

Maria Czerepaniak-Walczak

Elżbieta Perzycka



Media and Trust
Theoretical, Research and Practical Contexts

Szczecin 2014

Edit

Maria Czerepaniak-Walczak, Elżbieta Perzycka

MEDIA AND TRUST
THEORETICAL, RESEARCH AND PRACTICAL CONTEXTS

SZCZECIN 2014

Reviewer
Prof. Dr. Anna Zembala



Publication funded by the University of Szczecin
Under the Project 7 Framework Programme Marie Curie, Actions, People
nr 318759

Title: Stimulators and Inhibitors of Culture of Trust in Educational Interactions
Assisted by Modern Information and Communication Technology

ISBN 978-83-7241-984-2

Printed by
Wydawnictwo Naukowe Uniwersytetu Szczecińskiego
Wydanie I. Ark. wyd. 20,5. Ark. druk. 22,2. Format B5.

Contents

Introduction	7
---------------------------	---

Part I. Theoretical Contexts

Chapter 1 Give-Take Trust Model (Fazl Illahi, India)	15
Chapter 2 Epistemology And Ontology Of (Mis) Trust: Exploring Alternative Paradigms (Muhammad Maroof Shah, India)	27
Chapter 3 Trust As A Systemic Problem (Stefano Polenta, Italy)	59
Chapter 4 Trust In The Scientific Method From The Perspective Of Philosophy Of Science By Karl Popper (Maciej Sokołowski-Zgid, Poland)	75
Chapter 5 The Potential Of A Culture Of Trust In Ict-Aided Educational Interactions From The Critical And Emancipatory Perspective (Elzbieta Perzycka, Poland)	85
Chapter 6 Trust In Social Media. Sources Of Naivety And Criticality In The Mediascape; Educational Contexts (Maria Czerepaniak-Walczak, Poland)	97
Chapter 7 ICT And Value Education (Parveen Pandit, India)	111

Part II. From The Research Fields

Chapter 1 Trust In Schools In Kaliningrad? Background – Observation – Interpretation (Harald Nilsen, Norway)	121
Chapter 2 <i>School Of Trust, Trust Of School</i> : From Past, In Present, To Future. A First Pedagogical Reflection About Experience Of Visits To Schools In Russian Federation (Kaliningrad And Chernyakhovsk – Kaliningrad Oblast) (Luca Girotti, Italy)	135

Chapter 3 Trust Games. The School <i>Social Games</i> And Their Potential In Building A Culture Of Trust (Aneta Makowska, Poland)	145
Chapter 4 Elements Of A Culture Of Trust In The Use Of Information And Communication Technology In Schools Of The Kaliningrad Region In Russia – Research Report (Jowita Krajewska, Poland)	155
Chapter 5 Digital Natives From The Point Of Media And Information Literacy (Svetlana Konyushenko, Russia)	165
Chapter 6 Study Of Personal And Professional Qualities Of The Organization’s Employees As A Factor Of Trustful Relationships (Irina Goncharova, Mark Lipnevich, Petr Platonov, Russia)	177
Chapter 7 Students’ Verbal Behavior Culture Formation In The Context Of Network Communication (Darya Pronyakina, Russia)	189
Chapter 8 Blogging As An Element Of The Adolescent’s Media Education (Sylwia Seul, Poland)	199
Chapter 9 Usage Of Modern Information Technologies In Learning And Research Activities (Vladimir Kobysia, Eugene Gromow, Ukraine)	217
Chapter 10 What Information Is Trusted By Polish Students? (Małgorzata Mikut, Poland)	225
Chapter 11 The Tangible And Intangible Aspects, Formal And Nonformal Aspect In The Trust (Raffaele Tumino, Italy)	235

Part III. From The Practice

Chapter 1 Innovative Application Of Technology In Education (Madhulika S. Patel, India)	269
Chapter 2 Observations On Wikipedia And Its Uses In Higher Education (Jaroslaw P. Janio, U.S.A.)	297
Chapter 3 E-Learning Quality Control In The Polish Higher Education System (Wioletta Kwiatkowska, Poland)	305

Chapter 4 Moodle Platform With Support For The Mathematical Education (Joanna Kandzia, Poland)	315
Chapter 5 Social Response To The Marketing Strategy Of The Platform Nc+ (Łukasz Knap, Poland)	327
References	337

Introduction

We are presenting the next volume of dissertations and essays regarding the issue of what we call the binder of social tissue - the trust. We are looking for those elements of the world of everyday life that strengthen this binder and give it a special power to shape and develop social ties. Moreover, we discover the factors that weaken and pose a threat to the social cohesion. In this volume, the center of our concerns are the media as the center and agent of trust, media as the causative agent, but also inhibitor of a culture of trust in social interactions. This volume includes content that was (and still is) the subject of research of international and interdisciplinary research team implementing the project called *Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology* FP7-PEOPLE-2012-IRSES-318759. Taking up this issue in the international and interdisciplinary context enables to perceive and interpret a culture of trust in the conditions of globalization and homogenization of patterns of social interactions with and through digital media, while observing and explaining their heterogenization areas.

Despite many high-flown information accompanying launching of new inventions in the group of digital media and the race of inventors offering unprecedented features in using devices and applications, reflection on the meaning of these inventions for everyday social life is only its narrow part. In spite of the increasing knowledge and skills, there is an increase in the uncertainty and risks in handling and using them. Although the research on the potential of the media in the improvement of the conditions of learning, management, logistics is being carried out, however, still little is known about the scale of the impact of digital media on the lives of people and communities. This applies in particular to the relationship of trust and security. From time to time we learn about the hacker attack on major national and international institutions, about the “leak” of sensitive information (for example, Wikileaks. Snowden scandal), as well as about

desperate decisions, which are made as a result of personal humiliation through the media (including the traditional ones like press and television). The space of uncertainty and insecurity arising from the information is constantly growing. Harmful gossip and malicious information cost not only millions lost by large companies and small savers, but it also affects human lives. However, we also learn about relevant decisions giving a sense of accomplishment, which are based on the knowledge acquired through the media. Both of these situations are happening due to the release of information. And they are the results of manipulation, intentional misleading and actions taken in the name of good intentions.

The processes of globalization have triggered mechanisms specific to the rustic environment, especially those, which involve sharing news and goods, and respond to the observed events. However, not always the “global village” means meeting familiar and domesticated phenomena and processes. In this extraordinary, unprecedented environment, we come across so many new situations that it is not hard to get lost, experience disappointment and even harm. People can experience the fraud, but they can also risk to behave disloyally (lie, steal) themselves. They can experience distrust and suspicion, but also disappoint the trust of others, or at least raise their distrust. New cultural patterns of interpersonal relationships and social issues emerge in an uncontrolled and even unaware manner. There arises and develops a specific form of culture in which digital media are the intermediaries between people. In this context, our search for stimulators and inhibitors of a culture of trust is directed towards the potential of these devices and applications that take up more and more place and time in the interpersonal space.

Nowadays, social relationships through digital media have become part of the processes of socialization and education. In these relationships there can be seen intellectual and moral tensions. Media and their participation in everyday life, work, school, family and social interactions are a dynamic source of challenges for the social sciences and humanities. They constitute the specific subject of reflection of education sciences. In a world of dynamic technological development of devices and applications and, consequently, widening access to information, trust in their content, resources, and potential becomes of unprecedented importance. “Is there anything you can tell me that I would not find on the Internet?” says the daughter to her father in one of Polish films (“Pogoda na jutro” directed by J. Stuhr, 2003). It can be said that our daily lives take place in the new space, which can be called, using the phrase by Arjun Appadurai, mediascape. This scape is the reference point of many human choices, but it is their source as well.

And this also applies to trust as it is filled with both kindness and support, but also traps. You can become a victim of a naive, uncritical trust in the least foreseeable circumstances. In this case, the tasks undertaken as part of our research project include searching for the potential of critical trust in the rapidly changing mediascape. And it varies in different countries - partners in the research project. According to OECD data (<http://www.internetlivestats.com/internet-users/> (accessed on 09/15/2014) in the years 2000 -2012 the number of Internet users has increased in each of these countries, respectively (in percent): India from 0.5 to 19, Russia from 2 to 53, Poland from 7 to 65, Italy from 23 to 58 and leading the forefront Norway from 52 to 95. It should be added that the Internet is indeed a multifunctional, but only one of the elements of the mediascape. This scape is also saturated with other technical devices and dynamically appearing applications. Digital media and their applications have a stake in the development and implementation of interests; they have ludic features, trigger allocentric attitude and can be a mirror that helps people to define themselves. However, many of them provide features that make the modern world of everyday life a panopticon with much more sophisticated and ruthless opportunities than the original by Jeremy Bentham.

Who, why, under what circumstances and on what basis can be trusted in this scape? What is trust in this scape? What is its function in its existence? Which elements of this scape inspire trust and which suspicion? What is the relationship of this scape with other spaces of personal and collective lives? Whether the experience acquired through operating in the mediascape is reflected in everyday social and political life, in the processes of socialization and education? The following chapters of this volume take the attempts to answer these and more questions. And the subjects of the analysis and interpretation undertaken include theoretical and empirical contexts of trust in the world of digital media.

The book consists of three parts. Each part contains chapters in which the authors discuss the issue of trust in the world of digital media and its use in education, work and play.

The first part consists of seven chapters that present and discuss theoretical contexts using author's own concepts of trust. The next articles show the trust in an ontological and epistemological perspective and analyze it in general relation to digital media and their application. This part includes multi-layered perspectives of potential and real possibilities of the existence and development of trust. The authors look for the relationship between general trust and specific, interpersonal trust. This is of particular importance in societies with open access

to information and in the context of postmodern perspectives of the contemporary society analysis.

The second part consists of eleven chapters concerning research report carried out in schools and universities in Russia, India and Poland. The authors of the individual chapters, who adopted chosen perspective to describe and interpret indicators of trust in social and educational interactions and used selected research methods, emphasize the importance of reciprocity in direct interpersonal interactions and those, which are carried out through digital media. The authors indicate self-confidence of interaction participants as a special factor supporting trust in these relationships. Media as intermediary, especially in the educational process observed during the research in Russian schools, are indicated as a stimulator of learning due to the rational use of space and time in the classroom. It is worth noting that authors draw attention to the normative elements of a culture of trust governing the relations of participants in social and educational interactions. This is a significant factor in domestication, or rather settlement in the media educational environment and widening of the circle of “digital natives”. And this circle includes not only teenagers but also older generation of teachers. Many of them “immigrated” to the digital society, and then mastered the tools and standards specific to this environment. They mastered digital alphabet and rules for using it in everyday personal and professional life, in both formal and informal interactions. As emphasized by the authors of the chapters, in this situation it is important to acquire skills to deal with information overload and have critical trust enabling rational choice of this information.

The third part of the volume includes reports from practice. It consists of six chapters, in which authors present their own experience in the use of digital media in education. These images of practice not only enrich the research contexts, but also deepen the understanding of their results. This applies in particular to the indication of differences between formal declarations and actual educational practices. From the point of view of understanding the role of media in developing the culture of trust, equally important becomes to share experiences regarding cooperation of interaction participants in the creation of educational information in the publicly available Internet resources and in the process of learning with the use of digital tools and methods constantly updated to use them.

Dissertations and reports from the research and educational practice are a narrow part of the research task aimed at searching for stimulators and inhibitors of the culture of trust in educational interactions with the use of digital media. The analysis of the literature, field research and discussion seminar are

the proof of the importance of the task undertaken. They also confirm the accuracy of the chosen research team, which, in addition to the permanent members, includes persons performing complementary surveys and analysis. This allows to expand the ontological and epistemological perspective view and interpretation of both the trust and the media as agents and the environment of modern education. This environment is subject to dynamic change and becomes an integral part of everyday social, economic, political and educational reality. It is a space of development of individuals and communities and, as such, includes both the potential and risks. Hopes and illusions derived from the theoretical analysis and empirical studies indicate the strengths and limitations of trust in the media. The use of potential and limitation of the risks indicated by the authors of the individual chapters is, in our opinion, an important voice in the discussion on modern education and changes in the social order.

PART I
THEORETICAL CONTEXTS

FAZL ILLAHI

Govt. College of Education, Srinagar, J&K
India

Chapter 1

Give-Take Trust Model

Introduction

In this chapter the author proposes to develop the theoretical foundation of trust based on give-take reciprocity. Since, in India, until now, trust has not been a serious topic among academia. As such, the author hardly could lay hands on anything worthwhile from India in this regard, and therefore, depended mostly on internet resource to explore the work done in this regard in other countries, particularly the West by way of review of previous literature, even as there too scant information could be gathered. So, the author had to utilize whatever little was available from internet and other sources and much more from his own experience, thoughts and ideas. The author proposes to build a case in support of trust from the perspective of give and take. In this regard, this paper delves into various details of give-take reciprocity between two individuals and sets forth the conditions that emphasize the give-take trust dynamics. These conditions are later worked into a grid, *give-take interpersonal trust grid* obtaining levels of trust and scale of trust from it. And finally the trust process is highlighted with identifying factors underlying trust at the end. The model provides good conceptual understanding of interpersonal trust yet in terms of measurement of trust we may require to fine tune it further like in scales of measurement and in unearthing other trust factors, if any, crucial trust measurement. In present form it gives good idea about dynamics of trust. The author is particularly interested to develop it further in education from the perspective of his own state (J&K), India though, in present form, it could be adapted to many countries and societies, institutions and organizations across the globe. This model was developed subsequent to trust matrix presented by the author in the International Seminar held at Govt. College of Education, Srinagar (J&K) which enables us to understand it *vis-à-vis* larger society and the state. In future time the author intends to integrate the grid with the matrix.

The author feels it appropriate to begin with his concept of trust. As far as getting a bird's eye view of what other thinkers have said about trust we must defer that discussion to some later appropriate moment where we would require them to help us out in the exploration of trust factors or dimensions where I shall quote in concise detail some definitions of trust given by thinkers from across countries. Furthermore, the author has drawn liberally from the SIT (stimulators and inhibitors of culture of trust in educational interactions) publication of 2013, titled *Trust in Global Perspective*, University of Szczecin edited by Maria Czerepaniak-Walczak and Elzbieta Perzycka. I begin with, what I myself would call: the locus of the trust.

The Locus of the trust: Front trust and back trust

Whether trust is located *in the front* or *at the back* is our discussion here. We gather from various sources that interpersonal trust is exchanged between individuals and/or organizations when the individual has either a favorable experience about the person with whom he wants to interact or a favorable experience of the past with other people not necessarily with the person in question. Trust relationship/transaction requires more to be operated in the second case than the first one if we are to promote trust because trust with the person who returned it at earlier occasions melts into certainty of response in a repeated exchange. What I mean is that with strangers we, quite often, observe some caution because the perception of risk is more. And if we talk about trust as a social lubricant then it has to be called into practice frequently in stranger relationships. Having trust on just acquaintances would not make it a social capital. If our trust is based on better experiences in the society at large I would call it *back trust* (trust at the back), and if, on the other hand, the trust is based on the experiences with the person in question, I would name it *front trust* (trust in the front). Needless to state that 'back trust' (stranger trust) has some risk perception in the front (although very less than *back mistrust*), and *front trust* (familiar trust) has all risk thrown to the back all because we are entering into transaction/relationship with the same person again with whom trust was upheld at earlier occasion. Societies, it is evident, require promoting *back trust* to increase the rate of exchange among people. This exchange could be of any sort from business to personal relationship. Developed societies, we have little doubt, are based on back trust. So building of trust in societies in general has back trust as a profound indicator, and in closed circles, groups, institutions and organizations the emphasis gets more on *front*

trust. *Back trust* usually requires some guarantee for redressal should any breach be encountered. This necessitates efficient justice delivery system in the society which reinforces back trust with further trust potential and sets the ball rolling. This brings us to the point that *back trust* demands better governance and justice delivery system to call *back trust* more and more into action and proportion.

Give-Take dynamics in trust

We understand now that interpersonal front trust and back trust have lesser risk perceptions about potential interactions although the front trust has least risk perception. For the sake of simplicity we will take front trust and back trust as synonymous and refer to them as *trust*. We also know that reciprocity or give-take has been well identified working in social interactions from sociological point of view. I, on the basis of my experience and imagination, believe that trust is also better understood from the perspective of give-take reciprocity. I bring to my side Maister, Green and Galford who write, *you have to do something to give people the evidence they need to believe you should be trusted. You have to be willing to give in order to get*. Starting from this point I require splitting *give-take* combine into *give* and *take* to make things clear.

The hypothesis: Any individual trusting the other would not mind *give* before he asks for *take* and the one mistrustful of the other would prefer *take* before he intends to *give* anything.

Since, trust is accompanied with low risk perception therefore it creates a kind of *give pressure* or *give readiness* over and above *take preference* or *take pull*. It does not mean reckless *give* but based on previous trust experiences certain amount of readiness would be felt which makes us less cautious about take. Levi and Stoker state, a trusting person, group or institution will be *freed from worry and the need to monitor the other party's behavior, partially or entirely*. Following the same logic, mistrust is *give resistance* and increased *take preference*. That is, mistrust harps on *takes* due to deficits in back or front trust. Let us analyze some statements to build our case:

Give: I trust the other.

Take: the other trusts me.

Give-take reciprocity:

I trust the other and the other trusts me.

I mistrust the other and the other mistrusts me.

Conditions:

When I trust the other I readily *give*.

When I trust the other I am optimistic about the *take*.

When the other trusts me he readily *gives*.

When the other trusts me he is optimistic about the *take*.

When I mistrust the other I prefer *take* first.

When I mistrust the other I resist *give* first.

When the other mistrusts me he prefers *take* first.

When the other mistrusts me he resists *give* first.

When I have borderline trust I feel give and take ambivalence.

When the other has borderline trust on me he feels give and take ambivalence.

The above could be represented symbolically as:

G: Give T: Take

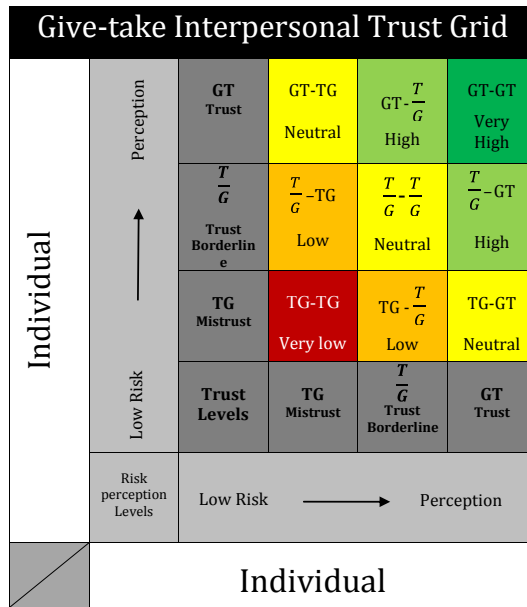
So, Trust levels can be put as:

Trust (GT): Give readiness-take optimism, read as *Give* before *Take*. I have symbolically represented it by GT. It means: **I give before I want my take.**

Trust borderline ($\frac{T}{G}$): Give and take balance, read as *Take* on *Give*. It is symbolically represented by $\frac{T}{G}$. It means: **I am give take ambivalent.**

Mistrust (TG): Take preference-give resistance, read as *Take* before *Give*. It is symbolically represented by TG. It means: **I want my take before I give.**

Now we resolve the above into *Give-take interpersonal trust grid* in Fig. 1 below where we can see how trust sets into operation. The figure gives us the interactionist perspective of trust between two individuals.



The grid depicts interpersonal trust between two individuals in interaction on X and Y axis, also indicating risk perception levels and trust levels shown as TG (mistrust), $\frac{T}{G}$ (Trust borderline) and GT (Trust). Taking cue from the conditions already given we see that interpersonal trust interactions could be simplified into five (05) combinations given as:

1. TG-TG (very low trust), shown in red.
2. $\frac{T}{G}$ - TG & TG - $\frac{T}{G}$ (Low trust), shown in deep yellow.
3. GT-TG, $\frac{T}{G}$ - $\frac{T}{G}$, TG-GT (trust neutral), shown in yellow.
4. GT - $\frac{T}{G}$ - GT (High trust), shown in green.
5. GT-GT (very high trust), shown in deep green.

It is the share or proportion of each of these interactions taking place in the society that determine interpersonal trust in the society.

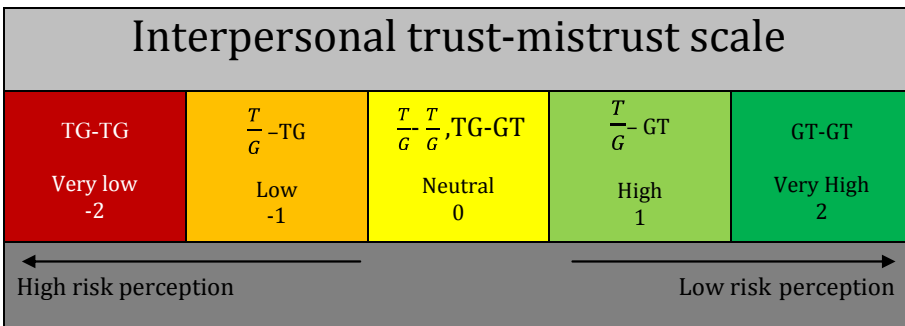
Culture of trust

From the above grid we can infer that *culture of trust* is simply speaking a kind of *give* culture where people show *give readiness* mostly on the basis of back trust. Good relationships and interactions are accompanied by *Trust Bridge* laid out on the extending beams of *give* on both ends. This should be true for any organization or society. Employees and bosses must make themselves give

ready to develop culture of trust. Same could be true in the society. Even in education the managers and teachers must identify *give activities* like community work and services of philanthropy and use them to develop trust among students. Needless to say that teachers need to be give ready, themselves to promote *give culture* in schools and educational institutions. However, *give readines* must not be taken as reckless giving because *give readiness* cannot come unless there is adequate *back trust* in an organization or the society. This back trust gives us safe and reasonable assurance that we must trust people around and become *give ready*. The argument that trust may lead to bankruptcy as Tatiyana Shkopenko asserts may not be fully tenable because any breach in trust in society would create a equivalent *back mistrust* therefore alarming people beforehand about dangers of *give readiness*. In case of any scam or notorious public fraud a huge *back trust* deficit is created by its ripple effect in the society leading to increased caution among people. As such, back trust in a society or big organization is an indicator of how much people are safe in trusting, and this back trust is updated accordingly with every breach and upholding of trust, like a computer software. Higher trust deficits in the society are to be restituted by the justice delivery system otherwise mistrust accumulation will take place and *give resistance* would become a norm.

Interpersonal trust-mistrust scale

We can also depict the five combinations from the grid in the form of interpersonal trust-mistrust scale (Fig. 2):



I have omitted repeat combinations from the trust grid. Here, we come to the point of rating scale for the interpersonal levels ranging from -2 to 2 through 0.

We may use any other scale that suits the purpose. To measure the level of interpersonal trust we need to identify crucial and fundamental factors that go on to determine the level of interpersonal trust. We will defer that discussion to a later moment. We require seeing whether we face difficulty framing questions for the questionnaire since the levels of trust in the above scale are interectionist (two-way perspective).

Intangibles (General) and tangibles (specifics) of trust

Every interaction has its own specificity with respect to the *give* and *take* incentives. It is quite difficult to unearth all conditions that anticipate complete *give-take* dynamics. Yet, we could well state certain general factors that work in *give-take* interaction and determine the trust relationship: very low, low, neutral, high or very high as indicated in trust scale. For this to be understood we must turn to what kind of *take* could be usually anticipated by an individual, because as an individual at the time of *give-take* you tend to anticipate your *takes*, and the same is true for the person who intends to associate with you. These, I imagine, are anticipated though back or front trust. As far as *give* is concerned it cannot be anything much different from what is sought as *take* in general terms, although we understand that some specifics of interaction or relationship are always there. Reciprocity requires somewhat exchange of certain intangibles and some specifics (tangibles) like in business transactions where, for example, I may exchange money for some service or any other exchange of that sort as tangibles and honesty etc as intangibles. In this direction Williamson defines trust as: *calculative response to the incentive structure confronting each person, where this incentive structure encompasses material, social and psychological rewards.*

What we must emphasize is that the specifics of exchange would change in every relationship and interaction yet the intangible factors would be stable across situations and hence general. Here, we must again bring into discussion the role of 'back trust' in anticipation of intangibles of trust, as in *front trust* this anticipation and expectation gives way to some kind of surety because in *front trust*, *intangibles* stand verified on some previous occasion. *The World Values Survey (WVS)* measuring interpersonal trust basing it on the question developed by Rosenberg: *Generally speaking, would you say that most people can be trusted or that you need to be very careful in dealing with people?* This question, as we see, is set to determine the *back trust*, the *intangibles of trust* in finding levels of trust in the society. So, it comes out that *back trust* actually emphasizes the level

of *intangibles of trust* in the society in the form of honesty, sincerity, truthfulness etc. like in back mistrust we could expect dishonesty as an intangible.

We must note here, *trust intangibles* come to surface during every exchange in the guise of *tangibles* like when I return money on a set date to its lender it determines say honesty and keeping promises on my part (set of intangibles) is brought to fore by tangible return of money on a set date. So my tangible action can be thoroughly traced to intangible ethical structure. As such, measuring trust requires identifying the intangibles that determine the visible exchange of tangibles for a specific interaction. In other words, intangibles of our give-take are expressed through and in the medium of tangible exchange, and hence they become inseparable. Even in personal relationships we have intangibles determining the manifest relationship where no business exchange is taking place. Now, in relation to our interpersonal give-take trust grid where we presume trust to be *give readiness* or *take optimism*, or mistrust (give resistance and take preference) these *gives* or *takes* are taken presuming intangibles and tangibles wedded together in actual acts of exchange although readiness or resistance is created by anticipation or expectation about intangibles though back trust or front trust. The same is depicted in Tab. 1 below highlighting trust process. For the sake of generality and ease in understanding and measurement of trust we must limit ourselves to general intangibles only since we cannot afford venture into specificities i.e tangibles of every interaction.

Give-take trust process	
Advance Estimation of Intangibles	Actual Exchange of Tangibles
Back trust---advance take expectation	give readiness---take optimism
Front trust---advance take expectation	give readiness---take optimism
Back mistrust---advance take skepticism	give resistance---take preference
Front mistrust---advance take skepticism	give resistance---take preference

The intangible factors I have chosen hereunder could be generally anticipated in any *give-take* reciprocal interaction, although the opinion may vary from place to place and person to person, yet I have gathered from experts by way of their observations and definitions of trust to generate a stable and consistent idea about

factors underlying trust. I have quoted many authors but taken most common factors occurring in their work. So, our factors come from general expert opinion. As far as the empirical evidence of these factors is concerned we need to check their reliability and validity in our further research. To get the brief overview I require quoting some authors in the field:

Factors of trust

I begin with Tatiyana Shapenko informing us: *trust can be considered as a state of mind or an expectation, a behavior or decision, a process, a mechanism to coordinate expectations or interactions or moral obligation and etc.* He goes on to bring to fore observations and definitions of trust from varied sources: *The expectation of one person about the action of others that affects the person's choice* (Sarageldin and Dasgupta, 2001); *the subjective probability with which a person (or a group) assesses that another person (or a group) will perform a particular action, with this subjective probability influencing a person's own actions* (Gambetta, 2000); *the expectation that arises within a community when other people behave in predictable, honest and cooperative ways* (Fukuyama, 1995); *calculative response to the incentive structure confronting each person, where this incentive structure encompasses material, social and psychological rewards* (Williamson, 1993), *firm belief in the reliability, truth, or ability of someone or something* (Oxford Dictionary), *when there is evidence that through internal or external means the religious, political, economic, artistic, scientific, technological, educational, and linguistic expressions of a group lead participants to count on each other and keep commitments* (Marty, 2010). Duance Tway in his dissertation defined trust as: *the state of readiness for unguarded interaction with someone or something*. Buffet remarks beautifully, *trust is like the air we breathe. When it's present, nobody really notices. But when it's absent, everybody notices* and Maister, Green and Galford write, *you have to do something to give people the evidence they need to believe you should be trusted. You have to be willing to give in order to get*. Levi and Stoker state, *a trusting person, group or institution will be freed from worry and the need to monitor the other party's behavior, partially or entirely*. Flavia Stara detail inform us in the words of Simmel: *trust, in order to be established, in any case needs a minimal previous knowledge and that trust, as is the hypothesis of a future behavior safe enough to found a practical acting, represents an intermediate stage between knowledge and ignorance related to humans and, in Garfinkel's opinion, trust requires a complex process*

of knowledge, analysis, recognition, which involves commitment and responsibility, and at the same time gives consideration to the Other, since dependence is one of the constituent characteristics of trust. Rogers and Riddle observe, *integrity, as a measure of coherence and consistency, is key to building and sustaining trust. We trust those who are honest and consistent in their actions, who fully disclose important information, who are willing to deal with tough issues, and who are open about their objectives and motives.* Camus writes, *Integrity has no need for rules.* If we want to reasonably trust someone, says Czerepaniak-Walczak quoting Hardin, we must know his motivation'. The above definitions set the backdrop to underline and identify interpersonal trust factors.

The bank of words emphasizing trust extracted from the observations above, by and large, approximate and indicate toward trust adjectives: expectation, coordinate expectations, moral obligation, *predictable, honest and cooperative way of behaving*, firm belief, reliability, truthfulness, commitment, responsibility, ability, reciprocity, consistency, coherence, integrity, state of readiness, unguarded interaction, transparency, motivation etc.

For example, if I enter into a transaction what are the qualities I would rely on as factors that safeguard my interests? Let me enumerate factors chosen from the observations. It is pertinent to mention that *back trust* would create a favorable attitude towards predicting these factors by an individual, and *back mistrust* would work otherwise.

Factors of interpersonal trust

Gives & Takes of trust:

Cooperative – (approachable, accommodating, collaborative etc.) we are driven towards cooperative people and it is probably easiest to gauge, and this could be one of the ‘takes’ in any interaction.

Competency – (ability, capability, potential, skill) this too could be a *take*, this too is often evident in behavior and work.

Transparency – (openness, frankness, communication).

Responsibility – (dependable, reliable, dutifulness) this may not be easy to gauge, so back trust may help overcome the issue.

Integrity – (honesty, truthfulness, consistency, coherence, constancy, fairness, commitment etc.).

Intent – (motivation, purpose).

Conclusion

The model requires refinement in terms of scales of measurement. Since the factors have been taken from expert view but their empirical correspondence too has to be verified.

References

- Blind P.K., (2006). *Building Trust in the Government in the Twenty First Century – Review of literature and emerging issues*, 7th Global forum on reinventing Government-Building trust in Government 26–29 June, 2007, Vienna, Austria)
- Czerepaniak-Walczak M., Perzycka E., (eds.) (2013). *Trust in Global Perspective SIT*, ZAPOL, Szczecin.
- Hitch C., (2012). *How to build trust in an organization*. UNC Kenan-Flagler Business School, www.execdev.unc.edu.
- Rogers R.W., Riddle S. *Trust in the workplace. Development Dimension International*, World Headquarters, Pittsburgh, www.ddiworld.com.
- Shkapenko T., (2013). *Trust and culture of trust: Scientific approaches to defining and measuring*; [In:] *Trust in Global Perspective*, (ed.) M. Czerepaniak-Walczak, E. Perzycka, ZAPOL, Szczecin.
- Stara F., Aleandri G., Tumino R., Deluigi R., Girotti L., (2013). *The culture of trust*. [In:] *Trust in Global Perspective*, (ed.) M. Czerepaniak-Walczak, E. Perzycka, ZAPOL, Szczecin.

About the author: Fazl Illahi is working as teacher in Govt. College of Education, Srinagar (INDIA) for the past 12 years. He has been teaching theory and principles of education to B.Ed. and M.Ed. students besides supervising practical sessions in pedagogy from rural to urban areas in Kashmir. He has also delivered lectures in pedagogy in University of Kashmir and other institutions of the state. In addition, he is also Honorary Secretary/Head of Prof. Bashir Foundation, an Educational NGO working in J&K in teacher training, curriculum, and student upliftment and sensitizing public about the education issues at large. E-mail: illahifazl@gmail.com.

MUHAMMAD MAROOF SHAH
University of Kashmir
India

Chapter 2

Epistemology and Ontology of (mis)Trust: Exploring Alternative Paradigms

The Age of Mistrust

Some apologists for the modern world would deny the appalling problem of universal distrust that characterizes it. There is indeed a perception that civilized world is a place of greater trust. Polite, law abiding, citizens are there and one can move without threat or fear of getting cheated. But, as we shall see, there is hardly any trust in the broader sense of the term though there is much in the narrow legalistic sense. A world made safer by technology and police and jail and what Foucault called Panopticon is not necessarily a world where trust counts. A world that can be anytime blown up by whim of any nuclear power, a world that spends billions on checking and verifying travel documents, a world where markets are so unpredictable and crises and crashes never too far, a world that is fighting dozens of small wars at the time, a world where regional, ethnic, tribal, religious identities are always finding it difficult to be recognized or respected, a world where nations, companies, banks, all are geared to increasing their self and power and that too mostly at the cost of other competitor or *neighbour*, a world where Capital rules and bends everything includes values that people have cherished for millennia, a faceless world where people have always an anxiety about some identity such the one on social networks, a world pathologically narcissistic about self image though every institution depersonalizes at the same time as there is no trust in the uniqueness of an individual who is always to be controlled, to manipulated, a world that trusts machines and not men at every counter, a world that trusts neither God, nor his messengers, nor sages, nor wisdom of ancients, not of primordial or archaic traditions, a world that has very little space for poets whom traditionally people trusted as interpreters of gods, a world sure about only the impending doom of cold death or big crunch and that has lost all certainties

including the certainty of Absolute and objectivity that defines man as a creature with intelligence, a world in which education has no use for intangible qualities such as trust, love, grace, compassion etc is not a world where trust really matters.

Given the reign of Media (that we may broadly define in terms of certain packaging of signs aiming at achieving certain ideological end), given universal distrust in the most influential media houses regarding their claim to objective representation (we read newspapers and watch channels that influential thinkers have charged with complicity with certain power interests), given our failure to clearly distinguish between the real and the virtual, the true and the counterfeit, given increasingly proliferating critiques of democratic model that implies massive alienation from governing elite and loss of faith in elected representatives meaning devoicing of vast majority of people in the so-called welfare state, given a scenario in which superpower has no moral authority and its discourse of human rights exposed to be ridiculous for using double standards and given the role of multinational corporations linked to principle of mistrust of competitor/environment, given seminal critiques of technological culture or trust in technological solutions to essentially human problems from various quarters, given pervasive mistrust in the discourse of development or myth of progress though officially, everywhere, it continues to inform policies at every level, given loss of faith in any major emancipatory narrative promised by politicians, philosophers, scientists, priests, what can be done to reclaim the lost territory of the trust? In this paper I propose to look at a few points that may help to better understand genealogy of mistrust and explore a perspective that points out the probable solution to overcome the confusion of tongues or mess in which we are currently held captive. I begin by making certain observations that introduce and locate the problem in larger philosophical or metaphysical background.

Let us examine certain points about the Age of Information (not the Age of Wisdom), the Age of Communication (not the Age where hearts can communicate) to further interrogate the proposition that the problem of mistrust is regional and not universal in the modern world.

Trusting Sign Play?

Our age is mostly referred in terms of packaging or transmission of information – it is called information age, age of social media, postmodern age that is characterized by *ontology of singular events* and cybernetic age. Media are now considered a key pillar of democracy and media personalities command

both celebrity status and power equal to politicians. Albert Camus's pithy remark about the French people that stated that future historians may characterize them as people who read newspapers may be applied to modern man in general. Eliot's famous lament *Where is the knowledge lost in information* rings more true today. Wittgenstein's plea for heeding what can't be said or represented in linguistic representations, Adorno's critique of Art Industry, Derrida's protest against any attempt involving use of signs that claims access to truth, Chomsky's expose of Media-power/Capital nexus, Baudrillard's notion of hyperreal, Deleuze's libidinal economy, Coomaraswamy's rejection of projects of universal literacy, Lacan's questioning of epistemic claims of linguistic representationalism, narratives and counternarratives that we can find on almost every issue on YouTube or in films as if opposite political parties are presenting contradictory viewpoints, Rorty's advocacy of irony in the face of claimed death of epistemology – all converge somewhere on one point: Play with signs (that essentially characterizes Media) is pivotal to modern experience and there is no universally acceptable or just or fair play or what amounts to the same – we can't do without signs, we can't trust signs, signs manipulate or distort experience or truth but there is no epistemology that straightaway leads to trust in the other, in truth, in any project that sells or claims to market truth. It is all politics. It is all ideology. The hermeneutic of suspicion haunts everything. There is no ontology that grounds trust either in interpersonal relationships, amongst nations, amongst cultures. If we grant Marxist analysis of class antagonism and Capitalists essentially exploitative relationship with the worker, we can see that there is no room for trust. It is all will to power. And all this assumes Nietzsche's Darwinian definition of life as essentially appropriation and injury.

Social harmony presupposes cosmic harmony and the necessary metaphysical principles grounding it. Modern and postmodern thought is a response to the problem of meaning and trust in a supposedly disharmonious universe where God is supposed to be dead (Nietzsche, Sartre and Camus) or absent (Heidegger) or on leave (Kafka) or irrelevant and dangerous (secular political thought). The problem or challenge before modern man is how to be saint without God, or how to trust a universe not cut to our size or fashioned in an image comprehensible to us. It is how to encounter the other that appears hell in a desacralized ontology. The question of the death of God is not just a question of relativization of values but *the absence of an image of meaningful existence, the absence of the ground that enabled Greek, Biblical, and Renaissance man to move with some sureness even in the midst of tragedy*. With this shattered and disenchanting

picture how can we build a society that is reconciled to ontological/metaphysical ground of being and capable of genuine empathy and celebrating unity of man and universe or other creations? How can there be interpersonal trust if nothing grounds or unites them that traditionally was perceived to be Divine Spirit. Where knowledge of essences, of the Ground of being, of the other construed as object of knowledge and traditionally approached as projection of oneself or an aspect of one Self that constitutes the heart of everything, is denied one has to build the bridge of trust in vacuum that are required for full bloomed social existence and healthy psychological and spiritual life. Ontology got reduced to epistemology in the wake of modernity and in the postmodern times we found obituaries of death of even epistemology. Trust lost its ontological and epistemological grounding. We are asked to die or live without love, truth, grace, meaning. We are presented a bleak universe divested of everything that made us move with confidence, hope and trust.

Trust Now and Then

Once upon a time, the question of mistrust was not there as there was no need to tell a lie and no imperative to fool the other as people were united with Heaven. Law was honoured. People had no greed. This is the narrative bequeathed to us by traditions. This is true about the mythical golden age. But then degeneration set in and laws were formulated as Taoist scripture tells us. And then laws were breached as well. But somehow keeping the law was the norm until secular modernity that wrote off any reference to the heavenly law, to commandments, to the law in the depth of human heart (that in fact, it was claimed, corresponded to the Law without. What Modernity did was to substitute secular legal regulations. But law can't regulate everything. Even faith in the law presupposes certain amount of trust and not just fear in the citizens. As God's authority was thrown away, there remained the authority of secular reason that expressed itself in legal reason. So the problem of trust is fundamentally a problem of secular reason. We don't find it assuming such a frightening proportion in any traditional culture. People trusted God is in the heavens, destiny, promises, spouses, teachers, governments or kings etc. That explains why families were largely stable. Business transactions were orally recorded or just witnessed through oral witness without any documents. In Kashmir, to give an example, few decades back land transfers were made without recourse to affidavits or documents. Even today, there is a vibrant institution of *wazum* in which shopkeepers accept to get payment at

some later date without interest against purchase of some item. There were many examples a decade or two back in which children were married off by parents even before their birth. A person agreed to marry new male child to female child of another person even before these children were born.

Today it is sometimes claimed that in certain developed countries people trust a great deal. There is no need to tell a lie or fear one is being fooled. This is true but we can still claim that there is a problem of mistrust. Even if people would generally trust their governments or public institutions many forms of mistrust remain which we could ultimately trace to lack of trust in Metaphysical First Principle. It is difficult to see examples of trust in Heavens, Cosmic Intelligence or Divine Decree, Moral Law, Neighbour. To give just one example of loss of trust: In medieval times great travellers like Faiheyen and Ibn Batuta could travel across regions and continents and were not required to show passport. Today our techno-legal approach has dispensed with the need of trust. One can board a plane or bus or park a car or purchase anything on the basis of pre-validated tickets/documents. Everyone is suspect unless proved otherwise.

We may have become more polite. We may not feel like cheating a customer. We play fairly our games. But these things don't imply we trust. Trust presupposes faith in the uncertain choice the other will make. It operates without any reference to documents, exchange, mutual expectation. It is a gift of spirit. And one can't trust a neighbour truly if one can't truly greet him. Traditional greeting expressions have reference to faith or trust in Heavens. Even *good morning* perhaps invokes this. If we are unable to trust heavens, we have hardly any right to use greeting from traditions today. Secular man can't greet his neighbour if he doesn't share the faith in fellowship of spirit.

The foundations of philosophy of mistrust may be studied with reference to genealogy of nihilism and absurdism and can be traced in the margins of pre-Socratic philosophy. With the development of what Rene Guenon calls *profane philosophy* in the 6th century B.C. the *Greek mind* reveals itself more as *analytical than synthetic, rational than mythical and political than mystical* (Guenon, 2007: 6) the seeds of discourse of secular reason that culminates in mistrust were born. Earth-centric man-centric reason bound outlook culminates necessarily in mistrusting Heavens as it builds a closed universe emptying it of meaning and significance. Guenon has pointed out purely human character of this philosophy that substituted rational order for the genuine supra-rational and non-human traditional wisdom (Guenon, 2007, pp. 6-7). Agnostic humanism of Sophists was a logical development of this trend. This bargained certainty of the Absolute for

the chimeras of relativism and *independent* or *free thinking*. And this heritage has been appropriated and developed by modern skeptics and absurdists.

What Sophists did was to shift the quest of philosophy for wisdom and preparation of death to more mundane concerns which would be revived in different sense during recent history. It gave birth to individualism as if knowledge/wisdom was not a suprapersonal affair and subjectivism as if intelligence doesn't demand the objectivity of the Absolute. Man and not what transcended and grounded him was now the object of inquiry. What grounds their values is human will, human craft (politics) and not something divine. The rationalist-sensate epistemology ruled out the suprarational out of court and thus our access to transcendence.

Contours of the Age of Mistrust

Why mistrust defines our secular space may be understood by noting the following key commitments that Modernity has made:

1. Letting go of an ontology of letting go of ancient Greeks, of traditional cultures and shifting to the one that objectivises the world in order to control it. Technology has been an instrument in this shift and as such it becomes difficult to consider any proposition that uses technology that has been part of the problem as part of a solution.
2. An epistemology wedded to dualistic subject-object format where the object is not the other pole of subject but a thing and that too inaccessible. Anyone who knows post-Cartesian epistemology and its avatars till postmodernists and pragmatists of our day can appreciate the point made by Camus regarding opacity of the world/Other culminating in alienation from the ground of being.
3. A praxis that assumes that there are technological solutions to almost all problems and mostly deploys socio-political methods to address essentially moral and spiritual crises. Heidegger has pointed out that technology is essentially a mechanism of distrust or doing away with trust.
4. We may now discuss some problem areas that follow from the background worldview committed to the above mentioned positions.

The problem for postmodern man who sees chaos or disharmony and inability of reason to contain the sublime or affirm any hidden order is how to reject nihilism. It appears that he is not quite ready to subject modernity to a thorough critique. Postmodernism remains parasitic on Modernity with its twin projects

of secularization and technologism as applications of Enlightenment Reason. Even most of the deadliest critiques of Enlightenment Project don't really recognize the costs and implications of rejecting twin sources of knowledge Intellection and Revelation that characterized traditional epistemologies. Rationalism informs even the best and most radical of postmodernists. And that means the problem of nihilism that is traceable to unwarranted trust in reason that fell under its own weight and ultimately questions any trust in meaning, beauty, goodness of Life. A few points about rationalism from a perspective that has been deliberately marginalized in Modernity to let Faustian Promethean spirit assert, objectivise everything, write off the human in the ontology where only dust in man seems truly describe him.

There are various critics of Enlightenment Project and most of them have faulted instrumental rationality, narrow, arrogant rationalism. Technology is itself a product of this instrumental rationality. Many of critiques of rationalism informing value crisis are well known. So I refer to largely unknown critique from perennialist camp. Our quotes will clarify how deep rooted is the problem of values like trust in rationalist epistemology that grounds secular modernity. Frithjof Schuon, one of the founders of traditionalist or perennialist school¹ and arguably the greatest metaphysician and mystical thinker of the twentieth century, writes:

Cartesianism – perhaps the most intelligent way of being unintelligent – is the classic example of a faith which has become the dupe of the gropings of reasoning; this is a *wisdom from below* and history shows it to be deadly. The whole of modern philosophy, including science, starts from a false conception of intelligence; for instance, the modern cult of *life* sins in the sense that it seeks the explanation and goal of man at a level below him, in something which could not serve to define the human creature. But in a much more general way, all rationalism – whether direct or indirect – is false from the sole fact that it limits the intelligence to reason or intellection to logic, or in other words cause to effect (Schuon, 1994, p. 132).

Reason is not Intelligence in itself, it is only its instrument, and this on the express condition that it be inspired by intellectual Intuition, or simply correct ideas or exact facts; nothing is worse than the mind cut off from its root; *corruptio optimi pessima*. The Intellect – *aliquid increatum et increabile* – dominates and ennobles our fundamental faculties: it is by it that our Reason exists and that it is objective and total; and again it is by it that our Will is free, hence capable of moral heroism, and that our Sentiment is disinterested, hence capable of compassion and generosity (Schuon, 1995).

It is in terms of largely forgotten distinction between intellect (*nous*) and reason (*ratio*) that perennialists criticize rationalist orientation of secular humanistic culture. Trust as an ontological or moral category grounded in Intellect centric epistemic universe is bound to disappear. And instrumental rationality has hardly anything to do with it. Man can't be reformed through invoking it. What is needed for reforming man, for reintegrating the Fallen Promethean Faustian man, is stated thus by Schuon by invoking what he calls sufficient reason.

Reforming man means binding him again to Heaven, reestablishing the broken link; it means tearing him away from the reign of the passions, from the cult of matter, quantity and cunning, and reintegrating him into the world of the spirit and serenity, we would even say: into the world of sufficient reason (Schuon, 1994, p. 26).

Corbin, another important but ignored French scholar who built his critique of modernism on Iranian mysticism and Heidegger may be referred here to clarify another important point regarding the question of geneology of mistrust. For Corbin modernism is characterized by loss of a cosmological sense of wholeness and a hierarchical continuum that includes the verticality of transcendence. For him *To confuse Being with being is the metaphysical catastrophe*. This *metaphysical catastrophe* has led, in Cheetham's recounting of Corbin's ideas, to "three great crises: a rupture between the individual and the Divine, a severing of the felt connection between human beings and the living earth, and a profound breakdown of long-held assumptions about the nature and function of language In traditional terminology, we are witnessing a collapse of the structures that make sense of the relations among God, Creation, Logos, and the human person" (Qtd. in Lakhani, 2010, p. 288). These are, as Lakhani notes, respectively, the crises of the spirit, the environment, of the loss of meaning (Lakhani, pp. 287–88). The question of trust is linked to all these crises and this analysis shows how facile are attempts to deal with it through certain tools that are themselves parasitic on problematic premises or epistemology of distrust.

Cheetham further elaborates this geneology of distrust resulting from shift from a conjunctive to a disjunctive approach: *It was Corbin's contention that European civilization experienced a 'metaphysical catastrophe' as a result of what we might call the Great Disjunction. This was signalled by the final triumph of the Aristoteleanism of Averroes over Platonic and neo-Platonic cosmology championed by Avicenna. To the defeat of that cosmology is coupled the disappearance of the anima mundi, the Soul of the World. The catastrophic event that gave rise to modernity is the loss of the soul of the world* (Qtd. in Lakhani, 2010, p. 288).

Criticizing *the lustful, desensitizing and power-driven forces that pit man against nature and that dominate the modern world* Cheetham further points out:

...in so far as we live in a world dominated by the products of the human economy, oriented towards producing and gratifying human desires, we will suffer from a dangerous restriction of experience, thought, and expression, and of our capacities for love and relationship, lacking even the memory of the desire for transcendence...a degree of poverty is a prerequisite for the experience of the fullness of this world. This poverty is the result of letting go of a desperate grip upon the world. Creation unfolds only when power is renounced. For the things of this world grow opaque when we try to control and possess them. They withdraw into themselves and block our access to the riches at the roots of things (Qtd. in Lakhani, 2010, p. 290).

Lakhani refers to Ivan Illich's exploration of the medieval connections between optics and ethics, the view that disciplining our seeing through *ascesis* can condition how we see. He elaborates:

We need to look with eyes of inner light (or *lumen*), rather than be passive recipients of the light of external vision (*lux*). The secularization of images occurs through the loss of inner light or *in-sight*, and this has profound implications for moral conduct, leading to the *secularization of the Samaritan* and an outlook that conditions our definition of the *neighbour* instead of allowing us to respond through a willingness to remain open and surprised by our faith, and an interiority that demolishes the constraints of our conditioning. The moral decline of modernism is marked by our loss of the openness and interiority of the ethical gaze, the vision of love, of our potential to perceive the iconic face of all creatures, and by the corresponding loss of our ability to *prolong the Incarnation* by incarnating our spirituality in personal relationships (Lakhani, 2010, p. 293).

Divine Immanence and Ontology of Trust

The ontology of trust is premised on immanence of divine in man. The traditional idea of divine immanence grounding relationships is illustrated by different formulations of the doctrine of the Oneness of Being such as that of the Lakota Indians of the American West whose expression *mitakuye oyasin* (we are all related) extends beyond tribal members to all living things. Onondaga Elder, Oren Lyons, writes in his essay *Our Mother Earth that, the bears and the wolves*

and the eagles are Indians. North American Native Traditions, as well as all other forms of Shamanism, are also founded upon the idea holiness of creation, which, as McDonald notes is directly based upon the idea of the immanence of God. (Macdonald, 2003 preface xii-xiii). According to the perennialist writers like Sayyed Hussain Nasr, the crisis of trust is in reality a spiritual crisis. With the Renaissance the divine got increasingly discredited as an ontological category or ground and this meant something else had to replace it if the function it traditionally performed should continue. Nietzsche's madness illustrates, among other things, modern man's inability to provide this alternative foundation to value discourse.

Adorno, Philosophy and Recovery of Trust

The question of trust is linked to the issue of perception. And in the end to education of taste or discipline of attention. Modern philosophy has been blind not only to evidence from alternative states of consciousness of which there are so many degrees that are even not suspected but also what Adorno calls experience – a term that is more easily graspable and less mystifying to empirically minded sensibility of moderns. We may briefly refer to Adorno's critique of modern philosophy to explore this question further. We will refer to Foster's brilliant work *Adorno – The Recovery of Experience* for making this point.

Carrying Weber's point about disenchantment further Adorno tends to describe the structure of modern experience as *withered* or *restricted* experience – the present is characterized by atrophy of experience – and proposes as counter concept what Foster analyzes as spiritual experience. Adorno sought to argue that the goal of philosophy is recovery of experience. I am reminded of traditional mystical critique of conceptual structures and plea to be open to experience, pure experience, to what is, to soundless sound of existence, when Adorno sets the similar goal of arranging *words around a concept, so that the experiential substance of that concept becomes visible in it* (Foster, 2007, p. 4). When this process succeeds, the result is what Adorno calls spiritual experience (Foster, 2007, p. 4). In fact Adorno and Horkheimer's project of Negative Dialect has been a critique of the thesis that *one could in principle master everything through calculation and bringing the subject to an awareness of that cognitive deficit – showing us as the inheritors of this history what our own cognitive schemes cannot say – is the major task of philosophy*" (Foster, 2007, p. 11). However how this is done is best stated in the writings of traditionalist scholars of the Spirit like

Coomaraswamy, Frithjof Schuon and others. And the tragedy of modern academy is that scholars of such orientation are largely written off.

Secularized Education Breeds/Teaches Mistrust

It is interesting to speculate regarding the possibility of a concept of education that espouses trust. Modern education is not trust centric or even conducive to trust. How come the possibility of education as understood traditionally in terms of fashioning of soul, learning love for wisdom, perfection, goodness, truth in an environment where education is linked to skill development for job market only and is also a major industry based on profit motive. And even these skills are hardly the crafts that defined people, that were modes of worship for traditional craftsmen. Such devastating critiques as those developed in *Deschooling Society* by Ivan Illych, *Bugbear of Literacy* by Ananda Coomaraswamy, *Culture Industry* by Adorno and Horkheimer have been voiced from different quarters. So until we are ready to rethink the whole enterprise of education, reconsider what it meant for the best of Greeks as for the best of ancients, sages, prophets of all traditions, we are not going to solve the problem of mistrust that is necessary accompaniment of modern education that individualizes or atomizes, moulds to serve in the job market that in turn serves consumerism and all kinds of alienating structures.

Modern man suspects God or His reign of Mercy. He has no love for the old parents, not to speak for neighbour. He suspects Nature and accuses it to be unfeeling or indifferent. How can he trust others?

When life is judged absurd or disconnected from transcendental founts of meaning and man has no consciousness of Eternity or Immortality and thus courtesy to the phenomena that are read in brute object terms divorced from symbolic reference to Transcendental Ground, the universe of form and colour is reduced to rocks. Frithjof Schuon thus makes a point that calls for attention from anyone who finds secularizing desacralizing modern world view problematic as far as the question of trusting God/Totality/Other/Nature is concerned.

In fact, when God is removed from the universe, it becomes a desert of rocks or ice; it is deprived of life and warmth, and every man who still has a sense of the integrally real refuses to admit that this should be reality; for if reality were made of rocks, there would be no place in it for flowers or any beauty or sweetness whatsoever (Schuon, 1990, p. 58).

However a completely secular interpretation of life has hardly been ever possible. Men have, even in the secular age, lived by means of spirit or at least

its fragmentary images. Man can't fail to love order or seek harmony. All his poetry and philosophy is an attempt to create dialogue with the unknown other that non-self is. Mistrust in the ability of rational thought or rational metaphysics in the context of God, insistence on the ultimate unknowability or ungraspability of the Real/writing, a positive appraisal of *confusion* as a genuine means of *breaking through* to the Other/Real beyond our metaphysical constrictions, infinite impossibility of the text and disbelief in the autonomous substantiality of the self are some of the common points between Ibn 'Arabi and Derrida, the key postmodern figure as Ian Almond has noted in his study titled *Sufism and Deconstruction*. This theme will be explored later.

Suffice to note here that postmodernism questions idols of thought and rational philosophies only to leave us in an agnosticism where nothing is certain, nothing holy, nothing true, nothing worthy, nothing dependable while as mysticism has been an attempt to build these broken bridges and has to be an integral part of educational system tailored to trust. I suggest using medium of art and literature to this end. Mysticism as ordinarily conceived raises many doubts in the modern mind. But there is an aesthetic route to the mystical; art has always been a portal of transcendence. Postmodern thinkers have often invoked art as an alternative to religious (though a deeper examination shows mystical and aesthetic or artistic impulses to be convergent or united) route to transcendence. Even if we may not invoke the term transcendence as it too is ostracized and raises suspicions, we can legitimately, without embarrassing those who think that we have to be loyal to earth and suspect those who talk about otherworldly, heavenly or transcendental things. In this connection I propose a look at the argument that Underhill, a novelist and mystical thinker, has made in her various studies, especially in slim *Practical Mysticism* and many scholars including perennialists writing on relationship between art and mysticism have made in recent years. I propose to look at Underhill's presentation of the thesis of art as receptivity to or trust in experience implying access to transcendence. The point is to propose rethinking of our understanding of role of art as understood traditionally in educating taste to allow such qualitative feelings as that of trust to grow during formative period. We can teach trust by teaching discipline of attention and this way of presenting the point will avoid apprehensions that some ideological stuff is inculcated. Traditionally it is said that beauty can save and in Indian aesthetic tradition drama is understood to be fifth Veda implying art is a channel for transcendence.

Art and the Mystical: Road to Trust

While William Butler Yeats bitterly complained about the Renaissance and the Romantics mourned the loss of Imagination that accessed the Sacred, T.S. Eliot famously described this disintegration as a *dissociation of sensibility* – a radical disconnection between thinking and feeling, mind and heart, his own solution to the problem and his readings of metaphysical poets in this connection don't seem to have either been heeded or convincing. His idea of Tradition – quite deservedly criticized by perennialist critics such as Hasan Askari – fell into deaf ears perhaps because it was never quite comprehensive or sophisticated enough and could be accused of Eurocentrism. His championing of the Sacred in poetic and critical works has received good attention, as Yeat's poetry has, but didn't make the desired impact. But the question of sacred has been there and some lesser known writers and critics did keep harking on it. Nietzsche didn't announce the death of the sacred but a certain conceptualization of the sacred. Despite agnosticism and atheism of major writers in recent history, we find intimations of the sacred here and there in their works. In fact modern literature is a protest against the forced exile of the sacred or secularization despite the complicity of many writers or their protagonists literary critics have never denied the sacred out rightly but never given it due attention.

Yeats passionately argued for lost symbolism and imagination while wondering how come great literary works can be written when the fount of creative literature in the Spirit is not considered immortal. Blake's defence of Imagination in an age of reason and Shelley's and Leavis' passionate advocacy of poetry and literature in an age that is against it – its transcendental orientation and William Carlos Williams' diagnosis of *divorce* in modern age too are well known. He meant the *coming apart, not just of marriage, but of all other things that ought to hold together and that might be held together by a vital language and art, a local imagination rising from the ground underfoot*. As religion has receded from popular culture, art has been the only undisputed portal for the sacred for the secular age. Heidegger in his *What are Poets for?* argued that it is poet that can show the way of the fugitive gods or holy. Postmodernists are largely committed to some sort of aestheticism that we can identify as problematic appropriation of the sacred.

Let us not veto the word mystical. It has been there and is there and has to be there if people are to remain sane and truly live life. Strangely, it has been the road to values in modern philosophy. Almost all major figures have appropriated the mystical – one can name as diverse figures as Spinoza, Hegel, Fichte,

Bradley, Schopenhauer, Nietzsche, Heidegger, Wittgenstein, Whitehead, Derrida, Levinas. This is also true about literary figures from Shakespeare and Dante to Romantics to Transcendentalists to Tolstoy and Dostovesky, Yeats and Eliot, Proust and Kazantzakis and it could be argued even about Joyce and Pamuk. Popular writers from Herman Hesse to Khalil Gibran to Paulo Coelho have of course been mystical through and through. Even philosophers and literary critics of left orientation from Adorno to Walter Benjamin to Eagleton and Zizek appropriate the mystical in their own ways. Keeping all this in mind, there is hardly anything surprising in Underhill's apposition of artistic and mystical impulses. In fact undisputed masters of both art history and history of mysticism like Coomaraswamy have stated the theme with great force. (Traditionalist writers would include philosophical orientation understood as love of wisdom in their vision of unity of aesthetic, mystical and cognitive endeavours or faculties).

Following William James it was wrongly believed that mysticism is about the altered states of consciousness which come and go and depend on certain factors which ordinarily are quite difficult to access. Mysticism is extraordinary or special thing and thus the prerogative of special (chosen) extraordinary people. It is disjointed from other day to day experiences. Many have expressed the view that they had no mystic experiences and thus the worldview of mysticism is based on faith for them or they find this reason for rejecting it. But reality is that we are all, by virtue of being human, mystics in certain degree. All experiences can be channels to transcendence. Mysticism is everyone's prerogative. Even if we relegate mysticism to certain extraordinary experiences it is still an open thing as these extraordinary experiences are too common and at one time or the other perhaps happen to all if we are attentive enough. What is needed is not something which man is unable to do – otherwise there would have been no such thing as mystical path found in all religious traditions. Mystic experience is akin to *aesthetic experience*. In fact all experiences can become means to it or partake of mysticism. To quote Underhill: There are certain happy accidents which have the power of inducting man for a moment into this richer and more vital world. These stop, as one old mystic said, the *wheel of his imagination*, the dreadful energy of his image-making power weaving up and transmuting the incoming messages of sense. They snatch him from the loom and place him, in the naked simplicity of his spirit, face to face with that Other than himself whence the materials of his industry have come. Human consciousness ascends from thought to contemplation; becomes at least aware of the world in which the mystics dwell; and perceives for an instant, as St. Augustine did, *the light that never changes*,

above the eye of the soul, above the intelligence. This experience might be called in essence *absolute sensation*. It is a pure feeling-state; in which the fragmentary contacts with Reality achieved through the senses are merged in a wholeness of communion which feels and knows all at once, yet in a way which the reason can never understand, that Totality of which fragments are known by the lover, the musician, and the artist (Underhill, 2004).

Another passage from Underhill foregrounding the same point: The coloured scene at which you look so trustfully owes, in fact, much of its character to the activities of the seer: to that process of thought--concept--cogitation, from which Keats prayed with so great an ardour to escape, when he exclaimed in words which will seem to you, according to the temper of your mind, either an invitation to the higher laziness or one of the most profound aspirations of the soul, *O for a life of sensations rather than thoughts!* He felt--as all the poets have felt with him – that another, lovelier world, tinted with unimaginable wonders, alive with ultimate music, awaited those who could free themselves from the fetters of the mind, lay down the shuttle and the weaver's comb, and reach out beyond the conceptual image to intuitive contact with the Thing (Underhill, 2004).

Only the one – the disbeliever in art – can afford to out rightly dismiss what Blake and Shelley called imagination and disregard what poets and artists have always stood for – the claim to access the heart of things. To deny what traditional philosophers called Intellect, to deny the faculty of imagination, to deny cognitive value to art and poetry, to deny that in silence (meditation) other dimensions of reality are accessible, to deny man access to anything that is not ordinarily perceptible by senses is to commit atrocity against man and reduce him to subhuman status. What distinguishes man traditionally from beasts is opening up to transcendence. And there are faculties in him which enable him to do this. And countless number of people from all traditions have thus lived. Modern man, indeed, lives with 'impoverished sense of reality'.

For mystics nothing is closer to man than God. But we are not allowing Him to enter in our world. Grace is always present but man may be absent to receive it as Schuon says. Man is not prepared to open up for God. It is not easy to leave illusions and veils that obstruct the light of God from us. Eternity is with us, inviting our contemplation perpetually, but we are too frightened, lazy, and suspicious to respond: too arrogant to still our thought, and let divine sensation have its way. Yes finding God who is every leaf and every stone needs *industry and goodwill a veritable spring-cleaning of the soul, a turning-out and rearrangement of our mental furniture, a wide opening of closed windows, that the notes of the wild birds*

beyond our garden may come to us fully charged with wonder and freshness. Very few strive in the way of God as they should and those who do this discover that they have lived in a stuffy world, whilst their inheritance was a world of morning-glory; where every tit-mouse is a celestial messenger, and every thrusting bud is charged with the full significance of life (Underhill, 2004).

Different varieties of mysticisms – nature mysticism, theistic mysticism, monistic mysticism, or to adopt Stace’s classification extrovertive and introvertive mysticisms make common claim to take us to the beyond, to the heart of things, to the world of wonder and beauty. The key thesis of those absurdists – those who distrust all accounts of meaning – that we have no reports from the other world, that we have no access to peace that passeth all understanding, that the heart of reality is ever veiled to us are belied by consideration of the work of great artists and poets, leaving alone mystics.

Mysticism asks us to remember what we are rather than search for something, some object out there. No extraordinary experience or vision is sought. In fact all seeking has to drop. There is nothing subjective, nothing extraordinary, nothing *mystical*, nothing misty about mystics. God is the Light of the World, the Manifest Truth, and the ground of everything. Mystics are children. It is children who go to heaven. Only those who can afford to be children again – innocent, pure in heart, unprejudiced, nonjudgmental get access to the kingdom of God. Nietzsche too conceives the child to be the highest stage in the transformation of man to superman. We must be open to truth and for that a pure heart, a child’s innocence, a humble soul, are needed. A receptivity to truth that excludes nothing, prejudices nothing, withholds nothing and contemplate with absolute disinterest, total detachment. Modern man despite his claim to objectivity is far from achieving such humility. Perception of truth needs superhuman virtue of attention and disinterest. Seeing things in truth or in God is very different from seeing things in themselves. Things in themselves are not, nonbeing. It is the Spirit which adopts the veil of forms but it shines and shines in them with such heavenly brilliance that man can hardly afford to see them in all nakedness. Man can’t see God and live. This is what Moses was told. What superhuman beauty and what grandeur is in the world can’t be expressed in human language.

What is it, then, which distinguishes the outlook of great poets and artists from the arrogant subjectivism of common sense? Innocence and humility distinguish it. These persons prejudice nothing, criticize nothing. To some extent, their attitude to the universe is that of children: and because this is so, they participate to that extent in the Heaven of Reality. According to their measure, they have

fulfilled Keats' aspiration, they do live a life in which the emphasis lies on sensation rather than on thought: for the state which he then struggled to describe was that ideal state of pure receptivity, of perfect correspondence with the essence of things, of which all artists have a share, and which a few great mystics appear to have possessed--not indeed in its entirety, but to an extent which made them, as they say, *one with the Reality of things* (Underhill, 2004).

Achieving new way of perceiving things is what mystical discipline brings. Mystical discipline is directed to train our will and our mind so that we see but don't see – it is God who sees in us. It is not seeing with the eyes of the self. It is seeing without seer, experiencing without experiencing as Krishnamurti would say. It means an innocence of eye and innocence of ear impossible for us to conceive; the impassioned contemplation of pure form, freed from all the meanings with which the mind has draped and disguised it; the recapturing of the lost mysteries of touch and fragrance, most wonderful amongst the avenues of sense. It would mean the exchanging of the neat conceptual world our thoughts build up, fenced in by the solid ramparts of the possible, for the inconceivable richness of that unwallled world from which we have subtracted it. It would mean that we should receive from every flower, not merely a beautiful image to which the label *flower* has been affixed, but the full impact of its unimaginable beauty and wonder, the direct sensation of life having communion with life: that the scents of ceasing rain, the voice of trees, the deep softness of the kitten's fur, the acrid touch of sorrel on the tongue, should be in themselves profound, complete, and simple experiences, calling forth simplicity of response in our souls (Underhill, 2004).

If this is the case, it can hardly be objected that this education of taste or artistic impulse that leads to greater openness or receptivity to non-self and in fact leads to individuation and moral development as well should be part of curriculum and other institutional educational structures. And this will go a long way to development of trust. Virgin nature then suffices to be a teacher and man needs no sermons to trust the other. I find the proposition of using technology to create trust in students rather superfluous besides being questionable in the first instance. What has traditionally sufficed for value creation can suffice now. And using art for education can do the job to a great extent. One may grant that appropriate use of new media to facilitate access to the best that has been thought and done may be helpful and even unavoidable in the current scenario. If we are able to disseminate the best books to every nook and corner of the world or best lectures by great scholars on key themes exploring the wisdom of the ancients that had succeeded in building a culture of trust it can be helpful. The only difficulty

in this proposal is that it militates against the very spirit of drift of modern culture and economy that feeds on triviality, that wants readers rather than listeners who get transformed in the process and weaned away from consumptive life style. It is an industry against most other industries that thrive on the proposition that man is a desiring animal and gives him an environment fit for their gratification. Wisdom is not compatible with a profanating environment that requires man to be an object, an autonomous rather disconnected individual geared to pursuit of pleasures that market can provide and in turn thrive on. Ours is an information age and not the age of wisdom. Where wisdom is not privileged, life loses its grace, its dignity, its beauty and its deepest meaning.

A key point has been here the connection between art and transcendence and granting that trust is a gift of spirit or rooted in transcendence, a clarification is warranted here regarding the term transcendence that might put off many, especially those who think that it is obsolete or out of curriculum.

Meaning of Transcendence

A clarification of traditional notion of Transcendence which is fundamentally shared by major traditions including Vedanta, Sufism, Buddhism and Taoism and is at the heart of other traditions according to perennialist school will dissolve the fundamental problem modernity has with it and avoid consequent disenchantment and absurdity grounding the discourse of mistrust and painfully recorded in modern literature that takes a skeptical view of transcendence. I present a few points that I have elsewhere argued in detail from the nondualistic texts of Indian and Islamic traditions.

The Beyond is neither far off abstract realm nor some state to which access needs to be made. It is what is when rightly perceived by transcending self centric vision or object directed consciousness. The Beyond is not anything beyond what Augustine calls *What is*. It is the ground of every perception and imagination and in fact it is the true perceiver or Seer. The world is its play. There is no autonomous self. All is Brahman. Samsara is nirvana. The self's salvation lies in its consent to be nothing, or its acceptance to be ripped apart by reality so that there is enlightenment or liberation seeking left. The question of seeking a beyond is tied to the unhappy consciousness that needs an Other to constitute itself. Dropping all such seeking is what enlightenment or liberation consists of. Thus the notion of transcendence should not be seen as a Beyond, an ideality or abstraction that could possibly be questioned. Modern skeptical view of transcendence

though it self problematic on many accounts nevertheless succeeds in bringing home a point that transcendence can't be taken as an airy abstraction, inaccessible Absolute or alien will. Secular versions of transcendence can't of course supplant or substitute traditional view but we need to understand that exoteric religion has inherited a problematic view of the beyond that authentic esotericism has always sought to correct and today we need in our skeptical age reviving the traditional view while being alert to complex variety of critical positions that largely positivist or antimetaphysical (post)modern thought takes against received interpretations.

We can adduce a number of arguments against the thesis of a Beyond opposed to or completely transcendent to or divorced from the world. Firstly, it is a creation of thought and none of the creations or dualistic creations of thought are real or completely real. It is thought's limitations to invent abstractions like classes to categorize and then comprehend anything. Conceptual intellect divides, classifies and synthesizes and all these operations are necessary to its task. Thus unity of reality is thrown aboard by the very operation of conceptual intellect. Laws of logic are not the laws of nature and we are fools if we dictate terms to nature and assume it must respect our logical and linguistic schemata. Opposing appearance and reality or Maya and Brahman or this world and other world is fallout of such an operation. Secondly, consciousness is other directed and thus caught up in the futile and tragic passion of being itself. Consciousness and reality can't coincide. Object as the other constitutes it. To look at the world is to be blind towards it. And this is what Rigveda meant when it said that "He who made it didn't know it/He who saw it, saw it vanish from his sight." Thirdly, if there were a Beyond we should be able to access it, to relate to it if it is to be considered at all as something worthy of inquiry. If we access it, it doesn't remain a beyond. When thought posits a beyond it is not truly the beyond as thought itself creates the distinction between the world and reality or this here and that there or separate realm of beyond. Fourthly, it is categorically maintained by all scriptures that the kingdom of God is within, accessible and knowing one's self is knowing reality. This means we can't situate this beyond in some otherworldly realm. If we grant theology is autology in Vedantic perspective as Ananda Coomaraswamy has tirelessly attempted to show and the beyond of theology is then within us or in fact is our deepest subjectivity. In any case we are the beyond or we become it and that means it doesn't remain as beyond. *Jivanmukta* is traditionally believed to live beyond, to breathe it. Fifthly nondualism is incompatible with any doctrine or thesis that maintains strict separation or break at any point in the structure of reality. Sixthly, it hardly needs to be argued that religion is all about participation in the sacral

rhythms. Theosis is the aim of religions. Assimilation of divine attributes is the end of all esotericisms. Sanctification means participation in that which confers sanctity which is a higher or transcendent reality. Dialogue between man and God or I and Thou is possible only if beyond is accessible or experientiable in some sense. Thus the notion of transcendence should not be seen as a Beyond, an ideality or abstraction that could possibly be questioned. Sixthly, if we identify the Beyond with the Truth then scriptures have categorically denied possibility of discourse of it. The Tao that can be spoken of is not the Tao. Brahman of thought is not the real Brahman. I think Whitehead's following definition of religion best captures the paradoxical relationship of Beyond and the world.

Religion is the vision of something which stands beyond, behind and within, the passing flux of immediate things; something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of the present facts; something which gives meaning to all that passes, and yet eludes apprehension; something whose possession is the final good, and yet is beyond all reach; something which is the ultimate ideal, and the hopeless quest (Whitehead, 1925).

There is something that we can't know in conceptual terms but that doesn't make it a dustbin of superstitious ideas or esoteric abjadabra. That we can't know the First Principle conceptually should be a matter of celebration for us as it means familiarization will not kill us. It is Mystery that saves and that feeds poets and visionaries rather than knowledge that reduces object to a thing and thus removes sacred from the scene The Pure Absolute or Essence (*Dhat*) in its fundamental aspect – and thus Meaning/Truth/ Presence/ Identity/ Reality *per se* – is beyond the human quest and all attempts to reach It, track it, pinpoint It, catch It in the net of language or realm of the finite or time, to conceptualize It, to imagine It, to speak about It, to affirm anything of It are doomed. Before the Ipseity or *Dhat* one can only be bewildered according to Ibn 'Arabî. The world is ultimately a Mystery, a Mystery of Mysteries and no rational or scientific approach could finally and completely demystify it. The world being ultimately a mystery that resists being demystified by means of conceptual intellect is what transcendence or the notion of beyond really means as Stace has explained in his *Time and Eternity* (1952). There is no humanly discoverable ultimate truth. All representations of the Real are provisional. God is ever glorified by every creature and exalted over whatever man can say about Him as Ibn Arabi keeps us reminding of the Quranic statements such as “Glory be to God the exalted”. This implies that the Real or Truth can't be appropriated in absolute terms. Man must

be content to have only relative knowledge of things or God. There are countless veils on the countenance of God which though continuously being lifted can't be wholly lifted. Man can't afford to behold the naked truth. The Real has infinite aspects and can be approached from infinite contexts and thus perspectives. Man must travel ceaselessly as *Kitab-al-Isfar* attempts to argue. Ibn 'Arabî says in *Risâlat al-Anwâr*: *You should know that man has been on the journey ever since God brought him out of non-being into being.*" *The goal is not reached. For it is "the unspeakable, the impossible, the inconceivable, the unattainable.* The goal is only glimpsed, sensed, and then lost. Meaning or Truth is never grasped in its fullness. It ever recedes. Truth escapes all our searching. We can have a vision of it, rather a glimpse of it through the phenomena which are Its symbols. This follows from the doctrine of God as Infinite and All-Possibility. God is not an object that one could somehow ever encompass or possess or grasp. Man's quest for the Absolute will have no full stop in all eternity. Life is perpetual becoming as God's infinite riches are inexhaustible and the Beauty that never ceases unveiling its infinite faces never ceases to attract its seekers to move on and on. Artists, scientists, mystics and lovers shall never be out of business. God is continuously experienced, ever afresh in all new experiences. Rationalization, familiarization, demystification and descralization of the world that ultimately make it inhuman, alienating and absurd and disrespectful towards the environment can't happen in the Akbarian perspective that sees the mysterious, sacred divine face in everything. Western philosophy, as Heidegger pointed out, is oblivious to the ground of being. It is not open to the sacred mystery of Being. It is not the philosopher but the poet who can show the track of the holy, to the sacred mystery of Being. Nothing in the world of known can express the Divine Darkness. All quests end in wonder. In the last analysis man knows nothing to its depth by means of senses and reason. Other modes of knowledge such as intellectual intuition give us another kind of knowledge that instead of making things comprehensible dissolves the knowing subject in the object preserving the ultimate mystery of things in the process. If to comprehend means to have discursive conceptual knowledge we comprehend nothing ultimately. All our explanations, analyses stop at a certain point. Things are as they are. Being or *wajud* is in the last analysis a miracle or a scandal to reason. Man's prerogative is to contemplate and dissolve in the mystery of being. Though being is aware of itself this awareness has no analyzable or knowable structure. It is art or poetry that keeps alive this sense of wonder, defamiliarizes the world, sees and dances instead of analyzing or manipulating it. The distance between truth and experience may well

be understood as suffering as Adorno pointed out. Moderns have to live with abstractions and such an impoverished and alienating social reality that deeper impulses of our being (that art/religion take care of) find no fulfillment. Heidegger argued that poets can save us. Arnold realized that if we are denied religion, art may be tried to give what religion formerly provided.

Having stated this we may now come to our final part of the paper that seeks to invoke mystical masters for providing a framework for ethics that has to be articulated clearly if we are serious about creating a world and curriculum that nurtures trust or allows it to be nurtured. I will make a general statement and give some concrete illustrations of that ethic leaving precisely articulated argument to imagination of reader.

Invoking Akbarian Ethics of Trust Today

Modern world is largely convinced that ethics is relative and everything is permissible. There is no ontological foundation for ethics. There are some isolated thinkers who challenge dominant model but in almost all spheres of secular life there are no imperatives like those bequeathed by religions. If this is the case, there hardly remains any imperative or room for trust. This relativism is however premised on a desacralized ontology. Although there is desperation for a proper ethics today, there is hardly any ontology that is uncontested. Is it possible to invoke largely forgotten ontology that grounds exemplary ethics while being expressible in metaphysical instead of theological framework? If there is a shared Spirit or we are all projections of one Self or all others are theophanic and the other has infinite rights over us, we can opt out of this relativized world. How to formulate such an ethic that is both comprehensive and rationally compelling at the same time? I think Ibn Arabi's Sufi ethics is a possible choice that can well be adopted for a curriculum across the globe. In his framework noble character traits are not merely extraneous qualities that have no bearing upon our mode of existence. They define our mode of existence and the extent to which we participate in the fullness of the Light of Being. There exists certain hierarchy among the divine names and it depends on their ontological status which names should be acquired and which should be avoided (Chittick, 2009, pp. 22–23). The general rule is that attributes of beauty need to be foregrounded in accordance with the prophetic saying that Mercy precedes His Wrath. This theomorphic ethics is quite different from modern wishy washy do goodism or absolutization of ethical relativism or models of humanistic ethics complicit with

Capitalism and other power centric ideologies. Capitalism and State Capitalism disguised as Marxism have little room for attributes of beauty. There is no warrant for ignoring the Scale of the Law which provides the norm. Antinomianism which has been popularized by certain libertine Gurus has no place here. Men with all their limitations and imperfections can't claim to be infinitely beyond this world and thus beyond good and evil which we encounter at every stage of existence. Man must always separate divine viewpoint which is corollary of his incomparability from his own human, all-too-human viewpoint which is a corollary of divine similarity (Chittick, 2009, p. 292). Ibn Arabi would feel extreme discomfort with the moral chaos in the modern world where men have forgotten Law and their prerogative to assimilate divine traits and mostly fail to distinguish between base and noble traits. However all this should not be construed to imply that he countenances moralism which is typical modern heresy as Guenon and others have pointed out. The deadly criticism of Nietzsche on morality doesn't apply to his view of ethics. Like Nietzsche's Zarathustra Ibn Arabi's perfect man too is beyond good and evil. The perspective of Law is not the perspective of engendering command which precedes it and even in reality overcomes it. The perfect man has transcended the desiring self that seeks self gratification at the cost of the other. He is, by no means, immoral. Postmodern probematization of ethics and modern scientific discoveries implicating relativism of morals can't problematize Akbarian position as he too, like Nietzsche's Zarathustra, speaks from the high mountains of the Spirit which transcends all actions, good or evil. There is no such thing as virtue and sin (and thus moral evil) at the deepest level. Moral evil appears so from the perspective of law only which is not necessarily the same thing at the plane of *haqiqah*. God is beyond good and evil and so is the sage. Transcendence of good/evil dualism is a thesis shared by traditional mystical figures. Nietzsche's superman, as Coomaraswamy points out, exemplifies this mystical thesis rather than any heterodox conception. In fact modern relativism poses hardly a problem in Ibn 'Arabî's perspective and it is subsumed in the higher absolutist view of Sufism without denying its (relative) truth at a certain plane. In fact metaphysical-esoteric perspective of Ibn 'Arabî distinguishes itself from all kinds of moralisms and inadequate absolutisms (based on absolutizing something less than the Absolute) and ideologies to which modernity has succumbed.

In the chapter on ascension in *Futûhât* Ibn Arabi quotes Yahya as saying that everyone travels on his own path on which he alone travels. So there is no scope for set recipes applicable for all the people. God is experienced differently by

every person. This vetoes all fundamentalisms for good though this should not be interpreted as license to believe or do anything. In fact this problem of license and misuse is avoided in Ibn Arabi ethics as he formulates a set of advices distilled from scriptures and Sufi authorities which can be practiced by the pious alone. The central requirement is renunciation of self will or conquest of desiring self and with it pleasure/pain centric action. No selfish or hedonist person can afford to be a disciple of Ibn Arabi or a follower of Sufi path.

I quote some of his maxims which enshrine the true spirit in which dialogue with the other persons and collectivities should be held. These might appear almost superhuman for ordinary mortals like our party politicians. But the ideal set by the Shaykh, like the one set by Jesus when he said that one should offer another cheek, is based on the ontological considerations that all share one Self of God and it is in our real self interest to lose the self in humility, love, charity and compassion. These maxims align him with the great tradition of ethics in both Semitic and nonSemitic traditions. The following are from *The Mantle of Initiation*.

- Care nothing for the ignorance of him who does not know your worth; rather, it is not seemly that there be any sense of your worth even in your own eyes.
- Have no desire that people should listen to your speech.
- Be not anxious to give answer to anything displeasing said about you.
- Be content with [God’s] Decree not necessarily with each thing decreed, but, rather, with its Decree itself. And receive with joy whatever may come from Him.
- Do favors for both friend and foe, treating all alike with humility, gentleness and long-suffering.
- Pardon the one who has harmed you, that is, do not even defend yourself [from harm].

The following passage sums up essential Ibn ‘Arabî and the central message of *all* integral traditions as Coomaraswamy and other traditionalists formulate it. Here is the basis for ethics on which all traditions are united i.e., transcendence of lower self to subsist in the divine self. Here is his formulation of the theory and ontology of trust. Distrust is premised on assertion of lower self or ignorance.

Now you must know that if a human being (*al-insān*) renounces their (own personal) aims, takes a loathing to their animal self (*nafs*) and instead prefers their Sustainer/Teacher (*rabb*), then the Real will give (that human being) a form of divine guidance in exchange for the form of their carnal self... so that they walk in garments of Light. And (this form) is the *sharī‘a* of their prophet

and the Message of their messenger. Thus that (human being) receives from their Lord what contains their happiness – and some people see (this divine guidance) in the form of their prophet, while some see it in the form of their (spiritual) state.

Ibn ‘Arabî says in *The Kernel of the Kernel*:

You will be all when you make nothing of yourself. This is the golden rule that allows to know all truths and achieve all perfections and absolute certainty. Modern man, especially the academician, the philosopher of religion, the phenomenologist is more interested in speculation about Truth or God or phenomenological objective idle inquiry without being prepared to sell everything including the dearest self, as Jesus would say, or make nothing of himself for the sake of Truth. That explains why there is so much knowledge and so little wisdom today and why man is farther from God and nearer to dust. It is only by becoming nothing, by absolute detachment or poverty of spirit that one can attain the central point, the still centre of existence where lasting peace and felicity lie. The Friend doesn't tolerate duality as Ibn ‘Arabî reminds us and comes to live in the sanctuary of a perfectly polished mirror of the heart.

Ibn ‘Arabî establishes a universal brotherhood based on the most fundamental ontological basis that all things, animate and inanimate are essentially Absolute or its countless faces. We love our neighbour or a tree because at the most fundamental plane we are our neighbour and we are the tree. There is no other in absolute sense. To see the other is to see duality rather than the One Essence. The Beloved smiles in every face and invites us for a meeting in every form. God is Love. As separate individualities we are not. The One is all. All are one. In his words *you are everything, in everything, and from everything*. So why assert our exclusive claim to be and why impose our desire on the other?

Everything is in communication with everything else. All things share in the life of God. Ibn ‘Arabî chooses – and asks us to choose – life over death, love over hate, mercy over wrath and thus dialogue over conflict. In this choice alone do we fulfil our vocation and will continue to live in an increasingly fragile world and deteriorating environment.

Self transcendence achieved through love is the crux of Akbarian vision as it is of the esoteric religion and wisdom traditions of the world. Love is the greatest unifying factor and metaphysics of love can't be but most universal.

Sufi poets in general often choose to speak of Reality or Absolute in terms of Love. The Akbarian Sufi doctrine put in the language of love states that *there*

is but One Reality: Love or Sheer Being, which manifests Itself in two forms, the lover and the Beloved. One quote from the *Futûhât* will suffice to show how great a lover he is. *By God, I feel so much love that it seems as though the skies would be rent asunder, the stars fall and the mountains move away if I burdened them with it: such is my experience of love.* For him love is the universal and unifying theme in his worldview. He wrote in the *Tanazzulât al-mawsiliyya*: *All praise to God who made love (al-hawâ) a sanctuary towards which the hearts of all men whose spiritual education is complete make their way and a ka'ba around which the secrets of the chests of men of spiritual refinement revolve.* For him the world of manifestation is nothing but the activity of love as God loved to be known or share his love (the Good tends to diffuse as Augustine puts it) and created the world, a mirror of His attributes. The world is the *other* to God so that he could see mirror Himself. In a way it is His object of love. The worlds are markers or traces of the incessant loving activity of God through unveiling by means of creation/ manifestation. Because the different worlds or realms of manifestation are Divine Self-determinations they acquire a reflection of Divine Existence and this *reflection is the movement of life called love.* He says: *No existence-giver ever gives existence to anything until it loves giving it existence. Hence everything in wujûd is a beloved, so there are nothing but lovedones (Futûhât, IV 424).* Ibn 'Arabi is not the one who could countenance dualism of body and soul and saw the body as the vehicle of spirit and thus essentially divine. Even desire and passion are not as such distractions but divine in their roots.

As opposed to every romantic and dualistic understanding of love, he envisions love as lying at the centre of reality as is the case in Plato, world mystical traditions and in fact in all religions. Love and self-denial go hand in hand. Self transcendence achieved through love is the crux of Akbarian vision as it is of the esoteric religion and wisdom traditions of the world. If God is Love and man consciously or unconsciously and every creature is incessantly driven by love we have the most comprehensive and solid foundation for dialogue. Love as the essence of everything implies all grounds for conflict are context bound and contingent. Dialogue with the other is ideally achieved when there remains neither the self nor the other but only Love.

Ibn Arabi proposes the Muhammedan Saint as the Ideal Interlocutor. Understand as we Habermasean plea for ideal speech community, Ibn Arabi's model better ensures that people will argue what is closer to objective reality instead of rationalize their passions or selfish desires. One can argue a case for a position one doesn't really share from inside. Advocates defending guilty is known to everyone. A sophist has

always been there who can argue for and against anything. All rational arguments can perhaps be countered by other arguments. True dialogue is possible only when one is prepared to give everything, to trust the other perfectly or be perfectly receptive to the other. Ibn 'Arabî's definition of Muhammadan becomes not a designation of a particular historical community but the very name of universality and perfection. It is the name of a station, theoretically available to everyone, attainable to the select few who travel on and on, perfectly realizing all stations until he arrives at the station of no station in which one has nothing of one's own and therefore mirrors the Real most perfectly and is not defined by any particular divine name or attribute but brings together all standpoints or stations (Twinch, 2004).

A Muhammedan saint, as Ibn Arabi conceives him, is the ideal interlocutor. He has nothing to lose and nothing to win as he has transcended the fog of passions and the distorting veil of desires and become a mirror in which the Truth or God sees itself. He shows mirror to everything. By appropriating all the divine names and becoming pure servant in whom not a trace of Lordship remains he represents the rights of all existents. Representing the rights of the other, the non-self, the Universal Will or Tao he will best represent the case of Nature in the world facing environmental crisis. He has nothing personal impose on the other. He is not attached to any view whatsoever but sees things as they are and gives each created thing exactly what is due to it on the basis of seeing it as a unique self-disclosure (*tajallî*) of the absolute *Haqq*. Seeing the oneness of the Real and the manyness of creation allows them to give each thing that has a *haqq* its *haqq*, as demanded by the Prophet (Chittick, 1998). He demands, as Qunawi puts it, that one should perceive each thing only through that thing itself and inasmuch as one is identical with each thing and thus one is the attribute of every attribute and the quality of every essence and one's act is the act of every actor (Nafahat, p. 265). The highest station of no-station demands disengaging oneself from all qualities, bonds, limitations, and constrictions and standing naked before Non-delimited *Wujūd* i.e., *to be absolutely open to the Real with no imposition or will of one's own. It is what Jesus calls the poverty of spirit and other scriptures such as the Bhagwat Gita detachment. His vision of the unity of Being demands transcendence or cessation of all inequalities and distinctions of class, creed, colour, race, gender, nationality, regionality etc.* He demands the sacrifice of the ego which thinks in terms of its rights over and against the rights of the other. *I must be annihilated in fana* so that one mirrors Existence or God and flows with the Tao. Ibn 'Arabî thus demands nothing less than Universal Compassion and encountering the other with infinite humility and care – an ideal which Levinas attempts to appropriate.

Foregrounding supraformal, supraindividual, metaphysical and esoteric instead of the limiting rationalist and divisive exoteric theological which is anthropomorphic, individual, formal and sentiment affected Ibn Arabi builds an ethic that becomes love/knowledge/reality/mercycentric which are all integrating or universalizing entities.

Trust between different individuals/parties is best realized when we listen to every point of view and disallow epistemic chauvinism. Meaning closure that postmodernists are very much concerned about never happens in his view. The real meaning is with God but all meanings participate in that divine meaning. All things speak of the Beloved and are portals to the Infinite. Polysemy for him results not from infinity of contexts but because of multiplicity of souls or addresses. All this implies that fundamentalism and theological imperialism have no warrant.

In light of these points one may appreciate key points of any alternative paradigm that modernity may engage with that can ground a full fledged ethic of trust.

Can Trust be taught?

If the background ontology and epistemology of modern secular culture leaves little room for suprarational supraindividual spiritual things that have traditionally anchored the discourse of trust we can't smuggle trust through curriculum, through sermons, through any technological trick. Gandhi, a great Indian thinker on education, argued that *it was not through books that one could impart training of the spirit and the exercise of the spirit entirely depended on the life and character of the teacher*. Buber also emphasized somewhat similar point in his keynote address at the Third International Pedagogical Conference of the International Work Circle for the Renewal of Education, held in Heidelberg in 1925. He emphasized that it is the relation between teacher and student – *the interhuman dimension of education* – is the most decisive.

Conclusion

The ontology and epistemology of trust that characterized traditional cultures is expressed by a Sufi poet Jami in these words:

*Hidden under all forms of thought,
Under the form of all created things:*

*Look where I may, still nothing I discern
 But Thee throughout this universe...
 Erase the words this and that: duality
 Denotes estrangement and repugnancy:
 In all this fair and faultless universe
 Naught but one Substance and one Essence see.*

Now the modern man has travelled from this Reality centric metaphysic to man centric humanism or some version of secular rationalist and now also irrationalist worldview and one can find commitment not to the transpersonal Self on man but to limiting and exclusive ego. There can't be developed an ethic of trust in any metaphysic and psychology of ego. Kashmir, a home of many religious and mystical traditions of Asia, has traditionally been a culture of trust based on a metaphysic and what Schuon calls integral anthropology. It rejects key assumptions regarding man that inform secular academy. The problem of trust gets different articulation in South Asian understanding. It is fundamentally about what Buddha would call right vision that must inform every aspect of life including education that Kashmiri or South Asian model of culture of trust would lay its claim to be heard.

The traditionalist perennialist perspective began to be enunciated in the West at the beginning of the twentieth century by the French metaphysician Rene Guenon, although its precepts are considered to be timeless and to be found in all authentic traditions. It is also known as Perennialism, the Perennial Philosophy or *Sophia Perennis*. The great trinity of the founding figures of the Traditionalist School included besides Guenon great Ceylonese art critic Coomaraswamy and the German metaphysician and mystic Frithjof Schuon. Since then it has influenced important figures in a number of disciplines. There are, apart from the traditionalists themselves, several scholars and thinkers whose work exhibits, in varying degree, a strong traditionalist influence. Mention may be made of Huston Smith T. Izutsu, Elemire Zolla, Katheleine Raine, Brian Kebble, William Chittick, James Cutsinger, E.F. Schumacher. Other major figures of the twentieth century have been profoundly influenced by the school, including T. S. Eliot, the great historian of religions Mircea Eliade and British author Aldous Huxley, and the Italian political philosopher Julius Evola. Thus it has now has respectable though restricted following among the academic and intellectual elite in the modern West. Thus it has respectable though restricted following among the academic and intellectual elite in the modern West and it is the present work's

contention that there is an urgent need to reckon with its claims and its explore its resources for providing a solution to certain nagging problems that Judeo-Christian-Islamic theology, and Western philosophy as well as their modernistic and post-modernistic appropriations encounter. It provides the much needed bridge between the East and the West. As such it demands our serious attention and we need to redress the criminal indifference and ignorance displayed by most academicians in the field towards it.

Philosophia perennis pertains to a knowledge which has always been and will always be and which is of universal character both in the sense of existing among peoples of different climes and epochs and of dealing with universal principles. This knowledge which is available to the intellect (which in the traditionalist perspective is a supra-individual faculty distinct from reason though the latter is its reflection on the mental plane) is, moreover, contained in the heart of all religions or traditions. *The philosophia perennis possesses branches and ramifications pertaining to cosmology, anthropology, art and other disciplines, but at its heart lies pure metaphysics, if this later term is understood as the science of Ultimate Reality, as a scientia sacra not to be confused with the subject bearing the name metaphysics in post-medieval Western philosophy* (Nasr, 1993, p. 54). The perennialist school believes that *there is a Primordial Tradition which constituted original or archetypal man's primal spiritual and intellectual heritage received through direct revelation when Heaven and Earth were still 'united.'* *This Primordial Tradition is reflected in all later traditions, but the later traditions are not simply its historical and horizontal continuation* (Nasr, 1993, p. 54).

References

- Chittick W., (1998). *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*, State University of New York Press, Albany.
- Chittick W., (2009). *The Sufi Path of Knowledge: Ibn Arabi's Metaphysics of Imagination*, Gulshan Books, Srinagar.
- Chittick W., (2008). "Ibn 'Arabi" in *Stanford Encyclopedia of Philosophy* file:///D:/amaroofnet/The Circle of Inclusion.mht - ref2 Guenon, Rene, *Crisis of the Modern World*, 2007, Indica Books
- Ibn A., (1988). *al-Tajalliyyāt al-ilāhiyya*, ed. O. Yahya, Tehran.
- Ibn A., (1972–91), *al-Futūhāt al-makkiyya*, 14 volumes, O. Yahia (ed.), al-Hay'at al-Misriyyat al-Āmma li'l-Kitāb, Cairo.
- Lakhani M.A., (2010). *The Timeless Relevance of Tradition*, World Wisdom.
- Nasr S.H., (1993). *The Need for a Sacred Science*, SUNY.

- Qunuwi S., (1996), *al-Nafahāt al-ilāhiyya*, ed. Muhammad Khwājawî, Mawla, Tehran.
- Schuon F., (1995). *To Have a Center*, World Wisdom Books, Bloomington.
- The Transfiguration of Man* (1995). World Wisdom Books, Bloomington.
- Twinch C., (2004). *The Circle of Inclusion*, (from the website of MIOS).
- Underhill E., (2004). *Practical Mysticism*, Abhishek Publications, New Delhi.
- Understanding Islam* (1994). World Wisdom Books, Bloomington.
- Whitehead A.N., (1925). *Science and the Modern World*, Cambridge University Press, rpt. Free Association Press (1985), Cambridge.
- Young P., (1999). *Ibn ‘Arabī: towards a universal point of view*, (from the website of MIOS).

About the author: Muhammad Maroof Shah is columnist and author of *Muslim Modernism and the Problem of Modern Science* and *Problem of Evil in Muslim Philosophy: A Case Study of Iqbal*. He has published research papers on comparative philosophy and literature, mysticism and environmentalism.

STEFANO POLENTA
University of Macerata
Italy

Chapter 3

Trust as a Systemic Problem

Introduction

This chapter aims at exploring how the concept of trust changes when, instead of interactions mostly based on personal involvement, relationships are taken into consideration in which this direct link loosens, as it happens when tools and programs based on *Information and Communications Technology* (ICT) are introduced in education (and not only).

To a greater articulation of social functioning at many different levels corresponds a higher specificity and efficacy in the ability to handle complex problems but also the risk of a lack of “return” for trust investment that each individual makes towards society.

The approach to the problem is systemic and it tries to highlight how the *dis-embedding* (Giddens, 1994, p. 21) that characterize our society requires new ways of *return* for the trust investment, that is new forms of authentic communication.

Trust and “openness” of human beings

Trust depends on the “openness” of human beings. *Openness* is a systemic concept (Bertalanffy, 1968)¹ that indicates that a system is not *closed* as it needs to communicate with the outside world. Human beings, in order to live, need to interact continuously with the environment. Total closeness is not possible for them. Also animals are open systems, but they have instincts, which are patterns of quite rigid behaviour, in the sense that when an animal feels a lack of alignment with the environment, it finds the balance again by using the behavioural mechanism

¹ Also Heidegger in many of his writings speaks of “openness”, but in this paper we will not refer to his elaborations as they are strongly characterized by the overall tenor of his philosophy.

of instinct. In man, instead, the instinctive determination is down to a minimum and what remains of the instinct² needs to be completed. This must be found referring to other people, to a culture. Much of what we are does not depend on instincts, but on culture and the social environment. In reason of his openness, man is characterized by being *biologically incomplete* (Frabboni and Pinto-Minerva, 2003, pp. 88–94; Fromm, 1941; Gehlen, 1940/1978; Herder, 1877–1913, pp. 26, 93; Remotti, 2000, p. 50). He must refer to a culture to compensate for a deficiency in his nature. And this is why culture is said to be *the second nature of man*. We may also say that human nature does not exist without an originally trust in society and in culture.

Culture like an emergent property

Mutual opening and mind interconnection change radically human nature. In fact, this *mental interconnection* settles in a culture, builds a culture. We can imagine culture like a *symbolic system* in which man finds the completion of his incomplete mind.

When we speak of *symbol* we mean – according to the etymology of the word, “putting together, making to coincide” (from *συμβλλω*, comp. *Συ* of *together* and *βλλω* to *throw*) – the continuous meta-reconstruction, which takes place in man, of the link between impulse and object. As we have already said, in man the strong instinctual link between impulse and object broke. For example, an animal that fails to catch the prey is forced to wait for better opportunities and act according to innate instinctual “programmes”. In man something different happens: the absence of the *object* leads man to think, to move to a meta-level in which the union between impulse and the object is reconstructed, not at the level of tangible reality, but at the imaginative, ideative level. Failing to satisfy his need for food, for example, a human being can prepare a hunting strategy, make use of tools as weapons and so on. He does not simply wait; the instinctual mechanism is overcome by introducing a meta-level – which can be considered an *emergent property*. Hence the *impulse-food* link now implies passing through a symbolic level, inclusive of the entire sequence *impulse – hunting/culture strategies – food*.

² Freud does not speak of “instinct”, referring to the psychological forces that animate man, but of “drive” (ted. *Trieb*). As far as instinct is concerned the “object” towards which this is to be directed to be satisfied (eg. food, if someone is hungry) is clear but it is not so with regard to drive. This is more indefinite, because the object that enables satisfaction “is the most variable aspect of the instinct and it is not originally connected with it” (Freud, 1915/1957b, p. 122). Laplace and Pontalis (1967) have argued against the misleading English translation of the word “*Trieb*” with “instinct” and not with “drive” (see also: Mills, 2004).

The strategies, the responses, the behaviour patterns, the ways of acting that human beings have discovered are *capitalized* and come together in culture. Culture is, therefore, an *outsourcing* of mental processes that they have produced and thus acquires an objective status, that is a set of values and knowledge that interact with the mental mechanisms of human beings and structure them; it is an objectively present wealth to which the minds of individuals can draw (Wilson-Keil, 1999).

This produces a change in the structure of the mind.

Bruner (1996, p. 171) points out that “mind cannot in any sense be regarded as ‘natural’ or naked, with culture thought of as an add-on”. Human mind is made in such a way that culture is constitutive of it! Also Vygotsky maintains that *natural psychological processes as we see them in animals actually cease to exist as such, being incorporated in this system of behaviour, now reconstructed on a social-psychological basis so as to form a new entity* (Vygotsky, 1978, p. 56).

This radical change that has occurred in the evolution of man, can be explained by using the epistemology of complexity. This is a systemic thinking based on the dynamics of nonlinear systems, that is systems made up of many parts interacting with one other and often finding themselves in far from balanced situations. Under these conditions they manifest a *non-linear* behaviour, that is not entirely predictable a priori, and pass through *phase transitions* and *bifurcation points* as a result of which they function in a new way with distinctive characteristics that did not exist in the previous way of functioning of the system. These new properties are called *emergent properties* (Anderson, 1972). Emergent properties are new qualities that appear by virtue of the natural dynamic of the complex system. They are the *properties of the whole*, that is they depend on the overall functioning of the new system. This is the reason why, in complex systems, the whole is said to be *more than the sum of its parts*.

Trust as mind network

With regard to trust, we can assume that, at some point in its evolution, interaction among the minds of human being has become something more than a stimulus-response mechanism and turned into a real *mind network*. Following a *phase transition*, the minds of human beings have started to work as *group minds* – and no longer as solitary minds in which rigid thought patterns operate. Culture can be understood as an emergent property of the interaction between the minds of the human beings. But if man had not renounced his instinctual

autonomy, his *closeness*, the *systemic leap* towards a new way of interacting with other people would not have been possible. Complex systems, in fact, are characterized not only by the presence of many elements, but also by the dense network of relationships that exist between them. They are both a unity and a multiplicity. In fact, a social network is more than the sum of individuals (a unity), being, at the same time, made up of different individuals (multiplicity). This emergent dimension asks man to give up some of his autonomy, not to be totally *closed* so that collaboration may become an essential element of his way of being.

In this way man loses part of his security and he trusts it to a social network. So man exists by trusting other people by, overcoming his mental closeness and developing a group mental system.

The idea that the evolution of the mind was the result of a systemic leap seems to be confirmed by the data in our possession. Around the time that goes approximately from 45 to 34 thousand years ago, *homo sapiens* rapidly evolved towards totally different abilities that marked the birth of man as we know him today. Paleoanthropologists speak of a *great leap forward* in human evolution and they wonder why *homo sapiens*, who already existed in Africa in a period between 200 and 160 years ago and had the same slender anatomy and the big brain that characterizes today's man, profoundly changed in that period, with substantially equal conditions available. Not only: the *modernity packet*, as Pievani (2004, also Ehrlich, 2002, pp. 159–160) noticed, knocked on the door of *homo sapiens all inclusive*: cultural and linguistic diversity, symbolic and artistic representations, burial practices, improved hunting and gathering techniques are characteristics that, in *homo sapiens*, appeared all of the sudden and at the same time.

Trust and fragility

It is interesting to notice that this *openness* of the human being represents vulnerability, fragility. The *closeness* is somehow protective while communicating with the others makes us vulnerable. Freud in his *Introduction to narcissism* (1914/1957a), mentions man's admiration for wild animals as they, in their narcissistic self government, count only on themselves.

Trust makes the *betrayal of trust*, the *risk of trust*.

A child exists, from a psychologically point of view, in that he trusts someone else.

The first level of psychological structure is what the psychoanalyst Erikson (1963, p. 247) called *basic trust*. Spitz (1946) observed that children who are

separated from their mothers in the early months of their lives may develop an *anaclitic depression*. Without anyone who take care of them, their developmental level regresses, their motility is retarded, they become lethargic, their weight and growth stop, their faces become vacuous. This global deterioration of the personality, in some cases, leads to death. Also Bowlby's attachment theory (1969) focuses on the child's perception of the mother as a *secure base*, or as a person he can trust. The absence of this relationship of trust generates various levels of insecurity, till the deep denial of the need for care and the subsequent structuring of a mode *avoidant* to relate to the other people and to his own inner world³.

So, in the first part of his life, a child, by trusting someone, learns that the world is not hostile, but it's good, it can be something to trust (because someone else has trusted him). Only later on can a child trust himself (self-esteem).

The experience of goodness of reality experienced in totally trusting is something that remains in our minds. The experience of disillusion is fundamental owing to the *principle of reality* (Freud), but at the origin there is the experience of trust. We can say that everyone is in search of totally trusting something or someone. This is what Buber (1937) called a complete experience of a relationship between *I and You*.

And so man leaves the security that *mother-nature* offers to all its children in order to make the big leap forward into a new adventure, characterized by the belonging to culture and society. But if instinct, in its almost-mechanical nature, prevents an animal from seeing but the object that satisfies its need, the development of symbolic capacity enables man to rise above the mere materiality of things. Thanks to the symbolic capacity, man becomes conscious of himself, aware of his existence. But, as a symbol, as we said, is a meta-level with respect to the materiality of things, it is somehow a *no-thing* (Bion, 1965, p. 103), it regards reality, but it is not reality. At this point *Constructivism* begins and with it the profound doubt arises that thinking does not concern Reality, but a less certain dimension – which, however, man can not help but think of if he wants to survive, grow up and exist as a man. Then insecurity is the price that man must

³ Bowlby maintains that forms of attachment are also present among animals. Bowlby was inspired by Konrad Lorenz's studies on imprinting. In spite of the fact that the sensitive period for structuring an "attachment" in animals is much shorter, this observation enables us to integrate what we said above about the mechanical "rigidity" of animal instinct. Evidently, even in animals, depending on the species, the mechanism of instinct is not so much self-referential. And this applies also to symbolization. If it is true that animals can not practically use symbols. Köhler's studies on chimpanzees (1925) proved that a rudimentary form of symbolization is present, for example, in monkeys (see the recent Livingstone M.S. et al., 2014).

pay for departing from his mother-nature. Insecurity that comes from the awareness of being in a *no-place*, invented by his new cultural belonging. The great danger against which the human race has developed culture is the *object-loss* (Róheim, 1943, p. 100).

Only by gathering together and having no doubts about what the new cultural affiliation makes available for him man can find a compensation for the loss of security. That's why trust becomes fundamental to the existence of man: because, when he has taken the *great leap*, he has just to believe in his fellow man and in culture.

Critical trust

But man trusting the other and society, can not, and should never, be total (Fromm, 1941). Of course, trust is also an archetype of the *totality* that man lost coming out of nature; and all people yearn for some form of total trust, as we said here above. But this can not be achieved and should neither be desirable as it would make man lose his sense of separate individuality (Fromm, 1941). There could neither be trust without separation between oneself and the other. So much so that we do not trust those people who were unable to make the transition from dependence to independence, because they are frightened people who look for support and do not have enough *energy* to engage in a relationship based on *otherness*.

The idea that an individual is never in total symbiosis with the other is now well-expressed in psychological and psychoanalytic studies. These have revealed that the initial phase of *total dependence* of a child on the caregiver does not imply that he is a tabula rasa, without an agency and without a *true self* (Winnicott, 1960/1965) that makes him an individual. The child needs to seek the assistance of the other because he is not structured to act on his own, but that does not mean that he has no expectations and peculiar reasons, that he is not, in his way, *competent* (Juul, 1995). Individuals are interested in creating good relationships, and not just for protection, but also because relational moments are rewarding as such, being individuals with their own characteristics and capable of evolving in an autonomous way. Psychoanalysis and *Infant Research* clearly demonstrated that these two impulses are both present even in very young children. And so to a time when the other is sought as a *secure base* follows a time when the child relies on his own resources in order to satisfy his own curiosity and interests. Hence neither in a newborn baby can we speak of total trust as this concept

evokes a total and deadly symbiosis, a link that leaves no way out. In fact, we are always with the other and, at the same time, detached from him, confident and autonomous people, people who trust the other and trust themselves. This *paradox* (Sander, 2007, p. 167) marks all important emotional events in our life and enables us to sustain that trust is always critical confidence as the relationship evolves on the edge between dependence and autonomy. As Fairbairn maintained (1952) the, purpose of development is the transition from an immature to a mature dependence. This does not imply separating from the other and getting a sort of self-sufficiency, but remaining *dependent* from the other like mature and differentiated people, with our own autonomy.

We wanted to mention these considerations on the development of trust in order to warn people against the use of the archetypal form of concept, as we said before, that is of thinking that trust has its ideal in totally trusting the other. This experience is only one aspect of the relationship of trust. If it were fulfilled the subject would be denied his autonomy. Trust feeds also on the ability of man to be, become himself. There must have been times when we did not trust anyone but ourselves when we accepted the risk of our own unlimited loneliness and powerlessness and tested the capacity of the other to understand our expectations and desires. That's why authentic trust in education is an investment in the autonomy of individuals.

This perspective can also be interpreted from a systemic point of view: a system is as more *complex* and has the ability to evolve as it is differentiated in its *parts* which, however, are strongly connected to each other. A system is complex if there are two requirements: interconnection and differentiation, that is the mutual dependence of the parties and their relative autonomy. Let us just think of our body which functions as an integrated whole but, at the same time is made of many specialized organs. We will take this subject into consideration in the last section of this paper. Now we want to point out that the differentiation between parts of a system, even if interconnected, guarantees diversity and integrity and makes the system *alive*, evolutive. In fact, divergence enables the system to have an internal dialectic among the parties that *pull* in different directions, often with contrasts and conflicts. On the other hand interconnection guarantees the integration of diversities and cooperation in the system as a whole. Each break/repair cycle enables the system to self-restructure and evolve.

Reference to a type of total trusting is implicitly present in a certain idealization of the teacher-student relationship. Then the pupil should rely entirely on the care of the teacher so that he may educate him and *shape him*. As mentioned

above, the responsibility of an educator or teacher towards the pupil has some of the aspects *care*, above mentioned with reference to the original fragility of the person. For this reason, the teaching-learning process can not be limited only to *technical* aspects. But since trust is such only if increases the autonomy of the person, as we have already said, in the educational relationship teacher and student do not have as their objective the care of the relationship as such, but they *use* the relationship to gain advantages in order to increase the power of the student and his ability to be independent.

We can say that every relationship oscillates between two poles: one related to the establishment of a good relationship between the partners, where trust one experienced in life is central; the other, concerning more the achievement of specific objectives and performance. The first is *warmer*, linked to emotion, *feeling*, and knowing each other; the second is more *cognitive, mental*, related to reasoning, to the ability to act successfully. But it would also be a mistake to completely separate those two moments, which should rather be understood as the polarity of a continuum. Cognitive aspects can grow if they are grounded in trust. Bowlby (1969), and Mahler (1975) maintained that a child acquires the ability to *explore* the world only if he has the feeling that his mother is a *secure base* he can rely on. Only in the context of the *containment* and of the orientation that takes place in a relationship of care one can find the basis to gain autonomy. And yet, the subject is never an autonomous entity *detached* from the relational matrix in which originally found refuge and confidence. Even more care and confidence remain in him as a memory of wholeness, in which the integrity of the self is achieved without effort because it was the other who did the *work* of taking care of him and to draw boundaries for him. Being able to be a *whole* without effort, in a relaxed manner, as evidenced by Winnicott (1948/1996, p. 25), is an important experience, which remains as the confidence to be able to put together the *pieces* of experience without using too much *thought* and too much *will*.

We will not insist further on these issues, we want just to point out that the relationship of trust between teacher and student is also played on this ground: the teacher, with his *knowledge* of the other in the relation, *contains* and directs the pupil's self, is the guarantor of the integrity of the self, enabling the experience to float between the inner and the outer world, without having to resort to an excess of will and reflective activity in order to find a meaning to the experience. It enables half-truths, exploration, divergent thinking, emotional enrichment in learning and coming into play. It enables also contact with our *unconscious*, where *we experience more than we can analyse. For we experience the universe,*

and we analyze in our consciousness a minute selection of its details (Whitehead, 1938, p. 121). All these elements are very important in order to avoid an excess of abstraction that is so detrimental to authentic learning.

And so the teaching-learning process, is not made only of critical reflection, abstraction, *thought*, but also of *body*⁴, look, emotion. The languages more oriented in a *mental* sense – even though they are essential as they make the use of symbol possible, hence access to the cultural, reflective, critical languages – need to be supported by *warm* languages, which enable man to communicate at a *visceral* level, to *feel* in the mutual trusting openness and come into play. If it is a mistake to forget the dimensions of care and trust in the educational relationship, it is also wrong to insist too much on it, to the detriment of the critical-cognitive dimension. It is not difficult to see how, in the latter case trust becomes total symbiotic confidence and the teacher becomes a kind of demigod, a charismatic figure to whom the student must submit his own humanity. Viceversa insisting only on the abstractions of thought, regardless of the emotional and relational aspects, the educational relationship risks to lose the fluid, situational, alive, multi-dimensional aspects of experience.

Trust, education and ICT

When we talk about the use of ICT in education, we are immediately led to think that an excessive *mentalization* of the teaching-learning process may prevail over the emotional-relational level described above. We said that the role of the teacher is not only that of a *technician* of knowledge, but he should also be someone who is *in connection with*, who knows the student as a person. The relational dimension is a vital connection between two people, each of them facing each other in their mutual openness, in their being responsibly committed to each other. This dimension of *care* – that is connected to the openness of the human being and the result of his having made the leap from nature to culture – is an inescapable dimension, which profoundly marks the educational relationship. The teacher, in his relationship with the student, *knows* something about him and this *knowledge in the relationship* is important to contain and direct his emotional experience.

⁴ Bertolini believes that “in any not occasional educational experience there is, albeit in different forms and intensities, the erotic dimension of personality” (1988, p. 137).

What happens in the presence of ICT and in teaching-learning processes mediated by ICT? How is the relationship of trust transformed?

We will assume a systemic perspective.

A complex system, as we said, is characterized by many parties in close interconnection. A system of this kind does not evolve *linearly* but knows *phase transitions* and *bifurcations* as a result of which new collective behaviours appear with special properties, which are called *emergent properties* (Anderson, 1972), or *properties of the whole*. Besides complex systems, typically the biological ones, have their sub-structures with a relative autonomy with respect to the global system in which they are inserted (Weiss, 1969, p. 395). The dialectic between these sub-structures evolves according to a polarity between, on the one hand, *competitive logics* and, on the other hand, *cooperative logics*, to the benefit of the evolutionary capacity of the organism. Even more the presence of substructures represents a significant improvement compared to a situation in which the rule is *all to all*, which would *choke* the system in an excessive number of communications (Licata, 2011, pp. 89–90).

Now we can admit that the use of the network in order to share thoughts and learning makes available something of the original enthusiasm of the interconnection between minds. The network is often mentioned by those who are interested in the epistemology of complexity as an example of self-organized system, that is a system that acquires structuration without a *top-down* control. The web presence of many *thinking agents* that interconnect with one another in a dense web of transactions generates an inherently creative and constructive mind network.

Moving from *network* to situations of teaching and learning mediated by ICT, we notice, undoubtedly, the better structuration of the latter. In the first case, in fact, a situation of *all to all* is privileged. Under these conditions, it is not easy to escape from a type of *flat* communication and create niches and substructures on specific topics of study that would give meaning and depth to the interaction. The risk is of having a lot of information not much structured, dominated by a *quantitative* aspect without this necessarily turning into a *qualitative* one. Instead in the case of teaching-learning processes mediated by ICT, structuring is planned by the designer and the people move on areas already outlined. But, at this point, there is the risk of artificiality being this complex system created *ad hoc* from *above* and so it does not evolve *from below*. Undoubtedly, someone can say that *all instructional designs are, by definition, 'designed'*. This is true but the fact remains that the structure that was planned in the design stage can

be considered, in practice, that is in a classroom, less binding, more flexible, interactive and modifiable depending on the many of the students' requests.

And what happens with regard to trust in particular? We can formulate an hypothesis – but it will be interesting to test it on the basis of the processing of the questionnaires given out to teachers and students on the topic of trust and are part of the research project: in the case of interactions mediated by ICT, one of the main risks is an increased use of mechanisms of projective type owing to softer and less persuasive feedback. In fact, on the one hand, as we have already said, the presence of so many people connected to the network makes available the enthusiasm of the interconnection between minds. But insofar, as this social background remains vague and poorly structured, also specific feedback enabling studies in depth of the relationships are lacking. People who joined a social network know that, sooner or later, members will confide something of their most remote intimacy to it, write poems, ask for understanding and sympathy for the loss of a dear one. All very personal matters trusted to the network. The other side of the coin regarding trusting in the network is the lack of trust being the network perceived as anonymous.

In the case of teaching mediated by ICT, the situation appears to be very different, as areas for further study, the structuring of the field, is included in the starting project. The delimitation of the field enables the teacher and the students to avoid vagueness and, as a consequence, know the subject of the discussion. At the same time, the absence of interactions and the consequent absence of that *warm* component in the relationship we mentioned before encourages us to make a further effort to define what can not be left at an implicit level. In fact without using gestures, looks and other body messages, we are less sure that others may understand our point of view.

Trust, ICT and reflexivity

This entails a considerable advantage concerning *reflexivity* as the content of the statements should be constantly checked to make sure the others understand them, with considerable self-training benefits.

And more generally speaking, referring to what was said previously, reflexivity introduces a meta-level that feeds back on the existing materials, which can be differently included into a new global vision. Reflexivity can be interpreted as an emergent property of the brain system which has a back influence on the single parts and competences restructuring and expanding them. From

this very general point of view reflexivity, as a means to organize and connect knowledge on a wider background, coincides with the psychic evolution of man and with the aim of education. The symbolic activity, we referred to before, is the heart of the reflexive mechanism as it introduces a conceptual meta-level that reconnects impulse and its fulfillment on a wider background. But we also noticed how important is the persistence of *warm* relational moments. Getting lost in abstractions, as we have already said, is the risk of flexibility, losing the emotional dimension of experience.

And referring to ICT, the risk is an iper-cognitization of the interactions. Trust, in this context, can grow by sharing materials and realizing the goodness of learning process. But the fact remains that trust can be obtained by “by reasoning” and so the emotional aspects of it are replaced by a cognitive confrontation, by concepts and abstractions – making difficult the fluctuation between more and less structured materials that is so important in learning.

But the general increase in *reflexivity* is not, as Giddens maintains (1994, p. 36), or does not, perhaps deeply characterize the condition that we are used to refer to as postmodern? According to him (1994, p. 48), in fact, post-modernity is the modernity that begins to understand itself!

As regards trust Giddens points out that the condition of contemporary man is characterized by an ever increasing use of what he calls *expert systems* compared to the more reassuring personal relationship. We trust expert systems. For instance, we *trust* the working of *expert systems* that made our car which can run at high speed on the highway, without necessarily knowing the laws of physics that govern its dynamics. Rather than speak of *functional specialization* or *differentiation*, as in sociological theories, Giddens (1994, p. 21) prefers the word *disembedding* that gives a better idea of what happens in contemporary world: that is the presence of *different space-time dimensions* in which we live our lives. This causes a dislocation of living spaces and of the parts of the self. Hence, the problem arises of *regrouping* these different dimensions. Giddens, again, points out that all the mechanisms of disembedding are based on trust. Trust is a form of faith. An example is the use of the money: we trust that all the people will honor the value of money. And this is a form of trust. The problem is to understand how re-aggregation can take place, how there can be a *return* on the investment of trust that was made on the different space-time dimensions in which we play important parts of our lives. If this regrouping is successful, the increase in the complexity of the system rewards with more opportunities and more creativity. If it fails, the investment of trust has no return and there

is a deficit in the experience of the Self open to the world, but empty as it is so well described in the Berger's *The Homeless Mind* (1973) and in Sennett's *The Corrosion of Character* (1998).

This disembedding has led to the development of many possibilities. The *quality* comes from the new opportunities that are offered by the better articulation of the system. This is the wealth of the system! Whitehead (1925, p. 142) noticed that *in the past human life was lived in a bullock cart; in the future it will be lived in an aeroplane; and the change of speed amounts to a difference in quality*. But this differentiation, most probably, has also *emptied* the life of each of us.

Will we be able to rebalance the relationship between performance and relational nature? Between the capacity to trust the others and not trust them? We *trust* society, culture, and now what do we get back?

There are no definite answers to this question. What is certain is that looking at Europe today, the *community* seems to have given way to a *union* of people less willing to be mutually committed and trust seems to have been replaced by a more individualistic culture. For Fabio Ferraro of the University of Study of Naples Federico II the term *union* is *wonderfully ambiguous*. From this point of view, the *virtual communities* and the interconnections that the ICT offer could be considered as a technical tool that allows better (greater) interconnection. The risk of a *flat* and too cognitivized interaction makes us think about which more advanced forms of interaction through ICT can be more functional to the integral growth of the person. There have been, in the world, interesting signs, and recently also computer interactions, that pulled down the wall of virtual reality and entered reality. This is not the place to explore these aspects. What we can say with reference to trust, is the need of *returns, feedback, warm* interactions and forms of trust however critical and mature they may be.

References

- Anderson P.W., (1972). More is different, *Science*.
- Berger P., Berger B., Kellner H., (1973). *The Homeless Mind: Modernization and Consciousness*, Random House, New York.
- Bertolini P., (1988). *L'eros in educazione. Considerazioni pedagogiche*, [In:] Bertolini P., M. Dallari (eds.). *Pedagogia al limite*, La Nuova Italia, Firenze.
- Bertalanffy L., (1968). *General System Theory*, George Braziller, New York.
- Bion W.R., (1965). *Transformations*, William Heinemann, London.
- Bowlby J., (1969). Reprinted 1999. *Attachment. Attachment and Loss* (vol. 1), Basic Books, New York.

- Bruner J., (1996). *The culture of education*, Harvard University Press, Cambridge, MA.
- Buber M., (1937). *I and Thou*, Charles Scribner's Sons, (Original work published 1923), New York.
- Ehrlich P.R., (2002). *Human Natures: Genes, Cultures, and the Human Prospect*, Island Press, Washington DC.
- Erikson E.H., (1950). *Revisited 1963. Childhood and society*, Norton, New York.
- Fairbairn R., (1952). *Psychoanalytic Studies of the Personality*, Tavistock Publications, London.
- Freud S., (1957a). *On Narcissism. In Standard Edition*, Hogart Press, Vol. XIV (Original work published 1914), London.
- Freud S., (1957b). *Instinct and their vicissitudes. [In:] Standard Edition. Hogart Press, Vol. XIV (Original work published 1915), London.*
- Fromm E., (1941). *Escape from Freedom*, Farrar and Rinehart, New York.
- Gehlen A., (1940). Revisited 1978. *Der Mensch. Seine Natur und seine Stellung in der Welt*, Akademische, Wiesbaden.
- Giddens A., (1990). *The Consequences of Modernity*, Polity Pres, Cambridge.
- Herder J.G., 1877–1913. *Abhandlung über den Ursprung der Sprache; [In:] B. Suphan and others (eds.), Sämtliche Werke*, Weidmannsche Buchhandlung, Vol. 5/33. (Original work published 1772), Berlin.
- Juul J., (1995). *Dit kompetente barn*, Schønberg, Denmark.
- Köhler W., (1925). *The mentality of apes*, Kegan (Original work published 1920), London.
- Laplanche J., Pontalis J.B., (1967). *Vocabulaire de la psychoanalyse*, Presses Universitaires de France, Paris.
- Licata I., (2011). *Complessità. Un'introduzione semplice*, Duepunti, Palermo.
- Livingstone M.S., et al. (2014). Symbol addition by monkeys provides evidence for normalized quantity coding, *PNAS*. 111 (18).
- Mahler M., Pine F., Bergman A., (1975). *The Psychological Birth of the Human Infant: Symbiosis and Individuation*, Basic Books, London.
- Mills J., (2004). Clarifications on Trieb, Freud's Theory of Motivation Reinstated, *Psychoanalytic Psychology*, 21 (4).
- Pievani T., (2004). Quella volta che siamo diventati umani, *Lettera internazionale*.
- Remotti F., (2000). *Prima lezione di antropologia*. Laterza, Roma-Bari.
- Róheim G., (1943). *The origin and function of culture*. Nervous and mental disease monographs No. 69, Nervous and mental disease monographs, New York.
- Sander L., (2007). *Living Systems, Evolving Consciousness, and the Emerging Person: A Selection of Papers from the Life Work of Louis Sander*, Analytic Press, New York.
- Sennett R., (1998). *The Corrosion of Character. The Personal Consequences of Work in the New Capitalism*, W.W. Norton & Company, New York–London.
- Spitz R.A., Wolf K.M., (1946). Anaclitic Depression. An Inquiry into the Genesis of Psychiatric Conditions, *Psychoanalytic Study of the Child*, 2.
- Vygotsky L.S., (1978). *Mind in Society: The development of higher psychological processes* (eds. M. Cole, and others), Harvard University Press, Cambridge.

Weiss P., (1969). The living system: Determinism stratified, *Studium Generale*, 22.

Whitehead A.N., (1925). *Science and the modern world*, Macmillan, New York.

Whitehead A.N., (1938). *Modes of Thought*, Macmillan, New York.

Wilson R.A., Keil F.C., (eds). (1999). *Encyclopedia of the Cognitive Sciences*, MIT Press, Cambridge.

Winnicott D.W., (1996). *Primary introduction to external reality*, [In:] *The early stages*, (ed.) Winnicott D.W., *Thinking about children*, Karnac (Original work published 1948) London.

Winnicott D.W., (1965). Ego distortion in terms of true and false self, [In:] *The Maturational Process and the Facilitating Environment: Studies in the Theory of Emotional Development*, (ed.) Winnicott D.W., International UP Inc. (Original work published 1960) New York.

About the author: Stefano Polenta is professor of pedagogy at the University of Macerata, Italy. His topics of interest are: construction of identity, also in adult age, including counseling; educational relevance of art and of aesthetic experience. Privileged epistemological approaches: psychoanalysis and theory of complexity.

MACIEJ SOKOŁOWSKI-ZGID
Univeristy of Szczecin
Poland

Chapter 4

Trust in the Scientific Method From the Perspective of Philosophy of Science by Karl Popper

Introduction

Science is a special part of human culture, which allows to explain the surrounding reality in an organized manner. However, in this sense culture cannot be treated as a collection of all, or reality as such, but as a specific subset creating an area in the background of non-culture. It is therefore a certain system of signs, in contrast to the semantic emptiness of non-culture (Łotman, Uspieński, 1975). Scientific explanation has a particular feature as it is based on the so-called scientific method, which is not accidental set of actions aimed at formulating specific conclusions relating to the studied reality. The essence of the scientific process is also the possibility to verify conclusions formulated in this process, as well as its course. In this way it is possible to refer to its conclusions with a certain degree of trust. It is not, however, trust consisting only of faith, but rather of the ability to trace the process and its repetition. Other aspects of trust, such as the authority of the people participating in the scientific process, or manner of presentation of research results, are also important – more in terms of a psychological nature. The intention of this paper is to look at the issue of trust in the models of the knowledge acquiring process, with particular emphasis on the concept of science and the scientific process by Popper.

Aspects of trust in science

Sztompka considers issues related to trust in science considers and cited its four aspects:

- trust in scientific knowledge as a set of assertions contained in the “archive” of codified knowledge;

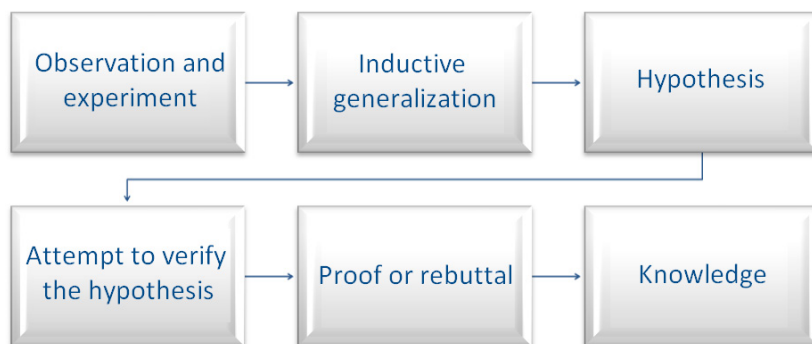
- trust in scientific institutions, as the organizers of scientific order of reality;
- trust in the population of scientists – specific people with a scientific role;
- trust in the scientific method – the procedure, the knowledge production process (cf. Łotman, Uspieński, 1975).

Sztompka reduces all these aspects of the activity of scientists, because in his opinion, their decisions, merit-based, moral and organizational skills and competences are a decisive factor of trust in the results of their work. The aim of this paper is to focus on one of these aspects - trust in the scientific method in the light of Popper's vision of science.

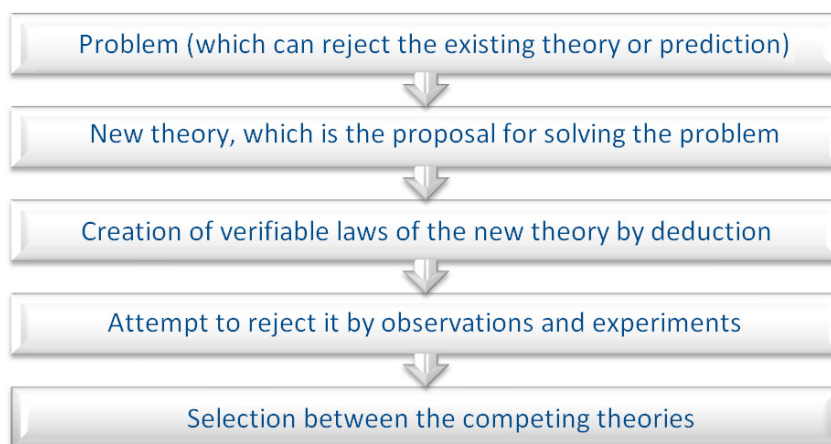
The scientific method in the concept of Karl Popper

Popper has left a strong stigma associated with the importance of his work for the development of the socio-political philosophy and the philosophy of science of the 20th century. In the philosophy of special attention should be drawn to his idea of the nature of knowledge produced by man. He claimed that what we describe as knowledge is constantly restructured under the influence of scientific experiments and research. In his concept, science can never be certain, however, it remains rational and explicable. With this type of understanding of science, it is possible to ask a question about trust in the scientific process: whether its rationality and opportunity to justify the following steps in the process, constitute a sufficient condition for trusting its results? Popper never said that knowledge is certain and that its recipients can trust it, but that according to Neurath, knowledge is a ship rebuilt board after board during the cruise.

To answer this question, it should be reminded how Popper came to his thesis, which facilitates comparison of his conception of science with the concept in the traditional understanding, deeply rooted in empiricism. In accordance with the traditional, positivist view the scientific method consists of consecutive and subsequent stages:



Model. Popper proposes another model (1977).



Popper's model can be represented by the following scheme

P1 > PR > EB > P2

In this scheme, **P1** is an output problem, **PR** – the proposed test solution, **EB** – the process of eliminating errors for the test solution, and **P2** is the result situation, which shows a new problem arises. It is important that **P1** and **P2** are

different from each other, therefore, in the Hegelian or Marx sense, the process is not dialectic.

The problem referred to in the first stage has its source in the last stage that is in one of the selected competing theories. In this way, a backward analysis of this process can lead to the so-called innate predictions that Popper called expectations. The first stage is not observation but the hypothesis, and in fact, a special kind of hypothesis, which is just a kind of frame of reference, without which no observation is possible. There is no danger of regression to infinity as reverting to a simpler theory people finally encounter in those innate and not necessarily recognized expectations (Magee, 1998).

Popper criticizes the traditional model of science creation, which is based on the creation of general statements, based on the observation of individual cases. Moreover, Popper was not the first one to point out that induction cannot decide on the scientific nature. Hume argued that even the greatest number of single observation sentences does not involve inorganically general sentences, and the whole science has been based so far on the assumption that in nature there is certain regularity that the future will be the same as the past. Certainly, it is not acceptable that all future events will resemble past events. Consequently, it is impossible to prove the legitimacy of inductive procedures that are so common that not using them seems absurd. The knowledge resulting from them is very uncertain and in this case it is impossible to speak of trust in the result of the procedure based on scientific certainty, but rather about trust based on uncertain assumptions (Chmielewski, 1995).

Popper's model of scientific method and trust in science

The first step of Popper was to indicate the asymmetry between verification and falsification. He argued that although the empirical generalizations cannot be verified, they can be falsified. If we observe a hypothetical set of << Xs >> with the intention of creating a number of observation sentences on the << y >> feature, none of their number entitles to make a general conclusion that: "All << Xs >> have << y >> feature". However, a single observation sentence, which makes it possible to observe << z >> feature in << Xs >>, entitles to conclude that: "Not all << Xs >> have << y >> feature". Similarly, transferring it to the scientific process, it can be stated that the laws of science are verifiable, even though there is no way to prove them. They can be verified by taking systematic attempts to reject them. The question is whether this significant difference between the Popper's model

and the positivist model brings any important aspects in terms of trust in science in general and the results of the scientific process and the knowledge that is gained on its basis? The classical model assumes that the final result should be the certain knowledge that all people can trust. However, Popper rejects induction as a way of gaining trustworthy knowledge. Moreover, according to him, it is difficult to trust it, because the creation of general statements based on observation is temporary and uncertain. We can never predict whether the next observation will not bring the revolution, and all the existing arrangements will no longer be relevant. From the perspective of trust model proposed by Popper brings an interesting solution as it does not give an idea on the effect of the scientific process, which would not be burdened with the possibility of error. Therefore, it is not the recipe for the certain knowledge that the public can trust implicitly. The source of trust in the scientific method in the Popper's concept and in the laws of science and scientific knowledge is not their final evidence, but the possibility of their falsification.

It is important to note that Popper distinguished the logic of such a situation from its methodology. From the point of view of logic, the situation is ambiguous. If in the set of $\langle\langle Xs \rangle\rangle$ there is at least one element with $\langle\langle z \rangle\rangle$ feature, it cannot be said that all $\langle\langle Xs \rangle\rangle$ have $\langle\langle y \rangle\rangle$ feature. When we look at the relationship between such observable sentences, we note that the laws of science are conclusively falsifiable, although they are not conclusively verifiable. However, as pointed out by Popper, this case looks slightly different from the point of view of methodology. It can be assumed that if a $\langle\langle X \rangle\rangle$ is devoid of $\langle\langle y \rangle\rangle$ feature, it is no longer a $\langle\langle X \rangle\rangle$, and then, at the methodological level, conclusive falsification is no longer possible. According to him this action is unscientific and absurd. To avoid this outcome, Popper proposed to formulate theories, which at least impede the process of a possible rejection by other scientists. He also postulated the avoidance of any hypothesis or ad hoc definitions. On the other hand, Popper recommended abstinence in a possible rejection of scientific theories, if it means too uncritical attitude to experimentation. Therefore, stadium of the theory verification suggested by Popper must be carried out in a fair and rigorous manner. Thus, if Popper treated falsification rather naively at the level of logic, in terms of methodology he was a very critical falsificationist. It seems that this seemingly insignificant distinction carries a significant qualitative difference for the building of a scientific hypothesis, i.e. those which can be trusted.

Uncertainty as a basis of trust in science?

Therefore, the question is where in the Popper's model to look for the points, which allows to trust science? While attempting to answer this question, I will use empirical exemplification of the induction model. Most of us blindly accept the claim that the sun rises and sets once a day. Without changing the place in a geographical sense, by induction model it can be concluded that such is the law of nature (assuming, of course, lack of knowledge of the scientist in the field of astronomy). If, however, the scientist went by chance to one of the poles of the Earth, he would have soon discovered that this law does not work in this place. He could probably draw the conclusion that the sun rises and sets once a day on a given longitude. However, in this way, he would only narrow the empirical content, what could be done indefinitely depending on the problem. It would appear that in this way it is possible to determine more precisely the nature of the phenomenon, but according to Popper, in such situation we only lose sight of what is most important in the problem. It would make impossible to discover a new problem, namely to ask the question: why this is happening (in the cited example the answer to the question why the sunrise and sunset depend on longitude?). Asking this question gives the opportunity to create a much richer hypothesis than originally formulated, thus telling us more about the relationship between the observed situations. In other words, a new hypothesis will not have a narrower, but on the contrary, a much broader empirical content. Such a theory, regardless of whether it is true, tells us more about the world than a theory, which is significantly limited in empirical manner. Moreover, it will increase our knowledge and force to look for a new and better theory. In the simplest terms, such a formula can be used to describe the development of knowledge. This shows that our knowledge would not develop, if scientists searching for the situation and phenomena, which confirms the theory, had not encountered all counterexamples. Knowledge develops by determining problems and attempting to solve them, and these attempts must go beyond existing knowledge. Furthermore, according to Popper, necessary is the imagination of scientists, and in that sense he compares the geniuses in the fields of science to the great men of art, although they must be aware of the possible raw confrontation with experience. However, the braver the imagination in hypothesizing, the greater the likelihood that after a rigorous verification procedure it will prove to be wrong. And Popper's model opens up new space for trust in science. Theories resulting from the use of the induction model usually have a fairly limited empirical content to be able to specify them as trustworthy. Theory based on the Popper's model give the opportunity

to verify, question the various stages of its development, and finally to reject it and seek for new explanations of reality. Knowledge created in this way can be trusted, however, this trust is based on the fact that this knowledge has the potential for development, and not its claim to make infallible decisions about the world. Trusting the knowledge that does not guarantee the veracity, but has potential for development, is an important part of building social capital. Trust as such is its essential part, and trust in the scientific process in Popper's concept is a special case of building a public good. Unscientific findings claiming the right to the veracity are attractive to individuals or specific groups, which use them for their own needs (e.g. political). However, it is the building of a culture through the development of science based on the model proposed by Popper that fosters a culture of trust, an important element of which is trust in the scientific process in its uncertain and constantly re-structured form.⁵

Trust in the “provisional knowledge”

At this point, it seems to be completely clear why Popper defined our knowledge as provisional. We are never able to prove the truth of what we know, and the history shows numerous examples of refuting the theories, which were indisputably recognized as truth. Popular view that science is a body established by the facts, is wrong. According to Popper, nothing in science is set once and for all, nothing is unchangeable. On the contrary, science is changing all the time, and this change does not mean building new certain statements. The truth of knowledge can be only assumed provisionally for practical purposes. It should be noted that at any time, our knowledge may prove to be false, and most importantly, it is necessary to revise it in accordance with newly discovered facts. Therefore, according to Popper, truth is a metaphysical concept, and the scientist can only get close to it, while being aware of its imperfection. The truth of it cannot be the criterion of trust in science, as it is contingent, dependent on the socio-historical conditions. As a metaphysical concept the truth can be a source of faith, or the specific moral

⁵ Treatment of trust in the developmental model of science in the Popper's vision and its impact on building cultural capital of society can be compared to observations of Robert Putnam about the difference between conventional and social capital. According to him, social capital is a kind of public good and private good is conventional. Similarly, knowledge claiming the right to truthfulness is a type of private capital used to one's own particular needs, and in Popper's model knowledge is a real cultural capital and the basis for the development of science (Cf. Putnam R.: *Spoleczny kapital a sukces instytucji*, [In:] P. Sztopyka, M. Kucia (ed.): *Socjologia lektury*, Wydawnictwo Znak, Kraków 2007).

compass in the activities of scientists. Trust in science should not rely on someone claims to the possibility of finding real solutions. The criterion of truth is sometimes used in building of false trust in the scientific process and its results. It gives a sense of illusory certainty. In the light of the Popper's concept it is better to trust to what is uncertain, temporary and variable, because it is leading to the development of knowledge.

Falsifiability as a criterion of trust in the knowledge

For Popper, falsifiability has become a tool to distinguish scientific theories from non-scientific and metaphysical ones, and thus the criterion of trust in the knowledge. Some positivists, for example, Ayer, argued that Popper's view is only a variant of positivist principles saying that the sentence is meaningful only if we can describe the observations, which make it possible to recognize it as true or false. But Popper rejected this interpretation throughout his life, pointing out that he is not talking about the sense but about science. He used falsifiability criterion as a way of distinguishing science from other disciplines, for example astrology, theology or philosophy, which are often confused (Cf. Pietruska-Madej, 1997). The essence of things lies in the fact that there exists a theory that can reconcile all possible states of the world (and philosophy often aims at such theories); however, any real state of the world, or any result of the experiment cannot be said to testify that state or result. Popper argued that it is verifiable, which means scientific, only in a situation where the observations can be used to rebut it. However, he did not consider such unscientific theories as worthless and meaningless. He wrote: (...) I realized that such myths can be developed, that they may become verifiable; that historically all, or almost all scientific theories originate from myths, and that the myth may in some sense anticipate scientific theories. (...) If we conclude that a theory is unscientific (...), this does not mean that it is unimportant, insignificant, <<meaningless >> or <<nonsense>>. It cannot be just said that in the background there is empirical evidence, but it can be said that it is the result of observation (cf. Popper, 1999). They can be useful for the description of reality, but the inability of their falsification makes them the knowledge in which trust should be limited. Paradoxically, in Popper's vision of science, it is worth to trust knowledge, which can be falsified. Metaphysical theory can provide a kind of basis for scientific theories, and what's more, it can be true. The only drawback is the lack of their empirical evidence. However, in Popper's thinking it was more important that it is possible to have critical

discussion, present arguments about them and compare them with each other, which often gives results far more valuable than the acceptance of the theory of narrow empirical verifiability.

Conclusions

Trust in the results of the scientific process is an important element to justify the existence of science – a specific area of human culture. Through science people have always aimed to obtain knowledge that will have a different character from the loose, random observations on the reality that surrounds them. Common knowledge, necessary for life in society is possessed by all people, but it is not enough to function in all areas of the modern world. Therefore, people put trust in scientists, with appropriate social, organizational and substantive background; they trust that their knowledge is trustworthy. However, whether and to what extent people can trust such knowledge depends on how it is created - on the scientific method and the specific model of science used to build a theory. The contribution of Popper is a proposal of a new model of science, where the law is conclusively falsifiable, although it is not conclusively verifiable. The essence of trust in scientific theories is also their formulation in the way, which does not impede the process of rejecting them by other scientists. The easier to falsify the theory, the more trustworthy is the process that led to its formulation. Falsifiability is also a key for distinguishing scientific theories from the common knowledge or metaphysical theory. This gives the opportunity to verify whether people can trust the results of certain processes for discovering the world, and whether they should have limited trust. It turns out that knowledge, which is constantly changing and giving the possibility of falsification of scientific findings, and thus being – in some sense – provisional, is more trustworthy than the knowledge, which is seemingly certain, relating to the criterion of authenticity. This latter is often used for particular purposes constituting the way to raise conventional or political capital of a certain group. In the Popper's sense, knowledge is the chance to build a culture of trust in science and lay foundations for the cultural capital of the society.

References

- Chmielewski A., (1995). *Filozofia Poppera. Analiza krytyczna*, Wrocław.
- Łotman J., Uspienski B., (1975). *O semiotycznym mechanizmie kultury*, [In:] E. Janus, M.R. Mayenowa (selected and compiled), *Semiotyka kultury*, Państwowy Instytut Wydawniczy, Warszawa.
- Magie B., (1998). *Popper*, Warszawa.
- Pietruska-Madej E., (1997). *Wiedza i człowiek. Szkice o filozofii Karla Poppera*, Warszawa.
- Popper K.R., (1977). *Logika odkrycia naukowego*, Warszawa.
- Popper K.R., (1999). *Droga do wiedzy. Domysły i refutacje*, Warszawa.
- Putnam R., (2007). *Spoleczny kapitał a sukces instytucji*, [In:] *Socjologia lektury*. P. Sztompka, M. Kucia (ed.), Wydawnictwo Znak, Kraków.
- Sztompka P., (2007). *Zaufanie*, Kraków.

About the author: Maciej Sokołowski-Zgid, master of sociology, majoring in social anthropology. Employee of the University of Szczecin. He is interested in: gender studies in education, women's studies and objective hermeneutics. E-mail: m.sokolowski.zgid@whus.pl.

ELŻBIETA PERZYCKA
University of Szczecin
Poland

Chapter 5

The Potential of a Culture of Trust in Ict-Aided Educational Interactions from the Critical and Emancipatory Perspective

Introduction

Understanding the potential of a culture of trust in the use of information and communication technology (ICT) in education is justified by the increase in the number of technology tools available and the need for evaluating their social utility. Due to the educational aspect, the field of application has become the reason for conducting a research project called *Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology* (SIT) financed by the European Union funds under the 7th Framework Programme Marie Curie Action, People No. 318759, in the period February 2013 – October 2015, which was conducted under my supervision. The research field includes formal, non-formal and informal education. Research is conducted in an environment of diverse educational, historical, economic, political and religious aspects from the perspective of critical and emancipatory pedagogy (University of Szczecin, Poland), pedagogy of values (University of Kashmir, India), constructivism and pragmatism (Immanuel Kant, Germany), media education (Nesna University College, Norway) and sensory learning (University of Macerata, Italy). The effect of the project has become 1) educational rapprochement of cultures; 2) overcoming stereotypes; and 3) preparation of universal standards of professional teacher's preparation for teaching a culture of trust with the use of digital media.

This paper introduces critical and emancipatory perspective in searching for answers to the question of what stimulates and what inhibits a culture of trust in ICT-aided educational interactions. Its aim is to understand the subject-subject

and subject-object relationships of participants in educational situations, while using ICT tools and programs.

Discussed issues are consistent with an interesting context for discourse on Polish media pedagogy, especially in the face of globalizing societies. It is interesting to know how the society changes, while facing, probably in good faith, the implementation of digital solutions of education, without taking into account scientific reflection on the recognition of the impact of digital media on a man in the cognitive, physical, emotional and social sphere, especially in times of crisis and dissatisfaction with education (Spitzer, 2013). On the one hand, we have to deal with feelings of oppression, tensions in relations student - teacher - parent, on the other hand, there is the continuous reform of education, which is still strongly connected with adaptive thinking about change. People are still immersed in the conditions of social reproduction and cultural education of appearance and fiction (Czerepaniak-Walczak, 2013; Dudzikowa, Krasiecka-Falbierska, 2013). Why does it happen? What can be changed? What way to choose?

Trust and/or distrust in the education system

The rapid development of information technology has opened the way for the development of the new media environment, enabling access to a huge amount of information and services that facilitate communication and dissemination of information on a global scale. The ability of critical thinking and reflective awareness is the core of searching for information, which in turn leads to taking responsible actions. An interesting aspect is also the social and cultural analysis of reproduction in American schools made by Giroux, indicating the dominance of technical rationality as the basis for development of civic education. This is mentioned because the observed way of shaping the ICT-aided education, not only in the countries of the European Union involved in the study, keeps the direction of this domination and it can be found also in other countries of the globe, such as Russia, or as in case of Kashmir schools in India – a lack of ICT as a reversed technical rationality. In my opinion, this is a kind of cultural release of awareness from the system of organized and/or dispersed population. In the context of release of awareness, it is important to highlight the fact of including the sphere of the consciousness in the realm of human action and transferring the importance of relationship from the object to the subject, including an individual creationist subject (Karnat-Napieracz, 2009, pp. 303–305). The differences can be explained by definite critical and emancipatory dynamism occurring in education.

In the case of Kashmir schools, there can be observed the orthodox and radical trend, for which the value is the right to be different, disagreement to the dictatorship of digital consumption and release from the oppression of mass culture. A characteristic feature of this concept is the aware resignation of opportunities and rights to choose other values. During visits to these schools, there were observed cases of avoiding computer education, conscious abandonment of television and the Internet, blocking access to mobile phones and directing focus to other activities of everyday life.

In contrast, Russian schools present radical and liberal trend in relation to the ICT, which promotes individualistic approach to the process of emancipation. In this trend, the primary value of emancipation becomes the opportunity to be the subject of one's own actions (Kwaśnica.). This trend was particularly noticeable in the informal education. Students are provided with conditions for developing not only their artistic passions, but also science and research interests in action.

In Polish schools a noticeable trend is progressive and liberal trend. Here, the emancipatory effort aims to overcome obstacles in the form of social inequality and the resulting limitations. On the one hand, emancipatory project based on this trend promotes creative thinking and innovative action of students, but on the other, it exposes them to defeat in emancipatory effort understood in this way. The selection of students is done not only in schools but also in kindergartens. It is informally determined according to the criteria under the education law, regulations of non-governmental organizations (e.g. associations, foundations) and sometimes by the headmasters (Dudzikowa, 2001, pp. 116–117). Unfortunately, counteracting these processes is not easy and requires the headmasters to have a dialogue with parents and provide courageous arguments. In my opinion, it does not help to solve problems through dialogue and the free choice of unconventional life can in some cases lead to the occurrence of an excessive trust and ultimately to dangerous sources of oppression. As a result, people who suffer oppression of enslavement participate in the process of enslavement. Even though the liberal criticism, both in the radical and progressive form, can become the basis for making changes in the school, however, this trend does not formulate direct objectives of social change and increases when there is a political problem.

In Norwegian schools a noticeable trend is integration and functional trend. Education with the use of ICT is attractive to students because they feel like partners in achieving civic maturity. The value of this concept is to actively participate in social life and broaden interest in social issues.

From the perspective of choosing the appropriate learning strategy, it is important to determine the situation of cognitive/educational uncertainty, in which we must decide whether to trust or not. The best trend for ICT-aided education is the integration and democratic trend. Firstly, because the sources of trust are sought in the real environment of students: rules and regulations applicable in school, teaching contents, and also in the informal tradition, noticing mistakes in the sphere of exercising public authority and other. Emancipatory effort is directed to involvement in the democratization of the public sphere, the transformation of individuals and the social system. Secondly, in this approach, trust becomes a space worked out through dialogue. Mutual respect for democratic rules serves for making changes that are undoubtedly included in the education system. The introduction to this model is possible due to the location of activities of educational participants in the culture of trust, which is flexible, giving the possibility of engaging an active person, who is not subject to socially shaped diagrams, but who creates them. Freedom of activity and action in the cultural reality triggers a change in thinking about education. Therefore, the decision on trusting lies between the total knowledge and the lack of it, and it requires certain familiarity not only with the object(s) of trust, but also with the element(s) of uncertainty. Luhmann (2007) emphasizes that trust must be voluntary and cannot be a necessity – it is always accompanied by an alternative possibility of distrust. Trust increases tolerance for uncertainty occurring in the world (real and digital), and as such contributes to the reduction of social complexity (Misztal, 1996, p. 53). The young generation cannot handle itself *in a world of reduced sensitivity and imagination, under the pressure of cynicism, consumerism, narcissism or fears, suppression of subjectivity, marginalization and alienation* (Witkowski, 2010, p. 65). Reflection on trust in ICT should therefore be considered in relation to modern society and various aspects of its culture in the freedom of personal choices and the consequences of making them.

The potential of a culture of trust

Education supported by digital media is pluralistic. Its resources and services are designed and created by all sorts of people. Hence, it is very important to note that pluralism of digital information provides people with multiplicity of systems of values and enables them to choose the one, which is consistent with his or her system of values (Perzycka, 2009, p. 110). In the sciences of education it is possible to distinguish two types of trust, namely patriarchal and mature trust.

Patriarchal trust is characterized by boundless confidence in the intentions and sovereignty potential. It is accompanied by a boundless obedience to the sovereignty and willingness to uncritical and unquestionable subordination in performing tasks assigned by the authority. Sometimes this kind of trust takes the form of naivety, irrational faith in information, orders, appeals, etc. Usually it is based on fear of authority and leads to social anomie (Czerepaniak-Walczak, Perzycka, 2013).

Mature trust is based on critical judgment of one's own position towards other elements of the social, natural and material environment. It is related to a rational assessment of one's own potential, capabilities and knowledge, as well as to understanding the intentions of these elements. It is free from fear and violence. This type of trust is an important goal of education, as it is in fact the basis for the aware and critical participation in change.

Each of these types of trust is formed under different conditions of education. Education focused on consolidating hierarchical order, obedience and subordination produces a circle of people and situations that are trusted. At the same time, participants of educational interactions, especially students, are experiencing a lack of trust in them. Their behavior arouses suspicion. As highlighted by Maturana and Paz Davila (*PRELAC Journal*, 2004, No. 2), modern education, focused on the implementation of obedience and authoritarian order in culture, fosters distrust in educational interactions. Such education is a continuation and perpetuation of the characteristics of industrial and hierarchical society. The formation and development of the digital society (Tapscott, 2008), and especially horizontality of human relationships, produces different attitudes both towards oneself and others. On the one hand, there are the temptations of simplification and easy access to goods, including easy and attractive access to knowledge; on the other hand, there are the conditions for a responsible and courageous reaching for these goods and values. This favors the formation of trust in each other and the critical trust in other people and new phenomena. Participants of educational interactions learn how to establish relationships with strangers, cope with risk situations and explore satisfaction of interpersonal trust. If, therefore, the young generation increasingly uses information derived from digital sources, it will be necessary to have a scientific reflection on the consequences in the social and pedagogical context.

The concept of the emancipatory potential of a culture of trust creates a special relationship and is used in this paper to describe and explain the conditions for using ICT in educational interactions. In order to search for potential

elements of a culture of trust, a useful definition of emancipation is the definition of Czerepaniak-Walczak that *emancipation is a process of conscious rejection of stereotypes and myths, overcoming difficulties caused by human activity and the forces of nature* (2006, p. 28). The potential of a culture of trust in ICT-aided educational interactions is affected by emancipatory competencies, which are perceived as learnable and dynamic ability of the entity, expressed in perceiving and understanding personal limitations and deprivation, conscious expression of protest against them, choosing the way to overcome them, achieving new laws and fields of freedom and their responsible use in order to improve oneself and the environment (Czerepaniak-Walczak, 2006, p. 130).

This paper points to the importance of trust as an inalienable attribute of the social and educational potential in three dimensions: 1) personal – (self) awareness (against people, their intentions and behaviors, social networking, mutual support and solidarity); 2) normative (against standards and their sources, ethical sensitivity to current and potential directions of individual development and social change); 3) content-based (against truths, their sources, as well as cognitive utility in the daily life of individuals and groups).

Critical and emancipatory (self)-awareness

The basic value of emancipatory pedagogy is to identify poorly noticeable problems. One such problem is the trust in the emerging intercultural identity conditioned by time and place. A man can be understood by his historical artifacts, and thus by culture and society. Introducing a critical and emancipatory project to education can, on the one hand, promote creative thinking and innovative action of students, but on the other hand, it may expose them to defeat of emancipatory effort. The educational conditions of a student are linked to the reflexive awareness of all subjects involved in the educational process. In this configuration, trust is as a kind of base for everyday school and extracurricular interactions and activities. Sztompka (2007) emphasizes that trust always refers to the people, while the systems, including digital ones (which are the subject of the research), cannot exist without people (Luhmann, 2008).

The complexity of the emancipatory pedagogy is described on the basis of a very simplified time distribution, which refers to the five geographical spaces and an indication of the emergence and development of different approaches to ICT-aided education. Consequently, in the area concerning learning in school, the criticism of technical rationality requires certain courage based on the careful

selection of pedagogical perspective clear to all agents of education. What's more, in the long term and the facts that are already taking place (e.g. broadly understood demographic and immigration changes), searching for the concept of the use of ICT should also refer to the complex relation of coexistence of cultures due to its universal access and progress. What is important in critical and emancipation pedagogy is the possibility of understanding the educational activities by disclosing their dimensions, i.a.: freedom, rationality, courage and innovation.

Freedom in the critical and emancipatory trend

The basis of subjective interaction in the critical and emancipatory perspective is freedom of thought and action, which involves treating education as an instrumental and activity value. As a result, education is to create conditions for expanding fields of internal freedom (freedom of thought) and external freedom (freedom of action).

Considering the category of freedom in the context of trust, we can talk about *freedom from something* and *freedom to something*. Freedom from something is negative freedom, associated with the lack of external pressure, e.g. freedom from persecution. Freedom to something is positive freedom, expressing willingness to make one's own autonomous choices. The importance of freedom as internal and independent agent was discussed by representatives of non-directive education trends, e.g. Rogers and Freiberg (1969). Source of complexity of intercultural communication lies in the fact that *each participant in this process, has willingly or unwillingly, his or her own "cultural programming", system of valuation, interpretation and recognition of the world according to his or her program of socialization* (Nęcki, 2012, p. 96). Freedom in relation to the digital world is linked to the category of customization. Just as personalization, this is a marketing term. The only difference is that in the latter case, the user of ICT is imposed some kind of suggestions for desired goods, while in the case of customization, he or she has the right to choose what values are most appropriate for him or her and point out those that are valuable. This ability to choose the characteristics of available goods in relation to one's own expectations is increasingly common and increasingly used by both consumers and producers, and also by employers. At school, the teacher gives lesson topics and implement it together with students in accordance with the curriculum of general education. The user reaches the digital media content that is interesting to him or her and chooses the path of improvement. We can, therefore, choose education or self-education. ICT users

will benefit from digital resources and choose self-education, because it will give them a sense of freedom that is so important for them. As noted by Tapscott, network generation wants to adapt its actions and the conditions to its needs. This generation does not want to act on the basis of the old systems that provide ready patterns. It sees self-organization of activities as being effective only when it is adapted to this generation and not vice versa. Through the operation in the digital world in which information and all sorts of multimedia messages flow constantly, network generation has learnt to have a clearheaded perception and immediate verification of data. Tapscott (s.150) writes that the digital generation knows that it has to be critical when surfing through the Internet, and to have a clearheaded perception of what it offers. And this might be the result of a well-developed instinctive critical awareness.

According to Czerepaniak-Walczak (2008, p. 149), it seems that users of digital media, who have a critical awareness, evaluate any new information and take the trouble to differentiate the truth from the probability and delusion. They distinguish fiction from reality, which certainly facilitates and improves their functioning in this new technological reality. In this context, an extremely relevant is the question asked by Freire (2008, p. 31): *why we do not discuss with students the concrete reality, which is related to the education content and the subject?*

Rationality and courage in the critical and emancipatory aspects

An important element in the formation of cultural identity becomes not so much the other person but the relation with this person. Therefore, these are not other people that shape the personal understanding of the world, but it is that person that forms it in relationship with others. An interesting concept is the concept of critical rationality introduced by Kwieciński, defined as a way of relating to the wider social world and the dominant culture, which is characterized by the ability to analyze and understand it, to expose the hidden truth, debunk the myth and demystify the ideology as *false awareness* (Kwieciński, 1995). Adopting the definition of rationality by Giroux, we can talk about *a certain set of assumptions and social practices that mediate in the manner in which a person or group of persons relate to the society*. (2010, pp. 158–174.). He also indicates three types of rationality: technical, hermeneutical and emancipatory.

Postmodern man goes beyond his own limits in two ways, as one of the creators of his own cultural identity in contact with the second person, and as one of the creators of the social world in relations with the Other. While creating an

emancipatory knowledge, which is constantly updated and that enables individual transgression and critical change of reality (Czerepaniak - Walczak, 2006, p. 24), there are at least two rationalities related to the trust in the person. One rationality emerges from the responsibility *for* and builds awareness of the individual; the second is a consequence of the responsibility *to* and contributes to the constitution of the relations of the ethical attitude, also on a global scale (cf. Karnat-Napieracz, 2009, p. 301). In the light of such a description of reality in the field of morality, a man is autonomous and decides, in fact, about the trust inherent in his structure and trust in other people and things. Information and communication technology creates a living environment of the moral agent. According to Giddens, the awareness of oneself is not enough; it requires reflective awareness that provides the agent with a sense of control over his or her own life and its regulation (2001, p. 245). In the culture of trust in the digital media, changes are placed between the epistemological (cognitive) agent, and a creative (acting) agent. The term epistemological agent means the people involved in the educational process, whose relationships are largely confined to cognitive function, which is to recognize, describe and explain the mechanisms that govern the world in the case of the use of ICT in the educational process, including the digital world. Therefore, the spectrum of choice between one's own actions and those of partners in interactions requires critical thinking and reflection on the actions.

Courage in the critical and emancipatory trend

According to the theory of Sztompka, the factors influencing the decision on the trust or its refusal are personality traits. Making an effort to release and enter into new areas of learning could lead to the consequences of not complying with what is expected. The surprise with the results requires courage to take risks – whether to use ICT in education or not and to what extent. Making new innovative solutions and taking responsibility is an expression of the maturity of man to be free and to experience autonomy.

In the light of the theory of responsibility, actions of students and teachers are marked with causative power, which has an impact on shaping the image of the world and a person in this world. This is provided by a variety of services available in the global digital services. In the process of education these activities are subject to control resulting from the organization of teaching and to some extent it is possible to predict their effects. *An agent courageous in his deeds and words, which means having the natural and civil courage, is resistant to*

manipulation and exploitation. His courage is an expression of a sense of dignity, which is inscribed in the process of emancipation at every stage and in every field. (Czerepaniak-Walczak, 2006, p. 134).

Innovation in the critical and emancipatory trend

Emancipatory innovation is a kind of ability of alternative behavior, especially in a new situation (Czerepaniak-Walczak, 2006). Perceiving people, things, situations or institutions as obscure, mysterious, unpredictable, opaque and confusing, causes generalized distrust. Each radical change – innovation, which happens accidentally without a clear argument, triggers the mechanism of destruction of trust. The ability to trust others is produced during early socialization and development of the experience of communing with other people, norms, institutions (Sztompka, 2008). Therefore, an extremely important consequence of cultural rules of trust towards innovative solutions is the possibility to create a culture of trust or culture of distrust, e.g. in the use of digital media in education, its limitation or even omission.

Today, modernization and innovation mainly in the technical field happen every day. This phenomenon takes place so quickly that it is often impossible to enjoy the newly acquired device, when the manufacturers offer improved model with new features. In this configuration innovation can shape the culture of trust only if it triggers the acceptance of the appropriate number of participants/users and/or triggers optimism, affirmation of success, capital resources (education, assets, contacts, family support, health, religiousness, spiritual wealth (Sztompka, 2008). The use of ICT in education is a process of innovation. This is a difficult part of the learning process, as there are no conditioned patterns established by tradition. These patterns are worked out in the course of learning what hinders, restricts and dispirits, and not promotes, facilitates and motivates. Their multiplicity led to the emergence of numerous sources of classifying innovation process, consisting mostly of being divided into the following categories: external (situational) and internal (subjective) factors, direct (characterizing the facts) and indirect (referring to the possible or desired states of affairs) factors, factors having the status of causes (duress, necessity) and factors having the status of purposes (opportunities, capabilities) (Schulz, 1994, pp. 60–9). First of all, it should be remembered that innovation should not be “random” and result in unpredictable effect and often undesirable consequences. On the contrary, innovation must be intentional, planned, organized and subjected to constant analysis and evaluation. Only this kind of innovation will inspire trust.

Conclusions

The potential of a culture of trust in ICT-aided educational interactions from the critical and emancipatory perspective depends on the trend of education and its dynamics chosen by the teacher in the educational process. It depends on the teacher whether he or she will offer him or herself, pupils and parents the opportunity to expand the fields of freedom, rationality, courage and innovation or perhaps he or she will consistently limit them.

In the critical and emancipatory perspective of using ICT in education we are still searching for the optimal conditions for the improvement and development. The source is a subjective experience of crossing the barriers set by the current state of knowledge and building trust through a critical assessment of the available information.

From critical and emancipatory perspective, the variety of factors shaping the potential of a culture of trust in ICT-aided educational interactions can be reduced to at least two models: a reactive model, in which the stimulus is the problem recognition and diagnosis, and proactive model in which the development process is the result of determination and willingness to meet new values and goals.

References

- Czerepaniak-Walczak M., Dudzikowa M., (2013). *Fabryka dyplomów czy universitas?* Impuls, Kraków.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Guide of International Project, Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., (2006). *Pedagogika emancypacyjna. Rozwój świadomości krytycznej człowieka*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk.
- Czerepaniak-Walczak M., (2008). *Uwarunkowania procesu kształtowania świadomości krytycznej – perspektywa pedagogiczna*, [In:] *Edukacja całościowa. Źródła, doświadczenia wartości*, (eds.) A. Rella, J. Świrko-Pilipczuk, K. Łuszczek, Szczecin.
- Dudzikowa M., (2001). *Mit o szkole jako miejscu wszechstronnego rozwoju ucznia. Eseje Etnopedagogiczne*, Impuls, Kraków.
- Dudzikowa M., Krasiecka-Falbierska K., (2013). *Sprawcy i/lub ich ofiary działań pozornych w edukacji*, Impuls, Kraków.
- Freire P., (2008). *Pädagogik der Autonomie*, Vol. 3, Waxmann, Münster/New York/München/Berlin.
- Giddens A., (2001). *Dimensions of Globalisation*, [In:] *The New Social Theory Reader. Contemporary Debats*, (ed.) S. Seiman, J.C. Alexander, Routledge, London–New York.

- Giroux H.A., Witkowski L., (2010). *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*, Impuls, Kraków.
- Grimaldi N., (2001). *Dylematy wolności*, Wydawnictwo WAM, Wrocław.
- Karnat-Napieracz A., (2009). *Tożsamość, czyli świadomość redivivus*, Oficyna Wydawnicza AFM, Kraków.
- Kwaśnica R., (2007). *Dwie racjonalności. Od filozofii sensu ku pedagogice ogólnej*, Wydawnictwo Naukowe Dolnośląskiej Wyższej Szkoły Edukacji TWP we Wrocławiu, Wrocław.
- Kwieciński Z., (1995). *Socjopatologia edukacji*, Mazurska Wszechnica Nauczycielska, Olecko.
- Luhmann N., (2008). *Systemy społeczne*, przeł. M.Kaczmarek, Nomos, Kraków.
- Luhmann N., (2009). *Realność mediów masowych*, Gajt, Wrocław.
- Maturana H., Paz Davila X., (2004). Education as viewed from the biological matrix of human existence, *PRELAC Journal*, No. 2.
- Misztal B., (1996). *Trust in Modern Societies*, Polity Press, Cambridge.
- Nęcki Z., (2012). *Trudności negocjacyjne w środowisku kulturowym*, [In:] *Komunikacja społeczna – negocjacje – edukacja. Perspektywa wielu kultur*, Wydawnictwo A. Marszałek, Toruń.
- Perzycka P., (2009). *Pedagogiczne implikacje poznania i rozpoznania sieciowego wizerunku „kultu amatora”*, [In:] *Edukacja informacyjna. Neomedia w społeczeństwie wiedzy*, (eds.) K. Wenta, E. Perzycka, Szczecin.
- Rogers C.R., Freiberg H.J., (1969). *Freedom to learn*, Charles E. Merrill Publishing Co.
- Schulz R., (1994). *Twórczość pedagogiczna*, Instytut Badań Edukacyjnych, Warszawa.
- Sztompka P., (2007). *Zaufanie. Fundament społeczeństwa*, Znak, Kraków.
- Tapscott D., (2010). *Cyfrowa dorosłość. Jak pokolenie sieci zmienia nasz świat*, tłum. P. Cypryański, Wydawnictwa Akademickie i Profesjonalne, Warszawa.
- Witkowski L., (2010). *Próba bilansu i nowego otwarcia*, [In:] *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*, (eds.) H.A. Giroux, L. Witkowski, Impuls, Kraków.

About the author: Elżbieta Perzycka is a Professor of the Institute of Pedagogy, University of Szczecin. She deals with the problems of media education and didactics, as well as information in education. She is particularly interested in the issues related to the work of a teacher: professional and educational competence. Her considerations are embedded in critical theory and constructivism. E-mail: eperzyk@gmail.com.

MARIA CZEREPANIAK-WALCZAK

University of Szczecin

Poland

Chapter 6

Trust in Social Media. Sources of Naivety and Criticality in the Mediascape; Educational Contexts

Introduction

In a world full of personal and collective competition, reflection on trust, its determinants and consequences draws attention to the contexts and factors shaping the awareness and attitudes towards the various elements of reality. Here should be emphasized the complexity and multidimensionality of today's reality. *World of life* is a place and a source of everyday experience, where operating entities *locate themselves and their expression in social spaces as well as provide an index in historical time* (Habermas, 2002, p. 240). It is a field of a live⁶, every day and festive individual and collective experience. It is, therefore, context and the effect of habitual and reflective activity of humans and social groups. The dynamics of such world of life makes it difficult to describe it, both in the personal and collective perspective. As stated by B. Neville, whatever we think of this, we must admit that there is something interesting happening. And education, whether it wants to or not, lies in the center of these changes" (Neville, 2008, p. 11). It happens, because the spectrum of phenomena, which include the centers, factors and consequences of education, is extending. There is an increased multiplicity of today's reality and this, in turn, requires new competencies of individual and collective entities, which enable perception and understanding of the complexity of the world, which is still treated as atomized, fragmented

⁶ The phrase "live experience" is taken from the book by Deanna L. Fasset and John T. Warren: *Critical Communication Pedagogy*, Sage Publ. Thousand Oaks-London-New Delhi, 2007, p. 14. The authors give it the importance of personal, directly lived experience as a source of knowledge and belief in the truth about ourselves and the world around us.

and disjointed set of elements. In other words, they allow for the understanding of one's own historical situation and deciding whether to maintain or to change it. This requires trust based on a rational judgment and critical awareness.

This paper focuses on the conditions and possibilities of shaping trust in a world the boundaries of which are determined by the material and symbolic elements of the media. This perspective is defined as "mediascape" and in this paper it is used within the meaning given by A. Appadurai (1990). According to this author, mediascape is one of the five dimensions of the world in the theoretical frame, which includes a complex and diverse world of life. Mediascape remains in the dynamic and synergistic interaction with other landscapes – dimensions of reality which can be described, interpreted and explained. And these are ideological, ethnic, technical and economic dimensions. All of these "scapes" are the result of viewing the world in different points at different angles. It can be also said that these landscapes exist as the effects of viewing the world through the five "problem" glasses, using specific ontological filters (ideas, society, media, technology and the economy). Each of these landscapes can be seen, understood and experienced, depending on the awareness of the entity. This text is an example of viewing the world from the apex of the pentagon, the field of which is determined by the technical and symbolic elements and characteristics of the media, particularly digital media. This chapter is an attempt to extract elements from this scape that are the source of the experience of trust and it is mainly focused on the type of trust (naive - critical) formed in relations with the media.

At the foundations of trust, both the generalized⁷ (Sztompka, 2007, p. 148) and interpersonal⁸ (Sztompka, 2007, p. 146), there is subjective awareness. Therefore, at first this paper is giving a brief description of types of subjective awareness, which form the basis for understanding the potential of trust included in the media and developed through them. And the final part includes questions about the role of the teacher in the mediascape.

Types of awareness and their sources

Awareness is the most important, most exciting but also the most difficult philosophical problem. It is also a significant category of teaching as it focuses

⁷ Generalized (anonymous) trust is a trust accepted a priori; assumption about the credibility of strangers and all people.

⁸ Interpersonal trust is a trust in specific individuals with whom we enter into direct contact.

the attention of the real and potential object of intentional transformation. For P. Freire and his followers, awareness is the object of development but also factor in transforming ourselves and the environment.

Due to the particularly difficulty in defining the concept of awareness, this paper does not undertake a detailed discussion on this topic. It is assumed, in huge simplification, that awareness is a dynamic mental and emotional condition, which is subject to spontaneous and/or intentional change designating the nature of the relationship of people with particular objects of material and symbolic reality (including this reality itself).

Constitutive features of awareness include: 1) dynamics; 2) subjectivity.

That means that the reflected forms of reality are specific to each person at a specific time and place.

Remaining in relation to the elements of the world of life and the system allows to order the four forms, namely:

- 1) a person cannot be aware of what is happening inside and around him; he is unaware of the events and things - the world exists beside a man; he does not see, hear and feel what is happening; he does not have, or at least he is not unaware of his participation in the change or maintenance of phenomena and states of affairs. This condition can be compared to **unconsciousness**. It can be an expression of ignorance about the possibilities of the use of digital media, and even not being aware of their information, axiological, educational, economic and ludic potential;
- 2) a person can perceive the world around, and what is happening inside him, as a set of independent elements, monads. Sometimes he focuses his attention on some segment of reality, but he does not see its relationships with others, especially new or short-lived objects and events. The world bounces off of a person (a group) in a disordered manner. Although a person sees and feels what is happening, he does not see or understand the relationship between the things. In the opinion (and belief) of a person, things happen according to the **PLAN**, in accordance with what is written;
- 3) the observed phenomena are perceived as part of a whole. A person sees and understands their essence and nature of the links between them. There is an intentional focus on the selected segment and perception of the multiplicity and complexity of reality. Visible is a clear **distinction between I/WE and (vs) THEY**. This condition can be compared to the conscious watching of reality as images in a kaleidoscope, as the film

in the cinema, TV. Although a person sees and understands the meaning of things, he does not participate in their condition, course and action. Life of a person (group) takes place in the space enclosed by the walls of Plexiglas - clear, hard material,

- 4) things and phenomena are inherently linked to the interests of a person/group. A person sees them and understands their meaning. He gives them meaning and is aware of his participation in the condition and status of the individual elements of reality, including his own condition and status. As a result, it is possible to make deliberate impact on the selected part of reality. This is due to the understanding and emotional commitment, as well as realizing one's own causal power, opportunity to make choices, and willingness to take on responsibility. This kind of relationship between the person and the world is the basis for releasing the person from the perceived and understood limitations.

Each of the specified forms of awareness is a function of competence: 1) **reading**, i.a. decoding texts, signs and symbols of culture and signs of nature and, as a result - understanding one's own historical situation; 2) **communicating** one's own intellectual and emotional states through action (speaking - acting), and 3) **solving** problems, i.a. transforming reality.

These competences are of particular importance in relations with the elements of the world of life in the mediascape. Obviously, each of these elements can take pole levels: from very low (sometimes even the lack of it, namely: illiteracy, inability to communicate and helplessness) to very high (which means proficiency in each of them).

Specified types of awareness regulate human behavior in the world of life, including relations with the media, that is, in the real, virtual, and augmented reality⁹, which make up the mediascape. However, in the same time this landscape is an important factor in shaping awareness. Exploring the mutual relationship between these two theoretical categories and phenomena which are their designates is one of the key tasks of modern critically oriented pedagogy. This means that these relations look for good patterns limiting individual and collective oppression and favoring intellectual, social and political emancipation, as well as shaping the culture of trust in informal and formal interactions in the world of life. M.Castells writes:

⁹ More information about the types of reality, in which modern man lives and their pedagogical aspects can be found in M. Czerepaniak-Walczak: „Świat życia” jako kategoria pedagogiczna, [“The life world” as a category of teaching], *Przegląd Pedagogiczny* 2011, No. 1

“Social changes are not limited to the transformation of the social structure. (...) They are related to the creation of new centers of conflict and force “(Castells, 1999, p. 40). They are also a source of new needs, and hitherto unknown forms of slavery. Critical awareness is a prerequisite for fighting against colonization of the mind, against the enslavement of the entity by the material and symbolic elements of the world of life. It is a factor of naive limitation, habitual acceptance of patterns and values provided by the media, and the foundation of conscious participation in reality. This type of awareness is a critical condition for trusting information and opinions disseminated in the media.

The nature and structure of the mediascape

The processes of globalization of almost all dimensions of the individual and collective life produce new forms and content of everyday culture and new ways to celebrate. At the same time, spectrum of content and forms of colonization of minds is expanded using increasingly sophisticated technical means. It increases the confusion and tangles patterns, which are used to organize personal and social development. At the beginning of the 1970s, E.F. Schumacher wrote: “The modern world, shaped by technology, found itself, if not surprisingly, in three crises at the same time. (...) Human nature will rebel, as it becomes confused in inhumane technical, organizational and political structures. Are we able to develop such technology, which really helps us to solve our problems - a technology with a human face?” (Schumacher, 2013, p. 148) The man is in the midst of these crises, thus becoming both observer and participant of moving images of these crises created by the media. He is involved in it, while not always being aware of this fact.

Attempts to describe, interpret and explain the reality in which a man lives, are taken from different perspectives. One promising perspective is the concept of A. Apparudai, which for the purposes of this paper, is called the “theory of landscapes”. The author presents an elementary framework for understanding of separate classes of phenomena and the relationship between the five dimensions of global culture. He writes: “I use terms with the common suffix “scape” to indicate first of all that these are not objectively given relations which look the same from every angle of vision, but rather that they are deeply perspectival constructs, inflected very much by the historical, linguistic and political situatedness of different sorts of actors: nation-states, multinationals, diasporic communities, as well as sub-national groupings and movements (whether religious,

political or economic), and even intimate face-to-face groups, such as villages, neighborhoods and families.” (Apparudai, 1990).

Mediascape, which is a source of subjective experience, is defined by A. Appadurai as a structure, which “distributes the electronic capabilities to produce and disseminate information (newspapers, magazines, television stations, film production studios, etc.), which are available for a growing group of interested individuals and groups throughout the world, as well as images of the world created by these media”.

Images of the world filling the mediascape take different forms and meanings; they are disseminated using a variety of means and devices; they are addressed to different target groups and their creators and distributors are public and private entities. These multidimensional structures are the places for political games, economic competition, arenas for disputes, ideological clashes and technological race. But most of all, from the perspective interesting for the topic of this paper, they are the space for shaping the awareness, understanding ourselves and the mechanisms governing the functioning of the individual material and symbolic objects. They are a place to experience one’s own potential and patterns of social relations. Immersion in this landscape allows for the experience of being a member of the community, but also of being someone separate, distinct, Other.

For many people mediascape is the only place to “meet” people and objects, learn new behaviors. It is a creation of a certain structure and dynamics, interacting with other landscapes distinguished by A. Apparudai. Its essence is the impact on each of these landscapes, and at the same time each of them is present in it and gives it a certain form. Mediascape is thus a kind of every day “world of life” that A. Schütz describes in the following manner: “From the very beginning the world is not a private world of a particular individual, but intersubjective world, common to us all, constituting for us a highly practical, but not theoretical object of interest. The world of everyday life is both the scene, as well as the object of our actions and interactions. We must master it, as well as change it to meet our own intentions, within its framework and among our neighbors. Thus, we do not only operate within the world, but we also influence it. One might say that our bodily movement (kinetic, locomotion, operational) drive the world by modifying or changing objects belonging to it and their mutual relations. On the other hand, these objects resist our actions; and this resistance has to be overcome by us, or we have to give up. (...) In this sense, the world is something that we need to change through our actions, and something that modifies our actions” (Schutz, 2008, p. 18).

Synergy of landscapes specified by A. Apparudai makes human intervention in one of them to generate a change in the other. Therefore, of such importance becomes the type of subjective awareness acting and interacting in each of the landscapes. Those immersed in the mediascape do not realize the nature and specificity of this environment. Due to the socialization and educational power of media, and their participation in the change of society and culture, this mediascape, its structure and dynamics becomes of particular interest to critically oriented pedagogy.

Social media: from socialization to education

The development of information technology enriches the mediascape with new material (appliances and equipment) and symbolic elements. It leads to the emergence and development of virtual space filled with information, images, data created by a man. It is a product and a carrier of culture. A special place is taken by formal portals (home pages of institutions and organizations, newspapers, magazines, ...), specialized portals (academic, educational, medical, culinary, ...), social networking websites (Twitter, Facebook, Gadu Gadu, Randka, ...), advertising in e-mails, etc. Numerous groups of their members demonstrate their increasing importance in the lives of people and communities. They create unprecedented opportunities for the development and functioning of communities, including virtual communities, which M.Castells citing Wellman calls: “virtual communities” do not have to be contrasted with “physical communities”: they are different forms of community characterized by specific rules and dynamics that interact with other members of community (...), Internet users join the network and on-line groups based on shared interests and values, and because their interests are multidimensional – and such is their online membership. However, with the passage of time, a lot is changing, and the groups that began as instrumental and specialized ones, end up as a place providing personal support, both material and emotional. (...) Therefore, ultimately, Internet interactions seem to be specialized /functional and general/supporting, as the online interaction expands – over time – the scope of communication” (Castells, 2007, p. 364).

This process uses the tendency of people (individuals and groups) to bring the whole of reality to the scale of their own lives and their own interests. This is expressed not only in the implementation of interests and satisfaction of curiosity but also adopting other identities in order to meet the needs, obtain recognition, realize the interests, as well as to goof around and even humiliate others for fun.

“Photos and thoughts that some people post online are like a puzzle that others use to do fictitious CVs. They do it anonymously, so as not to expose themselves to condemn or laugh of friends” (...). “The feeling that you are someone important is addictive” – says K. Oprzędek, hero of the reportage entitled: *Być jak Andrzej Stasiuk* [Be like Andrzej Stasiuk], *Gazeta Wyborcza*, Duży Format, 24.7.2014, p. 15); and the heroine of this reportage states: “Happiness can be found only on the Internet. Provided that you are not yourself” (Oprzędek, 2014, p. 15). Such possibilities of social media make them an attractive object of cognition and important subject of pedagogical reflection, both in terms of learning/training, as well as education.

Socialization and educational potential of social media is still an attractive object of cognition. For this purpose, it is possible to use existing and proven theories explaining the mechanisms that govern the personal and collective learning by experience in dealing with the media and through the media. These theories include those that allow understanding the mechanisms governing the evolution of a culture of trust, both in its personal and generalized dimension. These are: 1) the theory of *priming*. On the basis of this theory, a central category of analysis is priming, which represents the cognitive situation in which the stimulus appearing earlier facilitates recognition and processing of stimuli appearing later (Maruszewski, 2001, p. 168); 2) theory of *framing* explaining the mechanisms governing the provision of guidance on how to describe, interpret and evaluate reality. This theory allows discovering and explaining the principles of the organization and structuring of social meanings. It also allows to know the sources of awareness and social competence existing in the mediascape. Above all, it allows to describe and interpret the structure and dynamics of the mediascape (Pluwak, 2009); 3) The theory of “*spiral of silence*” (Noelle-Neumann, 2004). It enables understanding of behavioral change and dissemination of values by adjusting to the public. It also allows to understand the human behavior in social media. It is very important from the point of view of theory on exploring involvement of the media in shaping the different types of awareness. While the mythical and naive awareness is expressed in the conformist adaptation to the “chorus of voices”, the critical awareness is reflected in the ability to read “peace” and “silence” of the topic.

The selection of these theories was based on their importance for the understanding of learning in the mediascape through participation in virtual communities via social media. Each of them allows to describe, interpret and explain the learning process in the conditions of the “one-way” end of communicating information to students, because they are already in “the field” of knowledge

created by the new media (McLuhan, 2001, p. 270), and even produce and disseminate knowledge themselves. They allow to understand the importance of social media in the development of individual and social change. They are, after all, a learning space, including for social behavior and *savoir vivre*.

The presence of social media in everyday life, the creation of a new type of social relations, which I would call “familiarization and neighborhood”, is associated with patterns of mutual relations. This causes the need for new *savoir vivre*. Proposal in this regard is advice by D.P. Senning, author of the book called *Emily Post's Manners In a Digital World. Living Well Online* (Senning, 2013), who advises the appropriate etiquette/netiquette in online relationships, as they open new situations, which require specific patterns of behavior. This applies to addressing each other, communicating one's own opinions, information and emotions (i.e. content and form of messages), as well as to the circumstances and conditions of the use of social media. Therefore, functioning in this environment requires new customs. The processes of socialization expand their territory in the media space. It is possible to notice the third type of socialization, which I call the tertiary socialization (after primary and secondary). In this type of socialization the source of values and behavior patterns are images and words transmitted through the media.

Media environment is also an attractive source of knowledge and skills. Educational media space is constantly expanding, including both its offline and online offer. Social media, including blogs and Facebook, as well as e-mails are more and more the space for educational interactions. In addition, teachers use it as the means of communication with parents. For pupils they are the place to fulfill the educational tasks, both at school and at home. These media more often become the actors (in the sense of B. Latour) of educational interactions. Teachers participating in the survey conducted by the Librus company believe that the use of information found on social media and recommendation of interesting content to students affect the growth of creativity and interest in the lesson, better preparation for classes and improvement of academic performance (Stansfield, 2014). This is illustrated, among others, by the results of research conducted within the project *Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology* under the 7th Framework Programme Marie Curie, Action, People No. 318759 (Czerepaniak-Walczak, Perzycka, 2013). More than three quarters of pupils in primary, lower secondary and secondary schools benefit from social contacts through these media when doing homework. Reaching out for help and the use

of it is an expression of trust, the belief that you can count on this help and support. It is an expression of trust both in the media, as well as in such information.

Trust in social media

For the purposes of this text, the trust chosen from a wide range of issues of trust in the mediascape to its material and symbolic elements, is trust in social media, as social media arouse much interest, but above all, its functioning is accompanied by a lot of myths. In addition, contact with the social media and being in it changes the nature of human interaction in unprecedented way. As written by the authors of the report "Social Networking Sites and our Lives", in the years 2008-2011 the number of social media users has doubled. It also included the number of older people (Hampton, Sessions Goulet, Rainie, Purcell, 2011). Social media more often become social environment for the functioning of individuals and groups.

This paper does not aim to give detailed characteristics of social media as part of the mediascape. This paper focuses attention on the potential of trust as social media form the conditions for social interaction crossing borders and time zones. In a world full of competition and suspicion, relationship with people we do not know personally may raise many doubts. However, in view of the findings presented in the cited report, social media users indicate their openness. They are characterized by generalized trust, which is twice as high compared to non-users of digital media, (Hampton, Sessions Goulet, Rainie, Purcell, 2011). This question arises in the context of the results presented in the CBOS report, which shows that the level of generalized trust in Poland is low (8% of Polish men and women definitely do not trust strangers, and 40% rather not trust them) (CBOS, 2012, p. 4), while in the study conducted by the *European Trusted Brands 2012*, Polish men and women have consistently high trust in the Internet. Messages obtained from the global network are trusted by 56% of Poles, compared to a European average of 45% (www.ekonomia ...).

In the light of the results of studies, there is a question of how critical this trust is; is it based on knowledge, substantive knowledge of the potential of information sources; or maybe it is a generalized trust in people and their actions. What is the primary aspect in people using social media: generalized trust or maybe perceiving and experiencing the benefits of using this form of social interaction? Using social media is a sign of trust in the sources that Sztompka called "secondary objects" (Sztompka, 2007, p. 112) It is worth noting that social media

create conditions for mutual trust. Therefore, in the context of their secondary nature, the situation of reciprocity makes them special artifact of a culture of trust in educational interactions.

The role of a teacher in the mediascape

Questions about the role of the teacher in the mediascape (a guide and interpreter, mediator) asked by the critically oriented educators result from the belief that in the modern world education ceases to be the introduction to the areas set by the tradition, to the life of pre-designed patterns and forms. It is the process of enlightenment, which enables understanding and bold transformation of everyday life. The role of a teacher becomes crucial in this situation, as a teacher is a person, who experiences low suitability of traditional patterns remembered from his/her own school career almost every day (Perzycka, 2004), as well as those which were the subject of academic programs. Without risk, it can be concluded that the teaching profession is one of those which are subject to most significant changes. This involves experiencing and resolving tensions between fidelity to tradition, openness to new, unknown, trust in authority and obedience to superiors, and critical exploration of one's own way of being a teacher. New material and symbolic elements of life of teachers and students, new images and words, which fill everyday life, and new, previously unknown perspective of viewing the landscape, generate questions about one's own place in this space.

Traditional roles of guide and counselor are not sufficient to cope with such conditions. Unexpected events and phenomena surprise not only students but also the teacher. Therefore, he needs to face a new literacy, learning how to read new texts and contexts of everyday life. And he/she shares this ability with students by taking the role of an interpreter, assistant in interpretation, while using the experience and skills of the students. This creates new situations for showing trust and experiencing it. Along with the students, the teacher learns critical reading of meanings, which are necessary to live in a world of change and risk.

However, a teacher is still a guide around the complex, multifaceted and axiological world. A teacher shows the way, which, according to him/her, is reliable and good; but he/she also sensitizes to the new elements of mediascape, warns against their power, temptations, and naive trust towards them. This, however, requires the acquisition of new skills. The scale of the needs in this area can be seen, inter alia, in the use of computer skills in teaching (which is the third level of digital literacy) indicated among the top five needs for education and professional

training. According to data from the Report on the state of education in 2013 called („Liczą się nauczyciele”) [Teachers count], 42% of the study participants indicated this content as important, 48% participated in the development of these skills in the past 12 months, and 41% (the second largest group of respondents) assessed the impact of such content as a big improvement. It is worth noting that among these respondents, the largest group is senior teachers (Report, 2014, pp. 144–145). It is an expression of their sensitivity to the dynamics of changes in the working conditions of a teacher, the sources of which are elements of the mediascape and social relations in the modern world.

Reflection on the role of the teacher in the mediascape, taking into account the complexity of this landscape indicated above in contemporary culture, requires expanded theoretical analysis and empirical research. It is particularly important and urgent task in the context of a culture of trust shaped in educational interactions the content and forms of which *nolens volens* go beyond the school walls.

Conclusions

Searching for the conditions of shaping critical awareness, reducing the magical and naive awareness and shaping critical trust in the mediascape is associated with conducting a systematic study of the environment and in this environment. This means accepting multiple perspectives and research strategies. In this regard key is the position already expressed in 1967 by H.M. McLuhan: Examine all types of media to bring out all the assumptions from the subconscious and non-verbal realm; This will enable to analyze, predict and control objectives appearing before a man (McLuhan, 2007, p. 271).

This message gains on a particular meaning in a situation of dynamic structure of the mediascape, the pace of change in its material and symbolic elements, as well as the growing educational needs in this area. The functioning in the mediascape requires not only the first level of digital literacy (the ability to use equipment, digital media carriers) and the second (the ability to search for and provide information), but the third level, which expresses itself in a critical, responsible handling the media in the transmission of information, values, opinions and emotions. Only this level creates the conditions for developing and experiencing the benefits inherent in social capital, which is a key correlate of trust. Nowadays, social media, as one of the elements of mediascape, are the natural environment for shaping the awareness and the place of social interaction; more often they are also the place for educational interactions. Their forms and content

are in close mutual relations with the types of awareness mentioned in the text. This means that the condition of awareness leaves its mark on the use of social media, functioning in the environment created by them and on the content and forms that fill them, and at the same time being in that environment affects the condition of awareness. Magic and naive awareness makes social media being treated either with unquestionable trust, or with deep, not to say - an absolute distrust. Both approaches may apply to some or all types of the media: they can be treated as oracle or as a tool of manipulation and seduction. Critical awareness enables rational judgment of each social media, one's own role in relations with them and critical trusting in their material and symbolic elements.

References

- Appadurai A., (1990). *Disjuncture and Difference in the Global Cultural Economy, Theory, Culture Society*, Vol. 7.
- Castells M., (1999). *Flows, Networks and Identities: A Critical Theory of the Information Society*, [In:] *Critical Education in the Information Age*, Rowan & Littlefield, Lanham.
- Castells M., (2007). *Spoleczeństwo sieci*, przekł. S. Szymański, PWN, Warszawa.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Kultura zaufania w interakcjach edukacyjnych wspomaganych technologią informacyjną i komunikacyjną*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., (2011). „Świat życia” jako kategoria pedagogiczna, *Przegląd Pedagogiczny*, No. 1.
- Fasset D.L., Warren J.T., (2007). *Critical Communication Pedagogy*, Sage Publ. Thousand Oaks–London–New Delhi.
- Habermas J., (2002). *Teoria działania komunikacyjnego*, t. II, przekł. A.M. Kaniowski, Wydawnictwo Naukowe PWN, Warszawa.
- Hampton K.N., Sessions Goulet L., Rainie L., Purcell K., (2011). *Social Networking Sites and our Lives*, Washington DC, <http://www.pewinternet.org/files/old-media/Files/Reports/2011/PIP%20%20Social%20networking%20sites%20and%20our%20lives.pdf>
- <http://www.ekonomia.rp.pl/arttykul/892024.html?print=tak&p=0> (accessed on 12.08.2014).
- Kalinowska S., *Media społecznościowe coraz popularniejsze w szkole*, <http://www.edunews.pl/nowoczesna-edukacja/ict-w-edukacji/2068-media-spolecznosciowe-coraz-popularniejsze-w-szkole> (accessed on 12.08.2014).
- Liczą się nauczyciele. Raport o stanie edukacji*, (2014). IBE, Warszawa 2014.
- Maruszewski T., (2001). *Psychologia poznawcza*, GWP, Gdańsk.
- McLuhan H.M., (2007). *Wybór tekstów*, przekł. E. Różalska, J.M. Stokłosa, Zysk i S-ka, Poznań.

- Neville B., (2008). *Edukacja w „epoce Hermesa”*, [In:] J. Danielewska (ed.), *Wspólnota pedagogicznego niepokoju*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Noelle-Neumann E., (2004). *Spirala milczenia*, J. Gilewicz, Zysk i S-ka, Poznań.
- Oprzędek K., (2014). *Być jak Andrzej Stasiuk*, Gazeta Wyborcza, Duży Format, http://wyborcza.pl/duzyformat/1,139823,16366600,Byc_jak_Andrzej_Stasiuk__Kogo_udaje_Polak_w_internecie.html.
- Perzycka E., (2004). *Kompetencje edukacyjne nauczycieli – stan i perspektywa badań*, Oficyna Wydawnicza CDiDN, Szczecin.
- Pluwak A., (2009). Geneza i ewolucja pojęcia framing w naukach społecznych, *Global Media Journal – Polish Edition*, No. 1.
- Post Senning D., (2013). *Emily Post’s Manners In a Digital World. Living Well Online*, Open Road Integrated Media, New York.
- Schumacher E.F., (2013). *Małe jest piękne. Ekonomia z założeniem, że człowiek się liczy*, przekł. E. Szymańska-Wierzyńska, J. Strzelecki, Aletheia, Warszawa.
- Schutz A., (2008). *O wielości światów. Szkice z socjologii fenomenologicznej*, przekł. B. Jabłońska, Nomos, Kraków.
- Sztompka P., (2007). *Zaufanie. Fundament społeczeństwa*, Znak, Kraków.
- Zaufanie społeczne*. (2012). CBOS, Warszawa http://www.cbos.pl/SPISKOM.POL/2012/K_033_12.PDF.

About the author: Maria Czerepaniak-Walczak is a Head of chair of General Pedagogy, Institute of Pedagogy University of Szczecin, Vice President of the Committee on Pedagogical Sciences of the Polish Academy of Sciences, author of books and articles on emancipatory pedagogy and action research. E-mail: malwa_1@interia.eu

PARVEEN PANDIT

Govt. PG College of Education

India

Chapter 7

ICT and Value Education

Introduction

Education is a quest un- ending and exciting that promises growth and development of an individual in a systematic, harmonious and disciplined manner. It plays an important role for bringing about the desired change in the society. Due to rapid advancement of Science and Technology it has brought tremendous opportunities for the development of education by information and communication in the era of globalization. The ICT has revolutionized the globe by establishing the “Knowledge Society”.

D.S Kothari: Rightly remarks that “Science and Technology are exploding but wisdom is imploding. It is shrinking. Because the explosion of knowledge and implosion of wisdom, we find grave abbreviations’, imbalances and calamities”.

Objectives

To study the present scenario of ICT in knowledge society with special reference to J&K (India).

To assess the need for imparting value Education.

To promote suggestions for ICT- Integrated value education.

Method

Source Method

Survey/ Participatory observation (Case studies/Area Reports)

Situational Analysis of schools

Need Analysis of School teacher and Teacher educators

Approach

Descriptive (Qualification)

ICT products like teleconferencing, email, audio conferencing, television lessons, radio broadcasts, Interactive Radio counseling, interactive voice response system, audio cassettes, 3G cell phones etc. have been used in education for different purposes (Bhattacharya and Sharma, 2007). Broadly the types of Technology used in education are: 1) Terrestrial Technology (Broad cast, Telecast); 2) Satellite Technology (VSAT/INSAT/Edu-SAT); 3) Openwire, openfibre broadband-networks; 4) Computer and IT.

Convergence of computing, broadcasting and telecommunication.

EduSat (Indian space Research organization-ISRO) is a dedicated satellite for education launched in September 20, 2004 with a purpose to take and reach education to all. Kashmir has an EduSAT Lub with 25 satellite. Interactive terminals (SIT) for school and college education. As such we find a tremendous paradigm shift from traditional to modern technology of teaching and learning.

India has certainly improved upon education by the application of ICT but more benefits are received by the urban areas as compared to rural and disparity is also state wise and many institutions have proved to be excelling in education by the use of ICT. However there are still some states/ areas where the digital divide is seen in the educational system on the variable of urban/rural, poor/rich, male /female, private and public institutions (Shobana Nelesco, 2009) The researches have shown that Jammu & Kashmir, being a hilly state and in conflict situation has been the least benefited so far as ICT/IT related policies are concerned and a digital divide is caused in J&K as compared to other states. The Hub as well as the SITS do face tremendous problems due to climatic conditions, power cut offs, non availability of e-Infrastructure in schools mostly Govt. schools. From participatory observation, Area Reports and Situational Analysis of the schools it is evident that ICT is not reaching to our children. Some schools have been given the computers but those have been kept unused due to various factors. The internet facilities are negligible and variations are found from urban to rural areas. We are still struggling for enrolment and retention issues in elementary education. Still 11,000 children are never enrolled and there are 15,000 dropouts in Kashmir (G.K 22 March 2014) in the age group 6–14.

Leaving this “digital divide” problems aside, we cannot ignore the revolution caused by ICT in our educational systems. Now the Glob is in front of us at the click of the button. Undoubtedly the human life on this planet has been greatly enriched with the incredible scientific advances. One would normally

derive immense satisfaction from the above trend of affairs but the global status is quite the contrary. We are living in a fast changing worried world, ever stricken with fear of war and annihilation. Even if we overlook these global threats for a moment and focus our vision on the country, it is alarming (Venkataih, 2004).

Value crises are growing at a faster speed than the galloping strides of science and technology. Despite human progress and material prosperity, peace and happiness excludes them because of the inward turmoil of feelings and attitudes. In more than 90% of homes, desirable value inculcation becomes impossible due to various reasons. The activities in the field of politics, economics, industry and even culture are becoming more and more barren of values. Even religious heads have slipped into the traps of materialistic temptations, spiritual ferfour has become as insignificant appendage at the periphery of maths, monasteries and mosques. The (educational institutions) schools are the only hope of sustaining ethics in life. (Vainkataya, 2009). The cyber crime is being committed against our children over the internet (350 core mobile phones used) Jyotsna Saxana (2009) The Reporters Without Borders (RSF Reporter San Frontier) has submitted the report about the online spies and for implementing censorship and surveillance (worst being US National Security Agency (NSA), UK, (GCHQ) and India centre for development of Telematics. (G.K.14-3-2014 Haroon Mir) As per report 2 million internet users of Kashmir “Enemies of the internet” ,are under tight control . The Information Technology Act (ITA-2000, amended 2008) is debatable with its sections 44 and 80 and the culture of trust in vanishing silence is observed and feelings not expressed.

The need of the hour is that the knowledge society must go forward and should flourish into a society full of wisdom where ‘social inclusiveness and mutual trust has to be the primary goal. The importance is to be given to technology and the social trust. (Prof .B.K. Passi, former UNESCO Chair 2009). The educational institutions have to work for group learning, group working, social development and social transformation. Learning should change towards Gandhian education of truth & non violence in a Gurukul culture located in an internet based society, (Passi, 2009) .The ICT is the most potent technology that easily influences the common people in general and children in particular. Value education is education for becoming and is concerned with the transformation of an individual’s personality. As such it involves all the three phases of personality – knowing (cognitive) feeling (Effective) and doing (Psychomotor) and these are also the objectives of education. The child should be made aware of the right and good, to feel the appropriate emotions and internalize the values in thought

and deeds. To be educated in values is to be able to think morally, to feel the right kind of emotions and to act accordingly. These domains are interrelated.

The value inculcation methodology /Pedagogy can even go beyond the chalk and talk practice as it is said that values are caught not taught – ICT integrated value education involving visual and multi – sensory experiences is the need of the hour.

Pedagogy of value Inculcation. Redesigning curriculum and E-Packages

The curriculum (both overt and hidden), co curricular, school climate and teacher (the sources of value education) can all significantly contribute in their own ways to different objectives of value education. The different courses of study – science, history, mathematics for example seek to provide as knowledge and understanding, values which we all prize of the different aspects of the reality we live in. Secondly in the process of knowledge acquisition (curricular subjects) one comes to Imbibe certain values, habits of thought, qualities of mind that are constituents of that particular knowledge field Science for example strengths commitment to free inquiry, mathematics with logical thinking & order, the e-package on each subjects along with face to face teaching can facilitate the achieving of the objective. In the co-curricular aspects the video games along with the actual visits sports and literary activities prepared with a theme of value education will provide experience in learning values though living . The institutional atmosphere also influences the value orientation of the students.

Role of teachers. Teacher Educators

The changing role of a teacher demands that they have to rise to become the role models – embodiments of values – physical and spiritual and update themselves with the ICT so as to imbibe the same among the young learners. It is said “Taught like teacher and student like school”. It is a vicious circle unless teacher educators are value oriented and techno-friendly, how can we expect the teachers to be possessing values and trained in ICT and when we have teachers with good habits and trained in the use of ICT working in our schools and colleges, the students (future citizens) will catch the values along with modern tools and techniques. Thus the teacher education requires reframing on the lines of RIMSE (Ramakrishna institute of moral and Spiritual Education) Mysore in imparting value education through teachers training programme with objectives.

To impart moral and spiritual education both in its theoretical and practical aspects.

To provide enough opportunities for the harmonious development of 3Hs (Head, Heart & Hand).

To train would be teachers as facilitator and not mere instructor.

To develop individuals capacity for original thinking.

To help would be teacher to become an example for students.

The life line Approach

In this approach of value inculcation, the basic educational aids are books, teacher guides, instructional material (hard or soft form). How would we act in other peoples place? Under this theme some sets of cards on various life situations are given to pupils to respond to critical situations like “Sensitivity”, “Consequences” “points of view”, etc.

Sensitivity Card: have open questions like how would you react if the teacher changes your subject stream to accommodate another student with influence.

Consequences Card is like: what would you do if some people put heavy concrete blocks on the railway line in your Presence and run away.

Point of view Card: is like what advice would you give to your mother to develop a scientific view point against some common superstition practiced by her?

The material is developed as per the objectives of the values i.e. curbing Communal misunderstanding, the cards communal harmony will be prepared. It is activity based group work.

Ignition Pedagogical Paradigm

It is a practical approach drawn up by the International Committee for Jesuit Education-Ignatius, founder of the Society of Jesus-the Jesuits. It is a teaching-learning Process on the pattern of the Spiritual exercises of St. Ignatius Loyala and Ignition values which presents a new way of looking at how a teacher is to teach.

It is also called an Integral Pedagogy-to bring all-round development of the learns Cognitive, affective and Psychomotor domains.

It has 5 steps or phases: 1) Context of learning. 2) Experiences. 3) Reflection. 4) Action. 5) Evaluation.

Context: understanding student entirely. Learning. Background. Abilities. Interests. Learning Style. Family (Socio-economic status).

Experiences: learning experiences which student encounters and receives, determines how he/she grows. Example-Somebody's Mother, dramatizations, Role-Play, Simulation, Discussion reaching to feeling level (Affective).

Reflection: affective learning leads to reflection-thoughtful consideration of experiences, subject matter i.e. Akbar the Great "Religious Policy" getting students to know religious toleration.

Action: external manifestation (action) of internal human growth based on experience that has been reflected upon. In Somebody's Mother (Poem) Reflection on loneliness to insecurity of old age leads to visit old home/reach out to mother etc.

Evaluation: it implies two types of evaluation 1) evaluation of the Context taught/revision to provide feedback about teaching, 2) evaluation of students growth in attitudes and actions in terms of forming persons of competence, conscience, compassion and commitment.

Conclusion

S. Radha Krishnan has rightly pointed out "A life of joy and happiness is possible only on the basis of knowledge and Science. The end product of education should be a free creative man".

The students (Future Citizens) imbibed with values of truth, love, affection and respect will spread the same around them through their personal involvement social media and the mutual trust and life style based on trust among the people will prevail. The ICT has to operate upon. Affective domain-blend with the values of Social relationships with trust on each other.

References

- Agrawal M., (2009). *Issues of Information Communication Technology (ICT) in Education*, New Dehli-110 002.
- Bhissum Nowbutsing, (2009). *Mauritius, E-Learning and Barriers to realization of Its Potential in Mauritius*, New Dehli-110 002.
- Eapen P.C., (2004). *Present Status and trends in value Education*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.

- Felix A., (2009). *India Effectiveness of E-Content Material on DNA Technology in Tertiary level*, New Dehli-110002.
- Gadgil A.V., (2002). *Value Oriented Education Strategy for Action in Maharashtra*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Ghose G.N., (2007). *A textbook of value Education Reserved*, First Edition: 2005, Reprint Edition: 2007–2008, Dehli-110051, Hong Kong.
- Goyal B.R., (2002). *Values and Education in the Emerging Indian Society*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Jyotsna S., (2009). *ICT in professional Education*, New Delhi-110002.
- Keung C.C., (2009). *Implementation of Knowledge Management in school Organization for Enhancing Student learning*, New Dehli-110 002.
- Lakshmi U., *Value Education-Past and Present*, First Edition, 1998, Reprint, 2002 & 2004, New Delhi-110002, Narayana.
- Nayak M.K., (2009). *The Current Trends in Technology Enabled education in India*, New Dehli-110 002, London.
- Rohidekar S.R., (2004). *Inculcation of Values How?* First Edition, 1998, Reprint, 2002 & 2004, New Delhi-110002.
- Seetha Ram A.R., (1998). *Values-What and Why?* First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Seshadri C., (1998). *Education in Values– Why and How?* First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Thiyagu K., (2009). *Attitude towards E-Learning among the Postgraduate Arts and Science Students*, New Dehli-110 002.
- Venkatraman G., (2009). *India, Competency requirements for technology enables Teaching*, A Framework, New Dehli-110 002.
- Venkataiah N., (2002). *Value Education*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Yusuf N., (2009). *Learning in the Twenty First Century*, New Dehli-110 002, Lubia.

About the Author: Parveen Pandit is currently holding the Position of Principal, Govt. PG College of Education, M.A. Road, Srinagar, J&k, India. Besides she is the member of various State level and National Level organizations. She is also the director of Women's studies Centre of the host college. The author has also contributed lot of Research work in both at elementary level as well as secondary level in history, education & gender. She has published No. of books and papers in different journals, magazines, newspapers etc.

PART II
FROM THE RESEARCH FIELDS

HARALD NILSEN
Nesna University College
Norway

Chapter 1

Trust in Schools in Kaliningrad?

Background – Observation – Interpretation

Introduction

The focus in the article is data from observations made in schools in the city Kaliningrad autumn 2013. However as a background I add a short review of what is written and what people say about *trust*, what it really, and what does it means in a practical context. We should listen to the Principal of the secondary school KVN (Norway) who claims that “trust *is* not, but we have to build it”. Through observation the article uncover the concept *trust* as a construction of reciprocity, responsibility, closeness, receptiveness and presence. Trust tied to social media and IT is a hard – maybe dubious, too – challenge. The answer for me is to start neither with trust nor distrust, but by *critical, unprejudiced* thinking (cf. ETS research below). Through observation I have no evidence that critical thinking was on the agenda in the context referred to here.

Background

The article “The Face of Trust? What we talk about when we talk about trust?” (Nilsen, 2013) problematizes in short form how we speak about trust in Norway. From a personal perspective trust is how a person (A) perceives another person’s (B) reliability and truthfulness in particular, immediate situations or in general by experiences over and over again. Moreover, this first article mentions moralistic trust, i.e. growing up in a culture of general, uncritical rely on authorities, close family members, and the like. Further the article refers three newspaper chronicles written by well reliable persons that in a period of considerable immigration and ethnic diversity in Norway, participated in a choir of different voices. The voices as such imply readers who understand trust as “to rely on” someone.

Only one of the three authors, a lawyer, expands this monolithic view of trust, linking trust to *honesty* and argues that in small, transparent societies people prefer to be honest to each other. Honesty and dishonesty as well are also core elements of trade and economy.

Further background for observation in schools in Kaliningrad will be a written memo about trust (Halvorsen, 2003). The author pinpoints the “rational choice-theory” (ref. to Williamson and Hardin). This theory deals with people in general making rational choices, and select available resources suitable for own interests. Trust is to be judged to risks and benefit and economic profit. Halvorsen also refers to Uslan talking about moral confidence in an inclusive community. Moral confidence reflects the collective experience and values of a society. Trust in this context is the collective values we have internalized as a child and these values are reinforced by experiences later in life. Moral confidence represents a positive view of humanity, i.e. people in general are worthy our confidence.

Arne Svilosen is a theologian and has wide experiences in his profession as a priest, as a mentor and tutor and as a social worker. In conversation with me (12th August 2013) he says that trust *is* not, but must be built as a silent negotiation between one and one, between one and a group, between group and group. Trust, he emphasizes, means investing in a community. Confidence means “to believe in”. I see a clear connection between trust and security, trust is a tool to fulfill man’s existential needs for security, he underlines. We should know, Svilosen emphasizes, that in the space of trust are both the freedom of the will and the election of responsibility. We have the freedom to position ourselves as trust donors, but we also take on the responsibility to be trustworthy. Trust is my intuitive reaction or my experiential reaction to other ‘s honesty, competence and goodness. “Shall we repeat about trust and security,” Svilosen asks. And he continues. “Human being’s basis is to feel safe, confident, this is existential. By trust the human has given itself as object for self-reflection. How is it to be me? How do I deal with being me?” Svilosen ends.

December 2013 I meet the Principal Finn Olav Konow, KVN,¹⁰ Christian Secondary School North-Norway. On my request to talk about trust, the principal puts the term into cultural context and will talk specifically about culture of trust at their own school. Confidence must be built, Konow starts, “an important signal is transparency, openness, it is for us an important, ethical principles that apply between teachers and students. Openness and reciprocity also apply to students

¹⁰ KVN is the acronym for Kristen Videregående skole – Nordland.

in relation to the physical building and in relation to furniture and equipment, including computer equipment. With us, all doors are open doors, students have free access to rooms and furniture, and easy, unpretentious access to their teachers and school management. An important norm is to build mutual respect, Konow underlines, when teachers is the first and in front to respect the students, it sends the signal that we value them and trust them. Our school is a construction site where we invest in mutual respect and confidence. The tool is communication through words and actions, through mutual respect and equality. Knowledge, Values, Closeness are the school's building blocks, the Principal ends.

I interpret the school's platform of practice like building a culture of trust at various levels; at the *macro* level, i.e. as trust between the students and the school institution as a resource, at the *meso* level, i.e. trust between teachers and students and at the *micro* level as mutual trust between students. Openness, mutual respect and equality seem to be the keys.

Irvin R. Katz (2006). In 2006 ETS (Education Testing Service) stated in an overall view from a research on critical thinking skills – in which more than 6000 College students took part – that there is a gap between the student's ICT literacy and the level of ICT skills that colleges and companies expected them to have. Students may be tech savvy what concerns pure technology and entertainment, however do not master *critical thinking well enough* (my italics)¹¹. The test covers seven ICT literacy skills areas that the assessment should measure: ***Defining, Assessing, Managing, Evaluation, Integrating, Creating, and Communicating*** (my italics).

Why I am inspired to put ETS's research as part of background for our project "culture of trust in educational context assisted by ICT", is as follows: (I) The research review does not mention at all the concept "trust", however (II) Out of the seven points measuring ICT literacy skills, two of them, i.e. *Evaluation* and *Communication* include (in my mind) "trust" or at least press attention to trust. Accordingly, let us study test results on point 4 in ETS research, *Evaluation*: About 50% only of the test takers used a strategy that minimized irrelevant results; slowly more than half of the test takers did discriminate between biased sources

¹¹ Cf. SIT, project application, part B, p. 4 "The need for a critical selection and use of media content is a major challenge for modern education which aims among other things to implement self-education, self-searching and making a use of adequate knowledge and skills from the perspective of personal and collective welfare. (...) concerning the cognitive aspect is the shaping of the culture of trust towards students using the new media. This refers to such behavior as respecting the copyright law when using the resources of the internet, using the media according to the objectives and principles set by the teacher (...)"

and authoritative, objective sites (sources), and about 50% appeared to recognize that educational and official government sites are less likely to contain biased material than do com. sites. In my opinion, those who do not care for the difference between relevant and irrelevant information, and do not discriminate between biased and authoritative sources are either not aware of *trust* at all in this context, or they practice a crude, naïve form of *trust* or they are indifferent to the concept *trust*. About the third, official sites versus com. sites, we may suggest that the concept *trust* is included in the context, i.e. the students trust educational and official sources more than do they trust com. sites.

Here one has to repeat Part B in the application form of our project SIT, “(...) Culture of Trust in Educational Interaction (...)”. Part B offers a suitable guide what concerns indicators for stimulators or inhibitors of trust (quotation, p. 4): “(...) it is important to find out what are the elements of the culture of trust towards diverse media transmissions because of their *source* (who is the author of the information), *content*, *motives*, *objectives* and *circumstances* (my italics) of resorting to the transmissions (why, in what situation).”

Obviously, evaluation and critical thinking is highly relevant in proportion to *Communication* (item 7 in ETS’s research). Reliability should be the foremost of norms in all steps of research work when one communicates the research results to listeners and readers. One may conclude that weakness in evaluation of sources influences the trustworthiness of communication, too. Lack of explicit focus on the norm of being trustworthy in communicative situations should give inspiration to our SIT project to make the conception of trust more visible in educational context.

For additional background for my observation in schools in Kaliningrad I am stimulated by written articles, all of them printed in: Czerepaniak-Walczak, M. & E. Perzycka (eds.) 2013, *Trust in Global Perspective*. Szczecin.

Anna Zembala from Germany pinpoints in her article “Trust and School Environment/Pedagogical Space” how internet offers a fair chance to introduce and making a new image of the school on the school’s web site, and how new image in one’s turn influences the pupils’ impression of the school.

Beata Stelter, Poland, underlines mutual cooperation in her article “Trust as a Necessary Factor in Teacher – Student Interaction”.

Jowita Krajewska, Poland refers to school to be a learning organization in her article “Trust as a primary factor in the strategy of the contemporary school functioning as a learning organization”.

Maria Czerepaniak-Walczak, Poland problematizes the concept “trust” in different contexts in the reflective article ”Educational contexts of trust: trust towards education, trust in education, education for trust”.

Elzbieta Perzycka, Poland discusses trust in a practical-theoretical perspective with the focus on self-education in the article “Trust in the Technology and Digital Media in the Context of Pre-Theoretical Understanding of *Self-education in the Network*”. In relation to and continuation of the section “Background”, the article introduces a list of *indicators of trust*. These indicators act as analytical tools for the assortments of data under consideration.

Indicators of Trust? (macro-/meso-/micro levels)

School as learning organization; (cf. Jowita 2013) (example of macro level)

School corridors; bill/posters of theorems, i.e. words of wisdom/quick-witted slogans/ value-words, word and phrases, etc. (example of meso level)

The physical classroom; furniture, placement of desks (pupils), bill/posters of theorems, i.e. words of wisdom/quick-witted slogans, etc.) (example of meso and micro level)

The classroom atmosphere; all over atmosphere (organization);

- severe, hierarchical class-organization, i.e. authoritarian structure teacher(s) – students),
- equal, horizontal structure.

Atmosphere in details

- freedom, physical & mental,
- openness between people/easy access to books, equipment, to each other, etc.,
- helpfulness, *to be nice to the others* (Nilsen, Foltova, 2008),
- mutual cooperation; (students – teacher(s)/ students – students/ one – group.

Communication; open/unpretentious (example of micro level).

Values in general

- safety (the most existential in humans life),
- mutual truthful, reliable, responsible, honest (moral trust.),
- intuitive negotiation and respect.

The school’s website (reputation/marketing?, cf. Zembala, 2013)

Observation as method

The material for this study is collected from observation in six schools, all in all nine classes in which are involved pupils/students age 7–8, 12–13 and 16–17. It is convenient to call this study *case studies* limited to nine single classroom-observations and a limited duration (Nunan 1992, p. 74f.). The aim of the study is to collect data, to interpret and describe a limited phenomenon, namely what is the connection between classroom-activities and *culture of trust*, a complicated interplay neither easy to describe nor easy to justify. The study is based on observations of selected, however ordinary classroom-activities,¹² and in a few cases the observations are added by so-called “stimulated recall” (op. cit., p. 94f.), i.e. the teacher’s comments on the previous classroom events under study. The study is *qualitative*, the overall goal is holistic understanding seeing social interaction and connections as different from fragmentary knowledge (op. cit., p. 231) and Patel & Davidson 1995. The personal based, subjective perspective of interpretation (cf. “Forståelseshorison”, “horizon of understanding”, Føllesdal et al. 1990, p. 101) interferes with the validation of results. The subjective perspective is enhanced by the mode of observation where “open” observation was used rather than a pre-prepared observation form. However, in this instance open observation is preferred because classroom activities change continually, and one activity influences other contemporary activities. Concerning subjectivity of observation and interpretation, one distinguishes between “a low inference descriptors”, i.e. description of observed behavior on which it is easy for independent observers to agree or disagree, and “high inference descriptors”, i.e. description of observed behavior not easy for independent observers to control or agree or disagree with (Nunan 1992, p. 60). This current study is clearly based on “high inference descriptors”.

The classrooms are an active arena for diverse activities, and there are many facets of teaching and learning. It is impossible to describe the diversity of activities and the *meanings* of all activities. Focus on some things implies that some things are overlooked. Therefore this study is not going to present “heavy” conclusions, but is meant to prepare and motivate further more detailed studies in this field.

¹² Concerning the conceptions of «classroom-observations» one should have problem with the following: Out of innumerable occurrences and activities in the classroom during even a short period, what should be in focus of observation, how to separate useful data from useless? For me, naturally I placed focus on forms of social interaction between teacher and pupils, and between pupils – pupils as well (cf. Nunan 1992, p. 159f.).

The collection of data and interpretation

Everything is connected to everything, therefore the article as a start point gives a short view of Kaliningrad as context for the schools, even – I admit – it is dubious how to judge the reciprocity in this constellation. The first and the last experiences with Kaliningrad was crossing the border into and out of the town. For me it appeared to be an overwhelming strict control, a symbol of suspicion, but personally I do not know if such suspicion affects the inhabitants of the city in general, or for example also influences the school environment in particular? Nor do I have the knowledge nor the experience of the government in general and with political leaders about their views on school and on school as a learning community. But my overall impression after visiting schools, public libraries, school administration and high-tech businesses, schools and learning have strong position and high status. I think young people in Kaliningrad believe that the school gives them something important and necessary for their future, the most existential in man's life. During observations in the classrooms, I was thoroughly convinced that school and learning are respected and highly valued.

My second, physical meeting with Kaliningrad gave the impression of a well organized city, busy people, heavy traffic, varied trade and general living standards. The streets and markets were crowded with people, most with serious faces, but one cannot interpret the appearance and behavior as an expression neither of confidence nor distrust of the city and of the political regime in which the schools' system is involved and part of.

So – the third point – meeting with schools: *The school and the outdoor area, entrance-section and the corridors* are the first meeting with schools in general, and often one can observe pupils also outside the school and in the corridors. Of the six schools I visited, I observed groups of pupils 7-8 years old ran and played and talked and cried while a little older students relaxed in small groups or walked slowly along. The situation resembled schools and pupils in Norway; freedom to walk, run, talk, play, shout and... doing nothing. And when we, visitors, greeted "hello", pupils replied open and faintly smiling. The atmosphere was – as I observed and understood it – open and safe. In many of the schools were the walls of the corridors decorated with awards for academic achievement in competition with other schools, and awards or trophies for sports skills. Similar exhibition is widely evident in Polish schools, but not so evident and widespread in Norwegian schools. To show performance of any type and value means to highlight and promote the school, and it creates a sense of "belonging to", the pride that this is "my" school. The feeling of "belonging to" one may connect to social

capital and motivation effect inspired by *value introjections* – general values in which individuals are part of, and which appear as the good, valuable things to do (cf. Portes 1995, 1998, in Torche and Valenzuela 2011, pp. 184–185). Pride and belonging to also provides associations with confidence, and confidence is an existential basis for security. We can also say that security is an indicator of trust in the meaning “to believe in” (Svilosen, in conversation 2013).

From outdoor areas and corridors to the classroom. The classroom is the school’s core arena. An arena of relationships, a venue for teaching and learning, an arena of success and loss, a venue for friendship, but also contradictions, a venue for order and leadership and responsibility, also an arena of trust and doubt, an arena for safety but also frustration, a venue for freedom and duty, an arena for order but also disorder – sometimes chaos – a venue for positioning, success and failure, a venue for communication, negotiation, agreement and disagreement. Some of these properties fall under my observations, however far from all. What I observed was classrooms with tables and chairs, cabinets and shelves, blackboard, teacher’s table or arena, walls with maps, flags, photos, slogans and rules of order, sometimes words of wisdom about life, about work, about duty, etc. Everything seemed recognizable, what we may call “ordinary” and “normal”. Most often pupils were sitting paired in three or four rows, and at a number of 12-15 and maximum 30 in the room, however usually fewer than 30. Twice I was in classrooms where students sat in groups of four around tables. Roughly spoken the classrooms look like those for example in Poland, the Czech Republic, Slovakia and Norway if we ignore so-called new, open schools.

The physical classrooms signaled order and discipline, but the rooms were not *particularly* inspired as an arena for energy and stimulated learning, however not particularly uninspired. In some rooms the walls were decorated with drawings, colors, encouraging texts and /or texts with the appeal and encouragement for learning and knowledge. The teachers positioned themselves clearly; the overall relation between teacher and students were hierarchical, but not rigidly authoritarian, and on the lowest steps the teachers appearance was slowly different from those on higher steps. On the lowest steps – four observations in different classes and groups – the teachers were inspiring, inclusive and warm, and “constructed” the atmosphere of “liking me and liking you”. In the higher settings (12–13 and 17–18 years old – total six observations – the teachers were clear and formal, and signaled something like “you are here to learn”. However some teachers also showed natural presence and interest of the individual student. Teaching methods at the upper steps seemed rehearsed, i.e. procedures of standards like

stimulus – response, input and output, and use of standard methods and (often) use of multiple choice tasks. There was, so to say, no room for freedom, open reflection and individual initiative. At the lowest grades (suggested above) the situation was different. The teachers at steps 1 – 3 invited the pupils to different dynamic and inspiring activities, i.e. movement, singing, forms of playing, language stimulation – typical multi-sensory learning. All in all I experienced at these lowest grades an atmosphere of freedom, openness, friendliness and closeness, an atmosphere of confidence (cf. *to be nice to the others*, Foltova 2008, p. 94). About this last – closeness and confidence – I made interesting observations. In a few cases the teacher “touched” the pupil(s) very carefully, a warm, friendly gesticulation, for example at the pupils’ desk or standing at the blackboard. The female teacher’s image in relation to the pupils I interpret like: “I am here for you.” This form of image produces *energy* for learning. When trust is an important prerequisite for safety and wellbeing in general, we can also go the other way and say that wellbeing creates an atmosphere of trust between participants in the community.

From an overall impressions of the students – teacher relations, activities and atmosphere of the classrooms, we may ask which superior *values* that were in front during the ordinary lessons and activities? At the most general level schools signal that students come to learn, and that teachers were the most responsible for what goes on about learning. The teacher was a conductor in a hierarchical order. At the lowest grades the teacher constructed – in my interpretation – clearly “we” atmosphere, i.e. the classroom and the school as such presented itself in a positive image, perhaps an image the students expected and a picture of confidence. At the higher steps the “tone” and the atmosphere between teacher(s) and students was more neutral, however not indifferent, habitual (routine), but not “wrong” or visible demotivating. The atmosphere was, from my point of view, not particularly motivating, but I did not observe that the students had special negative attitudes. Students seemed obedient, and it may be a sign of confidence, however a sign of tediousness, too? I experienced otherwise during short breaks that both younger and older students were free to take contact with us visitors, “observers”. Attitudes like those I interpret as signs of general openness and confidence.

Now, as a brief summing up of my findings – however made out of thin observations – I will speak about the classroom atmosphere similar to what Coleman calls “closure networks”, “those networks with sufficient ties of a sufficient intensity between a certain number of people so that no one can escape the notice of others – as sources of social capital. Closure networks are powerful because close contact among individuals facilitates monitoring and enforcement of common expectations

and norms through the sanctions and rewards.” (Torche and Valenzuela 2011, p. 183.) The closure networks include – in my opinion – both the individual and the collective level of *reciprocity*, one of the four-fold typology of social capital (cf. note 5, p. 185). Reciprocity in this setting one can compare to the concept “thick trust”, referring to trust with a short radius, encompassing only others who are close to the truster (for example pupils – teacher), sociologically speaking, (...). (Torche and Valenzuela 2011, pp. 185–186). Reciprocity is about *reciprocation*, “reciprocity is a way to establish a personal relation and not only to obtain something I need and cannot procure myself – although that motivation is also present – because things do not circulate independently from people” (Mauss 1967; Torche and Valenzuela 2011, p. 188). This is my impression from the classrooms in schools in Kaliningrad, that reciprocity is the proper concept to describe on a general level the classroom atmosphere. One can vary the atmosphere and add; not intimate atmosphere of reciprocity, however teacher – pupils relationships were partly embedded in warm and friendly atmosphere, partly – in gymnasium and lyceum – embedded in relationships of neutral, however safe atmosphere.¹³ On a continuum running from bad to superior learning conditions, one may vote for; “not superior and not bad, but safe”, and, I suggest, a reasonable trustful atmosphere between teacher and pupils/students. What the article communicates about reciprocity and about trust between teacher(s) and students is valid for the relationships between students, too. That means, I observed no social imbalance, no quarrel, no self-centered, unwarranted behavior and inappropriate competition, no bully around, no tyrannical, top-down utterances, and the like. All in all there were a visible lively, social balanced, mutual responsible atmosphere in the lower classes while the atmosphere in the higher classes was calm, balanced and seemingly responsible. Out of these characterizations one may suggest there was an atmosphere, not of distrust, but an atmosphere of trust partly mixed with joy and energy in the lower classes and in the higher classes an atmosphere seemingly mixed with average of energy and individual involvement and interest at a medium or passive level.

The school administrators informed us sometimes especially on attitudes in general towards the use of ICT in teaching, and we visited classes at both low classes and higher classes using ICT as a tool to play or for simple tasks, and for solving mature problems, too. Examples of equipment were film, audio tape, computer, whiteboard, multimedia projector, digital camera, printer,

¹³ Atmosphere described here reminds me about my talk with the Principal of the school KVN, referred to in the paragraph “Background”.

visual help such as Power Point, and software, for example operating system “Windows OC“, text editor and the editor of raster graphics. The overall impression was that both administrators and teachers spoke positively about the use of ICT in teaching, and the schools worked that all students should have access to computers and the skills to use IT. Sometimes I tried, with weak, critical voice, about the use of ICT in teaching, but it was hard to receive answers. Maybe the teachers did not like to talk about the topic at all, or language difficulties made it difficult to make serious conversation. My observation is that neither school administrators nor teachers (and students) expressed personal view and critical reflection concerning the use (misuse) of ICT in teaching (cf. Katz, ETS research). General attitudes can be interpreted in all over point of view like this: Everyone had generally positive attitudes and beliefs of ICT as a useful tool for school and for the future.

Final comments

Trust and an universal ethic refers to systems of norms and values about being trustful and trustworthy. Further these systems include an overall social dimension of *reciprocity*. In a social context trust and reciprocity constitute, one says, a superior atmosphere of harmony, work ethic and work motivation, these are valid in the school context, too. At the analytical level, reciprocity and trust – these relations – refer to individual experiences, neither easy to observe nor easy to catch anyhow. My observations in schools in Kaliningrad do not prove with high reliability trust nor distrust between teacher(s) and students and between students – students. Nevertheless, I suggest, as a result of my observations, that the presence of trust, both at meso and micro level, was easy to see. That means; discipline, keeping one’s issues under control, clear organization of learning procedures, clear leadership combined with calm and safe atmosphere, however now and then lively and amusing, too, all these characteristics appear to qualify for trust, at least at a certain level. And moreover I proved (for myself) that giving the concept *reciprocity* a focal point of view in the observations, I highlighted reciprocity as a relevant tool for speaking about trust. Reciprocity integrates the individual and the collective levels in observation and analysis, looking at the same time for the social structure between teacher and students, and the structure between the students. My experiences from observations in Kaliningrad have an encouraging effect upon looking forward to next observation procedures in schools in Kashmir, March – April 2014.

References

- Czerepaniak-Walczak M., Perzycka E., (2012). *Quality of the Exchange Program*, [In:] *Seventh Framework Program. Marie Curie*, SIC, No. 318759, Part B.
- Czerepaniak-Walczak M., (2013). *Educational contexts of trust: trust towards education, trust in education, education for trust*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Føllesdal D., Walløe L., Elster I., (1990). *Argumentasjonsteori, språk og vitenskapsfilosofi*, Universitetsforlaget, Oslo.
- Halvorsen L.J., (2003). *The phenomenon and conception of trust*, 19/2003. Volda University/ College, http://www.hivolda.no/attachments/site/group15/notat19_03.pdf.
- Katz I.R., (2006). *ETS research finds college students fall short in demonstrating ICT literacy*. National Policy Council. <http://crln.acrl.org/content/68/1/35.full.pdf>.
- Krajewska J., (2013). *Trust as a primary factor in the strategy of the contemporary school functioning as a learning organization*, [In:] *Trust in Global Perspective* (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Nilsen H., Bueie H., (2007). The fifth basic skill ICT as a learning resource, *The New Educational Review*, Vol. 13, No. 3–4.
- Nilsen H., Foltova H., (2008). Assumptions for better learning in the classroom; 1st International school, Czech Republic, *The New Educational Review*, Vol. 16, No. 3–4.
- Nilsen H., (2013). *The Face of Trust? What we talk about, when we talk about trust? A background*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Nunan D., (1992) *Research Methods in Language Learning*, Language Teaching Library, Cambridge.
- Patel R., Davidson B., (1995). *Forskningsmetodikkens grunnlag*, Universitetsforlaget, Oslo.
- Perzycka E., (2013). *Trust in the Technology and Digital Media in the Context of Pre-theoretical Understanding of Self-education in the Network*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Stelter B., (2013). *Trust as a Necessary Factor in Teacher – Student Interaction*, [In:] *Trust in Global Perspective* (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Torche F., Valenzuela E., (2010). Trust and reciprocity: A theoretical distinction of the sources of social capital, *European journal of Social Theory* 14 (2), SAGE, <http://est.sagepub.com/content/14/2/181.short>.
- Zembala A., (2013). *Trust and School Environment/Pedagogical Space*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.

About the autor: Harald Nilsen, Nesna Univ./College – is a doctor professor (doc.) of Humanities, i.e. Applied Linguistics, Pedagogy and Scandinavian Literature. He works in the field of Teacher training and in-service Teacher training. Main subjects is Language in general, Language Didactics and Literature. The main areas for research and publications are subjects focused on language learning, IT and relational pedagogy and classroom research in general in schools in Czech, Poland and Norway. He is editor of the fiction books: *Chłopak na dachu i inne opowiadania* (2008), *Paparazzi* (2011) and author of the book *Norwescy Pisarze 1960–2010. Interpretacja opowiadań* (2012).

LUCA GIROTTI
University of Macerata
Italy

Chapter 2

School of Trust, Trust of School: from Past, in Present, to Future. A First Pedagogical Reflection About Experience of Visits to Schools in Russian Federation (Kaliningrad And Chernyakhovsk – Kaliningrad Oblast)

Introduction

A reflection on recent (small temporal distance) and new (first time in Russian Federation) experience may be transformed into a celebration in absolute terms, giving a enthusiastic but superficial analysis. About the Russian school system, even a general reading of a recent report highlights a complex and articulated situation (Nikolaev-Chugunov, 2012); also, studies – in the various disciplines with different approaches – may point out (likely!) many variables necessary to approach this reality. For example: historical development of the Russian school system, geographic location and environmental impact of schools, social and cultural environment of the city... and so on.

The awareness of risks and the respect for the complexity of the subject suggest choice of the focus and purpose of paper. This article focuses on visits of Russian schools in Kaliningrad and Chernyakhovsk (*Kaliningrad Oblast*) during period of international researchers mobility for Marie Curie project “Stimulators and inhibitors of culture of trust in educational interactions assisted by modern information and communication technology”, stimulating debate from report on what has been observed, also with the contribution of exchange of ideas with other researchers in the project.

The aim is to do and offer some, first pedagogical reflections in the prospective of relationship between trust and new technologies, in educational situation; in particular for didactic lesson. These are, of course, considerations based

on personal impressions about the visits to the schools; in addition, the number of schools visited and the time spent in schools does not allow for generalizations. It is important also point out that the visit and observation of foreign researchers creates a special situation in the school that welcomes them: the desire to “look good”, to show a serious school ... of course understandable aspect, which remains in the background of this experience. The experiences in the schools visited gave the impression about presence of a culture of trust. Using a symbolic phrase, this trust is “through” the time: “it moves from past, lives in present, goes to future”. For each of these times there is a reality/experience visited/observed, from which it is possible to highlight some short, but significant, considerations, in a pedagogical perspective: school museum and boards of awards (past), educational atmosphere (present), didactic with media and use of modern ICT (future).

Trust from past: school museum and boards of awards

The first presentation – and certainly that remains etched in the memory – of the schools visited was represented with use of symbolic and iconic language. In all schools is communicated to visitors to be in a place where the task of education and training is given. It affects the look of the presence of the researcher photos and posters in which the message is explicitly or implicitly oriented to show the success of the students and the adequacy of teachers. This brings with it an immediate appeal to the fact that the school has all the requirements to provide education and experiences of various kinds as well as the wishes of the parents and the children.

Beyond the spirit of belonging to faculty and students at their school, which is nourished by keeping alive the memory of the successes both school and sports results, it is appropriate to make some remarks about his impressions during the visits. These were mostly concentrated around the personal feeling of the desire to accredit trust, as if to say to the other party: looks and touch the history of our school and our achievements, no doubt here the educational action brings the desired results and you can find students and teachers good (the best ones) in the study, in sport ... in the future, so in life.

First, there was the impression of the desire to present a story of faith in the possibility to perform the arduous task of educating the young. This of course can not be given “a priori”, just for the fact of having won awards or have the best teacher, and so on. However, it is clear that a reliable history of successes in different fields attracts attention and communicates symbolically as the institution is important for the outcome, even of excellence of its students.

Secondly, there was the impression of the desire of schools to show a history of trust in faculty-student relationships, which also arises from the ability to recognize themselves as children of a common past, a heritage received from others now that you have the responsibility to pass on. The history of the school is to assume an educational role, the school museum is therefore not only a place of memories, but the symbol of the educational proposal: the heritage preserved and transmitted seems to present itself as a value orientation to inspire the development of personality. Looking at how they preserved culture, it is natural to think of an educational experience that offers value with the power of memory and the wisdom of intelligence, showing with clarity and pride in what we recognize ourselves.

Thirdly - the most decisive element in experiential level visits to schools – is the continuous and repeated presence of a symbology and iconography that makes explicit the belonging to a people that dwells a specific geographical area and shares the (past) time. Very often, in fact, the risk is that of a nostalgic celebration or an exasperated localism. This confuses the youth and creates a wedge between the past, present and future.

The kids and the adults depicted in the photos convey values and sentiments, urging the viewer to recognize the benefits of the ability to educate and to assume liability for the results, giving rise to a situation of engaging on an emotional level. Of course, it is obvious that the celebration of the noble past of the school may be rhetoric, it is nevertheless a cultural activity that promotes a virtuous conception of educational care, which is handed down from generation to generation (teachers and pupils).

I visited museums and/or references to the past in the schools visited have given rise to several considerations. The first concerns the fact that the history of the school is also the history of the school experiences made by the people: the trust in the institution's trust in people in a possible resumption of his journey of development. A second is that you enroll in a school means sharing a history and a future, trusting in his ability to meet people in a position to instruct and educate. A third is related to the possibility of establishing a membership positive, even as the story of where you get to join and it helps to build.

On these issues, it is important to close the sharing of objectives and strategies by all those who, for various reasons, have educational responsibilities towards the students. The museum of the school is, therefore, a place which retains the memory of the past but also where you can build confidence in the present. Observer who is visiting the museum is the school premises, all signs and symbols

seem to say in this school you can have trust, trust in the possibility that you can succeed, thanks to the right ways and the appropriate time frame, to reap the benefits of educational action. In summary: trust in this school. This statement may seem trivial, almost a contradiction: why a school – an educational institution for institutional task – should be concerned about this, after all ... is a school! This is instead very important pedagogical perspective. In fact, remember that the same places, times and agents of education can be a source of educational failure if they are not designed in the light of the complexity of the relationship of education in general, and in particular the problematic nature of the teaching-learning relationship in the post- modern.

Trust in present: educational atmosphere

The family is the natural place of trust, it is important because it orients ruling personality development and responsible parents. Of course, you must remember that the family is not, in fact, an educational site in advance, anyway, but only when it is guided by the wisdom and authority of parents who choose to give confidence to a harmonious and integral development , in a report authority – freedom. With the passage of time , the child is to meet other places of life: the school is the first experience in which the child experiences a gain confidence in himself, in others, in things. This achievement will occupy him for many years and will be crucial in the maturation of his personality, in the conflicts and difficulties of daily life: confidence in their knowledge/skills/cultural and professional skills will allow them to integrate fully into society and into the production system. This is important, because mature trust is “connected with a rational assessment of one’s own potential, his abilities also his familiarity and comprehension of the intentions of those elements. It is free from fear and violence. This type of trust is an important goal of education. As it is the basis of a conscious and critical participation in a change” (annex project). Decisive and strategic about it, is the climate – school teaching and the style of teaching and learning. The meeting experiences and observation in Russian schools is of particular interest in this regard , especially in reference to the use – during the lesson – of new technologies: it is what it is summed up in the phrase “trust in the present” , recognizing the value of the (very good) educational atmosphere in the schools visited, of which are now presented – below – some main elements/components.

The first element is the serenity of the teaching situation, which confirms mutual trust and prepares teacher-pupil learning. This is evident from the conduct

of teachers and students: the first one does not need to call the children to raise their voice or solicit someone on the sidelines, the latter behave in a manner appropriate, actively participate in the lesson, not afraid to expose themselves. The classroom climate is certainly connected with the overall situation of the institutions visited, which show how serene places where relations executive – teacher, teacher- student, student – student element are conducive to a climate of stimulus. In this situation, it helps the new technology, in particular in terms of confidence, stimulating a serene mode of learning and assessment. Among the many examples, it seems appropriate to mention three in reference: may serve to confirm our confidence in the explanation of the teacher and student understanding through (visual explanation of a phenomenon), can promote the active participation of the individual (self-confidence) and group (trust in others) helping to maintain a happy climate of learning, can make it challenging the time of the assessment without it becomes a moment of experience to distrust.

A second element relates to the centrality of self- learning by the student, a teacher's role centered on the role of facilitator. In the lessons observed, the teacher proceeds in dealing with the topic continually urging an active role on the part of the student activities and proposing individual or group able to give confidence to the intrinsic motivation to study. This is due to the ability of the teachers observed lesson to be active using all the tools available: from music to paper, from the PC on the board ...and so on. A significant aspect and at the same time, a help for this method of learning is the spatial arrangement of the classroom: it is immediately evidence the trust given to the individual and his ability to stay in groups, and the group to be a place of learning and of fruitful work. In this regard, an interesting observation is carried out during a lesson in which the object of teaching and was working on the computer. From the arrangement of the classroom to activities, everything was built and oriented in a kind of ongoing relationships of trust: trust in the ability of the child to deal with the new technology, the recognition of the instrument as a stimulator of the child's confidence in its ability to work with it, the verbal and non-verbal stimulation of the teacher to the student to have confidence in their ability to understand and do. Of course, the quality levels of realization of the task were different but common was the experience that "with that tool I was able to do something".

A third element relates to the social wealth of the teaching situation. The two aspects mentioned above lead in fact to generate school experience, in particular children, in an overall confidence value for the purpose of learning to be comfortable with themselves and with others learn is beautiful and helps us

grow! In teaching situations observed, the children who sang the song in English following the teacher as adolescents who were confronted with the production of a tourism flyer, the lesson is a vehicle not only content but of values associated with the learning experience such as personal responsibility, collaboration with others, respect for commitments. Strategic Role of stimulator in this regard is that of new technologies, with particular reference to the self-confidence and the ability to effectively use this technology. However, this cannot be taken for granted, as if that alone classroom climate, but it is to be supported from the programming and teaching management by the teacher, to prevention of the fact that the technological means could only be the stimulator inhibitor. In this regard, it seems appropriate to recall three fundamental attentions. The first is the quality of the targets assigned by the teacher to the job, that to be self-motivating must have the characteristic of proportionality, otherwise the risk is the non-confidence in themselves, in others and in the middle. The second is the overall approach to technological means of preventing the build skills instrumental to the proportion of use that the subject feels more satisfying, generating a confidence proportioned to liking or affinity, and especially a lack of confidence that, in fact, is the result not so much of “do not know” but “I do not like it”, then leading to a lack of (self) motivation. The third is to avoid at all costs to separate or oppose self-training and education: the moments are interdependent and complementary. Consequently, it is of primary importance that the teacher is able to prepare a teaching situation in which trust is built with both and made possible by both: a decisive role in this regard is also played by the non-verbal communication of the teacher, in particular by the proximity of the students in the individual exercises, in its active presence in moments of teamwork, in his way of correcting pupils who make mistakes and to support (not replace) students in difficulty.

It is well aware that the architectural and technological resources of each school really make a difference, however, referring to the issue of spending and education that cannot be covered by this contribution. The theme/problem remains in the background and cannot be silent, just after this experience of visiting schools.

Trust to future: didactic with media and use of modern ICT

A particularly interesting and significant experience was the presence, as observers, in lessons with use of media. The schools visited have a (very!) good quantity & quality of modern didactic media, proof of an important economic

investment. In the lessons observed, the use of technology in classroom (seems to have) has several aims.

The first is the animation of the lesson, so teacher can actively involve students in the lesson. The second is to give the opportunity for students to see and make experience, so as to facilitate and promote autonomy in learning process. The third is the support given to the relationship teacher-class, when the topics need special attention and/or evaluation of what has been explained by the teacher.

In addition, there are two other aspects worthy of note, although the instrumental nature: a) to involve the student in strong experiences of learning, for example through the “simulation of time travel/space” to understand an/a particular event/phenomenon; b) to offer the opportunity to “create” products, even in a group, with activities of a proper workshop.

There was also the opportunity to attend a lesson where the object of teaching was the same computer use. In this lesson, it was interesting: the ability of the teacher to stimulate the student to work independently; the teaching organization of the lesson aims to make a product, connecting theory and practice; the presence of a positive climate in the classroom, thanks to the small number, so the subject was in trouble help both the teacher both by his companions.

The observed teaching experiences stimulated different reflections. The first concerns the fact that every school seems to present to its pupils a technology “friendly”, “fun” and “useful” for learning. The second concerns the “normal” use of technology in the structure of classroom teaching and technology as a “natural” medium for teaching and learning. The third refers to the relationship between the potential of technology and the ability of the teacher to use it properly and effectively.

So, these issues highlight some questions (from experience): what is the use (or the possibility of the use) of technology by the student at home? the use of technology in schools can “force” or “limit” the teacher-student relationship “inside” the technological means and how it works? the student has trust in his ability to use it well – so in an independent and responsible – or the technological means to use it instrumentally adequate for what you need?

Beyond these questions, visit the schools – in structure and in teaching – show confidence and trust in/to technology as an essential tool to promote and encourage independent learning by students, and for enlivening the class group and favor a positive classroom climate. Entering/exiting into/from schools, there was the impression that all mean this message: this is the school of the future that has already begun here ...if the future will be made of new technologies, welcome

to this future. Certainly, in the schools visited, students – even the youngest – familiarize themselves with various technological means and experience situations and experiences of learning stimulating and assets through technological means. Remains open the question whether these students have (or not have) trust in being able to have meaningful experiences of learning without the mediation of technology.

Conclusion

The use of new technologies in school is a strong challenge for pedagogy and didactics, at present and in the next future. This statement, which might seem a simple slogan in reference to the current project, however, is the inevitable result of this fact: the daily reality of children and teenagers, of young people and adults is “made” of new technologies: the school cannot be an “other world”. Unfortunately, there are problems, too: for example, the risk of Matthew effect for ICT.

In the schools visited, the atmosphere, or rather, the impression is that atmosphere was good and teaching situation was interesting: a culture of trust in the organization and relationships. We have seen many stimulators of culture of trust in educational interactions assisted by modern information and communication technology. However, both for personal experience and research study, it is unthinkable that all European schools will have the same situation. We can say that, in other situations, we may/could see or know experience of no trust to others, tendency to conflict, difficulties for classroom discipline or classroom without technological tools and appropriate teaching spaces, teachers not available to use new technologies.

This short experience in Russian Federation has confirmed the (personal) idea that it is not the (alone!) instrument (as such!) to be stimulator or inhibitor, but the use of technological instrument by the teacher in the teaching-learning relationship that “makes the difference”. The relationship between teacher and students is the key aspect of school life and of a culture of trust: the use – observed during different lessons – of new technology by the teacher is able to make this technology a stimulator (or a inhibitor), to create trust (or no trust).

References

- Ardizzone P., Rivoltella P.C., (2008). *Media e tecnologie per la didattica*, Vita e Pensiero, Milano.
- Bottani N., Poggi A.M., Mandrile C., (eds) (2010). *Un giorno di scuola nel 2020. Un cambiamento possibile?* Il Mulino, Bologna.
- Cavalli A., Argentin G. (eds) (2010). *Gli insegnanti italiani: come cambia il modo di fare scuola*, Il Mulino, Bologna.
- Coleman J.S. (1990). *Foundations of social Theory*, Press of Harvard University Press, Cambridge.
- Czerepaniak-Walczak M., Perzycka E. (eds) (2013). *Trust in Global Perspective*, ZAPOL, Szczecin.
- Kleiner B., Thomas N., Lewis L., (2007). *Educational technology in teacher education programs for initial licensure*, US Department of Education, Washington.
- Nikolaev D., Chugunov D. (2012), *The Education System in the Russian Federation. Education Brief 2012*, The World Bank, Washington.
- OECD (2008). *Innovating to Learn, Learning to Innovate*, Paris.
- Prensky M., (2010). *Teaching digital natives. Partnering for real learning*, Corwin Press, Thousand Oaks.
- Tapscott D. (2009). *Grown up digital: How the net generation is changing your world*, McGraw-Hill, New York.

About the author: Luca Girotti is researcher in Educational Research at University of Macerata (Italy) – Department of Science of Education, Cultural Heritage and Tourism – and teaches in single cycle degree for pre-primary and primary teacher. His main fields of research are teacher education and professional training of teachers, educational and vocational guidance of teachers, policy and politics in teacher education, educational research and school policies, educational management of school/university system. He also works in LLP projects “STAY-IN – Student guidance At university for Inclusion”.

ANETA MAKOWSKA
University of Szczecin
Poland

Chapter 3

Trust Games. The School *Social Games* and Their Potential in Building a Culture of Trust

Introduction

The aim of this chapter is to describe a one kind of games – social games – which are present in the school experience and create situations conducive to the development of a culture of trust. These games were identified and described with the use of the theory of culturalism and neoclassical biographical concept types that Florian Znaniecki presented in his work *Ludzie terażniejsi a cywilizacja przyszłości* [Contemporary People and the Civilization of the Future] (Znaniecki, 2001). This chapter is prepared on the basis of studies that formed the grounds for writing the doctoral thesis called *Typy biograficzne osób niepełnosprawnych intelektualnie w edukacyjnym kręgu społecznym* [Biographical types of people with intellectual disabilities in an educational social circle] written under the supervision of prof. Maria Czerepaniak-Walczak at the University of Szczecin. The purpose of this thesis is to describe the everyday social practices in a special school, taking into account the characteristic of the social circles distinguished by Znaniecki and exploring the possibilities of applying this typology to explain the student experience. Its field of analysis is extended using the description of the school experience of the *humorous men* (*ludzie zabawy*), in reference to the category of trust, while searching for another interpretation, explanations and justifications for the observed reality.

The first part presents theoretical perspective and research methodology, which includes own research methodology (on the biographical types) and the research methodology on the culture of trust, which was formed under the project „Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology“, indicating the complementarity of both perspectives. Further characterization included

the biographical type of the humorous man and the way of its implementation in the school experience with reference to the fragments of field notes and the research report, which is part of the dissertation. A re-interpretation of the *social games* through the prism of the concept of trust has been done with the reference to the development potential of *social games* with regard to building a culture of trust. The concept of trust adopted in this paper is the one coined by R. Hardin, which states that the trust is a game involving the exchange of benefits (Harding, 2009). The conclusion includes considerations on the nature and types of trust that are manifested in *games* and attempts to indicate their development potential.

Theoretical assumptions: culturalism

Culturalism, the adopted research perspective, is a theoretical system based on the assertion that the reality available for empirical cognition is a cultural reality created by acting persons, which give meaning to that reality. Znaniecki calls relationships between the meanings as values. In historical time they can subjectivize and objectivize (or a man may think it happens), but they never reach their extreme values. Adequately to their movement to the subjective-objective continuum, men give them axiological validity, which directs the action (Znaniecki, 2001, pp. 65–67, 70–74; Znaniecki, 1991, pp. 474–491). The consequence of adopting the thesis of culturalism is the way of problematizing cognition and thus raising and seeking answers to the research questions. This cognition is based on the identification of those values, which have the strongest impact on human action and form a relatively (relative to time, space, context) objective reality. Znaniecki postulated cognition based on the principle of humanistic coefficient. It requires the active involvement of the researcher in the experience and learning through active participation in culture: *If humanist factor is omitted and scholar attempts to explore the cultural system using the same method as the one used to examine the natural system, i.e. as if such a system existed independently of human experience and activity, this system would disappear and instead the researcher would have to deal with the confused mass of natural things and processes, devoid of any resemblance to reality that was analyzed* (Znaniecki, 2008, p. 68).

Research methodology

Following the theses of culturalism and postulate of humanistic coefficient, this research took into account the ethnographic perspective. Consistency of these

concepts is expressed in a number of assumptions that determine the method for data collection and analysis: the subject of research is changing and dynamic culture. It is created by the actions of a man, who gives it's a meaning. Cognition should be done by an active participation in the social system (Makowska, 2013). The research has been conducted in the school, which was attended by students with the decision on the need for special education diagnosed with mild intellectual disabilities. For a period of three months I participated in the majority of lessons, extracurricular activities and breaks. I tried to get deeper into the reality by every day, systematic participation, talking and getting to know the students, pupils and teachers. The whole observation has been recorded in the field notes, which were analyzed in terms of the for research problem posed in the dissertation: *what biographical types are developed in educational social circle of people with the decision on the need for special education in a special school* (Makowska, 2013). Test variable - the biographical type - has been described and analyzed with the use of matrix of values created on the basis of neoclassical descriptions of the well-behaved, working, humorous and deviant man, determining which of these values are present in the educational social circle and what types of relations of meanings does it include.

To the research report constructed in such way have been applied a "soft" cultural variable, which is coherent in terms of epistemology and axiology due to cultural assumptions (Sztompka, 2007, p. 44). This variable is the subject of research conducted under the project *Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology*. And it is a culture of trust. Its operationalization led to the emergence of three elements of a culture of trust: personal, normative and content-based ones (Czerepaniak-Walczak, Perzycka, 2013, p. 59). The presented analysis of the school experience is focused on the description of the normative elements in its informal dimension.

The adopted theoretical perspective and methodology entitle to draw conclusions only in relation to the group, which participated in the research. Generalizing narrative (for example, expressed in words such as: teachers, students, pupils, school, etc.) is an editorial procedure that facilitates the organization of the paper. However, it should be remembered that, as in the case of all research embedded in the qualitative strategies, arguments and conclusions included in this chapter are subjective and appropriate only for my interpretation of a three-month observation of school life of one class (a group of 11 male and female students, 10 teachers and 4 dormitory workers).

Social games in the school experience

The biographical type of the humorous man is one of the four types highlighted by Znaniecki, next to *the well-behaved*, *working* and *deviant man*. Models of behavior in social groups, which were called by Znaniecki as social circles, were built in relation to the state-class society, in which Znaniecki lived. In my research I treat them conventionally, as a metaphor for ways of being in the roles of participants in school life. Analysis of the collected material has led to the disclosure of the dominant role of behavior characteristic for *the well-behaved man* and *the working man*. In reference to the first type, schoolboys and schoolgirls, in the opinion of the school circle, have the unchanging nature, which strongly determines their potential for development. The essence of teaching and learning is to achieve positive and to avoid negative assessment, which is done by systematization (regular ordering and duplication) of experience. In the circle of working people assessment is treated as an economic value, the development is brought to the coercive implementation of the minimum social requirements, such as the achievement of basic education and socio-economic empowerment (Makowska, 2013, pp. 72–94, 95–109).

Strict standards governing the school life and encouraging implementation of the above types become suspended for the play time. Their goal, especially of a social game, is to achieve the satisfaction of its execution¹⁴. What matters is what is “here and now”: *Therefore, an essential feature of playing games is not the lack of valuation of its products, but only valuation of these products as desired accomplishments of current activities, without giving them importance outside the performed act, whether in the distant future, or in the wider world* (Znaniecki, 2007, p. 226). Following this definition, the *game* can be regarded as a kind of educational, pedagogical and developmental void. This is an entertainment activity, which is based on pleasure without specific tasks and goals to pursue. Important here are only the rules governing relations between members of the group: *negative individual freedom, equal opportunities for all* and *the social contract*. The first one is based on the tolerance of the activities undertaken by members of the group, with the provision that they do not interfere with the activities of other people. *Equal opportunities* ensure that all members of the circle have the same access to the fun. *The social contract* forms the basis

¹⁴ Znaniecki distinguished three types of games: social, political and battle games. At this point, I focus only on the presentation of social games, because they are the most meaningful example of thappling the rules of games and thus, in my opinion, offer potential for the development and learning of a culture of trust.

for setting the content of *game*, its subject matter, but above all, adherence to the principles contained in the contract, which provides a harmonious course of the activity undertaken (Znaniecki, 2007, p. 223).

The functioning of these principles in the school experience is illustrated by fragments of the field notes and research report¹⁵. In this context, I will use an example of two geography lessons.

A test: students can freely use the books, atlases, maps. The teacher suggests, shows how to search for information, but does not provide ready-made solutions. Students are free to copy from each other, the teacher warns not to copy meaningless things. Students help each other, regardless of who is who, regardless of sympathies. They curse, give short answers, but when someone finds the answer to the question, he/she gives it others. Anna gets upset, the other girls calm her down; they say that when they find the answer, they will help her. The student gets upset when another says that he is cheating; after a few minutes he engages in solving the test.

During the test, there are two situations in which it is possible to observe the principle of *negative individual freedom*: when the students calm Anna and assure her that they will help her as soon as possible, and when the upset student resigned from escalating the conflict under the possibility of being punished for cheating and he comes back to the game. *The principle of equal opportunities* manifests itself in a rare, as for the observed group, active cooperation of all students, as well as in stopping rivalry, antagonism, conflict and antipathy, which were earlier noticed and reported, and which are characteristic for the implementation of other biographical types. Regardless of the position in the class and school structure, all people work together and help each other. In this case, *the social contract* is based on the obligation to receive the answers, share them and not preventing others from receiving these answers. Class test, which is usually done to verify the students' knowledge, in the described lesson turned into a game in getting and filling the answers. This game also involved teachers. In the research report I noted that: "During the first days of observation I wrote a note about the teacher conducting this lesson: *Warm, accepting the class, despite the noisy and vulgar atmosphere he does not seem lost. Reactions to cursing of students: it is not nice*

¹⁵ Fragments of field notes are in italics. Field notes were prepared during observation. As a result, they are not always written in accordance with the grammatical and stylistic standards. For the most accurate illustration of the analysed phenomena I have decided to limit the typographical work and not interfere with the material. In order to preserve the anonymity of the respondents, names of male and female students have been changed.

to curse; it is beneath the student (...). Subsequent observations of geography and art lessons revealed predominant character of the game circle, and the attitude, which I called the accepting attitude, proved to be an action aimed to give a sense of satisfaction from being in class. With time I began to read it as an attitude, which is neutral, ignoring and permissive to all behaviors of students” (Makowska, 2013, p. 111). Playing “test game” had its continuation during the next lesson: *The teacher hands out the tests, Gabriel negotiates the assessment, he got a five but he negotiated a six (he got the highest number of points in the class, but not maximum). Gustaw and Magda retake their tests. Gabriel offers to help Gustaw; they take his test (Gabriel’s) from the teacher’s desk and copy the answers. Paulina and Daniel refuse to take the test, they did not take it the last time, the teacher accepts their decision.* I commented this situation in the following manner: “The principle of individual freedom is also manifested in the right to make a decision about whether the student wants to correct the test, retake it, or not take it at all. During the lesson the willingness to cooperate becomes visible again. This is one of the few circumstances in which Gustaw is supported by colleagues, especially by Gabriel. In contrast to the work cycle, negotiations are treated as a game. They are not about getting them assessment - salary, but about playing the game of words and bargain” (Makowska, 2013, p. 112).

There is a clear line between being in the role of *the humorous man* and being in the role of *the working or well-behaved man*. The school reality, which formed the grounds for the research, was saturated with the principles and rules governing the behavior, especially behavior of students. It was of rather an authoritarian and transmission nature, where most of the actions were focused on discipline and fighting for leadership and subordination. According to the concept of Znaniecki, play time can be interpreted as the instantaneous time, the apparent liberation from rigid disciplinary rules of the school order. Observation of school life enables to clearly identify the celebration of games expressed in: concentration of activities on its topicality, which is to give pleasure, and not caring for their consequences and effects. Essential for its support is: obligation to participate, equal distribution of rights and responsibilities, and making a “nonaggression pact”.

Trust games (?)

Description of games played by participants of school life through the prism of *social games* forced the reflection on their participation in building a culture

of trust. As previously stated, one of the characteristics of games is their „uselessness“, at least from the perspective of formal training programs, educational programs or individual participants of these games. This does not change the fact that the game can in non-intentional and unconscious way create situations that are conducive to learning trust. This thesis is supported by two arguments: the convergence of characteristics of games with features of a situation in which we experience and trust, and the adequacy of standards of games with the conditions favoring the development of a culture of trust.

Before this idea is elaborated, it becomes necessary to introduce the concept of trust. In this paper it is, as defined by Hardin, a relationship based on the exchange of benefits: “(...) the trust is created when, for some reason, the trustee of this trust in this action takes into account the interests of the person, who gives this trust. The reason for such an action may be a moral obligation or own benefit – direct or indirect one“ (Hardin, 2009, p. 27). The author, referring to the game of prisoner’s dilemma, argues that repeated exchange of benefits creates a context in which trust can develop. The threat here is too much at stake to be fought by players or the impossibility of playing the game for a long time. Therefore, situations conducive to the trust must be repeatable and have a long-term nature (Hardin, 2009, pp. 28–31).

The common desire of all participants of *social games* is to achieve satisfaction with the activities undertaken. This means that if the entire group is willing and wants to play the game, it lead to the exchange of benefits indicated by Hardin. Of special importance in *playgroups* becomes moral activity, which is an obligation to manifest certain attitudes: *It requires that individual (...), in relations with other, showed active benevolence, sought an agreement, sympathy, cooperation, selfless altruism* (Znanięcki, 2007, p. 113). This is another feature of trust – realization of moral obligations – for (individual or group) trustee of trust. *Social games*, which were observed in school and presented in the report, are cyclical, so they meet the criterion of repeatability.

In my opinion, *social games* can also be seen as a sign of trust and/or learning trust, because of the normative context of their organization, which is expressed in the principles of: equality, which fosters horizontal social structure, negative individual freedom, which requires pro-group behavior and any social contract, which can be a training of democratic behavior.

Taking into account a variety of activities based on trust distinguished by Sztompka, it can be said that during *games* the trust has anticipating nature. Hence the definition by Harding adopted at the beginning of this paper, which

refers to the exchange of benefits. In the opinion of Sztompka, anticipating trust occurs when it creates an opportunity to realize aspirations: (...) *I take action oriented to others, because I believe that their actions will be beneficial from the point of view of my interests, needs and expectations* (Sztompka, 2007, p. 74). The games also show the manifestations of trust put in others, while expecting them to act in the same way. It is an obliging trust. *Variety of obliging trust lies in the fact that we demonstrate our trust not only in order to oblige the partner to be credible (fulfilling his/her obligations - as in the previous examples), but in order to call the reciprocity of actions. In this case, we put a special trust in someone, an obliging trust, with the intention of calling the analogous reaction of the other person, a mutual trust. It can be called the provoking of trust* (Sztompka, 2007, p. 78).

Regardless of the final categorization, I think that *social games* are characterized by the presence of a probationary trust, which is the first act of trust, is a test and carries a high risk. The situations in which our trust will not be disappointed, allow for its deepening in subsequent interactions and experiences (Sztompka, 2007, pp. 95–96).

Following the theory of Sztompka, horizontal social structure in *game situations*, pro-group and democratic behavior can be stimulators of trust understood not only as the exchange of benefits, but even culture of trust, which is understood as an obligation. Trust becomes a common obligation of the entire population (Sztompka, 2007, pp. 267–270). However, at this stage of research on the relationship between the culture of trust and the biographical type of humorous men, this conclusion is not justified.

Obligation to trust is certainly not characteristic for the school described in the categories of the *working men*, *well-behaved men* and *deviant men*. School, where the research was carried out, does not seem to be an exception in this regard. As written by Maria Czerepaniak-Walczak and Elżbieta Perzycka educational interactions are dominated by distrust rather than trust: *Uncertainty and unpredictability specific for the present deepens mutual distrust of educational entities expressed in constant criticism, both in relations between hierarchical (from the ministry to students and vice versa), as well as horizontal relationships (mutual suspicion, distrust or at least limited trust in peer relationships in different groups of entities: students, teachers, parents, founding bodies and educational administration). It makes the contemporary school a specific type of training field in shaping and developing the experience of limited trust or even its absence* (Czerepaniak-Walczak, Perzycka, 2013, p. 6).

In *social games* trust is reduced to the role of an instrument in the regulation of human relations. It is based on obedience and is of naive character. However, in my opinion becoming aware of the social and cultural rules that guide the participants of these games can be the basis for developing natural social situations and their pedagogical use in the process of building a culture of trust. Games, which were originally treated as an educational appearance can paradoxically be an important part of building one of the pillars of modern education: a culture of trust.

References

- Czerepaniak-Walczak M., Perzycka E., (2013). *Culture of Trust in ICT-aided Educational Interactions – Report 1*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Zaufanie w szkole w społeczeństwie sieciowym*, ZAPOL, Szczecin.
- Hardin R., (2009). *Zaufanie*, przeł. A. Gruba, Wydawnictwo Sie! s.c., Warszawa.
- Makowska A., (2013). Dissertation written under the supervision of prof. zw. dr hab. M. Czerepaniak-Walczak, *Typy biograficzne osób niepełnosprawnych intelektualnie w edukacyjnym kręgu społecznym*, maszynopis niepublikowany, Szczecin.
- Sztompka P., (2007). *Zaufanie. Fundament społeczeństwa*, Znak, Kraków.
- Znaniński F., (2001). *Ludzie terazniejsi a cywilizacja przyszłości*, Wydawnictwo Naukowe PWN, Warszawa.
- Znaniński F., (2008). *Metoda socjologii*, przeł. E. Hałas, Wydawnictwo Naukowe PWN, Warszawa.
- Znaniński F., (1991). *Rzeczywistość kulturowa*, w: *Pisma filozoficzne*, Państwowe Wydawnictwo Naukowe, Warszawa, tom II.

About the author: Aneta Makowska is a doctor of social science in the discipline of educational studies. Employee of the University of Szczecin. Her research encompasses three issues: culturalism as research perspective, ethnography in educational research and anthropological interpretation of educational phenomenon.

JOWITA KRAJEWSKA
University of Szczecin
Poland

Chapter 4

Elements of a Culture of Trust in the Use of Information and Communication Technology in Schools of the Kaliningrad Region in Russia – Research Report

Introduction

Twenty-first century is the time of rapid economic change, but also the time of synthesis of cultural, social, economic, political, environmental and educational processes. Such linking together multiple planes of human functioning is also the problem of entanglement in different relationships and contradictions (Robertson, 1992, p. 133). One of them is the value and trust in each other and in the surrounding world, which continues to be an interesting area of both theoretical and practical research.

People still have to deal with the emergence of new societies (e.g. information society) that generate new social forms such as virtual or learning organization, where the connecting element and honest approach may become only trust. According to P. Sztompka trust is “an expectation of beneficial actions of interaction partners or social relations” (Sztompka, 2005, p. 198). The author treats the trust not as the knowledge, not as a hope, but as an assumption that is taken on the future actions of other people, often strangers. According to F. Fukuyama “*social capital is the ability resulting from the prevalence of trust within society or its parts*” (Sztompka, 2005, p. 39), where the culture of the country has a strong influence on the creation of a culture of trust in the society.

Research conducted in Russian schools under the project were designed to search for stimulators and inhibitors of a culture of trust in the use of information and communication technology and oscillated around the possibility of discovering the structure of Russian education, in particular the specific innovative

curriculum solutions and practices in selected schools. The subject of this work were also customary differences between the education of partner countries participating in the project, as well as the possibility of obtaining practical and system solutions for educational improvements.

Research assumptions

Students, who have been modelled by digital media certainly recognize it as something natural and necessary for everyday functioning in all areas of their life including learning. Currently, it is more often said that they are network generation that willingly uses the latest digital technologies in all its activities, which has gained a number of supporters among learners and teachers many years ago. It determines and changes the way of thinking and perceiving the world around us. As written by R. Wawer, this happens because today, computers and other digital media are capable of processing information to the text, image and sound, without much effort. The use of this new technology enables to quickly search and use a variety of information, to compare it, process, and what is crucial, to design and lay out a completely new, unknown reality (Wawer, 2008, p. 81; Perzycka, 2010), where without the faith in good intentions of the participants of this interaction, it would be really difficult to operate.

Currently, one of the tasks of education at all levels of learning is to provide students with the access and possibility of using IT for educational purposes, what allows for making significant changes in the forms and possibilities of transferring knowledge, and the relationships between the participants in the learning process. Since the time when digital media has emerged in the schools, people began to wonder about the possibility of using it to improve the effectiveness of education. While searching for the appropriate solutions, it can be beneficial to gain knowledge about what are the elements of a culture of trust towards various transmission media due to their source, content, themes, objectives and circumstances of resorting to the transmission and discovering the elements of a culture of trust, their level and mutual consistency in societies with different structures and different potentials and the trust as the foundation necessary for the functioning of these societies.

The analysis of the collected material has been done on the model of a culture of trust presented by P. Sztompka, namely: historical heritage, structural context and subjective equipment.

The research was conducted between 15 October and 14 December 2013 in 10 schools in Russia.

Model of a culture of trust in Russian schools – research report

According to P. Sztompka, trust is essential factor of democratic politics and economic development, and most of all it is the foundation of security in everyday life. Understanding these subtle factors of creation and loss of trust requires detailed analysis and division made between the individual dimension from the social and cultural one, which affects the functioning of certain communities (Sztompka P., 2005, p. 279). While creating a theoretical model of this issue's creation process, the author is focused on the analysis of the situation referred to as a "culture of trust".

According to him, the most important determinants of creating a culture of trust in the society are: historical heritage, structural context, subjective competences (Sztompka, 2005, p. 301).

Historical heritage as a generalized tendency to express trust

The first mentioned category is *historical heritage*, which we cannot influence as it applies only to our past. P. Sztompka calls it the background of the present and defines it as general tendency to express trust in each other and various objects and creations that derives from different historical moments of a given society. Therefore, historical heritage concerns both certain predisposition of the society to trust, as well as past experiences, which may give hope or, contrary, raise suspicion.

Historical heritage is an element that is strongly linked with who we are; however, we do not have any impact on it, but nevertheless, it is an important and necessary ground for the proper and continuous building of mutual relationships and systems.

Thus, the school itself and the people who create it should represent a pattern of values, norms, beliefs, attitudes and assumptions that do not need not be formulated, but which shape human behaviour and ways of acting (Armstrong, 2000, p. 149) in a way that remembers about the history but also that remembers about providing everything that is necessary for new generations. And all of this should be done with the balance.

In the course of research conducted in Russian schools, it could be noticed that the reference to history is a very important element in the organization of school life. In the local schools, there have been established so-called Historical Corners organized by the teachers, students and parents and people for whom the place has a sentimental value. In those places pupils, parents and school visitors can become

familiar with its history, achievements of children from different disciplines and historical school equipment. Students can also browse through photo albums and the head of the Historical Corner highlighted that in those albums pupils often look for their relatives, parents, aunts and uncles and older siblings who graduated the school. On the walls in the hall there are also National Memorials that contain historical photographs of the school and Kaliningrad, of the former headmasters of the school and photographs of graduates. All this historical atmosphere of school leads to the situation, in which learners feel connected with this place. A positive atmosphere was created through memorabilia and memories of people who attended these schools. Although these institutions certainly face a lot of changes, for example through the expansion of information technology, in the school there is a sense of pride, of both students and teachers, from the fact that from generation to generation they belong to the members of the group. This atmosphere builds the mutual relationship and trust to each other. And even though, as stressed by P. Sztompka, the present students and teachers cannot influence the change of this history, the awareness of it makes a school not only a building with walls, but the testimony of durability, security and belonging, which in the fluid reality and digital boom (Bauman, 2006) are very important element in building mutual relationships. This helps to create trust in what was, is and in what is about to come, which means to trust any changes that occur, for example through the introduction of a variety of digital and information technology solutions. People, who create such a group, have historically built solid foundations; they know that everything that improves and changes their environment will not work against but for them.

Structural context in building trust

Another category of factors is a structural context, which means domesticating “the social environment and the responsibility of individuals and institutions”. According to P. Sztompka, it consists of such elements as normative stability, the stability of the social order and the transparency of social organization.

Normative stability creates a sense of order and predictability and thus results in a sense of security. It proves the existence of a system of social rules by which people can achieve their goals. There were many rules noticeable during the observation conducted in Russian schools that have helped and supported the creation of the atmosphere of security. For example, students came to school dressed in formal clothes to show respect and give dignity to the place in which

they learn; they had a specific timetable, which is unchanged from the beginning until the end of the school year in order not to generate chaos; they had relaxation corners, where students relaxed and calmed down. In one school (Lower Secondary School No. 1 in Kaliningrad), there was free-of-charge landline phone in the hallway that students could use, if necessary, to contact their parents (*I did not see that during the break there were a lot of children in this place and that they used this phone for fun*). Both in Russia and Poland schools, as every social institution, are governed by a system of dos and don'ts that can create harmony and order in the group necessary for the efficient and systematic cooperation.

The stability of the social order indicates the relative stability and permanence, and if present it is gradually introduced in the social order of the school. This stability is evident in Russian schools, which were the subject of observations, and it includes e.g.: serial arrangement of desks in the classrooms, the front position of the teacher and the board, bells announcing the end of the lessons and breaks, etc. However, the changes that have taken place in these schools under the expansion of digital media can be seen at every step. For example, most of the classes are equipped with interactive whiteboards, projectors and laptops for a teacher, in the hallway and in some gyms there are installed LCD TVs. There are organized both stationary and portable computer labs and in school No. 10 students have the opportunity to use the tablets, which include student's books, aids and workbooks. In two of the observed schools, the bell announcing the end of the lessons and breaks was replaced by classic and modern songs. As with any transition and implementation of new products, this process also had to face complications. Despite the assurances of school authorities on the free access to Wi-Fi, connection to the wireless Internet was not successful in any of the observed schools without receiving a password.

The transparency of social organization (school), which is associated not only with the observance of the principles, rights and obligations, but also a place where people have the access to interesting teaching tools and information that can be used, becomes an interesting and friendly place, which causes the increase in the sense of satisfaction and security and thus trust in the institution that has these features.

In the course of lesson observations, e.g. a Physics lesson¹⁶, when a teacher used multimedia teaching aids (projector and interactive whiteboard), the students seemed to be interested in the lesson, and there was no frustration

¹⁶ Physics lessons, class 6, Lower Secondary School No. 1 in Kaliningrad.

or discouragement to such a difficult subject. The teacher conducting the lesson seemed to be calm as well. It should be also noted that she was not stressed over the use of digital devices in the classroom.

Conforming to the rules of law. In every social institution, so also in the school, there are certain procedural frameworks to be followed by all members, who belong to such organization. Thus, for example, in all the observed schools, pupils could not use cell phones in class, but it was allowed during the breaks between lessons. As noticed, this rule was observed and children did not use phones in class. They knew that they had to turn it off or mute. However, during the breaks there were people using mobile phones. When asked if they knew the rules of using mobile devices in school and whether it is possible to find these rules anywhere in the school, they responded that they had been informed of such a rule by the teacher at the beginning of the year and they try to follow it. The written version of the rules can be found only in computer labs and refers to the use of equipment in such classrooms. So the schools, which underwent observation, have not banned the use of this very popular among young people device; they just introduced the rule of regulating its use in the class. On the one hand, such a rule allows students to be satisfied with the possibility of having a device that is so popular, and on the other hand, it teaches them self-control and responsibility for their actions, and builds up mutual trust between the members of this group connected with the compliance with the prevailing rules.

Subjective equipment in a digital society as a third category of factors

The world we are living it has been constructed by people and everything that happens in it is the result of their actions. The appropriate reactions of the members of the public to the brand new creations of civilization can lead to the creation of a culture of trust, without which it would be difficult to survive in the digital age. Therefore, the factors of subjective equipment of the society with the right skills and knowledge are the basis and a certain amount of resources for human activities (Sztompka). As the author points out, in times of rapid change of information technology and life on the border of reality and the virtual world, the same conditions may be perceived differently and thus may induce different responses depending on the characteristics of those perceiving and reacting. They consist of two main groups of factors:

Personality traits of the society-forming group – this is a type of factors that contributes to the creation of a generalized trust of the members of the community

to each other. These factors include personality traits such as high aspirations, optimism, activity, orientation towards the future and the desire to succeed. And social trust is the natural component in such an orientation.

During visits in Russian schools of the Kaliningrad region, there could be felt and observed the attitude of achieving the best results, supporting the creation of atmosphere of motivating students and teachers to increased development and shaping in them the above mentioned traits. The atmosphere in these schools is also motivating and conducive because through the introduction and use of information technology equipment pupils, who are called digital generation, are surrounded by the world in which they grew up and where they feel safe and comfortable. They do not know a world without this technology and schools are trying to keep up with their needs. Possibilities and problems, which certainly are a part of using the latest products of technology, are motivating the continuous development and facing different obstacles and achieving results.

According to Sikorski, the adaptive function (information technology) in the culture of high tolerance for uncertainty is associated with the breaking of anxiety resulting from taking responsibility for one's own decisions and actions (Sikorski, 1998, p. 70). This function is the ability to adapt the environment in which we live to changing situations, and its result is flexibility of its representatives to adapt to these conditions (Matejun, Szczepańczyk, 2009, p. 228).

Social capital resources – understood as a set of resources available to the individual, which lead to bigger openness and a sense of security and contribute to the creation of a culture of trust. These include: education, property, contacts, family support, health and willingness to take a risk (Sztompka).

Modern organizations, including schools, are operating in time of uncertainty, and although there are mechanisms for increasing the areas of security, alongside emerged new risks existing in the organizational environment (Giddens, 2008, p. 88). Such a risk is the result of the actions and decisions of people, and because it cannot be eliminated in the modern world, people have to learn to coexist with it, or even use it to achieve goals, because today the awareness of risk permeates almost every human action (Giddens, 2001, p. 154). Thus, it is a theoretical model, and in fact it is not possible for all of the factors to occur simultaneously, so it can be said that it is practically impossible to create a complete culture of trust (Czerska, 2003, p. 38).

Summary

The aim of creating a culture of trust in schools is to improve its efficiency. Trust cannot be seen but it is manifested by its more noticeable determinants such as integrity, consistency of actions and openness to new ideas (Robbins, 2001, p. 158). It can be stated that the development of a culture of trust in the school based on mutual correct relationships is possible by correcting the surrounding environment. It should be noted, however, that such correction “has its impenetrable borders, and the process of cultural development can be controlled only conditionally” (Robbins, 2001, pp. 271–272).

This article mentions elements of the model of a culture of trust by P. Sztompka that can, through their values, shape the culture of trust. It is worth considering which of them can be influenced by or through information and communication technology. It should be also considered which factors described in the model may become important for schools and learners of the next generations, which according to the research, willingly takes advantage of all of the benefits offered by the world of digital technology that has become an indispensable element in the fluid digital world.

References

- Armstrong M., (2000). *Zarządzanie zasobami ludzkimi*, Oficyna Ekonomiczna Dom Wydawniczy ABC, Kraków.
- Bauman Z., (2006). *Płynna nowoczesność*, Wydawnictwo Literackie, Kraków.
- Czerska M., (2003). *Zmiana kulturowa w organizacji*, Difin, Warszawa.
- Giddens A., (2001). *Nowoczesność i tożsamość*, Wydawnictwo Naukowe PWN, Warszawa.
- Giddens A., (2008). *Konsekwencje nowoczesności*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Matejun M., Szczepańczyk M., (2009). *Współczesne metody zarządzania w praktyce gospodarczej*, Wydawnictwo Politechniki Łódzkiej, Łódź.
- Perzycka E., (2010). *Inhibitors and Stimulators for the Teacher Regarding the Use of Digital Media in Education*, [In:] *Szkoła jutra (w poszukiwaniu doświadczeń nauczycieli w stosowaniu mediów cyfrowych w szkołach polskich i norweskich)*, (ed.) E. Perzycka, Print Group, Szczecin.
- Robbins S.P., (2001). *Zasady zachowania w organizacji*, Zysk i S-ka, Poznań.
- Robbins S.P., (2004). *Zachowania w organizacji*, PWE, Warszawa.
- Robertson R., (1992). *Globality, global culture, and images of Word order*, [In:] *Social Change and Modernity*, (ed.) H. Haferkam, N.J. Smelser, Berkley.
- Sikorski C., (1998). *Ludzie nowej organizacji: wzory kultury organizacyjnej wysokiej tolerancji niepewności*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.

- Sztompka P., (1999). *Prolegomena do teorii zaufania*, [In:] *Idee a urządzanie świata społecznego: księga jubileuszowa dla Jerzego Szackiego*, (ed.) E. Nowicka, M. Chałubiński, Wydawnictwo Naukowe PWN, Warszawa.
- Sztompka P., (2005). *Socjologia. Analiza społeczeństwa*, Wydawnictwo Znak, Kraków.
- Wańtuchowicz M., (2007). *Zarządzanie zaufaniem w organizacjach wirtualnych*, Difin, Warszawa.
- Wawer R., (2008), *Animacja komputerowa w procesie kształcenia*, Wydawnictwo Uniwersytetu M. Curie-Skłodowskiej, Lublin.

About the author: Jowita Krajewska MA, is a PhD student at the Institute of Pedagogy, Szczecin University. Her interests are concerned with the digital media in education and networks generation. Email: jowita.krajewska@gmail.com.

SVETLANA KONYUSHENKO

The Immanuel Kant Baltic Federal University
Russia

Chapter 5

Digital Natives From the Point of Media and Information Literacy

Introduction

Before to set the task to study the level of media- and information literacy of digital natives, it's necessary to analyze the term "digital natives". In this article there are some results of the research which had the topic: young people's environment, and it was held in Kaliningrad according to SIT project (7 Framework Program, Marie Curie Actions, People, International Research Staff Exchange Scheme) and in Russia in 2013–2015 by the Russian Public Opinion Research Center (WCIOM). Mostly the research put an attention on the following points: Which way and why do young people use traditional and digital information resources? How is it possible to change(improve) the level of their media- and information literacy according to the result of the research?

About the concept of "digital natives"

How does media-environment influence on modern teenagers? The answer for the question is being looked for by scientists, teachers, parents. But nevertheless today we can name only some tendencies. At the beginning of the 21st century an American teacher M. Prensky called the teenagers who were born in digital epoch and did a lot on-line, as "digital natives". In other words, they are the teenagers who were born and grew up being surrounded by computers, consoles, mp3-players, cameras, mobiles, androids and other gadgets. The Internet became a great part of the world for them. These teenagers today are more than 15.

In 2004 in the article "Digital natives leave for on-line: what they do in different way due to technologies and how they do that" M. Prensky noticed, that "digital natives" play, learn, look for information, analyze, inform, communicate,

program, socialize, share, exchange, meet, create, appreciate other people, collect, get coordinated, sell and buy, get involved into activities, grow up in the different way (Prensky, 2004). And today many of these sides are actual and which is important their environment is still the Internet.

Digital natives - the generation of new media

“New media” is developing fast, and the term covers more and more technological, intellectual and social events. Many researchers present “new media” via the Internet, Mass Media, blogging, on-line libraries and especially social networking which becomes the most powerful, fastest, the most efficient way for information exchange. New media is a temporary term, which means the media is the part of modern technologies and is socially actual. They show the combination of the software Web 2.0 and collective authorship (blogging, social nets) and the most modern digital devices for information exchange such as: smartphones, androids, “smart” glasses and other communicative gadgets.

But nevertheless, the main characteristics of new media is their contact with digital environment. First of all, New Media today is digital media. In the article of M.Kornev (Kornev, 2013) it is said that new media doesn't have time, area and size frames for messages. Their most important features are its interactivity and the fact it has united all previous media (speaking, printed products, radio, TV) supplying unlimited number of people with a chance to get information and to tell everything they want. The Internet has become the environment for the new media and its main technological platform.

In 2013 the Russian Public Opinion Research Center (WCIOM) gave the information about the number of the young Russian aged 18–24 (the age for digital natives) who spend too much time surfing the Web, in social networks and checking their e-mail accounts, and also watching TV and using their mobiles (fig. 1).

The teenagers aged 18–24 told that surfing the Internet and social networking took a lot of their time (53 and 44% of interviewed). 39% of them informed they spent too much time using their mobiles or smartphones. And TV didn't become their main Mass Media (only 14%). These numbers proved the statement that digital natives were the fans of new media. At the same time the Russian who were after 24 appreciated themselves as the users of the main Mass Media in equal parts (watching TV– 17%, using their mobiles – 20%, surfing the Internet – 23% social networking – 15%).

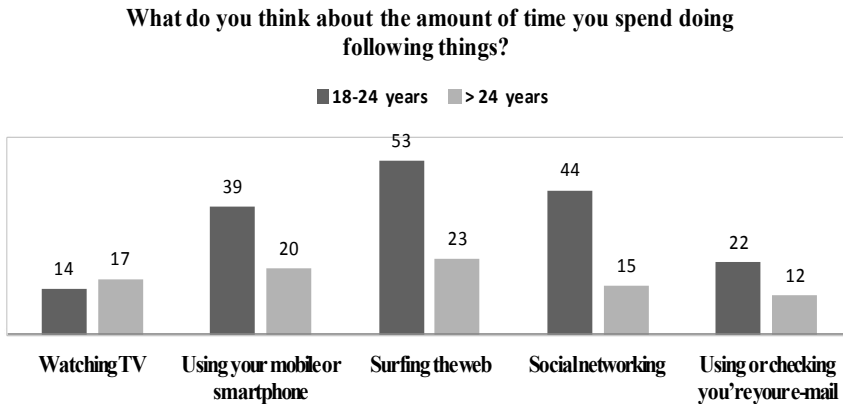


Fig. 1. How many people spent much time doing following things

When the responders were asked about the importance of Mass Media for them, the digital natives didn't refuse traditional Mass Media, moreover, almost all of them used TV, mobiles the Internet (fig. 2).

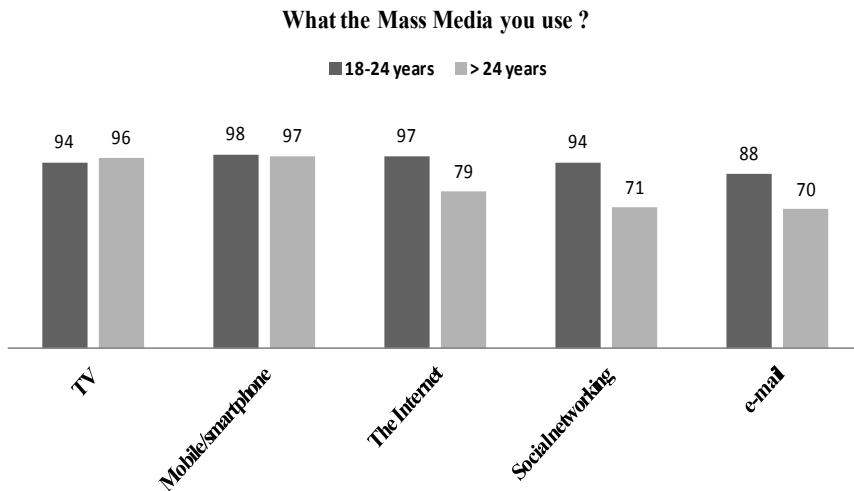


Fig. 2. The number of the responders who use Mass Media

At the same time the main source of information for digital natives was the Internet (50%), and only some of them (43%) used traditional Mass Media for this task (fig. 3).

What did you do in the Internet?

The responders told they used the almost all the services the Internet offered. But the main things they did were: communication to different people, searching for information, games and entertainment (listening to music, watching films, reading books and magazines, looking through the pictures).

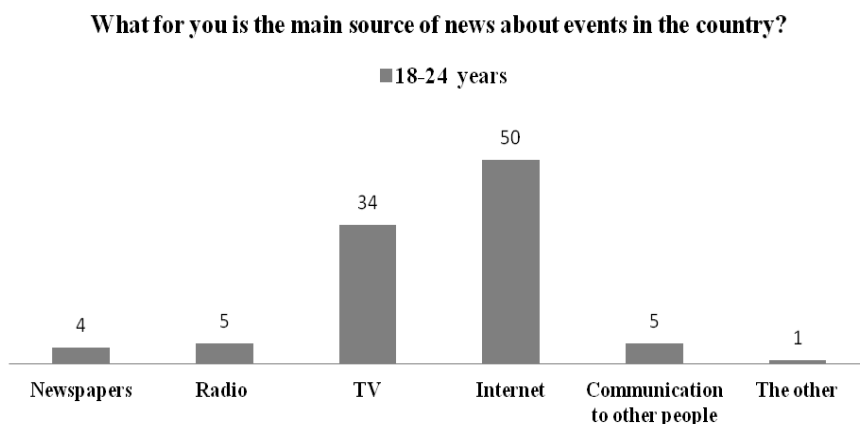


Fig. 3. About news resources

The preferences in the activities were the following: for the pupils the main important in the Internet was communication to their friends (87%), looking through the pictures (74%), searching for the information (72%), and for the students the most important is: communication to their friends (74%), searching for the information (68%), net games (62%) (fig. 4). The least popular activity for the digital natives was reading (books 27%, magazines 38%). The results of the survey showed that the Internet for this generation was the mean of communication, because it gave them new possibilities for social development. This mean of communication supplied them with different information possibilities (skype, chat, blogging) for a quick, opened interaction with their mates and getting their support.

During the survey we asked the digital natives to tell and to show to us, the ways they used the Internet for searching for the information. In general it became possible to conclude they had the special way for getting results. They didn't have any technology for searching info, didn't analyze information requests, which showed their low level of information literacy, but most of them were sure they were good at searching the information in the Internet. The low level of their information literacy can be explained with the fact they aren't able to classify the information, they can't use the technology of mental maps, they have poor understanding of their information necessity. As a result, these young people don't use libraries resources and prefer using searching services, that can satisfy their requests in a low level (Nicholas, 2011).

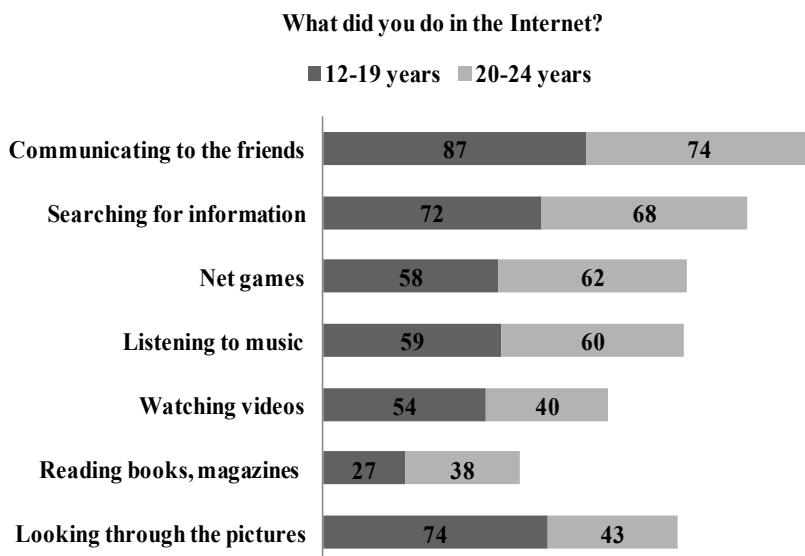


Fig. 4. The question about the activities in the Internet

Many surveys prove that the young people show poor information literacy, in spite of their ICT skills and the open access for the Internet. The Washington University studied the methods the students use for searching for information, their competence in this aspect and the difficulties they meet (Head & Eisenberg, 2009, 2010). Most of responders showed their preferences using the same searching strategies and databases in spite the topic and type of the information.

The researchers divided the resources the students use for searching for the information for their studies and the resources for daily information demands. Only less than 50% students use digital libraries and their resources, when they need information for personal usage. This result makes information specialists worry, because of the fact that digital libraries can disappear.

In our survey of SIT project we found the most interesting the question about the information trust and the usage of it in the learning of the means of working with the information.

Digital natives use the diversity of means of working with the information: students prefer using laptops (36%), pupils – computers (32%) (fig. 5).

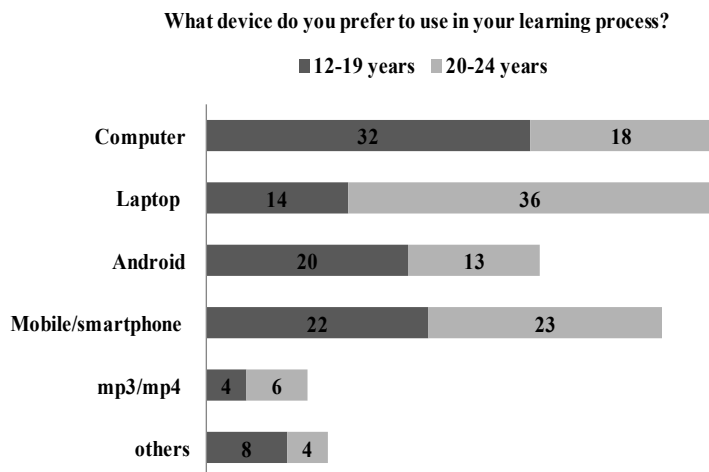


Fig. 5. The usage of different devices to working with information in learning process

At the same time only 22% of pupils and 23% of students use mobiles and smartphones for doing their learning tasks. We also have to take the fact the students and pupils aren't able to use new media, especially networking for their learning. The fig. 6 gives the analyzed answers for the question about the usage of social networking in learning process and it shows that more than 50% of participants sometimes use information if social networks for their learning. The value of social networking for learning and development hasn't been priced yet by digital natives. Mainly they don't consider the opportunities of using this information resource as a pedagogical mean of learning, because traditionally social networks are thought to be for spending free time and entertainment.

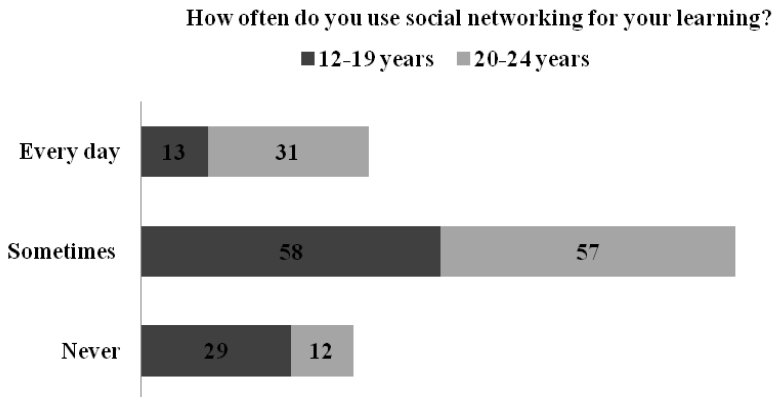


Fig. 6. New media (social networking) in learning process

These studies describe one more special feature of digital natives. They aren't ready to check the authenticity of the information in the Internet (fig. 7). Only 65% of the interviewed, 16% of pupils and 11% of students are sure the Internet offers truthful information. In this situation we meet the fact that young people aren't able to adapt and see the meaning of the content, they don't own various instruments of assessment of media information. It shows low level of their media-competence.

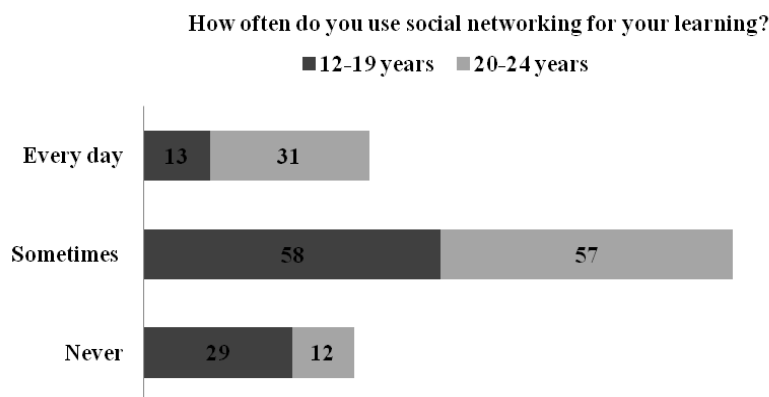


Fig. 7. The authenticity of information in the Internet

To sum up, the research proves the fact, that digital natives don't have any deep knowledge and good skills in the usage of IT, they aren't able to appreciate the level of their media- and information literacy.

How is it possible to influence on the level of media and information literacy of digital natives?

For making a strategy of media and information literacy development by digital natives it's necessary to understand their media demands and media behavior. The development of educational communication becomes possible if you understand the environment of their media communication and the reasons which make them use any media device. We have to notice we used to contact to our pupils and students taking the fact they owned IT to use databases, were motivated to search for information to get the results and didn't have any difficulties to appreciate information from the Internet. But if we see the results of the survey we find out that it's illusion, because their technological skills to work in the Web and their media and information skills are poor. Their new media and information skills can supply the young people with the diversity of new possibilities, enriching their educational environment and making the learning process integral and dynamic.

Media and information literacy is connected with the functions of media and other information sources, such as libraries, archives and the Internet.

The advantages of media and information literacy:

- understanding of the media and forms influence on the information they contain;
- abilities of public discussions;
- getting new information about the environment;
- formation of media communication;
- creation of new information;
- development of critical thinking;
- long-life learning;
- usage of media for self-presentations and creativity;
- usage of the world web as a mean of communication. (Tuominen, 2012).

And the skills of media and information literacy have to be permanently improved because of the development of new media.

It's possible to form media and information literacy at digital natives due to

media education. We named media education as the pedagogical system, using modern methods and technologies (the formation of communicative competence, media and information literacy) and basing on worldview foundations, such as development of critical thinking, self-analyzing of information streams.

UNESCO resolutions and recommendations notice that media education is the learning, which tries to improve media and information literacy. It supplies the learners with the abilities to analyze necessary information and to use it. Media education teaches to understand and create messages, choose the best media for communication. It allows young people to realize their rights on self-expression and information, which supports their personal development, increases their social activity (UNESCO, 2002).

The problems of creation and usage of media education concepts and educational conditions are studied by both Russian scientists Bondarenko E.A., Zhilavskaya I.A., Penzin S.N., Selevko G.K., Usov U.N., Fedorov A.V., Hilko N.F., Chelysheva I.V., Sharikov A.V., and foreign scientists Masterman L., Ghone J., Pjet J., Kharris R., Daison E. Media education in the modern world is seen as the process of personal development based on media and having a goal to form the culture of communication with media, creative and communicative abilities, critical thinking, abilities to understand, interpret, analyze and appreciate media texts, learning process of self-expression with media (Fedorov, 2005).

The leading goals of media education as a mean for forming media and information literacy are the following:

- **learning** to understand and adapt information, being received through information channels;
- **development** of reflection and critical thinking, abilities to see the second meaning of the messages and to use instruments for checking authenticity of the information (media immunity);
- **formation** of the skills to find, create, give, get necessary information, including the usage of media.

For successful reaching these goals it's important to put an attention on special training of a teacher, who should be in need to use media educational methods in his practice. Today only a small number of teachers use them while preparing for the lessons. In our opinion it depends on the lack of teacher's knowledge about goals, tasks and content of media education, and also on misunderstanding of the actual problem of implantation of media education into a modern educational process.

How does a media teacher have to look like?

A teacher doesn't have to know young people's culture in whole, he doesn't have to be a technical genius, but he has to be good at net rules according his life experience. The competence of a media teacher bases on his personal media skills, on his media experience and media interests, on his ability to discuss different questions and take an active part in learning events. He has to use them in his professional practice. In learning discussions he doesn't appreciate his pupils' opinions on media, but uses them to organize any new discussion.

Different surveys showed there are several ways of forming media and information literacy. There are three most typical models (Tuominen, 2012). In the first one, the main educational program is enriched by the subjects, connected with media and information literacy and there are special programs. In the second one, the learning process is focused on formation of the abilities of critical selection of media information and formation of abilities to create and exchange information via ICT while learning. In the third model there is the integration of media education into a learning process of some subjects or substitution of them. The main idea of all these three models is media and information literacy is the base for all learning subjects and shouldn't be separated.

No matter what model is chosen, it's just important to understand the fact that the information chaos digital natives meet today especially in the Internet requires to do some changes in the programs of the subject «Informatics». And the stress should be done not on learning technical skills, but learning correct search for information, formation of media immunity, choosing suitable criterions for identifying truthful information. It's necessary to take into consideration the fact that children start using the internet at the age of 3-4, sometimes without any control. And, that requires to include into media education media creative skills. It's efficient for the development of all personal components and it provides the person with the understanding of psychological means for successful participation in social communication.

The results

The results of the survey show, that digital natives at the point of media and information literacy need some support and understanding. More often they learn to use media sources without any control by adults, and that requires the development of media education concept. Today there is the necessity and there are conditions for implantation of media into Russian educational system. New Federal

State Educational Standards for primary and secondary schools set new aims of education – the development of a pupil as a leading person of learning process. The Standards describe the results of school learning process in three aspects: personal development, instrumental and knowledge results. Instrumental results are explained as skills and abilities to use ICT for getting learning and communicative tasks, for understanding, adaptation and creation information according the tasks and technologies on learning subjects. As we see pupils' instrumental skills can be formed due to the media education means, which can be implemented into 30% of programs of elective courses. We hope, new Educational Standards will support the improvement of the media and information literacy of digital natives.

References

- Fedorov A.V., (2005) *Media e ducation of future teachers*, Kucma, Taganrog.
- Head A.J., Eisenberg M.B., (2009). *Lessons learned: How college students seek information in the digital age*, Project information literacy progress report, Information School, University of Washington. Available at: [http:// projectinfolit.org/pdfs/PIL_Fall_2009_finalv_YR1_12_2009v2.pdf](http://projectinfolit.org/pdfs/PIL_Fall_2009_finalv_YR1_12_2009v2.pdf).
- Kornev M., (2013), “*New media*” and “*humanitarian*”: *the crossing of terms*. Available at: <http://goo.gl/OOcd6s>.
- Nicholas D., (etc) (2011). Google Generation II: web behavior experiments with the BBC. [In:] *Aslib Proceedings*, Vol. 63, No. 1.
- Prensky M., (2004). *The Emerging Online Life of the Digital Native: What they do differently because of technology, and how they do it*. Available at: http://www.marcprensky.com/writing/Prensky-The_Emerging_Online_Life_of_the_Digital_Native-03.pdf.
- Recommendations of Seville conference “media education of young people”, UNESCO, 2002.
- Tuominen S., Kotilainen S., (2012). *Pedagogies of Media and Information on Literacies*. Available at: <http://iite.unesco.org/pics/publications/en/files/3214705.pdf>.

About the author: Svetlana Konyushenko, Doctor of Education, professor Immanuel Kant Baltic Federal University (Kaliningrad). The author is interested in scientific problems of formation of personal information culture, the development of didactics in modern educational environment. E-mail: sm_intel@mail.ru.

IRINA GONCHAROVA, MARK LIPNEVICH, PETR PLATONOV
Grammar School No. 32
Russia

Chapter 6

Study of Personal and Professional Qualities of the Organization's Employees as a Factor of Trustful Relationships

Introduction

The problem of trust is becoming more and more important in today's world. Trust between the countries promotes the overall development of science, economy and culture of these countries. Citizens' confidence within the country guarantees its stability (Dunkin, 2012) and prosperity (Fukuyama, 2004). Human's confidence to the world promotes his personal success (Erickson, 1975).

The intermediate link between an individual's confidence to the world and prospering and trustful state is a team of employees, organization. People in any team enter into relations that may contribute or interfere with the overall success. Many of us would like to be an employee of a successful organization, together with others to implement the general and personal goals. In fact, in many cases, teamwork can be more efficient than individual activity.

Researchers assert that the success of an organization depends on trustful or mistrustful relationships within it (Kupreychenko, Tabakharova, 2012, pp. 57–72). What determines the relationship of trust and mistrust in the organization? What can be understood by the trust in this case? What is the level of trust in successful organizations? Certainly, many of those who think about the successful development of the country, on how to implement effective leadership at the organizational level, on how to educate people able to build this future success would like to get the answers to these questions.

Understanding of trust is forming in the school years, however with the obvious urgency of the problem the concept of "trust" is not considered in any school subject.

Object of study: Building trust between the organization's members.

Subject of study: personal and professional qualities of the organization's employees as factors of trustful relationships.

The goal of the research: to identify the personal and professional qualities of organization's staff which influence trust.

Objectives:

1. To find out what qualities of a person depends on his credibility in the team (organization).
2. To examine the level of trust between employees in successful organizations.
3. To identify the most important qualities of a person that influence trust attitude of other employees in successful organizations.
4. To develop rules for the formation of a successful team on the basis of a trustful relationships.

Conducted pre-interviews made it possible for us to formulate the hypothesis of the research: trust in the successful organization depends on how its employees evaluate competence, focus on the overall high score and responsibility of their colleagues.

Methods of the research: analysis of literature on the topic of the research, interviews, questionnaires, analysis of the results.

Students from the Grammar School No. 32 in Kaliningrad, Russia, who participate in the student's psychological laboratory study (teacher – Irina Goncharova) actively participated in this research. Organization's employees, parents of students rendered assistance in the survey.

Trust in the organization as an object of study

The study of trust is one of the most young and urgent research subjects in psychology, sociology, political science, philosophy, and economics. Despite the fairly common publicists', experts' and ordinary people' view in our world full of disasters, there is no place for trust. Scientists consider trust as an important factor in solving many practical problems (Dankin, 2012, pp. 7–8). J.M. Barroso confirms the urgency of this problem for economic and political spheres, saying in his annual address to the European Parliament: “The European Union is experiencing the strongest crisis of confidence that endangers the economic and social welfare of the Old World.”

What do we mean by “trust”? Russian explanatory dictionary defines trust as “confidence in someone’s honesty, sincerity, and the correctness of something” (Ozhegov, Shvedova).

Synonym dictionary edited by A.P. Evgenyeva among the synonyms of the word “trust” refers to the following: 1) believe, rely, hope (to be confident in the reliability, sincerity, honesty); 2) commit, consign (to give someone else the care, custody); 3) confide, entrust (to report anything that requires secrecy), (Evgeniev, 1975).

As we can see, this concept is widely understood in Russian language. In English, many words are translated into Russian as “trust”, and their values are more differentiated. We will agree with the following concept: *relation to the person with whom you do one thing, built on the belief that he is reliable, as he is competent, focused on the best overall score and responsible for his or her part.*

In modern studies, trust is seen as a factor of organization’s economic efficiency. This fact is explained as the ability of workers to cooperate that enhance the speed and quality of their actions, reduction of the costs of control over their activities. Trust in the organization contributes to lower turnover, reducing the cost of recruiting and training new employees. Trust ensures the effectiveness of organizational changes, allows reacting to changes in the external and internal conditions (Kupreychenko, 2008, p. 372). At the same time, the researchers show the negative effects of excessive trust and positive impact of moderate mistrust.

It is believed that trust in a business relationship goes through three phases:

1. The relationship on the basis of the estimation that the partner is will not profit to violate his obligations.
2. Relations on the basis of human knowledge, which is affected by the experience of interaction.
3. The phase of identities – is characterized by the recognition of the common goals and values of the interacting parties.

Psychology experts differentiate trust between partner organizations, between the leadership of the organization and staff and between staff within the organization.

In our study, we will focus on the trustful relationship between the employees of the organization as the interactive persons. It is clear that these relations are largely dependent on the personal properties (total installation on the credibility of the people, anxiety, empathy, level of aggression, etc.), as well as on the structure of the organization and the rules by which it works – corporate culture. We wanted to find out what professional qualities or skills are evaluated as important

for the trustful relationships in a situation of business interaction. Perhaps it is these qualities or skills that should be cultivated at school age, especially since group work in the classroom and collaborative projects when there is a common goal and it is needed to have trusting business relationships to implement it are becoming increasingly popular recently.

Experimental study of the personal and professional qualities of organization's employees as factors of trustful relationships

In the first part of our study, we interviewed 50 adults (parents, teachers, friends), how they think, what determines the credibility of the person in the team. Among all the answers, we selected those, which met more often than others did. They were qualities such as competence (professionalism), focus on getting a high overall result and responsibility.

In the second part of the study 69 people from five successful organizations were involved:

- 1st organization – laying railway pipes (16 pers.),
- 2nd organization – selling cars (11 pers.)
- 3rd organization – School (20 pers.)
- 4th organization – vehicle assembly (10 pers.),
- 5th organization – delivery of railways materials (12 pers.).

The study was conducted selectively, without questioning all members of the organizations; moreover, only fully completed questionnaires were considered.

The main criterion for determining the success of the organization was the higher average wage in the organization than the average wage in the industry. The analysis was conducted using information from the website of the Federal State Statistics Service <http://www.gks.ru> and other sites.

The main method of the second part of this pilot study was a survey using scales. Respondents were asked to evaluate the competence (professionalism) of their colleagues and their desire for higher overall result and the ability to take responsibility for their errors. To complete the survey, people had to find a point in the interval of 10 cm between two opposite statements. Thus, the evaluation of the co-workers for each parameter can be from 0 to 10 points. Then respondents were asked to evaluate the truth of the following statement: “Members of my team basically trust colleagues” by selecting “yes” or “no.”

Questionnaire for employees of organizations

Please, take part in a sociological study on team relationship.

Please mark your agreement with statements by placing an “X” on each segment closer to the statements you agree more (eg: ----- X -----)

1.

All my colleagues are highly competent in their part of the work

No one from my colleagues is highly competent person

2.

All the members of my team finish their duties with the highest result

All my colleagues are pleased with any results of their work

3.

None of my colleagues will shift the responsibility for their mistakes on others

Every my colleague wants to attribute success in the common cause to themselves, and failure – to others

4. My colleagues generally trust each other

YES NO

(underline the appropriate option)

Please enter your age _____, gender (male, female).

We found the answer to the fourth question reflecting respondents’ own trust or distrust to the other members of the respondent’s organization and thus revealed how many people in each community tends to trust colleagues.

In percentage terms, it looks like Fig. 1.

Trust and distrust in successful organizations

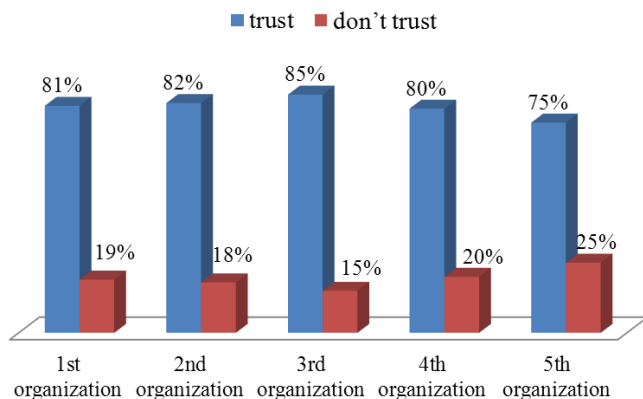


Fig. 1. Trust and distrust in successful organizations

Thus, the first conclusion is based on the results of this research: in successful organizations, the majority of their employees (from 75% to 85%) tend to trust their colleagues.

Next, we examined the results of two groups of respondents of all organizations: those who “trust” and “do not trust”. In each group, we counted the number of high, medium and low rates of trust. Ratings of 8, 9, 10 we considered as high; 4, 5, 6, 7 – as medium, 0,1,2,3 – as low.

Table 1. Trust rate of colleagues who trust

Trust	Competence rate			Focusing on high result rate			Responsibility rate		
	High level	Medium level	Low level	High level	Medium level	Low level	High level	Medium level	Low level
1 st organization	6	5	2	6	4	3	2	7	4
2 nd organization	6	1	2	6	1	2	4	4	1
3 rd organization	11	4	2	9	7	1	6	11	0
4 th organization	3	5	0	4	2	2	4	4	0
5 th organization	6	3	0	4	3	2	3	5	1
Total	32	18	6	29	17	10	19	31	6
% of all people who trust	57	32	11	52	30	18	34	55	11

Table 2. Trust rate of colleagues who do not trust

Do not trust	Competence rate			Focusing on high result rate			Responsibility rate		
	High level	Medium level	Low level	High level	Medium level	Low level	High level	Medium level	Low level
1 st organization	2	1	0	0	1	2	0	0	3
2 nd organization	0	2	0	0	0	2	2	0	0
3 rd organization	0	2	1	0	2	1	0	2	1
4 th organization	1	0	1	1	1	0	0	2	0
5 th organization	2	1	0	1	2	0	0	2	1
Total	5	6	2	2	6	5	2	6	5
% of all people who trust	38	45	15	15	46	38	15	46	38

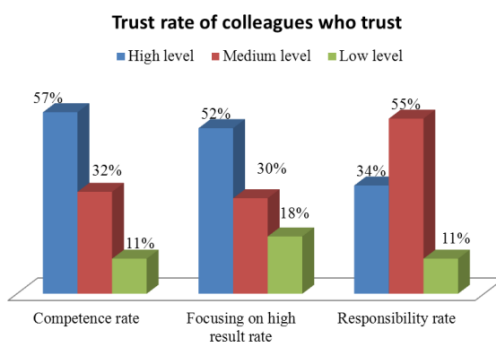


Fig. 2. Trust rate of colleagues who trust

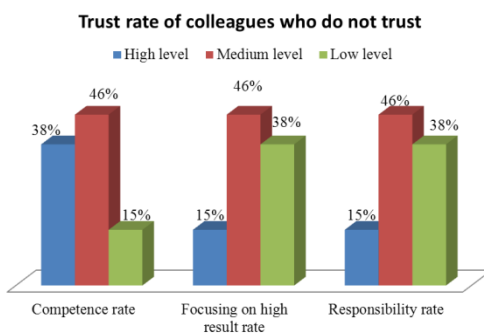


Fig. 3. Trust rate of colleagues who do not trust

Thus, in the “trust” group the greatest number of high ratings were given to the competence (professionalism) and focusing on the high result: 57% and 52%. Assessing the responsibility of their colleagues, “trust” group gave most of the average rating: 55%. Perhaps the most important factors of trust in this case were the competence and focus on high results.

In the group, who “do not trust”, which consists from only 13 people from the whole sample, the biggest rate had the competence: 38% of the high rates, 46% - the medium rates. Focusing on high results and responsibility were assessed equally and significantly lower than the first figure. It can be assumed that these factors are important to them in determining the trust-distrust to their colleagues. Which means, if employees show greater responsibility and will not shift the blame on others for their mistakes, their credibility may increase. Although from literature we know that trust in other people, including colleagues, depends on many other factors, including external ones, which in our study were not considered.

Conclusion

Our study showed:

First, most successful organizations tend to trust their colleagues. Ratio of trust and distrust is approximately 80:20.

Secondly, the employees who trust their colleagues assess competence (professional) at high rate, and focusing on high overall result just a little smaller. Only a third of those who trust highly appreciated the responsibility (the ability to be responsible for the results of its activities, including an error). This means that in order to trust you in the team, you have to be knowledgeable and capable (competent), to strive for a high overall results, try not to lay their mistakes to others or to the circumstances, and to accept them and draw the right conclusions;

Third, the employees of successful organizations, who do not trust still quite appreciate the competence of their colleagues and focus on the highest overall results and evaluated their responsibility as medium or low. That means that they do not hesitate in knowledge and skills of their colleagues, but they doubt their personal qualities. It can be assumed that a certain role here played their projection of personality characteristics to other people.

The practical significance of the study is that the characteristics of employees in successful organizations that are assessed as significant in establishing a trust-
ing business relationship were marked. In this regard, rules for the formation

of a successful team that can be used in the organization of group work in school is developed. This will allow students to gain experience of building trusting business relationships that will contribute to the success of the results of the group work in the present and in the future.

Rules for forming a successful team:

1. *Team* is a group of people who together realize a common goal. Therefore, during the formation of the team it is needed to identify how the goal of the work is important for members of the team, what is its value to them. Conscious attitude to the general goal is important.
2. Members of the team should be highly competent or strive to be so (for example, in the learning process: I do not know and do not know how, but I want to know and learn) in the implementing activities.
3. Mistakes made in the normal course of business, should not be condemned, but analyzed and considered as a step towards the goal, because they give experience and stimulate the desire to compensate for the failure.
4. Each team member performs functions that his team defines for him, but may initiate other functions in which he feels his competence.
5. Critically treat yourself, each team member must see (learn to see) the dignity of others.
6. Culture of Trust – the success of the team.

The prospects of this research involves the study of the specificity of a relationship of trust-distrust in collectives various in number, gender composition, goals.

Even today, there are reasons to believe that a culture of trust must specifically develop if we want to see successful individuals, groups and the whole country.

References

- Dankin D. M., (2012). *Doverie kak factor stabilnosti*, *Uchenye zapiski IMEI* – Vol. 2, No. 1.
- Erikson E.H., (1975). *Identity Crisis in Autobiographic Perspective*, Erikson E.H. Life History and Historical Moment. New York.
- Evgeniev A.P., (1975). *Slovar sinonimov. Spravochnoe izdanie*, Moscow.
- Fukuyama F., (2004). *TRUST. The Social Virtues and the Creation of Prosperity*, AST, Ermak, Moscow.
- Kupreychenko A.B., (2008). *Psihologiya doveriya i nedoveriya* – Psychology Institute RSA, Moscow.
- Kupreychenko A.B., Tabakharova S.P., (2012). *Doverie i nedoverie: sootnoshenie, kriterii*,

determinaciya, *Uchenye zapiski IMEI* – Vol. 2, No. 1.

Ozhegov S.I., Shvedova N.Y., *Tolkovyj slovar russkogo yazyka*, <http://ozhegov.info/slovar/?ex=Y&q=%D0%94%D0%9E%D0%92%D0%95%D0%A0%D0%98%D0%95>.

Skripkina T.N., (2000). *Psikhologiya doveriya, Uchebnoe posobie dlja stud. vysh. ped. ucheb. zavedeniy*. Moscow Akademy, Moscow.

Zhuravleva L.A., Sumarkova V.A., (2012). *Issledovanie tipov doveriya I otnosheniya lichnosti k lyudyam, Uchenye zapiski IMEI* – Vol. 2, No. 1.

Information on average salaries in various sectors <http://person-agency.ru/salary.html>, <http://www.kaus-group.ru/knowledge/salaries/>.

Application

Table 1. The results of evaluation of organizations' employees of their colleagues: their competence (professionalism), focus on the highest overall result and responsibility, as well as assessment of their relationship to other members of the organization as a trust or distrust

1 st organization – laying railway pipes				
No.	Competence rate	Focusing on high result rate	Responsibility rate	Trust (+/-)
1	8 high	9 high	4 medium	+
2	8 high	8 high	5 medium	+
3	7 medium	4 medium	7 medium	+
4	5 medium	5 medium	5 medium	+
5	1 low	2 low	1 low	+
6	7 medium	0 low	0 low	+
7	8 high	9 high	1 low	+
8	8 high	6 medium	5 medium	+
9	8 high	9 high	9 high	+
10	7 medium	9 high	5 medium	+
11	6 medium	6 medium	6 medium	+
12	1 low	8 high	8 high	+
13	8 high	1 low	1 low	+
14	8 high	0 low	1 low	-
15	7 medium	4 medium	3 low	-
16	8 high	0 low	0 low	-
2 nd organization – selling cars				
1	9 high	9 high	7 medium	+

1st organization – laying railway pipes				
No.	Competence rate	Focusing on high result rate	Responsibility rate	Trust (+/-)
2	0 low	0 low	0 low	+
3	0 low	2 low	5 medium	+
4	8 high	8 high	8 high	+
5	8 high	8 high	8 high	+
6	8 high	8 high	8 high	+
7	6 medium	6 medium	6 medium	+
8	8 high	9 high	8 high	+
9	8 high	9 high	4 medium	+
10	7 medium	1 low	8 high	-
11	7 medium	1 low	8 high	-
3rd organization – School				
1	8 high	5 medium	5 medium	+
2	10 high	8 high	7 high	+
3	8 high	10 high	10 high	+
4	10 high	10 high	10 high	+
5	7 medium	7 medium	7 medium	+
6	7 medium	6 medium	6 medium	+
7	9 high	9 high	9 high	+
8	1 low	5 medium	6 medium	+
9	3 low	3 low	5 medium	+
10	8 high	5 medium	6 medium	+
11	8 high	10 high	5 medium	+
12	10 high	8 high	8 high	+
13	10 high	7 medium	4 medium	+
14	8 high	10 high	8 high	+
15	7 medium	7 medium	7 medium	+
16	7 medium	10 high	5 medium	+
17	10 high	8 high	6 medium	+
18	7 medium	5 medium	3 low	-
19	2 low	0 low	2 low	-
20	6 medium	6 medium	3 medium	-
4th organization – vehicle assembly				
1	7 medium	3 low	9 high	+
2	10 high	10 high	10 high	+
3	7 medium	5 medium	6 medium	+
4	7 medium	10 high	9 high	+

1 st organization – laying railway pipes				
No.	Competence rate	Focusing on high result rate	Responsibility rate	Trust (+/-)
5	8 high	3 low	6 medium	+
6	7 medium	9 high	5 medium	+
7	8 high	5 medium	8 high	+
8	7 medium	10 high	5 medium	+
9	0 low	8 high	4 medium	-
10	8 high	7 medium	5 medium	-
5 th organization – delivery of railways materials				
1	8 high	3 low	5 medium	+
2	10 high	10 high	10 high	+
3	4 medium	4 medium	4 medium	+
4	7 medium	7 medium	10 high	+
5	10 high	10 high	0 low	+
6	6 medium	5 medium	5 medium	+
7	8 high	3 low	7 medium	+
8	8 high	8 high	8 high	+
9	8 high	8 high	4 medium	+
10	10 high	10 high	0 low	-
11	8 high	4 medium	4 medium	-
12	5 medium	5 medium	5 medium	-

About the authors: Irina Goncharova is a teacher in Educational psychologist, Grammar School No. 32, Kaliningrad, Russia. Mark Lipnevich, Petr Platonov are student of the Grammar School No. 32. Address: 236041, 6 Podpolkovnika Ivannikova Street, Kaliningrad, Russia. E-mail: mougimn32@eduklgd.ru.

DARYA PRONYAKINA

Baltic Informational Technical College
Russia

Chapter 7

Students' Verbal Behavior Culture Formation in the Context of Network Communication

Introduction

Informational society sets a task to train specialists who are capable of efficient communication maintenance with their colleagues and leaders, using informational and communication technologies. Moreover, online activity is an integral part of professional activity in many spheres. That is why nowadays a future specialist in any sphere of activity is required to possess not only professional knowledge and skills, but also a proper level of verbal behavior culture in the context of network communication.

The urgency of the problem of verbal behavior culture formation in the context of network communication

The following specialists in the sphere of linguistics studied the problem of verbal behavior: T.G. Vinokur, A.E. Suprun, V.I. Karasik, I.N. Gorelov, I.A. Sternin, U.E. Prokhorov, V.V. Sokolova, G.G. Matveeva, E.I. Petrova.

Thus T.G. Gorelov determines verbal behavior in his work as a “complex of internal and external activity of a person, using his national language as a means of necessary information exchange (with another person) and expressing his relations towards his partner, information, himself and communication conditions” (Gorelov, 2003, p. 14).

A.R. Luria, A.A. Leontyev, I.V. Strakhov and I.A. Zimnyaya studied verbal behavior as a pedagogical and psychological phenomenon. Such concepts as “verbal behavior” and “verbal activity” are regarded as synonymous and interchangeable concepts in the works of the first three scientists mentioned above. For example, A.A. Leontyev (Leontyev, 1997, p. 195). interprets verbal behavior

as a hormone. On the contrary, I.A. Zimnyaya does not consider these given concepts to be identical: “Verbal behavior is a specific and integral part of human behavior in general as a complex system of actions, deeds and movements. Verbal behavior is a form of a person’s social existence (or his functioning in society). The whole range of verbal acts and person’s verbal activity is exhibited in verbal behavior” (Zimnyaya, 2001 p. 56).

Verbal behavior peculiarities in the context of online communication are analyzed in the monographs of such foreign authors as D. Crystal, S.C. Herring, in online magazine *language@internet* including specific issues such as “The Multilingual Internet: Language, Culture and Communication in Instant Messaging, E-mail and Chat” published in “Journal of Computer-Mediated Communication”.

D. Crystal introduces the term *Netspeak* and analyses verbal peculiarities of the use of different communication mediums: e-mail, chats; web-sites language specifics, forums, hypertexts. He states: “People have more power to influence the language on the Web than in any other medium, because they operate on both sides of the communication divide, perception and production. They not only read the text, they can add to it” (Popova, 2012, p. 208).

The problem of the Internet users’ verbal behavior and verbal intelligence in the given communication medium are also analyzed in the works of such Russian authors as T.I. Popova, I.M. Voznesenskaya, D.V. Kolesova and V.M. Savotina. Researches mentioned above does not study the concept of verbal behavior culture in the context of network communication, but only single out so-called “rules of verbal behavior and online communication” which are included in the term “network etiquette”. T.I. Popova (2012) asserts that the rules of verbal behavior on the Internet are formed with due regard to specifics of communication medium (chat, blog, forum, guestbook etc.) within the frame of traditional ethical standards, and their specific directions are determined by extralinguistic peculiarities of online communication.

I.A. Zimnyaya (2001, p. 398) in her work pays her special attention to the essence and content of the verbal behavior culture:

“A person’s verbal behavior culture is his essential social feature. It is determined by the extent and correspondence degree of a person’s actual verbal behavior to the accepted norms of verbal communication, behavior, verbal etiquette rules by the given linguistic community (linguistic culture) at the given period of social development... A person’s verbal behavior culture is a multidimensional phenomenon. It comprises several components, the most important of which are:

- verbal etiquette culture which is “a microsystem of nationally specific verbal units accepted and prescribed by the society for making contact between interlocutors and keeping the communication in a preferable style...”;
- thinking culture which is the process of formation and solution of intellectual and communicative problems;
- linguistic culture as a system orderliness of phonetic, lexical and grammatical outlets of thoughts in individual experience;
- verbal culture as a means of thought formation and formulation through the language in the process of speech;
- somatic (physical) communication culture as a set of all nonverbal means (gestures, mimics, pantomime)”.

Scientific approaches to the formation of educational network communication are revealed in T.N. Noskova's work.

T.N. Noskova (2001, p. 178) regards educational network communication within the action aspect treating it as a specific type of activity aimed at other people and oneself as subjects of transformation. This author's approach is expressed in the fact that first of all the activity of the subject of communication is reflected within the network interactions, but not the individual itself. Solution of the assigned educational task takes place in the process of network interactions of the subjects. This becomes possible through interchange of informational files, containing the results of educational activity (solved problems, fulfilled activity fragments, answers to the questions reflecting knowledge management for solving assigned tasks etc.), intensive interchange activity, remote access provision to electronic activity products, cooperation of the group of subjects, network discussion of achieved results and other moments. Thus, the results of subjects' activity in solution of assigned educational tasks are reflected in informational interchanges like this.

Taking into consideration T.N. Noskova's understanding of the essence and content of the concept “network communication”, we understand educational network communication as a special activity type of educational process subjects with the use of computer software tools and technologies with the purpose of assigned educational tasks solving through the interchange of information, knowledge, skills, recommendations, conclusions, activity products, intentions, feelings and emotions. We imply that the given communication is realized according to the algorithm “from one to one” (from teacher to student) in the written form by e-mail.

We regard the concept of *verbal behavior culture in the context of network communication* as a multidimensional phenomenon relying on I.A. Zimnyaya's and T.N. Noskova's opinion, and we single out the following components of the concept under discussion:

- verbal etiquette culture as automaticity and choice reactivity corresponding to aims, content and conditions of verbal forms communication (words, phrases) and its organization;
- linguistic culture as a system orderliness of spelling, punctuation, grammatical and lexical outlets of thoughts in individual experience;
- verbal culture as a means of thought formation and formulation through the language in the process of speech;
- network etiquette as a set of rules of e-mail message formatting in the context of educational network interactions by means of e-mail.

According to pedagogical activity practice in Baltic Informational Technical College in Kaliningrad, all canons of written speech are violated on the Internet as a special communication medium, in which the main form of communication existence is the written form.

Experience shows that students make many spelling, grammatical and punctuation mistakes, do not follow the rules of verbal etiquette and can't formulate their own thoughts through the language in the process of writing while communicating with teachers by means of e-mail.

All of the previously mentioned makes it possible to specify the *urgency* of students' verbal behavior culture formation in the context of network communication, which is determined:

1. By the absence of the evidence in the Federal State Educational Standard of secondary vocational education of necessity to possess a proper level of verbal behavior culture in the context of network communication for the future specialist studying for such qualifications as 230401 "Informational systems (according to the branches)", 090305 "Information security of computer-based systems". It is said in the document mentioned above that a graduating student with the qualification of "data systems technician"/ "information security technician" should use informational and communication technologies in his professional activity, should be able to work in a group or team and communicate effectively with colleagues and leaders. But these objectives can be achieved on condition that a future specialist's will possess a proper level of verbal behavior culture in the context of network communication, that is why it is obvious that this type of culture is fairly significant for students.

2. By a low development level of students' verbal behavior culture in the context of network communication which is observed in the process of communication between teachers and students by means of e-mail (according to the experience in our pedagogical activity).
3. By insufficient development of the discussed problem in scientific theory. Scientific information and practical experience analysis makes it possible to determine the following contradictions:
 1. Contradiction between modern society's social order for the formation of specialists' (future technicians') general competence and the absence of the evidence in the Federal State Educational Standard of secondary vocational education of necessity to possess a proper level of verbal behavior culture in the context of network communication for the future specialist studying for such qualifications as 230401 "Informational systems (according to the branches)", 090305 "Information security of computer-based systems".
 2. Contradiction determined by insufficiency of scientific and methodical learning aids in the sphere of students' verbal behavior culture formation in the context of network communication.
 3. Contradiction between teachers' desire to develop students' verbal behavior culture in the context of network communication and the absence of sufficient methodical support for development of this type of culture.

These exposed contradictions naturally set a problem of students' verbal behavior culture formation in the context of network communication, and the search of pedagogical means for this problem solution.

Experimental work on students' verbal behavior culture formation in the context of network communication

The *identification stage* of experimental work was carried out for studying the current state of the problem of students' verbal behavior culture formation in the context of network communication. This experimental work took place at the premises of an independent non-profit organization "Baltic Informational Technical College" in Kaliningrad. 56 sophomore and junior students studying for the qualifications of "Informational systems (according to the branches)" and "Information security of computer-based systems" participated in this experimental work. Also 36 teachers from different institutes of higher education in Kaliningrad took part in this experiment. During the identification stage

the evaluation of the level of students' verbal behavior culture development in the context of network communication was conducted with the help of diagnostic instruments, i.e. questionnaires and tasks.

Empirical study of students' verbal behavior culture in the context of network communication showed that in the group chosen for the experiment there were no students with a high level of verbal behavior culture development in the context of network communication. The number of participants with a medium level made up 25% of students and 75% of the students were participants with a low level. At the same time the results of teachers' questionnaire made it possible to ascertain the urgency of the research considering low rating of development level of such elements of verbal behavior culture in the context of network communication as verbal intelligence, abidance by rules of verbal etiquette, proper word usage and choice for thought expression, vocabulary.

Data analysis made it possible to draw the conclusion that without directive teaching students' verbal behavior culture in the context of network communication would remain on a low level and would not allow proper development of behavioral and general culture.

Theoretical and empirical material integration made it possible to formulate *pedagogical conditions* of successful students' verbal behavior culture formation in the context of network communication:

1. It is necessary to regard the verbal behavior culture formation in the context of network communication as a pedagogical objective, and at the same time it is important for students to formulate the elements of verbal culture, linguistic culture, verbal etiquette culture and network etiquette.
2. It is necessary to develop and use the program aiming at students' verbal behavior culture formation in the context of network communication.

In our opinion, one of the pedagogical conditions stimulating the growth of the formation level of students' language behavior culture in the context of network communication is the use of the program aiming at formation of elements of language culture, linguistic culture, verbal etiquette culture and network etiquette.

We developed a practice-based program "Verbal behaviour culture in the context of network communication" which consists of the following complexes:

- academic studies reflecting functional possibilities of academic subjects in professional course and aiming at formation of the students' understanding of verbal behavior culture in the context of network communication;
- exercises and tasks aiming at mastering the elements of verbal behavior culture in the context of network communication by students.

The following data is included in the program description: 1) certification; 2) course schedule; 3) program content including lectures material, seven exercises and four tasks for students' independent work; 4) program realization conditions including requirements for minimal inventory and logistics support and information support (bibliography and Internet resources); 5) forms and methods of control and estimation of academic results: individual written control of students' independent work, results estimation of the exercises and tasks fulfilled by the students on the basis of developed criteria.

This program is integrative as all pedagogical conditions mentioned above are realized in this program.

This developed program verification was realized during pedagogical experiment.

The *formation stage* of experimental work was carried out during the period from December 2012 until March 2013 with the aim of this program adoption. Lessons provided in the developed program were given for the students who participated in the identification stage of the experiment. These lessons were given on equal terms during the academic studies of such professional course subjects as "Cryptographic methods of information protection", "Mathematical basis of information protection", "Soft hardware of information security". A positive dynamics in formation of the elements of verbal behavior culture in the context of network communication was evident during the students studying on the program. This dynamics was expressed in tasks fulfilled by the students and reflected in their successful fulfillment. Also positive changes in the students' attitude towards the necessity of verbal behavior culture possession in the context of network communication were observed; the students' interest towards the use of e-mail for educational questions and problems solving was mentioned.

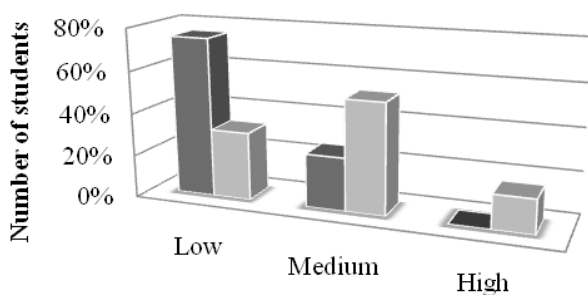
The *control stage* of the experiment was carried out in March 2013 for confirmation of the program effectiveness on the students' verbal behavior culture formation in the context of network communication. The aim of the experiment was a final diagnostics of the students from the experimental group. With the help of diagnostic instruments we ascertained that in the experimental group the number of students with a high level of verbal behavior culture development in the context of network communication increased. By the end of the study based on the developed program this number was equal to 16%, the number of students with a medium level was 52% and the number of students with a low level was 32%.

Comparative analysis of the results received during the identification and control stages of the experimental work showed a positive dynamics in the number

of students with a high and medium level of verbal behavior culture development in the context of network communication (table 1, Fig. 1).

Table 1. Dynamics in the number of students with a low, medium and high level of verbal behavior culture development in the context of network communication

The level of culture development \ Number of students (persons)	Low	Medium	High
Before studies	42	14	0
After studies	18	29	9
Dynamics of changes	-24	+15	+9



	Low	Medium	High
■ Identification stage	75%	25%	0%
■ Control stage	32%	52%	16%

Fig. 1. Comparative chart of results from the identification and control stages showing the development level of students' verbal behavior culture in the context of network communication

As Figure 1 shows the following changes in students' level rating occurred in the experiment group as a result of adoption of the program for forming students' verbal behavior culture in the context of network communication into the academic process of the technical college. During the academic period the number of students being on a high level increased by 16%. At the same time the number of students being on a low level decreased by 43%.

With the purpose of results verification received from the experimental work, the data received were exposed to mathematical treatment by the method of truthfulness statistical analysis by G-signs criterion. It was ascertained that empirical value of the criterion ($G_{emp} = 15$) did not exceed the critical one with 1% ($G_{cr}(0,01;56)=18$) as well as with 5% significance level ($G_{cr}(0,05;56)=21$). This proves that students' rating according to the level of their verbal behavior culture development in the context of network communication is not accidental, but it is determined by the adoption of the developed program into the students' academic process.

Conclusion

Today insufficient attention in the sphere of scientific theory is paid to the problem of students' verbal behavior culture formation in the context of network communication. Scientific information and practical experience analysis made it possible to determine undeveloped level of students' verbal behavior culture in the context of network communication and absence of special pedagogical attempts to develop this type of culture. That is why the urgency of the problem under discussion is evident. The conducted research proved that the students' verbal behavior culture formation in the context of network communication would be successful in case of the use of the program aiming at the following two moments: expanding the students' understanding of the verbal behavior culture in the context of network communication, students' possession of the elements of verbal behavior culture in the context of network communication. Teachers can use the developed program during the academic process for any course disciplines with the purpose of proper formation of students' verbal and general culture and the development of students' skills to maintain productively their professional activity in the future.

References

- Crystal D., (2011). *Language and the Internet* / D. Crystal. – Cambridge: Cambridge University Press, <http://irenehc89ukm.files.wordpress.com/2010/02/david-crystal.pdf> (access date: 9.09.2012).
- Gorelov I.N., (2003). *O verbal'nyh i neverbal'nyh sostavlyauschih rechevogo povedeniya*, [In:] Gorelov I.N., *Voprosy psicholingvistiki*, http://psycholinguistik.narod.ru/istoriya/gorelov_ilya_naumovich/gorelov_o_verbalnih_i_neverbalnih/ (access date: 20.12.12).

- Leontyev A.A., (1997). *Osnovy psicholingvistiki* / A.A. Leontyev. – M.: Smysl.
- Noskova T.N., (2011). *Setevaya obrazovatel'naya kommunikacia*, T.N. Noskova. – SPb.: Izd-vo RGPU im. A.I. Gercena.
- Popova T.I., (2012). *Internet-prostranstvo: rechevoy portret pol'zovatelya*. Kollektivnaya monographiya / T.I. Popova, I.M. Voznesenskaya, D.V. Kolesova, V.M. Savotina. Pod red. T.I. Popovoy. – Spb.: Eydos. http://api.ning.com/files/9AN9J0Bi39zbJKL LtDJJ9oiRwhsAhIJ5klLFVevH4jtyNBaGQIFUyxd9fXnJF3XPIjBd176vrBxILWL 8*Ha9IRliVFrqEd-*/Portret_IU_block.pdf (access date: 10.10.2012).
- Zimnyaya I.A., (2001). *Lingvopsichologiaya rechevoy deyatel'nosti*, I.A. Zimnyaya. – M. Mosk, Psichol. soc. Inst-t; Voronezh: NPO «MODEK».

About the author: Pronyakina Darya is a mathematician, a master in the field of “Pedagogical education” and a teacher at Baltic Informational Technical College in Kalinin-grad. E-mail: da6a.pr@gmail.com.

SYLWIA SEUL

The Szczecin Academy of Art
Poland

Chapter 8

Blogging as an Element of the Adolescent's Media Education

Introduction

The aim of the article is to show educational opportunities created by the access to the virtual reality. The teacher can activate youth's natural need to maintain blogs and personal web pages as a way to deliberately support evolution of pupil's media skills, interests and progress of his intra – and inter – personal skills.

Development of media provides students with tools that create conditions for a dynamic communication and social interaction, and creates new possibilities for a personal development. The effort based on mutual hobbies facilitates communication in small groups with the use the Internet (Riva, 2009, pp. 75–109). Rational use of the Internet overcomes time and space barriers, and reduces obstructions in social relations. As a result, nowadays attention is also paid to the negative effects of the loss of the Internet access (Kandzia, 2012, pp. 298–311). Digital divide aggravates access to the knowledge, limits profits.

The expanded access to the knowledge about the world and people via the Internet may foster learning (as it is described by socio – cognitive theories; change in behaviour and learning have social foundations (Pervin, 2002). Teenager acquaints himself with files posted in different places around the world, derives ideas from them and reflects on them. Sometimes observed contents prompt automatic, thoughtless action; imitation. It appears that emotional experiences accompanying multi – sensory reception and processing information, joined with personal thinking processes are a sufficient reward. Internet activity stimulates creation of new connections in CNS (Rudnicka, 2010, pp. 237–240). Adolescent interacts with this part of the environment offered by media to fulfill personal needs. He treats new situations, in which he finds himself (emotional involvement) as a chance to learn from other people. Media provide such situations.

Participation in the Internet delivers emotions which, associated with content, may stimulate creation of new beliefs and new ways to satisfy needs.

Teenager, attracted by web pages in which he searches for information connected with developing interests, has a chance to satiate cognitive and emotional needs, and also a need for psychic and social integration. He gathers information, experiences new emotions (including aesthetic ones), increases number of relations with others, unwinds and reduces tension. Some teenagers look for, and form, their identities in the Internet; they do so through participating in games and posting different files and contents, which also include blogs. Quick pace of gathering information leads to the information overload. It may trigger anxiety; in addition, there is no time for reflection which is necessary for the psychological development (Jankowski, 2008, pp. 443–464).

In Norway use of media is treated as a primary tool to support learning of writing, reading comprehension, arithmetic and creation of verbal utterances (Brantland, 2012, pp. 32–40). It enriches student's abilities, reacts and adjusts to his working pace, develops independence, encourages acquiring new skills, gives appeal to the process of learning. The child can enjoy its achievements. Interactive dialogue increases concentration, and ongoing information about results maintains positive motivation to continue activities. New media give an opportunity to design personal, digital environment which can support learning process (Pulak, 2010, pp. 225–231). They stir creativity, analysis, discourse, reviewing and comparing.

Internet activity, as a possible form of fulfilling needs, may also be a cause for communication enslavement (Mastalski, 2007). As it was already mentioned, web offers stimuli which automatically trigger emotional reactions. Web pages are maintained mostly by posting paying adverts, some articles are sponsored, so they are meant to not only inform but also manipulate recipient. Emotional reactions joined with giving up reflective processing of contents induce submissiveness; process of abandoning reflection leads to a reduction of criticism and to the enhancement of susceptibility to manipulation. Unreflective youth yields to these processes. Then, time spent in the Internet, which could be used for real life, social intercourses with peers or family, is wasted. Media education, working with a teacher, may be a factor generating useful habits and, at the same time, protecting from destruction and inhibition of progress.

Access to information stimulates development of new hobbies. Blogging is one of the communication forms mediated from the computer (and other appliances which continually appear) with access to the Internet. Youth's active

participation in the web and blogs created by them, including theme blogs, are a manifestation of interests incubating in a period of adolescence. Maintaining a blog prominently intensifies in a teenager process of independent expansion of competence and ability to collect new information. Consequently bloggers build new motivations and instigate readiness to broaden necessary media competence. Many researchers agree that the media increase chances of the information collection and evolution of intellectual abilities (Nowicka, 2012, pp. 156–181). Form of contents posted on websites simultaneously stimulates several senses: visual, auditory and kinesthetic – turning it into a versatile training aid. Additionally, another feature – interactivity, which is a kind of responsiveness, has an automatic rewarding value for a committed Internet user. Interactive websites react to the user's actions, give feedback which, when processed automatically (beyond conscience), becomes a proof that the user was efficient (I did something, and there is a result!), which leads to the boost of self-esteem.

Pupil creating a blog forms an attitude of readiness to exchange beliefs, views. He learns, while responding to the comments, to recognize elements of discourse that show similarities between opinions. Category of “us”; noticing connections to other people and going into “new tribes”, is broadened in the conscience. Hereafter we will take a look at the role of cyberspace as a tool supporting expansion of media competence as well as how that competence can be used in a systematic education and upbringing of pupils. Underlined will be the role of the teacher as a person inspiring students to set up theme blogs. It is one of the ways to develop practical media skills because it serves particular needs, accomplishes goals.

Cyberspace as a place of media education and development

The Internet is a public space which allows completion of experiences. It supplies notions on the grounds of which users create their values. They are a consequence of the way of acquiring and using information. Amidst media functions such options are pointed out: 1) popularization of various contents which become a beginning of new interests 2) the ludic function as a source of relaxation 3) creation and alteration of one's opinions 4) stimulation of participation 5) model – creating openness to changes 6) interpersonal – aimed at meeting new people and 7) self-defining of oneself in relation to the others.

Modern media change the quality of work; they complement it as a tool of communication, acquisition of information, counting, creating a message

(text, image, sound). In practical education it becomes obvious to assume that transferred knowledge is meant to prepare pupils for the future reality. It also applies to the stimulation and broadening of student's cognitive abilities which are a result of his engagement in media. Primary reason prompting people to use available technology and the Internet is the chance to maintain interpersonal relations.

Cyberspace – because of its resources and social communication opportunities, gives a chance to be a part of a discourse, interaction. Children grow up and use the Web as a natural element of the world. They systematically browse for needed information which changes aspects of social life. Their expectations towards adults, parents, caretakers, teachers and their knowledge are changed because of what they can learn on their own using the Internet (Bargh, McKenna, 2009, pp. 25–45, Popławska, 2009, pp. 235–243). Thanks to media new ways of distributing creations, learning and cooperating are discovered.

Cyberculture generates hopes for lowering education costs, increases student's chances for mobility in directing oneself, that is for autodidacticism and self – socialization. Changing world requires from culture participants ongoing mastery of new skills because previous knowledge outdates. To be able to function well in everyday life requires permanent self-education (Levi, 2001). Utilization of media in teaching is interlinked with transferring emphasis from teaching to learning, so it shapes a positive demeanour for the future, indispensable self-education. It is not only a student's that empowerment rises but also his responsibility for the outcome. Learning gains a nature of an individual path.

It is worth remembering that technology does not automatically increase the level of achievements at school, but merely changes a didactic process, by supplying new technical possibilities. Media are just a tool, which used consciously in a didactic process, support, through cooperation, liaison and assistance, cognitive and social development (Goban-Klas, 2010, pp. 95–99).

Technology is meaningful only when it is integrated with educational process – it influences cognitive and affective – motivational sphere of student's progress (Huk, 2007, pp. 142–157, 2012). Changing the social environment by extending it to the Cyberculture creates new possibilities.

Also Siemieniecki (2012, pp. 21–36), while pointing out cyberspace as an information exchange channel, remarks on its educational potential. In the cyberspace sense of freedom in communicating increases, as well as openness of thoughts which is connected with the feeling of safety. Such conditions inspire creative thinking. The student can, through the Web, ask questions that he cannot

always articulate in a community of peers. If a fear of being judged was, for some of the students, an inhibiting factor in the direct contact to the teacher, then a cyberspace reduces this communication barrier. Students can freely ask questions and receive answers. In real life that potential is unused. Through the Web the teacher can introduce individualization of teaching (Perzycka, 2012, pp. 235–243). If there is a question and the answer is given, the child remembers it better because it is an immediate reaction to the cognitive need of a pupil. Moreover, teacher's factual answer becomes a rewarding one, since it is a responsive signal. It elicits in a student positive emotional reactions towards the freshly acquired information, the teacher partaking in the interaction (it also supports his/her authority) and towards media skills which allow him to use such way of communication. Pointing out reasonable areas and optimal creative methods of using the Internet is another alternative to stimulate growth of student's empowerment because ability to reach the pupil is not sufficient enough for progress and promotion of the learner (Morbiter, 2010, pp. 185–194).

Development of media competence is bound with: 1) perception and application of content contained in media transfer, 2) personal creations with the use of available appliances, tools, collected and selected contents, 3) depending on a chosen domain (e.g. theme blog) introduces and starts to make use of adequate terms. Regardless of the type of maintained website or blog, the use of devices, applications, exploitation of databases and specific contents is necessary. To do this, apart from being able to absorb content, the learner has to be able to utilize applications, select, record and store findings from the various sources.

Open Educational Resources (for example, www.oercommons.org, <http://wolnepodreczniki.pl>, <http://wolnelektury.pl>) increase chances of using the Web for educational purposes. Active students who join Creative Commons initiative can also introduce their own content broadening circle of potential users beyond class peers.

Talking through images easily triggers emotional reactions; it is a consequence of existing nerve junctions. Information from the optic nerve has a direct connection with several CNS structures, including amygdala and brainstem. It immediately activates emotional excitement on the level of physiological changes outside of recipient's conscience. This process progresses independently and quicker than through stimulation of projection areas in the occipital lobe. This stimulation decides about a conscious recognition of content and giving meaning to the visual information. Thus we have got two, independent stimulating systems which activate at the moment of downloading information from

the Web: one directly setting off autonomic nervous system due to impulses from amygdala and another, cortical, which allows transformation and comprehension of the content. A child, who does not have a critical reception facility yet, is vulnerable to the emotional infusion. Content is processed “in the background” of earlier emotional reaction. Such facilitation enhances susceptibility to being manipulated.

It is also worth to pay attention to the observed phenomenon of constricting child to the Internet activity at the cost of other things. Usually it is an indication of unresolved personal problems. Web activity becomes a way to escape from trying to solve them, from experiencing anxiety, loneliness hopelessness (Mastalski, 2007). When adults notice that virtual and real life mix up, the child explains that web activity is the only way to improve its mood. Child argues that everyone does it, and proves it by showing peers logged in on messenger. It starts rationalizing which allows the child to retain status quo.

Teenager’s blog activity

Teenager’s blog activity classifies as a phenomenon of joining the information – network society (networking, processing). As a result of a flow of social energy to the Web, communicative community is created. Mutual communication of voluntary character, without institutional pressure, generates participants’ new identities. Society based on reciprocal relations and pro-social behaviours is developed. Blogging and acute response to the needs of others arouse readiness to help, which supports development of pro-social behaviour. Usually it begins with searching for help in the shape of supplying practical tips, offering support in reaction to posts with a strong load of negative emotions.

Groups concentrated around the blog, which based on the Internet relations, remain beyond the institutional control. Teenager in the web environment has a potential access to the vast resources. By opening a blog he gives it a meaning, creates it and becomes a person administrating connections in the virtual area. Adolescent increases the access to his own emotional, motivational and intellectual resources. He decides about reactions to the comments, or about their removal.

Broadening the extent of media skills is a result of working on a blog, searching for necessary elements and, as a result, mastering new functions (e.g. creating and changing layouts, adding various elements, gifs). Bloggers eagerly instruct each other about ways to improve appearance of their sites, on how to add

counters, links etc. Transpires creation of new associations, and emotional reactions amplify learning. Connections in CNS, which create student's new abilities, form quicker. During the activity on a blog at the same time arises excitation in several areas in the CNS. At the bottom of developing new connections in CNS underlies intentional, autonomic engagement of a blogger with a positive attitude. At the same time we can talk about a higher global pace of learning – when stimulation of the cerebral cortex is fuller. Information is processed at the same time in several lobes of a projective cortex, when excitation in the amygdala is increased (and with emerging from it emotional reactions). Intensified work of the nervous system is connected with a greater usage of the energy, which is why children tire more quickly.

The term “blog” displaced the term “web log” because it is shorter. Distinguishing feature of a blog is a personal tone, usually it is written in the first person. Blogging is an accumulative activity. All of the components: looks, actions, text, layout, connections, links, consistence (server determines the number of possible characters) and frequency of posts is a consequence of the author's decision. By creating everyday posts he extends his autonomy, as if authorizes his life (Kazubowska, 2010, pp. 129–135). The language has a conversational character; it is close to the colloquial speech. Rettenberg (2008) additionally enumerates such features: propagation, standardization, reorganization, data gathering and confirmation of the idea.

Personal blog may be a sort of a mirror to create identity. One of the means to generate one's image is a “nickname” (Jarosz, 2010, pp. 111–128). This element creates and is a kind of an architect imposing on a blogger; telling him what is allowed, how some events and emotions should be presented. “Nickname” is complemented by a short characteristic, self-presentation. Self-presentation steers blogger's attention to the content selection and form of the future entries. Gajda (2010, pp. 83–101) mentions small narrations in a blog (also on YouTube, Wrzuta, etc.); blog narrations are the example of an amateur creativity. Occasionally, because of the choice of contents and borrowing from other web pages, borders between the creator and reproducer are blurred.

If events stop corresponding with the initial self-presentation they may persuade the author to give up on posting entries. Some invite readers to their new blog and suspend the old one, at the same time encouraging readers to accompany him in the further (life) path of a blogger. Such decision is a display of a need for the internal integrity, integration of identity. Filtering blogs document experiences, web findings, they are equipped with lists of links, news, tidbits. Filtering

proceeds in cooperation with the author's interests. Themed blogs – most recent news, usually with links to the sources, are sometimes maintained by people with similar interests – developed, provoke debate and critique. They serve as an exchange of the ideas, attitudes, and refer pages that share the same interests. They share knowledge, generate trust, friendships, arguments, factions.

On a blog, present tense is favoured. Blog's features are: 1) permanence (registered and accessible), 2) clarity (others can easily find things), 3) duplication (copying is possible), 4) unpredictability of a recipient (we do not know who reads and observes the blog). Author writes under a pseudonym or uses privacy settings.

Blogs are subjective, they express emotional reactions to the events, do not guarantee the truth. What's interesting, people treat them as more credible than official pages, e.g. news press agencies, and enable distribution of the idea. Average fame of a blog has a circle of 15 people (Rettenberg, 2008).

Today ability to maintain a blog supports a work of professional journalists (Bauer, 2010, pp. 165–203). Can a teenager expand aspects of his personality through managing a blog as a journalism form? Instant publication of the entry/comment is one of the blog's characteristics; it is a chance for a quick spread of information. Even random readers eagerly post links on their pages or social networking services hurrying spread of the chosen content. Communicating one's opinion sustains connections with recipients. Creating a post with personal, emotional stance the blogger may be spontaneous and committed. Everyone has a right to his own opinions, and the only limitation of the form of expression is terms of use of platform on which the blog is located.

Presenting events as an autobiography is a manifestation of blog expression. Content of the notes concentrates then around the events discussed by the official media. They may also involve school life – if they preserve the personal tone of the statement. Narrator introduces private communication into a public sphere; independently and unofficially comments on events, becomes a pro-am; professional amateur. He can say more than it is officially allowed (e.g. about what happened behind the scene). Teenager who joins blog journalism may also start earning money. When a site has a high click – through rate advertising agencies get interested in it, they want to put adverts on it, often on attractive, for a blogger, terms.

Blogger writes for someone: peers, random readers and himself, so he sets himself goals. He often articulates it in the initial posts; following entries are a form of fulfilling said goal. By supporting this process he shapes himself. A by-product of such activity, or its outcome, are developmental changes of the narrator.

Author is, at the same time, a participant in his virtual world. This process fits in a presentation of the Promethean activity which Śliwerski (2012) describes as an action aimed at the transformation of an outside world, while attempting at perfection to fulfill the task well. By blogging, commenting, answering questions teenager participates in lives of other people. He fulfills his psychophysical unity by integrating his actions with other people, maintaining relationship with people (usually peers, mostly personally known). Part of the blog – bonds is transferred from teenager's real world. New, specific bonds created around blogs make groups called "new tribes" of people, who up to now did not know each other, and most likely will never meet in person. However, they may arrange to meet on a joint demonstration (e.g. against ACTA).

The author shares his reflections, questions, feelings in blog posts and comments. It can be assumed that through introducing one's narration the need for transcendence, meaning and clarity is expressed; the story (in a form of blog posts) becomes a fact because of it. The blogger states his authorities, gives a sense of continuity and mindfulness of the goal, gains symbolic power. Consequently, symbolic power becomes a foothold for self-development. Creating meanings gives a purpose for further actions, learning and projecting oneself. This process proceeds through updating, opening to the new contents and consistent conduct of a dialogue with both recipients and himself. Openness and readiness to enter relationships is also a sign of accepting the risk and dialogue that take place in comments. Reactions also occur in the real life. Blog as an instrument of self-development is an element possible to implement during lessons (Ciszewski, 2012, pp. 343–355, Huk, 2012, Seoul, 2009).

If students use a school server then school's computer engineer has an access to blogs' contents. Some students give up on posting all personal data to avoid teachers' interference.

Adolescent bloggers occasionally mention "scandals" caused by blog posts. It is a practical lesson – what it means to get feedback, what can/cannot be published, e.g. in order not to breach private rights. Maintaining a blog teaches responsibility. Feedbacks in comments carry important information about what recipients find to be (or not to be) valuable. Blogger agrees to be criticized, builds up ability to understand needs and emotions of Internet associates who comment his entries.

Another important process that is stimulated by having a blog is a expansion of one's horizons. Teenager reacts to the current world affairs (social, political, economic, cultural) publicized in media, he refers to them personally. He collects information to work out his own opinions, subjects them to reflection and analysis.

Sometimes they are posts-questions: write, what do you think about it? Blogger shapes his curiosity; looks for information, learns about varied ways of looking at the same event. He assumes a critical attitude towards the media offer.

By experiencing varied opinions about the same event blogger learns to differentiate varying point of view, he develops cognitive decentralization. It fosters formation of tolerance towards different views and people with different opinions. In turn, lack of reflexive information processing when the information intake is extensive (information overload) prompts emotional reactions as a result of direct stimulation.

Domineering state of emotional excitation increases readiness to react automatically, which enhances vulnerability to being manipulated. Contents have an elevated influence on impulsive decisions and actions. Teenager introduces into his life ready, formerly solidified models of behaviours and actions, even if he criticizes them verbally, e.g. he emotionally accepts content of advertisements (Mastalski, 2007). Ratio between reception of information and reflection upon it is important.

Students' blogs are a kind of author's portfolio. They represent current experiences, introduces information about school, sport or other extracurricular achievements.

Working on a blog requires time and cognitive energy. That is why blog is a place of transferring energy to the Web. Energy is converted into student's new, personal skills and into a growing sense of identity. The bases for identity are reflection, collecting experiences and feedback embedded in one's generation, cooperation in real and Internet realities. Incubation of identity is also a process of dialogue with oneself-written in posts. In a conversational "I" a caring friend, ambivalent parent, proud rival, helpless child and calm optimist can be met (Oleś, 2010, pp. 129–142). By presenting one's experience blogger gives it a meaning, selects, organizes and interprets, models narration which extends in time. In narration he expresses the world of his experiences, thoughts, fantasies, expectations. Content is varied because it is embedded in the teenager's cultural context.

Maintaining a blog will force a balanced use of the Internet. Blogging teenager, who during a process of writing a post collects and introduces information, will develop critical thinking. Because writing an entry progresses in stages it requires time and planning. These activities engage stimulation of junctions in the frontal lobe of the cerebral cortex, which are essential in planning and designing a task. It is worth mentioning that activity of this part of CNS supports development of insight in emotions, including first, automatic emotional reactions. Instead

of a thoughtless consumption of information teenager starts to concentrate on intentional selection of info that is congruent with currently pursued personal goal. He can more and more intentionally protect himself against the crush of impossible to analyze contents which arouse passivity, reduce actions to searching for the immediate gratification.

Another aspect that is worth paying attention to is the process of the prosumer. By blogging, collecting and making information available teenager participates in a prosumer, which is a co-creation of value. It is a process of downloading products from the Internet and producing new ones which are based on them. The aim is to share it with other web users. By bloggign teenager evolves and sustains need for participation, empowerment and self-fulfillment. The prosumer satisfies need for expression, entertainment, interaction, information, recognition, self-fulfillment (Siuda, 2012, pp. 109–131). Prosum is connected with the commitment in product. On a blog it may manifest in utilization of available on the Internet content and, for example, adding graphic elements, continuing stories. Compilation of different information ensues. Usually prosum content is interlinked with blogger's interests which are available in links that he posts. Culture of prosum assumes minimal economic conditions; equipment that can download and process web content is enough.

The teacher as an initiator of blogging

Solutions based on new technologies multiply the teacher's effort. Learning which assumes working in a group is a promising trend in education (Levi, 2001). The student is obliged to prepare and present his work to a group. In this type of exercises the teacher organizes and controls students' work incorporates media to the knowledge of thinking. Encourages, motivates, and personally introduces to new applications and programmes. Organization of learning conditions allows the student to experience shaping of the necessary skills and the accompanying it satisfaction.

Implementation of the "Media education" subject in junior high school envisions that the student will master ability to maintain a website with text, graphics, links with the use of text editor. As part of implementing these classes the teacher may initiate starting blogs by students as a task to complete. At further stages leading may regard the form – personal or thematic, established by a blogger. Both forms may initiate and sustain development of practical media skills and student's interests.

In Norway students are obliged to create virtual content on their pages or social network services during classes. Such task forces building up of cultural, social competence. Because of the access to the many contents there is a necessity to work out acceptable form of presentation in the face of the class. Children, by creating presentations based on the Internet, integrate them with mass and interpersonal communication, receipt, interpretation.

Huk (2012) points out practical solutions of using media in education and upbringing through the development of media skills. In media education he pinpoints episodes from the learners private (heated contents connected with emotional engagement) and social life as an element inspiring maintaining a blog. Teenager's creativity on a blog is an area in which aspect of progress supports unassisted registration of media output. In turn adolescent, by maintaining a blog, expands different sphere of media education, learns to absorb information in a selective, judgmental way. It is apparent that he also develops reading comprehension, downloading graphic and audio files abilities.

Blog servers are available for academic community, students and teachers, to help develop educational culture. Server exercises informational function – info from teachers, exercises to do and academic blogs are posted. Blog pages in which posts consist of presentations prepared by students can be found. Teachers maintain their own educational (or didactic) blogs. Blogging increases interaction and activity through by obliging to comment, discuss the problem.

The blogger independently searches for and uses information because he is motivated internally and externally – by the teacher. By working out on his web page he assimilates necessary knowledge, solves theoretical and technical problems. Developing formal thinking and using abstract terms triggers new questions. The teenager articulates them and concentrates on looking for answers. He incorporates circle of readers in this exploration, stimulates discussion. Blogging assumes rather active than passive reception of cultural texts, readiness to create, prosum, participation. On a blog narrator generates personal, multimedia statements. While modifying, working on his website he learns to use different styles, patterns, to implement his own presentations and to cooperate with the teacher and peers.

Junior high school pupil due to developing abilities to compile information, create transfers in a form of text, image, sound, ability to distribute collective creations, learn and cooperate, starts to take control over acquiring knowledge and self – developing. By blogging he contributes to the implementation of main, evolutionary task at this stage of life by solving identity crisis.

Taking into consideration fact that adults, teachers and parents' abilities to intentionally influence a teenager grow weak, natural shift from socialization to self-socialization ensues (Śliwerski, 2012). Active participation in a teenager's development starts where previous possibilities of purposeful influence by adults end. Self-upbringing becomes possible. The teenager faces life events alone, tries to predict them, and his own reactions. Process becomes visible when, while phrasing blog posts, he thinks about possible future plans, flow of events that involve him personally.

Self-upbringing as a process advocated by maintaining a blog develops autonomy. The child establishes purpose of a blog on its own. Individualization manifests in personal fulfillment of needs by means accepted by the child. Considering differences in events and problems is a sort of an exercise, adjusting to the new possibilities. The child takes more and more control over its emotions – by writing about them it expands emotional competence (Seul, 2009). The child expresses its wishes and expectations with words, plans its reactions. It starts attaching importance to the personal experiences. This process is a form of judgmental, educative activity (Śliwerski, 2012).

The protective activity is another element of self-education. Activity on a blog also plays a part in it. The consequence of participating in a blog, working on posts, changing layouts, inserting links and comments is reduction of pressure, discrepancy between actual self and ought, acceptable self. It aims at integrating view of oneself.

Affirmative, self-educative activity supervenes – which is, according to Śliwerski (2012), a third element. By blogging teenager leaves a virtual trace of his existence, presents aspects of his actions, reflections which are his works and evidence of autonomy. Accumulation of these elements enforces positive aspects of self-image.

Experiences of being a blogger increase student's chances for mobility in managing oneself, that is in autodidacticism and self-socialization. The changing world requires from adolescents, as participants of culture, mastery of new skills. Previous knowledge expires and working in web produces attitude of readiness to self-education, so the student acquires new abilities of managing himself, designing a progress. He communicates on-line, learns to share his skills and to use expertise and competence of others. Information created in the Internet account for the social memory, which will be available for those who may need it. Learning style with the use of media motivates learners. The child creates its own way of progress not contradictory to aims and needs of a group in which it belongs.

While working on a text blogger uses text editors, spreadsheets, develops interests, learns group work and how to communicate during completion of a joint project. During the selection of information blogger learns to discern opinions from facts, truth from fiction, he learns to notice intentions (approval, negation), to differentiate information from advertisement, comments. Self-education is, naturally, the process inspired by the teacher (Huk, 2012). Middle schooler who blogs learns to single – handedly search in media, libraries, dictionaries. While writing an entry and posting it he discovers – also on the ground of feedback contained in comments, what it means in practice to obey, or not, the rules of speech ethics. He experiences after – effects of a lie, irony, mockery or insult. Such experiences heighten self-awareness of using the Internet.

Vulnerability to the Internet manipulation is an important reason for which a blogging, “surfing” teenager needs a caretaker, teacher supervision and discussion. Adults’ negligence may endanger child’s health or even life. The time spend in the Web, also during hours intended for sleep, limits satisfying physiological needs and weakens immunity, impairing intellectual abilities as well. Another important issue is a disruptive blogs’ content which is not indifferent for the emotional progress (Mastalski, 2007).

The teacher, who used to be a school expert, becomes a mentor, initiator, promotes creative thinking, broadens interests, development of passions that is self-development with the use of student’s motivation. At first the teacher sets tasks which can be fulfilled with the use of digital medium, and which force mastering of the new skills. In succeeding years the role of the teacher as the initiator increases, he shapes student’s ability to govern the process of learning and time managing, shows how to learn innovatively and how to expand one’s empowerment. He points out student’s assets and teaches how to concentrate on perfecting them (Kołodziejczyk, 2010, pp. 185–194).

Students can look for information unassisted, and the teacher supports them in it. Additionally, he is a person, who will help, in a critical way, to differentiate between facts and opinions since the teenager does not manage very well because of the sparsely developed formal thinking and readiness to distance oneself from contents. The teacher prepares learners to the adequate use of the Internet. He possesses enough knowledge to show good and bad sources. He is a co-participant of the information created with the learners. He can support them in school, academic projects, in creating entries (e.g. in Open Educational Resources, Wikipedia) by providing indispensable pointers (Hendryk, 2009, pp. 277–283, Tarkowski, Hofmokl, pp. 97–110, 2009).

The teacher creates his own website to supply didactic materials. It is a valuable phenomenon in which Polish teachers take part since the turn of the century. Instead of dictating detailed notes they gave middle schoolers the Internet address and appropriate code. Students were obliged to independently find the information prepared by the teacher beforehand. They entered an agreement which, because of the secret code, additionally raised the attractiveness of such form of contact. On his website the teacher writes about what he wants to teach lays out work plan, grading method, posts detailed tips for children and parents, information about homework. The teacher organizes training, which he conducts and controls. He uses educational platforms or programmes to create web pages, courses. He includes students in the search for the resources, afterwards allows them to use the forum. In the next phase he controls their activeness and motivates them to work (Bałazak, 2010, pp. 130–142).

The teacher can inspire through MAKE – FIND – CREATE by showing step by step how to formulate a problem, find answer to the question, independently solve a problem with the use of the Internet and prepare a post in the specified place. One of the methods is activating students by providing a list of terms and giving them choose accordingly to their abilities. Everyone prepares a description and posts on forum within established time. Others have to comment and build up a thread. Activeness may be awarded points according to the previously established, clear rules (e.g. completeness, clarity, stating sources, valuable links etc.). The use of media in a didactic process – through creations of WWW pages, can be a source of satisfaction, and at the same time it can foster learning of the HTML rules. The teacher may announce a contest for the most interesting site. Blogging students will eagerly participate in such contests and will join in evaluating others. It is possible to organize contests between schools.

Children may create, on a blog, a class chronicle, include links (also to the YouTube videos about in – class occurrences). Taking care of entries may form a habit of regularity, responsibility for the posted contents. Theme blog may be also implemented into an Open Educational Resources. Students will experience extra satisfaction from being able to share work not only with classmates, but also with other internet users. Experiencing the feeling of being needed heightens sense of efficiency. The search for a way to fulfill needs contributes to the empowerment and individualization because of the personal commitment.

Blogs maintained by children may play a role of informational servers, theme Web portals. The teacher sets educational aims, tells students, administers the progress and resources. The learner, instead of an observer, becomes

a participant; he exploits applications, resources and Web services to create messages useful for co-participants. He creates an informational server which allows posting comments. Other students are receivers – mutual culture of participation helps in shaping flow of the content. Knowledge and skills arise during the execution of the task, and the knowledge forms on a basis of the Internet sources.

Even if after few years of maintaining a blog the learner will close, erase or abandon it, he will be able to in the future use acquired skills on different levels. He may take part in e-learning, mobile learning, educational media projects, he may create multimedia presentations and, of course, in the future job. The results of a blogging are media abilities and knowledge, which is built thanks to the personal activity, searching for links, information and creating entries. Assimilation of knowledge in running a blog is a result of interaction between the teenager's needs fulfilled by the Internet, assisting role of a teacher (especially in the initial stage) and the opportunities offered by the Web.

Conclusion

The teacher, by inspiring students to blog as a part of school responsibilities, provides motivation and satisfaction from broadening the thematic knowledge, creation of new interests and passions. The student looks for information, quotes it, posts links and takes part in disputes; he increases his repertoire of media skills by following the make – find – create model. He fulfills the need for information, appreciation, expression through the prosum, by generating his own creations, on the basis of available content, which he can post in the Open Educational Resources (Tarkowski, Hofmokl, 2009). Emotions accompanying blogging, persistence, patience and readiness to concentrate encourage joining the community, creation and evolution of interests or virtual tribes. The learner receives feedback about his proficiency and intellectual strength. It constitutes the base for shaping a positive self-assessment and integration of identity. The outcome is an objective proof of the media skills expansion.

References

- Bałazak M., (2010). *Wirtualny nauczyciel i jego praca*, [In:] *Pedagogika informacyjna. Media w teorii i praktyce edukacyjnej*, (ed.) E. Perzycka, Uniwersytet Szczeciński, Szczecin.

- Bargh J.A., McKenna K.Y.A., (2009). *Internet a życie społeczne*, [In:] W.J. Paluchowski (ed.), *Internet a psychologia. Możliwości i zagrożenia*, Wydawnictwo Naukowe PWN, Warszawa.
- Bauer Z., (2010). *Dziennikarstwo i nowe media*, [In:] W. Godzic (ed.), *Media audiowizualne*, Wydawnictwo Akademickie i Profesjonalne, Warszawa.
- Brantland E., (2012). *The knowledge society and future competence formation: Can Schools Develop the digital competence of the Net Generation*, [In:] T. Lewowicki, B. Siemieniecki (eds.), *Cyberprzestrzeń i edukacja*. Wydawnictwo Adam Marszałek, Toruń.
- Ciszewski S., (2012). *Wychowanie jako spotkanie. Dodatek metodyczny*, [In:] Śliwowski B., *Pedagogika ogólna. Podstawowe prawidłowości*, Impuls, Kraków.
- Gajda J., (2010). *Nowa formuła symposium – nowe wyzwanie*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Goban-Klas T., (2010). *Nowa edukacja medialna w społeczeństwie ryzyka i katastrof*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Godzic W., (2010). *Media audiowizualne*, Wydawnictwo Akademickie i Profesjonalne, Warszawa.
- Hendryk C., (2011). *Kto potrzebuje nauczyciela, skoro jest Google i Wikipedia?* [In:] K. Wenta, E. Perzycka (eds.), *Edukacja informacyjna. Neomedia w społeczeństwie wiedzy*, US WSH TWP Szczecin.
- Huk T., (2007). *Edukacyjne wartości blogów internetowych*, *Chowanna*” Nr 2.
- Huk T., (2012). *Media w wychowaniu, dydaktyce oraz zarządzaniu informacyjną edukacyjną szkoły*, Impuls, Kraków.
- Jankowski J., (2008). Integrująca rola uważności w kształtowaniu struktury koncepcji siebie, *Przegląd Psychologiczny*, 51 (4).
- Jarosz B., (2010). *Nickname jako podstawowy element wizerunku internauty*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Kandzia J., (2012). *Internet w życiu młodego pokolenia – dobrodziejstwo i czy zagrożenie*, [In:] T. Lewowicki, B. Siemieniecki (eds.), *Cyberprzestrzeń i edukacja*. Wydawnictwo Adam Marszałek, Toruń.
- Kazubowska U., (2010). *Twórczość życia codziennego w obliczu współczesnych mediów – aktualność i wyzwania przyszłości*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Kołodziejczyk W., (2010). *„Collegium Futurum – szkoła ery postindustrialnej*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Levi P., (2001). *Cyberculture*, University of Minesota Press, Minneapolis.
- Mastalski J., (2007). *Samotność globalnego nastolatka*, Kraków.
- Morbitzer J., (2012). *Szkoła w pułapce Internetu*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.

- Nowicka E., (2012). *Edukacja medialna i osobowość a wychowanie dzieci i młodzieży*, [In:] T. Lewowicki, B. Siemieniecki (eds.), *Cyberprzestrzeń i edukacja*, Wydawnictwo Adam Marszałek. Toruń.
- Oleś P., (2010). Architektura osobowości od konstrukcji po ornamenty, *Roczniki Psychologiczne*, nr 13.
- Pervin L.A., (2002). *Osobowość. Teoria i badania*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Perzycka E., *Teacher's and student's identity in the network environment*, [In:] A. Karyń, A. Kowalik, J. Krajewska (eds.), *Media in educational interactions*, Zapol, Szczecin.
- Popławska A.D., (2011). *Neomedia w życiu młodzieży gimnazjalnej*, [In:] K. Wenta, E. Perzycka (ed.), *Edukacja informacyjna. Neomedia w społeczeństwie wiedzy*, Szczecin.
- Pulak I., (2010). *Personal Learning Environment w praktyce, czyli jak zaprojektować własne cyfrowe środowisko kształcenia*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Rettenberg J.W., (2008). *Blogowanie*. Wydawnictwo Naukowe PWN, Warszawa.
- Riva G., (2009). *Komunikacja za pośrednictwem komputera z punktu widzenia psychologii społecznej i poznawczej: teraźniejszość i przyszłość interakcji opartych na technice*, [In:] W.J. Paluchowski (ed.), *Internet a psychologia. Możliwości i zagrożenia*, Wydawnictwo Naukowe PWN, Warszawa.
- Rudnicka I., (2010). *Nowe media w pracy nauczyciela*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Seul S., *Oswajanie życia w blogowych notkach adolescenta*, *Kultura i Edukacja* 4 (73).
- Siemieniecki B., (2010). *Odbiór informacji a działanie w Internecie*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Siuda P., *Kryteria wspólnotowości w Internecie*, *Kultura i Edukacja* 4 (73).
- Siuda P., (2012). *Mechanizmy kultury prosumpcji czyli fani i ich globalne zróżnicowanie*, *Studia Socjologiczne*.
- Śliwerski B., (2012). *Pedagogika ogólna. Podstawowe prawidłowości*, Impuls, Kraków.
- Tarkowski A., Hofmokl J., (2009). *Wolna kultura w edukacji*, [In:] A. Nowak, K. Winkowska-Nowak, L. Rycielska (eds.), *Szkoła w dobie Internetu*, Wydawnictwo Naukowe PWN, Warszawa.

About the author: Seul Sylwia PhD Psychologist, Academy of Art. Szczecin Plac Orła Białego 2, 70-562 Szczecin; Assistant Professor – Department of Music Education, Academy of Art in Szczecin. Ongoing research: the activity of youth in neomedia, aspects of creativity in blogs youth. Author of monographs: *Kontekst społeczny w późnym dzieciństwie a rola ucznia (The social context in late childhood and the role of the pupil)*. Kraków 20009; *Oczekiwania nauczyciela a wyniki nauczania (The expectations of the teacher and the learning outcomes)* Szczecin 1995; articles in journals and chapters in collective monographs and reviews in scientific journals, participant conferences.

VLADIMIR KOBYSIA, EUGENE GROMOW
Vinnytsia State Pedagogical University
Ukraine

Chapter 9

Usage of Modern Information Technologies in Learning And Research Activities

Introduction

The objective terms of personal self-realization in professional activity at the beginning of XXI century is availability of essential educational-informative field, students' provision with not only prepared knowledge, but with methods of receipt, comprehension and use of this knowledge in their professional activity. Modern civilization with its humanization and democratization of public relations, rapid change of technique and technologies, intellectualization of production processes foresees the necessity of the wide use of computer technologies in the process of studies.

Social changes induce teachers to search innovations and include them into the educational process aiming at the development of cognitive interests of students. For this reason, a modern pedagogical idea foregrounds the necessity of the reformation of professional education system in the direction, defining a student as the central figure of educational process, thus putting his cognitive interests in teachers' spotlight and means of study.

Analysis of the previous investigations

The works of distinguished scientists, pedagogues and psychologists V. Bezpalko, I. Bekh, P. Gal'perin, D. El'konin, A. Ziaziun, M. Klarin, V. Kremen, L. Pirozhenko, S. Podmazin, O. Pometun, I. Yakimanska are devoted to the research of an active position of a person in the educational process.

Actuality of the problem

Actuality is predefined by the necessity of the students' cognitive interests development with the help of interactive educational environment.

Objective of the research

The given article is aimed at a review of the possibilities to use Internet services, means of communication and modern software in the educational process.

Exposition of basic material

The scientific and technical progress as well as the society informatization caused the development of informative provision for all social groups. Swift development of telecommunication facilities on the basis of Web-platform was accompanied by the appearance of enormous amount of various Web-services, which have considerable pedagogical possibilities for the development of the students' cognitive interests and the formation of knowledge, abilities and skills for their future professional activity (Sunduchkow, 2009, pp. 78–85).

Nowadays particular attention must be paid to the use of network social services in the pedagogical activity, as a program means with the purpose of intercourse and co-operation of participants by the set of standard services (Melnik, 2012, p. 200).

Let us examine the interactive pedagogical possibilities of the Internet network services and their use for the development of students' cognitive interests using the telecommunication means.

As an example, let's examine the teacher's blog structure, offered by us, which is the prototype of informative educational environment formed with the help of telecommunication means and Web-services.

The category *Lesson Materials* contains hypertext references to the educational materials arranged accordingly to professions and subjects, developed within principles of cloudy calculations and placed in the Google Docs files' depository.

The possibility of placing comments into the educational material, which is present in the teacher's blog category «Lesson Materials», is favorable to feedback adjusting which agrees with the interactive learning principles and the possibility of insertion of hyperlinks and other resources in the text might be helpful for students to realize intercommunications and context of knowledge, their

constructing and mastering, which favor the students' cognitive interests development. Hyperlinks are used as additional arguments for any posts or comments which are published by the blog's author – teacher, or the blog's correspondents – students. References to sources can help the reader to decide, if the author's posts correspond to his own persuasions.

Electronic presentations are used in educational materials which are carried out to a separate category *Presentation materials* for searching and work convenience. Files of the presentations, by an analogical to educational material method, are developed in the cloud calculations technology and placed at Google Docs Web-service.

We consider that a substantial advantage of the use of Google Docs Web-service in any educational process is that in the process of transition from presentation of education-methodical materials by a local electronic education-methodical complex to a blog, one does not need to convert the document files and presentations. Google Docs system has files import functions, created by means of Microsoft Office software (Microsoft Word, Microsoft Excel, Microsoft Power Point) from the teachers' local computers. Files, created by Google Docs means may be exported to a teacher's or student's local computer due to the files export function.

The visualization of educational material into its maintenance, except for presentations, includes a considerable amount of the screen-casts. Screen-casts are placed on the sites of social video-services, which are intended for free storage, revision, commentation and video data editing, most popular of which are Youtube (www.youtube.com), Fox Interactive (www.fox.com), Yahoo (www.video.yahoo.com), Viacom (www.viacom.com) and other.

The teachers' blog category *Map of Knowledge* contains the materials for systematization, generalization and deepening of separate theme materials and educational subjects on the whole. The technology, which lies in the basis of creation of such structuring means, is called *mind-mapping* – a comfortable and effective technique of thought visualization and alternative record (Knowledge Maps).

The knowledge maps are actualized by us as diagrams, where concepts, ideas, tasks etc. are connected with branches of a central knot. The principle of «radiant thinking» which concerns the associative mental processes, is fixed in basis of this technique, a starting point or tangency of which is a central object. It shows the endless variety of possible associations and inexhaustibility of brain possibilities. The similar record method allows a load map to grow and complete without limits (What is Knowledge Map?).

As E. Patarakin mentions, the knowledge maps allow the study process to accelerate the educational materials, work out personal and business projects, promote the information memorizing degree. The conception of human brain work principle lies in the basis of the mental maps: associative (nonlinear) thinking, visualization of images, integral perception (model), for stimulation of which the special, *comfortable* for a brain, «radiant» diagrams, making the tree of ideas are used. The construction of the map begins with the central image – a task which must be solved; the idea which requires development; the project planning of which must be executed; information which must be memorized. The central image is a «trunk » of a tree from which the branches of decisions disperse. A few thick branches of this tree correspond to basic ideas which are associatively related to the central image. The second-rate ideas-associations, from which the associations of lower level «grow», branch off them. So, the associability and hierarchy of thinking will be realized in mental maps – from general to partial. The important feature of mental maps is their richness in visual images and effects (Patarakin, 2009, p. 56).

We provided quality, efficiency and interactivity of knowledge maps by color, pictures, symbols, abbreviations, hypertext references to the Internet resources, and also with the help of granting the card with three-dimensional depth, which allows raising the interest, attractiveness, originality and efficiency of diagrams, students' cognitive interest by means of telecommunications.

The next structural element of teacher's blog which deserves paying attention is the *Knowledge Testing* category, which contains materials for self-control and students' knowledge quality control. In most cases all its technical realization is carried out by the various test systems which considerably simplify the process of monitoring of knowledge quality and are used in training and testing exercises.

Materials of *Knowledge testing* category are divided into two groups: the first of them is used for the purpose of self-control and correction of students knowledge, and other – for control of educational achievements in the interactive study process.

Tests of the first group are worked out with the use of the Test-W2 control-diagnostic system. The program is used for the local knowledge control, that is why students only need to copy test module and test tasks from the blog, using the reference to the proper archives, which are placed by a teacher in the «Knowledge testing» category. Tests of this group are worked out in the diagnostic mode that allows students to see the answer choice correctness in the test process what permits to define and liquidate gaps in knowledge, preparing to lessons on his owns.

Conversion to the open education, broadcast of materials in local and global computer networks requires a stable work from all of its elements in on-line mode. And this in turn puts not a simple task before the developer: to create a base of test tasks, available in on-line mode and to give an opportunity to a teacher to get the students test results and carry out their analysis in the static mode. Among software, that allows to execute such operations the on-line software *Master-Test* tool should be allocated. A base of test tasks for the carrying out knowledge test control of students in the interactive mode, is developed by us with the help of this on-line resource and composes other tasks group of the *Knowledge testing* category.

Management of site work is carried out by a navigation menu, which contains sections for work with tests, questions to the tests, individuals, groups of students, the results of their testing according to the selected operating mode: *Teacher* or *Student*.

Students have the opportunity to register in the system by an interactive form on the teacher's invitation to get and complete the tests. The system gives the opportunity to the teacher to invite students to registration, to unite them in groups accordingly to the selected profession, to create the test tasks of different types, to activate them and to give an access for the students of certain groups at a clearly fixed time for performance, to get and look over a report on the results of testing each student and a group as a whole.

The *Software* category of teacher's blog related to the basic file exchanger the Internet system of hypertext links and allows to download the installation packages of software which is used in an educational process and students future professional activity.

The categories of *Olympiads*, *Competitions*, *Students' Works* and *Upbringing hours*, are developed as book-marks of the teacher's blog and contain posts with the information about the carrying out different types of out-of-class competitions, reports, materials reflecting their results, references to students' works, educational hours and others like that. Students have the opportunity to add materials and comment on the posts of these categories in the interactive mode.

The *Group* category executed as an Internet service which functions on the basis of wiki-technology and extends the possibilities of the blogs during the interactive communication of the educational process participants. With the help of wiki-technology, it is possible to place various educational web-resources, exchange opinions, use the placed materials repeatedly, and create the powerful source of educational resources on the basis of deposit of many participants quickly and with no effort (Web 2.0).

As an environment of wiki-*encyclopedia* realization we suggest using the system of DokuWiki, which differs from the MediaWiki system in all known Wikipedia.

Wiki-technologies are only getting their popularity in education, but we can confidently say, that teachers switching to the level of network association participant will give a splendid possibility not only to use telecommunication technologies in professional activity more effectively, but also increase professional level and keep step with the newest technologies. The Ukrainian-language Wiki-service research makes us sure that they will become the foundation for the newest educational environments construction which will meet the requirements of time concerning granting and distribution of knowledge.

The use of wiki-encyclopedia has serious pedagogical potential which must be thought over by the professional community and brought into practice.

Conclusion

Thus modern educational Internet resources enable students to study theoretical materials as well as conduct various investigations, train their practical mastery and skills, organize self-control in the interactive mode with the use of telecommunication means and open educational environment which promote students' cognitive interests development.

References

- Knowledge Maps, http://wikipedia.org/карти_знань.
- Melnik V.V., (2012). *Methodical Maintenance of Learning Process for Regional Educational Institutions in 2011–2012 Academic Year* (Guidance for Methodical, Supervisory and Pedagogical Staff) / V.V., Melnik, Khmelnytsky KOIPPO.
- Patarakin E.D., (2009). *Creation of Pupils, Students and Teachers Societies on the Basis of Web 2.0 Net Services*/E.D. Patarakin, Educational Methodical Center, Ukrainian Education Management Improvement Consortium.
- Sunduchkow K.S., (2009). *Intellectual Component of Interactive Heterogeneous Telecommunicate Net*, K.S., Sunduchkow, P.N., Yalandin, V.I. Shestak // Scientific Papers of Ukrainian Research Institute of Communication, No. 1 (9).
- Web 2.0 // Wikipedia, the free encyclopedia, http://ru.wikipedia.org/wiki/Web_2.0.
- What is Knowledge Map? <http://www.eduwiki.uran.net.ua/wiki/index.php>.

About the authors: Vladimir Kobysia – Ph.D. in Pedagogics, Senior Teacher of the Chair of Innovative and Informational Technologies in Education, Vinnytsia State Pedagogical University named after Mykhaylo Kotsubynsky, Ukraine.

Eugene Gromow – Ph.D. in Pedagogics, Head of Research and Development Department, Vinnytsia State Pedagogical University named after Mykhaylo Kotsubynsky, Ukraine.

MALGORZATA MIKUT
University of Szczecin
Poland

Chapter 10

What Information is Trusted by Polish Students?

Introduction

Today, information is a social good, valuable product that is of great social importance in all spheres of life. A person, who is able to obtain the right information on time and use it properly, has an advantage over others. The world that we live in has entered the era of information and greatly accelerated; jobs and requirements are changing, and there is no time for sending workers back to school for further education (Tapscott, 2010, pp. 225–226).

It is, therefore, necessary to possess relevant skills to navigate in the “information overload”, such as critical thinking, creativity, cooperation and the ability to lifelong learning. Against this background, particularly important become the “basics” that we acquire in the course of education. Their quality depends, inter alia, on the choice of sources of information, their reliability and credibility, as well as teaching strategies used in the education of the young generation. Students are people, who should already possess identified skills to acquire and use information. They should distinguish reliable sources of information from the ones of questionable quality or unknown author. All of this is based on the specific culture of trust, the formation of which important is influenced by i.e. cooperation and reliable transmission of information.

Awareness of these phenomena has become a prerequisite for getting interested in sources of information that are trusted by Polish students. And this becomes of particular importance for many reasons.

Firstly, today students are network generation, which has completely different expectations of the studies than previous generations. The youth raised with the audiovisual media, accustomed to writing e-mails and SMS, shows no interest in the book, searching for archival sources or gathering statistical

data. It chooses free surfing on the Internet, which is believed to be the source of the every knowledge (Goban-Klas, 2011, p. 234).

Secondly, information about people or institutions that affects our lives is less and less direct and more often achieved indirectly through the media (Tomlinson by: Sztompka, 2007, p. 382).

Thirdly, these trends raise the need to understand the state of knowledge of the young generation, which, thanks to studies, is to become social elite.

What information is trusted by students? – research concept

Information on this subject was obtained by conducting research under the project called *Factors of students' involvement in the process of studying*. Research work was realized in the period April – May 2014 using a questionnaire among students of the last years of Master's (full-time) program of all pedagogical specialties in one of the universities in Szczecin (Poland). It is worth noting that gathering a research group among the students of this year was not an easy task. This was due to the fact that some of them have already worked, some have different life situations and therefore they had an individual course of study and some of them skip some classes. In total, the research involved 106 students, who attended classes conducted by the author of this report.

The selection of this group resulted from the fact that these are people, who are attending the fifth year of studies and in the short term they will take their careers. Therefore, they have extensive experience in obtaining information and their use for academic activities and in everyday life. In addition, as a university teacher educating future teachers, the author of this report is interested in sources of knowledge of students.

The analysis of the collected empirical material took into account the following differentiating variables: academic performance (grade point average for the last semester), parents' education and place of origin (city, town, village). Significant proved to be mainly two variables: mother's education and academic performance, and due to their importance, distribution of data in this regard looks as follows: in the structure of students of pedagogy of Master's program prevail those whose mothers hold a secondary (40.56%) and vocational (36.80%) education (for comparison elementary education is held by 3.77% of mothers and higher education by 18.87%). Nearly half of the students (49.05%) achieved good academic performance (grade point average for the last semester ranged between 4.1–4.5).

A significant proportion of students (31.13%) achieved very good academic performance – the highest grade point average (4.6–5.0) (for comparison, the grade point average between 3.0–3.4 was achieved by “2.83%” of students, and 3.5–4.0 by “16.98%”).

The adopted thesis is that students use sources of information that they trust. The image of the state of knowledge of students obtained in this research is presented in the following chapters.

Information from the two “worlds” – between the real and virtual world

While preparing for the classes in a particular subject, students usually receive the syllabus of the subject matter of the course and the proposed reading from the academic teacher. These are some grounds that students work on in collaboration with the teacher. Involved students can broaden this range with sources of knowledge that are interesting for him or her, using also the media. What are, therefore, the sources of information that students use?

These were one of the first questions of a questionnaire with a closed list of answers. Students checked all adequate possibilities. The responses were divided into paper and electronic sources.

Table 1. Sources of information trusted by students.

Sources of information	Paper version (%)	Electronic version (%)
Publications indicated by the teacher	84.9	81.13
Other scientific texts concerning the subject	25.47	74.52
Books	70.75	44.33
Dictionaries	41.5	–
Encyclopaedias	56.60	–
Scientific journals	42.71	–
Ready papers	–	45.28
Ready papers prepared by their classmates	62.26	65.09
Wikipedia	–	23.58
Other	3.77	2.83

Source: own study based on the research.

While analysing the distribution of data in the table, it can be concluded that in preparation for classes students of pedagogy use many sources of knowledge. They mainly declare the use of texts recommended by academic teachers, textbooks and other scientific texts listed, above all, on the Internet. A smaller group of respondents also points to the expanded range of sources of scientific publications outside of the *reading lists*, encyclopaedias, scientific journals and dictionaries. This extended, varied package of information is most often used by university students with the best academic performance. It is interesting, however, that this group of students also uses additional ready papers prepared by their classmates (60.6% with grade point average of 4.6–5.0). Perhaps the students involved in a lot of matters related to the completion of studies, try to balance the preparation for classes with writing MA thesis and developing questions for the final examination, and therefore, use the work of their classmates. Division of work strategies in the development of examination questions becomes widespread among students in that group (they receive these questions well ahead of the final exam). After completing the task, students exchange their work. Such a strategy, however, raises the risk of failure of the examination, if it is the only source of information and, in addition, it is done by a classmate with questionable ambitions.

Using notes of classmates and ready papers published on the Internet is indicated by a great portion of students (regardless of the academic performance). In addition, as a source of information they point to Wikipedia - the free encyclopaedia created by users. This trend raises concerns about the foundation of trust of students. Trust in such questionable sources like Wikipedia or other ready papers available on the Internet, often without any indication of the author and sources of information, suggests that some respondents have a naive consciousness, which raises far-reaching consequences.

Trusting the papers prepared by classmates is yet another phenomenon. In many groups of students, there are informal *duty students* – people, who are usually better oriented and more active in the particular subject than others. Students, usually those passive and uninformed, willingly use ready papers prepared by such people. This carries, however, the risk of “*fixation for the authority*”. It is the faith in the infallibility and the good intentions of the particular person. The consequence is shifting responsibility to others, becoming blind to one’s own causation in everyday life situations, and learning helplessness. It is possible that these young people growing up in an *instant* culture, the characteristics of which is immediateness, have been effectively deprived of critical reflection. What matters is the effect, regardless of the cost.

These identified trends may suggest that **a certain group of students uses Internet resources purely instrumentally, applying the principle of *copy-paste***. What matters is the speed and ease of access to ready templates, with no reflection on their quality. And this seems to be confirmed by the answers of respondents to the question about the use of the websites.

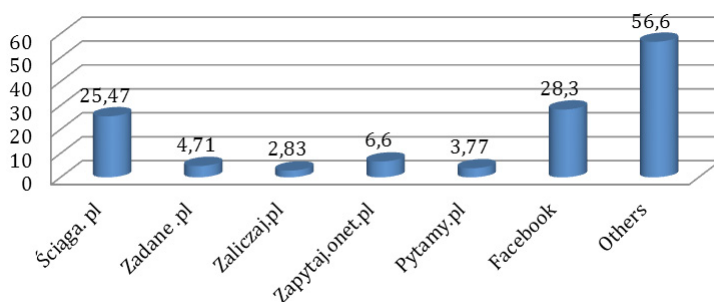


Fig. 1. Websites used by students

Source: own study based on the research.

The distribution of data in the chart suggests that the research group of **students adopt different strategies for using network resources**. It is differentiated by the grade point average for the last semester and mother's education. Students with lower grade point average (3.0–4.0), whose mother holds a lower level of education, use mainly web portals, which offer ready to use papers of questionable quality and often of unknown author. *Other* responses were also differentiated by grade point average of students and mother's education. Those with the lowest academic performance pointed to the randomness of the use of websites.

In turn, students with an average above 4.0 pointed to specific websites e.g. of the Ministry of Science and Higher Education, Ministry of Education, legal acts, publications of scientists etc. These indications confirm the hypothesis of *differences in knowledge*.

The wealth of information provided by the media is used to a much greater extend by people with higher education and higher socio-economic status (Gajda, 2005, p. 37). Often these individuals are also better in selecting the appropriate programs and using gained information in everyday life (Goban-Klas, 2011, p. 200).

Noteworthy is the use of Facebook by a large part of the students. This means that the network generation, as a social community, needs dialogue. Don Tapscott points out that individual learning strategies are completely unknown territory for the network generation, which grew up by undertaking joint activities, sharing the resources and creating online with others (2010, p. 242).

Comparing these findings with data on the use of electronic sources by students shows a high probability that the *foundations* of knowledge of the significant part of students of pedagogy are laid mainly by media messages, often of questionable quality.

It also raises doubts as to the actual reading of any text by a significant part of the students. This seems to be confirmed by the answers of respondents about the amount of time devoted to preparation for classes in one subject.

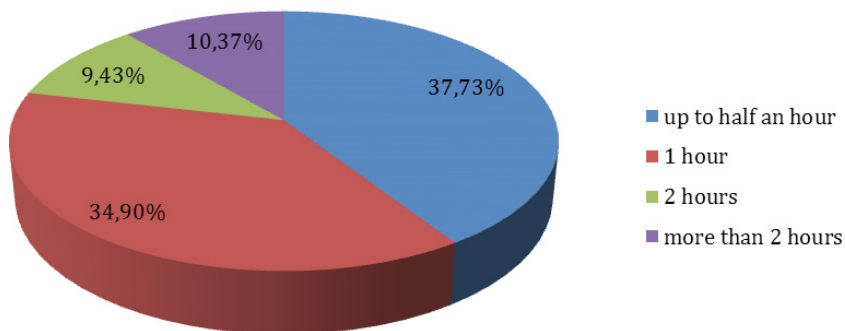


Fig. 2. Time of preparation for classes in one subject

Source: own study based on the research.

The distribution of data presented in this chart compared with the earlier indication of studying a number of sources by students of pedagogy raises the suspicion of dishonesty in a certain part of student responses. They checked answers, which were ready to choose from in terms of sources of knowledge which they use. And it is highly possible that they checked these responses, so they could present themselves in a better light, but which does not necessarily reflect the real course of their studying.

According to a large part of the respondents, they need only “up to half an hour” to prepare for classes in a given subject. For a similar percentage of the group, one hour is enough. Such indications mean that a significant proportion of students

of pedagogy do not study, and have only very superficial or zero understanding of the scope of subject that they study. And these indications are worrying.

Therefore, the question is what do students read, while preparing for academic classes? How many publications have they read? These were open questions. At this point it should be added that these questions caused a lot of difficulties to respondents and introduced anxiety. However, the answers seem to give the real picture of student involvement in the process of studying.

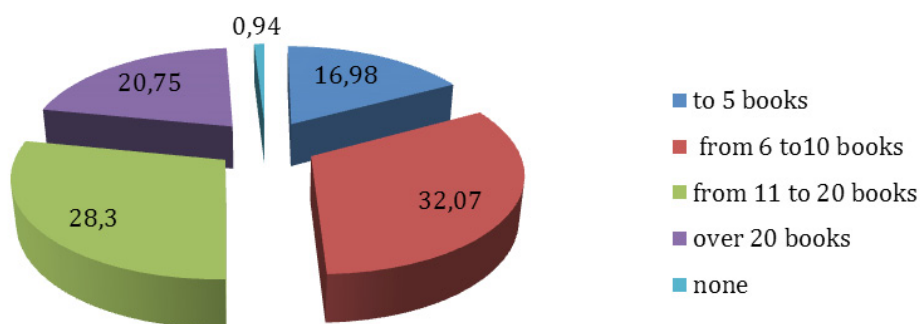


Fig. 3. Number of books read over the last year

Source: own study based on the research.

The analysis of distribution of responses leads to the first conclusion that a substantial part of students of pedagogy in the final year of studies read little books. Taking into account the average number of subjects (about 10) that this group attended in this period, it seems that on average some of students used only one source for one subject. These indications are highly worrying; and in the case of a certain part (16.98%), which states that it read up to 5 books, the results are shocking. Indications of readership are once again strongly differentiated by academic performance. Most publications (over 20 books) have been read by students with the highest grade point average (30%).

Respondents were asked to provide a few titles and authors of scientific publications that they read. A significant proportion (47.16%) did not provide a single publication or the author's name. Those who mentioned authors most often pointed to authors of popular textbooks in pedagogy. A few students (mainly those with the highest academic performance) provided the entire list of publications and authors that they knew.

These indications are consistent with the results of studies on the state of readership in Poland (study among 3000 Polish citizens aged 15 years and more) included in the report of the National Library of Poland. As indicated by the report, each year the population of non-readers increases. In 2012, only 11.1% of respondents in Poland declared that they read at least 7 books in 12 months. However, there is a growing trend for reading longer texts (three printed pages, three computer screens or long article in the newspaper). Young people rarely read the entire book; they often select only fragments or stop reading much earlier than they expected. The overall level of readership declines with age. And mainly people with higher education read systematically (Społeczny Zasięg Książki, 2012).

This state of knowledge raises serious doubts as to the independence of writing theses. And this leads to another conclusion: a significant part of students of pedagogy do not study, and only pretend to do it. It turns out that it is a common phenomenon in Polish universities, both public and private ones (see Kwiecinski, 2007, p. 72).

Conclusion

Outlined images of trust of students of pedagogy to specific sources of information raise concerns about their level of knowledge and the type of consciousness represented by some significant part of them. Trusting factually questionable sources and entrusting ready papers prepared by others, raise suspicion of naivety. Such behaviour is typical of the holders of the naive consciousness or semi-transitive one.

This type of consciousness is characterized by the fact that people are aware that it is possible to create change, but they consider themselves to be insignificant in this process. They are even questioning their own role in the change, as they think there are some OTHERS – strong, having the power and ability to transform reality. This is a one-dimensional consciousness, which is characterized by one-time events and short-term thinking. People with this form of consciousness look for charismatic leaders who solve social problems (M. Czerepaniak-Walczak, 2007, pp. 81–82). This type of consciousness is the result of education focused on the transmission and reproduction of knowledge according to established rules. It is possible that the students, as a generation of ubiquitous test-based education, which is present at every level of education, cannot and/or do not want to be active agents of their own development.

Outlined trends call into question the positive attitude of this group of students for lifelong education and the creation of their knowledge-based society. There is a high degree of risk of failure in life especially in the labour market and general disappointment with life. What is surprising is the fact that the vast majority of students, who took part in the research, wants to work in a profession related to his or her field of study (83.96%). This is another surprising naivety, especially in case of students, who only pretend to study: could it be that they believe being an educator does not require preparation, erudition and responsibility?

Further thought should be given to the academic education itself, because strategies indicated by students point to the need to make changes in that matter. Don Tapscott highlights the use of education based on dialogue and interactive use of multimedia, because the network generation should learn how to search for information, analyse and synthesize it and perform a critical assessment of information that it finds” (Tapscott, 2010, p. 236).

However, what is important is to fight against the concept of a student – university client, what is being tried to be imposed on universities on the ground of economic considerations and expectations of employers. According to Teresa Bauman, such role of the student limits him or her to the role of the product and creates a situation, in which he or she believes to be just a not very useful element of the world. University, which treats student as a person, who acquires knowledge, seeks for information and acquires critical skills, gives a chance to young people to become a man, a citizen, and not just a future employee (Bauman, 2008, p. 128).

References

- Bauman T., (2008). *Uniwersytet jako balast dla ideologii rynkowej*, [In:] *Pytanie o szkołę wyższą. W trosce człowieczeństwo*, (ed.) B.D. Gołębiak, Wydawnictwo Naukowe DSW, Wrocław.
- Czerepaniak-Walczak M., (2007). *Dorastanie do integracji myślenia i działania – wybrane aspekty kształtowania świadomości krytycznej*, [In:] *Integracja nauczania i wychowania*, (eds.) F. Bereźnicki, J. Świrko-Pilipczuk, ZAPOL, Szczecin.
- Gajda J., (2005). *Media w edukacji*, Impuls, Kraków.
- Goban-Klas T., (2011). *Wartki nurtu mediów. Ku nowym formom społecznego życia informacji*, Universitas, Kraków.
- Kwieciński Z., (2007). *Między patosem a dekadencją*, Studia i szkice socjopedagogiczne, Wydawnictwo DSWE TWP, Wrocław.

Spoleczny zasięg książki w 2012 roku, Biblioteka Narodowa, opracowanie R. Chymkowski, I. Koryś, O. Dawidowicz-Chymkowska, 2012 (on- line) www.bn.org.pl/download/document/1362741578.pdf (dostęp 30.07.2014).

Sztompka P., (2007). *Zaufanie. Fundament społeczeństwa*, Znak, Kraków.

Tapscott D., (2010). *Cyfrowa dorosłość. Jak pokolenie sieci zmienia nasz świat*, Wydawnictwa akademickie i Profesjonalne, Warszawa.

About the author: Małgorzata Mikut is an Assistant Professor in the Department of General Pedagogy of the University of Szczecin. Her focus of research includes socio-educational contexts for opportunities and barriers to the development of youth, and in particular the phenomenon of marginalization in certain social spaces and obstacles in the implementation of adult life.

RAFFAELE TUMINO
University of Macerata
Italy

Chapter 11

The Tangible and Intangible Aspects, Formal and Nonformal Aspect in the Trust

Introduction

Today trust appears as one the most debated topics in the field of economics, social sciences and humanities. What are the reasons for this renewed interest? And then: what trust do we need to talk or are we talking about?

To answer the first question, we can say that trust seems to be a typical connotation of modernity. According to Luhmann, trust begins to assume importance in the social dynamics just as the traditional feudal order based on strong stratification and social differentiation begins to show the first signs of disintegration (Luhmann, 2002, p. 100). The lack of a clear and strong external recognition, of an “authority” to which appealing and “trusting”, involves a sense of confusion and progressive loss of “trust” in the authority of the others and in their impartiality. So trust, as a condition of modernity, lets us see a sort of need interest in contemporary times. About this Annette Baier writes: «We live in a climate of trust, as we live in an atmosphere. We are aware of it, as we notice the air we breathe, only when it lacks or is polluted» (Baier, 1986, p. 232).

According to the theorists of postmodernity, trust would serve to compensate the typical uncertainty of contemporary society by producing the necessary foundations for the creation of strong personal ties, that generate emotional security and reliability and so replace the cloud of formalized and obsolete contractual rules (Beck, 1986; 2000). But as recent transnational economic and legal studies highlighted, not always trust and the bonds of trust, replacing or supplementing the norms and institutional systems, are able to reduce the cost of the uncertainty related to the process of globalization of economy (Granovetter, 1973, pp. 1360–1380; Rose-Ackerman, pp. 27–71, 2001; Kornai et al., 2004).

But then what trust do we need to talk in a time-space in which the institutions and authorities of the past to which rely upon, including the teacher's one, are under discussion and each person is able to exercise its power of personal choice? How educational theory may benefit by a reflection on trust and create the conditions for a culture of trust ethically oriented towards the opening and the others' freedom, as well as to one's own freedom, understood as being and acting freedom?

Now for us, it is important to remain anchored to the meaning assigned to trust by some of the leading authorities in the field: the fact that the condition of uncertainty, and the associated condition of risk, is the basic category of trust. Uncertainty and risk do not stay in the lack or inadequacy of the information level on the other, as well as Luhmann affirms (Luhmann, 2002, p. 34), but in the risk linked to the relationship and to its exposure to the relation actors' freedom. In this way, trust does not perform only a control and management function of the future, but it becomes an educational strategy in order to create new elements which can transform the relationship itself and the future.

The semantics of trust in education

It will be useful to draw a possible definition of trust in education, a semantic field in which we can try to convey its most explicit and unambiguous meaning. For this purpose, we have to cross various disciplines which are different from pedagogy.

In pedagogical and educational dictionaries and works, trust is described mostly as a basic condition of the relationship, a condition that both sides have to grow one another in order to build a positive relationship suitable for the student's healthy development as a stated goal of any educational approach (Laeng, 1989, p. 4800). Trust is often used as a synonym of loyalty and fidelity, assumption and aim of the educational relationship. "Expression (...) of stable individual cognitive and/or emotional processes", trust appears as an *a priori* of pedagogical reflection (in general) and of educational relationship (in particular); in this way trust does not appear rather in its intersubjective and dynamic dimension, than (almost exclusively) in an individual and static dimension.

In this sense in the field of education, for the most part, surveys about trust concern rather the analysis of self-confidence as a category, than the possible "emergent properties, transforming and producing the relationship of trust as undiscounted outcomes of a system of exchanges and relationships" (Giani, 2010, p. 33).

This approach would explain the widespread lack of pedagogical studies in this field. Such a situation, in some respects even more paradoxical, has been denounced by Barbara Applebaum specifically for the school environment: in fact we can say it suffers from an “original problem” in education, that is to say a widespread reticence towards an approach and a relational practice that involve (authentic) reciprocity between the involved subjects (Applebaum, 1995, pp. 444–445).

In psychology, trust appears as a component of a personal nature, which has to be analyzed and measured in its degree and value. There is a wide literature on this subject and here we can report the most significant contributions. Trust means mainly the sense of “self-confidence”, that is built over time through the interaction with others, and which is linked to the concepts of “security”, “self-esteem”, “wellness”, key components for the healthy development of the person (Erikson, 1963; 1982). In psychology, trust is widely recognized as a fundamental component of human development. Various authors have already said that trust is fundamental to the achievement of positive relationships with oneself and with other people. Living in a climate of trust would promote the individual learning and development, as well as affect one’s level of satisfaction and happiness (Meltzer, Harris, 1983; Mitchell, 2006, pp. 847–855; Larson, 2005, pp. 87–90). These studies also often highlight the negative aspects of not having self-confidence and not giving trust to others. In any case, trust appears as a value which is the basis of the relation itself. When we examine the relational aspects of trust, so to speak, we investigate the interactions between self-confidence and trust in others, self-confidence and reliable and unreliable behavior (Pelligra, 2002, pp. 291–335; Pelligra, 2007).

Continuing in the description of the semantics of trust in education, we can certainly point out how most of the reflections describing the trust in school contexts are resolved in the report trust – success/failure at school. In addition to the strong growth of the subject in education, the trust in the school environment is essentially understood in two ways: in its characters of reliability, it is seen as a virtue to be developed for the formation of a good citizen, of his citizenship and solidarity; secondly, trust as directly linked to the student’s academic success and learning.

The relationship between success in learning levels and trust, is the dominant model in psycho-pedagogical literature. In these studies, we can show how *a general climate of trust and confidence in others’ abilities*, represents the basis and the strategic condition for the subjects’ learning (Corrigan-Chapman, 2008).

In the learning phase, the trust we can put in the other, that is to say in his capacity and in the potential he can express, is a basic concept of modern education. Hence the idea of empowerment and the role that trust exercises in this contemporary pedagogical construct, from a cross-cutting nature in different disciplines and organizational areas. In such a context, trust is mainly understood as an instrumental and individual phenomenon: it intends to achieve only individual objectives.

In this background of ideas, the study presented in Giani (2010) and aimed at identifying the meanings attributed to the concept of trust can result interesting for the purposes of our analysis. Leaving aside other details of the investigation, trust is often associated with aid and appears rather “unidirectional” than “reciprocal”, as far as the relation between the *truster* (who gives trust) and the *trustee* (who receives it) is concerned.

In the contexts of help and/or more generally in all those educational contexts characterized by relational asymmetries, trust assumes the character of what we might call the trust of the other, that is to say a key condition for the success of the educational relationship. The inexperienced subject (the person to be educated: baby, boy, adult), in other words the other from the point of view of the expert (the teacher), is the first person who has to trust in the educational relationship with the educational expert.

The trust of *the other* and the *trust in others* that *the inexperienced person must have*, is a premise, we could say a dogma in the pedagogical literature on the relationship of help. Alberta Giani wrote: “It is funny how talking about trust in relation to the so-called helping professions, it takes for granted that the trust to talk about is that one our interlocutor should have for the professional, for the expert” (Giani, 2010, p. 42). On the other hand, the expert has to answer this call in a reliable way, in fact he has not to betray the trust reposed in him. The trust the expert may place in the other, must be commensurate to the inexperienced person’s availability in trust, as if to say: I (expert) I can trust you (student) only when you give me proof to do so; but not always the opposite is true.

Then, in educational relationships, trust takes on more the characteristics of an expectation (by the, student or the person who needs it) and of a reliable response (by the expert, the teacher), a “passive” dynamic for both the subjects of the relationship and that contributes to maintain the distances one from another. In the first case we can speak of a passive reliance; this is due not so much to the general conditions of asymmetry inherent in the educational relationship, as to a special condition of asymmetry in education bringing the subjects of the relationship to remain on distinct roles: that of the expert, who knows the needs

of the other, and that of the inexperienced subject benefiting such knowledge. In this regard, Giani wrote: “The helping relationship is often configured as a relationship between an expert “who knows” (incarnation of the cognitive, operational, emotional, ethical, moral order) and a passive user, in need of care, attention and listening, “who does not know” and who is indeed required to trust” (Giani, 2010, p. 87).

In this context trust preserves the etymological meaning of the word itself (from *fidere* = to have faith); it becomes relying on someone who knows what is good for the other, who knows his problems and how to deal with them. So trust becomes not just an asymmetric relationship but a passive one (Giani, 2010, p. 88); at the same time it comes to a reliable answer from the expert also negative for both the subjects of the relationship, “crushed” on the idea of trust as a response to a recognized need in advance by the expert.

Also in this perspective, the relationship of trust appears as an a priori of the educational relationship: the reliable answer is the answer to the objective need of the other in the educational relationship and the request of relying by those who have no experience seems only an expression of this need. All this has its explanatory value and there is no doubt that trust compete to achieve those needs of containment and security unanimously recognized as the basis of any educational project. One wonders, however, whether in education trust should be structured as just by this form of justification. If the only possible form of trust in education was linked to the need for containment and protection of the person to be educated, that relationship might even lead to the closure of the educational relationship, limiting the freedom of the others and the possibility of mutual recognition; these last ones are the features of authentic interpersonal trust in which reciprocity between teacher and student, in the educational experience that is done in the construction of knowledge is a key component. This involves reflecting on the nature of the asymmetry that governs the relationship; perhaps for this reason, by binding to the condition of the person to educate (baby, boy) in the educational relationship, trust turns into a form of custody and a “conditioned” or “deserved” form of trust: the necessary condition to give trust by the educator, is that the other (the inexperienced subjects) trusts him.

Lisa Delpit, author of an essay on which we will return later, after analyzing the dynamics of the relationship between teachers and students, introduces a new element in the reflection on trust in the school context that at first glance may disconcert: “I do not know. Please help me learn about you” (Delpit, 1988, pp. 286–98). The statement is not that of a student, but rather that of a teacher.

Reciprocity and vulnerability are the basics of authentic interpersonal trust that should start in school. Taken from a different context, Gaston Bachelard's declaration, "He that is taught, should teach" that highlights the close relationship between teacher and student in scientific knowledge (Bachelard, 1975), sheds new light on the inflexible relationship teacher-student, very dear to traditional pedagogy.

The tangible and intangible trust in the school

Semantic analysis revealed that trust comes in "custody" in "security", in "help", all meanings that can not be excluded from trust. Anyway we want to emphasize that these meanings of the relationship of trust are lacking those elements that should characterize the authentic interpersonal trust: the risk condition, the nature and degree of vulnerability of the relationship of trust, the dimension of freedom and decision-making, or those conditions that let the trust relationship be truly formative for the people who make the relationship itself, in this case linked to education. We will clarify our position in more detail later on.

In the school system trust has declined as the ability to confide in someone who is deemed able to live up to one's expectations: not in something, but in *someone*. At school you go sustained by the hope that someone fulfills your expectations, as saying that trust has to match the interlocutor's (inexperienced person) fidelity, so that it is well placed. The consideration of this "binding" aspect of the school system has to deal with a fundamental character that researchers of school organization such as Piero Romei attributed to school: the fact it is a *loose coupling* organization (Romei 1995, pp. 60–92).

In this part of the work, we will use the observations made in some schools in the province of Kaliningrad to retrace the most important fields of school experience in order to identify the points of attachment of a possible restoration of conditions in support to mutual trust. The first epistemic imperative of good educational research is to keep your eyes intensely open on the phenomenon.

Recent studies in economics relating to the *scientific management*, have introduced some models of representation of the capital of a company based on the integration of quantitative and qualitative data and of narrative elements. In particular, they put emphasis on the intangible (human capital, relational capital, organizational capital), that is to say resources that are difficult to quantify in economic terms but able to represent the real surplus value to companies (Antonelli, 2007; Bonazzi, 2002). Also trust is carefully considered as a practical

tool for improving the economic performance and the development of a company (Crovey, 2013) through the drawing up of a set of indicators and criteria which gave rise to the “barometer of Edelman,” one of the main models that determining the value of trust in a company and in the institutions- The issue of trust is central in the literature on ‘organizational contexts’ (Argirys-Schön, 1978; Morgan, 1997). In this way you do not want to equate school to a company: you simply want to observe the possible stimulatory or inhibitory factors in the dynamics of trust relationships.

The first day of school: September 1 – В день знаний

Our analysis takes its cue from September 1, the day of knowledge. This event is particularly experienced by the whole Russian community. The careful observer can not fail to record these items: 1° on this day all schools and all universities of the Russian Federation open their doors; 2° the organization of the event is a special experience: on the square in front of the schools I takes place a real ceremony, children and parents of the party clothes with beautiful bows braids, they play and sing cheerful marches celebrate the beauty of knowledge; 3° the presence of all teachers also takes on a symbolic meaning: all people bring flowers to the teachers and to the Director who, before the bell, makes a long speech to mark the importance of the moment; 4° many families attend the event because it is a decisive stage in the life of every family.

The anniversary of September 1, has a value political: here the state (the truster in the relationship) sends an important message to the Russian community (the trustee) for his presence and for the investment (also material) for the future of the younger generation. Can we define this message a sign of trust, or a sign of hope (if we want) in the younger generation? As Victoria McGeer wrote: “Investments of trust are just one way of communicating hopes longer available” (McGeer, 2008, p. 249).

We have lingered in the event description not for the sake of rhetoric, but for a reason we consider far more important and the reference to the cited researcher is not accidental.

In an essay which is particularly interesting for the purposes of our analysis, she succeeded in opening the lexicon of trust to concepts such as *possibility*, *freedom*, *mutual strengthening*, and *recognition*, key concepts of the vocabulary teaching and of our idea of trust. McGeer introduces a “surprisingly little analyzed” concept in the analysis of the relationship between trust and reliability:

the concept of *hope* (McGeer, 2008, p. 212). Through this category, the author shows how the trust based on the hope (that she calls *hopeful trust*) is able to explain trust even in the absence of knowledge of others' reliability, or even in environments where such a reliability others is doubtful or negative. What makes possible and at the same time reasonable to speak of trust in *risk* environments (the school can be a risk environment) is, in fact, the ability to hope. The new can take shape starting in a trusting relationship characterized by hope, and this fact can be explained on basis that are not irrational or unreasonable. Unlike many authors who clearly differentiate trust from hope, the author manages to link these concepts in an original way, while distinguishing them.

Both trust and hope are two capacities in a broad sense; in other words, they are forms of thought and human action typically taking place in the relationship itself. Hoping does not imply an inability to recognize oneself as a limited being, far from it: hoping implies the recognizing of each agent's limits and simultaneously of the source of new possibilities of existence in the relationships with the others. So to speak, we can say that to be invested and investing in actions based on frees of individuals from their alleged inabilities and opens up new possibilities for action and thought. MacGeer wrote about hope: "[it] is an attitude that both empowers us in our trust - making it possible for us to think and act in ways trustful-and empowers them through our trust, by stimulating their agential capacities to think trust and act in ways responsive" (McGeer, 2008, p. 287). In this sense people creating a relationship of this kind are at the same time the beneficiants and the beneficiaries of trust. They are linked by a relationship of mutual recognition and enhancement, and therefore by a possibility of recognition about human capacity for thought and action. In the background, we can place Barbara Applebaum: "*A teacher who believes in the value of the trust, therefore, must also assess the development of a certain kind of relationship with students. It is clear that a teacher who really trust students must be willing to take a position participant, a very personal and positive attitude towards each of them*" (Applebaum, 1995, p. 447). This attitude towards the other implies something more, as Richard Holton explained: "*Maybe it's better to see the attitude of trust, as part of the participant position, in the sense that trusting someone is a way to treat them as a person*" (Holton, 1994, p. 66). In other words, the type of *participant location* underlying the trust of a teacher points to a personal faith in the student's integrity and reflects the teacher's respect to the student.

As McGeer continues in his analysis, the hopeful trust does not arise from a generic or "unreasonable" trust to the other and from others' capacity

of reliability, or to a general reliance on trust as a phenomenon which has a value in itself, regardless of the relationship itself. In fact, hope is often considered as a phenomenon that goes beyond the people's will and action in the relationship itself. According to McGeer the hopeful trust is characterized by two aspects which are joined together: a proven human capacity to imagine and to be otherwise, and the "nature" of the same relation of trust, which can activate or not these human attitudes on the basis of certain features. The author works out two possible explanations in favor of *hopeful trust* and *trust responsive mechanism*¹⁷: the first one is to be sought in the process underlying human formation and development, the second in a merely psychological "mechanism". In the first case, the relationship based on the hope brings the subject to see "beyond himself" and thus to know himself through this process. Having the ability to recognize as "other than oneself", and so different because thought and imagined otherwise, is a specific aspect of the relationship of hope. For the subjects involved in the trust relationship, this means having the opportunity to create and put into practice patterns of behavior seen as possible by other subjects and that otherwise would not have been imaginable and, therefore, achievable. This mechanism is linked to the most important developmental stages of human existence; this process of recognition and transformation would carry out precisely because of the possibility/opportunity of people to be imagined otherwise. *Trust opens new horizons.*

The tangible...

Do a school building, the color, the capacity of the classrooms, the school kit, instrumentation, teaching, affect the dynamics of the relationship of trust among the protagonists of the training?

Let us do an "archaeological dig" (in the manner of Foucault) spent in the places of our school experience. This brings to mind the shape of the building school: rigid, monumental, austere, angular, with the plaster gray mouse. A form of architectural style that can not be mistaken when you find yourself in front of it: it is a school building! *But it is not yet the school.* We walked the long corridors with

¹⁷ "Responsive mechanism" refers to the property of the trust, in order that (once activated) the trust would result as a tendency to answer the trust receipt in a positive way. As Pelligra wrote: "The 'responsiveness' is a quality of trust that emerges in the relationship between the truster (who you trust) and the trustee (the person to whom you trust) and can only be understood by looking at the interaction between the intentions and actions of those involved. The main feature that defines this idea refers to the possibility that an explicit act of faith can, in itself, justify or explain a reliable answer" [Pelligra, 2007, pp. 170–171; Bacharach-Gerra-Zizzo, 2001, pp. 1–53].

a frozen heart, seeing the inside of classrooms: white, unadorned, anonymous. In the transition from one class to another for eight long years (from primary to lower secondary cycle), the interior remained unchanged. Arranged in a row for two, we proceeded with military steps, as small soldiers, along the long scaffold to reach the classroom, ready to be beheaded or pardoned by the master, who sat in his chair in absolute silence. The trust in the master? Unthinkable! It was the authority! No need to rummage in the distant past: the school buildings are still recognizable! Only the authority of the teacher is under discussion.

That memory surfaced immediately to our mind at the first observation of the schools in Kaliningrad, in some cases, real-city schools. It is not our intention to indicate a pattern; we will leave the reader his own impressions, although we must add that our perception was not unpleasant¹⁸.



Photo No. 1: School Gymnasium No. 1, Kaliningrad

¹⁸ I wish to express my gratitude to prof. Luca Girotti and dr. Radek Falkiewicz-Szult for the realization of the photographs made in the schools of Kaliningrad and that are presented in this article.



Photo No. 2: Gymnasium No. 32, Kaliningrad



Photo No. 3: School Gymnasium No. 40, Kaliningrad



Photo No. 4: School Lyceum no. 14, Kaliningrad



Photo No. 5: Pedagogical College, Chernyakhovsky



Photo No. 6: Regional Institut of Education Development, Kaliningrad

The interior classrooms of schools.



Photo No. 7: The class for students (age 11–15) – Srednjaja Shkola



Photo No. 8: A detail of a class for children (age 3–6) – Detskij Sad



Photo No. 9: The class for students (age 6–10) – Nachal'naja Shkola



Photo No. 10: The class for students (age 15–17) – Vyssjeje Obrazovanie



Photo No. 11: The class for children of pre-school (ages 1–3). Yasli



Photo No. 12: A detail of a hallway to the classrooms in a secondary school



Photo No. 13: Example of school agenda in care of the boys of the school



Photo No. 14: Example of the history of the school in photo by students and teachers



Photo No. 15: A detail of a hallway to the classrooms in a school for children



Photo No. 16: Large board with drawings made by children in kindergarten

Finally, we will conclude this report with a photographic documentation of examples of educational posters and learning tools:



Photo No. 17: The class for students (age 15–17) – Vyssheje Obrazovanie.



Photo No. 18: Combination of traditional and contemporary elements (LAD, ICT) in teaching (age 15–17) – Vyssjeje Obrazovanie

The photographic documentation presented herein is not meant to be exhaustive about resource materials we have been able to observe and record. Nor does it indicate patterns or “ideal” conditions for the present and the near future places of learning. Finally, we do not claim that the care of the environment, the teaching equipment, the complex of material resources can be decisive for the question of trust. The collected documentation is only a pretext to exert a reflection of a general nature and to remember, if you were needed, not to free yourself from a systemic approach when studying a phenomenon as complex as trust.

There is no need to delve into the history of education to indicate characters and cultural seasons that influenced and valorized the school building. Just think of the pedagogical positivism or, more recently, Loris Malaguzzi (Reggio Emilia), John Ott (California) Rudolf Steiner (Germany). In this regard, the Steiner school, the school environment is considered of great importance, in close correlation with the educational process. The choice of architectural forms, colours and materials, that will recreate as much as possible existing shapes found in nature and close to the life of the pupils, is of particular interest. In Steiner schools, one of the most important things is the color of the walls, which is chosen depending on the time evolution of the students: classrooms for the children have rounded shapes in the furniture, the doors, the frames of windows etc., and are painted bright pink; then as the children grow up, you go to lighter pink, to orange,

to yellow; for children who begin to develop their critical faculties, classrooms are painted with cold ranges: green, blue and violet. These choices not only meet the criteria of aesthetics, efficiency and economy, but exert a real educational activity, which has a positive effect from a psychological point of view and promotes a climate of trust.

After emphasizing (by using appropriate qualifications) the importance of the tangible (the settings, the colors, the kit school teaching equipment), which becomes more valuable when it is supported by an educational project, it will be well to point out that material resources are attributable to political choices or, if you prefer, to the pact established between rulers and ruled (teachers, families, students). One may wonder, in fact: what trust in the rulers there can never be when the activities take place in cold or even icy school classrooms or you are likely to remain buried by a collapsed ceiling? As a result, the knowledge of school workers they are bearers of fundamental rights such as the right to education, and the finding that they can not exercise them, does not affect the hopelessly civic pact between rulers and ruled? Trust is directly proportional to the credibility of the parties on completion of the deal. And in this case the pact is rooted in Articles 39 and 43 of the Constitution of the Russian Federation voted on December 12, 1993 (with amendments of 25.07.2003). Or, you can still think to art. 3 of the Italian Constitution, which assigns the Republic the task of “removing obstacles of economic and social nature which constrain the freedom and equality of the citizens, prevent the full development of the human person and the effective participation of all workers to the political, economic and social development of the country”

Beneath the surface of the tangible, there's the intangible

The intangible...

We have mentioned just before the inflexible teacher-student relationship very dear to the pedagogical tradition (and to the traditional pedagogy), inflexible because it is based on a different assignment of the other's value in the relationship, on an asymmetry that makes the characters unequal from the beginning of the report. The other continues to be an “object” (passive) and not the subject of the educational relationship, with whom establish a genuine reciprocity [Applebaum; Holton]. These are reflections which are inspired by the specialistic

pedagogical literature on relations with subjects at risk, taken into consideration to work out our idea of authentic interpersonal trust.

What is intangible? In studies of business economics, the intangible is made up of relational capital, human capital, and finally the organizational capital (D'Egidio, 2001; Cravera 2001). What arouses our interest, for the purposes of our discussion, is that among the indicators that establish the climate of trust, we can include the exchange of information, the transfer of knowledge, the cooperation, the common on leadership that is expressed through the "proxy" (Bochicchio, 2011, pp. 83–101).

Not for the sake of synthesis or reconciliation at any cost, we assert that the problem of trust in the school context must be seen in this perspective. Within it, in the enhancement of the elements that favour the organization of learning, we can record many common points with the constructivist model capable of overcoming the dichotomy between education and cognitive development, that compromises the ability to understand the generative value of trust. It is worthwhile, therefore, to dwell on what constitutes the "heart" of the school experience in order to understand what ingredients are able to nominate the trust to become the engine of a general revival of the school (and society) if you find a way to increase its depth. Before getting into the processes that govern the everyday school practice, it would be useful to recall what was said about the opportunity to reconcile the educational dimension and the cognitive one in the field of higher-level "training". The following considerations will try to show how the separation of the two dimensions is not benefit to the pact of trust between teachers and students.

However, a preliminary distinction must be made: it has to do with the age of the students themselves, and once again we will use the results of the survey carried out by the students of Gymnasium No. 1 of Kaliningrad. The teachers of this institution involved students in the project research Stimulators and Inhibitors of Culture of Trust in Educational Interactions. We can record the first indicators of trust: information exchange, knowledge transfer, cooperation sharing, and conflict of interpretations... The teacher becomes the tutor.

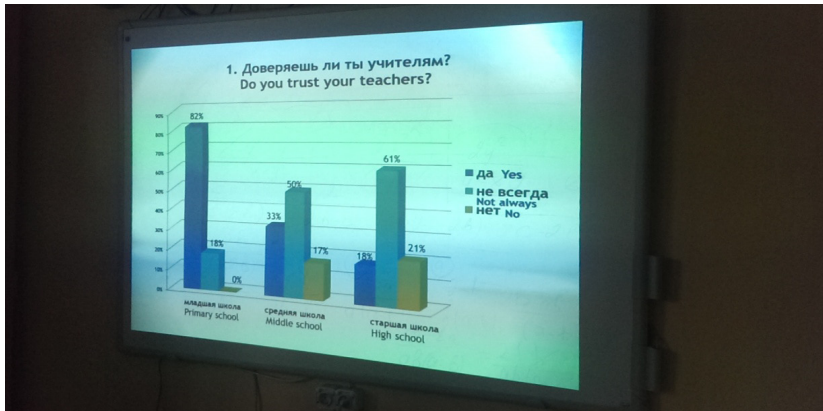


Photo No. 19: Illustration of the results of the survey on trust accomplished by high school students

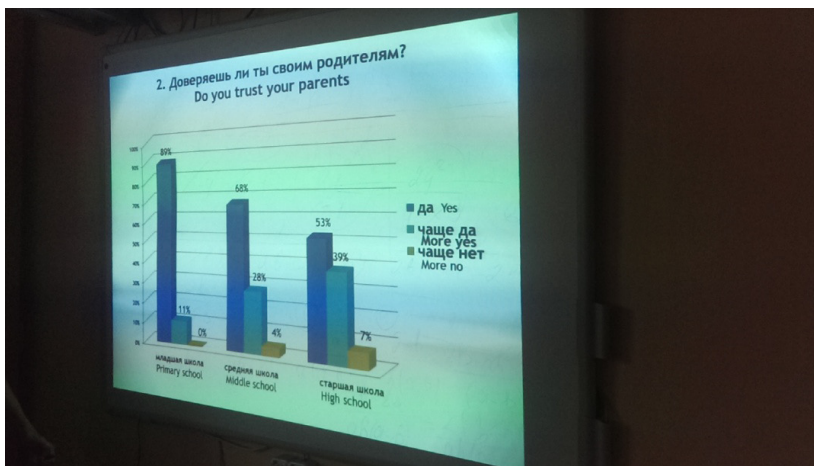


Photo No. 20: Illustration of the results of the survey on trust accomplished by high school students

As shown in Photo no. 19, in the school up to ten years, until the end of primary school, boys and girls' trust in teachers seems pretty obvious. In that segment of studies, it is necessary to focus on the rather complex relationship of trust between school and family, who contend the child's education. The teachers must have trust in children and, for the delicate task teaching they assume, this trust

is decisive for the success of the teaching-learning process. If a child were to find in his teacher the slightest hesitation in believing that he can actually learn, the learning process would be irreparably compromised.

The issue of trust in teachers by the students establishes fairly sharp in the following segment of study, the secondary level, that is to say the kingdom of adolescence (Photo No. 20). The theme of adolescence is strongly linked to the issue of trust.

In a period of life characterized by claiming autonomy from the adults, the investment trust in the adult world is critical in a teenager's path; it is precisely his extreme fragility to postulate the need for an adult who is capable to contain the abnormal mobilization of energies and impulses, even in unconventional direction.

This makes it all the more necessary in the third segment of the study, the secondary level, where the student, fully deploying his adolescent existence needs a strong reciprocity in the relationship of trust that binds him to his teachers.

Bearing in mind, therefore, that the joints of the psychological development of a student affect the constitution of the issue of trust in the various stages of schooling, we can start reasoning on the question of formation, as a synthesis of educational and cognitive.

In the common conception of education we usually encompass every element concerning the doing school, including the cognitive dimension of school activities. The risk of this cognitive absorption of educating is to underestimate the scope of intellectual training taken place at school, as if everything pertaining to knowledge and to the subjects played a key value related to teaching techniques, while what really matters would have to do with the value systems that, in fact, would be educating conditions. In a school setting, the student must demonstrate to behave well, to trust, including the wide range of ethical performances that a boy at school can produce and which characterize "behavior". On this ground it is easy to confuse trust with the "respect for self and others", "respect for teachers", "having faith" and so on. Therefore it seems to be able to say that the trust placed in the behavioral dimension is likely to result in an action of conformity to certain values. But that trust may a school collect where only a high voting behavior in is sufficient to be promoted, even in the face of devastating cognitive deficiencies? How could stand an education system in which schools are neither more nor less than an educational agency? It is therefore clear that education is not the priority mission of the school.

At this point, what must mean school for “education”? in the last twenty years, scholars have well focused the alternative between two antithetical and functional educational models, each one with a certain vision of the main task of the school: the transmission model and the constructive one.

The first is functional to a school that asks students to accumulate knowledge and repeat it correctly. The relevance, the common sense, the significance of that knowledge, its formative dimension for this model is not a decisive question for the purpose of learning motivation. Education is a prerequisite to access to this inherently selective model. If you are not “educated” you can’t stand up to such a model, which requires a strong discipline and a family’s ability to create all the conditions in the classroom because it is known to be correct. The quality of relationships between teachers and students, which then configures the issue of mutual trust, is secondary in a model according to which the school does not know of the emotional-affective significance and therefore does not constitute as major element in the human relationship between the two cognitive partners of the relationship.

When you do school according to the transmission pattern, the educational question of trust arises in the terms described above, as a matter of “conduct”.

The constructive model, which represents the alternative, binds to the concept of learning environment. It takes some learning and relational paradigms, such as cooperation, shared construction of knowledge, meaning negotiation, conflict of interpretations that lead to the conclusion that, if properly “treated”, academic disciplines have in them a size that makes the cognitive activity “formant” for the individual. When it comes to the size of the training disciplines, we refer to this ability of knowledge of the school to catch the significance of the student’s space, as a space inhabited by his experience and his existence. The knowledge of school, as it is found easily in kindergarten and primary school, have their roots in the deepest needs of the individual, such as communicating, expressing emotions, comparing, classifying, sorting, analyzing, moving in space, remembering, imagining, all actions that, in some way, represent matrices of various anthropological disciplines taught in school.

Only the epistemological excavation in disciplines and enucleation of their fundamental educational nucleus, their “points of attachment” to the deep needs of children and young people allows us to revisit the knowledge of the school so that it can generate discursive and interpretive practices in the classroom.

We refer to these practices when we speak of a constructive instructional model resulting from the mutual trust between the teacher and the student, the one

and the other committed to test and to demonstrate. If knowledge is constructed, it is rooted in the individual and becomes a cultural experience. *I have trust* in those who recognize my ability to learn and create the learning environment in which I too have my own space to take center stage. You could say that when the student is seen as a whole person called to grow culturally, in an enterprise shared with teachers, then it is possible to imagine scenarios in which trust is at the core of relational processes.

The alternative model between the transmission and the construction model, therefore, is crucial to understand whether the statement is capable of training to become a learner and then generate mechanisms of mutual trust between teachers and students. That trust has its revelatory place in the classroom, consisting of many intangible factors, and out of the classroom, of the quality of the relationships between all the other components of school.

We must therefore proceed with the analysis of the *intangible* to turn it into a *tangible pedagogical* tool for building a culture of trust.

At this point the focus moves on the teacher. His smile, look, listening, posture, availability, the coherence among the levels of educational communication in the interaction, do not give the teacher that style training for which the trust becomes a participant of the students?

Let's go through Lisa Delpit's point of view: "I have myself how to available-synthesis of perspectives. But both sides do need to listen, and I contend it is that those with the most power, those in the majority, who must take the greater responsibility for initiating the process (...) To do so takes a very special kind of listening, listening that requires not only open eyes and ears, but open hearts and minds. We do not really see through our eyes or hear through our beliefs. To put our beliefs on hold is to cease to exist as ourselves for a moment - And that is not easy. It is painful, as well, because it means turning yourself inside out, giving up your own sense of who you are, and being willing to see yourself in the unflattering light of another's angry gaze. It is not easy, but it is the only way to learn what it might feel like to be someone else and the only way to start the dialogue (...) And finally, we must learn to be vulnerable enough to allow our world to turn upside down in order to allow the realities of others to edge themselves into our own consciousness" (Delpit, p. 297).

Delpit introduces the concept of vulnerability in the relationship of trust, a concept that will be taken up in the concluding part of this work. For now, here it is enough to draw attention to other elements which could provide the participant's trust: to know the students as well as their discipline of study, to have

a good educational culture, to decline the axioms of the pragmatics of human communication in a pedagogical sense (Watzlawick-Beavin, 1967), maybe integrating them with the appropriate annotations of Joseph Bertagna and George Chiosso on teachers' profiles (Bertagna, 2002; Chiosso 2002). The pedantic teacher and the policeman one, the guru teacher and the technological one can not be reconciled, so as to reconcile the authoritarian teacher and the preacher one. In order to work on the boys' trust, the teacher has no other way than teaching, or the ability to put a sign in their lives, recalling that the purpose of education is *to make the best soul, not erudite soul* [Clement Alexandre].

These teachers are remembered are those of which we can have trust.

Conclusions. A strong pedagogy for a new culture of trust

The vast movement of ideas and characters, studies and proposals that collect around for twenty years about reflection on faith testifies that we are dealing with a complex cultural paradigm; its themes of the research program at first glance appear to be very weak, related to the sphere of subjectivity, the sense of insecurity that a person lives in postmodernity and trust is a "leviathan" of affections and ties, but in hindsight, these issues are a litmus test of issues far more extensive and complex which may relate to the democratic coexistence. But this consciousness is pedagogical! In fact, our opinion is that trust will reverberate in the big questions of human formation: the purpose of the school, the quality of learning, the teacher's identity, the ethical dimension of politics that is determined by the choices in order of priority services for the individual and the community, first of all learning.

However, we record the movement of ideas in which the expression is only a slight educational event, even a whimper when you consider the fact, repeatedly stressed here, that applies the tradition of interpreting the trust as an *a priori* pedagogical reflection and educational practice, entrusting the trust economists, psychologists, scholars of the science of communication. *Let's start from the beginning...* we are tempted to say. Because the issue of trust calls for a reflection on the fundamentals of education. First of all, *the educational relationship*.

We can not underestimate the heuristic that can have an adequate reflection on trust, starting with the educational relationship and the asymmetry that governs this relationship, which is essential for building a culture of trust that is in the process of teaching-learning point and the central hub. Here reference

was made to the epistemological constructivism, both for its depth and for its pedagogical and didactic value.

It is important that this reflection on trust is accompanied by “a pedagogy eyes wide open” (paraphrasing Gaston Bachelard), because there are still many “epistemological obstacles” and those of a cultural nature prevent you from grasping the educational and generative value of trust.

As we approach our conclusion, it will be well to indicate the moments of the educational relationship, immediately putting out the asymmetry, and closer to our idea of the authentic interpersonal trust, exposed to vulnerability and risk.

The educational relationship is a type of interaction characterized by a relationship/experience with alterity and asymmetry, the latter partly inherent to every human to human relationship and partially characterizing the specific educational relationship (Corsi, 1997, p. 108). The majority of human relations, we could say the whole, are characterized by asymmetries. The mere presence of the *Other*, in the educational relationship as in any other relationship among human beings, because they are different from me, puts some asymmetries (Baldacci, 2012, pp. 224–226). This fact alone would be enough to make the educational relationship a very complicated matter and to explain in part the difficulty of trust in education as in other human relationships. In the educational relationships such asymmetries assume a particular character: asymmetries are dictated not only by the presence of otherness, therefore from a set of possible and shareable diversity that inform such asymmetries, such as the presence of differences in the levels of knowledge / experience (Postic, 1979, p. 121). The asymmetries that characterize the educational relationship, are those produced by an asymmetry rather recurrent in educational relationships and help, which can be defined as *unequal allocation of unknown value in the report*. Diversity in the allocation of the value of the other means that mechanism summarized in the relationship to which the other person is not perceived as equal, but that needs.

The asymmetry in the allocation of the value of the other in the relationship, leads not so much the impossibility of the condition of equality between the parties involved in the educational relationship, ie that condition or state that guarantees a relationship of equality or equivalence between the parties, as to the absence of the condition of equality, or of equality and equal value between the parties, the foundation of any authentic relationship. Asymmetries relational played on the category of unequal allocation of the value of the other lead to consequences now known to the pedagogical literature and help, such as the conflicts in the relationship between the helper and the one who is helped, who is an

“expert” and the one who is “inexperienced”, and the placement of the subjects of the educational relationship roles rigidly established and predetermined (Simeone, 2011, pp. 45–87).

What these antinomies hide and allow us to bring to light, is the fact that relational asymmetries are based on non-parity. If the condition of asymmetry understood as differences between subjects with different roles, responsibilities and powers does not involve any real closure to the relationship, which implies the impossibility of authentic relationships are asymmetries based on inequality. It reflects that the same concepts of power, authority and responsibility are constitutionally asymmetrical and “legitimized” based on an inequality that characterizes the asymmetry. In the presence of unequal valuing of the other, the asymmetries in power, in authority and responsibility necessary for the educational relationship can not be built in this report, based on a mutual legitimation of those involved, but on external factors the report (Baldacci, 2012, pp. 238–245).

The summary, albeit briefly, but hopefully significant, the educational relationship, the clarifications on asymmetries, were necessary because they put us to address the issue of trust in another aspect, namely in education, introducing another characteristic element of trust: the risk.

With Richard Holton, the field of trust opens up to other forms until now not considered as such, as the risky trust. He refers to that form of trust which implies an action undertaken by a truster to a trustee of which, for some reason, does not know the reliability, on condition of anonymity and non-repetitiveness of interaction over time (Holton, 1994, pp. 66–69). By researching the reasons for the action within the trusting relationship with each other, Holton argues that there may be many good reasons to trust and even people you do not know the reliability or, indeed, of which we know not the reliability and, based on this, we might add good reasons by the trustee to respond reliably.

So trust action can be taken to different motivations and intentions, including that of cementing a relationship, giinge rise to a new relationship, introducing the transformations within it, even changing the original purpose (Holton, 1994, pp. 72–73; Applebaum, 1995, pp. 95–97).

Why should not happen this school experience? In that so delicate process what is the teaching-learning process? To break in this way the rigidity of the established roles, the linearity of the sequence for which (consciously and unconsciously) every teacher transfers in the learning model of the daily transmission of knowledge. Here the constructivist pedagogical model (which is not only didactic) is a candidate as a decisive option to model transmission of knowledge

which establishes the inequality in the relationship between teacher and student, and even among learners. Trust, on the basis of this model, is compromised. Indeed, in the constructivist model an equal pact of trust is established, as both teacher and student are engaged in the construction of knowledge.

What we want to emphasize in Holton's speech is that he introduced the concepts of intention and motivation, which are key elements of the authentic relationship of authentic trust and of risky trust, which represent the form of authentic interpersonal trust.

If the motivation to take action trusting by the truster was based on the expectation of the trustee's reciprocity, it would not be very distant from an instrumental optics. With Holton, however, the source of risk and vulnerability arises from the truster's broken expectation placed in relation to each other and the bond that thanks to him and his choice, you can generate. In this way, it is not the only positive expectation of reciprocity toward the other to motivate the trust behaviours neither the only betrayal of the expectations to generate exposure to the risk of betrayal.

In this sense, we can begin to describe the relationship of trust as authentic: it is that when it has a value in itself, when the trust is not only done to respond to the personal interests of those involved. To put it in Pelligra's words, it is "not computable", so we must look for the specific portion of the trust real (or genuine): it is not based on a pure cost-benefit calculation, nor on probabilistic assessment of the consequences of a trusteeship action for which the calculation; as he points out, "it would transform the very nature of the relationship, destroying its relational components" (Pelligra, 2007, p. 26). Then genuine trust does not respond the functionalist logic.

The authenticity of the trust and the intrinsic value that it can take, they are not given *a priori* the relationship of trust: they are given in a process, through the report itself and the actors involved. The trust therefore has no intrinsic value in itself, regardless of the parties involved: it takes shape thanks to the actors involved in the relationship, the types of their interactions and, in particular, the intentions conveyed by them through their behaviors. It can not therefore be taken as an *a priori* pedagogical reflection, but above all the goals to be pursued.

The definitions of trust, try the previous pages, responding to a precise objective: to reach the development of a theory of education that would allow to assess, reflect and work on a construct as complex and elusive as the trust to bring out all the educational value. From the definition of a semantic field of trust in education, phenomenological survey that we have done on so-called intangible

and intangible elements, from interrogation criticism that has been accomplished on the asymmetry that affects the relationship in it and the manner and content, and finally by calls from the constructivist model, trust is linked inextricably to the sense of possibility, freedom, recognition and mutual reinforcement between the protagonists of school life: between teachers and students, between students, between teachers, students between teachers and students, between students, between teachers, students and families, between school and society ... rulers.

References

- Antonelli V., (2007). *Introduzione allo studio del sistema aziendale*, Giappicchelli, Torino.
- Applebaum B., (1995). *Creating a Trusting Atmosphere in the Classroom*, "Educational Theory" Vol. 45, No. 4.
- Argyris C.D., Schon A., (1978). *Organizational Learning: A Theory of Action Perspective*, Reading, MA: Addison-Wesley.
- Bacharach M., Gerra G., Zizzo D J., (2001). *Is trust self-fulfilling? An experimental study*, Department of Economics Discussion Paper, 76.
- Bachelard G., (1934). *Le nouvel esprit scientifique*, Paris, Alcan.
- Bachelard G., (1938). *La formation de l'esprit scientifique*, Paris, Alcan.
- Baier A., (1986). *Trust and Antitrust*, "Ethics", 96.
- Beck U., (1989). *La società del rischio. Verso una seconda modernità*, tr. it. Carocci, Roma.
- Beck U., (2000). *I rischi della libertà. L'individuo nell'epoca della globalizzazione*, tr. it. Il Mulino, Bologna.
- Bonazzi G. (2002). *Come studiare le organizzazioni*, Il Mulino, Bologna.
- Canevaro A., Chierreggati A., (1999). *La relazione d'aiuto: l'incontro con l'altro nelle relazioni educative*, Carocci, Roma.
- Chiosso G., (2002). *Elementi di pedagogia*, La Scuola, Brescia.
- Corrigan M.W., Chapman P.E., (2008). *Trust in teachers: a motivating element to learning*, "Radical Pedagogy", Vol. 9, No. 2.
- Covey S. R., (2013). *La Sfida della Fiducia. Velocità ed efficacia nelle relazioni di business e nella vita privata*, Franco Angeli.
- Delpit L., (1988). *The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children*, "Harvard Educational Review" 58, No. 3.
- Erikson E.H., (1963). *Childhood and society*, New York, NY: W.W. Norton.
- Erikson E.H., (1982.) *The life cycle completed. A review*. New York, NY: W.W. Norton.
- Giani A., (2010). *Quale fiducia? Riflessioni su un costrutto complesso*, Armando Editore, Roma.
- Granovetter M., (1983). *The Strength of Weak Ties*, "American Journal of Sociology", Vol. 78, No. 6.

- Holton R., (1994). *Deciding to Trust, Coming to Believe*, "Australian Journal of Philosophy", 72.
- János K., Bo R., Rose-Ackerman S., (2004). *Creating Social Trust in Post-Socialist Transition*, Palgrave Macmillan, New York.
- Laeng M., (1989). *Enciclopedia Pedagogica*, Volume III, Ed. La Scuola, Brescia.
- Larson S., (2005). *Connecting with youth in Crisis*, "Reclaiming children and youth", Summer.
- Luhmann N., (2000). *La fiducia*, Il Mulino, Bologna.
- Mariani V., (2005). *La relazione educativa e di aiuto nelle diverse condizioni ed età della vita*, Del Cerro, Milano.
- McGeer V., (2008). *Trust, Hope and Empowerment*, "Australian Journal of Philosophy", 86.
- Meltzer D., Harris M., (1983). *Child, family and community: A psycho-analytical model of learning process*, Organization for economic cooperation and development, Paris.
- Mithcell Ch.E., (2006). *Development or restoration of trust in interpersonal relationship during adolescence and beyond*, "Adolescent", 25, Issue 100.
- Morgan G., (1997). *Images of Organization*, Sage Publications, Thousand Oak.
- Pelligra V., (2007). *I paradossi della fiducia. Scelte relazionali e dinamiche interpersonali*, Il Mulino, Bologna.
- Postic M., (1979). *La relation éducative*, P.U.F., Paris.
- Romei P., (1995). *Autonomia e progettualità*, La Nuova Italia, Firenze.
- Rose-Ackermann S., (2001). *Trust, Honesty, and Corruption: Reflection on the State-Building Process*, "European Journal of Sociology", 42(1).
- Sacco P.L., Zamagni S., (2002). *Complessità relazionale e comportamento economico. Materiali per un nuovo paradigma di razionalità*, Il Mulino, Bologna.
- Simeone D., (2011). *La consulenza educativa. Dimensione pedagogica della relazione d'aiuto*, Vita e pensiero, Milano.
- Watzlawick P., Helmick-Beavin J., Jackson J.D., (1967). *Pragmatic of human communication*, W.W. Norton & Co. Inc., New York.

About the author: Raffaele Tumino, Degree in philosophy in 1992 and PhD in 2000 in "Models of training, theoretical analysis and comparison", Associate Professor in 2005 in Education at the University of Macerata, the research has focused on the analysis and comparison of historical and epistemological training models in the contemporary age. In this field of research include the aesthetic education, intercultural education and learning in adulthood.

I wish to express my gratitude to prof. Barbara Applebaum (University of Studies of Syracuse, U.S.A.) for sending me his essay on trust in the classroom and for his studies in this area have been very useful for the preparation of this article. I would like

to emphasize that in the drafting of this paper, many of the problems and suggestions in terms of understanding and processing, can find an adequate expression in the debate with Maria Czerepaniak-Walczak (University of Szczecin), Elżbieta Perzycka (University of Szczecin. Scientific Director of the Project SIT-MARIE CURIE), Nisar Ali (University of Kaschmir), Pier Giuseppe Rossi, Flavia Stara, Stefano Polenta and Luca Girotti (University of Macerata).

PART III
FROM THE PRACTICE

MADHULIKA S. PATEL

National Council of Educational Research and Training
India

Chapter 1

Innovative Application of Technology in Education

Introduction

The twenty first century is characterised by an unprecedented and continuing growth in Information and Communication Technology influencing all aspects of our personal, social and national life. The information and communication technology is being increasingly integrated in the functioning of different kinds of organizations in the government, business, industry and social sectors including education. The application of information and communication technology has been found to have significant impact on the functioning, products and services of the organizations in terms of increased efficiency, effectiveness, transparency, accountability and the satisfaction of the recipients of the products and the services.

Globalisation and technological advances have created a new global economy driven by knowledge and information. ICTs are one of the major contemporary factors shaping the global economy and producing rapid changes. The ICT revolution is not merely the revolution in the technology and techniques but it is a revolution in the concept. ICT has now taken the centre stage and influenced all facets of life including the education sector. ICT which includes radio and television as well as newer digital technologies such as computer and internet etc is considered as powerful change agent having tremendous potential.

In India, there has been early realization about the potential of Information and Communication Technology as a means for reaching the people living in rural and far flung areas for education of masses. The realization is reflected in the Policy Documents issued from time to time as well as the efforts that have been devoted towards the development of infrastructure and building of capabilities including the launching of our own satellite for the purpose and creating a pool of trained personnel to carry out the gigantic task for the country which is

so vast and diversified in several respect. The country has covered a long journey of development and application of ICT facilities and knowledge base and a number of programmes have institutionalized. Recently, we have taken the task of training the teachers and teachers' educators in the Curriculum Framework-2005 for school education; the syllabi based on this framework and the text books developed in continuation covering the teachers and teachers' educators throughout the length and breadth of the country using video-conferencing through EDUSAT network. The concerned teachers and teachers' educators were in communication with experts in respective areas. The mechanism proved to be extremely useful for expeditious training immediately after the development of Curriculum Framework, Syllabi and the Text-books by the experts. The developments, experiences and the issues described in the paper could be useful for further innovations in the education sector.

The National Policy on Education 1986 as modified in 1992 emphasised utilisation of educational technology to improve the quality of education. The National Policy on Education in its modified document-1992 states that, modern communication technologies have the potential to bypass several stages and sequences in the process of development encountered in earlier decades. Both the constraints of time and distance at once become manageable. In order to avoid structural dualism, modern educational technology must reach out to the most distant areas and deprive sections of beneficiaries simultaneously with the area of comparative affluence and ready availability. It has further stated that 'Educational Technology will be employed in the spread of useful information, the training and retraining of teachers, to improve quality education, sharpen awareness of art and culture, inculcate abiding values etc., both in the formal and non-formal sectors. Maximum use will be made of the available infrastructure (NPE – 1986, 1992).

The National Curriculum Framework for School Education (NCF 2005) has accepted the importance of the globalisation that has resulted in emergence of learning society due to multiplication of sources of information and communication, transformation of work culture that requires more flexibility, collaboration, and team work and use of technologies. The NCF focuses on child as active learner and recommends that education should be based on the learners' experiences, their voices and their participation. It recommends that integration of Information and Communication Technologies (ICT) into schooling needs serious consideration and therefore, teacher educators, curriculum developers, and others will have to redefine their roles to tackle ICT rich environment and harness its full potential for the benefit of learners.

The UNESCO report entitled *Information and Communication Technologies in Teacher Education: A Planning Guide* (2002) identifies the importance of ICT for teacher education as “teacher education institutions may either assume the leadership role in the transformation of education or be left behind in the swirl of rapid technological changes. For education to reap the full benefits of ICTs in learning, it is essential that pre-service and in-service teachers have basic ICT skills and competencies” (p. 13). Needless to say that there is growing pressure on teacher education institutions to prepare teachers who are confident and competent in using ICT in their personal and professional lives; that is ‘students should learn about, learn with, and learn to incorporate technology into their own teaching, (SITE,2002).

Information and Communication Technology (ICT) has become an integral part of today’s teaching learning process. Countries across the world are using ICT for facilitating dissemination of information and communication in all area of education and training. There is wide acknowledgement globally that the traditional education system mostly derived from the 19th century factory model for knowledge delivery will be unable to meet the needs of 21st century based on knowledge society model. Teachers therefore need to be not only aware of various ICT devices but be also comfortable to integrate it in their day to day teaching learning process.

Concept of Information and Communication Technology (ICT)

The acronym ICT refers to ‘Information’ and ‘Communication Technologies’ or alternatively information and communication technology. A number of experts and organizations have assigned the meaning to the term ICT in the context of its organization, scope, functioning and the application. UNDP has defined ICT in the simplest term “as a diverse set of technological tools and resources used to communicate, and to create, disseminate, store, and manage information. These Technologies include- Computers, Internet, Broadcasting Technologies (Radio and Television), and Telephone” (UNDP 2000).

The UNESCO defines the term, Information and Communication Technology (ICT) as “the form of technologies that are used to create, store, share or transmit, exchange information”. This broad definition of ICT includes such technologies as radio, television, video, DVD, telephone (both fixed line and mobile phones), satellite systems, computer and network hardware and software; as well as the equipment and services associated with these technologies, such as video-conferencing and electronic mails (UNESCO 2002).

The World Bank has recognized the logistics and the functioning parts of ICT and defined that the “Information and Communication Technologies consist of the hardware, software, networks, and media for collection, storage, processing, transmission and presentation of information (voice, data, text, images), as well as related services. ICTs can be divided into two components, Information and Communication Infrastructure (ICI) which refers to physical telecommunications systems and networks (cellular, broadcast, cable, satellite, postal) and the services that utilize those (Internet, voice, mail, radio, and television), and Information Technology (IT) that refers to the hardware and software of information collection, storage, processing, and presentation (World Bank 2002).

In the draft National Policy on Information and Communication Technology (ICT) in School Education, Information and Communication Technologies are defined as all digital devices, tools, content and resources, which can be deployed for realizing the goals of teaching-learning as well as management of the educational system (MHRD 2009).

Toomey (2001) maintains that ICT.. “Generally relates to those technologies that are used for accessing, gathering, manipulating, and presenting or communicating information. The technology could include hardware (e.g. computers, and other devices); software applications; and connectivity (e.g. access to internet, local networking infrastructure, and videoconferencing etc.). What is most significant about ICT is the increasing convergence of computer-based, multimedia and communications technologies and the rapid rate of change that characterizes both the technologies and their use” (para. 3).

According to Anderson and Baskin (2002) the term Communication added to information technology (IT) emphasizes the growing importance attributed to communication aspects of new technologies. Anderson and Glen (2003) have provided similar explanation of the concept of ICT. They defined ICT as generally related to ‘those technologies that are used for accessing, gathering, manipulating and presenting or communicating information. The technologies could include hardware (e.g. computers and other devices); software application; and connectivity (e.g. access to internet, local networking infrastructure, and video-conferencing).

It is clear from above definitions that, ICT is a potentially powerful tool for extending educational opportunities through formal and non-formal mechanisms to previously unserved or underserved, scattered and rural population, groups traditionally excluded from education due to cultural or social reasons such

as ethnic minorities, girls and women, persons with disabilities and the elderly, as well as those who for reasons of cost or because of time constraints are unable to enroll on campus.

The ICT is considered as powerful facilitator of acquisition and absorption of knowledge and to accrue unprecedented opportunities to enhance educational systems, improve policy formulation and execution, and enhance the range of opportunities for all sections of the society for their socio-economic development with positive contribution to business and economy, particularly in the developing countries. The new communication technologies have promising potential to reduce the sense of isolation that prevails in the deprived and the poor people by increasingly facilitating their access to knowledge. The UNESCO report on Integration and Communication Technologies in Teacher Education: A Planning Guide 2002 has observed that the Educational systems around the world are under increasing pressure to use the new information and communication technologies (ICTs) to teach students the knowledge and skills they need in the 21st century and with the emerging new technologies, the teaching profession is evolving from an emphasis on teacher-centred, lecture-based instruction to student centred, interactive learning environments. Designing and implementing successful ICT-enabled teacher education programmes is the key to fundamental, wide-ranging educational reforms. In the circumstances, the teacher education institutions may either assume a leadership role in the transformation of education or be left behind in the swirl of rapid technological change. For education to reap the full benefits of ICT in learning, it is essential that pre- and in-service teachers have basic ICT skills and competencies and are able to effectively use these new tools for learning. Teacher education institutions and programmes must provide the leadership for pre- and in-service teachers and model the new pedagogies and tools for learning.

Evolution of Information and Communication Technology

Let us now have a brief discussion on the evolution of ICT before we identify various ICT devices and their utilisation in teacher education system. The technology and globalization are bringing changes in all the societies, and the world that we live in is continuously changing at a fast pace. It is now intensely realized that the only thing constant in this world nowadays is *change*. In today's world education via various information and communication modes like computer and internet are opening new and exciting opportunities for both learners

and educators. The rapid development in technologies concerning computer networks and digital based communication methods such as fax, e-mail, interactive multimedia, teleconferencing and videoconferencing, online learning, web based learning, blogs, e-learning, u-learning, pod cast, and mobile learning etc have tremendously influenced education and teaching learning process. There has been continuous inputs of technology to facilitate the process of teaching-learning and from using conventional aids like chart, map, models, diagrams, film projector, overhead projector (OHP), audio and video- cassette/ radio and television to the latest Information and Communication Technology (ICT) we have travelled a long journey of evolution and growth of ICT in education. However, the use of ICT in education is not new, though its forms have continuously evolved from the use of radio in education in 1940s to educational television in 1960s, interactive television in early 1970s, and computers in mid 1980s. ICT as a comprehensive umbrella that implies convergence of various technologies, however, is a recent development in Indian education.

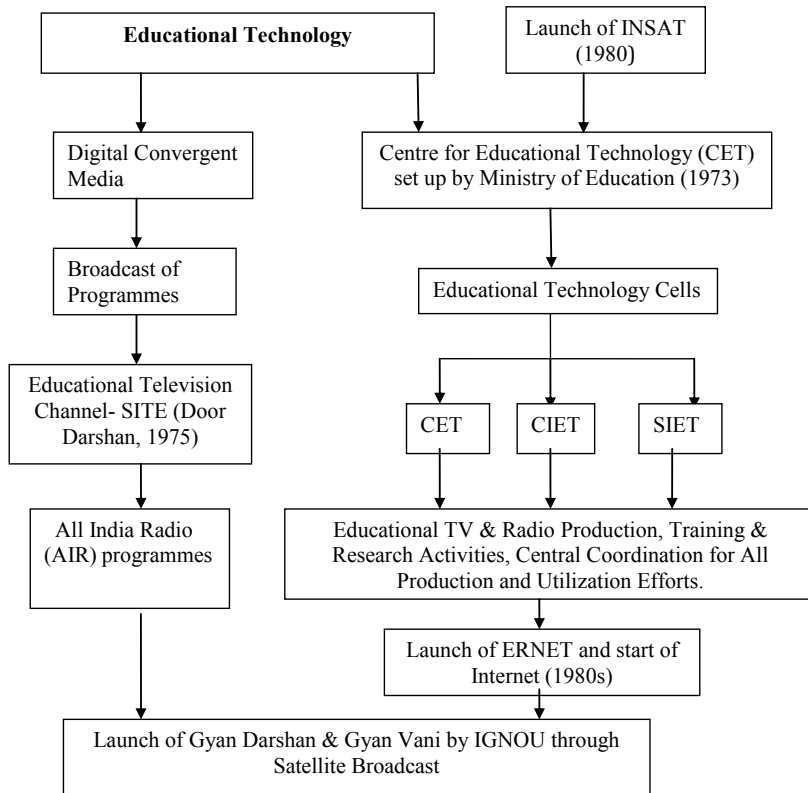
The term Educational Technology was used in India during the 1960s. The Indian Association for Educational Technology, formerly called the Indian Association for Programmed Learning, organized the first All India Conference in 1968 on the theme “Towards Educational Technology” making the beginning of Educational Technology Movement in the country. The concept of beaming educational programmes through Satellite was effectively used first time in India in 1975–76 through Satellite Instructional Television Experiment (SITE). This project was designed jointly by NASA and Indian Space Research Organization (ISRO) and launched using the American Application Technology Satellite (ATS-6). The major objective of this programme was to educate the poor people of India on various issues through satellite broadcasting as well as help the country to attain technical experience in the field of satellite communications. This is considered as one of the largest experiment conducted anywhere in the world and a number of programmes related to health, hygiene and family planning were telecast directly to about 2,400 Indian villages spread over six states. Later on with the commissioning of INSAT system in 1983 a variety of educational programmes have been telecast.

Subsequently, a number of other schemes and programmes were initiated by both government and non government organizations since 1980s to develop ICT skills in teachers and teacher educators working in schools and teacher education institutions at different levels across the country. The country recognized the need for integration of ICT in school education and a scheme named as “Computer

Literacy and Studies in Schools (CLASS)” was initiated in 1984-85 as a pilot project with the introduction of BBC micro-computers. A total of 12,000 such computers were distributed to secondary and senior secondary schools through state governments. This programme was aimed at creating awareness in the field, but, could not report expected success due to technological compatibility.

As indicated earlier, the National Policy on Education, (NPE 1986) stressed upon utilising educational technology to improve the quality of education. The increased emphasis of NPE, 1986 on the use of technology in learning resulted in strengthening of the implementation of two major Centrally Sponsored schemes namely Educational Technology (ET), and Computer Literacy and Studies in Schools (CLASS). The CLASS project was subsequently adopted as a Centrally Sponsored Scheme during 8th five year plan period and its scope was widened with inclusion of new schools in the scheme, and the provision of maintenance grant to the schools. During 1986 to 1990, government distributed 2, 28,118 radio-cum-cassette players (RCCPs), and 31129 colour television sets to schools with huge investment. This scheme, however, did not yield desired results as it could not go beyond providing the equipment to the schools and could not contribute to skill development. The National Council of Educational Research and Training, NCERT in 1993–94 significantly integrated multimedia technologies in two major centrally sponsored in-service teacher training programmes-Primary Mass Orientation of School Teachers (PMOST) and Special Orientation of School Teachers (SOPT).

During the Tenth Five Years (2002–2007) Plan period a number of schemes were launched to integrate ICT in education. In the year 2002, the government launched a project “Vidya Vahini” to provide and facilitate IT and IT-enabled education in 60,000 schools located in different parts of the country. The project envisaged to cover these schools in a span of three years with an expenditure of Rs. 60000 million. In Madhya Pradesh also the computer aided learning programme, named ‘Head Start’ was initiated in 2002 to cover 2,718 Schools in the program. Each school was given minimum of three systems with back-up power of three hours. In the same year another scheme Technology for Teaching and Training in India (Project T4) was launched in the states of Karnataka, Chhattisgarh, and Jharkhand; and subsequently in Madhya Pradesh.



Evolution of Educational Technology

In 2004, the CLASS project was further strengthened through a more comprehensive Centrally Sponsored Scheme called 'Information Communication Technology @ Schools' in partnership with States for setting up of smart schools. The scheme has four components: (i) partnership with state governments and Union Territories for providing computer aided education to Secondary and Higher secondary Government schools, (ii) establishment of SMART schools, (iii) Universalization of Computer Literacy through the network of KVS and NVS to neighboring schools, and (iv) Activities of SIETs in support of the scheme. This scheme envisaged training of teachers and teachers' trainers in the production of low cost audio-visual aid, help in script development, media production, editing, communication research, setting up and operation of audio and video studios and computerization of various processes by Central Institute of Education and Technology(CIET)/ State Institute of Education Technology(SIET).

Launching of EDUSAT

The appreciated need to have a satellite totally dedicated to education sector led to launching of EDUSAT. EDUSAT is the first Indian satellite developed exclusively for serving the educational sector and was launched on 20th September 2004. Its purpose was to provide an interactive satellite based distance education for the country. EDUSAT is a collaborative project of ISRO, MHRD, Indira Gandhi National Open University (IGNOU), and state departments of education. Growing demand for an interactive satellite based distance education system through audio-visual medium employing Direct to Home (DTH) quality broadcast prompted the government to launch EDUSAT. It is primarily meant for providing connectivity to schools, colleges and higher levels of education and also to support non-formal education including developmental communication. The central Institute of Educational Technology (CIET), NCERT has been utilizing satellite technologies for last three decades. It has gained a wide range of experience in designing and organizing various programmes including in-service training of teachers using such technologies.

Through EDUSAT a teacher sitting in the television studio can simultaneously address hundreds and thousands of students in different schools and colleges all over the country. All that required is a computer terminal to receive the programme. With the help of interactive facility the students can see and hear the teacher, ask questions, and receive immediate solution of their problems. Its launch is the first step in the effort of virtual classroom for students living in far flung and remote areas.

EDUSAT carries five Ku-band transponders providing spot beams, one Ku-band transponder providing a national beam and six Extended C-band transponders with national coverage beam. It offers opportunities for using satellite for human development in general and for education in particular. EDUSAT can be used for:

- Conventional Radio and Television broadcasting,
- Interactive Radio and Television (phone-in, video on demand),
- Exchange of data,
- Video conferencing, Audio conferencing & Computer conferencing,
- Web based education,
- The EDUSAT is designed to support several channels, which are distributed in State channels 56 (28 for higher education and 28 for school education) and 14 National channels each for various sectors: higher education, school education, technical education, adult education etc.

EDUSAT network and CIET (NCERT)

Central Institute of Educational Technology (CIET), NCERT has been utilizing satellite technologies for more than three decades. It has gained a wide range of experience in design and organization of programmes using such technologies. Some of these experiments are:

- Participation in Satellite Instructional Television Experiment (SITE) in 1975-76 in collaboration with ISRO.
- Training of 48000 Science Teachers using multi-media programmes.
- Organisation of Classroom 2000 Project in 1993 using technique of tele-conference for direct teaching of Physics and Mathematics to the students at Senior Secondary level.
- Undertaking four experiments in the year 1996 and 1997 for the orientation of primary teachers under SOPT programme of MHRD and Hard Spots of Mathematics in the State of Karnataka and M.P.
- Telecast of video programmes on National Network of Door Darshan and the cable channel Gyan Darshan (February, 2000).

The EDUSAT configuration has allowed CIET, NCERT to develop a network of institutions together constituting a national network. This network facilitates an on demand two-way communication between institutions and within the schools of each institution. The school sector is to get a National Channel along with necessary uplink and down links. CIET (NCERT) has taken an initiative in this regard and entered into a MOU (Memorandum of Understanding) with ISRO for this purpose. A Ku-Band Sub/Mini Hub has been installed at the CIET along with 100 terminals for installations at different locations in all the states and UTs. The proposed school network is being used by various agencies for undertaking training programmes directly with the target groups as against the current approach of training master trainers, key resource persons and then reaching out to the target groups. The various institutes of NCERT require distance mode of satellite education for conduct of training programmes, holding of virtual conferences, exchange of data and other services viz. linking of libraries and media resources of various Institutions. By using this network NCERT, so far has organized the following programmes for teachers and teacher educators of the country:

- Orientation of Teachers of Kendriya Vidyalayas (KVs), Novodaya Vidyalayas (JNVs) and CBSE affiliated schools on new textbooks developed in the light of National Curriculum Framework-2005.
- Orientation of Principals and Head Teachers of KVs on NCF-05 and primary level textbooks brought out in the light of NCF-2005.

- Orientation of Fine Arts and Music Teachers.
- Orientation of Teacher Educators of SCERTs, DIETs, CTEs and IASEs on NCF-2005.
- Orientation of Teachers on Gender issues in Education.
- Orientation of Teachers and Teacher Educators on New Trends in Evaluation.
- Strengthening Guidance and Counselling: Orientation of State Level Key Personnel through Video Conferencing.

In all more than 150 days video conferencing have organized by NCERT through EDUSAT network covering more than fifty thousands of teachers and teacher educators of the country.

In addition to these training programmes, the National Council of Educational Research and Training (NCERT) made a pioneering effort to utilise two way video-conferencing mode to provide training to school teachers concerning the thrust areas of the National Curriculum Framework (2005) and the new textbooks developed by the NCERT. The programme was organised in a systematic way to orient teachers of different school stages through a series of interactive two way video teleconferencing training. During 2006-06, 2007-08 and 2008-09 about 45000 teachers from KVS, NVS and CBSE affiliated schools were oriented on the use of new textbooks developed by NCERT and about 7000 teachers were oriented as Master Trainers in the use of various textbooks. Through video-conferencing, and face to face mode training programmes teachers were able to interact with the experts who were involved in the development of the textbooks directly.

The importance of ICT for education and teacher education has also been recognised and well articulated in all the national policies and programmes initiated in the country. The National Curriculum Framework for School Education in 2000, and 2005 and subsequently, the teacher education curriculum frameworks of 1998 and 2009 articulated the need of integrating ICT in teacher education programmes, both at pre- and in-service stages. The National Focus Group on Educational Technology (2006) suggested that the pre-service teacher education programmes should incorporate the ‘use of media and technology enabled methods of learning, making them inherent and embedded in the teaching learning process.’ (p. 15). It further suggested ICT literacy for not only for teachers but also for educational leaders, head masters and principals etc.

The report of the National Knowledge Commission (2008) has given significant importance to ICT in education and recommended that ‘wherever feasible

ICT should be made more accessible to teachers, students, and administration of learning, training, research, administration, management, monitoring etc. This requires the provision of more facilities such as computers as well as connectivity and broad band facilities. Computer based leaning also requires training of teachers and other staff in order to make the best use of technology' (p. 24). Expressing its concern over the quality of both pre-service and in-service teacher training programmes, the Commission expressed the need to improve the quality of both levels of teacher training programmes by adopting greater flexibility in teacher training modalities by incorporating ICT fully in teacher training programmes, which in turn will lead to more frequent use of ICT in classroom. Therefore, 'ICT should be made more accessible to teachers, students, and administrators for learning, training, research, administration, management and administration etc. This requires the provision of more facilities such as computers and broadband facilities. Computer aided learning also requires training of teachers and other staff in order to make best use of technology' (p. 42). It has further recommended establishment of a web based portal for teachers to exchange ideas information and experiences.

One of the significant initiatives taken by the central government is the development of the Draft National Policy on ICT in School Education in 2009. This draft policy on implementation of ICT recommends that "all pre-service teacher education programmes will have compulsory ICT component. The existing curriculum for pre-service teacher's training will need to be revised for including appropriate and relevant ICT component. All teacher trainees passing out of teacher education programmes will obtain adequate level of competency in ICT and ICT enabled education. This proficiency will form a part of the eligibility criteria for teacher appointment (para. 7.2.2)". It suggested that National Council for Teacher Education (NCTE) will prescribe relevant curriculum for ICT that will be periodically revised and updated to keep pace with the fast changing information and communication technologies.

The Eleventh Five Year Plan envisages widespread use of ICT at all levels of education to improve school effectiveness. Consequently it recommends expanding the coverage of ICT through the use of multimedia such as:

- Computer Aided Learning (CAL) where children in small groups interact multimedia content and teachers act as facilitators of learning.
- Computer Assisted Instruction(CAI) where the teacher centric content is displayed by using large TV screen instead of regular CRT monitor.
- Satellite based education: The satellite receiving terminal, digital receiver

- and set top box could be placed at audio visual classrooms. The TV used for CAI can be used for this programme as well using the satellite signal.
- Radio Programmes: Radio programmes are being used in some states for literacy, orienting teachers and students, during or after school hours. Interactive Radio Instruction (IRI) is being used by states like Jharkhand, Chhattisgarh, Karnataka, Maharashtra and Uttaranchal etc.
 - The Eleventh Five Year Plan emphasises the need for national and state level policies for integration of ICT in education. It is clear that the teacher education programmes both at pre-service and in-service level have to be revamped to integrate ICT as the essential component.

Advantages of ICT

The Information and communication technologies have made their impression on the whole educational environment i.e. curriculum and curriculum transaction mechanisms, Teachers' preparation and training, logistics, facilities and management of educational institutions at various levels. An international forum for educators to discuss research and practices in teaching learning and its other applications involving innovations in curriculum, its organization, construction and implementation advocated that the widespread access to ICT facilities would sporadically reduce the burden on teachers and schools in terms of keeping the attendance record, planning at various levels, giving assignments and reporting etc., thereby reducing the administrative burden on teachers. Therefore ICT:

1. Strengthens pre-service and in-service teacher education programs by equipping teachers to be and teachers in the field with their new roles.
2. Facilitates the use of computer-based training methods in the delivery of education.
3. Provides IT training and education for non-IT professionals to use and contribute to the better development of their services.
4. Promotes effectively professional and vocational education through the use of IT. It also helps students to achieve their employment expectations.
5. Promotes the ongoing education and lifelong learning among teachers by way of providing scope for teachers to interact with other teachers around the globe discussing problems, issues, classroom practices etc.
6. Supports and helps in integration of disabled and out of school students with the help of tailor made programmes.
7. Supports distance learning at different levels.

8. Helps to develop educational management research teams at all levels of education and establishes network among them.
9. Directs networks among educational institutions at various levels of education i.e., starting from school level to universities and apex educational institutions. This would facilitate to keep the data base state wise and would help in educational planning at national level.

Electronic Learning (e-Learning):

The electronic learning, popularly known as e-learning is becoming most common ICT device that can be integrated in the teacher education programmes both for pre-service teacher preparation and continuous professional development of teachers. Derek Stockley (2003) has defined e-learning as ‘delivery of a learning, training and education programme by electronic means. The e-learning involves the use of a computer or electronic device (e.g. a mobile phone) in some way to provide training, education or learning material.’ It is commonly associated with the field of Advanced Learning Technology (ALT) which deals with both the technology and associated methodologies in learning using networked and/ or multimedia technologies. E-learning is therefore unifying term describing a number of electronic learning and terms like Computer Based Learning (CBL), Internet Based Learning (IBL) and Web Based Learning (WBL) have usually been used synonymously for e-learning. The e-learning systems provide learners with a discussion forum where problems can be solved cooperatively.

There are basically two types of e-learning: synchronous and Asynchronous. Synchronous means ‘at the same time’. It involves interaction of participants with an instructor via Web in real time. The synchronous learning is supported by media such as virtual classrooms, audio and video conferencing, chats, shared whiteboards (Shared whiteboard provides opportunity to a group of people to communicate by typing comments, drawing and *pointing*. It is a popular feature of virtual classroom) and instant messaging etc. Synchronous learning helps a teacher to conduct classes over internet through computer, or interact with learners or trainees through audio or video conferencing. However, here the learners/ trainees have to be available on a particular time to interact with the teacher, whereas it is not necessary in asynchronous modes of communication. The most popular synchronous method is virtual classroom that has the features of real classroom online. Virtual education refers to instruction in a learning environment where the teacher and students are separated by time and space. In virtual classroom

participants interact with each other and teachers online as well as through instant messaging, chat, audio and video conferencing. The term is extensively used in higher education and a number of virtual universities have been established.

Asynchronous means ‘not at the same time’ allowing the learner to progress at his/her own pace without live interaction with the instructor. It is a student centered teaching method that uses on-line learning resources to facilitate information sharing outside the constraints of time and place among a network of people. It is based on constructivist theory and a flexible mode of communication supported by both e-learning and teacher. Asynchronous technologies are audio cassette, e-mail, and message board forums, print materials, fax, voice mail, video cassette and CD-ROMs etc. Asynchronous learning makes it possible for the learner to log on at an e-learning site any time and download documents or send messages to teachers and peers any time. It allows learner to pace according to his/her own rate and is basically used in distance education system in the form of self learning materials along with the provision for online learning and communication. It uses a combination of text, graphics, animations, bookmarking (allowing learner to stop any time, and restart from this point next time), discussion groups and online experts etc. The clear advantage of such courses is convenience of learners. Learners can get education and training they need at any time. Another method is Discussion Groups. A discussion group is often called a message board, bulletin boards and discussion forums. Discussion groups is an effective way to make available expert comments and answers to a large number of people at a same time as a single answer to a common question that may help a large number of learners.

The e-learning, therefore, is a generic term used to refer to computer enhanced learning which is usually on-line and carried out through internet or web-enabled technology. It should not be taken as synonymous to audio-visual learning, multi-media learning, and distance learning etc. The e-learning is not only useful for the pre-service teacher education programmes, but it is emerging as a powerful mode of continuous professional development for teachers to learn new knowledge and skill using computer network technologies due to various reasons such as:

1. Easy access to large volume of diverse learning resources.
2. Flexibility, convenience, choice and simplicity.
3. It provides opportunity to teachers for anytime and anywhere learning.
4. Gives freedom of choice of learning style to teachers.

5. Opportunity for interaction with tutors, peers, and groups in real time (synchronous) and over a period (asynchronous).
6. Virtual learning methods especially e-mails, discussions groups and learning communities provide environment where teachers learn from each other without compromising their individual freedom.
7. Exposes teachers to pedagogical practices, which they are expected to teach their own students.
8. Teachers begin to learn skills and develop new knowledge on-line through interaction with instructors, mentors, peers, subject experts and collectively construct their own knowledge and skills.

However, there are several impediments to successful implementation of e-learning. The first and foremost barrier is the lack of accessibility to computers by a large number of student and teachers' population. Though there has been exponential growth and development of ICT and accessibility to computers, a large number of student and teachers' population still do not have access to computers. Though various other media are being used in a number of countries, such as Nokia-sponsored programme in Philippine to allow teachers to download supplementary teaching materials from an online library, a radio station in Sri Lanka that takes calls from listeners for Google, and then broadcasts answers over the airwaves, we still have to devise such facilities for the benefit of our learners. Lack of training is another constraint and providing training to teachers in use of ICT is the key to integrating ICT in education. Thus, pre service and in-service teachers should be trained to acquire the knowledge and skill of the use of multimedia, internet and web technology to overcome the deficiency. Unfortunately, ICT is underutilised in both our pre service and in-service teachers' training programmes, either due to lack of resources, or lack of knowhow with the result that teachers neither have inclination and opportunities nor the competence to use ICT in their regular classrooms.

Blended Learning

The amalgamation of synchronous and asynchronous learning is known as blended learning. The term 'blended learning' has gained considerable importance in recent years to describe a particular form of teaching with technology. As the name suggests the blended learning is often called as Hybrid learning that utilizes a combination of both the face-to-face classroom instruction and online learning. According to Graham (2005) blended learning is a blending of different

learning methods, techniques and recourses and applying them in an interactively meaningful learning environment. This approach combines face to face instruction with computer mediated instruction to provide the most efficient and effective instructional experience. For instance a teacher with large size classroom may choose the computer mediated or online instruction, while another teacher who would like to have best of both the methods can combine both of these modes by starting a class with discussion, organizing some activities, web based course, text based exercises, and online interaction and son on, which may impart a holistic learning experience to learners. Mason and Reinnie (2006) have further extended this definition to include ‘other combinations of technologies, locations and pedagogical approaches’ (p. 12). Garrison and Vaughan (2008) have defined blended learning as “the thoughtful fusion of face-to face and online experiences” (p. 5) emphasizing the need for reflection on traditional approaches and redesigning learning and teaching through the integration of ICT. We may therefore define blended learning as the right mix of information technology and instructional technology through the use of multi-media to maximize learning experience and minimize utility of resources in order to achieve optimum realization of educational objectives.

Blended learning is based on constructive approach and the premise that while classroom is an important source of learning, a majority of student learning activities take place outside the classroom. Learning is becoming more social and less structured. Therefore along with the traditional classrooms, the students should be given more freedom of access and interaction utilizing online learning technologies. Blended learning provides an opportunity to the teacher to integrate innovative and technological advances offered by online learning with the interaction and participation offered in the best traditional learning. The success of blended learning largely depends on the right mix of the elements it posses. Blended learning can be more effective if more opportunities are provided for live interaction. It should provide a wide choice to learners. It is also imperative to make a right balance between innovations and traditional approach that has proved its mass utility, as well as the digital media. Thorne (2003) has put forth following suggestions to make blended learning successful.

1. Identifying the core learning needs.
2. Establishing the level of demand/ timescale.
3. Recognizing the different learning styles.
4. Looking creatively at the potential of different form of learning, i.e. matching the learning needs to different delivery methods and identifying the best fit.

5. Undertaking an education process and developing an user friendly demonstration to illustrate the potential of blended learning.
6. Setting up a monitoring process to evaluate the effectiveness of delivery process (Throne, 2003, p. 35).

In the distance learning situation the blended learning approach is being practiced and it can be followed in the face to face pre-service teacher education programmes as well as professional development programmes for teachers. Blended models can be very useful to address the local contextual needs instead of using a generic approach. It helps to offer learner centered pedagogies in real sense, gives them access to resources, introduces them to online learning, helps teachers to meet students' expectations and develop students' skills. In addition, it provides ample opportunity for teachers to identify and separate rote content (which focuses on lower order thinking skills that can be easily taught through online mechanism) from the critical thinking skills (with which the teacher feels more comfortable in addressing in traditional classroom). When used for in- service training of teachers it may help in minimizing the time of institution based traditional face to face training, thereby giving more time to teachers to take on the job training with flexible time.

Web.2 refers to a number of web technologies and applications. The web.2 applications provide opportunity to learners to interact with each other and encourage social construction of knowledge and a new way in which the people are using internet. Blog is one such device that can be used in teacher preparation programmes.

Blogging has become very popular today, but what is blog? Blog is commonly defined as online journal updated and intended for general public consumption. Blogs reflect the personality and ideas of the author or the purpose of website that hosts blog. But blog is not merely a personal journal, though consisting of regular updates, blog adds to the form of diary by incorporating the best features of *hypertext*: the capacity to link to the new and useful resources. However, blog is characterized by its reflection of personal style which may be reflected in either writing or selection of links passed along to readers. Most blogs enable visitors to post comments and / or suggestions that ensure interactivity between the blogger and the visitors. Jorn Barger first used the term 'Blog' or 'Weblog' in 1999 and defined it as a Weblog (sometimes called as blog or a newspaper or filter) is a webpage where the web logger (sometimes called a blogger, or a pre-surfer), 'logs' all the other webpage she finds interesting. The format is normally to add the newest entry at the top of the page, so that repeat visitors can catch up by simply reading down the page until they reach

a link they saw on their last visit. According to Winer (2003) blog is a hierarchy of text, images, media objects and data arranged chronologically, that can be viewed in an HTML browser. Blog can include both audio and visual content s well as links to other blogs and sites. There are several types of blogs, and Altun (2005) has classified it with regard to its purpose such as: personal blogs, group blogs, press blogs, project management blogs, library blogs, institutional blogs, and instructional blogs etc. From educational perspectives we can classify them into three categories: institutional blog, teacher blog and student blog.

Institutional blog is maintained by the institution to share common information with its students as well as general public; teacher/ instructor blog is developed by the teacher which opens additional channel of communication with students, it may contain general information that is of interest for all the students, further explanation/clarifications on certain themes and topics along with interaction with students etc. It helps in knowledge sharing among students and teachers. Teacher can also use blog to post questions on current theme as a way to encourage students to communicate and express themselves and their ideas in writing on the theme form the course content or on current issues etc. For instance the teacher may pose a thought provoking question about a book the class is reading and ask students to respond through their comments. Blog also provides opportunity to the teacher to interact and communicate with other teachers not only from different parts of the country but from around the world about his/ her teaching experiences, teaching methodologies and philosophies etc. In fact blogs are reshaping the educational environment. They are emerging in a large way in the educational field and offer great potential to transform learning and teaching.

The teacher plays the role of facilitator in blog based teaching learning who moderates the discussion process and directs learners on the path of learning by motivating them to express themselves, providing additional reading and reference materials and summarizing key discussions or linking ideas together.

Teachers therefore should be provided training in skills and techniques to use blogs to make their teaching more effective. Teacher also need training to address writing for a public audience, how to cite and link and why, and how to use comment tools in pedagogical ways, how to read web material more efficiently and as well as explore different ways for pedagogical use of blog. Likewise they also need training on ways to help students to effectively navigate the digital spaces for obtaining their information, and critically engage media.

The third type of blog is students' blog that is basically learning blog or project blogs. As described by Wagner (2003) a learning blog is 'a learning diary,

created concurrently with the learning experience, and reporting on learning content as well as the process (including time taken, sources used, and so forth).’ The project blog may be authored by a team of student and documents the project’s progress and findings etc.

Advantages of Blogging

- Blogs provide opportunity for sharing opinions and a space where teachers and students both can learn from each others. It helps in developing knowledge communities.
- It helps learners to see knowledge as interconnected as opposed to a set of discrete facts.
- It provides voice to learners to express themselves that is a major concern expressed by the NCF 2005. Learners in this situation are no longer passive receivers of curriculum but explore their own thinking and learning and develop reflectivity.
- Blog fosters choice and ownership to learning that is another major highlight of NCF 2005. Students are encouraged and motivated to write when they feel that others may read, appreciate, discuss, and respond to their ideas, which may not be possibly in the regular classroom setting.
- It helps in group learning and collaborative group works among students, continuous flow of feedback and helps the teacher to continuously monitor the progress of students.
- It engages students in conversation and learning so learning becomes more interactive and interesting. In addition the conversation is not limited to one institution or state; instead it helps in global conversation and communication which is unthinkable in regular classroom setting.
- It not only develops sense of ownership for one’s own leaning but also teaches responsible public writing as students learn the power of published words and the responsibility involved in while expressing oneself in public writing.
- It is a useful tool for individual reflection which helps the learner to make meaningful connections or remove contradictions in relation to their learning.

Issues and Challenges in integrating ICT for Teacher Education

The research shows that unless university-based teacher educators effectively integrate technology into teacher education courses, students (pre-service and in-service teachers) are unlikely to use technology effectively in their own teaching learning to negative repercussions in teacher education and in the schools. However, many teacher educators do not feel competent or equipped to integrate technology into their courses for a host of reasons, including the fact that they work for institutions that do not offer relevant, adequate faculty development in technology integration (Yilmazel-Sahin and Oxford 2010). There is no denying of the fact that teachers today need to be well conversant with various ICT technologies and its utilization in their day to day teaching learning process, there are many challenges which impede the utilization of ICT and need to be addressed. Some of these issues and challenges are as follows:

Comprehensive policy on ICT

The 11th five year plan identifies the urgency of state and national level policy on the use of technologies in education. Such policy should address issues like educational objectives for introducing ICT; nature of technologies and equipments; procedures for procurement and maintenance; phasing of implementation in schools; setting standards for content and evaluation procedure etc. such comprehensive policy will ensure its successful use for student and teacher preparation.

Infrastructure facilities

The foremost challenge in the use of ICT for teacher education and school education that need immediate attention is the availability of information and communication infrastructure in our teacher education institutions. The policy makes and planners have to ensure that all the infrastructure and equipments required for use of ICT in teaching learning process are in place and in functional. This includes appropriate rooms to house technology, sufficient computers with internet facilities, as well as, internet connectivity for on line use. The NCTE has laid specific norms for availability of computers and other educational technology equipments in teacher education institutions. The Central government has also laid down similar guidelines for, District institutes of Education and Training (DIETs), Colleges of Teacher Educations (CTSs) and Institutes of Advanced

Studies in Education (IASEs). However numerous research studies suggest these institutions lack sufficient ICT infrastructure which should be ensured for facilitating use of ICT in teacher education institutions.

Teachers with ICT skills

Lack of ICT skills among teachers is another major constraint and challenge which prevents use of ICT in education. Therefore first of all the teachers should be trained to use ICT in their day to day classroom transaction through pre-service and continuous in-service teacher education programmes utilizing ICT. Teachers must know what, how, and when to use ICT device to achieve a particular purpose, then only they can effectively utilize ICT in their classroom. An international survey conducted by Pelgrum (2001) on 26 countries found teachers' lack of knowledge as the major obstacle to using ICT in primary and secondary schools. This lack of skill may be one of the reasons for teachers' resistance to change.

Resistance to change and change management

It is general observation that teachers are resistant to change and integration of ICT calls for de learning a number of old teaching learning techniques and adopting innovative and more imaginative ways of incorporating available ICT in regular classrooms. 'It is still unusual for a teacher to regularly integrate technology into the learning experience' (Wills, as cited in Procter, Watson & Finger, 2003, p.68). There is sufficient research evidence that merely adding technology to the existing activities will not yield fruitful result without changing the mindset of teachers and their habitual teaching practice. This resistance to change can be managed through developing ICT skills among teachers, which alone can reduce their hesitation and feel more comfortable to practice ICT technologies.

Lack of effective training

There are not enough training opportunities for teachers on the use of ICT in classroom. Providing training to teachers on use of ICT is a complex issue considering several components associated to ensure its effectiveness. The existing teacher education curriculum therefore needs to be revised for integrating ICT

in the pre service teacher education programme. Cox et. al. (1999a) argues that teachers training should focus on pedagogical issues instead of simply training them to use ICT tools.

Accessibility and use of ICT

Lack of availability of ICT resources is another barrier in the use of ICT in schools. Introduction of ICT in schools and teacher education institution done without careful deliberations can further result in further marginalization of those who are already underserved and /or disadvantaged groups and institutions. The problem of accessibility of latest ICT technology is often serious in remote, rural and un-served areas where the technological knowhow reaches quite late and sometimes when it becomes outdated in the metropolitan areas. For instance use of computers by the academic faculty of teacher education institutions in several states is still very limited and many still do not have access to uninterrupted internet and other ICT facilities. Lack of technical support also prevents teachers to use ICT. Several studies have identified several common problems such as lack of computers, lack of quality software, lack of time, technical problems, teachers' attitude towards computers, poor funding, lack of teacher confidence, resistance to change, poor administrative support, lack of computer skills, poor fit with the curriculum, lack of incentives, scheduling difficulties, poor training opportunities and lack of skill in how to integrate ICT in education (Bingimals, 2009). The NCTE has already laid down guidelines about availability of ICT infrastructure in teacher education institutions and needs to workout appropriate curriculum in ICT for pre-service and in-service teacher education programme for effective use of ICT by teachers.

Language and content of electronic learning

Language is another challenge for popular use of ICT in classroom as the majorities of software are available in English only which prevents Hindi and regional language speaking populace to access and understand it. Especially outside metropolitan areas this is the major problem to utilize the educational benefits of World Wide Web (WWW) and other devices. Therefore there is need to develop software in local language as well as customize generic software to local languages and local conditions. The relevance of content is another challenge that needs to be addressed suitably by producing original educational content such

as radio programmes, interactive multimedia learning materials on CD-ROM or DVD and Web-based courses etc for teachers so that they can utilize these materials in their day to day classroom transaction. This necessitates the need for training of all the teachers through, both, pre-service and in-service teacher education programmes on some basics skills associated with multimedia production and use should be identified and integrated in teacher education programmes. In addition the content should be developmentally appropriate and relevant so that it can be used in various contexts effectively. Lack of such content added to the problem of teachers who in turn hesitate to use it. Though many government institutions and NGOs are working in the area of content development, there is no coordination between them. Therefore a systematic attempt needs to be made to keep a track record of its details.

Gap between policy and practice

There is a significant gap between what is needed-to-be-done and what-is-being-done. There is disparity in ICT's required role and the actual role that it is playing. Most of the interventions are for the sake of introducing ICT in education rather than using ICT for complimenting the curriculum, teaching, learning, and skill development.

Cost Effectiveness

Cost effectiveness of ICT is both an issue as well as the challenge as it requires a very high cost. Quite often ICT projects are too expensive for mass implementation and it can be made cost effective only when utilized in a planned manner. However due to the lack of proper planning the ICT facilities and infrastructure are either not utilized properly or are underutilized which that makes ICT a costly affair.

Conclusions

The task of teacher is gradually shifting from transferring knowledge to facilitating learners in their learning process. Learning is also no longer a onetime affair but has become a lifelong process with multiple sources of information. The teachers under such circumstances cannot afford to remain confined with their traditional classroom 'chalk and talk' method of teaching; instead they have

to be continuously imaginative, innovative, and flexible in their teaching learning approaches. ICT has come to stay and has now become day to day component of our life and should be adopted by teachers also to make learning more interesting and useful for learners. We have discussed in this paper a number of such devices that can be adopted by the teacher, teacher education institutions both at the pre-service and in- service teacher training programmes to make them aware of these technologies and develop necessary skills among them to use practice it in their own teaching- learning process.

References

- Anderson N., Baskin C., (2002). Can we leave it to Chance? New Learning Technologies and the Problem of Professional Competence, *International Education Journal*, Vol. 3, No 3.
- Anderson J., Glen A., (2003). Building Capacity of Teachers/Facilitators in Technology-Pedagogy integration for Improved Teaching and Learning, Available at: http://www.unescobkk.org/fileadmin/useupload/ict/ebooks/ICTBuilding_Capacity/BuildingCapacity.pdf.
- Balajthy E., (2007). Technology and current reading/literacy assessment strategies, *Reading Teacher*, 61(3).
- Bingimals K.A., (2009). Barriers to successful integration of ICT in Teaching and Learning environments, A review of the literature. *Eurasia Journal of Mathematics, Science and Technology Education*, 5(3).
- Garrison R., Vaughan H., (2008). *Blended learning in higher education: Framework, principles and guidelines*, Published by Jossey-Bass- A Wiley Imprint, San Francisco.
- Graham C., (2006). *Blended learning systems, definitions, current trends and future directions*, [In:] C. Bonk & C. Graham (eds.), *The Handbook of blended learning: global perspectives, local designs*, John Wiley and Sons, San Francisco.
- Kamat V., (2009). New Cell phone to help teaches enhance skills, *The Hindu News*, June 8.
- Mason R., Reniie F., (2006). *E-learning: The key concepts*, Routledge, London.
- MHRD, India (1986). *National Policy on Education*, Government of India, New Delhi.
- MHRD (2009). *National Policy of Information and Communication Technology (ICT) in School Education*, (draft) New Delhi. Available at: <http://www.education.nic.in/secedu/ict.pdf>.
- NCERT (2005). *National Curriculum Framewor*, New Delhi.
- NCERT (2006). *Position paper National Focus Group on Educational Technology*, New Delhi.
- NCTE (2009). *National curriculum Framework for Quality Teacher Education*, New Delhi.

- National Knowledge Commission (2008). *Towards a knowledge society: National Knowledge Commission Compilation of Recommendations on Education*, Government of India, New Delhi.
- Passi B.K., (2003). *Training in Technology-pedagogy Integration as cited in Building Capacity of teachers/facilitators in Technology-Pedagogy Integration for improved teaching learning*, Final report experts meeting on teachers/facilitators training in Technology-Pedagogy Integration.
- Perraton H., Robinson B., Creed C., (2001). *Teacher Education through Distance Learning: Technology – Curriculum-Cost-Evaluation (Summary of Case Studies*, UNESCO, Paris.
- Procter R., Watson C., Finger C., (2003). To skill or construct? Measuring information and communication technology (ICT) curriculum integration, *Computers in schools*, 20(4).
- Pelgrum W.J., (2001). Obstacle to integration of ICT in education: results from a world-wide educational assessment, *Computers and Education*. Vol. 37.
- Society for Information Technology and Teacher Education, SITE, (2002). Basic Principles, February 20, online publication available at: <http://www.aace.org/sie>.
- Sadiman A., (2003). *Policy Issues in Teacher Training: Perspectives and Strategies for South East Asia, (As cite Building Capacity of teachers/facilitators in Technology-Pedagogy Integration for improved teaching learning*. Final report of experts' meeting on teachers/facilitators training in Technology-Pedagogy Integration, June, Bangkok, Thailand). Available at: <http://www.itari.in/categories/future-trendsineducation/UNESCOICT-Education.pdf>.
- Stockley D., (2003). *E-Learning definition and explanation*, Available at: <http://derek-stockley.com.au/elearning-definition.html>.
- Throne K., (2003). *Blended Learning: How to integrate online and traditional learning*, Kogan-Page U.K.
- Toomey R., (2001). *Schooling Issues Digest No 2: Information and Communication Technology for Teaching and Learning*, Available on: <http://www.dest.gov.au/NR/rdonlyres/C251724A-1E09-4954-BFBE-FDA5836375E3/4508/technology.pdf>.
- UNDP (2000). *Driving Information and Communication Technology for Development*, A UNDP Agenda for Action.
- UNESCO (2002). *Information and Communication Technologies in Teacher Education: A Planning Guide*, UNESCO, Paris.
- Venezky R.L., (2004). *Technology in the classroom: steps toward a new vision Education. Communication & Information*, 4: 1, 3–21, Available at: <http://dx.doi.org/10.1080/1463631042000211024>
- Wagner C., (2003). Put another (B) Log on the Wire: Publishing Learning Logs as Weblogs, *Journal of Information Systems Education*, Vol. 14(2).
- World Bank (2002). *ICT – A World Bank Group Strategy*, World Bank Washington, DC. .

Yilmazel-Sahin Y., Oxford R.L., (2010). A Comparative Analysis of Teacher Education Faculty Development Models for Technology Integration, *Journal of Technology and Teacher Education*, 18(4), Chesapeake, VA: AACE. Available at: <http://www.editlib.org/p/30497>.

Zhu Z., (2003). *Teacher Training in Technology-Pedagogy Integration. A concept Paper from China. Presentation to Experts, Meeting on Teachers/Facilitators Training in Technology-Pedagogy Integration, Bangkok, Thailand, June 18–20*. Available at: <http://unesdoc.unesco.org/images/0013/001356/135606e.pdf>

About the author: Madhulika S. Patel, Associate Professor of Technology in Education. She has worked at the district, State and National levels on pedagogy, curriculum and teacher education in India. Currently, she is an Associate Professor in the Department of Teacher Education & Extension at National Council of Educational Research and Training (NCERT) in New Delhi. Her areas of academic and research interests include National Development of Goals for Education, Educational Planning and Management, Curriculum planning and development and use of Information Technology in Education. Dr. Patel has organised an Innovative programme entitled ‘Orientation of more than forty thousands teachers in new curriculum, syllabus and textbooks prepared by NCERT for classes I to XII in all school subjects through Videoconferencing’ by utilizing EDUSAT network during 2006 to 2009. E-mail: madhulika14@yahoo.com.

JAROSLAW P. JANIO
Santa Ana College
U.S.A.

Chapter 2

Observations on Wikipedia and its Uses in Higher Education

Introduction

Anyone with a computer and internet connection can access and edit Wikipedia (Wikipedia, 2014). The web-based and free-content encyclopedia, by its own admission functions on a basis of an openly editable model. Wikipedia pages can be edited and are written by volunteers willing and able to do all the work without any compensation. There are close to five million articles on Wikipedia in English language alone by now. Across the planet, or at least wherever Wikipedia is accessible, internet users flock to the Wikipedia pages in groves, which makes Wikipedia the sixth most visited web site on the internet (Alexa.org, 2014). According to a published in 2011 Pew report accessing Wikipedia, as an online tool, is only less popular than social network sites or watching videos on YouTube.

Considering the wide spread criticism of Wikipedia regarding quality of its content (e.g. Lim, 2009), it may be surprising that according to Alexa's site data about Wikipedia, people who describe their educational attainment as "graduate school" are those who visit Wikipedia's pages the most. What's also interesting about Alexa's data is that after the United States (26.8%), which is the highest ranking country on the list of Wikipedia users, India places a distant second with 8.4% of the users.

Wikipedia was went online in 2001. In recent years, the percentage of users in the United States who access Wikipedia has grown from 25% in February 2007 to 42% in May 2010 (Pew, 2011) a steep growth, it seems, that can be compared with popularity of sites such as Google or Amazon. The same Pew Internet Research report, also claims that the site is most popular (69%) with people holding at least a college degree, which, because Wikipedia doesn't sell anything, may only

speak to the importance of its content. Wikipedia users are richer than the rest of the population, with household incomes of at least \$50,000 per year, they are younger (under the age of 30) and have a broadband connection to the internet (59%). All these rich, college graduates with latest of technologies to access internet constitute a huge workforce to make Wikipedia work. Wikipedia (2014) estimates that there are over 77,000 editors in the world who regularly edit its pages. When it comes to utilization of Wikipedia in higher education, it may be enlightening that students majoring in sciences or engineering were found to be more likely to use the site than students from other majors (Head, Eisenberg, 2010).

Wikipedia, a Community Work

Wikipedia, most importantly, is a collaborative tool (Bravo, 2012; Jandric, 2010, Kenny, Wolt, Hurd, 2013; Kimmons, 2010). In case of Wikipedia, online collaboration can be defined as editing or modifying work previously done by others within the same document. Students, and other authors from public at large, can make changes to the Wikipedia pages at their convenience, in their time engaging the collective intelligence of everyone involved in the process. In the online environment, students may learn not only from their own instructor or their peers who may happen to be in the same classroom, but also from other contributors throughout the planet. This process of online collaboration around creation of content has been defined as a form of social knowledge construction, because the work is done by different people in an asynchronous manner completely independently of the author's geographical location.

Kimmons (2010) calls Wikipedia an organic community. Chung (2012) suggests that since online learning tools are influenced by interactions among peers, there may be a need for educators and researchers to better understand how people exchange information via the Internet. In case of Wikipedia, students themselves are in charge of content development which requires significant cognitive engagement within a social context of the process.

Wikipedia can and should be used in a collaborative manner across the whole spectrum of higher education to promote advanced and highly sophisticated information and making it available to the public (Kenny, Wolt, Hurd, 2013). The site is driven by a collective desire to create and learn from others in the process. Altruism, the unsolicited willingness to contribute to the world's knowledge is one of the most important forces driving Wikipedia's development and maintenance (Baytieyeh, Pfaffman, 2010).

Wikipedia in Education

Although researchers may find a variety of reasons why students in higher education use Wikipedia, it seems that the site is most often used as a starting point for further research (Head, Eisenberg, 2010). This stepping stone leading to more in-depth analysis of the concept studied, comes at a price of an effort to learn how to best utilize the available resources. Many researchers agree that higher education institutions ought to provide more guidance and training to students, faculty and other teaching staff regarding Wikipedia's application in higher learning (e.g. Bravo, 2012, Lim, 2009). Students and faculty may share a fear of creating and submitting their work for the rest of the world to see and experience. Although initially, students may experience uncertainty or even fear about their own contributions to the content of the world's knowledge, those anxieties often disappear as soon as the first original text or alteration of an original one is submitted (Bravo, 2012). This process of inquiry, creation and sharing, would look quite different without Wikipedia. Everyone, in front of a computer screen can look up anything in search of validation of a hunch, an initial thought without certainty where it's going to take the interest. Then the in-depth research, discussion, creation of new knowledge and finally sharing. Every step along the way in this process, implications and opportunities for educators are limitless.

Educators, are said to be always preoccupied with searching for new ways in which their students can learn. Wikipedia certainly can offer some answers. The problem with Wikipedia is that legitimacy of the site's content and the vetting process can easily be questioned (e.g. Lim, 2009). At the same time, some educators may still view Wikipedia as a threat to their own craft because of the site's often questioned quality of information. Greater numbers of educators, however, have become increasingly anxious in recent years to use Wikipedia as a tool to expose their students to authentic learning experience (Calhoun, LaFrance, 2012; Grosch, 2013; Kissling, 2011). And the greatest realization to using effectively Wikipedia in the classroom is that the benefits of every exercise extend far beyond the local classroom walls and are seen by the world community at large.

How do college students use Wikipedia?

Students tend to use Wikipedia as a form of an immediate reference, a quick lookup of facts and figures. Students, however, do not perceive Wikipedia as a source of reliable and in-depth information (Lim, 2009). This notion can be seen as prevailing among ideas that shape Wikipedia use in Education.

Harvard University in Massachusetts, for example, one of the most prestigious higher education institutions in the world, warns its students against the pitfalls of using Wikipedia in its *Harvard Guide to Using Resources* (2014). Right after the list of the expected warnings about how Wikipedia is prone to posting dated or outright erroneous information, the Guide also reassures students that there is nothing wrong with accessing Wikipedia pages as long as it is done to find out a general sense of the concept of interest before embarking on an in-depth research. Wikipedia is a sufficient tool to use for background information or initial description of a context of interest to the student.

At the same time, however, students using Wikipedia for their own academic growth, explore the possibilities in a very purposeful and thoughtful manner (Chung, 2012). Students for the most part believe that Wikipedia actually improves their learning and students themselves are appreciative of this learning process. What seems to be of even greater significance is that students who needed to access desired content did not express any concerns about the site's easiness of use. Their search through Wikipedia pages is utility-driven, which means that content is more important than the form in which it is given. The content of the Wikipedia and its usefulness to the end user is determined by the users themselves.

Wikipedia Education Program (2012) issued a brochure about how university teachers around the world use Wikipedia to teach their lessons. The case studies, as voluntarily reported by teachers, include areas of:

1. Writing skills development – students experienced creating and editing content with others. They had to learn how to accept the revisions coming from their peers and were exposed to writing styles that helped them write better fact-based and persuasive texts.
2. Media and information literacy – thanks to the organic nature of Wikipedia, students experienced how content of the site's pages is created and evaluated by end users.
3. Critical thinking and research skills – students engaged in tasks evaluating content of articles in Wikipedia. They studied how to match existing Wikipedia content to other sources, how to evaluate the quality of the site's content and how to fill in the gaps in provided in Wikipedia information collaboratively.
4. Collaboration – the process of ensuring the buy in from others, while creating Wikipedia pages, includes building consensus skills relevant in both: cyber space and the real world.

5. Technical and communication skills development – students collaborated on content development using Wikipedia-provided software.

These, very specific classroom applications of Wikipedia, are very much in line with what other researchers are saying about the site and its use in education. Ultimately, the traditional notions of motivation and school work engagement are the ones that still separate good students from the laggards Wikipedia notwithstanding. Highly motivated students take advantage of more internet-based tools and they tend to process more information in a shorter amount of time (Chung, 2012). The practice of checking, comparing and contrasting, should compensate for any possible shortcomings with Wikipedia's content always exposed to others who may alter it easily and even introduce factual errors with the best of intentions.

If Wikipedia then is used as a starting point for further research, it seems that motivated students will use its content to dispute and question the information by looking for sites where their knowledge can grow further. Mediocre students are likely to stay on the Wikipedia pages without moving any further. To enhance their teaching repertoire, higher education faculty, should simply expand on their selection of tasks they assign to students by simply asking for an analysis, synthesis, comparison and contrast among a greater number of sites. For example, why not ask students to verify how information contained in Wikipedia can be vetted? How can Wikipedia content match other sources from other research papers? Why not employ Chung's (2012) notion of information seekers, as he refers to students?

Students who use Wikipedia for educational purposes are usually more successful than students who do not. This finding should encourage higher education faculty to actually use Wikipedia more purposefully in their courses. (Grosch, 2013). Using, collaborating and altering Wikipedia's content students can acquire not only information literacy skills, but also practice their critical and creative abilities (Tajima, Miyazaki, 2011). Students are motivated better when they use Wikipedia over any other traditional form of learning (Konieczny, 2012; Wikipedia Education Program, 2012). Konieczny (2012) called Wikipedia an effective tool for teaching. Kissling (2011) stated that Wikipedia can be used for knowledge construction rather than sheer replication. Independent evaluation of the Wikipedia Education Program showed that students reacted very positively to the idea that their work would be read by more people than just their professors. About 72% of the participating in the Wikipedia Education Program students indicated that they preferred the Wikipedia-based assignments to the traditional

ones and they seemed to appreciate the authentic learning experience. What seemed to have really made the difference was the ability for students to share their work and make it accessible to their peers and families.

Conclusion

One may probably safely say, that in the old days, which really only means more than twenty years ago, people were used to experience novelties, or inventions in fairly long lasting intervals. The invention of the telephone, automobile or an airplane have impacted all, but we also had time to get used to these new technological advances and their role in the society was defined in a course of years or even decades. Internet-based inventions are much more specific and the utilization of the World Wide Web is changing from year to year if not from month to month. Higher education faculty and their students do not experience the changes at the same rates. Most of the young people by now grew up with the Internet, whereas their professors still long for the days for the more traditional educational tools. According to the above described research, the gap between the two generations seems to be bringing them together. Both groups follow similar steps in the process of their inquiries, they both overcome similar fears and they both cherish the moment of publishing and sharing. While it is still up to educators how to use Wikipedia in the classroom, the online encyclopedia that can be edited by anyone is a springboard for further research and as such it is here to stay. It is the teachers' and their students' task to explore and experience how to use it for the benefit of educational community in classrooms all over the world.

References

- Alexa.org. Retrieved on November 2, (2014). from: <http://www.alexa.com/siteinfo/wikipedia.org>.
- Baytiyeh H., Pfaffman J., (2010). Volunteers in Wikipedia: Why the Community Matters. *Educational Technology & Society*, 13(2).
- Calhoun D.W., La France J., (2012). Student Perceptions of Wikipedia as a Learning Tool for Educational Leaders, *International Journal of Educational Leadership Preparation*, Vol. 7, No. 2.
- Chung S., (2012). Cognitive and Social Factors Affecting the Use of Wikipedia and Information Seeking, *Canadian Journal of Learning and Technology*, Vol. 38(3).

- Grosch M., (2013). Media Use in Higher Education from a Cross-National Perspective. *The Electronic Journal of e-Learning*, Vol. 11, Issue 3.
- Harvard Writing Project. *What's Wrong with Wikipedia?* November 14, 2014, <http://isites.harvard.edu/icb/icb.do?keyword=k70847&pageid=icb.page346376>.
- Head A.J., Eisneberg M.B., (2010). How today's college students use *Wikipedia* for course-related research, *First Monday*, Vol. 15, No. 3, 1 March 2010, <http://firstmonday.org/ojs/index.php/fm/article/view/2830/2476>.
- Jandric P., (2010). Wikipedia and Education: Anarchist Perspectives and Virtual Practices. *Journal for Critical Education Policy Studies*, 8 (2), 47–73.
- Konieczny P., (2012). Wikis and Wikipedia as a Teaching Tool: Five Years Later. *First Monday*, Vol. 17, No. 9.
- Kenny A.J., Wolt J.D., Hurd H.S., (2013). Collaborative Wikipedia Projects in the Virtual Classroom. *Natural Sciences Education*, 42 (1), 85–90.
- Kimmons R., (2010). *What Does Open Collaboration on Wikipedia Really Look Like?* [In:] J. Sanchez, K. Zhang (eds.), *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2010* (pp. 180–184), AACE, Chesapeake, VA.
- Kissling M., (2011). A Call for Wikipedia in the Classroom. *Social Education*, 75 (2), 60–64.
- Lim S., (2009). How and why do College Students Use Wikipedia? *Journal of the American Society for Information Science and Technology*, Vol. 60, Issue 11.
- Tajima N., Miyazaki A., (2011). *In Defense of Wikipedia 2.0: Wikipedia as a Researching/Teaching Resource in College Basic Courses*, [In:] *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2011* (pp. 2097–2102). AACE, Chesapeake, VA.
- Wikipedia Education Program (2012). Case Studies: How Universities are Teaching with Wikipedia.
- Zuckhuhr K., Raine L., (2011). *Wikipedia, Past and Present. A Snapshot of Current Wikipedia Users*, Pew Research Internet Project.

About the autor: Jaroslaw P. Janio – Associate Professor, has taught courses on bilingual, bicultural education, implementation of technology in a curriculum, and instructional design. Currently he is a faculty coordinator at Santa Ana College, California. His research interests focus on critical theory of technology and its implications to education. Email address: jjanio@gmail.com.

WIOLETTA KWIATKOWSKA

Nicolaus Copernicus University in Torun
Poland

Chapter 3

E-Learning Quality Control in the Polish Higher Education System

Introduction

Over the last few years, as a result of the rapid development of modern digital technologies, web-based educational environments have become increasingly popular. They have strongly influenced today's education systems and play an important role in transformation of universities. It is a fact that a majority of Polish universities integrate ICTs with educational processes, however, the present situations shows that it is a still new phenomenon which is subject to various interpretations and often hindered by uneven levels of knowledge of the web-based environment. Few institutions have undertaken advanced activities related to e-learning but most of them are now discovering the potential of e-learning and are currently conducting their first projects.

Furthermore, e-learning is still regarded as a technological solution and not an academic field requiring research and empirical studies (cf. Zając, 2010). It appears that the lack of applicable legal regulations and a strategic development plan as well as the insufficient support from public institutions are the main obstacle to the development of this education method in Poland. It is being ignored that successful education is conditioned not only by individual knowledge acquisition but a properly functioning education system which has to be monitored and subject to evaluation in compliance with the binding regulations and quality control strategies. If e-learning is to become an integral component of higher education, it also has to be an integral part of external and internal systems of quality assurance in higher education.

In Europe, many programs, projects and organization are being launched in order to improve quality of e-learning and support innovative processes at universities. Lifelong Learning Programme (*Lifelong Learning Programme*), a EU

initiative planned for the years 2007 to 2013 in the field of education and professional training. The aim of the program is to develop various lifelong learning methods, including promoting ICT in official and unofficial educational environments. Within this program, the E-xcellence Next (Next Project) project is carried out by EADTU with the support of the European Commission, DG Education and Culture, whose aim is to determine quality assurance standards in e-learning. European Foundation for Quality in E-Learning is one of the institutions whose aim is to improve e-learning quality. It is based on the principles of dialogue, integration and open-mindedness, offering various services and launching important European and international projects. The objective of European Foundation for Quality in E-Learning (EFQUEL) is to establish an E-Quality Label which is supposed to improve e-learning credibility and to be a reference for institutions all over the world. European Distance and E-Learning Network (EDEN) is another organization supporting sharing knowledge and better understanding of distance learning and e-learning in and outside Europe, which promotes strategy and best practices in this field. The European Association for Quality Assurance in Higher Education is also worth mentioning. ENQUA issued a report entitled "Quality Assurance of E-learning" (2010) in which quality and progress monitoring as well as e-learning development in the *European Higher Education Area* (EHEA) are the main subject matter.

Currently, in the Polish higher education, National Qualifications Framework is being implemented, which implies actions including design of curricula based of education outcomes, qualifications quality assurance, implementation of ECTS and transcripts of records. The national qualifications system is aimed at matching education with the demands of labor, society and personal development of students. The National Qualifications Framework for higher education in Poland also implies correct organization of pedagogy, involving e-learning and other forms of distance learning (cf. Chmielecka, 2010). Therefore, qualifications shall be granted based on learning outcomes (meaning knowledge, understanding, skills and attitudes) achieved within official or unofficial education. In Poland, for many years e-learning projects had been ignored. The legal basis had not been there either until 2005 and Article 66 Section 2 in conjunction with Article 164 section 3 of the Act of 27th July 2005, Law on Higher Education (*Journal of Laws* no. 164, item 1365, as amended) and the Regulation of the Minister of Science and Higher Education of 25th September 2007. on requirements which have to be met in order to integrate distance learning methods into courses at universities (*Journal of Laws*, no. 188, item 1347, as amended). A higher education institution

where courses are conducted with the use of methods and techniques of distance learning within all faculties in consideration of their specific characteristics, has to fulfill all of the following conditions at all stages of full-time and part-time studies:

- have academic staff prepared to conduct classes with the use of distance learning methods and techniques;
- provide access to IT infrastructure and software allowing synchronous and asynchronous interaction between students and academic teachers;
- provide electronic learning materials;
- provide every student with a possibility of individual consultations with the lecturer at the premises of the university;
- ensure on-going progress monitoring, verification of knowledge and skills, including end-of-term examination within a given course, taking place at the premises of the university;
- ensure on-going monitoring of the lecturers' activity (*Journal of Laws* no. 188, item 1347, as amended).

Since 2006, the activity of the Association of Academic E-learning (SEA), has played an important role. It is aimed at promotion and development of e-learning in the academic environment, development of model curricula with the use of modern teleinformation technologies, determining e-learning standards and implementing accreditation and certification procedures, promotion of best practices within creating electronic teaching materials and conducting e-courses.

The meaning and importance of e-learning evaluation

Evaluation is the key element of all educational activities regardless of whether it concerns traditional learning or e-learning. the form of education. This terms in the teaching context means collecting information about the course of studies and learning outcomes for the purpose of improvement or making a decision regarding potential continuation (Niemierko, 2007, p. 167). In the Polish e-learning, the information is collected by people who are responsible for organizing the educational processes and direct participants such as teachers and students (the so-called internal evaluators; Brzezińska, Brzeziński, 2000, pp. 94, 95). The e-learning sphere still lacks procedures for internal and external evaluation. Furthermore, establishing academic standards and quality standards in designing and carrying out distance learning curricula is a necessity. It seems that it would be a good idea to extend the scope of the debate on e-learning quality, which is quite likely to reinforce the process of the higher education reform in Poland.

The reference books present various perspectives on solutions regarding quality evaluation in e-learning. Certain authors introduce specific criteria and procedures while other works are based on self-evaluation and their authors' experience. Rob Phillips, Carmel McNaught and Gregor Kennedy (2012) assume that a forward-looking academic teacher who is able to properly design the educational experience, is willing to support various groups of students in their cognitive development and to enable the students to explore different learning techniques, is fundamental. These authors claim that well designed tasks are crucial for effective learning. Therefore, the above-mentioned aspects demand a new way of perceiving e-learning evaluation (Healers, Goertz, 2006, pp. 157–169). The quality of e-learning is a complex and multi-aspect problem. Some believe that e-learning should be evaluated based on the same criteria and standards that are applied in traditional education whereas other claim that certain characteristics of e-learning make valid assessment more difficult. For instance, Insung Jung (2011, p. 446) states that e-learning is conditioned by the students' motivation and engagement in interactive tasks and group work more than traditional education is, which, as a result, makes quality evaluation a more complicated process. Nonetheless, Becky S. Duning, Marvin J. Van Kekerix and Leon M. Zaborowski (after Thompson, Irele, 2007, p. 427) claim that one should not concentrate on the analogies to traditional education but rather on differences, and especially on other or new learning outcomes.

The increasing significance of new educational environments which are integrated to even most conservative higher education institutions in Poland implies the need to introduce strict methods for e-learning curricula evaluation and further academic research, which may encourage education transformation. E-learning quality monitoring is justified because of the need to make investments (time, effort, resources), to verify the extent to which teaching objectives are fulfilled, to correct the process and its outcomes, to modify and improve the curriculum, the applied procedures and methods and to make decisions regarding future continuation or suspension of e-learning.

The information gathered during the evaluation may constitute a basis for a reflection on one's activity as a teacher and a starting point for modification of one's teaching methods (after Brzezińska, Brzeziński, 2000, p. 95). In studies on evaluation of the teaching process in the form of e-learning, not that much the final result should be analyzed but rather the process itself, the scope and fulfillment stage of the assumed objectives and the remaining educational components such as the quality of teaching materials, motivation level of students, teaching methods and group work.

Aspects and criteria in e-learning quality evaluation in higher education

Quality is a term which is commonly used to refer to characteristics of curricula and processes (such as technological infrastructure, student services, etc.) while *effectiveness* usually refers to the results (e.g. learning outcomes, participant satisfaction, etc.). Reference books describe diverse criteria used to evaluate the quality of distance learning, which is presented in the following sections of this paper.

Effectiveness of a distance learning process may be discussed in the context of global and partial evaluation (after Siemieniecki, 2005, pp. 12–14). The first type is aimed at determining the condition of the learning-teaching process. It is employed to evaluate training courses or in revisions of various stages of education. The second one may be used in research conducted in order to indicate the evaluation of the condition of a partial teaching process. This type of research is aimed at improving education quality. Partial evaluation may be completed based on the four-level model of distance learning evaluation by Craig Van Slyke, Marcy Kittner and France Belanger or the five-level model by Marshall and Shriver and the four-level model by Donald L. Kirkpatrick.

Meeting the expectations of the learners is considered to be the main criterion for evaluation of the process quality and the learning outcomes (after: Niemierko, 2007, p. 350). Therefore, it is necessary to prepare a course properly, as an educational project, starting with recognizing the needs of the target group, presenting the idea for satisfying these needs, the feasibility study for this idea and implementation. Evaluation distance learning requires creating new typology which is a very difficult task due to the fact the subject of evaluation is multi-dimensional. Peter Baumgartner (after: Healers, Goertz, 2006, pp. 157–169) states that in e-learning evaluation, the following five aspects should be taken into consideration: access, situation and needs, extra offers, technology and practical use, cost.

Anthony W. Bates (cited in Thomson, Irele, 2007 p. 427) proposes an assumption that the earlier approaches and questions related to distance learning are no longer valid in the light of the current situation. From his perspective, the continuous attempts to emphasize the superior effectiveness of distance learning to this of direct teaching is a “waste of time”. In his model, the author focuses draws attention to seven factors which have to be taken into account when evaluating effectiveness of various teaching technologies: access and flexibility, cost, teaching and learning, interactivity and user-friendliness, organizational aspects, newness, speed. As far as quality and valuation of curricula are concerned,

the work by Jia Frydenberg (2002) may be consulted, in which the published quality standards are analyzed in the context of the American higher education and are organized as a matrix pointing out the areas of institutional interest: institutional engagement, technology, student services, teaching design, instructions and instructors, supply, finances, conformity with legal regulations, evaluation. Ulf-Daniel Healers, Lutz Goertz (2006, pp. 157–169) propose employment of formative evaluation which is a type of teacher process assessment during the design and execution stages. Organizing e-learning processes is considered identical to a research study which has to begin with the research question. “Is the curriculum effective in reaching particular goals assumed by the learners” is a vital question. These authors name six e-learning project phases: identification of needs/conditions, design of a teaching concept, production, introduction, execution and evaluation. The phases listed above require various quality measurement methods such as narrative interview, standardized interview, written interview, written online interview, group interview, group discussion on an internet forum, system logs allowing control the activity of a learner, observation, evaluation of tasks completed. E-learning quality is not limited to good planning or design of a project but has to contain all the above-mentioned stages and above all has to be focused on the student.

Evaluation of an e-course completed by the student community of the Nicolaus Copernicus University in Toruń

The lack of a coherent system for e-courses quality evaluation implies the necessity of self-evaluation to be undertaken by institutions implementing e-learning for the purpose of improving education quality. Academic teachers conducting blended-learning courses develop their knowledge in methodology and skills related to remote systems and software. At the Nicolaus Copernicus University in Toruń, in compliance with the regulation no. 36 issued by the Rector on 15th March 2011 on the rules and regulations for conducting classes with the use of distance learning methods and techniques, students are obliged fill in an evaluation survey. The aim of this survey is to know the students’ opinions on e-courses. The survey is anonymous and has no impact on the grades. The survey is supposed to help academic teachers to obtain a range of hints and remarks allowing improve the functionality of the process. The obtained results are also important for deans and rectors since they help them decide whether or not they should continue assigning a given teacher to an e-course. Answers to most questions

are points from 2 to 5. First of all, the schedule of web-based courses is verified, which specifies the assumed teaching objectives that have to be unambiguously defined, measurable, acceptable, realistic and whose time frame has to be specified. Secondly, issues concerning access to learning materials, possibilities to use the acquired theoretical knowledge and communication with the teacher are discussed. Students are also asked to say whether they would recommend their friends to enroll in this course, which form of courses they prefer and what elements they consider missing in the materials.

Evaluations of e-courses were completed throughout the last two academic years (2011/2012 i 2012/2013). The survey described above was used to conduct evaluation of five web-based courses on the Moodle platform. The questionnaire was completed by 257 students of the Nicolaus Copernicus University in Toruń. The results of the survey confirmed a considerable level of satisfaction. 58% of the students were satisfied with the schedule of the online courses. Moreover, 96% of the students agreed that the access to the materials was undisturbed. In the majority of cases the teaching techniques used for distance learning enabled better understanding of the content than classic techniques (3–4%; 4–46%; 5–50%). Students also admitted that the online courses facilitated practical application of the acquired theoretical knowledge (4–38%; 5–62). The techniques used by the teachers helped the learners consolidate knowledge and prepare for end-of-term tests (4–12%; 5–88%). The interviewee admitted that their knowledge and skills were objectively assessed (4–8%; 5–92%). Communication with the teachers and individual consultations were assured (4–8%; 5–92%). According to the answers, the online courses are worth to be recommended to friends (4–38%; 5–62%). The collected data shows that learners express their need for a dynamic interaction between all participants of a course.

They suggest using chat applications, video conferences, webinarium and not only the discussion forum. Someone suggested a project task which would demand contact between participants of the course. Immediate feedback allowing to avoid the sense of isolation and solitude is important to learners. The answers prove certain dualism. They show a high level of satisfaction from the materials uploaded on Moodle, which contained numerous examples helping to understand the practical application of the information provided. Nevertheless, learners prefer traditional classes as they enjoy direct contact with lecturers and the group.

As to disadvantages of the course, the students indicated the need to upload a larger amount of examples facilitating understanding of the content. They report difficulties in providing short, one-word answers in quizzes. They also pointed out

that the ticking clock during the test caused stress and nervousness. Therefore, it can be concluded that the course evaluation has provided some valuable information which will be taken into consideration in the organization and development of future e-learning experiences.

Recommendations

Based on the results obtained from the completed evaluations of e-learning courses and personal observations, reflections and experiences, the author of this chapter suggests certain guidelines which may appear useful for further analysis of the problems related to e-learning quality evaluation in the Polish higher education:

1. Evaluation may be of constructive nature if it is carried out during the course and not only upon its completion. Such event allow the teacher to make use of the feedback from the learners and continuously improve their teaching methods.
2. Teachers should try to create their own student progress methodology. Student development capability is the most valuable outcome of the learning process. (cf. Niemierko, 2007, p. 378).
3. Initiating online self-help and knowledge exchange mechanisms for groups of learner may be a good solution.
4. Evaluation may be a helpful tool when used by a thoughtful teacher who is able to imagine the consequences of the actions they undertake, a teacher who is sensitive to what takes place within a group of learners deprived of direct contact in the web-based environment and who makes an effort to read and understand the intentions behind the learners' behavior and benefits from these signals to change their working method. (cf. Brzezińska, Brzeziński, 2000, pp. 115–116).
5. Evaluation enables adjusting the teacher's requirements to the capabilities of the students and searching for various solutions concerning the activity of learners and keeping them attentive and interested. This shall be conducive to obtaining the expected results and gaining satisfaction from individual and collective work (op. cit., p. 116).
6. Agreeing on a definition of quality and quality indicators is a challenge for every institution in Poland interested in e-learning quality.
7. Observing local developmental studies in the field of e-learning as well as following international trends seem to be useful.

8. Local and international cooperation between higher education institutions within common educational programs as well as virtual mobility of teachers and students imply the necessity of conducting interdisciplinary studies within e-learning quality.
9. Students have to play a key role in determining e-learning quality.
10. In Poland, a deeper insight and debate on e-learning quality in higher education is indispensable.

References

- Brzezińska A., Brzeziński J., (eds.) (2000). *Ewaluacja procesu kształcenia w szkole wyższej*, Wydawnictwo Fundacji Humaniora, Poznań.
- Chmielecka E., (2013). *Projekt Ministerstwa Nauki i Szkolnictwa Wyższego „Krajowe Ramy Kwalifikacji w szkolnictwie wyższym jako narzędzie poprawy jakości kształcenia”*, http://www.nauka.gov.pl/fileadmin/user_upload/Finansowanie/fundusze_europejskie/PO_KL/KRK/20101105_Ramy_kwalifikacji_dla_szk_wyzsz_165x235_int.pdf (20.04.2013).
- European Distance and E-Learning Network (EDEN)*, <http://www.eden-online.org/> (8.05.2013).
- Europejska Fundacja na rzecz jakości w e-learningu (EFQUEL)*, <http://efquel.org/> (8.05.2013).
- E-xcellence Next Project*, Retrieved from: <http://www.eadtu.eu/e-xcellencenext-project.html> (8.05.2013).
- Frydenberg, J. (2002). *Quality standards in e-Learning: A matrix of analysis. International Review of Research in Open and Distance Learning*, 3 (2), <http://www.irrodl.org/index.php/irrodl/article/viewArticle/109/189> (21.04.2013).
- Jung I., (2011). *The dimensions of e-learning quality: From the learner's perspective. Educational Technology Research and Development*, 59, 445–464. (SSCI Journal),
- Kwiatkowska W., (2011). *Wykład w kształceniu na odległość*, Multimedialna Biblioteka Pedagogiczna, Wydawnictwo Adam Marszałek, Toruń.
- Lifelong Learning Programme, <http://www.llp.org.pl/> (7.05.2013).
- Moller L., Robison D., Huett J.B., (2012). *Unconstrained Learning: Principles for the Next Generation of Distance Education*, [In:] L. Moller, J.B., Huett (eds.), *The Next Generation of Distance Education*, Unconstrained Learning, Springer Publicationp.
- Niemierko B., (2007). *Kształcenie szkolne: podręcznik skutecznej dydaktyki*, Wydawnictwa Akademickie i Profesjonalne, Warszawa.
- Phillips R., McNaught C., Kennedy G., (2012). *Evaluating e-learning. Guiding Research and Practice*, Routledge, New York.
- Prawo o szkolnictwie wyższym z dnia 27 lipca 2005 r., Dz.U. nr 164, poz. 1365 z późn. zm.

- Rozporządzenia Ministra Nauki i Szkolnictwa Wyższego z dnia 25 września 2007 r. w sprawie warunków, jakie muszą być spełnione, aby zajęcia dydaktyczne na studiach mogły być prowadzone z wykorzystaniem metod i technik kształcenia na odległość, Dz.U. nr 188, poz. 1347 ze zm.
- Siemieniecki B., (2005). *Kształcenie na odległość w świetle badań i analiz*, Wydawnictwo Adam Marszałek, Toruń.
- Stowarzyszenie E-learningu Akademickiego (SEA)*, Retrieved from: <http://www.sea.edu.pl/> (20.04.2013).
- Thompson M.M., Irele M.E., (2007). *Evaluating distance education program*, [In:] M.G. Moore (ed.), *Handbook of Distance Education* (2nd ed. p. 419–436), Hoboken, INJ, Lawrence Erlbaum Associates.
- Zajac M., (2010). *Badania europejskie nt. e-learningu – kluczowe czynniki rozwoju*, http://www.cren.pl/uploaded-files/zajac_badania-europejskie.pdf (8.05.2013).
- Lifelong Learning Programme*, <http://www.llp.org.pl/> (07.05.2013).
- E-xcellence Next Project*, <http://www.eadtu.eu/e-xcellencenext-project.html> (8.05.2013).
- European Foundation for Quality in E-Learning (EFQUEL), <http://efquel.org/> (8.05.2013).
- European Distance and E-Learning Network (EDEN)*, <http://www.eden-online.org/> (8.05.2013).

About the autor: Wioletta Kwiatkowska – assistant professor at the Faculty of Pedagogy, Nicolaus Copernicus University in Torun. Her academic and research interests concern the application of modern information technologies in education. In particular she is interested in issues of e-learning, teaching methodology and individual differences in learning.

JOANNA KANDZIA

School of Exact Sciences, Cardinal Stefan Wyszyński University in Warsaw
Poland

Chapter 4

Moodle Platform with Support for the Mathematical Education

Introduction

It seems that the distance learning is the domain of our time so its tradition might have had over a hundred years. The beginning has been marked by the distance learning practiced by J. Steward and I. Pitman. In 1883 the University of Distance learning was established in New York. In 1890 The International School of Correspondence of the University of Iowa began broadcasting education programs and in 1940 educational activity on television was initiated.

As a result of cooperation between the Stanford University and the IBM Company, the first computer educational programs appeared. At the beginning of 1950s in Australia the first computer which was a pioneer in non-customized learning was launched in co called School in the Air.

At the present time Distance Learning, in the old meaning of these words, is just a memory. The growing importance of the Internet on the unprecedented scale generated a new term and a new quality of the Distance Learning. The twentieth century is the age of development of satellite television, television HDTV, video technology, computers, IT systems and networks, digital technology, wireless technology, multimedia, biocomputers.

It is not only a transfer of information but also creation, storage, selection and almost instant playback. New perspectives for virtual education are opening up and the establishing of a global technical university is more and more talked about.

How, then, distance learning can be defined? As a teaching process conducted under specific conditions. Students and teachers do not have to be in one place at the same time. Information is meant to build up knowledge and is transmitted using modern technology – transfer of voice, video materials for working

purposes or testing the knowledge. Video and audio conferences allow for a contact in reality¹⁹.

In the era of rapidly developing information/communication technology, some questions concerning the school image and its future usefulness should be asked. The important issues that have remained valid have been formulated by Professor A. Bork at the ICCE conference in 2002²⁰.

Will there be any schools in the future?

Is there a social demand for public school education? If so, why?

Will we have universities in the future? If so, why?

What language all people should be taught in the future? Will it be for instance English? It turns out that most people in the world do not speak English but Mandarin.

Perhaps in the future one (artificial) language, common to all cultures, will be created and will be translated into all languages of the world.

At what age the learning should start?

Who is to provide educational materials if traditional schools disappear?

How to get the money for preparation of educational tools?

How to conduct the research relating to the education of our society if there are no traditional schools?

Will we still need tests and exams if there are no traditional schools?

What problems can we face using computer learning materials?

Is literacy absolutely necessary? Reading is the ability to move between the written and spoken word. The ability to store the speech allowed people to gain experience regardless of place and time.

Why do people learn?

Do people need to learn what they want to learn?

The questions to the current educational system should be raised. There are questions

which have no clear answer. Because we are citizens of the world, these problems also apply to us and our young generation entering into workforce. The future educator has a very important role to play. Therefore the educator is

¹⁹ M.J. Kubiak, editor of *Virtual Education*, the first Polish electronic magazine, published on the Internet every month from 25 October 2000, which deals with wider promulgation of distance learning.

²⁰ Professor emeritus of the University of California conducted a panel session entitled 'The Future of Learning' at ICCE conference in 2002 which was held in Auckland, the largest city in New Zealand.

supposed to be provided with the knowledge and skills relevant to the 21st century and apply teaching methods with the use of educational technology in the full sense of this world.

Mathematics is a tool to support the individual development. It also provides tools for solving crucial problems of global society. The rapid growth of information technology has caused changes in its teaching. Methods of gathering and distribution of information constitute new perspectives for alternative forms of education. The resulting e-teaching must develop effective and interesting solutions to support traditional teaching.

Online education – new basic skills

The priority issue is the ability to adapt to changes in the emerging society of knowledge. Learning is a lifelong process hence, it plays a key role. Education contributes to preservation and restoration of the common cultural background of the society and it learns the essential social and civic values – civic involvement, equality, tolerance and respect. All the member states of the community are challenged to cope with ever-increasing social and cultural diversity. An important role that education plays in strengthening the social unity is to enable an individual to enter the workforce.

A need to equip young people with necessary key competences as well as improvement of educational achievements constitutes the essential part of the Integrated Guidelines for Economic Growth and Employment. The systems of education ought to be adapted to the new competence requirements through better identification of occupational needs and the key competencies within the framework of the member state's reforms²¹. They provide the young people the means to develop the key competences to the level that equips them for adulthood together with a basis for further learning and working life as well as ensure adult people the opportunities to develop and update their key competences through the use of coherent and comprehensive lifelong learning.

The competences are defined herein as a combination of knowledge, skills and attitudes appropriate to the situation. The key competences – needed for personal fulfillment and development, being a citizen, social integration and employment (Rusiecki, 2004).

²¹ The European Union, Parliament, Council, 2005/0021 (COD), LEX 742.

Eight basic key competences: agreement in the mother tongue, communication in foreign languages, mathematical competences and basic competences in science and technology, digital competence, ability to learn, social and civic competences, sense of initiative and entrepreneurship, cultural awareness and expression. The competences have the same validity of potential. Each of them should contribute to an active live in the society of knowledge. The ranges of the competences correspond and are connected with each other. It is impossible to form one without forming the other. Critical thinking, creativity, initiative, problem solving, risk assessment, decision making, constructive management of emotions – all these qualities can be found in each of the competences

The essential knowledge, skills and attitudes are primarily abilities to be used in handling technological tools and technical equipment as well as the scientific data and the use of it in order to achieve its objectives to make the right decision, to draw conclusions based on evidence. A person should have the ability to recognize the features of scientific procedure together with the ability to formulate conclusions and the ways of thinking. It ought to be mentioned hereto about attitudes; critical thinking, understanding and curiosity, interest in ethical issues, respect for safety and stability – with regard to scientific and technical progress in the context of the individual, family, community and global issues. (Kandzia, 2012, pp. 157–162).

Teacher's competences in the education online

There is a need (among many others) to define the competences of teachers taking online students/ pupils as well as creators of remote education platforms (Zajac, Zawisza, 2006, pp. 24–28). Apart from the extensive human factors, there are numerous technical and communication standards.

The role of a teacher is changing in teaching at a distance. From a master to an advisor from an encyclopedist to a guide throughout the resource of network information. However, the appraisal and the level testing of knowledge and skills accumulated by the students have remained unchanged. The tools have changed. The expectations and needs in the area of creation skills of valuable educational materials have increased to an unprecedented scale.

Classes/lectures prepared by the teacher will not meet the needs for a couple of years. The teacher in e-learning has to modify such lectures, transform them including immediate and previously unprecedented feedback information, thus the new skills resulting from the nature of communication.

Modern media have been altering the face of school, university, the ways of social communication. The offbeat increase of information and an immediate access to it have been forcing us – teachers, lecturers and tutors or authors of teaching materials for distance education – to constant search, tracking, responding and adapting materials to the requirements of participants/clients of the educational process. The fact is that the process of learning becomes more and more mobile. E-learning is a response to the growing needs for development and improvement of skills as well as lifelong learning, thus requires the relevant standards, well - prepared and competent staff.

The competencies of students/pupils – participating in this process of distant education should also be defined. Not everyone has the appropriate predispositions to acquire the education online. Not all of the teachers involved in the process of distance education should have identical competencies. However, for all of them the necessary minimum must be specified for the proper conduct of the education process. We have herein: administrators, teachers, authors of teaching materials, tutors assisting students in the implementation of the final training. Therefore, it is appropriate to distinguish between the scope and levels of competences for each of the group. We are interested in pointing out to the competences of scholars, teachers and school coordinators of information technology.

A minimum of teacher competence in education online does not differ much from each teacher preparation standards for IT (Sysło, 1988). E-learning also requires specific qualifications and predispositions of students (listeners) in the scope of technical education, social, psychological, civilization and cultural. (Zajac, Zawisza, 2006, p. 27).

Distance education is becoming, not without difficulties though, the permanent segment of higher education, both commercial and public. Nevertheless, it seems reasonable to define the required competences in the field of e-learning in such a universal way that it could be easily adapted to lower levels of education, where this form of learning probably is to reach soon. This is even indicated, by the attempts which have been made in some secondary and middle schools, to ‘experiment’ with the accessible Moodle platform on the basis of an open source. There is a hope that the relevant discussion which at first will start among practitioners and then will be followed by the necessary legal provisions prepared by the Ministry of Education and Science. (excerpt of the article: Kandzia, 2012, pp. 160–162).

Moodle support for mathematical education.

The author has had classes online for four years with mathematical students of the Mathematics and Natural Science Faculty in College of Science at the University of Cardinal Wyszyński in Warsaw. Moreover, at undergraduate studies, the author conducted lectures entitled ‘Grading at school in pedagogical practice’, at the II degree studies the author had lectures entitled ‘Neomedia in mathematical education’ and ‘Algebra with elements of teaching’. Besides, she is in charge of ‘Multimedia studio of teaching mathematics’. The future teachers are being prepared to their teaching tasks with the use of digital media. One element of the module is to familiarize them with the action of the remote teaching platform. They learn how to create courses, present their scientific proposals, and prepare quizzes-tests in mathematics as well as check the functioning of the platform. Such are just basics, however, students learn about the tools, are encouraged to further development and education together with improvement of their educational workshop. Their prospective students (clients) belong to generation XD and, whether they want it or not, their teacher (now and in the future) has to be knowledgeable and work with the use of modern technology.

Each course includes a lecture on the competences of teachers and students in the education online. The assessment of pedagogical practice and Neomedia in mathematical education, both lectures and exercises, are conducted on the Moodle platform. Algebra with elements of teaching with the use of blended-learning method (Kandzia 2013a, p. 280).

Discussion forums are conducted at each of the course. Forum ‘Let’s know each other’ starts the classes. Participants present their image with a short description and a photo. The presentation is followed by: ‘my willingness for a test’, ‘my e-learning’, ‘my experience with grading’, ‘read and discuss’. Apart from an online exam (in a computer room under the supervision of a lecturer), the closing forum summarizes topics of the course, the way of conduct, the degree of specialization (or dissatisfaction). The student’s view on this method of learning does not affect the final grade, therefore, is not subject to the risk of a negative result. The opinions of a ‘client’, to whom the lecture is addressed, are important for the trainer; all the comments (especially those critical) allow introducing corrections and enhancing the teacher’s workshop. (Kandzia 2013a, p. 281).

An interesting part of this study is the algebra course with elements of strictly mathematical topics: algebraic structure; isomorphism of algebraic structures; numeric systems; body of complex numbers; vector spaces; relations and equivalence, groups, subgroups and their features; bodies and rings; homomorphism

and permutations. The lectures have been given in an affordable form (not too long), with examples that are solved step by step. Besides, exercises were carried out in the traditional form. After each lecture online, students did the tests involving both questions covering theoretical part and (mathematical) tasks to be solved. Three approaches are provided for each test. The final result is the average score of the approaches. Achieving at least 75% of the points for homework-quizzes is a prerequisite for taking the exam.

Has the lecture online, supporting mathematical teaching, met the expectations of students and lecturers?

Each of the participants of the learning process, not only remote, is interested in achieving the best results. The results reflect the acquired knowledge and skills, in this case mathematical skills in higher algebra. The dates of classes – academic year 2012/2013, winter semester. In the lecture took part sixty students of mathematics of II degree studies of various specialties – general, financial, pedagogical course of mathematics. The rating scale looks as follows: 50%–75% satisfactory, 76%–90% good, 91%–100% very good.

The student's achievement will be analyzed – scores from the whole course and from the exam. Although the exercises have not been graded, some conclusions can be made. The range of scores is quite broad, starts from the ceiling (88,19%). The lowest grade was good (5 persons) and 25 very good. However, all are 'within the framework' 76% to 90% and above. Five students reached the result of 98,33/100 points.

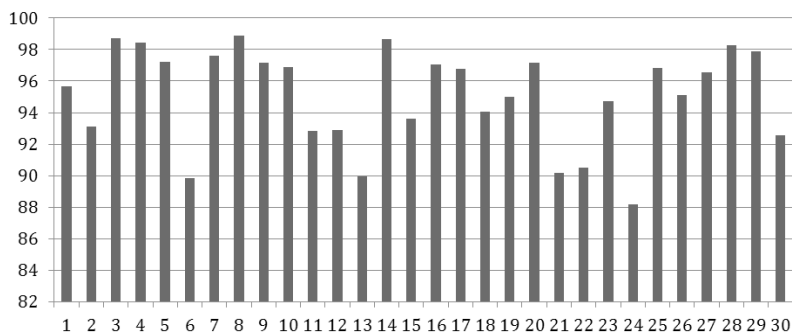


Fig. 1. Percentage (out of 100) tracks record throughout the course

Source: the author's own study.

Analyzing the results of the test, it can be seen that the least number of points i.e. 90 received one person – good result. The remaining 29 reached very good .Great result for such a difficult subject. They should satisfy the students and the lecturer.

Table 2. Summary of examination results with elements of teaching

90,00%	93,89%	95,56%	96,67%	98,33%
1	2	1	6	20

Source: the author's own study.

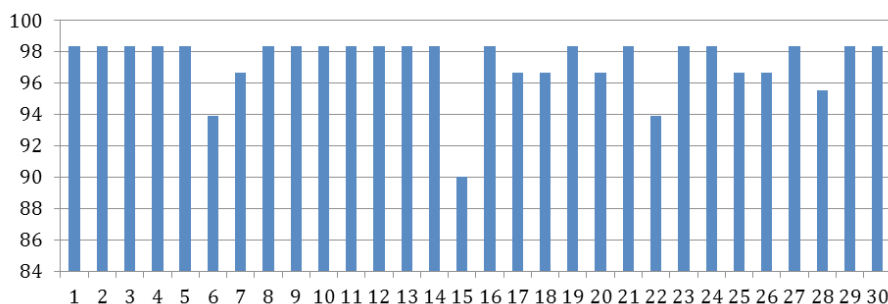


Fig. 2. Percentage (out of 100) tracks record of the exam

Source: the author's own study.

Only in four cases, the high score of the course (over 98%) coincided with the result of the test on the same level. The differences were small.

Ten people reached better results during the course, but got worse results on the exam, of which two were in fairly significant differences – 93,62% course for the exam 90% and 98,52% course, and exam 95, 56%. Students, who had poor performance during the course exam, reached the highest score in the group i.e. 98,33%. In three cases the result rate was below 90%, and examination over 98% (in one case the student received only 88,19%). To sum up: people passed better the exam at the end of a course than their results during the course; in case of two persons differences were minimal. Conclusion – they were better prepared for the exam, made up for the deficiencies because they wanted to get the best grade.

The reason for these differences may be setting too low a ceiling of pass results. It is a certain feedback opinion, expressed by the effects inspiring the lecturer to make improvements.

In the academic year 2010/2011 the author conducted identical classes – lectures and exercises in traditional way. 48 students were enrolled in the lecture, of which 10 people wanted only the final pass results, 5 did not take the exam. Among 33 students, who passed the test, the results were as follows: (at the same scale of assessment) 4– very good, 5– good, 2– satisfactory plus, 22 – satisfactory. Thus about 67% grades were nothing but passing results.

One can ponder of course herein whether such a team of students (age group) or whether such and not other aspirations, motivations. It is difficult to give a clear answer. Undoubtedly, they were much better in the online course. It also should be taken into account that the discussion takes place within a single grade – very good.

Students' opinions with regard to preparation to their tasks were unambiguous. The convenient form; errors as a result of rewriting from the board can be avoided; selection of the most convenient time and location; lack of 'destructors'; necessity to solve tests forces to read and understand the lectures; weekly 'portion' of tasks, pass results, their fixed dates, the points calculated by the 'machine', extorts regularity; no need to adapt to the group, the tasks can be done at your own pace; transparency of evaluation, immediate feedback – errors can be corrected; no barriers for people living far from the scientific centre. There were also comments of students who prefer traditional methods and accuse the remote participants of cheating. As it has been pointed out before, not everyone has relevant competences for this form of learning. Besides, students met with the lecturer 'live' everyday. Doubts can be always explained, human and equipment failures improved.

E-learning should not be glorified as the sole and the best; however, this form of education can not be rejected. If the geographic and time conditions do not allow otherwise there is no better solution.

Opinions of participants of the online learning and the author's experiences are sufficient arguments for the effective promotion of mathematics teaching classes on the Moodle platform.

Summary

The level of student's satisfaction with the visual course depends on many factors. The students equipped with relevant features, necessary for success have given a positive appraisal of distance education. First of all a person, who declares her participation in distance learning has to be intrinsically focused on learning, gaining new knowledge and skills for personal purposes or in connection with the prospective career. Students' motivation, who decide what, how, when and where to study, is one of the most important self-regulators of their behavior in the process of distance education²². The acquisition of knowledge and not only certificates should be the main objective of every learner without the personal supervision of a teacher. A student with more freedom has to demonstrate more responsibility to cope with self-teaching and decides when to study and how much.

In conclusion, it can be noted that distance education, which students are demanding and which is implemented with a great success in many countries, becomes unavoidable. The problem arises when it comes to adequate preparing for the task, not only technically but also intellectually. The awareness of students' various responses, at different stages of participation in distance learning, can help organizers to match the form of presentation, the content of the messages, the frequency of contacts to their needs and possibilities, thus increasing the level of their satisfaction from the acquired knowledge. Distance learning is the most effective in teams with the very strong learning habits as a complement to the traditional teaching methods. The verification of participants' self-sufficiency in online education should be held both in traditional way or, as it has been presented by the author, in a controlled manner.

Distance education through the Internet constitutes an attractive alternative for traditional teaching. It enables learning at a very high level which can be available at any place and at any time. Furthermore, it provides opportunity for the disabled, jobless, working people and all the others searching for knowledge 'accessible everywhere'. In corporations and the public administration – reduces costs and provides access to 'the relevant knowledge in the right place at the right time' (so called just-in-time learning). The complex information systems are capable of determining accurately the level of knowledge of each school. As a result, can adapt the learning process to the people's individual needs (so called adjustment of requirements.)

²² Quite a lot of people living abroad take part in the author's course including students writing their Master thesis.

E-learning teaching is learner – centered and a teacher’s role is limited to being a guide in the self-sufficient search of the student who should know the priorities and strive for the target (excerpt of the article: Kandzia, 2013a, pp. 283, 284).

References

- Kandzia J., (2009). *Neomedia w edukacji matematycznej*. Wykłady, WMP UKSW.
- Kandzia J., (2012). *Kształcenie online*, [In:] *Nowe metody nauczania w matematyce*, (ed.) J. Kandzia, WEMA, Warszawa.
- Kandzia J., (2013a). *E-nauczanie w szkole wyższej, przykład dobrej praktyki nauczycielskiej*, [In:] *Wybrane problemy edukacji technicznej*, Rocznik Naukowy 4/2013, część 2, Rzeszów.
- Kandzia J., (2013). *E-learning w praktyce pedagogicznej, konferencja www, Człowiek w cyberprzestrzeni*, Dąbrowa Górnicza.
- Rusiecki M., (2004). Karta odpowiedzialności i obowiązków nauczyciela, Wychowawca, nr 10, www.wychowawca.pl/miesiecznik/10_142/02.htm (17.01.2008).
- Sysło M.M., (2011). *Standardy przygotowania nauczycieli w zakresie technologii informacyjnej i informatyki*, www.wsip.com.pl/serwis/ti (24.12.2011).
- Unia Europejska, Parlament Europejski, Rada, 2005/0021 (COD), LEX 742.
- Zajac M., Zawisza W., (2006). *Kompetencje i standardy przygotowania nauczycieli prowadzących zajęcia w trybie online*, [In:] J. Migdałek, M. Zajac (ed.) *Informatyczne przygotowanie nauczycieli*, Wydawnictwo Naukowe AP, Kraków.
- Zajac M., Zawisza W., (2006). O potrzebie określenia kompetencji nauczycieli podejmujących kształcenie online, *E-mentor*, 2 (14).

About the author: Joanna Kandzia – assistant professor at the University of Cardinal Stefan Wyszyński in Warsaw. Practicing (certified) teacher of mathematics and computer studies. E-mail: j.kandzia@uksw.edu.pl.

ŁUKASZ KNAP

University of Zielona Góra
Poland

Chapter 5

Social Response to the Marketing Strategy of the Platform NC+

Introduction

The dynamic development of digital platforms, which are part of the extensive media market, forces the continuous improvement of service quality on service providers. Creating a positive image, building trust with customers and establishing with them a relatively long-lasting relationships is the key to success. In today's market there are many platforms that offer an access to digital pay-TV, which give a customer an opportunity for a choice that depends largely on the previously mentioned corporate image, relationships and trust owned company. In the era of continuous development of media dissatisfied customers have weapons affecting corporations, one of which is the formation of online communities on social networking sites like Facebook, the perfect example of this might be the community created by discontented customers of NC + platform.

Creating the image of the company

Business owners who want to earn the trust of their customers or to remain in their minds, should ensure a positive and coherent image. In various publications there are many statements that define the concept of image. In the international literature, the term is used interchangeably with the term "image".

J. Grunig's concept image shows the following: "The idea that one or more of the audience for the person or company or institution, it is not a real image, accurately and specifically delineated, but rather a mosaic of many details, trapped accidentally fragmentary sharply differences" (Wójcik, 2005, p. 39).

In a slightly different way this concept defines W. Budzynski who believes that the company's image is an image in the eyes of the people with whom he comes into contact – customers, clients, employees, officials, and others.

Due to the reasonable necessity many other researchers attempted to define this concept in its publications (Urbaniak, 2003, pp. 12–15; Zemler, 1992, pp. 30–31).

When one tries to embed the image as a value, it must be classified as intangible assets. Its conversion into the specific material benefits seems to be very problematic. Many of those responsible for the company's image downplay its role, taking care that there really is not a significant impact on finances. Nothing could be further from the truth, to have a positive image can become a factor in bringing meaningful and countable benefits, among which are:

- 5) stability of the company's activities;
- 6) a risk reduction during the economic crises of all kinds;
- 7) an appropriate relationship with the environment and the recognition and esteem of the company / product;
- 8) cooperation with only the best employees (Rozwadowska, 2002, pp. 55–56).
- 9) an increase competitiveness in the market;
- 10) an opportunity to transfer a positive image on just-released products, reducing costs allocated to their promotions;
- 11) confidence in the eyes of customers which gives the opportunity for a more dynamic sales policy;
- 12) more comfortable buyers of the product, at their disposal through the dominant product (Altkorn, 2004, pp. 25–29).
- 13) a gain in trust among potential buyers of services and goods;
- 14) a differentiation of specific companies and products or services
- 15) a differentiation of specific companies, brands, and products or services (Jabłoński)

Depending on the chosen point of view (the company, its environment) one can distinguish the following types of image of the company:

- 1) actual (current, plain, foreign language) – the image of the company “through the eyes” of potential customers;
- 2) mirror (self) – highlights the way the company is perceived by its employees;
- 3) desirable – indicates the expected company image, the final efforts of its management;

- 4) optimal (real) - is the consensus of the three above achieved in real circumstances (Budzyński, 2002, pp. 16–17).

Creating a positive image of the institution becomes almost an essential marketing goal. Along with the product / service, which a customer plans to acquire, a real image of the organization is created in customer's mind – a specifically rooted image, reinforced through various promotional activities (Wizerynek, 10.04.2013).

For companies involved in the sale of services a positive image and reputation may be the only asset that they have (Jabłoński).

The creators of Platform NC +, formed by the merger of two leading pay-TV platforms of digital – Cyfra + and 'n', build up the image of the platform, which has a flexible offer, in which each subscriber has the ability to independently adjust the channels to the current needs. Moreover, to the new subscribers is proposed an access to the additional channels and the broadest portfolio in the market, supported by cutting-edge set-top boxes with a built-in recorder and the possibility of connecting to the Internet (based on website: <http://ncplus.pl/migracja>, dated 10/04/2013).

Pay-TV market in Poland before the rise of platforms NC +

In the past two decades one can notice a dynamic development of new technologies, which determines the changes in the market for pay-TV. The best example of technological developments in the media market can be running web TV. At the end of 2010, the pay-TV benefited about 11 million Polish subscribers - according to the research estimates by Cyfrowy Polsat. PricewaterhouseCoopers report – according to the future of media in the world, predicts that in 2014 the number of recipients will trifle 13.7 million (www.uokik.gov.pl/download.php?plik=10701, date 04.10.2013).

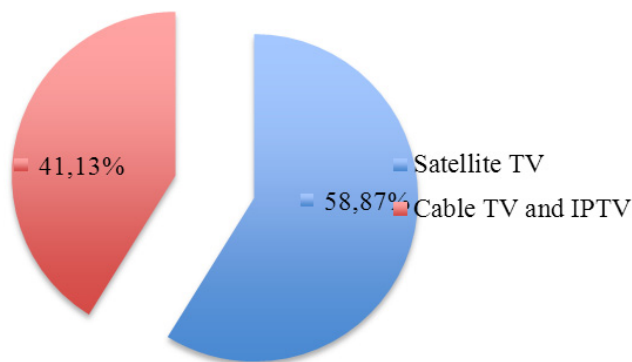


Fig. 1 The market shares of the different methods of pay-TV services in Poland according to the number of users in 2009 (source: <http://www.wirtualnemedi.pl/artykul/raport-o-platnej-telewizji-w-polsce-platformy-cyfrowe-6-mln-abonentow-kablowki-4-6-mln>, dated 14.04.2013)

The report of the UOKiK in 2009 for the access to pay-TV indicates that the operators of digital satellite platforms own the largest number of subscribers. Immediately after them followed by cable operators, the least of customers opted to receive by IPTV way. Digital television dominated the Polish market has the largest number of subscribers – more than 6 million (60% of customers pay-TV). The chart below clearly shows that there is an upward trend in the number of users of satellite digital platforms.

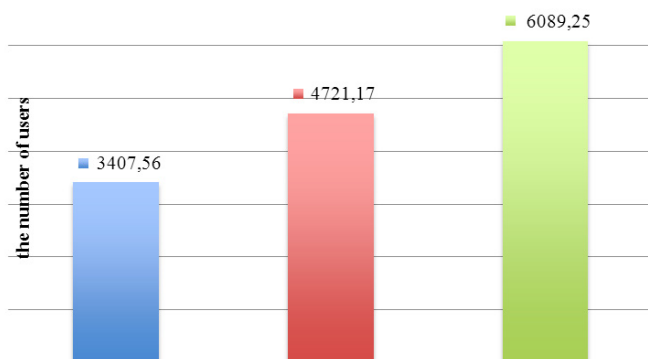


Fig. 2 Digital platforms – number of users in the years 2007–2009 in thousands (source: <http://www.wirtualnemedi.pl/artykul/raport-o-platnej-telewizji-w-polsce-platformy-cyfrowe-6-mln-abonentow-kablowki-4-6-mln>, dated 14.04.2013)

In Poland there are several service providers who supply an access to pay-TV to the users. They are: Cyfrowy Polsat, Poland Telecommunications, ITI Neovison (owner of TV “n” and the TV card), Canal+ Cyfrowy (operator Cyfra+) and Aster (information taken from the website: <http://www.wirtualnemedia.pl/artykul/raport-o-platnej-telewizji-w-polsce-platfomy-cyfrowe-6-mln-abonentow-kablowki-4-6-mln>, dated 4/11/2013). In March 2013, a new platform. NC+ was formed by the merger of two giants in the industry, namely: Cyfra+ and ITI Neovison (owner of the “n”). It was supposed to revolutionize the market, however, from the very beginning it has caused a huge controversy.

Disappointment reaches its zenith!

The basic saying advertising a new platform was to be the slogan “A new definition of entertainment”. Such high expectations associated with the newly created platform were completely justified, since the merger of two giants, having in its offer almost the perfect software proposal supported by the great technical background. We all watched with bated breath as the fate of NC +, and indirectly the promised new quality, flexibility, personalized channel list and the blurring of the boundary between the satellite and the Internet – in other words, television that deserves to be called a satellite TV XXI century (source: http://biznes.gazetaprawna.pl/artykuly/693530,nc_i_cala_reszta_czyli_na_rynku_platnej_telewizji_bez_zmian.html, dated 11.04.2013).

The disappointment came very quickly. The customers will face many “surprises” which are not necessarily pleasant, here are the main ones:

- 1) forced migration with the effect from 1 May 2013 to NC + platform with simultaneous jump to a higher and more expensive package;
- 2) an unilateral change of the agreement without consultation with the clients;
- 3) the lack of „action“ on the part of the subscriber associated with the automatic extension of the contract for a period of 18 months;
- 4) the client binding dates are written in words, which may suggest intentional misleading customers. Such inattention on the part of customers ‘costs’ 3222 zł;
- 5) a customer with the transition to the new platform receives the packet Canal + to 1 May 2013 as a gift after that date, the channels disappear and recipients are of a more expensive package and binding agreement on 18 month (information taken from: P. Kamiński, *Nieczyste zagry-*

wki NC+, <http://www.spidersweb.pl/2013/03/nieczyste-zagrywki-nc.html>, dated 11.04.2013);

- 6) the lack of telephone contact with the employee of nC + to seek any information;
- 7) information on the changing conditions of the contract comes to a customer by ordinary mail, or might not even reach or to be received by the child, the acknowledgement is in no way received;
- 8) the contract cannot be changed to a lower package, the stubborn remain a breach of the contract and sign a new one data come from: D. Tomaszczuk, Tysiące wściekłych klientów nC+ chce wypowiedzieć umowy. Dyrektor marketingu rozstał się z firmą, http://wiadomosci.gazeta.pl/wiadomosci/1,130438,13648563,Tysiace_wscieklych_klientow_nC__chce_wypowiedziec.html#MT, dated 12.04.2013);
- 9) Customer dissatisfaction appears to be large enough that the Office for Competition and Consumer Protection receive the massive complaints about the platform. What is the OCCP? „After a preliminary analysis of the brought up issues, our doubts are raised primarily involving the practice of the operator to unilaterally change the contract for a period of time. Our doubts are raised by the automatic replacement of old contracts with an offer of NC+ 1 May when the consumer does not withdraw from the current contract for a specified period of time”- responded Malgorzata Cieloch (information taken from: http://pieniadze.gazeta.pl/Gospodarka/1,122003,13653021,Wiceprezes_NC__rozstaje_sie_z_firma_w_trybie_natychmiastowym_.html, dated 12.04.2013).

UOKiK initiated proceedings which aims to explain a position of platform customers. This procedure is based on the following criteria:

- 1) seriousness of the infringement – a potentially serious damage or threat to the economic interests of consumers;
- 2) the scale of the infringement – a potentially broad range of consumers to whom the illegal practice of a trader is addressed;
- 3) the availability of instruments of individual legal protection – the ability to protect against the negative effects of an illegal practice of entrepreneurs by using the instruments of individual legal protection;
- 4) the manner of the infringement – understood as the nature of the illegal actions of the trader;
- 5) potentially high benefits of authoritarian intervention for the community of consumers – assumed high benefits for the collective interests

of consumers coming from an imperious adjudication of the President of the UOKiK in relation to the expenditure required to achieve them (information taken from: J. Wołosowski, UOKiK przygląda się nc+ <http://finanse.wp.pl/kat,104130,title,UOKiK-przyglada-sie-nc+,wid,15452454,wiadomosc.html?ticaid=1106a5>, dated 13.04.2013).

Social response of customers – a community network

The marketing strategy of the newly created platform has resulted in the initiation of proceedings by the Office of Competition and Consumer Protection, the successive presidents lose their jobs, the customers evoke furious storms media on the Internet, i.e. the dissatisfied customers associate and create the community network. Generally speaking, the concept of community means “population of people whose interactions take place via the Internet” (source: <http://www.wikipedia.org>, dated 15.04.2013).

In the literature there are many definitions of community, T. Smektała identifies it as “a community of Internet users who actively use this communication platform to exchange information and messages related to their common interests, beliefs or attitudes (...) the idea of e-communities boils down to the creation of the mutual relationship between the company and the representatives of its environment, who also communicate with each other within this system. The participants of the e-community will be primarily the company’s clients, but the representatives of other groups of the enterprise environment, such as contractors, may take part in them as well” (Smektała, 2006, pp. 146–148).

The largest online community that was created as a result of dissatisfaction existing customers Cyfra + and TV “n” is a community affiliated within the Facebook profile. It is called the “Anti NC +”, its founder is David Zielinski, who was immediately hailed as a Robin Hood (data from the website: http://lublin.com.pl/artykuly/pokaz/24588/inicjatywa,zawiedzionych,abonentow,na,facebook_u,anty,nc+,rosnie,w,sile/, dated 13.04.2013).

On his Facebook profile one can read that his goal is “to show all those who have not had the opportunity to read more of the new offer NC + how such a colossus treats its customers.” An equally important reason of creating this profile is the removal of inconvenient for NC + posts on their official account on Facebook. The authors of “Anti NC +” ensure that on their Facebook account no such thing takes place, each user has the right to express their opinion on the aforementioned platform. The site has been rapidly “liked”, as of today (13.04.2013 onwards)

has more than 88 thousand fans, and their number is constantly growing. On this site one can find the negative reviews of the platform as well as the patterns of denunciation of an agreement prepared by other dissatisfied subscribers NC+, video and photographs expressing anger of customers (source: <https://www.facebook.com/antynplus>, dated 13.04.2013).

The lack of answers to their doubts and accusations presented on the official profile platform made the members of the “Anti NC+” community find the forum at: www.antynplus.pl. Unfortunately, the forum is no longer available. Meanwhile, “NC+” created their own forum to communicate with their customers at: www.ncpluspytania.pl. Unlikely, there is not without problems (based on: http://wiadomosci.gazeta.pl/wiadomosci/1,130438,13648563,Tysiacce_wscieklych_klientow_nC__chce_wypowiedziec.html#MT, dated 13.04.2013).

Ensuing situations and related dissatisfaction can be likened to the people of the Arab Spring. The cause of that rebellion was, the same as in the case of NC+ platform, escalating discontent among the community. What differentiates the two situations is the reason for dissatisfaction, in the case of the Arab Spring People’s dissatisfaction stems from the current living conditions, soaring food prices and unemployment prevailing, and in the case of the platform a revolt is against the marketing strategy of the company.

Conclusion

What surprises most is the fact that in the era of open market and fierce rivalry, some operators made the clients be tied by using their carelessness. Service providers should be aware that an attractive and reliable offer, supported by good communication is a sufficient reason to their subscribers stay with them for longer. Fortunately, such behavior, as in the case of NC+ platforms are becoming less frequent. A year-on-year increased awareness of the benefits of proper communication with their customers is noticed among the entrepreneurs.

This article is an attempt to present all aspects and controversies related to the merger of the two giants in the media market (Cyfra+ platform “n”). The issue discussed in the paper coincides with my research interests that relate to mechanisms of the association and formation of social networks and their social networking sites. In addition, it is connected with my ongoing empirical researches on the needs of the thesis. The researches concern the level of awareness of the need for protection of personal data on social networking sites mentioned above among the four-grade students of primary schools.

References

- Altkorn J., (2004). *Wizerunek firmy*, Wyższa Szkoła Biznesu w Dąbrowie Górniczej, Dąbrowa Górnicza.
- Budzyński W., (1998). *Public Relations. Zarządzanie reputacją firmy*, Poltext, Warszawa.
- Budzyński W., (2002). *Wizerunek firmy. Kreowanie, zarządzanie, efekty*, Poltext, Warszawa.
- Rozwadowska B., (2002). *Public relations – teoria, praktyka, perspektywy*, Studio Emka, Warszawa.
- Smektała T., (2006). *Public Relations w Internecie*, Astrum, Wrocław.
- Urbaniak U., (2003). *Wizerunek dostawcy na rynku dóbr produkcyjnych*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- Wójcik K., (2005). *Public Relations. Wiarygodny dialog z otoczeniem*, Placet, Warszawa.
- Zemler Z., (1992). *Public relations – kreowanie reputacji firmy*, Poltext, Warszawa.

Internet references

- <http://www.ffi.org.pl/pliki/file/Wizerunek%20organizacji%20%282%29.pdf>
- <http://ncplus.pl/migracja>
- <http://www.uokik.gov.pl/download.php?plik=10701>
- <http://www.wirtualnemedial.pl/artykul/raport-o-platnej-telewizji-w-polsce-platformy-cyfrowe-6-mln-abonentow-kablowki-4-6-mln>
- http://biznes.gazetaprawna.pl/artykuly/693530,nc_i_cala_reszta_czyli_na_ryнку_platnej_telewizji_bez_zmian.html
- http://pieniadze.gazeta.pl/Gospodarka/1,122003,13653021,Wiceprezes_NC__rozstaje_sie_z_firma_w_trybie_natychmiastowym_.html
- http://lublin.com.pl/artykuly/pokaz/24588/inicjatywa,zawiedzionych,abonentow,na,face_booku,anty,nc+,rosnie,w,sile/
- <https://www.facebook.com/antyncplus>
- <http://www.wikipedia.org>
- Jabłoński W.J., Kreowanie wizerunku firmy, http://www.razemdlaradomki.pl/dok/mazowieckie.../kreowanie_wizerunku_firmy.ppt, reviewed for 10.04.2013).
- Kamiński P., Nieczyste zagrywki NC+, <http://www.spidersweb.pl/2013/03/nieczyste-zagrywki-nc.html>
- Tomaszczuk D., Tysiące wściekłych klientów nC+ chce wypowiedzieć umowy. Dyrektor marketingu rozstał się z firmą, http://wiadomosci.gazeta.pl/wiadomosci/1,130438,13648563,Tysiace_wscieklych_klientow_nC__chce_wypowiedziec.html#MT
- Wołosowski J., UOKiK przygląda się nc+, <http://finanse.wp.pl/kat,104130,title,UOKiK-przyglada-sie-nc,wid,15452454,wiadomosc.html?ticaid=1106a5>

About the author: Łukasz Knap – graduate student in the Department of Media and Information Technology at the Department of Education, Sociology and Health Sciences of the University of Zielona Góra. His main research interests are mechanisms of formation of online communities and threats in the development of children arising from the use of media, especially social networking sites and computer games. The article associated with the negative effects of computer games on children's psyche. He participated in many conferences teaching, international and national levels. Multiple winner of the Rector of the University of Zielona Góra, for student activities.

References

- Agrawal M., (2009). *Issues of Information Communication Technology (ICT) in Education*, New Dehli-110 002.
- Altkorn J., (2004). *Wizerunek firmy*, Wyższa Szkoła Biznesu w Dąbrowie Górniczej, Dąbrowa Górnicza.
- Anderson N., Baskin C., (2002). Can we leave it to Chance? New Learning Technologies and the Problem of Professional Competence, *International Education Journal*, Vol. 3, No. 3, 2002.
- Anderson P.W., (1972). More is different, *Science*.
- Antonelli V., (2007). *Introduzione allo studio del sistema aziendale*, Giappicchelli, Torino.
- Appadurai A., (1990). Disjuncture and Difference in the Global Cultural Economy, *Theory, Culture Society*, Vol 7.
- Applebaum B., (1995). Creating a Trusting Atmosphere in the Classroom, *Educational Theory*, Vol. 45, No. 4.
- Ardizzone P., Rivoltella P.C., (2008). *Media e tecnologie per la didattica*, Vita e Pensiero, Milano.
- Argyris C.D., Schon A., (1978). *Organizational Learning: A Theory of Action Perspective*, Addison-Wesley, Reading, MA.
- Armstrong M., (2000). *Zarządzanie zasobami ludzkimi*, Oficyna Ekonomiczna Dom Wydawniczy ABC, Kraków.
- Bacharach M., Gerra G., Zizzo D J., (2001). *Is trust self-fulfilling?* An experimental study, in Department of Economics Discussion Paper, 76.
- Bachelard G., (1934). *Le nouvel esprit scientifique*, Paris, Alcan.
- Bachelard G., (1938). *La formation de l'esprit scientifique*, Paris, Alcan.
- Baier A., (1986). Trust and Antitrust, *Ethics*, 96.
- Balajthy E., (2007). Technology and current reading/literacy assessment strategies, *Reading Teacher*, 61 (3), 240–247.
- Bałazak M., (2010). *Wirtualny nauczyciel i jego praca*, [In:] E. Perzycka (ed.), *Pedagogika informacyjna. Media w teorii i praktyce edukacyjnej*, Uniwersytet Szczeciński, Szczecin.
- Bargh J.A., McKenna K.Y.A., (2009). *Internet a życie społeczne*, [In:] W.J. Paluchowski (ed.), *Internet a psychologia. Możliwości i zagrożenia*, Wydawnictwo Naukowe PWN. Warszawa.
- Bauer Z., (2010). *Dziennikarstwo i nowe media*, [In:] W. Godzic (ed.), *Media audiowizualne*, Wydawnictwo Akademickie i Profesjonalne, Warszawa.
- Bauman T., (2008). *Uniwersytet jako balast dla ideologii rynkowej*, [In:] *Pytanie o szkołę wyższą. W trosce człowieczeństwo*, (ed.) B.D. Gołębiak, Wydawnictwo Naukowe DSW, Wrocław.
- Bauman Z., (2006). *Płynna nowoczesność*, Wydawnictwo Literackie, Kraków.
- Baytiyeh H., Pfaffman J., (2010). Volunteers in Wikipedia: Why the Community Matters. *Educational Technology & Society*, 13 (2).

- Beck U., (1989). *La società del rischio. Verso una seconda modernità*, tr. it. Carocci, Roma.
- Beck U., (2000). *I rischi della libertà. L'individuo nell'epoca della globalizzazione*, tr. it. Il Mulino, Bologna.
- Bertalanffy L., (1968). *General System Theory*, George Braziller, New York.
- Bertolini P., (1988). *L'eros in educazione. Considerazioni pedagogiche*, [In:] P. Bertolini, M. Dallari (eds.), *Pedagogia al limite*, La Nuova Italia, Firenze.
- Bhissum Nowbutsing, (2009). *Mauritius, E-Learning and Barriers to realization of Its Potential in Mauritius*, New Dehli-110 002.
- Bingimals K.A., (2009). Barriers to successful integration of ICT in Teaching and Learning environments, A review of the literature, *Eurasia Journal of Mathematics, Science and Technology Education*, 5 (3), 235–245.
- Bion W.R., (1965). *Transformations*, William Heinemann, London.
- Blind P.K., (2006). *Building Trust in the Government in the Twenty First Century – Review of literature and emerging issues*, 7th Global forum on reinventing Government-Building trust in Government 26–29 June, 2007, Vienna, Austria.
- Bonazzi G., (2002). *Come studiare le organizzazioni*, Il Mulino, Bologna.
- Bottani N., Poggi A.M., Mandrile C., (eds) (2010). *Un giorno di scuola nel 2020. Un cambiamento possibile?* Il Mulino, Bologna.
- Bowlby J., (1969). *Reprinted 1999. Attachment. Attachment and Loss* (vol. 1), Basic Books, New York.
- Brantland E., (2012). *The knowledge society and future competence formation: Can Schools Develop the digital competence of the Net Generation*, [In:] T. Lewowicki, B. Siemieniecki (ed.), *Cyberprzestrzeń i edukacja*, Wydawnictwo Adam Marszałek, Toruń.
- Bruner J., (1996). *The culture of education*. Harvard University Press, Cambridge, MA.
- Brzezińska A., Brzeziński J., (ed.) (2000). *Ewaluacja procesu kształcenia w szkole wyższej*, Wydawnictwo Fundacji Humaniora, Poznań.
- Buber M., (1937). *I and Thou*. Charles Scribner's Sons. (Original work published 1923), New York.
- Budzyński W., (1998). *Public Relations. Zarządzanie reputacją firmy*, Poltext, Warszawa.
- Budzyński W., (2002). *Wizerunek firmy. Kreowanie, zarządzanie, efekty*, Poltext, Warszawa.
- Calhoun D.W., La France J., (2012). Student Perceptions of Wikipedia as a Learning Tool for Educational Leaders, *International Journal of Educational Leadership Preparation*, Vol. 7, No. 2.
- Canevaro A., Chieregati A., (1999). *La relazione d'aiuto: l'incontro con l'altro nelle relazioni educative*, Carocci, Roma.
- Castells M., (1999). *Flows, Networks and Identities: A Critical Theory of the Information Society*, [In:] *Critical Education in the Information Age*, Rowan & Littlefield, Lanham.
- Castells M., (2007). *Spoleczeństwo sieci*, przekł. S. Szymański, Wydawnictwo Naukowe PWN, Warszawa.

- Cavalli A., Argentin G., (eds) (2010). *Gli insegnanti italiani: come cambia il modo di fare scuola*, Il Mulino, Bologna.
- Chiosso G., (2002). *Elementi di pedagogia*, La Scuola, Brescia.
- Chittick W., (1998). *The Self-Disclosure of God: Principles of Ibn al-'Arabi's Cosmology*, State University of New York Press, Albany.
- Chittick W., (2009). *The Sufi Path of Knowledge: Ibn Arabi's Metaphysics of Imagination*, Gulshan Books, Srinagar.
- Chmielewski A., (1995). *Filozofia Poppera. Analiza krytyczna*, Wrocław.
- Chung S., (2012). Cognitive and Social Factors Affecting the Use of Wikipedia and Information Seeking, *Canadian Journal of Learning and Technology*, Vol. 38 (3).
- Ciszewski S., (2012). *Wychowanie jako spotkanie. Dodatek metodyczny*, [In:] B. Śliwerski, *Pedagogika ogólna. Podstawowe prawidłowości*, Impuls, Kraków.
- Coleman J.S., (1990). *Foundations of social Theory*, Press of Harvard University Press, Cambridge.
- Corrigan M.W., Chapman P.E., (2008). Trust in teachers: a motivating element to learning, *Radical Pedagogy*, Vol. 9, No. 2.
- Covey S.R., (2013). *La Sfida della Fiducia. Velocità ed efficacia nelle relazioni di business e nella vita privata*, Franco Angeli.
- Czerepaniak-Walczak M., (2007). *Dorastanie do integracji myślenia i działania – wybrane aspekty kształtowania świadomości krytycznej*, [In:] *Integracja nauczania i wychowania*, (ed.) F. Bereźnicki, J. Świrko-Pilipczuk, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., Dudzikowa M., (2013). *Fabryka dyplomów czy universitas?* Impuls, Kraków.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Culture of Trust in ICT-aided Educational Interactions – Report 1*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Guide of International Project, Stimulators and Inhibitors of Culture of Trust in Educational Interactions Assisted by Modern Information and Communication Technology*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., Perzycka E., (eds.) (2013). *Trust in Global Perspective SIT, Stimulators and inhibitors of culture of trust in educational interactions assisted by modern information and communication technology*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., (2006). *Pedagogika emancypacyjna. Rozwój świadomości krytycznej człowieka*, Gdańskie Wydawnictwo Psychologiczne, Gdańsk.
- Czerepaniak-Walczak M., (2008). *Uwarunkowania procesu kształtowania świadomości krytycznej –perspektywa pedagogiczna*, [In:] *Edukacja całościowa. Źródła, doświadczenia wartości*, (ed.) A. Rella, J. Świrko-Pilipczuk, K. Łuszczek, Szczecin.
- Czerepaniak-Walczak M., (2011). „Świat życia” jako kategoria pedagogiczna, *Przegląd Pedagogiczny*, Nr 1.
- Czerepaniak-Walczak M., (2013). *Educational contexts of trust: trust towards education, trust in education, education for trust*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.

- Czerepaniak-Walczak M., Perzycka E., (2012). *Quality of the Exchange Program*, [In:] *Seventh Framework Program*, Marie Curie, SIT, No. 318759, Part B.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Kultura zaufania w interakcjach edukacyjnych wspomaganych technologią informacyjną i komunikacyjną*, ZAPOL, Szczecin.
- Czerepaniak-Walczak M., Perzycka E., (2013). *Zaufanie w szkole w społeczeństwie sieciowym*, ZAPOL, Szczecin.
- Czerska M., (2003). *Zmiana kulturowa w organizacji*, Difin, Warszawa.
- Dankin D.M., (2012). *Doverie kak faktor stabilnosti/Uchenye zapiski IMEI* – Vol. 2, No. 1.
- Delpit L., (1988). The Silenced Dialogue: Power and Pedagogy in Educating Other People's Children, *Harvard Educational Review* 58, No. 3.
- Dudzikowa M., (2001). *Mit o szkole jako miejscu wszechstronnego rozwoju ucznia. Eseje Etnopedagogiczne*, Impuls, Kraków.
- Dudzikowa M., Krasiecka-Falbierska K., (2013). *Sprawcy i/lub ich ofiary działań pozornych w edukacji*, Impuls, Kraków.
- Eapen P.C., (2004). *Present Status and trends in value Education*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Ehrlich P.R., (2002). *Human Natures: Genes, Cultures, and the Human Prospect*, Island Press, Washington, DC.
- Enhancing Student learning*, New Dehli-110 002.
- Erikson E.H., (1950). *Revisited 1963. Childhood and society*, Norton, New York.
- Erikson E.H., (1963). *Childhood and society*, Norton, New York.
- Erikson E.H., (1982.) *The life cycle completed. A review*, W. Norton, New York.
- Erikson E.H., (1975). *Identity Crisis in Autobiographic Perspective*, Erikson E.H. Life History and Historical Moment, New York.
- Evgeniev A.P., (1975). *Slovar sinonimov. Spravochnoe izdanie*, Moscow.
- Fairbairn R., (1952). *Psychoanalytic Studies of the Personality*, Tavistock Publications, London.
- Fasset D.L., Warren J.T., (2007). *Critical Communication Pedagogy*, Sage Publ. Thousand Oaks-London-New Delhi.
- Fedorov A.V., (2005). *Media e ducation of future teachers*, Kucma, Taganrog.
- Felix A., (2009). *India Effectiveness of E-Content Material on DNA Technology in Tertiary level*, New Dehli-110 002.
- Føllesdal D., Walløe L., Elster I., (1990). *Argumentasjonsteori, språk og vitenskapsfilosofi*. Universitetsforlaget, Oslo.
- Freire P., (2008). *Pädagogik der Autonomie*, Vol. 3, Waxmann, Münster/New York/München/Berlin.
- Freud S., (1957a). *On Narcissism*, In Standard Edition. Hogart Press, Vol. XIV, (Original work published 1914), London.
- Freud S., (1957b). *Instinct and their vicissitudes*, In Standard Edition. Hogart Press, Vol. XIV, (Original work published 1915), London.
- Fromm E., (1941). *Escape from Freedom*, Farrar and Rinehart, New York.

- Fukuyama F., (2004). *TRUST. The Social Virtues and the Creation of Prosperity*, AST, Ermak, Moscow.
- Gadgil A.V., (2002). *Value Oriented Education Strategy for Action in Maharashtra*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Gajda J., (2005). *Media w edukacji*, Impuls, Kraków.
- Gajda J., (2010). *Nowa formuła symposium – nowe wyzwanie*, [In:] J. Morbitzer (ed.) *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Garrison R., Vaughan H., (2008). *Blended learning in higher education: Framework, principles and guidelines*, Published by Jossey-Bass A Wiley Imprint, San Francisco.
- Gehlen A., (1940). *Revisited 1978. Der Mensch. Seine Natur und seine Stellung in der Welt*, Akademische, Wiesbaden.
- Ghose G.N., (2007). *A textbook of value Education Reserved*, First Edition: 2005, Reprint Edition, 2007–2008 Dehli-110051, Hong Kong.
- Giani A., (2010). *Quale fiducia? Riflessioni su un costruito complesso*, Armando Editore, Roma.
- Giddens A., (2001). *Nowoczesność i tożsamość*, Wydawnictwo Naukowe PWN, Warszawa.
- Giddens A., (1990). *The Consequences of Modernity*, Polity Press, Cambridge.
- Giddens A., (2001). *Dimensions of Globalisation*, [In:] *The New Social Theory Reader. Contemporary Debats*, (ed.) S. Seiman, J.C. Alexander, Routledge, London–New York.
- Giddens A., (2008). *Konsekwencje nowoczesności*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Giroux H.A., Witkowski L., (2010). *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*, Impuls, Kraków.
- Goban-Klas T., (2011). *Wartki nurt mediów. Ku nowym formom społecznego życia informacji*, UNIVERSITAS, Kraków.
- Goban-Klas T., (2010). *Nowa edukacja medialna w społeczeństwie ryzyka i katastrof*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Godzic W., (2010). *Media audiowizualne*. Wydawnictwo Akademickie i Profesjonalne, Warszawa.
- Goyal B.R., (2002). *Values and Education in the Emerging Indian Society*, First Edition: 1998, Reprint: 2002 & 2004 New Delhi-110002.
- Graham C., (2006). *Blended learning systems, definitions, current trends and future directions*, [In:] C. Bonk, C. Graham (eds.), *The Handbook of blended learning: global perspectives, local designs*, John Wiley and Sons, San Francisco.
- Granovetter M., (1983). The Strength of Weak Ties, *American Journal of Sociology*, Vol. 78, 6.
- Grimaldi N., (2001). *Dylematy wolności*, Wydawnictwo WAM, Wrocław.
- Grosch M., (2013). Media Use in Higher Education from a Cross-National Perspective, *The Electronic Journal of e-Learning*, Vol. 11, Issue 3.

- Habermas J., (2002). *Teoria działania komunikacyjnego*, t. II, przekł. A.M. Kaniowski, Wydawnictwo Naukowe PWN, Warszawa.
- Hardin R., (2009). *Zaufanie*, przeł. A. Gruba, Wydawnictwo Sic! s.c., Warszawa.
- Hendryk C., (2011). *Kto potrzebuje nauczyciela, skoro jest Google i Wikipedia?* [In:] K. Wenta, E. Perzycka (ed.), *Edukacja informacyjna. Neomedia w społeczeństwie wiedzy*, US WSH TWP, Szczecin.
- Herder J.G., 1877-1913. *Abhandlung über den Ursprung der Sprache*, [In:] B. Suphan and others (eds.), *Sämtliche Werke, Weidmannsche Buchhandlung*, Vol. 5/33. (Original work published 1772), Berlin.
- Holton R., (1994). Deciding to Trust, Coming to Believe, *Australian Journal of Philosophy*, 72.
- Huk T., (2012). *Media w wychowaniu, dydaktyce oraz zarządzaniu informacyjną edukacyjną szkoły*, Impuls, Kraków.
- Huk T., (2007). Edukacyjne wartości blogów internetowych, *Chowanna*, Nr 2.
- Ibn A., (1972–91), *al-Futûhât al-makkiyya*, 14 volumes, O. Yahia (ed.), al-Hay'at al-Misriyyat al-Âmma li'l-Kitâb, Cairo.
- Ibn A., (1988). *al-Tajalliyât al-ilâhiyya*, ed. O. Yahya, Tehran.
- Jandric P., (2010). Wikipedia and Education: Anarchist Perspectives and Virtual Practices. *Journal for Critical Education Policy Studies*, 8 (2).
- Jankowski J., (2008). Integrująca rola uważności w kształtowaniu struktury koncepcji siebie, *Przegląd Psychologiczny*, 51 (4).
- János K., Bo R., Rose-Ackerman S., (2004). *Creating Social Trust in Post-Socialist Transition*, Palgrave Macmillan, New York.
- Jarosz B., (2010). *Nickname jako podstawowy element wizerunku internauty*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Jung I., (2011). *The dimensions of e-learning quality: From the learner's perspective*. Educational Technology Research and Development, 59, 445-464. Journal SSCI.
- Juul J., (1995). *Dit kompetente barn*, Schönberg, Denmark.
- Jyotsna S., (2009). *ICT in professional Education*, New Delhi-110002.
- Kamat. V., (2009). New Cell phone to help teaches enhance skills, *The Hindu news*. June 8, 2009.
- Kamiński P., *Nieczyste zagrywki NC+*, <http://www.spidersweb.pl/2013/03/nieczyste-zagrywki-nc.html>.
- Kandzia J., (2012). *Kształcenie online*, [In:] *Nowe metody nauczania w matematyce*, (ed.) J. Kandzia, WEMA, Warszawa.
- Kandzia J., (2012). *Internet w życiu młodego pokolenia – dobrodziejstwo i czy zagrożenie*. [In:] T. Lewowicki, B. Siemieniecki (ed.), *Cyberprzestrzeń i edukacja*, Wydawnictwo Adam Marszałek, Toruń.
- Kandzia J., (2009). *Neomedia w edukacji matematycznej*, Wykłady, WMP UKSW.
- Kandzia J., (2013). *E-learning w praktyce pedagogicznej*, konferencja www, Człowiek w cyberprzestrzeni, Dąbrowa Górnicza.

- Kandzia J., (2013a). *E-nauczanie w szkole wyższej, przykład dobrej praktyki nauczycielskiej*, [In:] *Wybrane problemy edukacji technicznej*, Rocznik Naukowy 4/2013, część 2, Rzeszów.
- Karnat-Napieracz A., (2009), *Tożsamość, czyli świadomość redivivus*, Oficyna Wydawnicza AFM, Kraków.
- Kazubowska U., (2010). *Twórczość życia codziennego w obliczu współczesnych mediów – aktualność i wyzwania przyszłości*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Kenny A.J., Wolt J.D., Hurd H.S., (2013). Collaborative Wikipedia Projects in the Virtual Classroom, *Natural Sciences Education*, 42 (1).
- Keung C.C., (2009). *Implementation of Knowledge Management in school Organization for*.
- Kimmons R., (2010). *What Does Open Collaboration on Wikipedia Really Look Like*. [In:] J. Sanchez, K. Zhang (eds.), *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education 2010*, AACE, Chesapeake, VA.
- Kissling M., (2011). A Call for Wikipedia in the Classroom, *Social Education*, 75 (2).
- Kleiner B., Thomas N., Lewis L., (2007). *Educational technology in teacher education programs for initial licensure*, US Department of Education, Washington.
- Köhler W., (1925). *The mentality of apes*, Kegan, (Original work published 1920) London.
- Kołodziejczyk W., (2010). *Collegium Futurum – szkoła ery postindustrialnej*, [In:] J. Morbitzer (ed.) *Człowiek – Media – Edukacja*. Uniwersytet Pedagogiczny im. KEN, Kraków.
- Konieczny P., (2012). *Wikis and Wikipedia as a Teaching Tool: Five Years Later*. First Monday, Vol. 17, No. 9.
- Krajewska J., (2013). *Trust as a primary factor in the strategy of the contemporary school functioning as a learning organization*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Kupreychenko A.B., (2008). *Psichologiya doveriya i nedoveriya*, Psychology Institute RSA, Moscow.
- Kupreychenko A.B., Tabakharova S.P., (2012). *Doverie i nedoverie: sootnoshenie, kriterii, determinaciya/Uchenye zapiski IMEI*, Vol. 2, No. 1.
- Kwaśnica R., (2007). *Dwie racjonalności. Od filozofii sensu ku pedagogice ogólnej*, Wydawnictwo Naukowe Dolnośląskiej Wyższej Szkoły Edukacji TWP we Wrocławiu, Wrocław.
- Kwiatkowska W., (2011). *Wykład w kształceniu na odległość*, Multimedialna Biblioteka Pedagogiczna, Wydawnictwo Adam Marszałek, Toruń.
- Kwieciński Z., (1995). *Socjopatologia edukacji*, Mazurska Wszechnica Nauczycielska, Olecko.
- Kwieciński Z., (2007). *Między patosem a dekadencją*, Studia i szkice socjopedagogiczne. Wydawnictwo DSWE TWP, Wrocław.
- Laeng M., (1989). *Enciclopedia Pedagogica*, Vol. 3, Ed. La Scuola, Brescia.
- Lakhani M.A., (2010). *The Timeless Relevance of Tradition*, World Wisdom.

- Lakshmi U., *Value Education-Past and Present*, First Edition, 1998, Reprint, 2002 & 2004, New Delhi-110002, Narayana.
- Laplanche J., Pontalis J.B., (1967). *Vocabulaire de la psychanalyse*, Presses Universitaires de France, Paris.
- Larson S., (2005). *Connecting with youth in Crisis, Reclaiming children and youth*, Summer.
- Leontyev A.A., (1997). *Osnovy psicholingvistiki / A.A. Leontyev*. – M.: Smysl.
- Levi P., (2001). *Cyberculture*, University of Minesota Press, Minneapolis.
- Licata I., (2011). *Complessità*, Un'introduzione semplice, Duepunti, Palermo.
- Liczą się nauczyciele* (2014), Raport o stanie edukacji, IBE, Warszawa.
- Lifelong Learning Programme*, <http://www.llp.org.pl/> (7.05.2013).
- Lim S., (2009). How and why do College Students Use Wikipedia?, *Journal of the American Society for Information Science and Technology*. Vol. 60, Issue 11.
- Livingstone M.S., et al. (2014). *Symbol addition by monkeys provides evidence for normalized quantity coding*, PNAS. 111 (18).
- Luhmann N., (2000). *La fiducia*, Il Mulino, Bologna.
- Luhmann N., (2008). *Systemy społeczne*, przeł. M. Kaczmarek, Nomos, Kraków.
- Luhmann N., (2009). *Realność mediów masowych*, Gajt, Wrocław.
- Łotman J., Uspienski B., (1975). *O semiotycznym mechanizmie kultury*, [In:] E. Janus, M.R. Mayenowa (selected and compiled): *Semiotyka kultury*, Państwowy Instytut Wydawniczy, Warszawa.
- Magee B., (1998). *Popper*, Warszawa.
- Mahler M., Pine F., Bergman A., (1975). *The Psychological Birth of the Human Infant: Symbiosis and Individuation*, Basic Books, London.
- Makowska A., (2013). Dissertation written under the supervision of prof. zw. dr hab. M. Czerepaniak-Walczak, *Typy biograficzne osób niepełnosprawnych intelektualnie w edukacyjnym kręgu społecznym*, maszynopis niepublikowany, Szczecin.
- Mariani V., (2005). *La relazione educativa e di aiuto nelle diverse condizioni ed età della vita*, Del Cerro, Milano.
- Maruszewski T., (2001). *Psychologia poznawcza*, GWP, Gdańsk.
- Mason R., Renie F., (2006). *E-learning: The key concepts*, Routledge, London.
- Mastalski J., (2007). *Samotność globalnego nastolatka*, Kraków.
- Matejun M., Szczepańczyk M., (2009). *Współczesne metody zarządzania w praktyce gospodarczej*, Wydawnictwo Politechniki Łódzkiej, Łódź.
- Maturana H., Paz Davila X., (2004). Education as viewed from the biological matrix of human existence, *PRELAC Journal*, No. 2.
- McGeer V., (2008). Trust, Hope and Empowerment, *Australian Journal of Philosophy*, 86.
- McLuhan H.M., (2007). *Wybór tekstów*, przekł. E. Różalska, J.M.Stokłosa, Zysk i S-ka, Poznań.
- Melnik V.V., (2012). *Methodical Maintenance of Learning Process for Regional Educational Institutions in 2011–2012 Academic Year* (Guidance for Methodical, Supervisory and Pedagogical Staff) / V.V., Melnik, Khmelnytsky KOIPPO.

- Meltzer D., Harris M., (1983). *Child, family and community: A psycho-analytical model of learning process*, Organization for economic cooperation and development, Paris.
- MHRD, India (1986). *National Policy on Education*, Government of India, New Delhi.
- Mills J., (2004). Clarifications on Trieb, Freud's Theory of Motivation Reinstated, *Psychoanalytic Psychology*, 21 (4).
- Misztal B., (1996). *Trust in Modern Societies*, Polity Press, Cambridge.
- Mithcell Ch.E., (2006). Development or restoration of trust in interpersonal relationship during adolescence and beyond, *Adolescent*, 25, Issue 100.
- Moller L., Robison D., Huett J.B., (2012). *Unconstrained Learning: Principles for the Next Generation of Distance Education*, [In:] L. Moller, J.B. Huett (eds.), *The Next Generation of Distance Education. Unconstrained Learning*, Springer Publication.
- Morbitzer J., (2012). *Szkoła w pułapce Internetu*, [In:] J. Morbitzer (ed.) *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Morgan G., (1997). *Images of Organization*, Sage Publications, Thousand Oak.
- Nasr S.H., (1993). *The Need for a Sacred Science*, SUNY.
- National Knowledge Commission (2008). *Towards a knowledge society: National Knowledge Commission Compilation of Recommendations on Education*, Government of India, New Delhi.
- Nayak M.K., (2009). *The Current Trends in Technology Enabled education in India*, New Dehli-110 002, London.
- NCERT (2005). *National Curriculum Framewor*, New Delhi: NCERT.
- NCERT (2006). *Position paper National Focus Group on Educational Technology*, New Delhi, NCERT.
- NCTE (2009). *National curriculum Framework for Quality Teacher Education*, New Delhi: NCTE.
- Neville B., (2008). *Edukacja w „epoce Hermesa”*, [In:] J. Danielewska (ed), *Wspólnota pedagogicznego niepokoju*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Nęcki Z., (2012). *Trudności negocjacyjne w środowisku kulturowym*, [In:] *Komunikacja społeczna – negocjacje – edukacja. Perspektywa wielu kultur*, Wydawnictwo A. Marszałek, Toruń.
- Nicholas D., (etc) (2011). Google Generation II: web behavior experiments with the BBC, *Aslib Proceedings*, Vol. 63, No. 1.
- Niemierko B., (2007). *Kształcenie szkolne: podręcznik skutecznej dydaktyki*, Wydawnictwa Akademickie i Profesjonalne, Warszawa.
- Nikolaev D., Chugunov D., (2012), *The Education System in the Russian Federation*. Education Brief 2012, The World Bank, Washington.
- Nilsen H., (2013). *The Face of Trust? What we talk about, when we talk about trust? A background*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Nilsen H., Bueie H., (2007). The fifth basic skill ICT as a learning resource, *The New Educational Review*, Vol. 13, No. 3–4.

- Nilsen H., Foltova H., (2008). Assumptions for better learning in the classroom, 1st International school, Czech Republic, *The New Educational Review*, Vol. 16, No. 3–4.
- Noelle-Neumann E., (2004). *Spirala milczenia*, przekł. J. Gilewicz, Zysk i S-ka, Poznań.
- Noskova T.N., (2011). *Setevaya obrazovatel'naya kommunikacia*, T.N. Noskova. - SPb.: Izd-vo RGPU im. A.I. Gercena.
- Nowicka E., (2012). *Edukacja medialna i osobowość a wychowanie dzieci i młodzieży*, [In:] T. Lewowicki, B. Siemieniecki (ed.), *Cyberprzestrzeń i edukacja*, Wydawnictwo Adam Marszałek, Toruń.
- Nunan D., (1992). *Research Methods in Language Learning*, Language Teaching Library, Cambridge.
- OECD (2008). *Innovating to Learn*, Learning to Innovate, Paris.
- Oleś P., (2010). Architektura osobowości od konstrukcji po ornamenty, *Roczniki Psychologiczne*, nr 13.
- Passi B.K., (2003). *Training in Technology-pedagogy Integration as cited in Building Capacity of teachers/facilitators in Technology-Pedagogy Integration for improved teaching learning*, Final report experts meeting on teachers/facilitators training in Technology-Pedagogy Integration.
- Patarakin E.D., (2009). *Creation of Pupils, Students and Teachers Societies on the Basis of Web 2.0 Net Services*/E.D. Patarakin, Educational Methodical Center, Ukrainian Education Management Improvement Consortium.
- Patel R., Davidson B., (1995). *Forskningsmetodikkens grunnlag*. Universitetsforlaget, Oslo.
- Pelgrum W.J., (2001). Obstacle to integration of ICT in education: results from a world-wide educational assessment, *Computers and Education*, Vol. 37.
- Pelligra V., (2007). *I paradossi della fiducia*. Scelte relazionali e dinamiche interpersonali, Il Mulino, Bologna.
- Perraton H., Robinson B., Creed C., (2001). *Teacher Education through Distance Learning: Technology – Curriculum-Cost-Evaluation*, Summary of Case Studies, UNESCO, Paris.
- Pervin L.A., (2002). *Osobowość. Teoria i badania*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków.
- Perzycka E., (2013). *Trust in the Technology and Digital Media in the Context of Pre-theoretical Understanding of Self-education in the Network*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Perzycka E., (2004). *Kompetencje edukacyjne nauczycieli – stan i perspektywa badań*, Oficyna Wydawnicza CDiDN, Szczecin.
- Perzycka E., (2010). *Inhibitors and Stimulators for the Teacher Regarding the Use of Digital Media in Education*, [In:] E. Perzycka (ed.), *Szkola jutra (w poszukiwaniu doświadczeń nauczycieli w stosowaniu mediów cyfrowych w szkołach polskich i norweskich)*, Print Group, Szczecin.

- Perzycka E., *Teacher's and student's identity in the network environment*, [In:] A. Karyń, A. Kowalik, J. Krajewska (eds.) *Media in educational interactions*. Zapol, Szczecin.
- Perzycka P., (2009). *Pedagogiczne implikacje poznania i rozpoznania sieciowego wizerunku „kultu amatora”*, [In:] *Edukacja informacyjna neomedia w społeczeństwie wiedzy*, K. Wenta, E. Perzycka (eds.), Szczecin.
- Peter B., Berger B., (1973). *The Homeless Mind: Modernization and Consciousness*, Random House, New York.
- Phillips R., McNaught C., Kennedy G., (2012). *Evaluating e-learning. Guiding Research and Practice*, Routledge, New York.
- Pietruska-Madej E., (1997). *Wiedza i człowiek. Szkice o filozofii Karla Poppera*, Warszawa.
- Pievani T., (2004). *Quella volta che siamo diventati umani*, Lettera internazionale.
- Pluwak A., (2009). Geneza i ewolucja pojęcia framing w naukach społecznych, *Global Media Journal – Polish Edition*, No. 1.
- Popławska A.D., (2011). *Neomedia w życiu młodzieży gimnazjalnej*, [In:] K. Wenta, E. Perzycka (eds.), *Edukacja informacyjna. Neomedia w społeczeństwie wiedzy*, Szczecin.
- Popper K.R., (1977). *Logika odkrycia naukowego*, Warszawa.
- Popper K.R., (1999). *Droga do wiedzy. Domysły i refutacje*, Warszawa.
- Post Senning D., (2013). *Emily Post's Manners In a Digital World*. Living Well Online, Open Road Integrated Media, New York.
- Postic M., (1979). *La relation éducative*, P.U.F., Paris.
- Prawo o szkolnictwie wyższym z dnia 27 lipca 2005 r., Dz.U. nr 164, poz. 1365 z późn. zm.
- Prensky M., (2010). *Teaching digital natives. Partnering for real learning*, Corwin Press, Thousand Oaks.
- Procter R., Watson C., Finger C., (2003). To skill or construct? Measuring information and communication technology (ICT) curriculum integration, *Computers in schools*, 20 (4), 67–87.
- Pulak I., (2010). *Personal Learning Environment w praktyce, czyli jak zaprojektować własne cyfrowe środowisko kształcenia*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Putnam R., (2007). *Społeczny kapitał a sukces instytucji*, [In:] P. Sztompka, M. Kucia (ed.), *Socjologia lektury*, Znak, Kraków.
- Qunuwi S., (1996). *al-Nafahāt al-ilāhiyya*, ed. Muhammad Khwājāwī, Mawla, Tehran.
- Recommendations of Seville conference “Media Education of Young People”, UNESCO, 2002.
- Remotti F., (2000). *Prima lezione di antropologia*, Laterza, Roma-Bari.
- Rettenberg J.W., (2008). *Blogowanie*, Wydawnictwo Naukowe PWN, Warszawa.
- Riva G., (2009). *Komunikacja za pośrednictwem komputera z punktu widzenia psychologii społecznej i poznawczej: teraźniejszość i przyszłość interakcji opartych na technice*, [In:] W.J. Paluchowski (ed.), *Internet a psychologia. Możliwości i zagrożenia*, Wydawnictwo Naukowe PWN, Warszawa.

- Robbins S.P., (2001). *Zasady zachowania w organizacji*, Zysk i S-ka, Poznań.
- Robbins S.P., (2004). *Zachowania w organizacji*, PWE, Warszawa.
- Robertson R., (1992). *Globality, global culture, and images of World order*, [In:] *Social Change and Modernity*, (ed.) H. Haferkam, N.J. Smelser, Berkley.
- Rogers C.R., Freiberg H.J., (1969) *Freedom to learn*, Charles E. Merrill Publishing Co.
- Rohidekar S.R., (2004). *Inculcation of Values How?* First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Romei P., (1995). *Autonomia e progettualità*, La Nuova Italia, Firenze.
- Rose-Ackermann S., (2001). Trust, Honesty, and Corruption: Reflection on the State-Building Process, *European Journal of Sociology*, 42/1.
- Rozporządzenia Ministra Nauki i Szkolnictwa Wyższego z dnia 25 września 2007 r. w sprawie warunków, jakie muszą być spełnione, aby zajęcia dydaktyczne na studiach mogły być prowadzone z wykorzystaniem metod i technik kształcenia na odległość, Dz.U. nr 188, poz. 1347 ze zm.
- Rozwadowska B., (2002). *Public relations – teoria, praktyka, perspektywy*, Studio Emka, Warszawa.
- Róheim G., (1943). *The origin and function of culture. Nervous and mental disease monographs*, Nervous and mental disease monographs, No. 69, New York.
- Rudnicka I., (2010). *Nowe media w pracy nauczyciela*, [In:] J. Morbitzer (ed.), *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Sacco P.L., Zamagni S., (2002). *Complessità relazionale e comportamento economico. Materiali per un nuovo paradigma di razionalità*, Il Mulino, Bologna.
- Sander L., (2007). *Living Systems, Evolving Consciousness, and the Emerging Person: A Selection of Papers from the Life Work of Louis Sander*, Analytic Press, New York.
- Schulz R., (1994). *Twórczość pedagogiczna*, Instytut Badań Edukacyjnych, Warszawa.
- Schumacher E.F., (2013). *Małe jest piękne. Ekonomia z założeniem, że człowiek się liczy*, przekł. E. Szymańska-Wierzyńska, J. Strzelecki, ALETHEIA, Warszawa.
- Schuon F., (2010). *To Have a Center*, World Wisdom Books, Bloomington.
- Schutz A., (2008). *O wielości światów. Szkice z socjologii fenomenologicznej*, przekł. B. Jabłońska, NOMOS, Kraków.
- Seetha Ram A.R., (1998). *Values – What and Why?* First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Sennett R., (1998). *The Corrosion of Character. The Personal Consequences of Work in the New Capitalism*, W.W. Norton & Company, New York–London.
- Seshadri C., (1998). *Education in Values – Why and How?* First Edition, 1998 Reprint: 2002 & 2004, New Delhi-110002.
- Seul S., (2007). *Oswajanie życia w blogowych notkach adolescenta*, *Kultura i Edukacja*, 4 (73).
- Siemieniecki B., (2005). *Kształcenie na odległość w świetle badań i analiz*, Wydawnictwo Adam Marszałek, Toruń.

- Siemieniecki B., (2010). *Odbiór informacji a działanie w Internecie*, [In:] J. Morbitzer (ed.) *Człowiek – Media – Edukacja*, Uniwersytet Pedagogiczny im. KEN, Kraków.
- Sikorski C., (1998). *Ludzie nowej organizacji: wzory kultury organizacyjnej wysokiej tolerancji niepewności*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- Simeone D., (2011). *La consulenza educativa. Dimensione pedagogica della relazione d'aiuto*, Vita e pensiero, Milano.
- Siuda P., (2012). Mechanizmy kultury prosumpcji, czyli fani i ich globalne zróżnicowanie, *Studia Socjologiczne*.
- Siuda P., Kryteria wspólnotowości w Internecie, *Kultura i Edukacja*, 4 (73).
- Skripkina T.N., (2000). *Psichologiya doveriya. Uchebnoe posobie dlja stud. vysh. ped. ucheb. zavedeniy*, Moscow Akademy, Moscow.
- Smektała T., (2006). *Public Relations w Internecie*, Astrum, Wrocław.
- Spitz R.A., Wolf K.M., (1946). Anaclitic Depression. An Inquiry into the Genesis of Psychiatric Conditions, *Psychoanalytic Study of the Child*, 2.
- Stara F., Aleandri G., Tumino R., Deluigi R., Girotti L., (2013). *The culture of trust*, [In:] *Trust in Global Perspective. SIT, Stimulators and inhibitors of culture of trust in educational interactions assisted by modern information and communication technology* (ed.) M. Czerepaniak-Walczak, E. Perzycka, ZAPOL, Szczecin.
- Stelter B., (2013). *Trust as a Necessary Factor in Teacher – Student Interaction*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Sunduchkow K.S., (2009). Intellectual Component of Interactive Heterogeneous Telecommunicate Net, K.S. Sunduchkow, P.N. Yalandin, V.I. Shestak // *Scientific Papers of Ukrainian Research Institute of Communication*, No. 1 (9).
- Sztompka P., (1999). *Prolegomena do teorii zaufania*, [In:] *Idee a urządzanie świata społecznego: księga jubileuszowa dla Jerzego Szackiego*, (ed.) E. Nowicka, M. Chałubiński, Wydawnictwo Naukowe PWN, Warszawa.
- Sztompka P., (2005). *Socjologia. Analiza społeczeństwa*, Znak, Kraków.
- Sztompka P., (2007). *Zaufanie*, Znak, Kraków.
- Sztompka P., (2007). *Zaufanie. Fundament społeczeństwa*, Znak, Kraków.
- Śliwerski B., (2012). *Pedagogika ogólna. Podstawowe prawidłowości*, Impuls, Kraków.
- Tajima N., Miyazaki A., (2011). "In Defense of Wikipedia" 2.0: Wikipedia as a Researching/ Teaching Resource in College Basic Courses. In *Proceedings of World Conference on E-Learning in Corporate, Government, Healthcare, and Higher Education*, AACE, Chesapeake, VA.
- Tapscott D., (2009). *Grown up digital: How the net generation is changing your world*, McGraw-Hill, New York.
- Tapscott D., (2010). *Cyfrowa dorosłość. Jak pokolenie sieci zmienia nasz świat*, tłum. P. Cypryański, Wydawnictwa Akademickie i Profesjonalne, Warszawa.
- Tarkowski A., Hofmokl J., (2009). *Wolna kultura w edukacji*, [In:] A. Nowak, K. Winkowska-Nowak, L. Rycielska (eds.), *Szkoła w dobie Internetu*, Wydawnictwo Naukowe PWN, Warszawa.

- Tatiyana S., (2013). *Trust and culture of trust: Scientific approaches to defining and measuring*, [In:] *Trust in Global Perspective. SIT, Stimulators and inhibitors of culture of trust in educational interactions assisted by modern information and communication technology*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, ZAPOL, Szczecin.
- The Transfiguration of Man* (1995), World Wisdom Books, Bloomington.
- Thiyagu K., India, (2009). *Attitude towards E-Learning among the Postgraduate Arts and Science Students*, New Dehli-110 002.
- Thompson M.M., Irele M.E., (2007). *Evaluating distance education program*, [In:] M.G. Moore (ed.), *Handbook of Distance Education* (2nd ed.p. 419-436), Hoboken, INJ, Lawrence Erlbaum Associates.
- Throne K., (2003). *Blended Learning: How to integrate online and traditional learning*, Kogan-Page U.K.
- Twinch C., (2004). *The Circle of Inclusion*, (from the website of MIOS).
- Underhill E., (2004). *Practical Mysticism*, Abhishek Publications, New Delhi.
- Understanding Islam* (1994), World Wisdom Books, Bloomington.
- UNDP (2000). *Driving Information and Communication Technology for Development*, A UNDP Agenda for Action.
- UNESCO (2002). *Information and Communication Technologies in Teacher Education: A Planning Guide*, Paris, UNESCO.
- Unia Europejska, Parlament Europejski, Rada, 2005/0021 (COD), LEX 742.
- Urbaniak U., (2003). *Wizerunek dostawcy na rynku dóbr produkcyjnych*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź.
- Venkataiah N., (2002). *Value Education*, First Edition: 1998, Reprint: 2002 & 2004, New Delhi-110002.
- Venkatraman G., (2009). *India, Competency requirements for technology enables Teaching*, A Framework, New Dehli-110 002.
- Vygotsky L.S., (1978). *Mind in Society: The development of higher psychological processes*, (eds.) M. Cole and others, Harvard University Press, Cambridge.
- Wagner C., (2003). Put another (B) Log on the Wire: Publishing Learning Logs as Weblogs, *Journal of Information Systems Education*, Vol. 14 (2), 131–132.
- Wańtuchowicz M., (2007). *Zarządzanie zaufaniem w organizacjach wirtualnych*, Difin, Warszawa.
- Watzlawick P., Helmick-Beavin J., Jackson D.D., (1967). *Pragmatic of human communication*, W.W. Norton & Co. Inc., New York.
- Wawer R., (2008), *Animacja komputerowa w procesie kształcenia*, Wydawnictwo Uniwersytetu M. Curie-Skłodowskiej, Lublin.
- Weiss P., (1969). The living system: Determinism stratified, *Studium Generale*, 22.
- Whitehead A.N., (1938). *Modes of Thought*, Macmillan, New York.
- Whitehead A.N., (1925). *Science and the Modern World*, Cambridge University Press, Cambridge, rpt. Free Association Press (1985).
- Wikipedia Education Program (2012). *Case Studies: How Universities are Teaching with Wikipedia*.

- Wilson R.A., Keil F.C., (eds). (1999). *Encyclopedia of the Cognitive Sciences*, MIT Press, Cambridge.
- Winnicott D.W., (1965). *Ego distortion in terms of true and false self*, [In:] *The Maturational Process and the Facilitating Environment: Studies in the Theory of Emotional Development*, (ed.) Winnicott D.W., International UP Inc., (Original work published 1960) New York.
- Winnicott D.W., (1996). *Primary introduction to external reality*, [In:] *The early stages* (ed.) Winnicott D.W., *Thinking about children*, Karnac, (Original work published 1948) London.
- Witkowski L., (2010). *Próba bilansu i nowego otwarcia*, [In:] *Edukacja i sfera publiczna. Idee i doświadczenia pedagogiki radykalnej*, (eds.) H.A. Giroux, L. Witkowski, Impuls, Kraków.
- World Bank (2002). *ICT – A World Bank Group Strategy*, World Bank, Washington DC.
- Wójcik K., (2005). *Public Relations. Wiarygodny dialog z otoczeniem*, Placet, Warszawa.
- Yusuf N., (2009). *Learning in the Twenty First Century*, New Dehli-110 002.
- Zajac M., Zawisza W., (2006). *Kompetencje i standardy przygotowania nauczycieli prowadzących zajęcia w trybie online*, [In:] J. Migdałek, M. Zajac (ed.) *Informatyczne przygotowanie nauczycieli*, Wydawnictwo Naukowe AP, Kraków.
- Zembala A., (2013). *Trust and School Environment/Pedagogical Space*, [In:] *Trust in Global Perspective*, (eds.) M. Czerepaniak-Walczak, E. Perzycka, Szczecin.
- Zemler Z., (1992). *Public relations – kreowanie reputacji firmy*, Poltext, Warszawa.
- Zhuravleva L.A., Sumarkova V.A. (2012). *Issledovanie tipov doveriya I otnosheniya lichnosti k lyudyam/ Uchenye zapiski IMEI – Vol. 2, No. 1.*
- Zimnyaya I.A., (2001). *Lingvopsichologiaya rechevoy deyatel'nosti*, I.A., Zimnyaya. – M. Mosk, Psichol. soc. Inst-t; Voronezh: NPO MODEK.
- Znaniński F., (1991). *Rzeczywistość kulturowa*, [In:] *Pisma filozoficzne*, Państwowe Wydawnictwo Naukowe, Warszawa, tom II.
- Znaniński F., (2001). *Ludzie terazniejsi a cywilizacja przyszłości*, Wydawnictwo Naukowe PWN, Warszawa.
- Znaniński F., (2008). *Metoda socjologii*, przeł. E. Hałas, Wydawnictwo Naukowe PWN, Warszawa.
- Zuckhuhr K., Raine L., (2011). *Wikipedia, Past and Present. A Snapshot of Current Wikipedia Users*, Pew Research Internet Project.

Internet references

- Alexa.org. Retrieved on November 2, (2014), from: <http://www.alexametrics.com/siteinfo/wikipedia.org>.
- Anderson J., Glen A., (2003). *Building Capacity of Teachers/Facilitators in Technology-Pedagogy integration for Improved Teaching and Learning*, Available at: http://www.unescobkk.org/fileadmin/user_upload/ict/ebooks/ICTBuilding_Capacity/BuildingCapacity.pdf.
- Chittick W., (2008). "Ibn 'Arabi" in Stanford Encyclopedia of Philosophy.[file:///D:/amaroofnet/The_Circle_of_Inclusion.mht](http://www.stanford.edu/amaroofnet/The_Circle_of_Inclusion.mht) - ref2 Guenon, Rene, *Crisis of the Modern World*, 2007, Indica Books.
- Chmielecka E., (2013). Projekt Ministerstwa Nauki i Szkolnictwa Wyższego „Krajowe Ramy Kwalifikacji w szkolnictwie wyższym jako narzędzie poprawy jakości kształcenia”, http://www.nauka.gov.pl/fileadmin/user_upload/Finansowanie/fundusze_europejskie/PO_KL/KRK/20101105_Ramy_kwalifikacji_dla_szk_wyzsz_165x235_int.pdf.
- Crystal D., (2011). *Language and the Internet* / D. Crystal. - Cambridge: Cambridge University Press, <http://irenehc89ukm.files.wordpress.com/2010/02/david-crystal.pdf>.
- E-xcellence Next Project, <http://www.eadtu.eu/e-xcellencenext-project.html>.
- E-xcellence Next Project, Retrieved from: <http://www.eadtu.eu/e-xcellencenext-project.html>.
- European Distance and E-Learning Network (EDEN), <http://www.eden-online.org>.
- European Foundation for Quality in E-Learning (EFQUEL), <http://efquel.org/> (8.05.2013).
- Europejska Fundacja na rzecz jakości w e-learningu (EFQUEL), Retrieved from: <http://efquel.org/> (8.05.2013).
- Frydenberg J., (2002). *Quality standards in e-Learning: A matrix of analysis*. International Review of Research in Open and Distance Learning, 3 (2). Retrieved from: <http://www.irrodl.org/index.php/irrodl/article/viewArticle/109/189> (21.04.2013).
- Gorelov I.N., (2003). *O verbal'nyh i neverbal'nyh sostavlyauschih rechevogo povedeniya, Voprosy psicholingvistiki*, http://psycholinguistik.narod.ru/istoriya/gorelov_ilya_naumovich/gorelov_o_verbalnih_i_neverbalnih.
- Halvorsen L.J., (2003). *The phenomenon and conception of trust*, 19/2003. Volda University/ College. http://www.hivolda.no/attachments/site/group15/notat19_03.pdf.
- Hampton K.N., Sessions Goulet L., Rainie L., Purcell K., (2011). *Social Networking Sites and our Lives*, Washington DC. <http://www.pewinternet.org/files/old-media/Files/Reports/2011/PIP%20%20Social%20networking%20sites%20and%20our%20lives.pdf>.
- Harvard Writing Project. *What's Wrong with Wikipedia?* Retrieved on November 14, 2014 from: <http://isites.harvard.edu/icb/icb.do?keyword=k70847&pageid=icb.page346376>.

- Head A.J., Eisenberg M.B., (2009). *Lessons learned: How college students seek information in the digital age*. Project information literacy progress report, Information School, University of Washington. Available at: http://projectinfolit.org/pdfs/PIL_Fall_2009_finalv_YR1_12_2009v2.pdf.
- Head A.J., Eisenberg M.B., (2010). *How today's college students use Wikipedia for course-related research*. First Monday, Vol. 15, No. 3 – 1 March 2010. <http://firstmonday.org/ojs/index.php/fm/article/view/2830/2476>.
- Hitch C., (2012). *How to build trust in an organization* UNC Kenan-Flagler Business School, Pp. 3 & 5, www.execdev.unc.edu.
- http://biznes.gazetaprawna.pl/artykuly/693530,nc_i_cala_reszta_czyli_na_rynku_platnej_telewizji_bez_zmian.html.
- http://lublin.com.pl/artykuly/pokaz/24588/inicjatywa,zawiedzionych,abonentow,na,face_booku,anty,nc+,rosnie,w,sile/.
- <http://ncplus.pl/migracja>.
- http://pieniadze.gazeta.pl/Gospodarka/1,122003,13653021,Wiceprezes_NC__rozstaje_sie_z_firma_w_trybie_natychmiastowym_.html.
- <http://www.ekonomia.rp.pl/artykul/892024.html?print=tak&p=0> (accessed on 12.08.2014).
- <http://www.ffi.org.pl/pliki/file/Wizerunek%20organizacji%20%282%29.pdf>.
- <http://www.wirtualnemedial.pl/artykul/raport-o-platnej-telewizji-w-polsce-platfomy-cyfrowe-6-mln-abonentow-kablowki-4-6-mln>.
- <http://www.wikipedia.org>.
- <https://www.facebook.com/antynceplus>.
- Information on average salaries in various sectors <http://person-agency.ru/salary.html>, <http://www.kaus-group.ru/knowledge/salaries/>.
- Jabłoński W.J., *Kreowanie wizerunku firmy*, http://www.razemdlaradomki.pl/dok/mazowieckie.../kreowanie_wizerunku_firmy.ppt.
- Kalinowska S., *Media społecznościowe coraz popularniejsze w szkole*, <http://www.edunews.pl/nowoczesna-edukacja/ict-w-edukacji/2068-media-spolecznosciowe-coraz-popularniejsze-w-szkole>.
- Katz I.R., (2006) ETS research finds college students fall short in demonstrating ICT literacy. National Policy Council, <http://crln.acrl.org/content/68/1/35.full.pdf>
- Knowledge Maps, http://wikipedia.org/карти_знань.
- Kornev M., (2013) «New media» and «humanitarian»: the crossing of terms. Available at: <http://goo.gl/OOcd6s>.
- MHRD (2009). National Policy of Information and Communication Technology (ICT) in School Education, (draft) New Delhi. Available at: <http://www.education.nic.in/secedu/ict.pdf>.
- Oprzędek K., (2014). *Być jak Andrzej Stasiuk*, Gazeta Wyborcza, Duży Format, http://wyborcza.pl/duzyformat/1,139823,16366600,Byc_jak_Andrzej_Stasiuk__Kogo_udaje_Polak_w_internecie.html.

- Ozhegov S.I., Shvedova N.Y., *Tolkovyj slovar russkogo yazyka*, <http://ozhegov.info/slovar/?ex=Y&q=%D0%94%D0%9E%D0%92%D0%95%D0%A0%D0%98%D0%95>.
- Popova T.I., (2012). *Internet-prostranstvo: rechevoy portret pol'zovatelya. Kollektivnaya monographiya* / T.I. Popova, I.M. Voznesenskaya, D.V. Kolesova, V.M. Savotina. Pod red. T.I. Popovoy. – Spb.: Eydos. http://api.ning.com/files/9AN9J0Bi39zbJKLLtDJJ9oiRwhsAhIJ5klLFVevH4jtyNBaGQIFUyxd9fXnJF3XPIjBdl76vrBxILWL8*Ha9IRliVFrqEd-*/Portret_IU_block.pdf.
- Prensky M., (2004). *The Emerging Online Life of the Digital Native: What they do differently because of technology, and how they do it*, Available at: http://www.marcprensky.com/writing/Prensky-The_Emerging_Online_Life_of_the_Digital_Native-03.pdf.
- Rogers R.W., Riddle S. Monograph: Trust in the workplace. Development Dimension International, world headquarters, Pittsburgh, p.2. www.ddiworld.com.
- Rusiecki M., (2004). Karta odpowiedzialności i obowiązków nauczyciela. „Wychowawca”, nr 10, www.wychowawca.pl/miesiecznik/10_142/02.htm.
- Society for Information Technology and Teacher Education, SITE, (2002). Basic Principles, February 20, online publication available at: <http://www.aace.org/sie>.
- Spółeczny zasięg książki w 2012 roku, Biblioteka Narodowa, opracowanie R. Chymkowski, I.Koryś, O. Dawidowicz-Chymkowska, 2012 (on-line) www.bn.org.pl/download/document/1362741
- Sadiman A., (2003). Policy Issues in Teacher Training : Perspectives and Strategies for South East Asia, (As cite Building Capacity of teachers/facilitators in Technology-Pedagogy Integration for improved teaching learning. Final report of experts' meeting on teachers/facilitators training in Technology -Pedagogy Integration, June, Bangkok, Thailand). Available at: <http://www.itari.in/categories/futuretrendsineducation/UNESCOICT-Education.pdf>.
- Stockley D., (2003). *E-Learning definition and explanation*, Available at: <http://derekstockley.com.au/elearning-definition.html>.
- Stowarzyszenie E-learningu Akademickiego (SEA), Retrieved from: <http://www.sea.edu.pl/> (20.04.2013).
- Syśło M. M., (2011). *Standardy przygotowania nauczycieli w zakresie technologii informacyjnej i informatyki*, www.wsip.com.pl/serwis/ti.
- Tomaszczyk D., *Tysiące wściekłych klientów NC+ chce wypowiedzieć umowy. Dyrektor marketingu rozstał się z firmą*, http://wiadomosci.gazeta.pl/wiadomosci/1,130438,13648563,Tysiacze_wscieklych_klientow_nC__chce_wypowiedziec.html#MT.
- Toomey R., (2001). Schooling Issues Digest No 2: Information and Communication Technology for Teaching and Learning, Available on: <http://www.dest.gov.au/NR/rdonlyres/C251724A-1E09-4954-BFBE-FDA5836375E3/4508/technology.pdf>.
- Torche F., Valenzuela E., (2010). Trust and reciprocity: A theoretical distinction of the sources of social capital. *European journal of Social Theory* 14 (2), SAGE. <http://est.sagepub.com/content/14/2/181.short>.

- Tuominen S., Kotilainen S., (2012). *Pedagogies of Media and Information on Literacies*. Available at: <http://iite.unesco.org/pics/publications/en/files/3214705.pdf>.
- Venezky R.L., (2004). *Technology in the classroom: steps toward a new vision Education. Communication & Information, 4: 1, 3-21*; Available at: <http://dx.doi.org/10.1080/1463631042000211024>.
- Web 2.0 // Wikipedia, the free encyclopedia, http://ru.wikipedia.org/wiki/Web_2.0.
- What is Knowledge Map? <http://www.eduwiki.uran.net.ua/wiki/index.php>.
- Wołosowski J., *UOKiK przygląda się nc+*, <http://finanse.wp.pl/kat,104130,title,UOKiK-przyglada-sie-nc,wid,15452454,wiadomosc.html?ticaid=1106a5>.
- www.uokik.gov.pl/download.php?plik=10701.
- Yilmazel-Sahin Y., Oxford R.L., (2010). A Comparative Analysis of Teacher Education Faculty Development Models for Technology Integration, *Journal of Technology and Teacher Education*, 18 (4), 693–720. AACE, Chesapeake, VA. Available at: <http://www.editlib.org/p/30497>.
- Young P., (1999). "*Ibn 'Arabi : towards a universal point of view,*" (from the website of MIOS).
- Zajac M., (2010). *Badania europejskie nt. e-learningu – kluczowe czynniki rozwoju*, Retrieved from: http://www.cren.pl/uploaded-files/zajac_badania-europejskie.pdf.
- Zajac M., Zawisza W., (2006). *O potrzebie określenia kompetencji nauczycieli podejmujących kształcenie online*, *E-mentor*, 2 (14).
- Zaufanie społeczne. (2012) CBOS, Warszawa, http://www.cbos.pl/SPISKOM.POL/2012/K_033_12.PDF.
- Zhu Z., (2003). *Teacher Training in Technology-Pedagogy Integration*. A concept Paper from China. Presentation to Experts, Meeting on Teachers/Facilitators Training in Technology-Pedagogy Integration, Bangkok, Thailand, June 18–20. Available at: <http://unesdoc.unesco.org/images/0013/001356/135606e.pdf>.

