV viewers try to keep clear of information in conflict with older one. F. Biocca in Littlejohn [6] discusses five characteristics of the active audience:

1. *selectivity* – active audiences are considered to be selective in the media they choose to use;
2. *utilitarianism* – active audiences are said to use media to meet particular needs and goals;
3. *intentionality* – implies the purposeful use of media content;
4. i*nvolvement* or effort – audiences are actively attending, thinking about and using the media;
5. *belief to be impervious to influence.*

2. The A-D typology of TV viewers

We combined quantitative Gerbner's cultivation theory [3] and qualitative Biocca's theory [6] of selective exposure and we obtained A–D types of TV viewers, Schema 1.
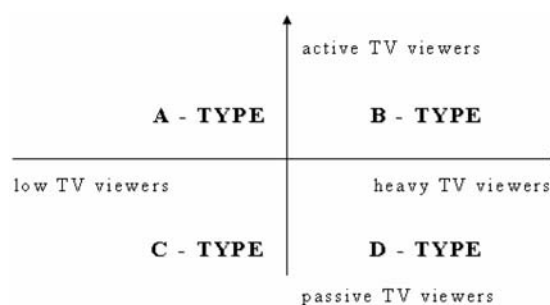
Schema 1: A–D types of TV viewers
A - TYPE: low and active TV viewers
B - TYPE: heavy and active TV viewers
C - TYPE: low and passive TV viewers
D - TYPE: heavy and passive TV viewers

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3. Research of the A-D typology of TV viewers

We tried to verify the approach of original typology of A–D types of TV viewers and differentiation of TV viewers by capacity of viewing or their activity/passive. The research analysed the types of TV viewers in relation to preferred programme structure specifications.

Sample. We realized individual consultations with 4 psychologists. Then we realized the pre-research with 15 university students of social work. The main research includes 595 adolescent respondents, 237 boys (39.8%) and 358 girls (60.2%). Respondents were from all kinds of secondary schools. We realized administration of the research battery with psychologists from pedagogical-psychological offices (Kysucké Nové Mesto, Banská Bystrica, Košice, Žilina and Zlaté Moravce).

Method. The research battery consisted of the Questionnaire of relation to television and television programme. The Questionnaire of relation to television includes:
- time of using (newspapers and magazines, radio, television, video and internet) and preferred programme structure;
- preference of violence programmes;
- activity;
- dependence on television.

Administration was realized during the same three days. Respondents marked TV programmes of the same previous week.

Results. We documented the dominance of television and radio in cares of respondents. The respondents viewed television 3.3 hours a day during weekend and 2.6 hours a day from Monday to Friday; mean: 2.8 hours a day. Adolescent girls viewed television more than adolescent boys (only tendency), Table 1.

Differences between adolescent boys and girls   Table 1
depending on mass media used

mass media	boys			girls			t	df	p
	n	AM	SD	n	AM	SD			
newspapers and magazines	237	.83	.76	354	1.01	.78	-2.749	589	.006
radio	237	3.97	4.20	354	4.52	3.80	-1.670	589	.095
television	237	3.91	3.08	354	3.25	2.27	3.008	589	.003
video	237	1.16	1.55	354	.70	.87	4.581	589	.000
internet	237	.56	1.22	354	.41	.68	1.903	589	.058

The results describe that adolescent girls read newspapers and magazines ($p=.006$) statistically more than adolescent boys. On the other hand adolescent boys view television and video statistically more than adolescent girls ($p=.003$).

The respondents preferred films (mostly action), entertainment programmes and serials, Table 2.

Adolescent boys prefer programmes with cognitive character including reports and publicism, documents, but action films, sci-fi and sport, too. Adolescent girls prefer serials and fairy-tales, Table 3.

Programme structure preferences   Table 2

programme structure	n	Minimum	Maximum	Mean	SD
Reports and publicism	590	0	4	2.00	1.06
Films	590	0	7	2.93	.98
- action	590	0	33	2.29	1.75
- sci-fi (serials)	591	0	4	1.74	1.30
Serials	588	0	4	2.30	1.20
- „soap operas"	591	0	33	1.62	2.20
Sport	590	0	4	1.90	1.35
Fairy-tales	591	0	23	2.04	1.44
Documents	591	0	4	1.76	1.20
Entertainment programmes	591	0	6	2.35	1.11

The differences between boys and girls in depend   Table 3
on preferred programme structure

	boys			girls			t	df	p
	n	AM	SD	n	AM	SD			
programmes with cognitive character	237	2.17	.93	353	1.69	.86	6.402	588	.000
programmes with entertainment character	233	2.17	.67	352	2.09	.57	1.502	583	.134
Reports and publicism	237	2.23	1.15	353	1.85	.98	4.338	588	.000
Films	236	2.94	.98	354	2.93	.98	.121	588	.904
- action	237	2.80	2.29	353	1.95	1.14	5.928	588	.000
- sci-fi (serials)	237	1.97	1.34	354	1.58	1.25	3.624	589	.000
Serials	234	1.95	1.19	354	2.54	1.15	-6.027	586	.000
- „soap operas"	237	1.41	3.10	354	1.76	1.26	-1.913	589	.056
Sport	237	2.64	1.34	353	1.40	1.11	12.249	588	.000
Fairy-tales	237	1.73	1.16	354	2.24	1.58	-4.236	589	.000
Documents	237	2.10	1.17	354	1.53	1.16	5.819	589	.000
Entertainment programmes	237	2.34	1.11	354	2.36	1.11	-.212	589	.832

We divide respondents into A–D types of TV viewers. Graph 1 describes occurrence of the TV viewers types.
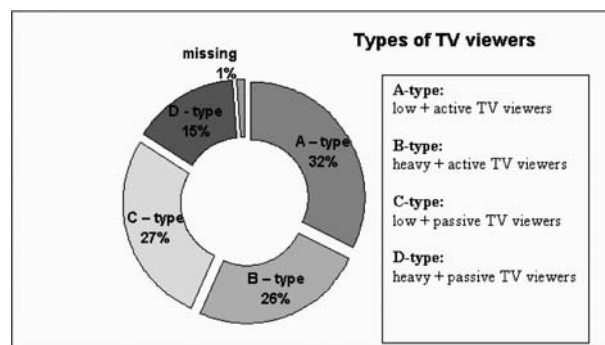
Graph 1 The A-D types of TV viewers; n=595

Difference of TV programme types dependent   Table 4
on intensity of TV viewing

intensity of TV viewing	higher			lower			t	df	p
TV programmes	n	AM	SD	n	AM	SD			
programmes with cognitive character	260	1.89	.97	328	1.88	.87	.026	586	.979
programmes with entertainment character	255	2.33	.54	328	1.96	.62	7.626	581	.000
Reports and publicism	260	2.05	1.11	328	1.97	1.03	.875	586	.382
Films	259	3.11	.88	329	2.79	1.02	4.062	586	.000
- action	259	2.54	2.24	329	2.10	1.20	3.078	586	.002
- sci-fi (serials)	260	1.90	1.34	329	1.60	1.25	2.758	586	.006
Serials	257	2.75	1.05	329	1.95	1.19	8.574	584	.000
- „soap operas"	260	2.17	2.96	329	1.18	1.15	5.534	587	.000
Sport	260	1.87	1.38	328	1.92	1.34	-.485	586	.628
Fairy-tales	260	2.18	1.17	329	1.92	1.62	2.177	587	.030
Documents	260	1.72	1.23	329	1.79	1.17	-.746	587	.456
Entertainment programmes	260	2.51	1.08	329	2.23	1.12	3.105	587	.002

We supposed that there is a statistical difference between intensity of TV viewing and activity of TV viewers dependent on programme preference, Table 4 and Table 5.

Difference of TV programme types dependent   Table 5
on intensity of activity

activity of TV viewers	active			passive					
TV programmes	n	AM	SD	n	AM	SD	t	df	p
programmes with cognitive character	338	2.02	.90	252	1.70	.90	4.259	588	.000
programmes with entertainment character	334	2.21	.59	251	2.00	.62	4.268	583	.000
Reports and publicism	338	2.17	1.05	252	1.77	1.05	4.598	588	.000
Films	338	3.07	.91	252	2.74	1.03	4.107	588	.000
- action	338	2.37	2.06	252	2.18	1.20	1.309	588	.191
- sci-fi (serials)	339	1.78	1.32	251	1.67	1.28	1.055	589	.292
Serials	337	2.48	1.18	251	2.07	1.19	4.193	586	.000
- „soap operas"	339	1.71	2.14	252	1.49	2.27	1.219	589	.223
Sport	338	1.96	1.33	252	1.81	1.38	1.411	588	.159
Fairy-tales	339	2.08	1.15	252	1.98	1.76	.828	589	.408
Documents	339	1.86	1.19	252	1.62	1.19	2.415	589	.016
Entertainment programmes	339	2.47	1.08	252	2.19	1.13	3.103	589	.002

We supposed statistical difference between A–D types of TV viewers and programme preference. The results confirm statistical difference among several types of TV programmes, Table 6.

The research confirmed possibility of utilization of A–D TV viewers typology. It confirmed practical possibility of utilization of Gerbne's cultivation theory and selective exposure theory (activity of TV viewers).

TV viewers with higher intensity of TV viewing prefer programmes with entertainment character - films including sci-fi, serials including soap operas, fairy-tales and entertainment programmes. Active TV viewers prefer programmes with cognitive and with entertainment character - reports and publicism, documentaries, films and serials and entertainment programmes.

Conclusion

We describe the main characteristics of A–D types of TV viewers:

A-type of TV viewer (active + low TV viewers; 32% of respondents).

Active looking for new information and experiences is not orientated only to media reality of television. A-type of TV viewer is able to obtain more complex information from reality of the real world. He can supplement them from other information sources (for example newspapers, radio or internet). He is able to keep and improve the quality of real interpersonal relationships. TV viewers of A-type and B-type view more TV programmes of cognitive character including reports and publicism, documentaries than TV viewers of C-type and D-type.

B-type of TV viewer (active + heavy TV viewers; 26% of respondents).

TV viewers of B-type and TV viewers of A-type prefer TV programmes of cognitive character including reports and publicism,

ANOVA analysis of TV programme types   Table 6
depend on types of TV viewers

		Sum of Squares	df	Mean Square	F	Sig.
programmes with cognitive character	between groups	14.555	3	4.852	5.950	.001
	within groups	476.215	584	.815		
	total	490.770	587			
programmes with entertainment character	between groups	24.890	3	8.297	24.919	.000
	within groups	192.774	579	.333		
	total	217.664	582			
Reports and publicism	between groups	24.359	3	8.120	7.391	.000
	within groups	641.613	584	1.099		
	total	665.973	587			
Films	between groups	28.744	3	9.581	10.570	.000
	within groups	529.397	584	.907		
	total	558.141	587			
Action film	between groups	43.645	3	14.548	4.866	.002
	within groups	1746.042	584	2.990		
	total	1789.687	587			
Sci-fi	between groups	12.771	3	4.257	2.552	.055
	within groups	975.911	585	1.668		
	total	988.683	588			
Serials	between groups	97.757	3	32.586	25.567	.000
	within groups	741.780	582	1.275		
	total	839.538	585			
Soap operas	between groups	153.782	3	51.261	11.132	.000
	within groups	2693.733	585	4.605		
	total	2847.514	588			
Sport	between groups	2.825	3	.942	.512	.674
	within groups	1074.255	584	1.839		
	total	1077.080	587			
Fairy-tales	between groups	17.525	3	5.842	2.832	.038
	within groups	1206.726	585	2.063		
	total	1224.251	588			
Documents	between groups	9.081	3	3.027	2.128	.096
	within groups	832.166	585	1.423		
	total	841.246	588			
Entertainment programmes	between groups	18.819	3	6.273	5.215	.001
	within groups	703.727	585	1.203		
	total	722.547	588			

documentaries than TV viewers of C-type and D-type. On the other hand they view programmes of entertainment character, especially action films more than TV viewers of other A–D types. They prefer serials including soap operas and fairy-tales, too. We understand their preference of programme of cognitive and entertainment character as ambiguous.

C-type of TV viewer (passive + low TV viewers; 27% of respondents).

TV viewers of C-type and TV viewers of D-type view less programmes of cognitive character including reports and publicism, documentaries than TV viewers of A-type and TV viewers of B-type. TV viewers of C-type view serials including soap operas less than TV viewers of B-type and D-type. They do not prefer films, either.

D-type of TV viewer (passive + heavy TV viewers; 15% of respondents).

TV viewers of D-type cannot be oriented in flood of information and utilize it. TV viewers of D-type don't prefer (like TV viewers of C-type) TV programmes of cognitive character. They prefer (like TV viewers of B-type) serials including soap operas.

We emphasize prevention to frequent and passive TV viewing, prevention to dependence on television (or excessive television viewing) and finally prevention to uncritical watching the television (Kotrč, 2005). It's effectiveness depends on parallel effort of parents, school, and mass media.

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PHRASEMES IN THE CONTEXT OF STUDENTS' COMMUNICATION

Phraseme application in all communication spheres and their appropriate performance forms are of particular interest to Slovak linguists against current dynamic tendencies in language communication. One of the necessary preconditions of successful communication is the knowledge and appropriate semantic interpretation of the most frequent phrasemes of a language. Since the language, culture and history are closely related, the phrasemes as specific lexical units reflecting life experience and wisdom of all generations help the language users in their overall personal advancement; including the phrasemes in the teaching of foreign languages is conditional on the differentiated level of language competence.

1. Introduction

As *"the phraseology of any natural language represents one of the most interesting and complicated communication spheres"*, and a general level of language competence is evaluated according to the level of phraseological competence (see page 7 in [11]), it is obvious that phraseme application in all communication spheres and their appropriate performance forms are of particular interest to Slovak linguists against current dynamic tendencies in language communication. Apart from the existence of such intentional (though partial) research, there are following "neuralgic points" in Slovak phraseodidactics:
a)   complex lexicographic compilation of phraseology;
b)   sufficient research aimed at the phraseological competence of students at all school types and levels;
c)   a set of phraseological units representing a necessary part of language users' equipment as a precondition of successful foreign language acquisition, including historical and cultural context.

P. Ďurčo's idea of the need to define a paremiological, or phraseological, minimum for all school stages, levels and types (see page 42 in [7]) seems to be well-founded in respect to the Slovak language education at all school levels and types considering the didactic function of phraseological units and their educational potential. The definition of a phraseological minimum, or phraseological minima, could have a positive impact not only on teaching the Slovak language as a mother tongue, but also as a foreign language (e. g. concerning the multiethnic situation in Slovak schools having begun). One of the necessary preconditions of successful communication is the knowledge and appropriate semantic interpretation of the most frequent phrasemes of a language (cf. J. Šindelářová's statement on the inevitable attention to the most frequent Czech phrasemes for elimination of communication barriers during Czech language teachers' training for multiethnic communication at schools – see page 167 in [22]).

2. Exposition of somatic phrasemes in the usage of Slovak university students – future teachers

In 2001 the Philosophical Faculty of the Catholic University (Ružomberok) was doing research on the vividness of somatic phrasemes to respond to the dynamic tendencies in phraseological stock and to the requirement of children and young people's phraseological competence development with regard to phraseodidactics. We had a sample of 100, 1st to 5th year, students of pedagogy (Slovak Language and Literature).

The research of the university microsociety was intended to be in relation to elementary and secondary school students – their future Slovak language teachers who would participate in their communication (including phraseological) competence, became the research objects. The research probe considered the above-mentioned need to define the phraseological minimum during the analysis of results – 1. attention was paid to the very core of phraseological units containing the name of a human body part and so reflecting the anthropocentric character of the phraseology; 2. an intensive corps of 500 somatic phrasemes required internal differentiation with a view to the verbal communication dynamics.

The processing of the results has brought an expected internal differentiation of the corps in the axes – central somatic phrasemes (active knowledge: I know and I use, index < 1.5), postcentral somatic phrasemes (passive knowledge: I know and I do not use, index < 2.0), peripheral somatic phrasemes (I do not know and I do not use, index > 2.0). The results indicated that only 35 % of phrasemes can be classified as the most frequent ones (central

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somatisms), in 24 % the phraseosemantic interpretation is known to the students, but the phrasemes do not belong to their active phraseological idiolect (post-central somatisms) and 41 % of the phrasemes were totally unknown to the respondents (peripheral somatisms). The last ones are the necrotic phrasemes, in respect to the contemporary communication of university students and allusion to medical science. In connection with the discussed topic it is apparent that to specify the phraseological minimum constituents, it is necessary to take into consideration the central somatic phrasemes, as they are the best known and the most frequent ones in communication.[1]

3. The analysis of Slovak-Czech bilingualism of Slovak secondary school and university students from the view of phraseology

The specific dimensions of phraseological research are from a linguodidactic view, conditional on the fact that phraseological competence is a standard, not only to the mother tongue, but also to a foreign language. Concerning the phraseological minimum, the capability of phrasemes to reflect the ethnocultural contrasts and universals comes into prominence. Appropriate semantic interpretation of phrasemes and confidence/proficiency in their application revises students' communication ability and affects the understanding a foreign language text.

To issue from the common characteristics and differences in the Slovak and Czech lexis (Slovak and Czech being the most related languages of the West Slavonic language group) and with regard to increasing divergent development of these languages after the split of the common republic, which primarily affects the society of children and young people living in less intensive contact with the other language (see also [13]), the analysis of Slovak-Czech bilingualism of Slovak secondary school and university students from the view of phraseology, would like to be a contribution to the phraseological competence research within the context of Slavonic languages.

The research was focused on the phraseosemantic interpretation of phrasemes selected from the Czech translation of T. Prachett's book "Men at Arms" from the "Discworld" series (translation J. Kantůrek) [15][2]. The experiment was done with a sample of 198, 1st to 4th year, grammar school students (Ružomberok, Žiar nad Hronom) and 284 university students in the 1st through 4th year of their study programme: Slovak Language and Literature (Philosophical Faculty of the Catholic University in Ružomberok) in 2006. The secondary school and university students analysed

seven phrasemes and they then wrote an appropriate archiseme, or a Slovak equivalent of the Czech phraseological units:

1. *Zatímco naši spoluobčané **strádají pod jhem tyrana**...*
2. *Chlápci v železe, kteří **mydlí jeden druhého hlava nehlava**, a tak dále.*
3. *Kromě toho si teď i tak **ukousl příliš velké sousto**.*
4. *...protože z žen takového postavení ho bolela hlava a při spatření mužů **ho svědily pěsti**.*
5. *Všichni se mu snažili **uklidit** z cesty.*
6. *...víte, co dokáže, když **si dá pár panáků**...*
7. ***Kápněte božskou!***

During the initial results evaluation, we considered the overall success of the secondary school and university students' phraseological competence, correctness of the phraseosemantic interpretation of each phraseme, and success differentiation according to each level of the schools selected – with the mutual confrontation of the data obtained.

The probe into the secondary school and university students' interlanguage phraseological competence has brought forth interesting, and in relation to Slovak-Czech bilingualism, also satisfying results: 62 % accuracy among the grammar school students and 70 % among the university students reflects the ability to understand the substantial part of the analysed phraseme set properly.

The success or failure of both respondent groups analysing the phrasemes has been rather balanced (see Graph No. 1):
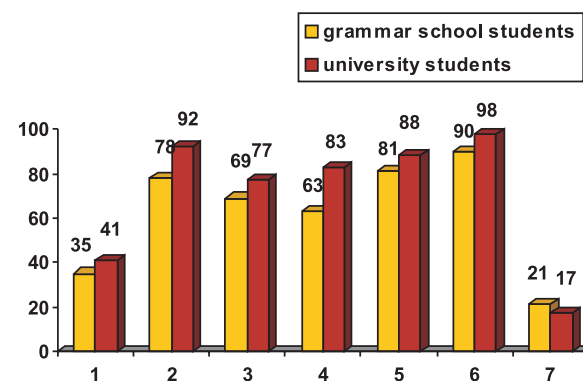
Graph No. 1 - comparison of success (in %) of grammar school and university students for individual archisemes

A high percentage of success in both cases was reached in the phraseosemantic interpretation of the phraseme No. 6 *dát si pár*

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[1] According to the research results the following phrasemes belong to the central somatic phrasemes: *vziať (brať a pod.) nohy na plecia, byť /iba, len/ kosť a koža, ísť (liezť) niekomu na nervy, medzi štyrmi očami, mať niečoho, niekoho /až/ po krk, brať si niečo /veľmi/ k srdcu, zlom väz, v zdravom tele zdravý duch, zamrzol mu úsmev na tvári, čo na srdci to na jazyku, etc.*

[2] Question of appropriate semantic interpretation of the phrasemes used in the Czech translation of an English fantasy literature writer T. Prachett's book attracted our interest because of its great success among Slovak readers. Regarding the fact that the Slovak book market reacted to Prachett's book later than the Czech one, the Slovak fantasy literature fans better know "Zeměplocha" from J. Kantůrek's Czech translation than "Plochozem".

panáků (grammar school students 90 %, university students 98 %), and by contrast, there was a considerable prevalence of wrong answers in phraseme No. 1 *strádat pod jhem tyrana* (65 % failure among secondary school students, 59 % failure among university students) and No. 7 *kápnout božskou* (79 % failure among secondary school students and 83 % failure among university students). The wrong answers given in the questionnaire, while attempting to find the proper archiseme, were frequently influenced by an inability to identify the meaning of two lexical components differentiated in relation to the Slovak lexis – *strádat, jho (strádat pod jhem tyrana)*[3], or by associations resulting from the previous experience with lexical units in non-phraseological use – *kápnout, božský (kápnout božskou)*.[4]

4. Phraseological universals in relation to national

Analysing the internal phraseme forms within confrontational phraseology is a good criterion for the identification of phraseological universals. From such a point of view, especially somatisms, as hyperactive elements of phrasemes, participate in total interlanguage synonymy (see page 35 in [6]). Scholars agree that the linguistic matters are not primary in internationalisation: *„...ona je vlastne odrazom civilizačných a kultúrnych vplyvov (...), ekonomického, politického, a žurnalisticko-publicistického diskurzu, no najmä technických procesov...”* (see page 3 in [3]); *„je zpravidla expanzí civilizačních fenoménů, projevem technického pokroku, kulturních vlivů”* (see page 10 in [10]). Phrasemes, as the expressions of mostly indigenous national culture, have often been transferred into other cultures where they have been domesticated (see page 8 in [11]). How much the dimension – national/international – is evident in the communicatively most exposed[5], and currently the most vivid somatic phraseological units, is reflected in the research results (see [1], [2]). According to the research of 150 somatic phrasemes, a 96 % correspondence to the Czech phrasemes, a 70 % correspondence to the Russian phrasemes and a 64 % correspondence to the French phrasemes of identically specified phrasemes can be stated.

53 % of the phraseological units were found in four languages (we mention the best known ones as an example)[6] and nearly 25 % were complied with the requirement of the domicile in the three phraseological stocks of natural languages. Approximately 21 % occurred only in two languages (mostly Slovak and Czech) and only approximately 1 % does not have the Slovak or the French equivalent (Graph No. 2).
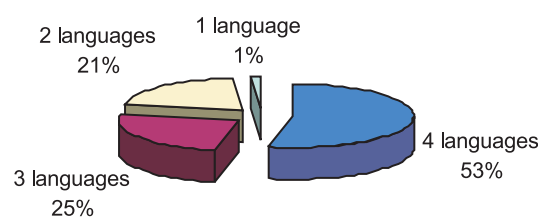
Graph No. 2 - Distribution of the most exposed phrasemes (150 units) in both communication spheres according to their occurrence in languages

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[3] To illustrate this we mention basic direction of respondents' thinking: lexeme *jho* – Slovak pronoun form *jeho* – *on* - *pod ním (stretávajú pod ním tyrana, hľadajú pod ním tyrana, strážia pod ním tyrana etc.)*; lexeme *strádat* – phonic form of verbs stretávať, strážiť, strpieť or even štrajkovať *(strpieť na svete tyrana, stretávať niekoho pod inkognitom, štrajkujú pod sochou tyrana, etc.)*.

[4] For example the lexeme *kápnout* associated alcohol *(nalejte ten najlepší, čo doma máte, z najlepšieho, tej najlepšej, e. g. slivovice, naliať niečo, po čom sa človek cíti ako v raji)*; adjective *božský* apart from the application of the God's principle *(Boh ich potrestá, klaňajte sa Bohu, zomriete rukou Božou, budete zatratení)* associated perfectness of somebody/something (in general wisdom, shown up in expression, good meal, strong experience, winning, smell, etc., to the male respondents the opposite sex), etc.

[5] We were interested whether the familiarity index of a phraseological unit (range 1.0 – 1.2) in university students' phraseological competence research or frequency of phraseological units (5 or more times) in press (200 copies of 5 Slovak daily newspapers) indicate a common origin (or motivation) of the phrasemes, and whether at least three foreign (Czech, French and Russian) lexicographically recorded equivalents exist ([16], [17], [18], [19], [20], [23], [5], [8]).

[6] *položiť niekoho na lopatky* – Cz: položit někoho na lopatky; R: положить кого на (обе) лопатки; F: faire toucher les épaules à qn;
visieť na vlásku – Cz: viset na vlásku; R: висеть наволоске; F: tenir à un cheveu;
brúsiť si zuby na niekoho, na niečo – Cz: brousit si (dělat si) zuby na někoho, něco; R: точить зубы на кого-л., что; F: aiguiser ses dents sur qc;
horúca hlava – Cz: horká hlava; R: горячая голова; F: tête chaude;
dostať (zraziť) niekoho na kolená – Cz: srazit někoho na kolena; R: поставить кого на колени; F: mettre qn à genoux;
liezť (ísť) niekomu na nervy – Cz: jít/lézt někomu na nervy; R: действовать на нервы (кому); F: porter/taper sur les nerf à qn;
obrátiť sa (otočiť sa) chrbtom k niekomu – Cz: obrátit se, otočit se zády k někomu, k něčemu; R: повернуться спиной к кому-л; F: tourner le dos à q;
neveriť vlastným očiam – Cz: nevěřit (nemoct uvěřit) svým (vlastním) (v)očím (svému zraku); R: неверить своим (собственным) глазам; F: ne pas en croire ses yeux;
strkať (pchať) nos do niečoho (niekam) – Cz: strkat nos niekam; R: сунуть нос куда; F: metre (fourrer) le (son) nez dans qch;
chytiť niekoho za srdce – Cz: chytit někoho za srdce; R: брать за сердце; F: prendre qn par le coeur;
postaviť niekoho na nohy – Cz: postavit někoho na nohy; R: поставить кого на ноги; F: metre qn sur pied;
stratiť /svoju/ tvár – Cz: ztratit /svou/ tvář; R: потерять своë лицо; F: perdre la face;
zlé jazyky – Cz: zlé jazyky (zlí jazykové); R: злые языки; F: méchantes langues;
mať niečo /už/ v krvi – Cz: mít něco v krvi; R: иметь что в крови; F: avoir qch dans le sang;
ne/chcieť byť v koži niekoho – Cz: nechtít být (bejt) v něčí kůži; R: не хотеть быть (очутиться) в чьей шкуре; F: ne pas vouloir être dans la peau de qn;
ukazovať na niekoho prstom – Cz: ukazovat si na někoho prstem; R: показывать на кого пальцем; F: montrer qn du doigt;
od hlavy po päty – Cz: od hlavy /až/ k patě (do paty); R: с головы до ног (до пят); F: de la tête aux pieds;

In regard to the communicative-pragmatic turn in linguistics, the priority of current mother tongue teaching conception is the communicative competence of the graduates at all school types. Since language, culture and history are closely related, the phrasemes as specific lexical units, reflecting life experience and wisdom of all the generations, help the language users in their overall personal advancement. Including the phrasemes into the teaching of foreign languages is (besides the age) conditional on the differentiated level of language competence.

J. Pekarovičová points out the need of systematic presentation of phraseology to foreigners from the view of Slovak as a foreign language, in the context of ethnocultural and interlanguage relations; on the one hand, the specification of universals; and on the other hand, the specification of phraseological contrasts is necessary. The relevance of phraseodidactics, according to J. Pekarovičová, comes into prominence especially in connection with ethnocultural differentiations and contrastive intercultural communication, since from the pedagogical experience it is clear that, she says: *„medzijazykové odlišnosti, kontrasty sú zdrojom potenciálnej interferencie pri porozumení i používaní frazeologických jednotiek v prejave cudzincov"* – even the multilingual phraseoconfrontation can be discussed in some cases within heterogeneous student groups. To acquire a communicatively relevant set of Slovak phrasemes is conditional on the methodology of selection and presentation (see pages 122 – 124 in [14]).

5. Conclusion

Understanding the text is related to and conditional on the knowledge of extra-linguistic context – based on the two basic evolution tendencies in the lexis (the tendency to internationalisation and the tendency to nationalisation) in the era of globalisation and European integration (see page 144 in [4]). On the one hand, there are mutual civilisation influences and intercultural contacts; on the other hand, ethnocultural identity is being stressed – therefore it is necessary to increase the effectivity of phraseme acquisition, not only in education, but also after the institutionalized phase of education.

The communication sphere that significantly reflects the dynamics of social development is journalism – where the phrasemes, as the means of attractivity with aesthetic and cognitive function, are applied in their usual and also unusual, modified form, in which they often come into existence (phraseological neologisms). And therefore, the unusual form can be considered one of the substantial ones regarding the definition of the phraseological minimum of the mother tongue, the phraseological minimum of Slavonic languages and foreign languages in accordance with the requirement of the phraseological core (the fact which was also been reflected in our comparative research of the 150 most exposed phrasemes).

The popularity of phrasemes results from their pragmatic dimension – they are disposing units with a possibility of original individual transformation (foregrounding), marked by a striking character that completely names and evaluates the situation [11]. Phraseologically competent usage of such specific units by the communicants positively influences the utterance culture, communication efficiency and effect: phraseological units by means of their disposing form reflect the experience and wisdom of the generations and by means of their foregrounding they reflect an individual's esprit as well.

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Peter Krbaťa *

BARRIERS AND WAYS OF CREATIVITY DEVELOPMENT IN MUSIC EDUCATION

Significance of creativity and its pedagogical and psychological attributes, difference in its interpretation, situation in the world. An outline of authors and their works in Slovakia or in the Czech Republic, barriers of creativity, competence, attributes and abilities, personality of the music teacher. Methods and forms of creative music education, an application of various games, especially musical ones, role as well as dramatic plays. Project work. Creativity and new multimedia technologies. The profile of an unsuccessful music teacher. Models of creative exercises, practical experience and their application.

1. Introduction

Creativity education and its development is very important for our life. Without it the cultural and aesthetic values would have not been created in the past. Creativity relates to self-realization of man, his instinctive spontaneity, curiosity, experimentation, thinking as well as imagination, intuition, desire for something new, unknown; hope, search for the meaning of life, the feeling of freedom when expressing his thoughts and emotional experiences. And not only with the aim to satisfy his own needs. It is also an interaction of a subject with an object and synergetic effect of interpersonal communication. It means to do and change something in our environment, community, society and the whole human civilisation as well. Harvard psychologist Robert White, a representative of "ego-psychology", uses the term competence. *"Ego is motivated by biological instincts as well as the outside world and most of all by the need of exploration, learning, coping with the environment."* [In: 1]. The effectiveness of motivation relates to a tendency to put effort with the aim to influence the environment. When this effort is successful, the individual feels competent. Such a source of motives leads the man to the development of his own potential and to coping with his environment.

From the pedagogical-psychological point of view newness and originality belong to the basic attributes of creativity. The openness of milieu, the liberty and respect for others' opinions, the riches of thoughts and discussion, support and empathy, trust in relatioships, playfulness and humour, not exaggerating critique and evaluation, creation of space for inventiveness, development of ideas and solutions, impulsion of curiosity and motivation for cognition, the combination of team work and individual responsibility can be included among procreative phenomena. The most valuable part of human education is not any longer the knowledge of facts (within the meaning of existing viewpoint) but the ability to work with information – the pupil should learn to obtain new information by analysis and synthesis of pieces of knowledge, create hypotheses and verify them, process the information and formulate a piece of knowledge. The ability of his/her own judgement, critical and creative thinking and acts, refreshing and enriching his knowledge during the whole active period of his/her life are much more necessary.

2. Creative abilities, traits and states of personality

Nowadays it is difficult to characterise creative phenomena scientifically and quantitatively. However, we can use qualitative criteria and analytical methods of creative expressions of musical activities. They are "fed" by following creative abilities, traits and states of personality: 1. Flexibility, the ability to take advantage of acquired musical experience, to adjust this musical experience to new situations and to overcome old techniques of solution. 2. Fluency, the ability of an individual to react to musical impulses with a great number of variations and alternatives. There is also a place for intuition and musical insight. 3. Elaboration, the ability to develop and process creative musical thinking into the most detailed form. The elaboration also opens opportunities for playing with musical thoughts, for their transforming on the basis of already acquired musical experience and knowledge. The starter is also musical imagination, various emotional reactions, various visual perceptions, synesthesias etc. 4. Originality is usually considered to be the most important expression of creativity. It is creation of something entirely new and unique. 5. Analysis, the ability which enables to perceive musical parts meaningfully and to find relations among them. 6. Synthesis-integration, connects constructional parts into musically logical unit. 7. Sensitivity, the ability which enables the individual to perceive and react to the structure and dynamics of musical impulses. 8. Concentration of attention, a psychological state which is connected with an increased inner activation of attention. Inspiration is an escalating psychological state. It appears as a strong excitement, enormous rush of energy and maximal concentration. 9. Restructuring, this ability relates to the revision of a final form of musical product. These abilities are not isolated in creative process [2]. They unite in creative experienc-

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ing and thinking. They are determined by bio-psycho-social dispositions, endowments, faculty, talent and a product of biodromal development. They originate and develop in the process of socialization. Creativity in music has also other dimensions. Understandably, this is the question of a favoured theoretical approach in the field of psychology of creativity. What is the state and what trends are there in this field of research?

3. Present theories of creativity

At present a wide range of various theories of creativity coexist side by side more or less harmoniously. They are represented by cognitivist, personalistic and interactionist approaches. Their founders are, for example: J. P. Guilford, McKinnon, F. Barron, D. M. Harington, E. P. Torrance, C. Rogers, S. G. Isaaksen, D. J. Treffinger etc. They have many followers: R. B. Butcher, T. Yarnell, T. Z. Tardiff, R. J. Sternberg, H. Gardner, E. Gordon, D. E. Smith, D. W. Tegano, K. H. Lennon, M. Thibeaulth, M. Waterman, T. M. Amabile, W. Roscher etc. [3, 4]. In the Czech Republic the best-known authors are: J. Hlavsa, J. Viewegh, M. Jůzl, J. Kulka, I. Pýchová, J. Herden, P. Žák, H. Váňová etc. In Slovakia they are E. Komárik, I. Šuleková, T. Kováč, M. Zelina, M. Zelinová, E. Szobiová, M. Krupa, P. Krbaťa, E. Baranová, B. Felix, J. Hatrík, E. Langsteinová, T. Pirníková, Z. Sláviková, M. Krušinská, J. Zeleiová, M. Bohonyová and from the younger generation P. Špilák, K. Macková etc. The complicatedness of relations among single components of creativity and their unique interlinkings are objects of research activities of the research workers of the Department of Creativity Psychology at the Institute of Experimental Psychology of the Slovak Academy of Sciences in Bratislava. M. Jurčová and D. Kusá are researchers responsible for the mentioned grant projects.

4. Our own contribution

This contribution about understanding creativity is based on various research and practical pedagogical experience from the Academy of Music and Dramatic Arts in Bratislava, the Faculty of Humanities and the Academy of Arts in Banská Bystrica. Creativity seminars are run at the Faculty of Science of the University of Žilina under my supervision [5, 6]. In every person there is a need to realise himself/herself creatively. For example, it is the music teacher who contributes creatively to the education of children, students, adults or of older generation studying at universities of the third age /our case in the University of Žilina – Man-art major/. In the individual interaction the music teacher speaks; develops children's musical faculty and talent; he teaches them to sing, to play the musical instruments, to understand the world of music; he accepts children's feelings; he uses praise; he utilizes children's ideas, images, fantasy, imagination; he forms their abilities and skills; he helps to solve children's personal problems, to overcome their laziness, tiredness, stage fright, to boost their self-confidence, to discover other values of life /the role of a mother-father/, to navigate them in their further maturation and headway /the role of a manager/ etc. Although the music teacher teaches predominantly music, s/he is a paragon of a pedagogue, musician and a human for the children.

We can learn about the personality of the music teacher, the high or low quality of his/her educational activities according to the results of his/her work. However, this general statement is not sufficient. These results show manifold individual psychological differences: pedagogical talent, personal qualities, skills, knowledge, experience in singing, playing the instrument; character traits and also the knowledge of using effective teaching methods. The music teacher can achieve the same goals in various ways. There are several phases in exploring the personality from the standpoint of the personality psychology. The 1st phase was represented by the psychophilosophy of the personality research. It was cultivated for all the centuries and it flourished at the end of the 19th century. It was based on constitutional, attitudinal and character traits /Hippocrates, Carus, Schiller, Dilthey, Janet, Kraepelin/ but without experimental verification. The 2nd phase already brought experimental investigation. New typologies were researched by: Ach, Ehrenstein, Erich and Walter Jaensch, Kretschmer, Krueger, Sander, Phahler but also by representatives of psychoanalysis – Freud, Jung, Adler, Horney, Fromm etc. These typologies were based on measurement of personality by means of apparatus, however, an appropriate statistical method for investigation of the relations among features of personality and for integration of numerous theories was missing. Later the Anglo-American school took the lead in the investigation of personality. This 3rd phase had the distinction of statistical and empirical orientation /Eysenck, Cattel, representatives of humanistic-cognitive theories – Maslow, Rogers, Lewin, Kelly etc./. The 4th phase was the continuation of the former one but it was enriched by investigation of the causes of behaviour and experiencing, inner and outer factors which changed this or that feature of personality /Rogers, Allport, White etc./. The humanistic approach deals with the man who possesses potential for healthy and creative growth and self-realisation /unlike behaviorism – which as it is known – overestimated upbringing, training/. It is represented by the logotherapeutic school of V.E. Frankl and his student Lukas and Bern's theory of role plays. At present the project Millennium uses almost all these humanistic approaches while organising learning environment. They should lead to the development of children's personality, their initiative, creativity, self-confidence, independence and responsibility. And the music teacher? Concerning pedagogical performance except from the formal one which s/he has to follow according to the curriculum, s/he can significantly "open a creative gate" for children's manifold activities in an informal way, mainly by means of learning through experience.

The better the music teacher succeeds in finding the right way of teaching and motivating pupils and students, the greater will be his motivation to seek and create something new. Many times it is motivation which determines the style of teaching, evokes atmosphere of creativity and interest in learning. For instance, the content area itself, the problem which the pupil has to solve and the teacher's appraisal can motivate. There is space for realisation of music therapy and various games. These games are based on the interaction and dramatic action with a real or imaginary partner.

The project work has a broad potential for the development of creativity. The use of multimedia /various musical software for music composition, editing, notation, reproduction, karaoke systems, multimedial encyclopedias of music, dictionaries, music games for children of various age, visual presentations in power point or flash software, dataprojections, etc./ in the area of music is also very important. [7, 8, 9, 10].

5. Barriers and ways of creativity development

Hesitation, prejudices, lack of self-confidence and self-respect, fear that "I will make a mistake", the undue control of behaviour, weak sense for a game, feeling that "I can socially disgrace myself", insufficient motivation and inability to decide to do further step are the obstacles for the development of creativity. Bad material and spatial conditions, insufficient teaching aids and instrumental equipment, an unsuitable timetable and problematical management of school are obstacles, too. To a large extent, the relationship of the pupil to the music education depends on the teacher's personality, on his/her professional preparation and on his/her ability to motivate students. My survey from 2004, in which 65 respondents (music teachers of primary art schools, primary schools, conservatories, academies and universities) participated, deals with what kind of personality the music teacher should embody. According to the results of this survey the majority of respondents stated that the music teacher should not be a conservative type without any ability to adapt to new conditions, man who does not accept new trends and alternatives in the process of teaching music and music theory. It is a fault if s/he is affected by complexes. The unsuccessful teacher does not know himself/herself, his/her abilities and limits. S/he is not a strong character and e is not able to defend his/her principles and opinions. S/he does not understand meaning of music. From the psychological viewpoint, further contraindication is if s/he is mentally unstable, nervous, impulsive, ironical, selfish, impatient, intolerant and arrogant. The reader can find furher results in [5].

It is not good if the teacher demands from his/her pupil to play the musical instrument as a "machine". If his/her pupil cannot technically manage a certain part /if it is difficult for him/her/, s/he can emotionally express this problem. Abilities of the teacher to help his/her pupil through a piece of advice (in case of his/her personal problems, in overcoming anxiety, stage fright and tiredness) also belong to unwritten rules. They include the ability to diagnose pupil's real mental and physical state. A good teacher knows that a pupil is often uncritical in his/her self-evaluation, therefore s/he gives him/her a chance to evaluate performances of other pupils. The music teacher communicates with parents, too. S/he must be educated in theoretical disciplines and must search for something new. S/he does not work only in class but also broadens his/her horizons in other spheres of life. An ideal paragon of the teacher is such a teacher who is endowed by voice, intonational, rhytmical, instrumental, musical-historical, musical-theoretical and form-analytical skills. S/he is of a strong personality with charisma of pedagogue, musician and human.

6. Creativity seminars

To begin with I would like to explain principles of expression and stimulation of creativity to my students. They are: 1. Voluntariness and courage. Not every student takes part in exercises actively. It is important for him/her to be open to simulated situations and to take them as a game. The condition is that the student should be enthusiastic, original and tolerant towards "crazy" or unique ideas. I try to set him/her free from possible stage fright and anxiety for example, by means of relaxation techniques. 2. Security and discretion. Nothing can be misused! There is atmosphere without suspense, emotional threat and fear of anything unusual, new and original. It is acceptable if anybody does not feel well and does not want to participate actively. 3. Playfulness, spontaneity and humour. Any manifestations of imagination and fantasy are tolerated. Laugh facilitates formation of original ideas and thoughts. 4. Joy and freedom of speech. The process of musical and dramatical games and role-plays is sometimes more important than the outcome. 5. Praise and encouragement. The less creative solutions are accepted with appreciation and praise. 6. Trust and cooperation. Initiating and supporting creative group atmosphere. Positive expectations. 7. Exercise evaluation. Motivational importance of mutual evaluation. Everybody needs admiration and appreciation.

Another part of this phase is recording and categorising students' ideas about contents of seminars. It is very important to identify interesting creative individuals. Many of them have rich experience and abilities in various fields of art /dance, music, acting, prose, poetry, fine arts, film, video, photography etc./ and new electronic, information and communication technologies /computers, creation of web sites, graphic design etc./. Others devote themselves to sports, various hobbies of collecting and are experienced in the area of education, communication, management and organising a number of interesting actions. University teachers quite often do not know about these interests and experience.

Various games, for example expositions of chosen pieces of music /for instance, a composition by G. Scelsi, an electroacoustic composition Jupiter by Norwegian composer J. Persen etc./ are approached in other creativity seminars. They are about reflexion at various levels – from physiological to philosophical reflexion. I also provide the students a witty picture to which they react with their original observations. I use many modifications of brainstorming, relaxation methods, assertive and empathic techniques, musicotherapeutic sessions, jam-session productions, imaginary games with a ball and other objects. Students prepare short acting scenes /creation of a script, a text, choreography, costumes etc./. We practise various acting etudes /students change rhythm or tempo of dramatic action in these etudes/. Students suggest dance activities of various styles and musical kinds. A lot of attention is paid to creative nonverbal expressive manifestations /manual communication, pantomime, proxemics etc./, creative expression of fine arts in connection with music. Students train verbal abilities /lecture on a drawn theme, recitation of a text with various emotional expression, creation of metaphors, interviews – a presenter, an editor versus certain typologies and social categories of people/.

Students create statues or sculptural groups according to the model artworks of French sculptor A. Rodin. While doing project work, students who are divided into groups prepare plans for establishing music agencies, various societies, associations or movements /reasons for establishing; characterisation of their activity, mission; objectives etc./. The last exercise is a short theatre scene "Spacemen on the planet X" or a collective dance production. The final meeting is an opportunity for evaluation of our meetings. During this meeting the best videorecordings and photographs are projected. The experience acquired in this way deepens every student's awareness of his/her own "self", which may have impact on the students_successfulness both during their studies and in practical situations.

Translation: Mgr. Veronika Trpišová

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Juraj Dubovec – Tibor Hlačina *

NEW TRENDS IN MICROECONOMICS THEORY

An economist is a professional paid for making wrong economic decisions...

While organising a successful business system we can expect that any small internal or external changes can trigger disproportionate responses within the network of international connections and business perspective of the investors. To assume the future development of economy is a problem, nevertheless the economists are trying to find a way of applying the new knowledge if they want to predict the future of certain situations in the real economic system.

Mathematics that has not helped microeconomics

In economic theory and especially in micro economy the verbal description of events explaining the causal relations was replaced by mathematical language using small changes, pseudo-statistics relations, and analysis of the historical data and tests of hypothesis.

The view of the dynamics of the economic system has disappeared from the economics textbooks. Instead of searching the answer for the content questions the explanation concentrated on the used tools and in this way the relation between the theory and the reality got lost. Neoclassic microeconomics describes the economic system in the following way:
- determination of the optimal conditions (where inputs are used to produce maximal outputs) at which the situation is the equilibrium of defined values,
- following these conditions the microeconomics theory can show what processes appear if the system is not in the optimal position and how it will follow the path to the equilibrium,
- the initial optimum does not have to be so called Pareto's and microeconomics can decide if it is that or not,
- if there is not an optimum then microeconomics can suggest the Pareto's processes for improvement or it can demonstrate which real processes can lead to the Pareto's improvement.

While predicting economic events the neoclassical theory supposes that people will behave as they did in the past, which means the condition of *ceteris paribus* is met. This condition enables us to find out the impact of a chosen individual value on the change of examined value in the complicated circumstances of dynamic systems. If we create an economic (or other) theory it does not mean that we take into account all possible aspects of the described event. The opposite is true, there is a need to focus on some aspects that can be described by abstract simplicity while we suppose that all other aspects are neutralised, i.e. they are constant. As the changes of economic events in time and area are continuous and

the situation is a result of parallel appearing changes of different factors, it is valid that:
- The stage of a given event can be defined only with regards to the real defined time frame that means that in the time of gaining the results the event is actually history because it had changed and
- The change can be defined as a total change which is a result of the influence of all relevant factors simultaneously. If we are interested in the relation of individual factors and their impact on the total change we have to follow ceteris paribus which means that we take other factors in the given research as constant.

Used models created on the physics-mathematics analogy exploit very often the principle of the exact natural science and they are seeking for validity in the economic systems (e.g. equilibrium principle). In this analogy we can imply the results from the initial assumption using the algorithmic solution.

A part of the microeconomics theory halted on the assumption of the static view which does not reflect the today's reality. The economist very often works with models created on the base of physics-mathematics analogy using the principles of the science and they are seeking for similarity with physics (e.g. the equilibrium principle).

There are two reasons why the apparatus of science can not be transferred to the economic science.
- *The first reason is the lack of forecasting data.* In the economic system historical data has little importance in the prognosis as the system is changing its quality in the time frame. If we concentrated on the history of the London Stock Exchange the price development calculated on the base of 1694 cannot be any help for decision making process. The capital market in the 17th century was totally different to that in 19th century. The 1990s brought so many changes that those 10 years old data cannot be used reliably. If we wanted to predict the development of a certain investment fund with 95% reliability we would need at least 400 years history of the firm.

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– *The ability of the market participants to integrate information and learn from experience is the other reason.* While predicting economic events we assume very often that people will behave as they did in the past. The ability of the market participants to integrate the information and learn from experiences very often does not enable the prediction as we go from known causes to the unknown results.

When we use these deterministic models, all information is stored in the initial conditions and without knowing the historical context we cannot answer the questions of the real economic life.

How to proceed?

This stage should motivate us in searching new theories explaining the problems of the real economic life. Briefly, I will introduce the main ideas of this scientific movement and I will focus on their usage in the economy and the theory. New terms as catastrophe theory, chaos and complexity are emerging in economic literature too. The basic question is if it is just a fashionable trend in the frame of the publicity activity of writers or if we are witnessing a new period of thinking in economic theory.

Catastrophe theory

If we press a straw at both ends it gets a bit shorter but if we press more it bends. The mathematician R. Thom created the theory describing such sudden change naming it "catastrophe".

In this case we talk about the change of qualitative properties of the system agents during the jump changes. The theory is focused on phase transfer during which the bifoculiar effect appears. The application of bifoculiar theory while researching the jump change (catastrophes) in mechanical, physical, biological, economic and ecological systems creates the basic idea of the catastrophe theory.

In spite of the attractive name the theory of catastrophe can tell little about the events in economies. In cases of thousands of elements influencing each other the collective organisation and behaviour is important. The usage of the theory of catastrophe for description of systems where there are networks (e.g. economic systems) is limited, as the jump changes are not typical for the economic system.

Chaos theory

In the real economic life there are many situations where uncertainty of our knowledge of the system stage at any given moment can lead to the loss of information about the future system stage very quickly. Thus the present stage can develop rapidly to a very different future stage. Such systems are thought to be chaotic and their influence is responsible for the complexities of economy all the way through to those of climate change. In such situations there is no halfway house, as it were, where we can predict with

certainty the rules required for any such unknown changes thus our ability to forecast is limited.

The chaos theory has its origin in the work of the French physician H. Poincare (scientists realized the importance of his work only after 1980). If something is chaotic then, similarly as with a roulette ball the final position of the ball is unpredictable. Thus forecasting the future of any chaotic system is practically impossible. In the case of natural chaos, e.g. earthquakes etc. we have what we call The Butterfly Effect where the flutter of a butterfly wing in one location can cause a hurricane in another.

In the complex dynamic system there are points of non-stability – critical moments where a small movement can cause big results. This so called butterfly effect is very often referred to as *the sensitive dependence on the initial condition*s. In the economic agent's behaviour, the sensitive dependence on the initial conditions is an unavoidable result due to the connection of events of micro and macro economy.

In the situation of a „strongly imbalanced" condition of the system, small change or deviation can grow to huge waves damaging the structure. This is a world of instability, disequilibrium, and turbulences in "strongly unstable stages" and non-linear events with the complex feedback.

The chaotic process seems to be extravagant even if the rules on which it is based are simple. The research discovered the mathematic features of the chaos in many areas. Some scientists believed that with the help of the chaos theory they could understand the wild falls in the financial markets. The chaos theory can explain the simple unpredictability, (why a small reason can result in serious ends) but it cannot explain the trends towards the revolutionary changes where the dimensions of the result have no relation to the dimensions of the initial causes.

The economic science using the knowledge of the chaos theory can only predict the direction (not the range) of a change resulting from the specific costs and incomes. What will happen cannot be predicted from the point of the direction (up, down) nor regarding the probable dimension.

The study of the complex systems concentrate

On the disequilibrium situation where the history is very important. In order to understand the irregular surface of the broken brick we need to know the history of its creation, the form of the snow flake with its details can make sense if we follow the history of its growth during the slow freezing of the mist.

The disequilibrium problems cannot be simulated with equations and we need to choose other approach – we should use the equation of games. The historical rhythm of the world is determined by the natural gathering of tension in the global policy- economic system and its release. The economic force of each nation grows or declines in time. Some states having the power position

do not have relevant economic power and other states (having the greater economic potential) are looking for a larger influence to enforce their interest. The result of this situation is that the tension is growing and sometimes it is released through the war after that the influence of each state is in an approximate equilibrium responding to their real economic power.

Many theories and methods used in the area of complex systems did exist earlier in the frame of cybernetics and the general system theory and they were also involved in the general theory of evolution of systems from the history point of view. The basic philosophy is that even if the world is very complex, we can find the organisational types that can be described using the general principle independently of the specific areas we are looking at. The system theory is focused on the structure and the model of the organisation and the cybernetics focused on the organisation functions and the communication. The organisation stability is what changes the gathering of people into a system. This evolutionary theory assumes that we can understand the systems only by analyzing the process within which the systems originated. The basic mechanism of evolution – variance and selection continuously create new systems from their mostly simpler predecessors.

Using this new tool we should be able to predict better the range of changes resulting from the individual changes in costs and incomes in the separated markets in the dynamic environment.

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COMMUNICATIONS

Ľudmila Jánošíková *

EMERGENCY MEDICAL SERVICE PLANNING

The paper deals with emergency medical service planning using methods of mathematical programming. The goal is to offer a support tool to the health management evaluating the emergency system quality and efficiency. Mathematical models are implemented in the conditions of the Slovak Republic. Special attention is paid to the Žilina region.

1. Introduction

Emergency medical service (EMS) planning includes strategic decisions on the subject of EMS station locations, tactical decisions relating vehicle allocation to the stations as well as operational decisions such as choice of dispatching policy. These decisions have to be based on careful balancing both medical and economic objectives. Quantitative and simulation methods can help in the process of decision making. Quantitative (mathematical) methods are useful at the strategic and perhaps tactical levels of decisions, while simulation methods can help at the tactical and operational levels where a lot of stochastic and unpredictable effects have to be taken into account. The goal of our paper is to present such mathematical and simulation tools.

Emergency medical service (EMS) in the Slovak Republic complies with the Act No 579/2004 Coll. of the National Council of the SR. Regulations of the Ministry of Health of the Slovak Republic No 30/2006 and 365/2006 contain details about EMS including EMS stations deployment. EMS stations are sites where ambulances are located. Further Regulation No 18208/2006 determines EMS providers and type of ambulances at particular stations.

Planning an EMS, the main concern is the response time to calls. The law establishes that the ambulances have to start till 1 minute from obtaining the signal from a dispatching centre. Moreover, there is a recommendation to provide medical care within 15 minutes since the call is received.

In our research, we first evaluated the present ambulance locations from the recommended 15 minutes accessibility point of view. Then using mathematical methods we tried to relocate the stations with the aim to decrease the number of stations while maintaining the service level and to increase the service level while maintaining the number of stations. Input data of our computational experiments include the whole area of the Slovak Republic. More detailed analysis was done on a regional part of Slovakia, specifically on the Žilina region.

2. Mathematical models

Many mathematical models for EMS station planning are based on the concept of coverage. In covering models, a maximum value is preset for either distance or travel time. If a service is provided by a facility located within this maximum, then the service is considered acceptable [6]. Then, a customer is considered covered by the service, if he has a facility sited within the preset distance or time. There are two types of objective: we may want to cover all customers with minimum number of facilities or, given a limited number of facilities, to maximize coverage of the population. In the former case, the problem is called a Location Set Covering Problem (LSCP), in the latter case we face a Maximal Covering Location Problem (MCLP).

Following the recommendation of the Ministry of health mentioned in the previous section, the goal of EMS planning in the region of Slovakia is to locate EMS stations in such a way that every municipality is accessible within the time standard of 15 minutes. According to this objective, we can formulate a corresponding LSCP.

It is supposed that potential ambulance locations have been predetermined due to some previous studies. Let us denote the set of location candidates by symbol J. Its elements are indexed by symbol j. Further, I states for the set of all municipalities in the region under consideration and i denotes a particular municipality. Both sets I and J correspond to nodes of a road network $N_i < J$. is the set of potential locations which can cover municipality i. Bivalent variable $x_j \in \{0, 1\}$ models the decision if a station is located at node j ($x_j = 1$) or not ($x_j = 0$). The formulation of the model is as follows:

$$\text{minimize} \quad Z = \sum_{j \in J} x_j \qquad (1)$$

$$\text{subject to} \quad \sum_{j \in N_i} x_j \geq 1 \qquad \forall\, i \in I \qquad (2)$$

$$x_j \in \{0, 1\} \qquad \forall\, j \in J \qquad (3)$$

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The objective (1) minimizes the number of stations required. Constraints (2) state that each municipality i must be covered by at least one station within the time standard.

The solution of this model, i.e. mandatory coverage of all people no matter how far they live, may require excessive resources. Limited budget is respected in the second basic covering model, the Maximal Covering Location Problem (MCLP). Instead of full coverage of all demands, this model seeks the location of a fixed number of facilities in such a way that population covered by the service is maximized.

Let us introduce the additional notation: a_i is the population of municipality i and p is the predefined number of stations to be deployed. The coverage of node i is conditional and depends on if a station is located in its set N_i. This is modelled by decision variables $y_i \in \{0, 1\}$. Variable y_i takes value 1 if at least one station is located within the time standard, otherwise $y_i = 0$. The integer programming formulation of the problem is the following:

$$\text{maximize} \quad Z = \sum_{i \in I} a_i y_i \tag{4}$$

$$\text{subject to} \quad \sum_{j \in N_i} x_j \geq y_i \qquad \forall\, i \in I \tag{5}$$

$$\sum_{j \in J} x_j = p \tag{6}$$

$$x_j, y_i \in \{0, 1\} \qquad \forall\, i \in I, j \in J \tag{7}$$

Church and ReVelle [3] presented several other model forms of MCLP. They proved that locating a set of facilities to maximize coverage is equivalent to locating a set of facilities that minimize the amount of demand left uncovered. The problem minimizing uncovered population is a p-median problem, which can be transformed using Lagrangean relaxation to the uncapacitated location problem [5].

As usually only one ambulance operates at each station, this station can not respond to calls if the ambulance is occupied. In this case the call is dispatched to a backup station. It is desired the backup station to be located within the time standard, too. Thus we can formulate a more comprehensive model seeking redundancy in coverage. According to Hogan and ReVelle [4], the model is as follows:

$$\text{maximize} \quad Z = \sum_{i \in I} a_i y_i + \sum_{i \in I} a_i r_i \tag{8}$$

$$\text{subject to} \quad \sum_{j \in N_i} x_j \geq y_i + r_i \qquad \forall\, i \in I \tag{9}$$

$$r_i \leq y_i \qquad \forall\, i \in I \tag{10}$$

$$\sum_{j \in J} x_j = p \tag{11}$$

$$x_j, y_i, r_i \in \{0, 1\} \qquad \forall\, i \in I, j \in J \tag{12}$$

where $r_i = 1$ if a second station is sited within the time standard of node i. The objective maximizes first and second coverages. Constraints (9) say that the coverage by a first and second station

is not possible unless at least two stations are initially located in the neighbourhood of node i. Constraints (10) reflect the fact that the backup coverage cannot be fulfilled without the first coverage. Constraint (11) limits the number of stations to be deployed.

The solutions of all the models mentioned so far determine how many stations and where need to be built up. They do not decide the number of vehicles to be placed at each station. These tactical decisions require more detailed modelling.

On strategic decisions level, details about system performance are not taken into account and in many cases they are not known in the moment. The definition of coverage itself is based on an implicit assumption that there is always an available ambulance to respond to a call. But in a real system this may not be true, even in the case of backup coverage, because calls arriving are stochastic events. Moreover, the models mentioned above do not reflect dynamically changing conditions. For example, deterministic travel time from the demand node i to a candidate location is used to compute covering set N_i. This travel time depends only on the distance and the average speed for a given road type. But in the real world, traffic volume and weather conditions have also impact on the travel time. Because of variable and stochastic conditions, the required system performance cannot be guaranteed in practice.

Probabilistic mathematical models provide a more realistic and more detailed system design including decisions about the number of ambulances at each station. Here, both the probability of ambulance availability and the probability that the call is responded in the time standard are incorporated. Before computing these probabilities it is important to know the operation of emergency system, particularly what happens after the emergency call arrives.

The attendance of a call consists of the following operations:
1. pre-travel handling of the call (a dispatcher has to obtain the address and establish the seriousness of the call, decide which ambulance to dispatch and contact the crew of that ambulance, then the crew have to reach the ambulance and start it);
2. movement of the ambulance from the station to the demand location;
3. treatment of the patient by the ambulance crew;
4. transport of the patient to the nearest hospital;
5. passing the patient to the hospital staff;
6. movement of the ambulance back to the station.

Response time is determined by the first two operations. The probability of response time being in the predefined limit can be modelled if the travel time between all pairs (station, demand node) is known and, perhaps, the probability distribution for pre-trip delays is known (see, for example, Ingolfsson in [2]). The probability of the ambulance availability stems from estimation of the fraction of time during which the ambulance is busy. The shortcoming of this approach is that it is not possible to determine the busy time of the ambulances before knowing the final location of all of them. Therefore, in our opinion, probabilistic models are not suitable for allocation of ambulances especially in a rural area, where busy times may vary a lot in dependence on travel times. In this case,

simulation seems to be the best way to support tactical and operational decisions and to get an idea about system performance under real conditions.

3. Simulation model

Simulation should give answers to two basic questions:
1. what is real coverage, i.e. what percent of calls is responded within the time standard (evaluated particularly for every municipality, as well as for the whole region);
2. what is the ambulance efficiency (the busy fractions of the ambulances).

These evaluations should result into arrangements improving system performance such as allocating more ambulances to a station. This decision can be implemented in practice in such a way that more stations with one ambulance will be deployed in the city area.

Simulating the EMS system, it can be viewed as a queuing system with a Poisson process of arrival events and exponentially distributed service time. Every municipality has its own arrival rate λ_i (calls per time unit). Because statistical data relating the number of calls from particular municipalities are not published, we can use a summary statistics for the Slovak Republic for year 2001 [8] reporting the number of EMS patients was 232,904 and the population was 5,379,455. Then the rate per one inhabitant λ can be calculated and used for estimation of $\lambda_i = \lambda a_i$, where a_i is the number of inhabitants of municipality i.

Modelling the service time (step 3 to 6 of call attendance), we can use deterministic travel times, a constant time spent remaining at a hospital and an exponential treatment time with the mean service time $1/\mu$.

There are several dispatching policies how to allocate a call to a station. The call is always allocated to the nearest station and policies differ in a situation when the nearest ambulance is busy. The call can wait until the ambulance returns back to the station or it can be reallocated to the next nearest station with an idle ambulance. A simulation model allows to experiment with dispatching policies and consequently to choose the best one.

4. Experiments with models

In our experiments, we aimed our attention to the whole area of the Slovak Republic and in a more detailed manner to the Žilina region. First, we analysed the present situation and then we solved the above mentioned location models to determine the optimal number and deployment of ambulance stations according to a specific criterion.

We omitted pre-travel delays. If we had real data, a mean value of pre-travel delay could be evaluated and added to travel times to achieve more realistic response times in mathematical models. So,

in our experiments, the response time consists only of travel time between the station and the place of incident. The travel time is deterministic and depends on the distance and the average speed that we supposed to be for a given road type as follows:
*   highway – 105 km/h,
*   important main road – 95 km/h,
*   main road – 75 km/h,
*   secondary road – 60 km/h,
*   minor road – 50 km/h.

Nowadays, there are 264 EMS stations in the Slovak Republic placed in 206 cities and serving 2916 municipalities. Under assumption of the mentioned travel speeds, there are 95 municipalities inaccessible from these stations within the 15 minutes limit, which means that the coverage is 99.33 % of population.

Before formulating mathematical models, the set of candidate station locations needs to be determined. The set of candidate station locations consists of present stations locations plus municipalities with at least 2000 inhabitants as proposed by Janáček [5]. There are 466 cities meeting these conditions. 72 municipalities are inaccessible from any candidate location. Therefore, the initial coverage matrix in conditions (3) of the LSCP model has 2844 rows and 466 columns. Applying reduction rules according to [7], the coverage matrix is reduced to 196 rows and 322 columns. After coverage matrix reduction, the LSCP model was solved using commercial linear-integer programming software XPRESS. The optimal solution consists of 159 stations.

The present situation in the Žilina region is shown in Fig. 1. In the figure, deployment of 28 stations is plotted and time accessibility of municipalities is expressed in colour. Multiple stations in one city are aggregated to one location without substantial impact on the availability. We can see that the goal of 15 minutes accessibility is almost reached. Only three small villages (Čičmany, Kaľamenová and Vrícko) are not accessible within the 15 minutes limit.

Fig. 1 Time accessibility at present ambulance locations

In the next step, the appropriate LSCP and the backup MCLP can be formulated for the Žilina region. The set of candidate locations consists of 73 municipalities. Three villages inaccessible nowadays cannot be reached from any of these candidates within the 15 minutes limit and that is why they are excluded from the models.

The shortcoming of the LSCP as well as MCLP models is that a station need not be located in a major city (with large demand, a hospital etc.) but it can be placed in a small village nearby (if the village is a candidate location, of course). Therefore, it is reasonable to prescribe the value 1 for variables xj that represent large cities with a hospital (Čadca, Dolný Kubín, Liptovský Mikuláš, Martin, Ružomberok, Trstená, and Žilina in the Žilina region).

The solution of the LSCP model is presented in Fig. 2. There can be seen that only 22 stations are placed in the region.
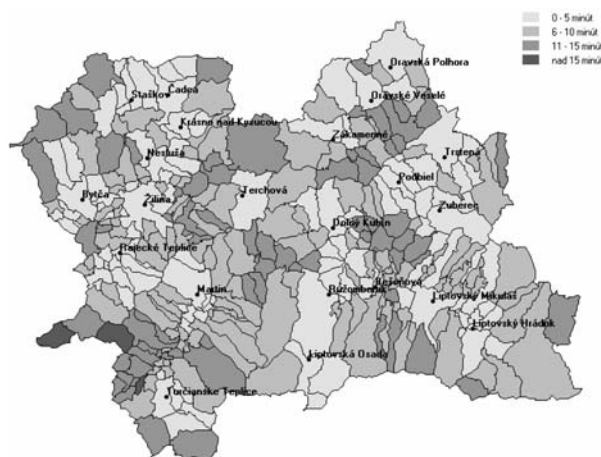
Fig. 2 Solution of the LSCP

Consequently, the backup MCLP was solved under the assumption that no more than 22 stations need to be deployed in the region. Statistical comparison of the present state, the LSCP solution and the backup MCLP solution are presented in Table 1. Comparing the MCLP and LSCP solutions, we can agree with the

Comparison of the solutions   Table 1

		present state	LSCP	backup MCLP
Uncovered municipalities	Count	3	3	10
	Percent of population	0.10	0.10	1.48
Municipalities covered by 1 station	Count	60	107	59
	Percent of population	10.00	29.59	8.53
Municipalities covered by at least 2 station	Count	252	205	246
	Percent of population	89.90	70.30	89.99

observations of Hogan and ReVelle [4] that marginal reductions in the first coverage improve strongly the backup coverage. The reasoning is that the fraction of the uncovered population increased by 1.38 % in the backup design, while the fraction of population covered by at least two stations increased by 19.69 %.

Emergency calls can occur not only in municipalities, but also on roads in consequence of traffic accidents. Therefore, it is reasonable to require the road segments where many traffic accidents happen to be covered by emergency medical service as well. These road segments are called black spots. They are evaluated by Slovak Road Administration every year [1]. As their length is up to 500 meters, they can be modelled as points on the road network. Black spots in the Žilina region in year 2004 are shown in Fig. 3.
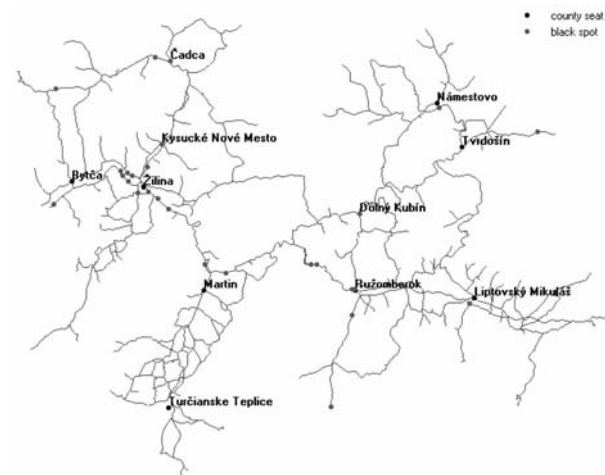

Fig. 3 Black spots on the road network in the Žilina region in year 2004

Mathematical and simulation models can be modified to incorporate black spots. In the LSCP model, inequalities of the form (2) are added for black spots. In the case of the Žilina region, black spots did not affect the optimal solution of the LSCP.

In the MCLP models, new bivalent variables y_i and r_i for every black spot are introduced. Objective functions (4) and (8), respectively are supplemented by these variables and inequalities of the form (5), (9) and (10) are added to the models. Coefficients a_i for black spots can represent traffic flow rates for the given road segments.

Simulating EMS system performance, black spots are modelled as demand points with the arrival rate equal to the number of traffic accidents per year.

6. Conclusion

We have presented the application of three known mathematical programming models for EMS station location and their

enhancement by road segments with many traffic accidents. Based on these models, a decision support software tool has been developed. This tool enables to change input parameters of the problem including a region, travel speeds, criterion for candidate locations and a time limit for coverage. The solutions of the models are displayed in a graphical form and saved in text files for a subsequent analysis.

In addition to mathematical models, a simulation model has been developed and some preliminary simulation experiments have been done.

We believe that this support tool can be useful for health management evaluating the present EMS system in terms of those parameters which can be figured out and designing a better solution.

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COMMUNICATIONS – Scientific Letters of the University of Žilina
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l.   Submissions for publication must be unpublished and not be a multiple submission.

2.   Manuscripts written **in English language** must include **abstract** also written in English. The submission should not exceed **10 pages** with figures and tables (format A4, Times Roman size 12). The **abstract** should not exceed 10 lines.

3.   Submissions should be sent: **by e-mail** (as attachment in system Microsoft WORD) to one of the following addresses: *holesa@nic.utc.sk* or *vrablova@nic.utc.sk* or *polednak@fsi.utc.sk* **with a hard copy** (to be assessed by the editorial board) **or on a 3.5″ diskette** with a hard copy to the following address: Zilinska univerzita, OVaV, Univerzitná 1, SK-10 26 Zilina, Slovakia.

4.   Abbreviations, which are not common, must be used in full when mentioned for the first time.

5.   Figures, graphs and diagrams, if not processed by Microsoft WORD, must be sent in electronic form (as GIF, JPG, TIFF, BMP files) or drawn in contrast on white paper, one copy enclosed. Photographs for publication must be either contrastive or on a slide.

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7.   The author's exact **mailing address of the organisation where the author works, full names, e-mail address or fax or telephone number,** must be enclosed.

8.   The editorial board will assess the submission in its following session. In the case that the article is accepted for future volumes, the board submits the manuscript to the editors for review and language correction. After reviewing and incorporating the editor's remarks, the final draft (before printing) will be sent to authors for final review and adjustment.

9.   The deadlines for submissions are as follows: September 30, December 31, March 31 and June 30.

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