Trust in Global Perspective
Reviewer
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Assisted by Modern Information and Communication Technology


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Introduction

Trust is the basis for the development of capital – that is, the ability of people to trust one another in all aspects of life – starting with trust between individuals and ending on the trust of citizens (1), to the institutional infrastructure of the state. This is, above all, the main principle of human factor of social interactions and as that, is the object of research in almost all social sciences and humanities. Thus one could say, that it is very attractive analytical category, both for disciplines and for interdisciplinary research. It is the base for sharing of values and ideas as well as building camaraderie necessary for cooperation, both in the everyday life and in science. So, one could see that phenomenon as an agent, as a factor and as an aim of development of individuals and social changes.

This book is the introduction to international research project titled CULTURE OF TRUST IN EDUCATIONAL INTERACTIONS ASSISTED BY ICT. Is the result of our discussions on this project. A short introduction about this project, its sources, aims and participants is warranted here for the purpose of introducing the book.

According to the European Social Survey the level of trust in Poland is one of the lowest in the European Union. Only slightly more than 10% of adult Poles trust other people, the trust towards the government and political parties is also low. Concerns in the context of the level of trust in Poland and challenges that are associated with the strengthening of it in the social context outlined in the report are not unjust. Additionally, the results of studies concerning the sensitivity to common good present themselves as bad. In the light of comments from participants of the survey Poles occupy the fourth place from the end of the list among European countries in regard to trust towards other people.

Particular interest in trust is noted since the discovery of its role as an element of social capital (2). Less attention is paid to trust as a factor of innovation and change. Settling in the existing conditions which gives a feeling of safety may cause that every new situation may arouse anxiety
and distrust. Going beyond the “domesticated”, safe circle requires trust in what is new, unknown. This type of trust is characterized by courage and critical rationality. The science of education distinguishes two types of trust, namely:

a) patriarchal trust, boundless trust in the intentions and potential of sovereignty. This is accompanied by unlimited obedience to the will of authority and willingness to uncritical, unquestionable performance of tasks assigned by authority. This type of trust is apparent in the behavior of Abraham who sacrificed his own son. Sometimes this kind of trust takes the form of naivety, irrational belief in information, orders, appeals, etc. Usually it is based on fear of authority and leads to social anomie.

b) mature trust, based on the critical judgment of one’s own position to other elements of social and natural environment. It is connected with a rational assessment of one’s own potential, one’s abilities, 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.

Each of the mentioned types of trust is formed under different educational conditions. Education focused on perpetuating a 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 experience a lack of trust towards them. Their behavior arouses suspicion. As H. Maturana and X. Paz Davila (3) write, modern education focused on the implementation of the culture of obedience and authoritarian order favors the formation of mistrust in educational interactions. Such education is a continuation and retention of the characteristics of an industrial and hierarchical society. The formation and development of the network society (4), and especially the horizontality of relationships produces different attitudes towards both themselves and others. On the one hand there are the temptations of simplifications and easy access to goods, including an easy and attractive access to knowledge. On the other hand there are conditions regarding a responsible and dauntless reaching for the goods and values. This favors the formation of trust towards yourself and critical trust to other people and new phenomena. Participants of educational interactions learn to interact with strangers, cope with risk situations and self-discover the joy of interpersonal trust.
Introduction

While the research of trust in direct social interactions and towards individual institutions and organizations of collective life is carried out, we still do not know about the culture of trust in interactions with the use of new media, especially in communication with the use of ICT. Therefore, we ask to what extent information, opinions appeals, invitations and initiatives disseminated through those medias inspire trust as to its truthfulness, honesty normative rightness and authenticity? In a situation where contacts in the network trigger and determine a multitude of individual and collective behaviors of both prosocial character as well as threatening many areas of life, it is necessary to get to know the potential of trust, which new medias have and which they trigger.

In formal, non-formal and informal education more often ICT tools are applied with a greater or lesser cognitive and ethical success (5). For several years in education interactive whiteboards, notebooks, tablets and smartphones have became popular. The intended purpose of introducing a new entity to education is primarily for the sake of improving the quality of teaching. It is a joint effort of both the teacher, student and in some cases also the parents. A new educational instrument relates to new skills. It is different than so far used modus operandi of both the teacher, student and the parent. Professional operations require a specific humanistic management in cultural institutions, social work and in education. In the training of competent personnel for professional action it is necessary to take into account trust in all dimensions of structural complexity and incorporate them into social situations characteristic for interactions associated with them. These include the ability to recognize the complexity of the condition of the entity to which this action is directed, as well as understanding the complexity of the situations themselves and conditions of the actions – embedded in the culture of trust. While on one hand this requires the identification of possible existential and competence deficits, on the other hand the potential tensions and conflicts among defined and carried out objectives and their circumstances. A separate set of questions is carried by an attempt to relate the idea of humanistic management to the quality of the functioning of educational institutions and the dynamics of processes and directions of teaching strategies, in conjunction with the postulated patterns of filling out the social roles.

As educationists we aim to identify the opportunities of developing and improving the culture of trust in educational interactions with the use of
new medias. From our point of view, 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, opinions, appeals, advice?), **content** (what is the subject of information, opinions, appeal, advice?), **motives**, objectives and circumstances of resorting to the transmissions (why, in what situation?). Moreover, from the standpoint of the possibility of using new medias as means of education throughout the life, it is necessary to start trusting their educational potential, both as learners and those who evaluate the outcomes of learning and using them in everyday situations.

The need for a critical selection and use of media content is a major challenge for modern education which aims at, 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.

A particular aspect of undertaking a cognitive task is expressed in the question about the relationship of the type of social order in different cultures designating trust and the hierarchical order and authority causing the sense on security and the manifestations as well as the scale of trust to relation of a network character, especially those that are characterized by communication via new media.

A separate point concerning the cognitive aspect is the shaping of the culture of trust towards students using the new media. This refers to such behavior of the student 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, individual and group valuation of information, appeals and advice due to their pro-developmental usefulness. It is also important to ask: how open is the access to internet resources which students can use? This applies not only to the availability of material (equipment, wi-fi) but to the access standards set by the administration of education (school principals, teachers and parents).

For the purpose of the designed research we define the culture of trust as a socially produced system of values, principles and norms of coexistence respected in a selected social circle, determining the character of the interaction of the person with other elements of his direct and indirect social and material environment. The elements of this system are people, norms and the content of social behavior.
Factors designating the range and strength of these elements of the culture of trust are: the type of social order (hierarchical or network), organization of social relations, personal experience of people in contacts with the social environment, natural and technical, subjective and instrumental communicative competence expressed in attitudes towards the environment, including the modern IT devices constituting an imminent infrastructure of everyday life. In the field of our cognitive interest the following elements of the culture of trust are included:

1. Personal – towards people, their intentions and behavior. This element of the culture of trust is reflected in the creating of social networks, of mutual support and solidarity.

2. Normative – towards standards and their sources, ethical sensitivity to current and potential directions of development of an individual and social change.

3. Content/subjective – towards truths, their sources, as well as cognitive usefulness in everyday life of individuals and groups.

Summing up the main objective of this book is to discover some elements of a culture of trust, their level and mutual cohesion in societies of different design and different potentials of trust. The practical objectives are: 1) educational rapprochement of cultures; 2) breaking down of stereotypes in globalizing societies; 3) preparation of professional teacher training standards in the field of media education in the atmosphere of trust towards the student, parents and information communication technology.

After R. Putman we assume that without trust there is no commitment. Hence, the project includes five different environmental backgrounds. Each of them brings a different perspective – critical-social constructivism and emancipatory pedagogy, multimedia learning, perspective of sensory and interactive learning theory, pedagogy of culture and pragmatic pedagogy and lastly perspective of value pedagogy. Five different contextual conditions were distinguished: 1) political (democracy, liberalism, monarchy), 2) religious (Christianity and other religious traditions), 4) historical (imperialism, colonialism), 5) economic. The basic research strategy is a case study. It will serve to expose the behavior of educational entities in everyday school events. The data will be collected by the project participants thanks to a variety of sources: an informal conversation, an interview, participating
observation, document analysis (school documents, works of pupils, the works of teachers) and analysis of recorded multimedia content.

Project participants of the European Union countries have several years of experience in scientific research cooperation. Together they have carried out several projects funded by the partner universities as well as from the EU funds. They know well the mutual research capabilities. Therefore, when deciding on subsequent research they are confident of the theoretical and practical complementary relationship of the planned activities. Partners have different experience and bring different theoretical overview perspectives of the investigated phenomena. Partners from the University of Szczecin - Elzieta Perzycka, Maria Czerepaniak – Walczak, Radosław Falkiewicz – Szult and Jowita Krajewska (US – Poland), bring the perspective of critical-social constructivism and emancipatory pedagogy. Partners from Nesna University College - Harald Nilsen (HiNe – Norway), bring the perspective of remote education in teacher education. Partners from the University of Macerata - Pier Guseppe Rossi, Flavia Stara, Gabriella Aleandri, Raffaele Tumino, Rosita Deluigi, Luca Girotti, (UNIMC - Italy), bring the perspective of sensory and interactive learning theory. In the case of proposed research the mentioned perspectives are not sufficient to provide a satisfactory overview of the investigated phenomena. Hence, this time additional partners were invited from Russia i India. Partners from Immanuel Kant Baltic Federal University – Tatiana Grebenuk, Svetlana Konyushenko and Tatiana Shkapenko (IKBFU – Russia), bring in the perspective of cultural and pragmatic pedagogy. Partners from UOK - India – Meem Hai Zaffar, Nisar Ali and Maroof Shah bring the perspective of value education, spiritual pedagogy. With such a theoretical perspective outlined by individual partners we will be able to use a triangulation of research. On the basis of analysis and interpretation of obtained empirical data, taking into account the research experience of the partners, we will be able to identify the inhibitors and stimulators of the culture of trust in educational interactions with the application of ICT. The basic research strategy is a case study. It will serve to expose the behavior of educational entities in everyday school events. The data will be collected by the project participants thanks to a variety of sources: an informal conversation, an interview, participating observation, document analysis (school documents, works of pupils, the works of teachers), analysis of recorded multimedia content.
While searching for stimulators and inhibitors of the culture of trust for the use of information and communication technology project partners in each country will refer to the four pillars of knowledge in describing and interpreting the culture of trust:

1. Normative knowledge – what are the expectations towards the educational institution in the field of the culture of trust in the use of information and communication technology in education (what should the educational institution be like, what should the media education be like in different countries).

2. Subjective knowledge associated with experience – what experience do educational institutions have in the field of shaping the culture of trust for the use of information and communication technology on the personal, technical and content ground.

3. Diagnostic knowledge – what are the stimulators and inhibitors of the culture of trust in the application of ICT in education.

4. Knowledge concerning ourselves – what type of improvement do educational institutions require in developing the culture of trust in using ICT (how does the educational institution understand its role in developing the culture of trust).

The research will be carried out in diverse countries taking into account the history, economic, political and religious situations. Every participant of the research will be able to relate his knowledge about the culture of trust to the knowledge coming from the research.

The book consists of three parts: I. Concept of Trust, II. Trust and Education and III. Trust in Education in the Network Society. This is the first step of our international, interdisciplinary, intercultural cooperation and synergy of efforts on the way towards discovery of conditions to create of this social phenomenon which is so vital to all of us.

Maria Czerepaniak-Walczak
Elżbieta Perzycka
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Part I
Concept of Trust
Chapter 1
Trust and Culture of Trust: Scientific Approaches to Defining and Measuring

Abstract
This article investigates various notions of trust and most popular measuring methods currently used to assess trust. The article discusses the reasons for the existence of a large number of definitions of trust, and represents the results of the survey in the field of evaluating the accuracy of the trust definitions. Relationship of trust conceptualized by R. Hardin in formulation “A trusts B to do X” cannot be considered to be universal for all trustees and all types of situations. It can vary from «A trusts B to do X” to «A trusts B” A trust B, that he won’t do something wrong, dishonest etc.”
Many researchers associate culture of trust with a high level of interpersonal trust in society. They consider trust an absolute value, regardless of whether it is reasonable or not. However, economic experience of different countries, including well-developed and prosperous ones, argues that high level of interpersonal trust is not always lubricant for the successful development of economic relations and well-growth. Quite often, trust is the inner root which leads a trustee to bankruptcy. It’s sufficient to remind such well-known cases as Ponzi schemes invented by Bernard Madoff or his predecessor Allen Stanford. It should be understood that culture of trust couldn’t be considered as universal value, the authentic culture of trust should refer only to rational, verified trust. Otherwise the attempts to build the societies of “culture of trust” can lead to the indoctrination of society and manipulation of its mind.

Keywords: trust, trustor, trustee, culture of trust, theory of social capital

Introduction
The term “culture of trust” was originated on the basis of the theory of social capital, in which trust is regarded as the basis of economic growth and social well-being. No wonder that the term “culture of trust” inherited
positive connotation, which is attributed to trust under the above theory. The authors of numerous studies in this field call for building “culture of trust” equating it often with a high level of trust. Main foundations of theory of social capital concerning trust are as follows: trust is a good thing which “lubricates” social and economic transactions, and trusting people are good people. In fact the question of relative value of trust under these theories is strongly marginalized. Ceteris paribus, it is believed that it is always more profitable to trust than distrust.

However, an analysis of trust definitions in their connection with various methods of its surveys can bring some evidences of doubtfulness of many generally accepted regulations. The absolutization of trust as an indicator of the welfare implies the conclusion: provide high level of trust in society and you will achieve well-being and prosperity. But such an approach can be dangerous as it is a direct way for people to indoctrination and manipulation of their mind.

How can we trust the definitions of trust?

Let’s begin with the definitions of “trust”. The word “trust”, which sense is intuitively clear to everyone who is not engaged into its scientific studies, in the hands of scholars has acquired, as it estimated Castro, as many as 96 definitions for 50 years (Review, 2010). 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.

It is obvious that trust is not a unique object which nature is so complicated that it can be defined only due to countless efforts of many generations of prominent scholars. It’s just evident that the producing of multiple definitions of the same concept is an integral component of any type of scientific studies. However, a feature of the humanities is that the latter have a rather low level of empirical verification. Whatever we say, we are not able to enter our data into some technical device to check whether it will operate, or explode after you press the “start” button. It is due to this relative empirical impunity the scholars use the possibility of greater freedom and a certain intellectual arbitrariness, when providing definitions for non-objectivized concepts.

This raises the question of confidence in the quality of the definitions: how do we determine which of them are trustworthy, and which are not? We can suppose that on the one hand, our choice or our evaluation is determined by
our own intellectual abilities, and on the other, by the degree of recognition or notability of the author who created the definition. But let’s try to give an honest answer to the following question: which of these criteria is decisive? What can we trust more - our own mind or collective intelligence?

To answer this question, we conducted a mini-survey among two groups of teachers, linguists, unfamiliar with the theory of social capital and unsuspecting that trust is the subject of scientific research. In the first group we asked to rate students who have offered during the exam the following scientific definition of “trust.” In this case, we have not mentioned the authorship of the definitions. Among them there were well known investigators of problem of trust: Sarageldin and Dasgupta, Gambetta, Fukuyama, Williamson, Sztompka and the definition offered by Oxford Dictionary. Among them there were: “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); “betting, which is understood as the confidence and based on it actions that the alleged actions of others or the operation of some equipment or facilities will be beneficial to us” (Sztompka, 2007); “firm belief in the reliability, truth, or ability of someone or something” (Oxford Dictionary). It’s remarkable, that Oxford Dictionary has a motto: “The world's most trusted dictionaries.”

The lowest marks were given to Williamson and Sztompka, then Gambetta, Sarageldin and Dasgupta, and the highest marks were given to Fukuyama and Oxford Dictionary.

In the second group of teachers, we asked to rate the same definitions of “trust”, indicating their authors. Every author has received high marks; the lowest score was Oxford definition. The discrepancies in the results of the first and the second group surveys clearly demonstrate the crucial role of universally recognized authority in assessing the quality of mental artifacts. Well-educated people trust the opinion of intellectual community more when their own common sense. Such names as Fukuyama or Heidegger, become
a kind of trading mark under which you can “sell” any intellectual good, or in other words, they are the stimulators of trust.

From time to time some reputable scientists are attempting to audit “lots of definitions” and under this revision they come, mainly to two conclusions: first - that the defined concept is too complicated and multidimensional to give a comprehensive response, a second, even more elegant - that this concept is undetectable, as it is self-evident.

For instance Castaldo comes with a conclusion about the meaninglessness of collective efforts to define a sense of trust: “At present, we know much better what trust does than what trust is” wrote Castaldo et al. in their 2010 Review of marketing, strategic management, psychology, and sociology literature (Review, 2010). Attempts to increase the trustworthiness of humanistic sciences are often carried out through the use of some explanatory methods which are inherent to mathematics, such as applying of different formulas. For example, Hardin conceptualizes the term of trusting through the relationship “A trusts B to do X” (Hardin, 2004).

It is remarkable that this formula has been universally accepted among trust researchers. But actually this formula reflects a mechanism of social division of labor, describing subject-object relationship between people in various fields of economic activity. Obviously, such a vision of trust is infected by pragmatism of the theory in which it is analyzed; we mean the theory of social capital. The formula “A trusts B to do X” cannot be considered as universal and relevant for all possible situations, it cannot be reduced only to the pragmatic relationship between the employer and worker, or customer and client. Depending on the character of trustee this formula might look like “A trusts B”. There is no doubt, that this formula is relevant in relation to inanimate objects: a system of values, religion, scientific, cultural artifacts, and etc. Secondly, the formula of trust between people, not engaged into transactional relationships can also be represented as “A trusts B”, and it should be noted that in this case the formula must be expanded to: “A trusts B, that he won’t do something wrong, harmful, dishonest and etc”.

This simple and natural formula is absent in previous studies. We could suppose that this omission is probably caused by ethnic specificity of trust in Russian mentality, if it were not the fact that all of the most popular surveys of trust are based on the formula: “A trusts B”, or “A trusts B, that he won’t do something wrong, harmful, dishonest, etc.”
For example, The World Values Survey (WVS) measures interpersonal trust relying 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?” (Morrone, Tontoranelli, Ranuzzi 2009). It is absolutely clear that such a general statement of the problem cannot be expressed by the formulation “A trusts B to do X”, this survey is conducted according to the formulation “A trusts B”, without it’s concretization with the help of “to do X”. The same formula lies at the basis of Euro barometer survey, which uses a question that measures how much citizens of one country trust citizens of other European countries.

Another popular survey is conducted on the basis of so called wallet question. The essence of this question is to get knowledge if people believe that another one won’t steal a forgotten wallet. So it’s clear that in this survey we must conceptualize interpersonal trust according to the formulation “A trusts B, that he won’t do anything wrong, harmful, dishonest, etc”. As we can see, the mechanism of trust can’t be represented by one universal formula only; it can change depending on character of trustees, and the character of situation itself.

**Culture of trust: per credo ad astra?**

The term “culture of trust” has not yet received such a large number of interpretations in comparison with “trust” because of its relative freshness in scientific studies. As a category of research “culture of trust” appeared in the Western social science in the 70ss of the twentieth century. The largest contribution to the study of this problem was made by such scholars as R.D. Putman, B. Barber, S. Eisenstadt, J. Coleman, R. Hardin, A. Seligman, N. Luhmann, F. Fukuyama, P. Sztompka and others. At the same time such notion as “culture of trust” has not been known yet within Russian scientific community, and to tell the truth it doesn’t seem to be trustworthy from the first sight.

Let’s start with the fact that from a linguistic point of view, the combination of these two words: “culture” and “trust” represents as a kind of verbal artifact, some artificial construct. If such collocations as “culture of behavior” or “culture of thinking” appeared in language spontaneously, without any intervention of scholars, the forced convergence of “culture” and “trust” seems to contain a certain cognitive dissonance. The fact is that from the
point of view of the language logic trust cannot be cultured or uncultured; it may be reasonable or unreasonable, blind or rational. Moreover, in such unusual combination of “culture” with “trust” one can see the evidence of a hidden didacticism. Culture is a phenomenon which causes highly positive associations, and therefore we can have some suspicions that somebody wants us to believe by means of such artificial hybrid that trust is a universal good. Another, more optimistic assumption that occurs at the first meeting with this uncommon phrase “culture of trust” is the suggestion that this term concerns only to specific kind of trust, namely, epistemologically grounded trust. In such a case, an artificial connection of these two words under one roof makes rational sense and could be considered reasonable.

But our suggestions concerning the restricted understanding of culture of trust as only rational, verified type of trust did not prove to be true. Generally, the term “culture of trust” in Western sociology has received two types of interpretation: one - as psychological and behavioral norms, traditions, or the level of trust existing in various societies and countries: “...we define the culture of trust as a socially produced system of values, principles and norms of coexistence respected in a selected social circle, determining the character of the interaction of the person with other elements of his direct and indirect social and material environment. The elements of this system are people, norms and the content of social behavior” (SIT, 2013).

However, other definitions indicate directly, that the culture of trust is considered as the existing in the society tradition of interpersonal trust, in other words, this is a higher level of trust in society. The matter of the degree of its rationality or epistemic justification is, as a rule, marginal. Culture of trust, then, can be defined as existing “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).

According to P. Sztompka culture of trust is a system of rules - norms and values – which determine trust and based on long-term experience of the society with different kinds of trust (Sztompka, 2007). Moreover Sztompka following other western researchers explains provided social relations are based on mutual trust and cases of betrayal of trust are rare such society gradually elaborates “culture of trust” or generic rule of trust. Thus, he points out that “In some countries owing to various pleasant historic circumstances
a term that I define as a culture of trust was coined whereas in others it was not” (Sztompka, 2007). These societies are called “culture of trust societies”. According to Sztompka culture of trust society is defined as such in case trust becomes norm of social interaction not as a result of existence of definite control bodies which distinguish cases of trust betrayal but simply because “it is accepted”, in other words when trust becomes a natural norm of social relations.

All researchers characterize culture of trust society as an absolute good, and what is more as a significant determiner of economic activity and prosperity of the society. The argumentation is based mainly on examples of successful economic cooperation in the culture of trust society. At high level of trust people are less afraid of consequences of their activities and commercial risks. In the worst case scenario, if their trust has been betrayed they can rely on institutions which can compensate for their betrayed trust. Thus, societies with developed culture of trust achieve higher level of economic prosperity. Francis Fukuyama even has put up an idea of trust being the main driving force of economic development. Trust, according to Fukuyama, is a characteristics of a developed human society both on individual and social levels (trust to public institutions and country as a whole). It is trust that predetermines progress. Success of “self-realization” of this or that society does not depend on market principles and conformism but on “one widespread element of culture – level of trust that exists in the society” (Fukuyama, 1995).

A lot of authors point out that trust correlates with such values as productive economy, best schools, system of public health service, efficient government, lower crime rate, sense of welfare and personal happiness. Existence of such correlation implies the conclusion: form culture of trust in a society and it will provide economic prosperity and happiness, trust each other and you will live long and prosper.

Study of such kind of scientific literature which is trying to prove that it has found the roots of goodness and evil provokes dubious impressions. The case is that business is one of the most regulated by law field of human activity. In fact none of the deals is struck without concluding any legal document. In this situation a relevant question arises: which relevance does trust have to the field of economic relations?

Obviously, in case people fully trusted each other, they would not need any assurance in economic relations by means of legal documents. Exactly such
kind of trust existed in the field of commercial relations in Russia before the revolution, when Russian merchants did not sign any documents but simply gave “a merchant's word of honour”. Fulfilling the conditions of the deal struck on the bases of “the word of honour” was a matter of honour. However in the modern world carrying out of economic activities exceptionally in the framework of its legal support can be viewed as a consequence of lack of trust between economic entities.

Even taking into account the explanation that a businessman strikes a deal easier when he trusts legal institutions which in case of violation of agreement provisions will reimburse for losses, we can scrutinize about double assurance of economic risks – agreement with partners plus potential support of controlling legal entities.

However, even such double precautions do not always guarantee the economic result expected from the high level of trust. Just think of those financial pyramid schemes in which millions of people from not so much under-developed countries trusted so much.

For example, in December 2008, Bernard Madoff with the help of what he described as a Ponzi scheme stole a huge sum of $65 billion from the investments received within the period of nearly two decades. Victims of trust to Bernard Mandoff’s commercial offer included such billionaires and celebrities as Zsa Zsa Gabor, Kevin Bacon and Steven Spielberg as well as individual investors, banks and even charities. They all made their investments to the trust, but instead of expected profits and increasing of prosperity the trustees lost their money in the Bernard Madoff’s scheme. It is remarkable that the scheme was not revealed until Madoff himself confessed to his crimes. In March 2009, Madoff pled guilty to the charges against him, and he was sentenced to 150 years in prison. This is not the only example of failure of trust as a determinant of economic prosperity.

Bernard Madoff has his predecessor, famous Allen Stanford, a former prominent finance officer and sponsor of professional sports who is serving a 110-year prison sentence, since he was found guilty in a massive Ponzi scheme and fraud. Stanford was a respected citizen, the chairman of the now defunct Stanford Financial Group of Companies. Besides, he contributed millions of dollars to politicians in Antigua and the United States.

There are multiple situations in which trustees become victims of their expectations for trustors to act in a predictable and honest way. Researchers
have already written a lot about various stimulants of trust including reputation, references, etc. However, participation of people in a large number of pyramid schemes shows that the major stimulant of such a growth of trust is the presence of a motivating factor, namely the possibility of quick and easy money. Such cases prove that existence of the culture of trust in the society does not always guarantee economic prosperity of its members. And it is a passion of gain or desire for profit that is the lubricant of the whole economic system rather than the level of trust between partners.

**Which came first: trust or welfare?**

Many scholars refer to the fact that they conducted the empirical research on the relationship between the level of trust and the level of social welfare. It was found that welfare is higher in countries with a high level of trust like in Japan. People from different countries answered to the question of Rosenberg, who has revealed a high level of trust in the economically developed societies.

There is no doubt about the objectivity of the data, but at the same time there is one small but very important question: how was the vector of this relationship established? Why does the level of trust determine the welfare of the society but not vice versa? After all, it is absolutely logical that, if there is a prosperous economy, non-corrupt government, reliable system of education and health care in the society, the level of trust will naturally be higher than in those societies where all of these indicators failed to create trust.

And in this case, aren’t the conclusions on the determinacy of the level of economic development by the level of culture of trust the consequence of a category mistake, when a consequence is given as a cause?

In my opinion, the choice of vector was most likely implied by the very formulation of the research hypothesis: if the trust is able to reduce risks and intensify economic transactions, then it must lead to a flourishing economy. However, using such an approach, we can conduct quantitative studies of radically different aspects of life of a prosperous society, and conclude about their direct impact on the economic welfare of the society. In this case we will soon postulate that the higher the level of homosexuality in the society, the higher its welfare. Why not? The real male love should find its correlation with the economic activity, too. Regardless of various positions partners have. Similarly, you can establish the relationship between the number of
domestic cats and economic prosperity, the demand on rubber, inflatable dolls and the economic welfare of the society and et cetera.

Of course in the humanities the verification of cause-and-effect relationship rather lies in logic, not in practice. Moreover, let us examine the opinion of Luhmann: “The deep meaning and beauty of the functional analysis, according to Luhmann, lie in a comparative study that connects a variety of possible causes with the same consequence, and a variety of possible consequences of the same cause, in a constant revealing of “new possibilities” (Zolo D, 1986).

The most ingenious Russian thinker F. Girenok also says that the time of Homo sapiens in philosophy is over and the time of a thinking man has begun. However, there are areas where the postmodern throwing overboard of the archaic signs of thinking, including the cause-and-effect relationship, is quite innocent and means no more than a game of intellectuals (Girenok F.). If this concerns the problem under consideration: penetration of ideas about the fruitfulness of a high level of trust as a determinant of social prosperity into the consciousness of societies, there is a risk of indoctrination of the society and manipulation of its consciousness.

If we express some distrust in the provisions of the culture of trust as a driving force of the progressive development of the society, then we will have to make fundamentally important conclusion: Development of culture of trust for its own sake cannot be the goal, as it is declared in many theories. Otherwise, the results of empirical studies of the level of trust can be used as a database for the development of methods and techniques of manipulation of trust. In our opinion, the results of the studies on culture of trust may indicate a poor state in different areas of society, and, therefore, in a democratic countries or societies they can serve as signals for taking certain corrective actions.

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Chapter 2
The Culture of Trust

Abstract
This article focuses on building trust using new technologies stressing on the continuous support and mentoring, required both at school and in any social context, to better understand and manage the many functions of the available devices. The red thread that guides this contribution is that communication's processes must be reconsidered in order to reweave sense and technique – the message and the channel – in order to restore confidence versus the global loneliness and the social liquidity.
Keywords: Trust, Communication, Education, School, Technologies.

Introduction: Citizenship, communication and trust
The current dimension of social life and its quality are increasingly connoted by the growing centrality of communication processes, and therefore by the construction and activation of a new citizenship, which is fundamental in the presence of a trusting relationship. The knowledge of citizenship is closely related to the role and purpose of public communication on issues relating to the responsible evaluation of the direct and indirect effects of science, technology and politics. A citizenry that, built more and more inter-subjectively, finds expression in the world of the public sphere and exercises its rights in first place on the terrain of collective choices: a citizenship that requires awareness of social roles and preparation of instruments and procedures for exercising them.

The activation of effective communication processes is therefore aimed at building ties of partnership and trust between citizens. Confidence, of course, is the central resource around which civil society constitutes
itself. What still characterizes the culture of many democracies is a lack of trust in institutions. It’s true that probably many reasons motivate and explain this lack, but it is also true that this distrust has become a contributing factor to the failure of democracy. Trust requires an implicit contract consisting of relationships substantiated by facts, by knowledge, by experience. Individuals need to be able to trust the discussions that take place in specific areas of communication (parliaments, councils, contexts of negotiation, etc.), as well as to know the procedures by which in these contexts decisions are made.

This process applies to any public situation engaging the trust of citizens, their communication in order to build a capital of reliability through effective dissemination of awareness of the role and social responsibility that they compete. In this direction, in recent years public administrations are undertaking a path of transparency. The communication can’t exhaust itself in the transmission of messages and information; rather it creates, regenerates and circulates materials, cognitive and emotional resources within social and educative situations. To place significance and meaning in the process of trust as public communication, entails that citizens are at the same time as agents and recipients of this interaction.

Communication can find its best application in creating a cultural space of assurance, obviously symbolic, but not less effective in feeding sharing and organization, in orienting action and commitments. A space where individuals and institutions meet to recognize and project their own future, a subsidiary political dimension, capable of building and maintaining an inclusive social order. It’s obvious that this change of perspective entails an equally radical change in the ways of organizing and conducting communication processes. It’s possible to assume that the testing of forms of social accountability in all public institutions, will progressively move from the pioneering scope that so far has characterized it, to serve as a ground for innovation on ever larger scales. The promotion and development of processes and forms of social reporting may become the subject of a specific public policy, or, at least, of shared initiatives across multiple administrations. The instrument of a social report is not merely an added option, since it provides the citizens with the tools to share their competences, it empowers them to manage the system in a more appropriate and consistent way, increasing their ability to understand, communicate and improve the quality of life.
Therefore, the new modes to access information do solicit ethical questions: anything that is technologically possible is ethically good, legitimate and acceptable? The technological dimension of ethics (with a whole range of social, anthropological, legal, religious and economic implications) arises from a new relationship between science and morals and commits to seek new answers of confidence in the technical and scientific research, such as, to seize the interweaving of knowledge and values within the applied science and the technological issues. The actual transformations of cultural, economic, political ethics are of unprecedented importance because what is done by taking advantage of the increased technological powers produces profound effects on the greatest multitudes of people.

Towards a pedagogy of trust

With reference to sociological, psychological and pedagogical studies the concept of trust has to be analyzed taking into account an interdisciplinary approach in order to highlight its phenomenology and large application. A starting assumption, inspired by Simmel, is the belief that trust, in order to be established, in any case needs a minimal previous knowledge, that is an hypothesis of detectable or verifiable behaviour: “Trust, as is the hypothesis of a future behaviour safe enough to found a practical acting, represents an intermediate stage between knowledge and ignorance related to humans.” (Simmel, 1998, p. 299). Thus, we can go on and say that 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 (Garfinkel, 2004). And, today more than ever, we are objectively “addicted” to technology, which guides us (and sometimes governs us) in most of our daily actions. We argue, in fact, about the importance of bridging in the best possible way and as widely as possible the so-called “digital divide”.

Another interesting aspect is the connection, noticed by Luhmann, between trust and time: “Who shows trust anticipates the future and acts as if s/he was sure of the future: one could say that s/he defeats the time, or at least the timing differences” (Luhmann, 2002, p. 15). Trust contributes towards the reduction of complexity by implementing an assessment that differs from the blind hope. Trust according to Coleman (1990), is a constitutive element, along with others, for the making of social capital. Putnam as well
agrees that the constitutive factors of social capital are “trust, norms which regulate coexistence, networks of civic associations, elements that improve the efficiency of society by promoting initiatives taken by mutual agreement“ (Putnam, 1993, p. 196). Trust can feature also as requirement and aid to achieve common goals working together to act in coordinated, consistent and effective patterns. Taking into consideration some psychological theories, such as Erikson’s stages of psychosocial development of the person, we can point out that at the first stage he has placed trust as vital to achieve progress in the long and complex process of psychosocial adaptation.

Winnicott points out the concept of “potential space” as a characteristic element of his theory on the development of trust, as a state of separation that takes place between child and parent and is derived from the trust in the reliability of the maternal-parental figure. Bowlby (1969) and Ainsworth (1970, 1973), through their theories on attachment and “secure base”, corroborate this approach and interpretation: trust in a reference figure (care-giver) will help the child to develop trust in him/herself and in the surrounding world. According to this brief description, it becomes vivid how trust is essential within any teaching/learning process and, therefore, within the educational relationship, in a systemic perspective that includes not only the specific relationship teacher/student or student/student, but all the familiar, social, institutional relationships in a network perspective characterized by the congruence, sharing, cooperation towards common goals. These processes are considered important also in the specific aim related to the development of trust in ITC, base, in turn, of effective and efficient processes of teaching/learning of ICT themselves.

**Building and experimenting trust and community using new technologies at school**

Thinking about building trust through relationships, promotion of good group dynamics and the development of cooperative learning approaches, we focus our attention on the role that the school plays in this regard. Moving from the importance of the interactions, we need to detect changes of forms and methods of communication spread by the use of media that, on the one hand stimulate the creativity of children, on the other, the need to rethink educational and training intentionality for structuring more communities learning environments.
Through new technologies, distances are shortened, communication is more immediate and messages are more synthetic (consider, for example, text messages and the abbreviations of words), using new languages (often integrating audio-video languages and hypertext) as well as skills to interact with virtual and real environments and subjects.

In this regard, at school, the group becomes the focus of learning and the experiential context which students and teachers can experience through the use of new technologies: for example, through the interactive whiteboard, a technological tool “with a human face” through which the computer is mediated by the teacher’s intervention in presence and allows to view and socialize content and learning in the classroom (Faggioli, 2010; Betcher, Lee, 2009). This creates a community mestizaje between virtual and real, where the two places are not in opposition, but rather alternating or overlapping and integrated.

This change directs the reflection towards building interdependent environments, without a clear demarcation or division between real and virtual, because the need is to research interconnected places and contexts able to build and strengthen the connective social tissue in the developing perspective community (Deluigi, Giannandrea, Magnoler, 2013). It is useful to think to the local and online communities that can offer services to people who belong to both, virtually and in close connection with territories of life.

The involved subjects become responsible and co-responsible in the dissemination of information and news: the group’s participation is one of the keys to read the vitality of the environment and the opportunity to be actors of collective meaningful experiences for the individual and for the community. Being part of a context, a place, a form of living together gives power to the sense of community in its basic dimensions: membership, influence, integration and satisfaction of the needs and emotional connection (McMillan, Chavis, 1986).

Thinking about the class-group in different schools levels, we can highlight how the interactions acquire meaning and value in terms of learning and projects of the students: this aspect emphasizes how the comparison and the use of multiple languages opens to the possibility of creating new relations of proximity (in the real context) and “at distance” (in the virtual environment). The interaction of multiple systems of values and reference can generate a favorable approach to meetings, exchanges, sharing of learning,
knowledge and common growth paths. The teacher can promote a welcoming environment, stimulate confidence and support to consolidate over time ties.

If this approach is implemented, thanks also to the introduction and use of technology, the school will generate democratic and participatory models, by means of active group dynamics that are able to grasp critically the solicitations of experience. This might influence and enhance the development of active citizenship, where the ability to access information, to confront, to initiate community processes and dialogue will foster the desire to create democracy. Building trust in others and with others can become an engine of interest that transform the citizen from a passive user to an active protagonist within its context (Deluigi, in press; Mortari, 2008; Santerini, 2010).

So, the attitude of teachers towards new media is a (very!) important aspect. About data, “teachers show without major differences a positive approach to the introduction of multimedia technology in the school”. The IARD survey also allows us to know the opinion of teachers about the use the Internet by students: a particularly sensitive issue to improve teaching methodologies. The IARD research has shown that among Italian teachers, there was a significant growth in the use of new media. Yet this fast change has not a direct impact on the educational relationship between teachers and students. Of course, the report emphasizes that “the uses that teachers and students cut out on the web are very different” (Cavalli, Argentin, 2010).

**Conclusion: The path to “trust” … trough technology**

“The technicalization makes brutal and precise moves […] Deleting by gestures every hesitation, every caution, every kindness” (Adorno, 1951, p. 36). Among the causes of eclipses of these provisions and subsequent decay of experience, there is, according to Adorno, the fact that things, under the law of their pure functionality, take a form that reduces the contact with them to pure manipulation. Jurgen Habermas, in *Ethics of discourse*, showed cognitive function and theoretical arguments connected to practical matters, in order to introduce and reinforce a rationalization of technology and a new kingdom of ends (Habermas, 1983).

Industrial capitalism was changed in cognitive capitalism: that is the change of mode production, the investment on intellectual capital, valuing the human mind as a resource (Rullani, 2004). Cognitive capitalism has redefined our modes of perception and relationship with the world, even from a simple
vision: our gaze does not go beyond the ‘frame’ of the screen (Marazzi, 2008). The uncertainty, mobility, instability, that characterize the knowledge society, are also the hallmarks of life experience: occasional reports, unstable, weak identity feelings constantly reconfiguring and distributing on individual episodes, issues, problems and emergencies (Sen, 1999). Since uncertainty and instability feature the existence of the subject (intended as an individual and as a community), the nature and purpose of all social relationship is one of the “educational emergency” of the 21st century. The European Union, in fact, has set as a priority objective to make Europe the world’s most advanced region on the level of knowledge, becoming a “knowledge based society”. This challenge, currently very strong that focuses around the term “complex knowledge based society”, questions the very nature of knowledge highlighting the need to consider it in a broader perspective. In this perspective, in Italy there are several concerns about the different technological empowerments since the country is experiencing the so called Matthew effect: when in a nation – using effective dictum – the rich get richer and the poor get poorer. The data confirm the technological gap relative to the territory and to the social differences (ISTAT Report, December 2012).

Any educational project should take into account that the individual does not live in a vacuum, in a sort of ivory tower, but in a media universe. If the media are considered “tools of alienation and corruption” they transmit a culture and a dominant thinking aimed at persons deprived of autonomy, producing artificial needs and modification systems of consciences. In agreement with Marcuse, we claim a concept of education centered primarily on the individual, which recover the subjectivity against a holistic view of reality (Marcuse, 1964). So, the first challenge is educating in the media: building a free and critical personality in a world pervaded by media communication. A second strategic challenge is educating through the media, where the attitude is to make the media become an ally, an aid element to facilitate learning.

The path so far traced, stressing the evolution of the paradigms on the use of technologies in education, should not make us forget the importance of the relationship of trust settled within any educational space: teacher and student, trainer and adult learner, community and citizens. The effectiveness of educational action will be verified from time to time upon the degree of confidence acquired through the experiences. Trust aims to improve a responsible social participation.
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Abstract
The starting point for this article is the question what we talk about when we talk about trust. The answer will contain some personal reflections about the concept of trust. The primary sources of the article are three recent chronicles in Norwegian newspapers dealing with trust. In the appendix the background of the chronicles will be explained.
The subtitle “A background” suggests that the article is meant as a national (Norwegian) reference for more specific studies in the project “Culture of Trust in an Educational Context.”

Keywords: trust, honesty, ethnic diversity, social Capital.

Introduction
This article is the first of three articles on trust. The second one will be presented in fall 2013, based on Harald Grimen's book Hva er tillit (What is Trust, 2009). The third article will be published in spring 2014, debating a project of a neighborhood in Oslo, Tøyen. Trust here is seen as an important element when it comes to the realization of plans.

What is the Question?
What does the term trust mean? One answer is that trust is the antonym of mistrust, but this does not lead anywhere. From a philosophical perspective it can be asked what came first, trust or mistrust. I once discussed the question of humanism vs. inhumanism with the Polish professor Bronislaw Sieminiecki, and if we had taken up the analogous topic of trust vs. mistrust, I believe his
answer would follow this line: In order to survive human beings depended on solidarity and mutual trust. When the species Homo sapiens became more numerous, there was less food for each individual and competition for survival arose; this caused mistrust between individuals and between groups. In other words, first there was solidarity and trust, then came competition and mistrust. Sieminiecki’s retrospective view is today illustrated by the anti-doping hunt that characterizes modern professional sports.

Also the Biblical story of the fall is a story of trust. When God placed Adam and Eve into the Garden of Eden, he trusted them. Because of a breach of trust God expelled them from the garden and placed guardians at the entrance, so they would not steal again from the tree of knowledge. In other words, God did not trust them any longer.

I asked six random people on the street (primary source) about how they define the word trust. With one exception they answer that it means to rely on someone (“stole på”). The expression “to rely on someone” is the most common synonym of “trust.” Furthermore it can be asked whether trust is something we can observe, in other words a sensory impression. The answer can be positive if “seeing” includes what we can see intuitively, for example whether a scaffold is safe enough or whether a trampoline or a child’s seat looks safe. In a rational mode we can create trust by reading the product information of a smartphone, a new car, or a new washing powder. Most commonly trust refers to human relations, relations between individuals, between an individual and a group, between groups, and between individuals and groups on the one side and societal institutions and systems on the other.

The Face of Trust?

Is trust a feeling? A thought? Knowledge or cognition? An experience, a certainty, a conviction? Is trust absolute or does it have many nuances? Is trust static or is it dynamic, a process? And last, do we trust? In other words, is trust something we can rely on?

I use my own experiences to fill the concept of trust with meaning; these can be purely physical, situational (particular) experiences, but trust can also be a pure intuition in relation to visual, auditory, or tactile stimuli. In addition to concrete experiences in different situations, I have an inner, general trust to family members, trust that just exists until its potential invalidation.
Primary Source and Authors: A Schort Presentation

The three chronicles are from the major national newspaper *Aftenposten*. The newspaper is published in Oslo, has a considerable circulation, and is the most reputable and politically independent newspaper in Norway.


3. Chronicle, *Aftenposten*, January 13, 2013. Dag Wollebæk: “Truer innvandringen tilliten?” (Does immigration jeopardize trust?). The author is a political scientist at the Rokkan Centre in Bergen and linked to the Centre for Research on Civil Society & Voluntary Sector. He has published a number of books and articles and also refers to Putnam in his article (see appendix).

During the time of the three chronicles (2012-2013) there was a debate about trust in Norway. The main topic of this debate was trust in a time of considerable immigration and of ethnic diversity. It can be assumed that the three authors have been inspired by both the public debate and also by the book *Sosial kapital i Norge* (Social Capital in Norway, 2011) (see appendix).

Analysis of the Primary Sources

In his chronicle “Uro i tillitens høyborg” (Anxiety in the heartland of trust), the programmer **Bjørn Stærk** expresses a critical view of the results and discussions that are presented in the book *Sosial kapital i Norge* (Social Capital in Norway), edited by Dag Wollebæk and Signe B. Segaard. The author opens his chronicle, expressing his mistrust towards social scientists with a rhetorical question: “If social antagonisms are increasing, can we trust social scientists to identify them?” (my translation). The author questions whether the new Norway is the same peaceful and well-functioning society that Norwegians have become accustomed to. He refers to pessimists who fear the effects of large-scale immigration as well as technological and cultural changes. Stærk contrast the pessimists to the authors of the book *Sosial kapital i Norge*. The pessimists argue that the “findings” of this book show that
“social capital” (including trust) is not weakening in Norway. Stærk thinks that the studies interpret the phenomena from a wrong angle. He questions the correlation between trust as a category on a questionnaire and trust in practice: “It is more difficult to show trust in practice than it is to say that you trust people in a survey” (my translation). The author ends his chronicle with the statement that he wishes to understand what provides coherence in a nation and writes: “If Norway is one of the world’s most trusting societies, how can mistrust and fragmentation that we see around us be explained?” (my translation). Immigrants do not trust that they are treated justly, employees do not trust applicants with foreign names, the cultural elite does not trust the people, and the people do not trust the cultural elite, and so on. Stærk admits that his claims are speculative.

The author does not explicitly problematize the character of trust, what trust means, but assumes that trusting means “to rely on.” The strongest voice of the chronicle is critical. Stærk argues that trust must be “measured” in concrete actions, not in surveys. He is skeptical towards social scientists in general, as well as the scientists’ conclusions about the effect on immigration on the Norwegian culture of trust.

**Eirik Vinje: “Trust as social capital”**

The lawyer Vinje points out in the introduction that research shows that Norwegians and Scandinavians in general score high when it comes to trusting strangers. The author then asks whether this Scandinavian trust will continue. He argues that trust between human beings is particularly established in small environments where everybody knows everybody else. Vinje links trust to honesty and argues that in small transparent environments people prefer to be honest and to trust each other. Honesty and dishonesty are also core elements of trade and economy,¹ and there is a specifically Norwegian culture of trust based on an ethnically homogeneous society with a common, national system of norms and an additional set of sophisticated informal norms. He also argues that Norwegians in general do not have a more loyal or altruistic personality than other nationals and links the differences to national cultures, using the football metaphor “playing style.”

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¹ I have personal experience with honesty. When I was a young primary school teacher I told the pupils that I valued honesty most of all and that we should be honest to each other. Honesty implied that we had trust in each other.
Above I argue that Stærk does not discuss what trust is, the immanent qualities of trust. Vinje, on the other hand, links trust to honesty. This means that trust between individuals is built on mutual honesty, and an honesty that is confirmed over time Vinje calls loyalty. Trust then can be understood as an extension of loyalty. This means, in my view, that trust is not something people automatically have but that one has to work for actively in order to establish it in various contexts, for example in a shared social reality.

Vinje puts loyalty and trust in a societal perspective. Loyalty and trust are investments; when one part invests into loyalty, there is an increased chance that the counterpart also invests in loyalty. The author sees loyalty and trust as a form of exchangeable merchandise.

Vinje also talks about trust in systems, for example the government system of a country and claims that Norwegians have much respect for the state. However, he suggests that trust as social capital may be under threat in Norway. The fact that there is considerable immigration from low-trust countries to Norway forms a challenge because people from those countries continue to act in a way that is characteristic for a lack of systemic trust.

This chronicle provides an interesting contribution for our search for the nature of trust. Trust is created between human beings in a dynamic process. Trust can be strengthened and weakened. The author presents trust metaphorically as exchangeable merchandise in a social economy. Vinje is concerned that this merchandise could be devalued.

**Dag Wollebæk: “Do immigrants jeopardize trust?”**

In the introduction of the chronicle the author writes that research has shown a complex connection between immigration and certain types of trust, in line with Vinje who stresses that trust is a societal resource. Society is more effective because trust provides freedom and security. The author shows that there is a connection between the level of trust in a country and economic growth and refers to research demonstrating the link between a strong culture of trust and a robust state and system of government. Wollebæk comments the public debate in Norway that tends to see immigration and ethnic diversity as reasons for decreasing levels of trust in society. However, he also refers to a Danish study suggesting that immigrants adapt to the trust culture of the country they move to. In general empirical studies conclude that there is no or only a weak connection between trust and ethnic diversity.
As a researcher Wollebæk reminds us that the degree of trust must not solely be linked to immigration and ethnic diversity. Also other factors such as the educational level and economic disparity influence the level of trust between human beings and trust in the system. The author distinguishes between generalized trust and trust in small local communities. It is more difficult to strengthen or weaken generalized trust than trust in small local communities.

I see Wollebæk’s chronicle primarily as a commentary on an ongoing debate about trust in relation to immigration and ethnic diversity. The author does not problematize the term trust as such but assumes that his readers share the frame of reference in which trust means to rely on someone or something.

**The Face of Trust: What is the Answer?**

The three chronicle writers are engaged in a public debate, participating in a choir of different voices. The main focus of the debate is the relationship between trust and ethnic diversity in Norwegian local communities and in the nation as a whole. Stærk, Vinje and Wollebæk apparently base their arguments on Putnam’s theme of social capital and trust (see appendix).

The three articles imply readers who understand trust as “to rely on” someone. Only one of the authors, the lawyer Vinje, expands this monolithic view of trust. This will be the starting point for the next article, based on Harald Grimens’ book *Hva er tillitt* (2009) (What is Trust).

**Appendinx**

Hadia Tajik. Norwegian minister of culture. Various speeches 2012-2013. There are about twenty speeches by the Norwegian minister of culture on the Internet from the period of August 2012 to May 2013. None of those speeches deals with trust or related terms in the headline, and also in the body of the text trust or mistrust are not linked to any theme.

Dag Wollebæk and Signe Bock Segaard (eds.) (2011): *Sosial kapital i Norge* (Social Capital in Norway). This book has received considerable attention in the media. A net-based resource (September 2011) presents the book (see internet resources) and provides excerpts from several of its authors. The book investigates the meaning of the term trust, how it is established, strengthened, or weakened and provides references that link
trust to human relations. In the eleven chapters the word trust is found in the subtitles six times, with the following themes: Trust in relation to networks, establishment of trust over time, trust in a minority group in Norway, the relation between trust and ethnic diversity and trust and economic difference, trust in relation to settlement and commuting, and trust in relation to the Internet (social media). Especially interesting is chapter 1 discussing trust as a tool to tackle insecurity and risk.

Robert D. Putnam: Scientist and professor of public policy, Harvard University. In recent years Putnam has been engaged in a comprehensive study of the relationship between trust within communities and their ethnic diversity. Both Stærk and Wollebæk refer to Putnam in their chronicles. Putnam is a renowned international figure. In his article “The prosperous community” he identifies a strong link between social capital and trust, referring to an Italian study from the 1970s. Putnam describes how Italians established about twenty powerful regional governments throughout the country. Those were identical in form but differed in terms of social, economic, political, and cultural context. On the one hand there were “civic” regions:

Citizens in these regions are engaged by public issues, not by patronage. They trust one another to act fairly and obey the law. Leaders in these communities are relatively honest and committed to equality. Social and political networks are organized horizontally, not hierarchically. These ‘civic communities’ value solidarity, civic participation, and integrity. And here democracy works. At the other pole are ‘uncivic’ regions […]. The very concept of citizenship is stunted there. Engagement in social and cultural associations is meager. From the point of view of the inhabitants, public affairs is somebody else’s business […] but not theirs. Laws, almost everyone agrees, are made to be broken, but fearing others’ lawlessness, everyone demands sterner discipline. Trapped in these interlocking vicious circles, nearly everyone feels powerless, exploited, and unhappy. (Putnam 2011)

Putnam explains the considerable difference between “civic regions” and “uncivic regions” with human and institutional factors, so-called “social capital.” Civic and uncivic regions demonstrate considerable inequalities in relation to social capital, i.e. coherence vs. incoherence, cooperation vs. non-cooperation, and community vs. separation, trust vs. insecurity. Trust is the glue of a successful society, according to Putnam.
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Part II
Trust and Education
Chapter 1
Educational Contexts of Trust: Trust Towards Education, Trust in Education, Education for Trust

Abstract
Trust, as an indication and measure of man’s relationship with himself and with the multi-dimensional environment is the foundation of learning, cognition of reality and the pursuit of subjective needs and aspirations. It is the result and the causative agent of human experience in his world of life. A special place for these experiences are educational institutions and the social interactions taking place there. The text will undertake the issue of relations that exist between education as part of the social system and trust, as a disposition regulating a person’s behavior in contacts with education and in education. The broad spectrum of these relations causes that only selected items were taken into consideration. The logic of their presentation is organized by the thesis that trust is the basis of individual and collective development, sharing of norms and respecting recognized values, and the means and center of its development is education, both as an element of the social system, as well as an intentional process of personal development and social change. Pitfalls of trust which are present in educational institutions and social relations in the educational process are also signaled.

Keywords: trust, education, subjective trust, objective trust, paternalistic trust, critical trust

Introduction
The need for a sense of security is a natural factor regulating human behavior. Underlying this is a sense of trust in the social, technical and natural elements of the world in which man lives. Trust makes people express themselves with courage, openly present their position and rely on others. It is a manifestation of behavior indicating honesty, responsibility and concern
for the common good. It is an agent bonding man with his environment. It is also a key element in the dynamics of the personal development process, social change, the basis of social interactions and processes of the community, including the ability to cooperate, mutually understand each other, jointly design the future, but also to interpret the past and give it meaning. It is also a source of making decisions and choices on available information.

Trust is a concept that is not readily definable. It has many meanings and is interpreted in a number of contexts. It is not my intention to define the concept in this text. For the purpose of analyzes I will intuitively understand it as something positive, worth seeking and what one can be proud of. At the same time I would like to draw attention to the symptoms and consequences of a naive perception of trust. Each of the accepted meanings carries in each self other fields of reflection and other interpretive approaches. This demonstrates the ontological complexity of trust. They can in fact be seen as the characteristics of a person or as a social phenomenon. Both approaches can be seen as a phenomenon in itself, as a separate entity, but also entangled in relationships with other phenomena and processes. As the causative agent and the source of other phenomena and processes, or as a consequence, effect. An example of such a perception of trust is the recognition of it as a factor and indicator of the quality of individual and collective life, moral development and sociopolitical order.

In this text the object of reflection is trust in the context of education. It is a very broad and multi-dimensional context. It houses both trust as a personality disposition expressed in beliefs, attitudes and behavior of people in educational interactions, and attitude towards education as part of the social system. Therefore, it can be considered as a basis for developmental capital, that is the ability of people to trust one another in all aspects of life – starting from trust between individuals and ending on citizens’ trust in institutional infrastructure of the state and supranational agencies. Hence, it represents an important and attractive object of pedagogical reflection.

**Trust in the perspective of education**

An important reason for dealing with trust in education is a social expectation that education is a factor shaping the attitude of trust, as a condition of existence and manifestation of civil society, the involvement of people in responsible functioning in the public sphere. “Education has to
play a major role in creating active and competent citizens” (Joldersm, Deakin-Crick, 2012, p. 166). It also has a significant place in shaping the quality of life (Human Development Report 2013, p. 13). Further arguments for the importance of education for the development of trust as a social binder and civic engagement can be provided. Still the question arises as to whether trust is needed in education, whether it is possible to educate without trust and if trust is a disposition that can be learned in intentionally organized situations. In other words, does education / or should education exist for trust, and if so, what conditions (apart from placing a target) ought to be met in order to achieve trust in the process of education. I am aware that these questions sound like pedagogical heresy, but specific for educational interaction behavioral patterns based on obedience of students to teachers and the scale and repertoire of control raises doubts about the necessity of trust in education. “Total power does not require trust” (Sztompka, 2007, p. 61). This is particularly true for generalized trust, it means to (all) people.

It is worth noting that the colloquial, intuitive understanding of trust is stretched between two poles, which are determined by the level of rationality and critical thinking. At one extreme is the paternalistic approach, which can be defined as comprehension and valuing of trust as uncritical, mindless entrusting to authorities (moral, political, intellectual aesthetic, etc.). Such trust is called “blind”. At the opposite extreme is trust which is the result of critical thinking, multilateral judgment of objects, phenomenon, and processes of human behavior and social groups. It should be added that the two types of trust are the result of subjective experience in social relations (Czerepaniak-Walczak, Perzycka, 2012). While paternalistic trust is usually characterized by one-sidedness which means trust to authority, a superior. Critical trust usually occurs in dyadic relationships and is characterized by reciprocity. Both types of trust exist in educational contexts. Each of these leads to the formation and maintenance of a different personality and other type of social order. Paternalistic trust, specific for hierarchical order and vertical relationships, authorative social fosters the formation of subordination, submissiveness, the feeling of reification and readiness to fulfill sometimes absurd tasks. However, critical trust, based on reflective vision of reality and daring assessment of it occurs in a society with democratic structures and fosters the formation of personal openness and courage in expressing own intellectual and emotional states.
Trust is an attractive subject of reflection in pedagogical research. For science education, it is an interesting and inspiring analysis category. It constitutes an integral part of intentional conditions of personal development and transformations in the world of life. Trust as a subject of critical pedagogical reflection is a so much complex phenomenon that a specific area of it can be extracted as the subject of analysis. One such area, in this case is education conceived as both a formal, institutional element of the social system and a process and social practice focused on the development of an individual and social change. In this perspective, the area of interest can be divided into subjective and objective contexts of trust.

**Subjective contexts of trust in education**

In the perspective of critical pedagogy education is a process of discovering and negotiation of meaning being the basis of understanding by one their own position, their situation in the near and more distant context relating to society, nature and technology. Noticing and experiencing restrictions in the access to goods and recognized values is a key agent of change in transforming social relations in order to achieve justice, not only in the classroom, but in the wider social milieu. Participation in an educational process aimed at achieving the rights and freedoms is the source of subjective experience of trust.

In considerations regarding trust the main emphasis is focused on the relationship of man with “generalized others”, with people. Less attention is paid to trust towards yourself, to your own potential and own initiatives and choices. This applies both to individuals and to collective social entities involved in formal and informal education (of teachers, parents)\(^2\) and public entities\(^3\), which are systems and educational institutions. Self-confidence promotes taking responsibility for your own choices and actions, undertaking actions of a transgressive character, which means going beyond traditionally or bureaucratically fixed functioning patterns and expanding fields of perpetration aimed at own preferences. However, it limits the risk

\(^2\) I have personal experience with honesty. When I was a young primary school teacher I told the pupils that I valued honesty most of all and that we should be honest to each other. Honesty implied that we had trust in each other.

\(^3\) Recognition of teachers and parents as a collective social agents is formally validated by their statuses stored in the Teachers’ Charter (Law of 26 January 1982) and the European Charter on the Rights and Duties of Parents / Charter of the Rights and Responsibilities of Parents in Europe (December 1992, updated 2008)
of “borrowing” identity and depersonalization. It is primarily a factor in the use of your own voice in subjectively own affairs, bringing forth cases, considered personally important.

I would like to mention that lack of confidence, uncertainty of one's potential (both personal and institutional) is shaped and fused in education through a number of practices considered evident and not raising any suspicion. Among them we can identify a widespread, almost a necessity for private lessons, which are organized only because parents do not trust the schools and teachers in terms of proper preparation in coping with school requirements and enabling access to high quality education. Even very good students, but having doubt in the preparation offered by school attend private lessons. “anyone who wants to achieve success in a Polish school, attends private lessons because the school turns out to be inefficient. Even pupils of very early classes have private lessons” states Dorota Klus-Stańska (2013). Private lessons are not only an expression of lack of trust in school, but perpetuate the students in the lack of trust in their own abilities.

This feeling is also experienced in situations of control and when evaluating the effects of education. Hence, tests do not play an insignificant role, their solving, despite engaging strong emotions is more closer to intellectual amusement (like a charade, rebus, crossword puzzle, Sudoku, etc.) rather than cognitive involvement and experiencing cooperation. A significant factor is the experiencing of the lack of trust in the atmosphere accompanying the organization of exams and the supervision overflowing with suspicion against students and teachers.

Shaping self-confidence in the process of education encourages horizontality of social relations in the classroom. For it is an opportunity to test yourself in new situations, while the limiting factor of trusting yourself is the verticality of relations and paternalistic subordination causing uncertainty and threat of security. Such metaphors of students like “disk to be formatted and written”, etc. in reality do reduce the experiencing of risk, but they are a manifestation of depersonalization.

The second dimension of subjective trust is trust between entities in direct and indirect educational interactions. It includes interpersonal and social trust, that is between individual participants of the interaction and social groups (relations: a group of students – a single teacher, a group of teachers – a single student, a group of students – a group of teachers, parents –
teachers, teachers – local / central board of education, etc.). It may be mutual (horizontal) or unilateral (vertical, bearing signs of a paternalistic or naïve relationship). It must be emphasized that the interaction of educational entities may be subjected to mutual distrust and even suspicion. At this point, I will focus only on the relations of a two entity trust. This context in education is marked by critical rationality. Mutual trust in educational interactions requires open communication. It is expressed in sincerity and dialogue. But this is not a common phenomenon in education, in which conducting and controlling prevails over cooperation and trust. It is connected with mutual unnoticing, devaluing and in result underestimating personal competence and institutional educational entities. Often accompanied by a lack of respect, not to say – arrogance against individual people, groups and institutions. In this situation a low level of trust in the ministers responsible for education is not surprising. In October 2012 out of all the members of government the ones with the lowest level of trust were: Minister of Science and Higher Education and the Minister of National Education they have obtained the lowest level of declared trust. “Trust in them consistently is at a low level of around 7%” (http://www.cbos.pl/SPISKOM.POL/2012/K_140_12.PDF).

A factor influencing trust between educational entities is mutual understanding and coexistence in everyday situations. This allows on the one hand to learn skills and potentials of individuals and groups, on the other hand to weaken stereotypes and myths that accompany the carrying out of traditional roles of entities in education. Of particular importance is mutual respect and trust between teachers, however, this should not be identified (or rather confused) with a false notion of professional solidarity.

Free and open communication between entities is the basis of mutual understanding and this understanding of your own and the other side's situation and competences is the foundation of trust. “If we want to reasonably trust someone, we must know his motivation” (Hardin, 2009, p. 52). This also applies to other mechanisms and conditions governing behavior. Russell Hardin writes, “because we can be wrong in assessing someone’s motivation” (Hardin, 2009, p. 52), as well as other sources and circumstances of behavior, trust bears risk. It is the “bet”, the belief that “actions of other people or the operation of equipment or institutions – will be good for us all” (Sztompka, 2007, p. 99). Piotr Sztompka writes about “jumps into uncertainty” (Sztompka, 2007, p. 21), which he regards as inevitable in daily life. “The world in which
we live offers us a more greater number of possibilities (…) In order to pick out from all the possible paths of dealing (…), we have to resort to trust” (Sztompka, 2007, p. 47). Educational interactions are a special case of constant “jumping into uncertainty”, after all, in uncertainty the best conditions for learning, discovering new facts and phenomena, as well as getting to know yourself and broadening the subjective fields of freedom and responsibility do exist. This educational context of trust is burdened with anticipation, that is the expectation that the relation will prove to be consistent with expectations. It is also characterized by dynamics. For it is related to the activities of particular entities, both in terms of strategic and normative trust (Uslaner, 2008, p. 181 – 223).

Objective contexts of trust in education and towards education

Trust to and in education as well as education towards trust do not operate in a social vacuum. Education is, after all, a part of the social system its factor (an agent), but also a product. Analyzing educational contexts of trust, understanding their uniqueness requires relating to a wider spectrum of the phenomenon, of trust towards people and institutions. According to the latest report of the Human Development Index (UNDP, 2013) we may notice trust towards education expressed in the number of expected years of formal education, the length of formal schooling and expenditure on education. It is expressed by data presented below regarding Poland and its neighbors, the Scandinavian countries, Central Eastern European countries and Germany.

<table>
<thead>
<tr>
<th>Country</th>
<th>Expected Years of Schooling</th>
<th>Mean Years of Schooling</th>
<th>Expenditure on Education (% of GDP)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denmark</td>
<td>16.8</td>
<td>16.4</td>
<td>4.1</td>
</tr>
<tr>
<td>Sweden</td>
<td>16.9</td>
<td>16.8</td>
<td>4.6</td>
</tr>
<tr>
<td>Finland</td>
<td>16.2</td>
<td>15.9</td>
<td>5.3</td>
</tr>
<tr>
<td>Germany</td>
<td>16.4</td>
<td>15.7</td>
<td>4.5</td>
</tr>
<tr>
<td>Poland</td>
<td>16.4</td>
<td>15.7</td>
<td>4.7</td>
</tr>
<tr>
<td>Lithuania</td>
<td>15.2</td>
<td>14.7</td>
<td>4.3</td>
</tr>
<tr>
<td>Latvia</td>
<td>15.5</td>
<td>14.9</td>
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</tr>
<tr>
<td>Slovakia</td>
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</tr>
<tr>
<td>Czech.</td>
<td>13.8</td>
<td>13.3</td>
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<tr>
<td>Ukraine</td>
<td>14.5</td>
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<td>4.5</td>
</tr>
<tr>
<td>Belarus</td>
<td>14.3</td>
<td>14.4</td>
<td>4.5</td>
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</tbody>
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Fig. 1. Expected and mean years of schooling and expenditure on education (% of GDP)  
(source: own study based on: Human Development Index Report, UNDP 2013)
This aspect of education and trust relation requires in depth studying and analysis, however, just on the basis of such incomplete and arbitrary selected data we can indicate a correlation of assumed time for formal education and expenditure on education. It is distinctively visible in Scandinavian countries which are marked by a high indicator of trust both generalized and to the government. (fig. 2).

Objective contexts of trust are characterized by a one-way fashion and their range includes:

**Trust to the educational system**, its structures and of its particular elements to their functions in personal development and social change, including among many the supporting of social advancement, an increase in cultural and civic capital etc. In this context trust to education is indirectly a sign of trust to the country and its agenda. Significantly bigger trust is shown to non-formal educational institutions and organizations. Data from the CBOS survey confirms this (fig. 3). Specified in the figure are the organizations, which evoke trust basing on the values on which they are funded. Above all, in the borders of their duties specified in statuses they create conditions to experience trust to yourself and others, including their formal and procedural functioning. They fulfill the feeling of security and being responsible.
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The functioning of the central and local board of education, especially the fetishing of internal exams and rankings being the source of rivalry ruin trust to teachers, whose students have not met the exam requirements and to the educational administration and the school as a public institution.

It should be marked that one of the first achievements in the transformation of Poland, being the result of civic activity, was the forming of non public schools in Poland. First social schools were created in 1989 and after two years around 10 thousand students were attending them (http://www.sto.org.pl/?c=static&i=5). Dynamic development of non public schools of all levels: beginning with kindergarten up to schools of higher education is an indicator of a limited trust, not to say distrust to public education. The board of education also lets down factors of social integration.

**Trust to institutions**, in which direct educational interactions take place (school, school of higher education). Trust is an important factor of a school’s culture. “In Poland above all there is a lack of trust to school. It does not prepare to be together, it does not teach cooperation” (Hojnacki, Polak, 2013, p. 35). The debate concerning the lowering of age for children starting school, the reasons of letting gymnasiums exist, kindergarten education and the alike issues present the scale of suspicion and mistrust to educational institutions. Despite mutual trust of educational entities: the forming organs, board of education administration, parents and teachers which express honest informing and consulting of change proposals is the basis of the feeling of security and the shaping of responsibility for the development of a person and social change. The functioning of the various educational institutions, especially their effectiveness raises distrust. Among factors enhancing trust we can point to limiting bureaucracy. Communication, meeting the validity of the claims in the sense of Habermas is what fosters trust.
Trust in direct educational interactions, in the classroom, in an educational team. It emerges in cooperation and it is the basis for balanced relations in the process of learning, developing empathy, critical rationality, courage and responsibility. In this context of trust the category of a trustworthy guardian fits suitably. This term is thanks to Tadeusz Kotarbiński, who took it from the Silesian language. It describes a person whom you can trust, who you can rely on and have certainty that in difficult situations that person will help. Such a teacher / educator is expected by both students and parents. The latter, after all, also need support, especially in unusual and surprising situations. However, concealment of difficult family situations from the teachers, covering up a student’s health condition and other “shameful” phenomena can still be observed. This is mainly due to a lack of trust in teachers.

Educational interactions on specific subjects in the atmosphere of trust are favorable conditions for learning and being a teacher. In the process of open, honest communication it is possible to create new meanings, discovering new information and developing skills. The circumstances of “giving” and “repeating” of educational content and depersonalized controlling and assessment of the effects of education are reduced.

Trust in content and means of education (training and bringing up). This teleological and axiological context of trust in education and to education is particularly important in regard to subjects which are burdened with ideology. It is worth noting that those are not only branches of learning dealing with human concerns (history, civic knowledge, …), but dealing with the nature as well. For example, only superficially is the theory of evolution applied in the educational content in Polish schools. The students are also introduced to creationism concepts, which are not solely the content of Religious education lessons.

Similar incoherence can be seen in relation to the means of education, particularly new media and sources of information. Despite the fact that students use them on a daily basis, in natural situations in the classroom they are rarely used, or are used in ceremonial situations, or are not even permitted. This causes, that the world of a student is divided into two parts: world of school, formal often detached from reality and the world outside of school, which is natural. This has its positive and negative aspects. It additionally has its toll on the relations of trust in exploring content when gathering knowledge about the world. It is an expression of shaping attitudes of trust in education and achieving this goal.
Trust to a diploma. This is another educational context of trust. It can be called credential context. It takes on particular importance in the context of a high rate of academic schooling and associated inflation of a diploma. The difficulties of finding a satisfactory job, adequate to competences certified by a diploma / diplomas and certificates limit trust to the institution providing the diploma. This applies both to the holders of the diplomas as well as those who decide on how to classify a person in the social structure.

Trust in the results of research on education is yet another bringing reflection context of trust in relation to education. This refers to the results of international research, the results of which show the effects of education in Polish schools in comparison to others (PISA, PIRLS, TIMSS,…) and it refers to the results of external exams, but above all to fragmented research on various aspects on the functioning of educational centers. “It is fatal for schools to break communication with research concerning education and generally with the reflection on education. The school does not yet know that minor repairs are not enough” (Wilson, 2011). A chance to reach out to the public (even after publication) have those which confirm the expectations of clients, and not those that defy them. I call it the “drawer effect”. In such situation, results of research are published especially under the banner of educational authorities and cause doubt. An example of this are publications concerning the benefits of early childhood care and education. Despite the fact that many of them deserve a serious debate, they are treated with suspicion both by the public opinion and the educational staff.

The specified fields of relation of trust and education are presented in the text accordingly to contexts indicated in the title, namely: trust to education as an element of the social system, trust in education, that is in the process of interaction aimed at supporting the development of an individual and social change as well as education to trust as a value.

Conclusions

An important reason for dealing with trust by the science of education is its polyvalence. It can play diametrically different roles in individual and collective life: as a supporting factor or as a manifestation of a naive and unreflective trust.
The concerns with the level of trust in Poland and challenges that are associated with the strengthening of it in the social sphere outlined in the pages of the report are not lacking a sound basis. According to the European Social Survey the level of trust in Poland is one of the lowest in the European Union. Only slightly more than 10% of adult Poles trust other people, low trust is towards the Sejm, the Senate and the political parties, the results of research are also quite miserable in relation to the sensitivity for the common good. In light of the statements of participants Poles occupy the fourth place, when counting from the bottom of the list, among European countries when it comes to trusting other people (van Schaik, 2002).

On one hand trust, creates a sense of personal and collective security, rooted in culture, a sense of understanding and confidence, on the other hand it is the basis of creating a modern civil society. The task of making this type of social order is carried out by education. It is up to its formative commitment. This applies both to formal, institutional or non-formal education. This means that every place, every learning situation, or of exploring the world and yourself favors experiencing of subjective trust.

The special role in the process of shaping and developing of this subjective disposition falls next to the school on the modern media. Its reach and influence on daily lives of people and groups causes to refer to their potential in this regard with great care. This refers especially to the content and patterns of behavior disseminated by them.

No less important is the educational impact of these non-governmental organizations. Voluntary affiliation and voluntary participation in ongoing tasks and actions of these organizations carries a high educational potential, as well as a great potential of trust. It is on one hand trust in ideas defining the functioning of these organizations, on the other hand to those involved in their implementation. Trust developing organizational potential of non-governmental organizations exposes inside and outside of them. The results of CBOS survey results confirm this (fig. 3).

In this text a schematic map of mutual relations of education as a social process and trust as a factor in relations of people and the world of life was outlined. A broad spectrum of those relations causes that only selected elements were in the field of thought. Each element deserves for a separate analysis. At the core of these analyzes it can be assumed that trust is the basis of individual and collective development, sharing of norms and recognizing
of respected values, and the center of its development is education, both in
the formal, system and institutional dimension, as an intentional process
dev...
Chapter 2
Chaos in Trust in Globalizing Education

Abstract
The whole array of issues concerning chaos in trust in education in the globalizing world is solved upon the basis of the analysis of the literature, and also in connection with own research. It encompasses relevant threads connected with chaos in the realm of social sciences, which, in general, are of a functionally-descriptive character, and, for that very reason, it is difficult to apply it in the classic definition of the notion considered here. In the quoted statements, cultural foundations remaining in relation to the social bonds of characterized moral-emotional assets, which frequently teach and instruct how a man should live amongst their fellow human beings, are claimed to be included. In the further part of this dissertation, attention is directed towards the possibilities of interpretation for the part of the chaos theory in relation to education as to a traditional and trust-deserving value, which is still defrauded in the conditions of globalization and the development of informational societies, because it is more and more frequent that an education certificate ceases to have a symbolic significance.

Keywords: chaos, reading man, network man, education, globalization, trust.

Introduction
Trust in the life of a man, in society, in relations between nations and states is very important. Investigations into trust in education from the point of view of processes connected with globalization may become a cause for concern in the scientific-cognitive and social-application aspects, because we are dealing with multi-aspect chaos here. It results from somatic connotations, because in a lot of languages the number and contents of designates describing trust as a sign in communication between human beings. And, for that very reason, it is possible to forecast that, in the essence and meaning of this notion, trust encompasses the typical
features of metaphorical as well as deterministic chaos, if one takes under consideration its functionality, which means a prime power changing behaviour in the material world, too.

The subject-matter of these considerations is chaos in trust directed towards globalizing education, which is developing dynamically, and which is also striving to achieve relative unification. In a matter of fact, chaos in trust in education, which (the latter one) is present everywhere in the bit-based civilization, results from the fact that, as a matter of principle, there is only one science, even if it is dismembered into non-homogeneous branches and scientific disciplines, rather diversified, but subjected to didactic application in the systems of education.

**Terminological trust in social sciences**

Trust in the philosophical aspect, even though, in a matter of fact, it is not defined in a straightforward manner, nevertheless, it is, in general, originating from the frontier of consciousness and unconsciousness, and the traces of that are present in nearly all the trends of philosophical investigations into a human being. Descartes, for instance, directed attention towards the experiences of a subject actively involved in cognition, to the consciousness of that and recognized their directness, and also the non-questionability of that what is given in directing one's attention towards experiences themselves. He initiated so-called transcendent approach to the issue of cognition, dominating in European philosophy, and represented by, for instance, Locke, Berkeley and Hume, who all introduced the notion of representation as the particular operation of learning to know one's personal experiences, putting emphasis upon their eye-witnessed character and intuition in them (Półtawski, 1987, p. 270-271). On the other hand, from the point of view of philosophy, ‘trust’ corresponds with the determined sphere of convictions, which means, with declarations concerning convictions not having their justifications based upon knowledge, most frequently, if these are only judgements likely to be true (Kołodziejczyk, 2009, p. 181-182). It is rather infrequent in philosophy, whereas more frequent in so-called practical philosophy, that it is possible to analyze the functioning of trust in the context in relation to so-called obviousness, determined as: 1) introspective; 2) apodictic (logical); 3) demonstrative; 4) subjective; 5) objective; 6) moral; 7) aesthetic (Dębowski, 1996, p. 140).
In psychology, trust is possible to be interpreted as the field of emotional sensitivity and consciousness, as well as that of motivation, connected with biological needs, as well as the social and egoistic ones. In general, these correlate with such values as: love, equality and security, and also truth, good and beauty (Fromm, 1977, p. 198-200), because without trust in oneself, and in one’s nearest and dearest, with a limited dose of trust in nature and cultural artifacts, including those of informational and technical culture as well, a human being would have the limited possibilities of developmental existence. As a matter of principle, trust is also possible to be situated in so-called the fields of consciousness and unconsciousness, for instance, taking under consideration the fields of: seeing, hearing, attention, thinking, the mechanisms of making decisions, emotional reactions, presumed benefits and losses. In addition to that, regardless of the qualities mentioned above, all of them are sometimes sensed as the objective and objective ones, with the various degrees of intensity, and, for that very reason, trust in an individual, a group of individuals, local, neighbouring or regional etc. society, and also in situations, events or phenomena are not always rational, the more when other people and media shape in the case of an individual not only the views, but also the attitudes of this individual (Tomaszewski, 1982, p. 178-179).

Trust is possible to be determined as well as emotional-expecting behaviour in relation to the positive events affecting oneself, and also the closer or more distant milieu of oneself, whereas in the rational reality of science and research (and education), creating positive creative qualities in oneself is rather infrequently connected with trust. It seems that trust in science, education, as well as in the Internet, is not originating in general from the knowledge that has been acquired or the experience that has been gained (one’s own and that of other people), but from intuition, which is at times claimed to be relative in relation to the singled-out qualities of a creative personality when there is a reference to the evaluation of phenomena and emotional argumentations. In this state of the matters as well, it is possible to compare personality to …a paradoxical onion, about which Ibsen wrote: ‘When the following layers are peeled off, its core, instead of coming closer to the man, becomes more and more distant from him’? If this direction of discussion is continued, there arises a question, why, after several decades of research into a personality as a complex structure of qualities (directional, concerning values, and instrumental, representing abilities – K.W.), among others, into
such qualities, as intelligence, special abilities, motives and interpersonal qualities, some psychologists start to doubt, whether a psychical structure can be the object of cognition taking under consideration the limited possibilities of human being (Kozielecki, 1997, p. 237). Perhaps, the situation is that, in the avalanche of multiple information, frequently satisfying appetite for sensations, rather than appetite for knowledge as such, in accordance with information and abilities in the field of general knowledge which have been acquired, and, therefore, not received in a professional manner, but rather chaotic and superficial, trust is becoming a permission, a habit which is not entirely a para-intellectual one. In turn, intuition not infrequently leads one astray, because it is accurately interpreted as behaviour in the style of the immediate and involuntary, spontaneous understanding of reality, as a kind of revelation typical of children and primitive men, but, on the other hand, this is intuition that becomes an impulse on the road to discoveries and inventions (Sillamy, 1998, p. 107). Perhaps, the intuitive review of information and correspondence, more and more frequently conducted on the Internet, manifests itself as a new manner of thinking, which urges one to act, because it is based upon nothing else, but, partially, if not in a fuller scope, upon trust in source, in another human being, and, indirectly, in oneself.

Sociology refers to solving problems concerning trust in society from the point of view of its own discipline-specific attitudes. For instance, Maria Ossowska as the sociologist of morality and a moral philosopher, immediately after the end of the Second World War, wrote about human personalities in the following manner: 'I would wish to see around myself open-minded people, people with initiative, independent and critical minds, with courage to defend views considered right by themselves. We are in the need of people having the strength of their convictions, people firm in their hearts and minds, people adhering to a hierarchy of values, people whose attitudes are that of dignity. They ought to be people sensitive to harm and undeserved privileges, people who make haste to come to the aid of other people, who do not turn their gazes away from friends when these latter ones are not exactly fortunate, who struggle, abiding by the rules of fight and game. We are in the need of people honest with themselves and with other people, people who are trusted...because the lack of trust in interactions with people makes society ill' (Ossowska, 1946, p. 28-29). Should it be the case nowadays as well that such directional and instrumental qualities of personality which would
have to be acted out as the roles of the citizens of the world in the global network are what is needed? Perhaps, this is only the ethical idealization of the pattern of human personality, declared in given circumstances and the possibilities of execution. Nevertheless, attention ought to be paid to the fact that the symptoms of social disease are nothing else, but the lack of trust in contacts between human beings, which is also revealed in correspondences conducted with the use of the Internet.

Lack of trust, in turn, constitutes a mirror representation of trust, and is a bet inasmuch as it is connected with negative expectations concerning the future actions of other human beings. It assumes the actively defensive attitude towards them, for instance, the avoidance of actions, refusal to undertake them, detaching oneself. Such a situation is seen when there are reasons to believe that a partner in interaction 'will not be acting in accordance with my own interest, but that he or she rather will be acting to their detriment of my interests, and when, ultimately, the expected hostile actions will be of character not dictated by personal profit' (Frykowski, 2005, p. 14). And, for that very reason, on the trust-distrust/mistrust scale, P. Sztompka set the point zero in the form of a neutral situation of the lack of trust, also called the suspense of trust, in which a human being refrains oneself from showing either trust, or distrust. The lack of trust is, therefore, seen when there are no emotions being felt in connection with a given individual, when one has neither any opinions, nor any pre-sentiments, related to this other individual, and this individual is being treated as a irrelevant one. In a matter of fact, this is an initial state, preceding trusting someone or becoming distrustful towards them, but also 'a transitional phase in the process of building trust or the atrophy of it. The lack of trust arises then either as the result of the loss of the earlier-gained trust, but not becoming the reason for active distrust yet, or as the result of overcoming the earlier distrust, but not entirely, and yet to the degree which would justify granting active trust' (Sztompka, 2007, p. 71).

This issue is of a major importance, because, for instance, at the beginning of the second decade of 21st century, in according to the data obtained from the surveys of the Centre for Public Opinion Research in collaboration with the Leon Kozminsky University, 51% of Poles adhere to the opinion that performing on the Internet (which is, somehow, a focal lens of social opinions) of activities connected with the exchange of information is not safe, and 42% expressed the belief that such an exchange of information is, however, a safe
thing to do. What makes one wonder, is that, since the opinions expressing
the lack of trust in the Internet dominate, then, probably, the interviewed
individuals adhere to them upon the basis of media messages, because, for
instance, as many as 92% of the participants in the surveys declare that they
have never fallen a victim to an Internet crime, for instance, theft, fraud,
cyber-hacking etc., and merely 7% of them have admitted that they had fallen
a victim to any of the Internet crimes (Polish Press Agency, p. 6). Therefore,
the Internet in the globalized world, which, for its users, is a social one, may
evoke trust, or fail to do it. Opinions which are likely to be identical may be
shaped in the similar manner as far as trust in other events and phenomena,
for instance, natural, scientific and technical, social and cultural, as well as
the economic ones, is concerned.

**Trust in general statements and in education**

It is worth considering the changing designates concerning trust in the
metaphorical-notional aspect, the people of significance in a given period, as
proverbial folk wisdom, because the current opinions about trust in relation
to education are the product of the cultural inheritance and are modified in
accordance with contemporary expectations. Then, among the multitude of
selected statements devoted to trust are, among others, the following ones:
'Consider virtue more valuable than an oath', Solon of Athens (Zysek, 2000,
p. 273). 'The first results become a cause for fear or trust', Tacitus (Zysek,
2000, p. 280). 'Do not become rich in an innocent manner so as not to make
yourself infamous by the slander of those who have put their trust in you',
Thales of Miletus (Zysek, 2000, p. 283). 'Use your life, trusting the future
as little as you can. Trust, but beware, whom you trust. Trust neither the
smile of a lord, nor a fair sky', Horace (Zysek, 2000, p. 135). 'There exist two
kinds of audacity (trust):...originating from superiority and...born from
the narrowness of mind', (Marx, 1978, p. 20).

Using an Internet search engine provides us with different selected
quotations concerning trust, which, and it is the case also in published books,
have been collected and made more accessible upon the basis of criteria
which seem to be rather discrentional. These statements are as follows: 'Live
a carefree life, but not light-mindedly, have courage without haughtiness,
show trust and the joyful renouncement of fatalism – this is the art of life',
Theodor Fontane. 'There will always be someone who will criticize you.
Gain the trust of people and beware of those whose trust you have once lost already’, Gabriel Garcia Marquez.’To know, how to live: live a carefree life without light-mindedness; be cheerful without license; have courage without foolhardiness, trust and cheerful resignation’, Theodor Fontane. ’Nothing strengthens a man as much as the trust shown him’, Adolf Harnacki. ’It is easier to rebuild a destroyed city than a destroyed trust’, Karol Bünsch. ’Who trusts others, that deserves trust himself’, Zygmunt Milkowski (pen name: T. T. Jeż). ’Who has fools against him, deserves trust’, Jean Paul Sartre. ’As a fair day makes a man joyful, so nicely does a smiling face – our heart opens faster, and it evokes the trust of a joyful man than of a gloomy grumbler’, Karol Juliusz Weber. ’The longer a prescription, the less trust it deserves’ Stanisław Breyer. ’The profound respect and the trust of a friend are this experience in life that brings most satisfaction’, Walter Macpeek. ’Only the young trust the government, prostitution and weather’, Jan Sztaudynger (Cytaty, 19.07.2013). Reading the selected quotations makes, however, one inclined to consider about the issue more deeply, as far as their meaning is concerned in the context of the globalization of thoughts even though these statements are formulated in the Polish language only.

It seems that, if one uses the quoted statements as the instances, if not using also any other, they become more than a silo of accumulated texts as sources to be read and written, but also a spinning cloud of information, which is difficult to ‘erase’, and, at the same time, relevant material for intellectual use. In connection with that, there exists the need to refer to the title of the text published five years ago, when in The Atlantic a characteristic article titled Is Google Making us Stupid? was published. In the meantime, N. Carr, an American research into the issues of the Internet, arrives at the conclusion that, whereas, in a matter of fact, we are becoming more and more stupid, Intelligence Quotient is systemically increasing all over the world, because there are evident changes in the brains seen to be occurring in the case of the users of the Internet, for instance, the reading man (homo legens) has different ganglions of the cerebral cortex than the network man (homo irretitus). Teachers complain about the fact that students are at ever lower levels upon entering schools, that the students of the universities of technology cannot count, and those of majors in the field of Humanities can neither read, nor write. In a matter of fact, human brains do not change, but what does change, is the human civilization and dynamically-developing knowledge, and, for
that very reason, we ought to adjust ourselves to this new informational civilization, thoroughly reconstruct the procedures of education and lifelong learning taking the effective advantage of digital media (Bendyk, Polityka, issue 4/2013, p. 88-89).

As far as trust in schools, and, *ipso facto*, in education in the globalizing world, where knowledge itself has nearly always, and in spite of periodically erected barriers, international, scientific and technological progress as the prime power of the development of the civilization could not possibly have taken place without good school and good teachers. And for that very reason, it is worth mentioning, in passing, if not in more detail, some of the judgements concerning trust in education, disseminated also on the Internet, for instance, ‘games will teach you to collaborate…they build trust in oneself, other people and groups, they develop creativity and imagination;… trust in school is the first element; …a good teacher means trust, positive and effective communication, and also credibility; …social media are more and more popular… they evoke a greater trust for the part of those under one’s care, thanks to using the same tools of communication; a student who feels safe at school is awarded liking and trust, and also understanding, may fully develop their potential and talents; …credibility, trust, collaboration, responsibility, integrity, are, after all, factors from beyond the scope of economy; …the young have to learn to take, in the course of contacts with their peers, responsibility and to shape trust; discipline in middle school and the authority of a teacher both come to an end when their place is taken by naive enthusiasm, unlimited faith and uncritical trust; …personalities make up the system – building upon this same system limits trust’ (portal, 19.07.2013).

Trust in contemporary education, in particular in Poland, is also the subject-matter of the utterances of academic teachers (a quota-based diagnostic research in the form of an interview included, in July 2013, 17 scientific-didactic employees of the establishments of higher education in Szczecin). For the purpose of this publication, only two selected opinions considered here will be quoted, both received from the professor of the establishment of higher education and a doctor. In the opinion of the professor of pedagogy, ‘…limited trust results from intuition, experience and common sense. This claim is applicable as well to trust in education, which, due to frequent changes (so-called reforms, not entirely carefully-considered and not always appropriately prepared, which more often than not fail to bring
the intended results), loses some of the trust of the general public. Perhaps, among others, for that very reason, school is more and more frequently becoming a place marked by the lack of trust. Apparent formalism does not increase trust in the teaching profession. Teachers do not trust the Ministry of National Education because they do not believe in the good intentions of the authorities attempting to conduct consecutive reforms. Parents are losing their trust in school in which classes for six-year old children were meant to have started, but they have not thus far, because it turned out that schools are not prepared. Those are only the selected reasons of diminishing trust, but they undermine the entire system of social credibility, because trust begins at the level of individual decisions that an individual or an institution is trustworthy. Those who are coherent in what they think and in what they say, as well as in what they do, who are able to admit to have made a mistake, and those who want to put this mistake right, are trusted. It seems that the key to trust (if not the most important, then, certainly, a very important one) is credibility, keeping promises given to oneself and to other people is the foundation for students’ starting to believe that trust is a personal quality of importance in each and every one of us. In turn, the doctor of pedagogy and, at the same time, master of electrical engineering, being also a specialist in the field of occupational safety and hygiene, is of the opinion that ‘…the violation of trust in education results, first and foremost, from the rapid loss of relevance to the reality of present time in the case of news, abilities and competences. That result from this fact because the natural state for a contemporary human being is a change rather than achieving stability, therefore, a good teacher not infrequently does not, what to teach, if he or she is to take under consideration the requirements of the job market, and this is what teachers are unable to do’.

The analysis of the selected ones of more than fifty quoted utterances of parents and teachers concerning trust in school, and also in connection with the fragment of the utterances, randomly selected from the entire collection of the academic teachers included in the research, education in the contextual view is manifesting itself in the form of the so-called list of expectations, postulates, instructions etc., in which trust itself could be interpreted as a hope that better, more efficient and effective solutions could be found, so as to make students wise graduates, able to live decently and in affluence in the social cyberspace. From the point of view of linear algorithms as
matrixes analyzing social and educational phenomena, it would seem that the utterances of parents and teachers concerning education for today and for tomorrow may evoke appreciation, whereas neither social-economic systems, nor economies, culture and education can be analyzed from the point of view of metaphors, be them even descriptive and diagnostic, without the help of non-linear procedures, in particular the theory of deterministic chaos.

The chaos theory in a discussion about trust in education in the second decade of 21st century

In the discussion concerning trust addressed to education, which is not only becoming, but, to a significant extent, already functioning, and has a global dimension, one ought to refer to the chaos theory, the more in a situation in which the world is even unfriendly to education. That is the topic of the texts of, among others, Z. Bauman, directing attention towards the fact that ‘…the world in which it is our fate to live, makes us inclined to forget rather than to learn and memorize. …Today, such a memory firmly rooted in the past frequently seems to be paralyzing, more often than not misleading, and most frequently useless …In our unstable world, which is governed by the immediate and unpredictable change, the ultimate objectives of traditional education – permanent habits, solid cognitive frameworks and stable hierarchies of values (also trust – postscript by K.W.) are becoming a drag’ (Bauman, 2010, p. 152 and 155).

In general, at the current stage of the application of the chaos theory to education, in particular to pedagogy, which consists of around twenty sub-disciplines and more than one hundred specialized majors of studies at the level of higher education, it is difficult to formulate practical proposals for the application of the chaos theory, in particular, of deterministic chaos to analyze phenomena connected with education. Nevertheless, there exists the need of the insightful interpretation of selected texts within the scope of the chaos theory, displaying the ordering processes, which, by virtue of their nature, are capricious, unpredictable, and, at the same time, displaying a high level of sensitivity to initial conditions. In a matter of fact, at the level of the bit-based civilization, there is no possibility of the application of the theory of attractors, bifurcations, ergodicity, fractals or solitons to investigate events and phenomena from the sphere of care, education, teaching and learning (studying), but in the perspective of the near future, the possibilities of taking
advantage of the cubit-based and sub-cubit-based tools of computer science, for instance, such as of using the connections of implants with the nervous system in order to extend the capabilities of memory and the functioning of the senses of a human being, then pedagogy will not only be humanistic and social, but it will more and more be taking advantage of the achievements of mathematical and natural, artistic and technical sciences.

The interpretation of texts, not only in the field of humanities for pedagogy, among others, in interpretations from the point of view of the chaos theory, may, and even ought to, give rise to hopes, because knowledge about and for education in the broadest meaning of this term (care, upbringing and teaching – learning) enriches communication related to the lifelong formation of a human being upon the basis of ever more information and experiences, not only the intellectual ones, diversified values hiding in the treasury of ages past (Wenta, 2010, p. 17-28). It also makes it possible to become accustomed not only to chaos in the mystical-religious, and also culturally-artistic aspect in messages and experiences, but also to reach for ever new values and possibilities for the purpose of perfecting personality-related resources in order to set in operation the innovative mechanisms of rational thinking upon the basis of the output of mathematical-natural and technical sciences, participating in the network society in a responsible manner (Wenta, 2011, p. 188-189).

The meaning of cyber-education as already initiated changes in teaching and learning can be seen as analogy to social cyberspace, which is manifested, first and foremost, in the sensual sphere as a reaction to virtual communication. Although, in a matter of fact, it was already in the year 2002 that Barry Wellman postulated that the Internet should no longer be referred to as ‘cyberspace’, because it was ceasing to be justifiable as the majority of people treat the Internet in a purely utilitarian manner (Wellman, 2002), nevertheless, this thought was transferred onto the Polish ground approximately 3-4 years later, when the following words were written: ‘division between the cyberspace and the ‘real’, the world online and offline. Perhaps, it makes us face a false dichotomy, and makes it impossible for us to understand the nature of the new medium’ (Batorski and …, p. 5-14). Research for a few recent years has been showing that there is no need to divide knowledge into ‘virtual’ and ‘real’, because these are, in general, the same contents maintained in different manners; neither does it make sense to consider, whether we
assume a different identity 'on the Internet'. Since no later than the times of Erving Goffman (2005) it has been known that it depends upon a situation and upon the partners in interaction, and, what remains regardless is the tool of communicating with the individual with whom we are contacting, independently of the function fulfilled by that individual, but in the context related to the social roles being acted out.

Concerning the structure of cyber-education, in the very the point of view of so-called educational cyberspace (Lewowicki and …, 2012). It is also possible to consider it in terms of general problems in media education (ibidem, p. 32-86), social interactions (ibidem, p. 87-156), the matters of personality in the context of the upbringing of children and young people (ibidem, p. 157-254), and also educational opportunities and threats to cyberspace (ibidem, p. 255-362). As an abstract notion, 'structure' is, in general, possible to be treated as a collection, a system of mutually-interconnected elements or the systems of relations of elements which are present in a given system (Olechnicki and …, 2000, p. 205). Whereas, in a matter of fact, in cyber-education we are dealing not only with communicating with the real world, internal and external, of a human being, with the intermediary participation of an information network, hiding in itself both values relevant to good and evil, wisdom and also foolishness, beauty and ugliness, but also love and hatred, equality and inequality, safety and danger (Wenta, 2009, p. 293-298).

In the literature devoted to the issues of communication in network society, such notions as: 'cyberspace', 'the digital means of expression', 'an electronic message', 'digital communication', 'virtual reality' and 'communicational competences' are based upon the digital language of the communication of contents. In this very state of the matters, in network society, its virtual character is understood as the representation of existing reality by abstractions out of which informational items (beings) are formed, the latter being interpreted with the use of information literacy (Perzycka, 2008, p. 51-52), which means new education referred to as e-education and based upon the abilities to find, assess and use information (Routh, 2004).

The functions of cyber-education, which is becoming an inseparable part of network society, are manifested in the form of traditionally named, but constantly changing in their case, under the influence exerted by new tools of computer science, executive tasks, connected with cognitive, motivational, emotional, behavioural, civilizational-cultural, social-health and associated
spheres. On the other hand, however, it is not possible to fail to notice the fact that the contemporary bit-based civilization contains in itself structural-functional limitations which fact is reflected in the 'behaviour' of information systems, in particular, of the first, and far from perfection, educational robots, whereas in the cubit-based civilization, which is in statu nascendi, a great revolution is still merely seen as coming, because at its ‘...foundations there is balanced ambivalence, the transversal mind, co-occurrence of many contrastive own states, oscillation-based knowledge, the dynamic system of the transformations of cognitive, emotional and prime structures, considered in the areas of all and any social-cultural values in the system between the order and chaos, between necessity and change, between the pattern and the constant change of this pattern’ (Gnitecki, 2005, p. 88). And, for that very reason, cyber-education in the bit-based civilization, which will probably be dominating until the end of 2030s, is based upon the non-ambiguity of the representations of values, the ambivalence of balance, and order, necessity and continuity in the sphere of functioning social-cultural values. It makes one inclined to engage into investigations into changing cyber-education, functioning in accordance with the principle of transformation from the bit-based civilization to the cubit-based civilization, which will be exerting influence upon the contemporary children and young people being brought up for reality and the near future.

**Final remarks**

Trust as a problem in everyday life and social sciences, analyzed in the context of globalizing education, is situated, first and foremost, in the sphere of behaviours, and also in that of verbal behaviours. It contains in itself strong cultural values, but in the world of changing modernity it is subjected to degradation, in particular, in education, which is under the overpowering influence of digital media, first and foremost, of the Internet, enjoying trust among young and educated people. And, for that very reason, during investigations into the clearly diminishing trust in traditional education, there arises the need of postulating broadly-scoped interdisciplinary research, with the use of the deterministic chaos theory as well. Dynamic and irreversible changes in education, in particular, in the context of trends in the job market unpredictable and adverse for the graduates of secondary and higher schools, somehow make it necessary to accept even revolutionary
undertakings directed towards far-reaching effectiveness in social-cultural dimension. Therefore, what is meant is that in teaching and learning, self-instruction and self-learning, it is first and foremost the changing conditions of the functioning of informational society and the globalizing post-modern civilization that ought to be taken under consideration. Trust in education is strongly rooted in the canons of ethnic and national tradition, whereas informatization and globalization poses a threat to them, the more when there arises a need of increasing energy in the functioning of the brain, and also balancing the profits and losses connected with improvement in the functioning of the mind of the network man.

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Chaos in Trust in Globalizing Education

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Chapter 3
The emergence of a culture of trust in Sweden

Abstract
This chapter describes the emergence of the Swedish society as an extended trust network. The analysis of historical data is based on Luhmann, Giddens and Tilly. Throughout Swedish history trust networks based on local communities were gradually supplanted by centralized institutions managed by the central government. This was the result of the Crown's effort to establish its predominance in opposition to the nobility. To this end, the Crown enlisted the support of peasants, whose interests it helped to defend against the nobility's ambition to subdue the peasants, as they were on the whole European continent, and particularly so in Central and Eastern Europe. The outcome was that peasants were included in governing the realm at least from the 14th century on and that their influence was growing steadily. In the centralized institution a new class of bureaucrats was budding, which was recruited according to merit and not birth. A modern society thus took form quite early. The chapter mentions the Swedish social policy and the specifics of the labour market and the transformations these have been undergoing in the last decades. The predominant characteristic of Swedish public life is involvement in organizations on various levels. Their functioning is marked by a focus on compromise and consensus rather than confrontation.

Keywords: trust, trust networks, origins of democracy, rights of peasants, working class inclusion, compromise and consensus versus confrontation.

Introduction
Respect for the rules could not be won without deterrence. Oxenstierna⁴ showed no mercy: crimes would be followed by punishment. An early example

⁴ Public entities are institutions, organizations, authorities, and so having the ability to legal act
was set in Västbo district after a riot 1616, when peasants killed a district scribe after the bailiff Lasse Andersson cheated them in the tax collection. The King and the Chancellor rode to Jönköping, summoned the people, hung the ring leaders and deposed the priests who had given them support. But Oxenstierna let also track down the bailiff who was the source of all dissatisfaction, and sent him to Västbo to be executed. Then the King and the Chancellor went to the Parliament in Örebro and informed the Estates about the situation. The peasant deputies brought a message home to their districts: \textbf{the authorities would not tolerate that commoners take the law in their own hands, but neither would they let civil servants cross the line unpunished.} (Wetterberg, 2002, p. 32; translation: Szybek)

With this quote from a Swedish scholar\textsuperscript{5}, highly respected (and trusted) for his comments on both the present situation of Swedish society and its historical roots, I start this essay on the emergence of Swedish trust culture. The quote is telling us of an episode in the work of Axel Oxenstierna, Chancellor to three Swedish monarchs\textsuperscript{6} (1612 – 1654) and the constructor of the modern Swedish state order. This gives us a glimpse of what Swedish trust culture is about: a relationship between State and People. The people know that they can expect the Sovereign to respect and guard their rights; at the same time they know that they are to respect his sovereignty. This is government for the people and, as we can see, something of a government of the people by the people was already in place in 1616. Note that the Parliament where the King and his Chancellor brought the news was one where the peasants were represented – something very unusual in 17\textsuperscript{th} century Europe, and in fact an important facet of the backdrop against which we can see the emergence of the Swedish trust culture. In this chapter I shall sketch the emergence of a relationship between Swedish state power and the citizen, which fostered mutual trust. The raster through which this will be visible will be provided by a discussion of trust by the sociologists Georg Simmel, Niklas Luhmann, Anthony Giddens and Charles Tilly.

\textsuperscript{5} Pronounce: Ooxensherna

\textsuperscript{6} Wetterberg has been a highly placed civil servant and until recently an executive in the Swedish Confederation of Professional Associations (Sveriges Akademikers Centralorganisation, SACO). He studied history in Lund University, but interrupted his work on a PhD thesis for a posting in the Swedish Foreign Office. His work on the Chancellor Oxenstierna has been unanimously applauded by Swedish professional historians.
The concept of trust in some sociologists' view

The essay will picture the forming of a culture of trust against the backdrop of Sweden's history. This motivates why the discussion of the concept of trust will be set in a sociological, rather than psychological setting. I shall shortly review how trust is treated by Georg Simmel, Niklas Luhmann, Anthony Giddens and Charles Tilly.

Simmel, while discussing the fundamental role of money in society, is touching upon the concept of trust and some of its conditions, Luhmann's studies on trust are seminal for (among others7) Giddens, who describes the decisive role trust plays in high modernity. Tilly has formulated a theory of trust networks in society and their interaction with the political system.

Simmel: depersonalization of economic ties

Simmel's contribution is indirectly connected to his idea that money enables to act at a distance, both spatial and temporal (Simmel, 1989). At the same time money is bridging distances. Once upon a time economy was a matter of barter, rice being exchanged for cattle, cattle for tools etc8 which presupposed direct contact: participants in a transaction had to be present there and then. Economy being based on tokens which have assumed a purely symbolic value, disconnected from any usefulness as paper or metal, transactions can be conducted by correspondence (thanks to another invention abolishing the need of physical presence, at the same time endowed with an ability to bridge distances, viz. writing). The condition of this being possible is that everybody trusts money. This trust is in Simmel's view not connected to knowledge. When I put potatoes in the ground I trust that will result in a yield, and I do that because I either have experienced it or been told by someone who has. The same could apply to barter. In a non-monetary economy I could take a look at the cow I was about to get for my rice and assess its value as meat or milk animal. The advent of money has changed it; it is accepted as a token endowed with value without any cognition-based guarantee. Here trust is a form of faith.

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7 Actually he started being a central figure in the state apparatus 1605, during the reign of Karl IX, when he became virtually head of the Realm's Council (riksrådet). But it was Gustav II Adolf who appointed him as Chancellor. He was the de facto ruler after Gustav Adolf’s death in 1632 until the coming of age of the royal princess Kristina who reigned 1644 – 1654 and was replaced by Karl X Gustav, who entered the throne June, 20, 1654 – two months before his Chancellor's death.

8 Especially for sociology of law, and very much so for its Swedish representatives, among whom Håkan Hydén stands out (professor of sociology of law in Lund and founder of the Swedish research tradition on norm formation in society).
At the same time money affords a depersonalization: you relate not to somebody defined by a personality but as the payer of receiver of money (Simmel, 1989, p. 393ff). Thus, the function defines persons in a money economy. In a modern society all transactions are monetary, and whereas in a non-monetary economy you rely on people whom you might get to know, that possibility might very well be nonexistent in a monetary economy, and you have to rely on a person who is unknown to you and will so remain. So, we trust the coin or a bill – and nowadays the numbers on a computer screen or the display of a smartphone. This is the backdrop of money being a strange device and the more we think about it being an equivalent of goods and services and being worth “as much” as these are, the stranger this becomes. Yet we continue to trust it, use it and hoard it – even when we are confronted with events like a financial crisis which causes money to simply disappear and creates bewilderment in financial institutions and schools of economics.

Credit is a typical trust-dependent phenomenon. Here Simmel points out that credit is given to somebody we trust on his (sic) appearance as a gentleman, which he underpins with an anecdote. That anecdote reveals the reverse of credit’s character: the person who is given credit is singled out as trustworthy, in this case a gentleman. Thus money creates a social order and this order is based on trust awarded to some on the basis of what is accepted as standards. This acceptance is a social construction (Berger and Luckmann, 1984)\(^9\).

**Luhmann: trust and the closure of potentiality**

Luhmann is basing his exposition on Edmund Husserl’s description of the process of sense constitution (Husserl, 1973 and 1977). All events are (always already) points in a space constituted by that process and can

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\(^9\) ...and taxes were levied in butter, cereals, iron, hides and the like. This was the case of Sweden, where a freeholding farmer taxpayer (*skattebonde*) was to contribute 4 öre. That was 1560, and the farmer was Måns of Bankhult, Kristdala parish. That sum of money did originally roughly correspond to 3 English shillings, an öre having been 26,325 g sterling silver (thus worth about 4,5 Prager Groschen, a Prager groschen being 1/60 of what in Germany was called a Mark and in Poland a grzywna), but in 1560 was only worth 5% of that value. Besides this, the farmer’s contribution was one lispond (170 kg) butter, one bucket of malt, and 12 horses of varying quality. You can see how money played a subordinate role here; the monetary component by far being exceeded by the produce and livestock the farmer was to deliver. (Harrison and Eriksson, 2010, p. 507; the measures and monetary units after Rosén, 1962, p. 565ff)
be led back (by a process called by Husserl *transcendental reduction*) to an experience, in which the process originates. Conducting such an inquiry, while at the same time going about the business of living is effectively impossible; rather we omit the inquiry for the sake of just leading our lives. This conceals the constitution of sense from consciousness, and with this, also the whole range of possibilities (*Spielraum der Möglichkeiten*) constituted by the sense-constitution process.

The past (the original experience) and the future (the possible consequences) are thus collapsed into a present. The whole existence is shrunk to an actuality, the *potentiality* (the range of possibilities) being concealed from consciousness. So, the outcomes of events have become opaque.

The collapse into actuality makes an event, with a history and future outcomes, being perceived to be a present *state*, presumed to be stable – which it, of course, cannot be. The assumption of stability generates the requirement of *mastering* the state. Here, trust begins – we trust that we can master a state of being, the uncertainty of it (due to its consequences being concealed) being inaccessible to thought. The first property trust can be defined by is thus that it concerns the prospect of mastering and managing reality.

The second such property appears in connection with *familiarity*. A situation being familiar means that we assume the future to be foreseeable\(^{10}\). Familiarity can be upset by the appearance of “others” – people with unfamiliar looks, speech and behaviours. Radical changes in the way things happen, due to a war, economic crisis etc. can also upset familiarity. This upsets trust. We do not trust unfamiliar persons and in unfamiliar conditions we do not know who is even trustworthy.

This future-bound character of trust makes it a precondition of acting together. Cooperative action is a gamble, where we trust the partners of our action when they “offer… a determinated future” (Luhmann, 1979, p. 20). The risk is not really visible, since the whole range of potentialities has been made inaccessible to our awareness. This is one more element of the background of why we have to be familiar with a person to trust her: we have to believe the future she is offering will be a familiar one.

Here norms appear. They create stability, where the appearance of strangers becomes common. They limit the range of potentialities and, consequently, limit risks. This is strengthened when norms become written laws. Roman

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\(^{10}\) Let us not forget that Karl Marx sees money as a social construction.
law is here a paradigm: valid from Gaul to Egypt it created stable expectations irrespective of the various cultural backgrounds with their possibility to startle and surprise. This presupposes that laws be followed – which is a matter of trust. People did not understand what the Roman authorities decided but followed their laws because they trusted them. The same applies to experts, which sometimes gives rise to tragedies: one only has to recall the scandal of thalidomide.

To sum up, trust in Luhmann has to do with a need to stabilize expectations, in the face of deficient knowledge and when being exposed to alien others.

**Giddens: trust and high modernity**

Giddens (1992) connects trust to his diagnosis of our society as “highly modern”. This high modernity is characterized by *disembedding*. Things are no longer firmly embedded in familiar contexts of time and space, rather a generalized global context holds sway. The persons we depend on are somewhere else, at a distance. We do not know them, so we have to trust them. Knowledge of circumstances is never fully attainable, so outcomes and consequences are contingent (rather than necessarily given, as they were for our forefathers). Thus it becomes less relevant, giving way to trust.

As the competence to make reliable decisions is not possible, trust has to be blind. It seems to be so when it comes to trusting a structure (the monetary system\(^{11}\), expert systems) or a principle (science). Understanding them is not necessary for putting trust in them.

At this point Giddens arrives at a definition of trust: it is confidence in the reliability of person or a system, based not on knowledge and understanding but solely on faith. Knowledge deficits are thus unimportant.

The concept of risk, Giddens says, is a modern one\(^{12}\). This is since we experience things as contingent and not governed by a Power-on-high, be it Providence, be it the *fata* of the Romans. One is thus hit not by “bad fortune” but because a risk has been taken, and risks are taken without agents being aware of it. Sometimes we make ourselves believe that risk is possible to calculate. We trust the stock market, credit rating agencies, intelligence services, the WHO. All this serves to conceal our fear of dangers: poverty, poverty,

\(^{11}\) The Swedish sociologist Lars Dencik quips here: we think the future will be as it always has been.

\(^{12}\) This seemingly still is not well understood.
Terrorists, epidemics by believing there is someone (an expert system) able to “calculate risks”.

**Tilly: trust and democracy**

Tilly (2005) writes about networks of trusts, systems of “interpersonal connections (…) within which people set valued (…) long-term resources and enterprises at risk to the malfeasance, mistakes, and failures of others.” (Tilly, 2005, p. 12). Such networks may secure economic progress for its members (examples given by Tilly are European immigrants in the US), or help them maintain an identity threatened by repression (religious dissidents in medieval France, persecuted by the Inquisition).

There is a temptation to see these networks as atavistic remnants of pre-modern informal society lacking the ramified, powerful, depersonalized institutions of the modern society. Trust networks are formed time and again, by people whose interpersonal relations are based on a shared school background, ethnicity, religion, profession. Tilly (citing Muldrew) tells the story of credit networks in 16th century England, which provided credit in an amount surpassing the supply of coin on the market. Trustworthiness was the key, since malfeasance of incompetence could put a person's or a family's wealth in jeopardy. By the end of said century most of the population of England relied on the market for their livelihood, which made trust the necessary condition of the economy functioning at all. Trust depended not on a household's material assets, but on the relations to other households. In these relations some were pointed out as reliable and trustworthy while others as unreliable and undeserving of trust. These latter, Muldrew says (as cited by Tilly) were proletarians. So, trust and distrust were connected to peoples’ social background.

Muldrew’s analysis shows, says Tilly that social relations were at the root of emerging capitalist society and its institutions (banks etc.) and not the other way round. It was these relations which afforded the creation of, e.g. the Bank of England in 1694 and with this a financial system heavily depending on trust. It was parliamentary control which substantially contributed to the amount of trust necessary for English financiers to underwrite the States

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13 It probably comes from a Spanish word signifying shipwreck; an addition to the common vocabulary associated with navigation having been made essential by modern economy.

14 Or *disembedded*, in Giddens's terms
debts. This shows the importance of democratic institutions, which according to Tilly only thrive when trust networks are incorporated into public life, rather than being forced to survive in the margins. I would call this state of affairs an *open society*. So, the relevant dimension of trust networks is not their connection to modernity, but the degree of their inclusion in society (or their marginalization, and the marginalization of persons forming them). This degree would increase with the increase of tolerance, transparency and the scope of a free debate and information.

**Trust summed up**

The concept of trust being applied here refers to a modality of social intercourse, which enables us to risk actions. As a consequence of modernity, we no longer count on the gods or fate. Neither is certain knowledge available; and prescience is ontologically out of the reach of us humans. What remains is the belief that other people can be relied upon. This is, however, limited to people (preferably) belonging to a trust network, and if that is not the case, people who are familiar enough (it is sufficient that their behaviour is familiar). Modernity has disembedded social relations, uprooting traditional trust networks and replacing them with institutions based in a distant capital city and embodied by strangers wielding more or less abstract power symbols. Law and money have supplanted familiarity and it is these we have to trust.

As we shall see in the example of the Swedish people's history, this is by no means impossible; given that certain conditions are met. The next section will show how this has been achieved in the past millennium.

**Swedish society in a historic perspective**

The facts, as well as their interpretation, found in this section are taken from three standard texts on the history of Sweden, namely Carlsson and Rosén, 1978 and 1979; Harrisson and Eriksson, 2010, and Lindqvist and Sjöberg, 2013. To avoid exhausting the reader, references to these works are given only when specific passages, or very specific details, are quoted. The rendering is organized in seven subsections, describing respectively the standing of peasants and nobility, how birth gave way to merit, which was the basis of the rise of the mighty bureaucracy – and how wealth became the basis of power and trustworthiness (under this caption the emergence of the bourgeoisie and its rise to power is mentioned); the laws, the political
arenas and finally the emergence of the organized working class and its claim to power.

**The Peasants**

The typical inhabitant of today’s Sweden was in the early middle ages a soil-tiller and cattle raiser. He owned his farm at the discretion of the village community and his clan (ätt, corresponding to the Polish ród). The latter was originally the sole rightful owner of the land. There were farmers, who have made themselves independent, often after having acquired wealth through the pillage expeditions known as “going Viking”. They had a chieftain status, often before the Viking expeditions\(^\text{15}\). Their land was worked by prisoners taken during those expeditions, called *thralls* (trälar). The work force at these farms also included half-free men (sometimes freed thralls) and free men who rented a piece of land working the landlord’s land as a part of the rent. In 1335 King Magnus Eriksson decreed that no Christian born in the land\(^\text{16}\) could be made thrall.

The relation between the village communities and the local kings were not unproblematic. A peasant army was defeated by King Erik Eriksson in 1247, which meant the loss of freedom according to a contemporary chronicle. “That year the peasant community of Uppland\(^\text{17}\) lost (...) their victory and their freedom and were assigned [various taxes]”\(^\text{18}\).

Peasants were progressively subject to increased taxes, as the nobility’s power grew in the 12\(^{th}\) and 13\(^{th}\) century. Still, it seemed as if the rulers were seeking to better their situation (as e.g. in the Alsnö statute 1280).

A majority of the land tilling population were non-propertied labourers. In earlier times these could be thralls (NB. Real slavery did not exist. Prisoners taken in Viking expeditions could be sold as slaves to Arab merchants, but those kept at home, while being indentured servants, nevertheless had a higher status than slaves). Later, and definitely in the end of the 14\(^{th}\) century\(^\text{19}\), these servants were freed; they were henceforth to receive pay for their work and

\(^{15}\) Preceded by the foundation of the Bank of Sweden (*Riksbanken*) in 1670.

\(^{16}\) Sometimes thralldom was inflicted upon a person as punishment, for debts, or by giving oneself up as thrall because of an inability to make a living otherwise.

\(^{17}\) Documents are only available for parts of western Sweden, but Lindkvist and Sjöberg (2013) believe the law to have been valid in other provinces too.

\(^{18}\) Uppland is the province where Uppsala lies. Stockholm was later founded at its southern border.

\(^{19}\) A quote here taken from Carlsson and Rosén (1978), but so well known, that it can be found in at least seven websites.
be free to leave whenever they wished – which they often did, wandering in search of employment.

The second category was made up of persons who rented land from nobles, the church or the king. These peasants paid their taxes to their landlords, sometimes in the form of work-days on his land. The third were propertied farmers, who owned the land, and whose sons (sic) inherited it. These farmers paid taxes directly to the king – which was the main source of his revenue. By and by they were to comprise the peasant estate to be represented at the legislat ing assemblies (riksdagar). The estimation is (Lindkvist and Sjöberg, 2013) that 60% of all farms in the realm (45% in the provinces included in present day Sweden) were owned by these freeholders-taxpayers in the beginning of the 16th century. The percentage was close to 100% in the Northern provinces.

We have to stress here, that nothing like serfdom existed in the Swedish realm – at least not in the lands it was consisting of in the middle ages, i.e. Sweden proper and Finland. The Baltic provinces incorporated in the 16th and 17th century were an exception. In the provinces of what now is South Sweden (Halland, Scania and Blekinge) and which before were East Denmark roughly the same order prevailed as in Sweden proper (the exception being the right of nobles to sit in judgment over their tenants, cf. the subsection on the nobility).

The peasants' freedom was regulated, e.g. by laws permitting of forbidding the exportation of food (passed, e.g. by Gustav I) and by direct orders, like those given by Gustav I and forbidding partition of farms between the frame r's sons. These were instead encouraged to create arable land in the North of the realm and in Finland (which made for the emergence of the Swedish speaking minority there, sometimes wholly dominating entire villages).

As will be mentioned in the next subsection, the status of nobleman had been opened for peasants by the Alsnö document, which re-defined nobility as the group of people serving the King armed and horsed. A peasant who could afford a war horse, a coat of arms (not necessarily full plate, mail was

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20 Lindkvist and Sjöberg (2013) cite wills from late 13th century and early 14th century freeing thralls. The authors also mention one case where a former thrall, after being freed, is given a farm in perpetual property (ibid, p. 106).

21 A popular saying is that “oaks and lords do not cross the Dal River (Dalälven),” the de facto border between Central and Northern Sweden.

22 Today’s Estonia and parts of Latvia.

23 These provinces fell under Swedish rule in the 17th century.
sufficient) and a lance, could be exempted from taxes and made member of the noble estate. However, this remained theoretical; the peasants to whom this applied were the taxpaying freeholders, and the taxes weighing on them as they did, acquiring all the necessary items was beyond their ability.

The present chapter starts with the episode showing how Axel Oxenstierna, who dominated the political scene in Sweden throughout much of the 17th century, boosted the peasants’ security, at the same time showing them their right place. More came: 1624 peasants in every parish were to elect a scribe, who helped them to set their account right and determine the amount of taxes to be paid. Since their paid this man’s salary, he was dependent on them and could be trusted. The county steward, appointed by the Crown, had to condone the election.

The prolonged state of war persisting through much of the 17th century and the beginning of the 18th bled the peasantry. Freeholders not only were financing the wars by their taxes but also were obliged to serve (or find another person serving in their stead). Karl XI changed that situation a bit: the Reduction of 168024 resulted in a surge of revenue, both directly from the recovered lands and indirectly, since the peasants who hitherto paid rent to landlords now became taxpaying freeholders. It the end of Karl XI the Crown even did not need to ask the estates to allow additional taxes.

Another reform changing the situation of peasants was the introduction of the allotment system by Karl XI. The village community (in practice, the taxpaying freeholders) were obliged to allot a small farm plus an allowance in kind to a professional soldier. This man was regularly trained and when war was waged, he marched25. For peasants this meant that draft was substantially reduced (though it did persist, what with Karl XII’s war against Russia). Here we can point out that death casualties were so abundant, that a sizeable number of farms ended up being run by women26.

Wars were not really economically unfavourable for the peasants. The produce they delivered for the army was paid for by the Crown. The ensuing lengthy peaceful time was one of economical build-up for peasants, and when, in 1789, it became possible for them to buy lands owned by nobility, they did so to such extent, that by the middle 19th century the owned about

24 The only community entirely inhabited by Swedish speakers is situated in Finland.
25 Cf. in the subsection on the nobility.
26 But first he had to harvest his crops.
25% of the land which before that had belonged to the nobility. In 1723 it started to be possible for peasants renting Crown land to buy it out and become freeholders.

Already in 1686 peasants were allowed to employ servants. At first this was restricted to two grown-up and one half-grown (teenage?) farm hands, but in 1789 all restrictions were abandoned and in 1850 the proportions between farm hands and farm owners was 3 to 2. Farm-hands increasingly married without leaving the service, which meant a rise of a rural working class. Tenant farmers typically leased their land from nobles, the Crown or the Church, but by and by peasants started to lease land to other peasants, who then paid them in money, in produce and working on their peasant landlord’s land. This was in fact another segment of the rural proletariat. The third such segment were farmworkers whose contract was longer than the “regular” farm-hands’ (whose contract had to be renewed every year) and who primarily were paid in kind.

**The Nobility**

Until the 10th century today’s Sweden was a mosaic of small “kingdoms”, ruled by kings whose power was limited. They had to consult a popular assembly, where every free man was admitted, but which were dominated by the chieftains who have grown fat on Viking expeditions and could muster an armed retinue to defend and enlarge their power. These people were the forebears of what later became the nobility. Their contact networks enabled them not only to exercise political power, but also to organize new Viking expeditions and – most importantly – to control trade27. Profits from both trade and pillage were used to cement the networks forming the powerbase of the chieftains.

Kings have tried to curtail the power of nobility. One such move was the formation of frälse, the body of people who could afford arms and armour and the time off to fight for the king, and in return were exempt from taxes (at Alsnö in 1280, the king was Magnus Birgersson28). This implied their direct allegiance to the king, with the omission of the whole chain of vassal dependence characteristic for Western Europe. There was also a limitation

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27 Which according to Lindkvist and Sjöberg (2013) was a part of the background of the witch hunt in the later decades of the 17th century, cf. the subsection on laws.

28 The trade was in iron and furs in one direction and jewelry, arms and slaves in the other. This trade reached Constantinople and the Abbasside caliphate.
of the nobles’ retinue, which was meant to prevent their amassing military resources. Last but not least, the Alsnö document also made enforced hospitality a criminal offence, ending the nobles’ practice to use peasants’ farms as free hostels with bed, breakfast and dinner on their journeys.

Here we see three moves reducing the power of the nobility. One, everybody who could afford arming and horsing himself was made equal to the hereditary nobles. Second, service to the king established the nobility’s subordination. Thirdly, the rights of peasants were expanded while those of the nobles were reduced.

The establishment of a central government and a unified Swedish realm in the 14th century was paralleled by attempts to reduce the nobility’s resources, mainly by reclaiming lands granted by earlier rulers. Such attempts were to continue until the end of the 17th century, when they culminated. The most important factor here was the introduction of a requirement that each king had to acknowledge the nobility’s property rights of donated lands, in order to “make it known that [these] are not their old inheritance but fiefs granted by the Crown” (Carlsson and Rosén, 1978, p. 366). A parliament decision in 1604 (in the reign of Karl IX) forbade donations under any conditions other than these.

Gustav I’s son Johan III issued a declaration of nobility privileges, by which he gave them the right to appoint local administrators, and at the same time succeeded in dividing the nobility: only those singled out as counts had this right. Johan’s declaration increased the nobility’s rights, but not for long. The establishment of a regular parliament under his brother Karl IX and the gradual takeover of the realm’s government by Axel Oxenstierna turned the tables.

In the subsection of the political arenas the struggle of Karl IX for the kingdom, against his nephew Sigismund is mentioned, as one important background factor for the establishment of a regular parliament. This struggle brought about a weakening of the nobility’s position, since many of them sided with Sigismund. In the meeting at Arboga in 1597, which deposed Sigismund, portions of the nobility (including all aristocratic members of the Council) were absent. Thus it were the peasants and townsfolk who virtually put Karl on the throne. Of the Council members, some were seized and

29 Son of jarl Birger, in Sweden known as Magnus Ladulås (“barn lock,” i.e. “the one who locked the farmers’ barns”, the nickname refers to the Alsnö document).
tried by a huge jury of 150 persons, appointed by Parliament; the majority of these jurors were not nobles but peasants, townsfolk, lawyers and military men. Three members of the realms Council were convicted and executed (the year was 1600).

On Gustav II Adolf’s rise to kingdom, privileges were granted to the nobility: no one was to surpass them (“rise above their heads”, as quoted by Carlsson and Rosén, 1978, p. 400) and peasants living within six and a half miles (one Swedish mile, 10 km) from a nobleman’s castle were to pay taxes exclusively to them, being exempted of all taxes and services to the Crown. Oxenstierna (whom Gustav Adolf made Chancellor) also gave nobles place in the administration, as chiefs of the exchequer, the army, the navy and the judiciary system; this was a subtle way to neutralize the nobility’s will to dominate, since when they were encouraged to apply for office, this made them the Crowns loyal servants and not its masters. Besides, he created a meritocracy composed of commoners (sometimes raised to nobility). Wetterberg (2012, p. 349) quotes a letter to the Council, where Oxenstierna states that “every person’s capacity” and nothing else should guide the decision as to who should get which post in the Army or the administration. More about this in the next subsection.

In 1667 the last attempts on Denmark’s part to regain their lost provinces east from the Sound were definitely repulsed by the Swedish. The nobility of these provinces was allowed to retain some of its privileges, among them the right to sit in judgment over their tenants and servants, and sentence them to corporeal punishment and shorter terms of imprisonment. The Swedish nobility saw to it that this privilege was granted to them too.

The unsure status of royal donations to the nobility has already been mentioned. This culminated in the Great Nobility Reduction by Karl XI, 1680. Rather than being forced by the other estates, the nobles came up with a proposition how this could be done. That was not achieved without some strife between them, the lower nobility being on the attack against the Lords. The status of count and baron was abolished, their privileges declared null and void. All donations should be annulled, if they brought in revenue of more than 600 daler sterling a year. Besides the lower nobility

30 Though cf. the caveat in the subsection about the peasants.
31 The noble estate was earlier divided into three groups, which proved to be of some benefit for the Crown.
the King also used the peasants, the townsmen (by then we can already speak of a bourgeoisie) and the clergy. Obviously the balance of power has been tilting their way, which the nobles must have realized.

An interesting result of Karl’s manipulations was the “declaration of the estates”, giving the young King absolute power. Peasants, bourgeoisie and clergy were asked if they wished the Council (i.e. the aristocracy) to function as a mediating instance between them and the King, or rather if the King was to rule with the laws of the Realm alone hedging in his powers. Rather than allowing a continuation of the “lords’ rule” they opted for absolutism.

So, by the end of the 17th century both the aristocracy’s economic power and their political power, represented by the Council, was undercut.

**Social mobility and the rise of meritocracy**

One of Axel Oxenstierna’s first moves, upon becoming Chancellor of the Realm, was to found schools in every diocese, which were a replacement of the medieval cathedral schools. These were to prepare future clergymen, but also, and this was the Chancellor’s unique idea, civil servants. Uppsala university, which in a few decades was joined by that of Dorpat (now Tartu) in Livonia (now Estonia), had from that time the task to teach political science besides theology, thus producing a cadre of very highly educated civil servants. These men (sic) were soon to enter high office: *irrespective of birth!* Oxenstierna wrote to the professors of Uppsala University about their educational goals: the young men should…

“…above all learn not to entertain thoughts of weakness about themselves… for this engenders… distrust for once own ability for great deeds, [which distrust is] the greatest impediment in a state’s governance. [Their education should] lift up their minds in a way given by hope and certainty of great deeds.” (quoted after Carlsson and Rosén, 1978, p. 405).

Thus the Chancellor envisaged an administration run not by obedient clerks but by strong-minded men of initiative and invention.

The men who were deemed to be capable of “great deeds” were by no means necessarily nobles. The Chancellor let monitor the Universities in search of capable sons of townsmen, clergymen and peasants. This notwithstanding the criticism of his aristocratic colleagues, meaning that nobles be given priority in recruitment for office – which he answered:
...he who will not take a pen in his hand and so acquire [necessary] experience... he was not suited for this office [as assistant clerk to the Council] (Wetterberg, 2012, p. 350).

Eventually these sons of commoners were given the status of nobility. The practice started with Oxenstierna and became rooted in the Swedish state apparatus and army. The result was the noble estate being steadily infiltrated with people who had an allegiance for the crown, thus counteracting any moves on the side of the noble estate to compete with the Crown. The landholding nobility was balanced by a nobility dependent on the crown. Eventually this led to the creation of a class of loyal bureaucrats, who have held their own until this day.

**How wealth prevailed over birth**

Wealth was at first created mainly by the Viking expeditions and by trade. During the earlier centuries of the middle ages this was the occasion on which clans and families rose to power, to become the foundation of nobility. Towns, which evolved from the centres of trade, became gradually more and more important. This was promoted by the rulers establishing themselves as overlords, striving to rule as many provinces as possible and unite them under their sovereignty. Rulers like the *jarl* Birger$^{32}$ (1250 – 1266) founded towns$^{33}$ and gave them privileges. Those privileges included a monopoly on trade, so peasants would have to bring their produce to town, instead of selling it themselves. The Crown (and sometimes the Church) would regulate which towns were to be allowed, and which not: founding them was their prerogative. In some cases the privileges could include a monopoly for foreign trade. Thus all towns north of Stockholm had to bring their goods there and let Stockholm merchant organise their export.

By the 13th century the cities were largely dominated by Germans, due to their superior contact networks (the Hansa) and equipment (the *Kogge*, a small but bulky craft, optimising transport by sea). The networking created trade on the scale of all Northern Europe – from the Netherlands to Novgorod.

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$^{32}$ 150 kg silver, according to Carlsson and Rosén (1978), p. 565

$^{33}$ “Jarl” has the same etymology as the English earl, but signifies a higher position, next only to the king. Birger was the *de facto* ruler, though he never did assume the crown for himself.

$^{34}$ One of these was Stockholm.
and from north Germany to west Norway\textsuperscript{35}. This created a pool of capital, which paid the hired professional crews of the \textit{Koggen}.

During the 14\textsuperscript{th} century the German element in Swedish towns was almost completely assimilated. The influx of Germans was occurring until the 19\textsuperscript{th} century, assimilation occurring almost immediately. Here we have to mention how this changed Swedish culture: not only were the Christmas tree and \textit{heisse Wecken}\textsuperscript{36} adopted as something typically Swedish, but a sizeable portion of the Swedish vocabulary are originally German words.

From the 13\textsuperscript{th} century on until late 19\textsuperscript{th} century trade concentrated around metals: iron and copper (and to some extent silver) were mined and refined in Central Sweden (west and north-west of Stockholm). The increase of this trade gave rise to a new category of people: the “\textit{bergmän}”, working the mines in cooperative gangs, for whom this meant a chance to enrich themselves, or, at least to rise from the level of mere subsistence farming. At first, the church, the financers (hanseatic merchants) and important nobles dominated the scene. But by the beginning of the 16\textsuperscript{th} century the \textit{bergmän} co-operatives had a stake in the mine and paid their taxes directly to the Crown, which was the sign of their being recognised as lawful co-owners (or sometimes sole owners) of the mine.

Sweden’s entry into European politics, on its way to a status of a great power (as it is seen in Swedish historiography) was connected with the war in Germany, between the Protestant rulers and the Catholic “league”, led by the Habsburg Emperor. This forged a bond between Sweden and France, a power which aimed at the downfall of Habsburg domination in Europe. Eventually it was France and Sweden who were the victors of the so called “thirty years’ war” (1618 – 1648), the German lands having been devastated, to a great extent by Swedish troops. The burden of war was to a certain extent borne by Swedish peasants and towns, but there were also Swedes who came into great fortunes. One of them was Louis de Geer, a Dutch merchant (granted nobility in Sweden), who founded cannon factories and enhanced production of iron. De Geer organised the immigration of Wallonian\textsuperscript{37} metal workers, several thousand (together with their families). His activities provided a basis for the immigration of other merchants and professionals from the Netherlands, as well as from Germany. The newly founded (in 1607) city of

\textsuperscript{35} The exception was the North of Sweden, where towns were scarce.

\textsuperscript{36} In Sweden, Visby, on the island of Gotland, was a member of the Hansa.

\textsuperscript{37} Buns with whipped cream and almonds paste, originally served on Fat Tuesday.
Gothenburg (Göteborg) thus had a council consisting of ten Dutch, seven Swedes and one Scotsman. The presence of these people integrated Sweden (once again, as in the times of the by then defunct Hansa) into a European network of trade and finance. The loans this network enabled paid for the Swedish war effort in Germany and later Poland.

Peasants and bourgeois got rich: the former because Karl XI’s reduction gave them lower taxes, and the growing cities (and the Army, in Karl XII’s time) provided a market for their produce; the latter profiting from the export of iron, copper, and timber, and other forestry products, like tar. Affluence meant that their sons could go to Uppsala, Lund, Dorpat etc., study and become civil servants, doctors and lawyers. Their grip on the country tightened – while that of the nobility slackened. Nobles started to side with this new plutocracy, as is shown with the example of the nobleman Gripenstedt, prime minister, cabinet member and parliamentarist, an advocate of a unified parliament (with franchise on the basis of income only) and of free trade – very favourable for the timber and iron exporting bourgeois.

A special case is the rise of the Wallenbergs. They started as peasants. Then, one of the farmer’s sons, a mariner, went to Scotland, where he learned banking. Upon his return he founded the Private Bank of Stockholm (Stockholms Enskilda Bank) – and a financial dynasty, which ended up owning factories manufacturing lorries and busses, airplanes, compressor equipment, pharmaceuticals and telephones (Ericsson). They also took over the major bank owned by the competition, creating the Skandinaviska Enskilda Banken (SEB). Throughout the 20th century this family dominated Swedish industry and finance.

**Laws**

In a province the people elected lawmen (lagmän). Lawsuits were presented to a lawman at a ting (popular assembly, summoned periodically), which he decided according to oral tradition. By the 13th century the lawmen’s shorthand notices, made as a preparation for the proceedings, were written down and these are preserved as “provincial statutes”. One such statute which is well-known is the statute of a province in west Sweden. It specified fines to be paid for man-slaughter. A large amount of silver was paid for the slaying of an inhabitant of the province, about half that amount for an inhabitant of a neighbouring province and about one fifth for somebody
coming from further away. Not earlier than 1350 (roughly) was a unified law introduced, during the reign of King Magnus Eriksson. With the introduction of the parliament meetings, where representatives of the whole realm were assembled, laws became valid for the whole realm.

The idiosyncrasy of laws, described above, was an expression of the medieval way of defining identity: one was somebody, if belonging to some community – without this, one was practically an “unperson”. This was true of thralls; there also existed a form of punishment, when one could be declared “peaceless” (fredlös), and was conferred for serious crimes by a popular assembly (ting), led by a lawman. The “peaceless” person could be slain without consequence. Normally, if a murderer was slain in revenge, the murderer’s clan was to receive a redemption fine (bot); this did not apply in the case of one declared “peaceless”. This form of punishment is mentioned as late as 1483. The Church could also exclude persons from its community – excommunicate them, and this could be done for the same reasons which “peacelessness” was conferred for.

The smallest community was a “familia”, which in the middle ages meant a household, thus including the farm hands of both sexes as well as what we now would call an extended family. Next came the clan and/or the village community, the province, and finally the Church – which introduced the principle of a universal community. Universal community or not, in practice people met and interacted with the Church via their parish (if they were not aristocrats, who then met and dealt with bishops). In towns one could belong to a guild according to one’s trade (and to a familia, if one was a servant or apprentice).

We should mention here the views of law theoreticians on the realms governance. Several of them propounded the opinion that sovereignty is conferred by some sort of contract with the people, rather than being granted by God. These were the archbishop (from 1637) Gothus, and Samuel von Pufendorf, professor of law in Lund (from 1667).

In later 17th century Sweden was afflicted with the plague of witch hunting. Parsons and vicars in central and northern provinces burned a sizeable number of women (sic) as witches. Peasants from Dalarna sent a delegation to Stockholm demanding protection from witches for their children. The government was at first sceptical, but acquiesced eventually. The opinion of

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38 Coming from the French speaking part of present day’s Belgium.
Lindkvist and Sjöberg (2013) is that the background was the conflict between sexes. Here Lindkvist and Sjöberg point out that witch hunt was not the only way to get at women: punishments for crimes and offences like child murder (which in many cases was simply abortion) or prostitution became more severe. The conflict arose for several reasons. Due to casualties suffered at that time in the wars waged by the Crown the number of men dwindled and many women remained unmarried. This threatened the order of things: women took a greater responsibility for the livelihood of themselves and their children, whereby they also gained greater social status. The protocols of the trials include statements which voice criticism of women’s status, also fantasies (no doubt under duress) about the good life during the witch Sabbaths; in Satan’s presence women had a higher standing than men. My impression is that this was something men could not abide\(^\text{39}\); Lindkvist and Sjöberg describe the lawyers’ reaction as “moral panic” (ibid. p. 353). All in all around 500 women were executed. In the 18th century the hysteria subsided.

**Arenas of political actions**

As the beginning of the Swedish parliamentary centralised state one could set King Magnus Birgersson’s (1275 – 1290) proclamation that any tax levied by the king was to depend on the people’s “grace”. The body exercising this grace was at that time in practice an assembly of the nobility (herredag), the provincial popular assemblies (landsting) having dwindled out of existence. The immediate result was an increase of tax burdens laid on the peasants.

That same Magnus Birgersson can be connected with the establishment of a Council of the realm (Riksråd) which was finally institutionalised around 1350 (as a compromise between the nobility and King Magnus Eriksson, 1319 – 1356), on the same occasion as the general law of the realm was established. Its composition was determined and the recruitment was from the nobility and (until the Reformation) from the higher clergy.

In the end of the 14th century Sweden, Denmark and Norway were united under queen Margaret. On her death, her relative, the Pomeranian duke\(^\text{40}\) Bogislaw (thus mentioned in Swedish history books) entered the three thrones under the name of Erik\(^\text{41}\) of Pomerania. He filled the land with German born

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\(^{39}\) The slaying of an itinerant actor was to remain unredeemed. Suits presented by them were decided according to a humiliating procedure which hardly gave them any chance.

\(^{40}\) It is a separate question whether so much has changed since then.

\(^{41}\) Of Stolp (Słupsk) in central Pomerania.
bailiffs and stewards. This was probably a move which was but a continuation of the policies of earlier Swedish kings, aiming at bringing the country under their direct control, bypassing the local aristocracy; but this time the nobles resisting the king’s policies could summon something like national feelings – or rather, something like national feelings started to bud as the persons exacting taxes were not indigenous nobles but foreign speaking and foreign acting unfamiliar others.

King Erik also managed to alienate the towns and peasants. One move in this direction was his idea to use copper, which was abundant in Sweden, in lieu of silver. Copper coins were to have the same nominal value as silver ones, but nonetheless taxes had to be delivered in silver! This caused much unrest. More came when Erik’s struggle against the Hansa resulted in the dwindling of trade, and in shortages – especially of salt. Now this particular shortage could mean people would not be able to preserve meat and fish for the winter, a dire prospect for many households who could not afford to feed many pigs and cows through the winter, and for the fishermen depending on the autumn catches of herring.

The people took action in 1434, when Engelbrekt Engelbrektsson, the son of a German born bergman, led a peasant army from Dalarna south, seized towns, put castles to the torch and hanged royal bailiffs. The Realm’s Council deposed Erik; the aristocracy and high clergy thus backed the people. A meeting was summoned to Arboga (ca 150 miles west from Stockholm, right in the center of the mining belt) in 1435. This is known as the first parliament in Sweden: the difference from earlier “herredag” meetings was that here townsfolk were represented besides nobles and clergymen. But the next meeting, 1436, was to be of “all bishops, prelates, knights and squires, men of trade and all commoners” (as quoted by Carlsson and Rosén, 1978, p. 243). To a later meeting six peasants from each härad (a unit between a parish and a county, corresponding to a Polish powiat or a German Landkreis) were summoned. This was the embryo of the later estate parliament, where each of the four estates (nobles, clergymen, townsfolk and peasants) gathered in separate assemblies and negotiated directly with the monarch. The townsfolk in question were merchants and guild representatives; the peasants were freeholders paying taxes to the Crown. The “small folk” of towns and countryside and the farmers renting land from the nobility were excluded.

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42 This had a special importance for Sweden, St Erik being its patron saint.
The opposition against the king voiced resentment against him using foreign bailiffs and trying to change Swedish law. The rebellion thus gradually evolved into a national rising of all classes. This culminated under Erik’s successors, notably Christian II, of Denmark, who executed more 100 of his opponents in Stockholm in 1520. One of them he missed was Gustav Eriksson Vasa who fled to Dalarna and summoned a peasant army\(^{43}\) which retook Stockholm, whereupon Gustav established himself as the first of the Vasa dynasty.

The “Stockholm massacre” and the whole of Christian’s offensive were underpinned by Church propaganda, the King’s agents backed by the pope who declared Christian’s opponents heretics. This must have made it easier for Gustav to subdue the Church, and break its dominance. Lutheran reformation was introduced, Church land was confiscated by the crown and the clergy was turned into servants of the Crown. Vestiges of Catholicism could, however, not be extirpated without popular resistance; one thing was that the pope was unpopular, another that “Our Lady” continued to be worshipped by the people. Also, many nobles strove to maintain the ties to Rome. So, the convent of the St Birgitta sisters in Vadstena\(^{44}\) (200 miles south of Stockholm) was in place until 1580.

The Reformation was paralleled with a stronger representation of non-nobles on the political scene. A meeting of the parliament was held in Västerås (60 miles north-west of Stockholm) where 104 peasants, 14 bergmän, 33 townsfolk matched the 145 nobles and 4 bishops (Harrison and Eriksson, 2010, p. 467).

Establishing the state-dominated Church of Sweden immensely increased the Crown’s grip on the people. Priests now being the King’s men, he could reach directly into the people’s hearts. Some of the Church lands confiscated by the crown were given to high-ranking aristocrats as fiefs. These were by law still Crown property and could be taken back by it, which they eventually were, along with Crown lands given as fiefs (to the greatest extent in the 17\(^{\text{th}}\) century, by Karl XI). This move by Gustav was clearly aimed at

\(^{43}\) The technological basis should be mentioned here: the crossbow made the peasant infantry equal to horsed knights.

\(^{44}\) In the town of Mora (in Dalarna) a statue of Gustav stands with the inscription “här talte Gustav Eriksson morkarrum” “here Gustav Eriksson spoke to the men of Mora” – of course summoning them to chase out the foreigners from their province. The future founder of the dynasty ruling Sweden until 1809 started as a rabble rouser.
winning the nobles for his cause and to prevent them from defending the clergy's privileges.

Gustav I proved to be a stern king. In 1530 he demanded that church bells be given up, or redeemed with copper and silver. The rising of Dalarna peasants and bergmän was by Gustav drowned in blood, the reason being given by Rosén (Carlsson and Rosén, 1978) as the will to end the grip Dalarna had on the realm's policies beginning with the rising of Engelbrekt Engelbrektsson. The nobility of west Sweden arose at roughly the same time, and was dealt with in the same way. This seemed to have been systematic: a two-pronged policy, where the crown sternly suppressed attempts of both peasants and nobles to diminish its sovereignty.

The importance of the parliament increased substantially by the beginning of the 17th century. This was brought by the King's (Karl IX) need of securing support in his struggle against his nephew Sigismund (who had been elected King in Poland, but continued to claim the Swedish throne). The sessions of the Parliament were called so often as to become regular. This (according to Carlsson and Rosén, 1978) meant that most decisions were to be voted by the Parliament, mainly new taxes. Karl's need of support was a chance for the peasants. They were at times his main power base, while the clergy and the townsfolk demanded negotiations with Sigismund, and the nobles covertly or openly sided with the latter. Finally most of the members of the realm's Council fled to Poland, to prepare Sigismund's takeover. This strengthened the position of the parliament as Karl's only trustworthy ally.

When Karl's son Gustav Adolf entered the throne, in 1617, his newly appointed Chancellor, Axel Oxenstierna, proposed a constitutional document determining the parliament's competence, notably the occasions on which the King was to ask the opinion of the estates. In practice this did occur during the meetings when all estates were assembled. The King was to present a proposition, in writing, to the estates, which, after having deliberated, were to hand over their respective answers. New deliberations were to follow if the answers did not go the same way, until a consensus was reached.

The reign of Karl XI ushered in a period of absolute royal power, the parliament being wholly suppressed by Karl XII, when it demanded that the prolonged war be ended. It was ended, however, when the King was killed in
The following time was the heyday of parliamentary rule, however ended by the coup by Gustav III in 1772. The position of the peasants and the townsfolk continued to be strengthened. After the assassination of King Gustav, parliament assumed its rule.

A party system started to emerge already before 1772. In the 19th century it started to resemble the present situation, the liberal movement rising to prominence, with the poet, philosopher and politician Erik Gustav Geijer taking the lead there. Geijer advocated general franchise, but the time was not ripe for this. Piecemeal reforms were easier. One of these was the municipality law. Parishes etc. gave way to municipalities, which adopted the French sounding name “kommun” (pronounced exactly as the French “commune”). The “communes” had a measure of autonomy, mostly fiscally. Elections to municipal authorities were made independent of which estate one belonged to. It was income and property which was the criterion of enfranchisement. The vicar, who was leader of a parish, was supplanted by the elected Head of the Municipal Council. On a higher level a County Council was to be elected, on the same principles.

Finally the liberal views filtered into the nobility too, ending its resistance to the abolition of estates. In 1863 the government proposed a two chamber parliament. This became reality in 1866. Now the bourgeoisie was a major force; however, the peasants were rich now and they constituted a powerful group. The aristocracy dominated the first (higher) chamber. The bourgeoisie represented the liberal ideology of citizenship, while the peasants (and the nobility) had strong conservative leanings. Many peasant deputies, however, supported the liberal cause. This may be a sign of the transformation of the traditional peasant role into one of a farming entrepreneur.

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45 St Birgitta (Bridget) commanded great esteem and authority in Sweden in her lifetime (14th century) and was something of a spiritual leader both of the people and the nobility (being herself of the highest aristocracy). The convent at Vadstena founded by her was an important spiritual center until (and even during) the Reformation. It has been restored nowadays and continues to be an important spiritual instance, among Protestants and Catholics alike.

46 Persistent rumours maintain a Swedish soldier fired the fatal bullet with the intention to kill the King (who was perceived as rather obnoxious by the people, rather than being revered as the hero the nationalists have started making of him in the 19th century).

47 By that time Sweden had been governed by a Frenchman: Jean Baptiste Bernadotte, one of Napoleon’s generals, became King under the name Karl XIV Johan. He never learned proper Swedish, and cabinet meetings were held in French. This time an influx of French vocabulary occurred. Pö om pö, as we say in Swedish (peu en peu) words like “commune”, “force majeure” “police” “glace” “jus” etc. filtered in.
Liberal ideology played a certain role in the emergence of the social-democratic party, which never has been definitely socialist, even when its politicians (like its leader 1969 – 1985, Olof Palme) declared adherence to a ‘‘democratic socialism’’. Together, these two parties succeeded to introduce general franchise, male at first (1909), eventually including women (1921). Conservatives were won for this with the slogan ‘‘one man, one vote, one rifle’’: including workers into political life looked good from the nationalist point of view.

From 1973 Parliament only has one chamber and all men and women holding Swedish citizenship are both enfranchised and eligible after their 18th birthday.

**The dispossessed enter the scene**

We mentioned, in the subsection on the peasants, how a rural proletariat gradually arose by the end of the 18th century. There was a shift of focus. At first farm hands were employed: these were treated as family members, at with the farmer’s family and lived in the farm. But then a new category emerged, being employed on long contracts, living in own quarters (on bigger farms and land estates houses comprising several dwellings, one for each family). They were paid in kind and sometimes received a lot of their own (though the title was the farmer’s or nobleman estate owner). Their situation resembled that of urban factory workers.

As to the latter, already in the middle ages there was a group of underprivileged town dwellers. Many of these were partly unemployed, working stray jobs. By the end of 18th century such a situation was not tolerated. In 1847 a poor care law was passed, putting an obligation on every parish too look after such poor, who were not able to fend for themselves or be taken care of by their relatives. Begging was forbidden. Orphans were put under the care of families, and here a peculiar system developed: the parish arranged an auction, and the winner was he who accepted the lowest sum for the child’s sustenance. The result was exploitation, malnourishment, and tuberculosis. The system was abolished 1918. Parishes also arranged almshouses, where poor lived in dire conditions.

Alcoholism was a scourge among the poor folk – and struggle against it originated among them. Temperance organisations like the IOGT48 were

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48 The men behind this: Erik Gustav Geijer, Louis de Geer (namesake of his forefather, the man who so promoted Swedish metallurgy in the 17th century) and Johan August Gripenstedt.
introduced and won great adherence and authority. It was these, and the free churches, like the Pentecostal Church or the Swedish Mission Union (Svenska missionsförbundet), which were the major arenas for the working class. Self-esteem of the poor in the countryside and in cities was boosted by membership in these organizations. Note that both originated in the US; the American connection was of great importance for the poor. Massive emigration had taken place from the 1840s onward, with a peak 1867 – 1869, giving Swedes a third place among immigrants in the US after the Irish and Norwegians. Until 1920 1,7 million Swedes emigrated; roughly 25% of them returned – carrying the germs of democracy with them: resistance against the State Church authoritarian domination, against the power of the bureaucracy and against the conservative farmers’ exclusionist policy, aimed at the working class in both the countryside and the cities.

Trade unions, however, and socialist ideas, were imported from Britain and Germany. Cooperatives of consumers were founded from the 1850s, under German influence, and resulted in founding of the Cooperative Union in 1899, which did much to combat the price-raising monopolies, thus enhancing quality of life of the poor. The first trade union was formed 1869, after a strike among bricklayers in Stockholm. Gradually, collective agreements were introduced between employers and workers. In 1899 trade unions formed the Swedish Trade Union Federation. In 1909 a general strike was declared. No success could be achieved and this was the last time the workers and their organizations resorted to this method. On the one hand membership both in the trade unions and the social-democratic party diminished; on the other hand the strike showed the organizational prowess of the working class, who acted in a disciplined way, for instance successfully upholding a ban on liquor.

Workers’ organizations had a substantial educational role. Workers learned to think of society in a responsible way. They learned to organize meetings and lead them in an orderly and constructive way. In 1912, the Workers’ Educational Union was formed, where workers advanced a new intelligentsia, resulting in a wave of working class poets and writers like the Nobel Prize winners Harry Martinsson and Eyvind Johnsson and others, like Artur Lundkvist (member of the Swedish Academy\textsuperscript{49}), Moa Martinsson, Ivar Lo-Johansson and Vilhelm Moberg.

\textsuperscript{49} Independent Order of Good Templars, founded in the US in 1850, established in Sweden 1879.
Egalitarian tendencies in education led first to the establishment of a mandatory school, called “people’s school” (folkskolan) in 1842 and eventually (in 1962) of a mandatory comprehensive school (nine years, from the age of seven) and high school (three years) which were to give a chance for working class children. To what degree this has been accomplished is much debated.

The most important achievement of the labour movement is the social welfare system which eradicated poverty, provided for better health (wiped out tuberculosis), made mass vaccinations of children accessible, and improved the situation of women, by making contraception accessible and by introducing inexpensive and accessible child care, practically including all children in Sweden. Schools serve free lunches and schoolbooks are (mostly) for free. Finally, every child receives an allowance of 1050 SEK (just now a bit under 160 USD). The idea came from Alva and Gunnar Myrdal, the most important of the social-democratic movement’s ideologists. Their book “Crisis in the population question” (written in the 1930s) formulated the basic tenets of social-democrat social policy.

Not everything was that rosy, though. The Myrdal couple’s book had one embarrassing aspect: they recognized some people as inferior and advocated their sterilization. The parliament passed laws (1934 and 1941) valid until 1975, which made it sufficient that one physician recommended enforced sterilization for it to be performed. The ground for this could be bad behavior at school. Sometimes people were sterilized on leaving an orphanage, presented with the prospect of institutionalization were they to resist it. The backdrop of this was an obsession with physical and mental excellence, supposedly biologically determined by genetic makeup (Broberg and Tydén, 2005). Even more sinister aspects, directly hailing from the à la mode racial pseudoscience made itself manifest. The chance of being sterilized increased if one was a “Traveller” (Romani). The public has been mesmerized by racial propaganda, propounded, for instance, from the Institute for Racial Hygiene in Stockholm (Broberg and Tydén, 2005).

Social democrats increasingly built up a “problem formulation privilege”. They dominated government from the beginning of the 1930s (and were in office, intermittently, during the 20s) until 1976, when they got ousted by a liberal-conservative coalition. Still, even that government kept the social-democrat agenda and never succeeded in changing the face of Swedish

50 The body awarding the Nobel Prize in literature.
The basic tenet was security, which for Swedes means something entirely different than, say, for an American. The threat is not terrorism or the Russians, but poverty. The welfare state has established itself as a way of life. When eventually the conservative and liberal parties took over in 2006, they did so after adopting a new rhetoric, appealing to the old-time value of honest hard work, as opposed to the laziness thriving on welfare. By that time the social democrats have, as it were, won a victory which was their undoing as the dominant political force: they delivered everything there was to deliver. The children of working people were brought up in clean dwellings with running water and sewage; they were healthy and well fed. Poverty now means one cannot go for a skiing vacation or has to contend oneself with cheap clothes and a second-hand computer. Not that this is less of a problem; Adam Smith wrote that for an Englishman not having leather shoes and a linen shirt is not just poverty, but the ultimate downfall (cf. Sen, 2010). Here we come to the second cornerstone of social democratic policy: equality. The middle class, partly with roots in the working class, seeks to maintain the subtle difference that constitutes it as middle class. That was something which always was with us: people used to distinguish ourselves as farm owners from farm hands, as workers from unemployed loiterers, as “normal” from mentally impaired etc. So, it is just fine with the middle class that some kids are not admitted to their schools, that they live in neighbourhoods where some cannot afford a flat (because apartments are increasingly owned, and not rented, the state and the municipalities not being able to subsidize housing, due to tax cuts) and that they can see at a glance who “belongs”. The middle class wields the hegemony, their values constitute normality, and so the security social democrats have made its main goal is defined in middle class terms. This makes for a clash between security and equality. Thus, optimizing affluence, as seen from a middle class perspective, which stresses their supreme status as hard working and competent, may mean creation of low wage jobs and deterioration of work conditions for the less competent, and tougher rules for receiving sick pensions and obtaining sick leave, for the lazy people parasitizing on the welfare system, paid for by the middle class. From the social-democratic perspective it may be seen differently:

Sweden and the Swedish welfare state were not built on low wages and unsecure conditions. On the contrary, it is people living in highly secure conditions, and who may expect society to support them whenever needed,
who are free to be creative, productive and who look to the future. The Swedish model has consequently rewarded high productivity with higher benefits in system furthering adaptation to the labour market and in social security, with an educational system inclusive of everyone, a socially responsible housing policy and other measures which made people’s lives easier. (Bernhardtz and Olme, 2013, p. 34)

The struggle for power, which once seemed to have been won by the labour movement, continues. A new situation has arrived, a de-industrialisation, which began in the 1970s with the liquidation of shipyards, textile industry, production of shoes and home electronics. Forty years hence, the prime minister is telling the world (at the World Economic Forum 2013) that Swedish manufacturing industry is “basically over”. The consequence is the successive disappearance of the giant workplaces, where thousands of workers could be reached by trade unions and mobilised in the struggle for power over work. This was the main factor causing the labour movement’s success in maintaining high wages and decent work conditions. At about the same time as the de-industrialisation started, the employers’ organisation has launched a propaganda campaign telling young people they should put a stake in themselves. A think tank was formed, which succeeded in wringing the problem formulation privilege from the labour movement and supplant it with a neoliberal agenda, holding sway for at least twenty years as of now. The dwindling of trade unions’ membership forced them into retreat. The public has been more and more convinced that everyone should fend for him/herself, and the resources for this should be provided by tax cuts. A conservative-liberal government has been voted in in 2006, which did cut taxes and sped up the privatisation of health care and schools.

The growth of trade unions’ power culminated in the 1938 agreement between them and the employers’ organisation. A practice was agreed upon, that wages and benefits will be decided by negotiations between them rather than legislation. Strikes and lockouts would be regulated and kept on a minimum level; thus wildcat strikes have become a rarity, and even legal strikes do not happen often. Rather, the conflicting parties appoint a mediator, and first if this one fails, a strike may start. This order has been kept until now, and has been found to be very good for business (even if there is some neoliberal criticism and even if individual salary negotiations have been introduced in some – mainly white collar – jobs). A new thing are
staffing agencies, which hire people and let them work in different workplaces, sometimes a few days at a time. The unions find this creates a disruptive competition, undercutting their position and nullifying the effect of the wage agreements. A new collective agreement, raising wages, can now lead to companies firing workers and replacing them with personnel provided by staffing agencies. Another threat is the employment of foreign workers (from EU countries) as subcontractors; which makes unions include demands on regulating this in the negotiation of agreements.

The extensive privatisation of health care and schools\textsuperscript{51} has resulted in foreign risk capital managing firms having established themselves, who siphon off profits to “tax havens”. This has created a public outcry, because it is public monies, the tax-financed citizens’ health and school vouchers, which thus land in private pockets. The neoliberal position is hereby somewhat weakened. The problem is that neoliberal thinking has taken root in the social-democratic party, some of their important members (including at least three former ministers) being on the boards of companies running the private schools and health centrals. Also, privatisations have been going on during the 12 years of social-democratic government 1994 – 2006, which has accustomed everybody to this being a fact of life.

The trade unions have – belatedly – learned the lesson and started a think tank of their own spreading their own arguments. We can see a sample of this in the quote from Bernhardtz and Olme’s article in Katalys. The circumstances they mention is the government’s policy of promoting low wage jobs for young people (associate this with the prime minister’s proclamation that Swedish manufacturing industry is “basically over”). The social democrats (and the trade unions) demand more resources for education, especially vocational.

The citizens still think they can rely on the public hand taking care of their problems. This is even proclaimed by the conservative and liberal politicians governing the country as of now – though how it can be achieved with the public purse growing slimmer and slimmer with each consecutive tax cut, only the gods of the market know. A guess is that all this is heading toward a change of minds, where people at last accept they cannot trust the state and community for their pensions, health care and education and start relying on private insurances. How farfetched the guess is, only the future can show. If this

\textsuperscript{51} Belonging to an ethnic group distinguished from the Roma proper (“gypsies”), resident in Scandinavia since the 15th century (Belton, 2005; Hazell, 2011; Åkerfeldt, 2008).
happens, it definitely will be a catastrophe from the point of view of the working class – though by then its political influence may well be reduced to nothing.

The target of working class resentment was traditionally the hegemonic bourgeoisie. Now, however, a new focus emerged. Beginning in the 1960s immigration started on a previously unequalled scale. Workers were imported from Italy, Yugoslavia and Turkey. The difference compared to a similar development in Germany was that they could bring along their family and win citizenship after a few years. The dismounting of industry in the 1970s caused a halt in work force immigration, and refugees from countries outside Europe started coming, fleeing from oppression and war. Accommodating these on the labour market has been more difficult which led to the creation of a highly unemployed, ghetto-dwelling class. In the spring of 2013 riots were set off in one of the immigrant-saturated suburbs of Stockholm, on the scale of what a few years earlier has happened in Paris. Discussions about this are somewhat confused, to say the least. It seems that no conceptual apparatus accessible to the public exists, which would allow it to grasp the problems and deal with them. A portion of Swedes (and many of “older” immigrants, coming from European countries) react with a rising xenophobia. These people have voted in a party proclaiming its adherence to old time values, national feelings and exhibiting a moral indignation with the “limitless” immigration. The support for this party is (as of now) limited, and markedly smaller than for similar parties in Denmark and Norway. In fact, according to surveys, Swedes seem to be the most tolerant people in Europe (Bohman, Eger and Hjerm, 2013). However, inclusion of people hailing from Africa’s horn and the Middle East is all but a piece of cake. Economically, the solution chosen by the government is to promote formation of small businesses, which to a certain extent is successful. The social democrats prefer to talk about education being the key to success.

Areas of trust and trust networks in Swedish society

In this section I bind together the threads. Sweden’s history was shown in seven aspects, and here I will examine them with the help of the sociological concepts of trust presented in the first section.

I start with trust networks. Tilly points out that these are both including and excluding. An example of this may be the situation of immigrants. Malmström and Demker (1999) criticize the mainstream practice of singling
out second generation immigrants, which from the outset determines them as “not real Swedes”. Instead they point out that it should be citizenship and nothing more which should characterise a person’s standing in society. The fact remains that it is rather ethnic markers which make a difference to a Swede, and it is these which decide on inclusion in trust networks. This may make up for greater difficulties for immigrants and their children to get a job, which aggravates the problem of immigrants not being well enough integrated in Swedish society.

Examples of this can be seen throughout the whole section on Swedish history. The first trust network striving for domination was that of the nobility, which immediately started to exclude non-nobles (note the resistance of the nobility to Oxenstierna’s move to fill the administration with commoners). The reaction of the commoners was from the outset to exclude the nobles. This allowed kings to command their support in the struggle to curtail the power of the nobility. Here the Alsnö document stands out. It re-defines the rules establishing the nobility’s trust network, and counteracts their attempts to dominate the peasants.

The 15th century peasant risings testify to the formation of strong trust networks, at times growing to embrace whole provinces. These networks were used by the Vasa kings (Gustav I, Karl IX, Karl XI) to hold back the nobility’s bid for power. For the peasants this meant that their trust networks merged into a national trust network, which then was integrated into the state. This, as Tilly says, is a precondition of democracy.

The trust network of freeholder peasants excluded other peasants and the emerging working class. Their rights were not asserted until the labour movement started exerting its influence, which led to its being integrated into the state – whereby the workers, whose trust networks underpinned the labour movement, were integrated.

Religious congregations were mentioned before. The Church of Sweden was formed by redefining the Catholic Church as a state church. The trust relations between it and the population were tolerable, the peasants not objecting, for instance, to fight in a long war waged (ostensibly) in defence of lutherdom against “papism”. The ambitions of both the rural and urban populations rose with time and by the 19th century people started their own congregations, which were persecuted at first, but in a few decades started to be tolerated. This means that people opted out of the Church run trust
network to form their own ones – which, after tolerance prevailed, were integrated into the society.

Swedish society is thus a web of networks, all of them integrated into the state, and interacting with one another through its participation in the state. Thus the social democrats were able to govern with the support of liberal parties, and at times even the conservatives. Now (2013), when the conservatives and the liberals govern, they may on occasion count with support from the left. This is most marked on the level of municipalities and counties, which often are governed by coalitions from left to right. And one thing is to be undelined: Swedish politics is predominantly shaped by a consensus. Direct confrontation is rare, and the kind of confrontational attitude characteristic for (say) Polish politics right now (2013) appears almost an obscenity for a Swede.

Integration of trust networks into the state made the whole of Swedish society a trust network. It is not as tightly knit as a local trust network in a village or a workplace, or the many trust networks of all kinds of organisations small and bigger, to which most Swedes belong. These should be mentioned: Workers Educational Union and similar bodies providing courses spanning from real education to entertainment (language courses, dancing, history, water colour painting, ITC etc.). Hunters are organised in hunting teams, owners of flats in a neighbourhood form a body supervising and organising repairs, maintenance, heating etc., schools are managed (to some degree) by a “school conference” with teachers, parents and students represented. All this is run according to one principle: no confrontations. All discussions are held in ordered forms, with consensus as the only possible outcome and readiness to compromise is seen as an advantage and as the mark of a well-bred person.

From Giddens’s point of view this provides a sound base for a modern society. State and local authorities can act on trust; they need not take recourse to threats and violence. Corruption is not unheard of, but rare. To bribe a policeman, a doctor, a teacher seems to a Swede a highly exotic option. The few instances of corruption that do occur immediately find their way into media, ending in prosecution – but above all in public ostracism.

The bond of trust between the state and the people hammered out by men like Axel Oxenstierna thus enabled to usher in a modern society. Disembedding of societal phenomena is the hallmark of this form of life,
as observed first by Simmel and then by Giddens. The life on individuals is no longer embedded in close communal relations, but rests in the network of trust spanning over the whole nation: in Sweden embodied in the system organising his/her health care, child care, school, social care, finally old age care. The idea guiding the reformers like Alva Myrdal, Gustav Möller and others was that we would not have to rely on relatives, but on a system supported by the state, granting general security for all, independent on their families’ resources. Right now this system is under siege, from adherents of neoliberal and libertarian ideas (some of them allegedly within the Social Democratic party itself).

Here we have arrived at another trait of modernity: the unspoken belief that everything is foreseeable. Swedes prefer a regulated, secure situation to a risky one. This means that the high modernity, of which Giddens speaks is not easily obtained. Above all, the reflexivity seen as formative of the high modernity type of society is not easy to achieve. The accent on security is competing with innovativity and a change-friendly attitude. Now, it does not have to be typically Swedish; to change an organisation is nowhere easy. And the Swedish society has been reforming itself, all through its history, and the reform occurred through negotiations. The Great Reduction of 1680, the end of the estate-based parliament, the abolition of wealth as the base of franchise, all this were reforms going counter to the interests of the groups dominating society at that time – yet they were introduced; after having been debated and negotiated rather than by violent means.

Luhmann’s phenomenologically inspired picture of the closure of the range of possibilities accompanying the need to trust is useful here. Maybe it is so, that trust appears so vital for us that we rather forego the possibilities inherent in every situation than risk to put our consensus-based order in jeopardy? Luhmann’s idea that trust is important because of its promise of a foreseeable future seems relevant here.

Avoiding change, even at the expense of foregoing improvement, is hampering public organisations: schools, the prison system, the police, and the health system. But one situation is made rather difficult by such an attitude: integration of immigrants. We see them often as a threat to our traditional ways, not a possibility to introduce something new and advantageous. But this is changing. A person appears trustworthy when s/he seems familiar. This means to a great degree that s/he speaks in an identifiable familiar
way, using a pronunciation, vocabulary and grammar which we accept as familiar. Anecdotic evidence only can be given here, but I recall a number of businessmen, professors, skilled workers, artists, writers and journalists who have won great esteem here. We can begin with Engelbrekt Engelbrektsson, continue with Louis de Geer and his Wallonian smiths, and end with people like filmmaker Josef Fares, writer Theodor Kallifatides, professor of Education Ference Marton, former minister of education Leif Pagrotsky, the late professor of oncology and Head of the Radium House (and former MP for the Christian Democrats52) Jerzy Einhorn or Said Irandonst, retired Head of Borås University College. And many others: businessmen, MPs, civil servants, academic teachers, school teachers, policemen, doctors and nurses, engineers, skilled and other workers etc. What confers familiarity seems to me, mainly, that a person's behaviour appears to be within the bounds of accepted norms. This includes a trustworthy display of adherence to the norms governing the interactions between people in Sweden: a conciliatory attitude and readiness to empathise with your adversary and to aim for a consensus.

References


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Chapter 4
Value Education and Culture of Trust: Indian Context

Abstract
The paper is an analysis of the term value and other related concepts. This is not an empirical enterprise, but to my mind is the prerequisite of any empirical study researchers undertake. An effort has been made herein to clear the concepts involved in the part of the research project to be conducted by the author and his colleagues at the University of Kashmir, India. The paper also discusses the need for value pedagogy and the transformation of the discipline over the years and concludes with the suggestion to ponder upon the question, as to how traditional pedagogy across cultures has handled the problem of trust deficit.

Keywords: value, value pedagogy, good, pleasant, culture of trust, information, wisdom, trust deficit

Introduction
Ordinarily the experiences that have value are called good, beautiful or true and those experiences which are valueless or have negative value are called bad, ugly or false. But all these terms including the term value are used ambiguously in ordinary speech and they represent various meanings. There is a scientific discipline that deals with these meanings and distinguishes these meanings from one another. The discipline is called Axiology. Traditionally Axiology is divided into three sub-disciplines and these are (a) Ethics (b) Aesthetics (c) Logic.

Before embarking upon a study of the value education it is essential that our concepts relating to the field should be clear and precise. We need to demarcate the semantic field we are exploring and working in. The enterprise is a speculative one; but to my mind is the prerequisite of any empirical study
researchers undertake. An effort has been made herein to clear the concepts involved in the proposed study.

The paper also discusses the need for value pedagogy and the transformation of the discipline over the years and concludes with the suggestion to ponder upon the question, as to how traditional pedagogy across cultures has handled the problem of trust deficit. Indian context of value centric education is foregrounded and failure of current policies to revive its spirit vis-à-vis use of technology is underlined.

**Conceptual Analysis**

What does the term 'value' stand for in the phrase, 'Value Education'? The original home of the term 'value' is Economics. For economists anything has value (a) if it has the capacity to satisfy a human need or desire (b) if it can be exchanged for something that can do the same. But why do we want the things in themselves or else the things that we get in exchange of something that has this value. We want the things because they fulfill and satisfy some demand of our nature and the more fundamental and essential the demand, greater is the value of it's fulfillment. So values are not external to human nature. But things are always wanted for the sake of experiences, never experiences for the sake of things. Values are divided into instrumental values and intrinsic values. A thing has instrumental value if it serves as a means to obtaining something that is valuable in itself. The value of a pen or a sunglass is purely instrumental. All the values with which economics deals are instrumental values. A thing that is good in itself and not because of its functions or it's instrumentality has intrinsic value. In intrinsic values like truth, beauty, goodness are valuable on their own and not for the sake of any objective that may be attainable them. The extrinsic values like money and power are valuable in virtue of the goals they enable us to attain. The intrinsic values are transcultural and universal. The concept of beauty may differ from one culture to another culture, but there are no two opinions about the fact that beauty is an intrinsic value for all times and all places. The same holds true of other two values that is goodness and truth. But we should not ignore the fact that values reside in experiences and not in things so values are not only experiences they are desirable experiences because they are pleasant to us. We desire them because they are accompanied by agreeable feelings, so we consider them good. Someone may wrongly infer,
from this that hard work mental or physical or even the suffering is not good. But that is not the case. These are good but in a different sense. If we consider these things good it is not because they are desirable in themselves but because they are the means to later states of mind and experiences that are desirable in themselves. In other words they are not intrinsic goods but instrumental goods. We honour and admire the people who can face suffering with courage and firmness in the interest of a cause. But if we discover a man who cultivates illness and pain for its own sake we shall definitely consider him a nut or a psychopath.

In response to the question what is good and what is valuable we have so far stated that pleasant experiences are valuable and good. But the question arises is there anything more beyond pleasantness that is essential to experiences to be good and valuable. Our intuition tells us that intrinsically valuable experiences have pleasantness as one among their characteristics. We cannot make an equation between pleasant experiences and good experiences because we cannot call a drunkard’s pleasant stupour or a drug addict’s pleasant experience as intrinsically good. The value of these experiences disappears in spite of the fact that pleasantness is there. There must be something other than pleasure which makes experiences intrinsically valuable. Those experiences that involve a more comprehensive and completer fulfillment and realisation of human powers and faculties are good in themselves. The more evolved a human being is the less limited and restricted are his/her intellectual, moral and aesthetic horizons. To conclude our definition we can say that value resides in experiences and those experiences which besides being pleasant are conducive to the fulfillment of our human faculties and powers. So a value is an experience that is at once pleasant and fulfilling, the second component being the predominant one (William, 1975, p. 207-2).

Now the question is what is the role of values in education?

**Value Pedagogy**

The aim of education is firstly to secure a more worthwhile life for those who receive it, secondly for others affected by these and a more worthwhile life is one that is richer in values. Prof. K. Sudha Rao in his article “National education Policy: Analysis & Review,” writes: Education not only develops basic skills and abilities but also fosters a value system conducive to, and in support of, both long term and immediate development goals. Jean Derze
& Amryta Sen have provided a useful classification of benefits of education. Since it is valuable in itself it is desired not only for itself, for its own sake, but also for its great import of augmenting the quality of life (Sudha Rao, 2002, p. 2). Value education is planned for the realization of the objective of the just society, so values presuppose a social space. But due to various forces this space has not only shrunk but has also become curved. Values to be inculcated among children are universal perception, ethical consideration and character building. When we try to give content to this abstract formulation we realize that all the humanizing values can be inculcated and nurtured in v a culture of trust. Culture of trust is, so to say a prequisite for the cultivation and facilitation of these values. This culture of trust has to be cultivated and nurtured in the social spaces where we would like the humanizing values to prosper.

We need to talk about values and transmission of these values to younger generations. If there would have been smooth and proper space for the cultivation of humanizing values, we would not need to search for them. It is the value-defecit that serves as motivation for the research projects like the present one. The dominant orientation of the contemporary culture appears to be incompatible with a renunciatory ethic needed for the cultivation of these humanising values. In the ancient and mideval times a belief is found across the cultures that there is a special transmission of knowledge and wisdom by and through presence. Plato has argued strongly for this position in one of his dialogues (Sudha Rao, 2002, p. 5). Intimate contact between people was conidered very important and in India guru-shisha parampara (teacher-disciple tradition) was considered the best model of education (Plato, Phaedrus, 1980, p. 475-525). Trust is a function of love and love is often nurtured by presence, intimacy and shared spaces. Somehow in modern cultures these spaces have shrunk. People have to depend predominantly on their individual resources. Nuclearization of families is followed by atomization of individuals and ultimately fragmentation of communication and drying up of a culture of trust that breeds humanising values.

Traditionally language mediated values, but in the post modern world, the faith in language to mediate and communicate has been shaken but alternative spaces of silence that communicated effectively in traditional societies seem not to be forthcoming.
Indian Context

In India the traditional spiritual thought of Upnishads, Buddha and the aesthetically grounded projects of the epics like Ramayana and Mahabharta (Chatterji, Dutt, Pulsalkar & Bose, 2006 p. xxiii-xxxvi.). have been shaping a culture of trust that is even today a living force, especially in rural areas. The tradition teaches us to salute and bow to the other. The traditional greeting in Indian culture i.e. Namaskar means, I bow to the divinity within you, to the Light of Truth within you, and invokes blessings for peace for every sentient being, not to speak of the fellow humans. But this scenario has been changing very fast, rapid urbanisation, commercialization and secularization of education is moulding Indians in a totally different fashion. Traditionally the teacher was looked upon as a divine being and trust upon him\her and unconditional surrender was obligatory upon the student. But now education has become a commodity and is treated like any other commodity in the market.

There was a fairly efficient indigenous education system operating in many parts of the country before and at the time of British conquest but without realizing the need to combine science with spiritual values and the preservation of the wisdom of the past, the British instead of improving and utilizing the traditional system of education simply ignored it and introduced the new Western education system proposed by Macaulay and Wood. The old pedagogical system could have been strengthened and made relevant by modernizing its content and organization. But by totally ignoring and neglecting the system an irreparable damage has been done and the indigenous system died a gradual death.

After independence several commissions have been set up from time to time. One of these commissions is education commission, 1966 chaired by Dr D. S. Kothari. The first National Policy Resolution on Education was adopted in 1968 on the basis of Kothari Commission Report but this policy could not be implemented due to various reasons. A revised education policy was framed and adopted in 1986. Prof. Sudha Rao writes about this policy. “New Education Policy (NEP1986) was formulated with a view to preparing students for the 21st C.E to face the challenges associated with global developments, emerging technologies and cross cultural complexities” (Chandradhar, 2000, p. 13-31).

For the implementation of this policy a comprehensive plan of action was prepared in the same year and submitted to the government of India.
The education policy of 1986 was reviewed in 1992 and it was decided that a fresh program of action is required to implement the policy in letter and spirit. In this plan of action 20 areas were listed and media and education technology figures at no.14 in this list. The copy of the said plan is attached as annexure 1 to show increasing recognition given to technology for education in general and value education in particular which has been conceived to be integral part of the same. However, on ground little has been done in concrete terms as is evident by the blank space under the heading implementation in the said plan and recent Indian Supreme Court ruling that noted with displeasure failure of implementation of programs for value education.

**Value Pedagogy And ICT**

The culture of trust has been dwindling universally and the individualistic and enterpreneurial mindset is represented predominantly by the preposition, ‘I trust no one’ and the vibrations of the traditional belief, ‘I owe everything to the other’ are fast receding.

Apparently value pedagogy and ICT seem to be quite incompatible. CT markets information while as humanising values are a kind of wisdom and do not depend merely upon information, whatever its extent. Never the less communication is needed. Prophets and saints have been effective communicators using available means of communication for their messages. We are witness to the fact that communication technology is being used by the New Age spirituality and by major religious thinkers\preachers to communicate effectively. Today TV and internet are the most effective missionary or pedagogical tools. Though it remains a fact that ICT has adversely effected the culture of humanizing values as it has served to bolster individualism and consumer culture that are incompatible with any trust centric value pedagogy. This situation demands that the teachers who are engaged in transmitting knowledge through ICT should be properly trained in the use of media for achieving the desired objective of transmitting the values that are the essence of cultures that have been evolving for centuries.

**Conclusion**

It is a fact of our experience that the space for trust is shrinking day by day in almost all the contemporary societies. The continued depletion of this social capital is a dangerous trend and will lead to a pathological social
condition that is not conducive for a value based social order; as it is only in the space of trust that humanizing values can be nurtured. Trust deficit has always been there but not to the alarming proportions it is prevalent now. We need to ponder upon the question how traditional pedagogy across cultures has handled the problem of trust deficit. And for the growth and evolution of our social and intellectual life we need to restructure and restore the space for trust; harnessing all our resources including the ICT resources. For this we shall require a motivated and skilled human resource that has to be raised by imparting training not only in the domain of value education but also in the sphere of ICT which is fast becoming the main transmitter of knowledge to younger generations. We must have a dedicated team of IT professionals who can work towards the objective of making the best use of electronic media for transmitting and propagating the humanizing values that are a great inheritance of cultures that have evolved over centuries.

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<td>Media to be used effectively for enrichment of learning process and to transmit course material for distance education 1) computer literacy programme be progressively integrated with school curriculum, 2) providing necessary infrastructure, especially source of assured electricity.</td>
<td>Provision of receiving sets, radio-cum-cassette player and TV sets in larger number in schools Production of programme for upper primary sector also: 1) special efforts for production of recorded audio-cassettes, especially those dealing with teaching of Hindi and general languages will be made, 2) augmentation of equipment in SIETs/CIET, 3) encouragement of educational institutions to raise resources locally, 4) development of IUCEC as nodal agency for marketing of educational software of all sectors of education, 5) setting up of training facilities for technical personnel by CIET &amp; IUCEC on regional basis, 6) development of audio-visual cassettes by IGNOU to support its distance education centres, 7) support by UGC to specific university departments, 8) in service training of teachers would receive importance through TV and Radio, 9) awareness of literacy to be done by TV and radio, 10) ITs and Universities to do research on educational technology.</td>
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Chapter 5
Trust as the subject of investigation in Russian psychology and pedagogy

Abstract
The article provides an analytical review of Russian scientific publications dedicated to the problem of trust. It examines the main scientific approaches to the concept of trust in psychological and pedagogical aspects, some results of special investigations in the field of trust having scientific novelty.

Keywords: trust, culture of trust, psychological and pedagogical investigations of trust.

Introduction
The development of the society, the modernization in its all spheres point to the necessity of addressing the concept of trust and thorough investigation of its content in order to organize and regulate joint activity, collaboration, interaction and communication in different understand that trust is one of the most important aspects of its vital activity playing an important role in the development of humanitarian interpersonal relationship.

The concept of trust in psychological sciences
The concept of trust became the subject of investigation in the end of XIX and the beginning of XX centuries. For the first time this problem was raised in the works of N.A. Berdiajev, S.L. Frank, B.A. Vysheslavtsev. Russian scientists, such as G.A. Agurejeva, I.F. Ametov, V.A. Bormotova, S.V. Dychnovsky, V.P. Zinchenko, I.J. Leonova, T.S. Pukhareva, T.P. Skripkina, S.I Jakovenko, etc. have devoted their works to special psychological and pedagogical investigation of the phenomenon of trust.
But until recent years the concept of trust was assigned a minor part, moreover, its psychological meaning was simplified and reduced to a certain single-dimensional notion (Skripkina, 2000). The analysis of both Russian and foreign authors undertaken by T. Skripkina has shown that different branches of psychological science dealt with three independent fields, trust being referred to as a condition for the existence of some other phenomenon. These were the following: trust in the world (Govir, 1992; Ericson, 1967, 1968, etc.), trust in others (Abulhanova-Slavskaja, 1981; Doitsov, 1984; Kon, 1973, 1984; Kondratiev, 1987; Kronic, Kronic, 1989; Kulikov, 1976, 1978; Losenkov, 1974; Mudrick, 1981; Petrovskaja, 1982; Porshnev, 1971; Harash, 1987, 1988; Gurard, 1959; 1971; 1987; Doich, 1968; Homans, 1961; Campler, 1973; Rodgers, 1986; Rotter, 1980; Swap, 1982; Eckey 1974; Yamagishi, 1987, 1988, 1989, etc.) and trust in oneself (Brothers, 1991; Bandura, 1977; Meneghetti, 1992; Perls, 1995; Rogers, 1994; Shostrom, 1992, etc.). In addition to this approach to the study of trust it is traditionally considered as a constituent of other types of relationships (Gozman, 1987; Kon, 1973; Kon, Losenkov, 1974; Kondratiev, 1987; Khoroshilova, 1984, etc.) and as an independent type of communication (Safonov, 1978, 1981). The status of “independent” relationship is attached to trust more seldom, but in this case it is not allotted its own psychological characteristics (Kulikov, 1978; Porshnev, 1970, 1971).

T.P. Skripkins draws our attention to the fact that trust is regarded by some investigators (Brothers, 1991; Govir, 1992; Rotter, 1971; Muir, 1994; Raisman, 1966; Erikson 1967,1968; Yamagishi, 1986, etc.) as an attitude or a set of attitudes to social world and oneself. Such approach is necessary but is not sufficient since it doesn’t allow to grasp different shades of meaning of this phenomenon (Skripkina, 2000). Foreign psychology sometimes regarded trust as an independent subject of analysis, but concentrated mostly on its different situational and dynamic peculiarities in connection with other phenomena of interpersonal relations and communication. In this case the psychological characteristics of trust as an independent psychological phenomenon were left outside the framework of analysis. At the same time, Russian and foreign psychology investigated different aspects of trust separately: trust in others was included into social and psychological analysis; trust in oneself was a subject of psychotherapy and psycho-correction procedures; trust in the world was considered to be the basic reference for a personality (Skripkina, 2000).
In her dissertation research T.P. Skripkina studies thoroughly the conditions giving rise to trust as social and psychological phenomenon, the regularity of its functioning, the characteristics of its manifestation and its functions. Among other factors, the researcher believes trust to be the form of trust presenting in its social and psychological consideration an independent type of an attitude to the world and to oneself, the nature of the attitude being presented by the relations between the degree of trust in the world and the degree of trust in oneself. The main conditions giving rise to trust are actual significance of the object trusted and its perception as being safe (Skripkina, 2000, p. 9).

T. Skripkina distinguishes the following formal and dynamic characteristics of trust as a relatively independent socio-psychological phenomenon: degree, selectivity and partialness. She has ascertained that trust in different aspects of the world and trust in oneself don’t exist separately from each other and represent relatively independent forms of trust. The level of trust in the world and in oneself are in the state of flowing equilibrium (Skripkina, 2000).

Another investigation (Agureeva, 2005) establishes that the level of trust in oneself is determined by the social role played by a subject in a particular situation. Thus, the explicitness of trust among subjects of recruiting activity is characterized by important differences: the customer’s level of trust in himself is higher than his level of trust in others; the candidate’s level of trust in others is higher than his level of trust in himself; the recruiter’s level of trust in himself and in others usually has a balanced character.

Trust as a psychological state of a personality can appear when a number of factors merge together: this person’s interests, his attitudes, emotional reactions, his previous experience and that one of the former generations, the person’s adaptive abilities, the level of his intellectual development, etc. Trust appears when a person is sure that the processes and phenomena are correct and adequately correspond to his own value judgments, the latter depending in many ways on his social position in a society (Milner, website).

The review of the mentioned research works attests that trust is not presented as an independent social and psychological phenomenon in Russian psychology. Trust as an integral social and psychological phenomenon still remains to be studied. At the same time, the scientists have introduced a big number of terms and concepts characterizing the problem of trust on the conceptual and terminological level (table 1).
The results of the psychological investigations of trust can be generalized in the following way:

1. Characterizing the concept of trust, the scientists are agreed that trust manifests itself as a subjective attitude to oneself, the others and the world, it has emotional and sensual base and reflects a person's inner attitudes.

2. Trust belongs to the most important psychic states of a person. It appears in the cycle of communication among people, i.e. it is not inherent. Trust as a psychic state (feeling) is transient. It is difficult to gain or inspire trust, but one can lose it instantly.

3. Trust in many respects belongs to an emotional, i.e. poorly rationalized sphere of psychics. It is capable of generating a lot of other feelings (from love to hatred), social approaches (from acceptance to rejection). In relation to a personality trust plays a formative role. Having lost trust in the eyes of others, you sink in their estimation. Having recovered trust, you get but a chance – not a guarantee – to restore it completely. That's why the psychological culture of trust is closely linked with the culture of personality and inter-personal relations.

Culture of trust appears in the process of historic development of a certain society and is based on the traditions, national and culture features, special
forms of relations with other nations and ethnic groups, etc. O.N. Kriukova has ascertained that “trust is a rather complicated, multi-factor, multi-layer phenomenon which exists as a cultural concept penetrating both mental and practical aspects of an individual’s life. It is formed and exists at the level of feelings and emotions in the form of images and symbols, as the concepts in reflexive and logic sphere, as a rational comprehension of the world, and as the form of practical relationship of an individual with the surrounding reality. This culture phenomenon characterizes peculiarities of a personal world outlook, the systems of life priorities and values of a man and, at the same time, the specific features of a spiritual atmosphere of the society. Trust itself is a basic element in cultural genesis, the emergence of human societies, since primitive societies could exist only as collectives where trust was a necessary component of human relations.” (Kriukova, 2010, p. 10).

The problem of trust in pedagogical theory and practice

If in psychological sciences trust is studied insufficiently, in Russian pedagogy this problem is just starting to be designated. Famous Russian scientists (Suhomlinsky, Pirogov, etc.) note that the relations between a teacher and a pupil should be built on the base of trust and respect, not on punishment and fear. V.A. Suhomlinsky speaks about a child’s trust in his teacher and emphasizes that the more a child trusts, the more is the responsibility of a teacher for his actions. Having trust in his teacher, a child feels by his heart that an elder and wiser person will always find a way out of the situation whatever difficult it is. Therein lies a secret of a child’s upbringing: having a child’s trust, you – to some degree – acquire a certain authority over him, in a positive sense of this word. V.A. Suhomlinsky writes that the base of a child’s trust in his educator resides in justice. He attaches special significance to maintaining a child’s trust in a teacher’s words. Winning authority and trust of a child makes it necessary to adhere to such principles of pedagogical art as trust in relations, resoluteness and certainty in actions.

Many pedagogical books devoted to humanism in education speak about the necessity for a teacher to demonstrate his humane approaches, trust being one of them. Nevertheless, there are only a few special investigations of this approach in the field of education, such as dissertations of I. Ametov, V. Bormotova, V. Drofeev, T. Puhareva, T. Simonova, S. Jakovenko.
The researchers note that the problem of maintaining trust is very acute for modern pedagogical practice. Humane relationship based on the respect and tolerance of a different point of view, individual experience or value system has never been so necessary for pedagogical practice as it is today. Only on condition that children and teenagers can trust adults, their words and values, adults will be able to help them to come to believe in themselves, to find mutual understanding with the surrounding reality and thus to acquire the foundations of human spirituality (Ametov, 2004). The following can be considered the results of the investigations mentioned above:

1. A huge impact of a family on the development of a child’s trust is determined by a deep emotional character of interrelations based on love and affection for relatives, which is especially important for children of pre-school age. If sense of trust, as a relatively stable sensation of self-reliance and a harmonious reality of the world, isn’t formed in a child in his first three years, the cultural development of his personality in the following years will acquire negative direction (Bormotova, 2000).

2. Trust is an internal regulator of pedagogical relations in an educational establishment as a pedagogical system, while the absence of trust results in the necessity of using external regulators of these relations in the form of special arrangements and rules. Trust as an internal regulator create harmonious (organic) relations in an educational establishment as a pedagogical system, and arrangements and rules as external regulators create formal (mechanical) relations in this system (Ametov, 2004, p. 9).

3. The range of a teacher’s qualities disposing to trust are the following: well-wishing, sympathetic, honest, considerate, sincere, thoughtful, erudite, generous, fair, tactful, accessible. The qualities preventing from trust are: arrogant, rude, hypocritical, caustic, rancorous, importunate, cruel, cunning, narrow-minded, irritable, untruthful, authoritative (Jakovenko, 1983, p. 13).

4. The students of law, in comparison with the students of psychology and economy departments, are characterized by peculiarities in manifestation of their approaches to trust in themselves and in other people. These peculiarities typical of the students of the law departments consist in domination of a high level trust in themselves in their professional and intellectual fields of activity, and in a low level trust in others (Puhareva, 2011, p. 8).
5. The style of pedagogical guidance in the “teacher – pupil” system is closely connected with the way a teacher’s trust in himself is related to his trust in others. In the case of democratic style there is an optimal relationship between the degree of trust in oneself and the degree of trust in others. The authoritarian and permissive styles of guidance are characterized by the disorders in harmonic relationship between a teacher’s trust in himself and his trust in others. One of the conditions for a person’s self-development in the “teacher – pupil” system is an advancing trust. This trust given as an advance is a means of social and psychological influence. With a positive attitude on behalf of a pupil, it fulfills two functions: a) stimulates a pupil’s activity; b) actualizes “zones of a proximate development” (Drofeev, 1999, p. 7).

The results of the empirical research of the students’ trust are of a certain interest, the researchers addressing to this study more often today. Let’s adduce the results of the investigation of the interpersonal trust among future teachers carried out with the help of the following methods: the express-diagnosis of trust (by Rosenberg scale) and the diagnosis of interpersonal trust (Rotter’s scale adapted by S.G. Dostovalov) (Harchenko). Trust as a basic concept of cooperation culture of a future teacher. http://sibac.info/index.php]

The results of the express-diagnosis of trust (by Rosenberg scale) have shown that only 7% of the students possess a high level of trust, 21,4% enjoy an average level of trust, while 66% of the respondents are characterized by a low level of trust. According to Rotter’s scale, 27,7% of the students demonstrate a low level of interpersonal trust; an average level is noted in 72,3% cases, a high level of trust is not even registered. The empirical data acquired are indicative of the distrust tendency among modern young people not only with regard to their communication partners but to the society as a whole.

To get more accurate results of the investigation of trust among students we have compiled a test having two tasks. The students had to choose five answers to the questions: 1) What student are you inclined to trust during your studies? And 2) What teacher can you trust? The answer options for the first question were the following: reliable, sincere, favorite, open, honest, polite, resourceful, helping you in your studies, organized, cheerful, non-aggressive, sharing your interests, having the same life goals, tolerant to other people's shortcomings, rational, independent, preferring compromises, restrained, competent.
The answer options for the second question were the following: 1) ability to put clear and meaningful goals for the students; 2) ability to implement the students’ initiative with an optimum effect, to encourage creativity, to foster culture; 3) responsibility for the achievement of the educational results; 4) ability to assess the students’ successes and failures adequately; 5) consistency (when words and deeds are never at variance); 6) openness (informing students of the issues important for them); 7) ability to form a clear picture of the educational strategy and values and stick to them; 8) honesty in providing students with true information (e.g. open information on one’s aims and motives), in objective assessment of one’s activity; fulfillment of one’s promises; 9) caring attitude (the use of the flexible educational forms, communication with the help of the Internet, etc.); 10) development of the sense of team unity and mutual aid in the students’ collective; 11) showing trust in the students’ abilities; 12) development of friendly (partnership) relations.

130 students from different universities of Kaliningrad took part in the survey. The analysis of its results has revealed that the students trust their classmates if they are reliable (78%), honest (61%), organized (57%), competent (44%), open (29%). The students’ trust in their teachers was expressed with the help of the following characteristics: ability to put clear and meaningful goals for the students – 65%; consistency – 60%; honesty in providing students with true information – 50%; showing trust in the students’ abilities – 43%; openness – 41%.

The facts obtained testify that the students possess an idea of the trust criteria towards their classmates and teachers. But their choice of the offered criteria shows that the students assess them not yet adequately enough. This points to the acuteness of the trust culture development among students during their higher education.

**Conclusion**

A short review of special investigations carried out in Russia shows that the problem of fostering trust culture is just beginning to assert itself in a pedagogical science and education.
Trust as the subject of investigation in Russian psychology and pedagogy

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Chapter 6
Trust and School Environment / Pedagogical Space

Abstract
A brief overview of architectural changes in schools and museums and of online museum and school presentation showed that the educational space is not just a usable or functional space.

Keywords: architectural changes in schools and museums, online museum presentation, online school presentation

Introduction
The introduction of digital technology in schools has changed its space. To date, the school was a very well-defined field of educational activities. School walls and fences belonging to it clearly marked area within which pedagogical interaction occurred. Digital media with access to the Internet has changed this situation. Although walls and fences remained but new interactions between students, teachers and their environment pushed school boundaries much further. Not only the boundaries of schools but also the same space inside has changed over the years. It is worth to examine the concept of the school space and compare it to the new tasks that today educators today have to deal with in the face of changes that have been brought by digital technology. We all know the space in which we feel safe. Spaces that inspire trust and spaces that discourages and depresses. And in this context it is worth taking a closer look at digital technology and think about what fosters and builds a „culture of trust“.

53 German has one word „Raum“ what means „space“ as well as „room“
**Architectural changes in schools**

Already 400 years ago John Amos Comenius drew attention to the importance of the architecture of the building for the entire teaching and learning process. He was right in pointing out that the school space can be considered an important aspect of the educational process. In „Didactica Magna“ (1632) he writes about the third pedagogue that is - next to the teacher and school children – a school space (D. Ratzel, 2008). Superficially Comenius can be understood as the one, who calls for the functional arrangement of a school space, setting the chairs, tables and putting several decorative elements on the walls of the classroom. However, it is not what he meant. Comenius only highlighted the necessity of deliberate architecture concept of the whole building. The concept itself reflects the idea of the teaching process. Böhme and Herrmann (2011) examined a variety of plans of more than 600 schools to unmistakably emphasize how visible is the idea of teaching concept in the implementation of the architecture. Comenius does not give a clear answer to the question, how to shape the school space. By numerous paraphrases he describes variety of contexts of an interaction between an educator and a student. Symbolically, he compares this process to the growing of a bird, plant or building. On the other hand, he compares an educator's work to the work of a gardener, builder, craftsman or a painter (Böhme / Herrmann, 2011, p. 18).

Each image corresponds to a different type of school space. Schluss and Lachmann (2007) confirm this on the example of Joachimsthalschen Gymnasium (Berlin, Templin) history: pedagogical concept is reflected by the shape of the school space. The beginnings of Joachimsthalschen Gymnasium go back to 1607, and the authors cite many examples of changes that occurred in that place. When the school like this – with an old tradition, was moved from Berlin to Templin, it was decided to give up on its military nature. A monumental, central building, typical of military drill, could not cater to awakening expectations. The new headmaster August Nebe participated actively in the preparatory work and discussed the project with the architect Fritz Bräuning. He was motivated to build an English type of school, where students and teachers live together and form a small, nearly family-like community. In 1912 it resulted in the creation of the school, which consisted of six smaller separate buildings. Each of them served for 25 students and three guardians. This pedagogical idea of the functioning of school has given the nature of the architecture school.
Currently in Germany schools are experiencing significant change. After the shock of the early 2000, after the results of the OECD (PISA) program have shown that contrary to expectations and the public opinion the level of education in international comparison are very average, everyone discuss about the school and its form. As a result, there were also created all-day schools. In schools can be seen new concepts of teaching and a certain reformatory spirit. Teaching in 45 minute cycle has started to be old-fashioned. Projects, opening towards the local community and cooperation with various outside institutions – that is just a small list of changes. Not only educational offices responsible for the structure of education, but also other social organizations are supporting the current changes. Since 1999 Hertie Foundation has been organizing the competition for the best schools. Prizes are awarded every two years. Prizes go to schools that introduce new, effective and long lasting forms of education, promote individual student development, ensure that graduating students find a good job or continue their education, and build up a network of cooperation with outside institutions. In 2011, the school that won the first prize was Hauptschule in Olpe (NRW). One of the things that had a huge impact on this success was architectural concept of this newly built school, because it also reflects pedagogical concept of the school. Each grade level has its own part of the building with access to the garden. The school is equipped with a large complex of rooms, which are matched to the individual work with the student and at the same time allow working in small groups. Internal culture of communion among students and between students and teachers is expressed in clear, short and easy to capture corridors.

Finding a successful compromise between individual student work and team work has been also reflected in the new architecture of the primary schools. The so-called fractal architecture that orients itself on the organic and plant patterns, results in school buildings built in the shape of harmonious, centrally composed honeycombs. The individual elements of architectural space are reserved for specific tasks, such as reading, DIY tasks and experimenting. Architectural elements are arranged around just one center, which is a place of work of the whole class. The most common example of fractal architecture is a primary school in Herford (2007) (Buddensiek, 2001). It corresponds to the new forms of education, which are based on specific actions of a student, are open and focused on the teaching process itself.
**Architectural changes in museums**

Other educational institutions, such as museums, in their history have also undergone a similar evolution. Fridricianum Museum of Art (1759 - 1777) in Kassel or Glypothek (1816 - 1830) in Munich and the Museum in Berlin (opened in 1830) were built as monumental and classic palaces. Over time, this type of architecture has been abandoned. Monumental structures meant to symbolize their universality and beauty of their ancient exhibits (Parmetier, 2007). With the fall of monarchy at the end of the 19th century, museology broke with tradition of pompous columns, rotundas and ubiquitous, dominating stairs. The newly created artistic movement of secession times experimented with new exhibition spaces. Artists wanted to show their art in new arrangements and as a result they reached the abandoned factory halls or train stations (Parmetier, 2007, p. 51). If we will look at the history of one of the oldest German museums, which is the LVR-Landesmuseum in Bonn, the problem of determining the museum space becomes of explicit meaning. After long efforts the museum was opened in 1874 and at the end of the century it has won the trust of many visitors. It was continuously expanded and the collection of exhibits continued to increase. At the beginning of the 30s of last century, this museum has already acquired not only a highly specialized audience but also ordinary citizens who were interested in topics of exhibitions but bored with the old forms of their presentation. Therefore, the museum has been forced to introduce a new arrangement of space and organize courses for the visitors. Times of nationalism have brought tragic perversion of exhibition policy and violation of pedagogical principles, which has become a political manipulation. After the war, the museum opened exhibition halls at the beginning of the 1960′s. The organization of the exhibition space has been subordinated to the chronology. The visitors went from room to room and at the same time moved from one era to another, in the logic of history events. Today, after the opening of the new building in 2003, visitors can admire the new arrangement and presentations. The group of architects from Stuttgart, centered around Knut Lohrer, has designed the new building, which represents the „A window house“. An extravagant wooden façade of the building is surrounded by a glass wall, which associates with the museum. The whole building was built with elements that have retained their natural appearance and structure with the domination of glass, wood and concrete. All of this contributes to
a clear, open and transparent space. The exhibition was organized around themes such as „From Primeval Landscapes to Cities“, „From the Gods to God“, „The Rhineland and the World“ and „Neanderthal“. And in this case, the architecture of the building is subordinated to the concept of presentation and pedagogical knowledge transfer.

**Conclusion of architectural changes in schools and museums**

A brief overview of architectural changes in schools and museums showed that the educational space is not just a usable or functional space. Its shape depends on the concept and method of teaching, thanks to which it is possible to implement a successful architecture. The decision as to whether the building should have monumental size or be rather small, centered around itself with open spaces is not a coincidence but deliberate action that takes over some of the educational activities.

**Architecture and Trust**

In the literature of space, especially in Bollnow (Bollnow, 1997) and Rittelmeyer (Rittelmeyer 1994) we can find the next aspects of this problem. Grimes (Grimes, 1999) analyzes and systematizes the discussion within the context of the school space. As a result he gives four different points. First, if we are talking about architecture, which promotes an atmosphere of learning, we are talking about the friendly, sunny rooms with a beautiful window view that does not overview a wall of the adjoining building. Second, classrooms are organized in a way that emphasizes friendliness and promotes school interactions. Through the selection of various elements and objects, the space and room may stimulate a variety of activities and feelings. And so a room with desks, which are arranged in orderly, straight rows operates differently than a room, which has tables set up in several smaller groups. Closed cabinet with material and tools for DIY tasks provokes other actions than an open counter with tools. In the next section Grimes discusses the room climate, which - through the selection of the color of the walls, floor coverings, desk arrangement etc. - can be of calming or completely different nature – contemplative or active. Here we can talk about the spaces that are for example hierarchic or egalitarian. The room in which the teacher is sitting on a raised podium with the clearly dominant desk has a different
atmosphere than the room in which he has the same desk as his students, arranged in a circle with all the other ones.

The architectural form, type of equipment and arrangements which do not limit taking actions, inspire and are warm and friendly, are referred to as beneficial to the school space. Each of these terms is justified by the physical act of being in a closed room, which can stimulate or suppress our positive actions or even lead to negative feelings and actions.

However, the space of rooms does not only consist of its architectural form and arrangement. One of the most significant points - and the last mentioned by Griemes (1999) - is the type of interpersonal relationships. This is how Löw defined the space: it is a synthesis of place, social values and people staying there; this is the result of the structure of the mutual interaction between these elements (Löw 2001, p. 224). Thus, not only the external elements of space decide on how we feel in it and how we perceive it, but also how we move in it and how we are treated by others.

**Architecture in schools and museums digital presentation**

Thoughts of a real space for pedagogical actions, which are museums and schools, allow for further considerations in relation to the activities related to digital technology, which can be seen in three main areas: 1) building the digital space through school websites, a form of communication with children, youth, parents, etc., 2) the use of digital technology in education; 3) objectives, methods and forms of teaching media skills.

The first superficial comparison of four museums: two different types of national history museums: Haus der Geschichte der Bundesrepublik Deutschland (Bonn); Deutsches Historisches Museum (Berlin) and art museums: Museum Ludwig (Cologne); Kunstsammlung NRW (Düsseldorf) shows substantial differences in the construction of the educational and teaching spaces.

Websites of the Bonn and the Berlin Museums have different graphic layout. However, they both depict clear, informative and clean space.
Websites of art museums are intuitive. They offer a variety of visuals effects, such as changing images (Cologne) or a long, almost endless page with lots of visual stimuli - mobile navigation elements, photos, graphics and videos - Dusseldorf Museum.

Presentation of historical museums differs from the presentation of art museums. And further analysis of website content and additional actions - activity on Facebook or Twitter – strengthens the thesis that the organization of the digital space is subordinated to the whole...
activity on Facebook or Twitter – strengthens the thesis that the organization of the digital space is subordinated to the whole concept of educational message. The idea of that message dictates the architecture of the digital space. The online museum presentation that includes information on the facility, information for young people how to prepare for a visit to the museum, the fact of having website with a personal blog or the language that the facilities use to communicate with the public – these are all elements of building relationships and determining the area of interest.

It is likely that schools offer also different shape of digital space, depending on what and why they want to communicate. Comparison of the three schools of the Rhine-Westphalia state, including the school that won the competition organized by the Herti Foundation, confirms this assumption.

Schools websites reflect their actual, real structure. They present many common sections, such as „About us“, „News“ and „History of our school“. However, they differ in the manner in which they communicate with their
students. One of the websites includes a photo of the school celebration, the other video of the school performance, the next more official welcome note with the photo of a school headmaster. Analysis of the rest school websites provides further differences and shows that each facility publishes various information and makes it in a different visual way. One of these websites included links to the website of the Ministry of Education, the other one shows publications of all educational objectives and the next one application forms necessary to enroll the child at school.

**Conclusion**

In the next step we should assume that educational use of digital technologies depends on the kind of equipment and arrangement of school spaces that is available or preferred in a given school. White Boards are helpful in teaching that is based on the transfer of teacher’s message and passive role of the student. Computers and laptops will foster a more active work. The use of iPads in teaching can favor open, individual learning structures.

The use of laptops in education led to the above mentioned extension of boundaries. In the project of one of Bochum schools (Rhine-Westphalia) they are used in so-called Notebook-Classes, inter alia, to learn English. Through the use of new digital technologies students can take part in European e-Twinning project, which allows them to have a direct communication in English with students of 29 schools of other European countries. Schools are increasingly building their own communication networks with students. Students receive school e-mail account. The contact between the school, students and their homes is done by inline networks.

The next aspect is the question that needs to be answered in the context of life-long-learning: what kind of media skills should be shaped while working with students. What conceptions of the digital technology and interpersonal relationships can be derived from the teaching and educational concepts?

Comparison of these three points - online presentation, the use of media in teaching and education of media skills - can result in the development of specific elements of building the digital space and capturing these specific values, which particularly favor the culture of trust.
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Chapter 7
Trust – A Missing Link in the Evolution From Psychometric to Constructivist Assessment

Abstract
The article discusses the issue of trust relationships in classroom-based assessment concluding that if assessment is to change from traditional, authoritarian, based on obedience, and learners’ passivity towards new, democratic, based on cooperation, active engagement, and mutual trust, there is a need for systematic research into trust relationships, and dissemination of research results among all school stakeholders.

Keywords: classroom-based assessment, relational trust, organic trust, social circle, conflicting expectations

Introduction
Since the late eighties of the last century the process of democratization of all aspects of life in Eastern and Central Europe has gained an incredible impetus: the change from a totalitarian and relatively stable society into democratic and complex one means on the one hand, strengthening pluralistic participatory democracy, promotion of intensified international cooperation, understanding and tolerance of cultural and linguistic diversity. But on the other, the change implies facing a postmodern, complex, diverse, insecure and unpredictable reality with unstable economy and social conflicts, expansion of technology, and new developments in sciences which well-established democracies have been experiencing for a much longer time. The changing world needs redefining of the most fundamental principles of social, political, economic and life worlds.

Regrettably, no matter whether it is the countries with a long or short democratic tradition, education does not seem to be affected by the intense changes – it is still deeply rooted in the 19th century unwavering positivist
vision of instruction (Śliwerski, 2011). If it is to face the challenges of the 21st century with their positive and negative consequences, education needs to change its authoritarian nature to a more democratic vision of school which is ruled by cooperation and sharing of power and responsibility. One of the indispensable elements underlying the prospective and essential change is trust – a critical component in binding a sustainable relationship among all education agents. The aim of the article is to highlight the areas of potential research into trust relationships in classroom-based assessment which could facilitate the evolution from a traditional school based on hierarchical dependencies to a modern school built on democratic bonds.

Every model of the learning and teaching process requires informed decisions grounded in the results of assessment. Claims are even made that assessment is central to learning and teaching practice (Cheng et al., 2004; Broadfoot, 2005), because it shows and underscores what matters in education and establishes educational outcomes (Komorowska, 2005). G. F. Madaus (1988: 83) asserts that “it is testing, not the ‘official’ stated curriculum, that is increasingly determining what is taught, how it is taught, what is learned, and how it is learned.” Thus, changes introduced in educational assessment procedures, affecting all stakeholders, stimulate certain adjustments made in the education itself.

School is a place of meaningful human interactions not only on intellectual but also affective levels, a place in which an interrelated set of mutual dependencies are embedded within the social exchanges: teachers with learners, teachers with parents, and all groups with the school principals. It is a social circle understood as a set of people with whom the given person is connected, and which establishes typical directions of interactions, and selects typical partners of the interactions (Sztompka, 2012). Each partner in a relationship maintains a conception of his or her role’s obligations and holds some expectations about the obligations of the other partners. For a school community to work well, it must achieve agreement in each role relationship in terms of the understandings held about these personal obligations and expectations of others. Putting it plainly, when interacting with others, people always create expectations about their future actions, although most often it is impossible to predict precisely and accurately what these actions might be or have an efficient control over them – there is always uncertainty, puzzlement and surprise. Achieving cooperation in the social circle in order to realize our needs or to meet our goals means making “bets about the future contingent actions of others” (Sztompka, 2012,
Trust – A Missing Link in the Evolution From Psychometric p. 129), bets which are ”based on the confidence that the other is benevolent, honest, open reliable and competent” (Tschannen-Moran and Hoy, 1999: xiii). In other words, we need trust.

**The point of departure**

In the traditional school assessment is based on authority and hierarchy founded on “organic” trust which individuals unconditionally place in an institution or on “contractual trust” – the type of trust that is ruled by distinctively defined roles and expectations in a legal relationship. In such systems individuals invest their trust unreservedly, for they believe in the absolute authority of the individuals with whom they are engaged. There is a belief that the organization and its members mean to do well, with no need to analyze their intentions (Bryk & Schneider, 2002).

As illustrated in Fig. 1, the relationships between all stakeholders in such assessment model are unidirectional: school principals exercise authority and power over learners, parents, and teachers; teachers apply power over parents and learners, parents are merely viewers, and learners have to comply to the rules with no say. The interactions are strictly defined in terms of the roles of the controller and the controlled, the knower and the ignorant, the subject
and the object of actions (teachers are also objects of actions done on them by hierarchically higher participants). It is obedience that counts, not trust. The top-down assessment obedience relationship, based on unconditioned faith in the validity of assessment procedures and the authorities who ‘knew what they were doing’, was reinforced by nature of assessment which drew on positivist paradigm, and was strengthened by behaviourist psychology in the 20th century. Traditional assessment - termed by D. Wolf et al. (1991) as ‘testing culture’- consists of using inventories of teaching content, precise and detailed standards, atomizing complex acts into simple ones, accumulating atomistic bits by stimulus-response and associations, and frequent measurement of discrete elements to ensure that aims have been achieved, assuming that the sum of elements makes the whole (Shepard, 2000; Niemierko, 2002). In school contexts, the psychometric assessment means extensive use of existing summative norm-referenced tests or teacher-made adaptations of those tests (Shepard, 2000) with written closed-ended tasks (e.g. multiple choice) testing basically factual knowledge and lower order thinking (Cheng et al., 2004). In positivist tradition the teaching, learning and testing are separate activities, the teacher, being dominant, uses relatively simple behavioural model of punishment-reward motivation in which a learner is viewed as passive object of control wishing either to gain reward (positive reinforcement –a good grade) or to avoid punishment (negative reinforcement – bad grade) (Brophy, 2007). In any aspect of traditional assessment there is no need for trust understood as a combination of respect, personal regard, competence in core role responsibilities, and personal integrity, because the feedback to stakeholders is limited to presenting results of assessment, mostly in the form of a symbol which was claimed as objective and undisputable, with no need for deeper explanation or interpretation. There is no meaningful interpersonal communication among all assessment stakeholders.

**The point of arrival**

Democratisation of social and political life as well as constructivist shift in education necessitate a redefinition of the nature of the roles that all stakeholders play in school social circle and consequently calls for redefining assessment procedures which should become a mutual cooperative process involving all stakeholders with balanced distribution of power (Huerta-Macias, 1995; Gipps, 1999; Shohamy, 2001; Windschitl, 2002; Whitelock,
2007). It presumes that learning, teaching, and assessment are inseparable and integral, and students should be actively involved in the assessment process not only as test takers but also as test developers and evaluators, and the results of assessment should be reported as descriptive profiles rather than a single score represented by a grade, letter, number of points, or percentage. The main role of all assessment is described as facilitating the process of learning with teachers, parents and principals collaboratively working in the zone of proximal development.

“Reality is perceived as a social construct which does not exist independently of social actions” (Mezirow, 1996: 161). Consequently, practitioners who share the interpretivist-constructivist assumptions believe that the knowledge that the assessor is searching is created here and now in a specific social context, and is not an independent construct waiting to be discovered and measured. As a result, students and parents are seen as empowered active partners in assessment who not only monitor the process but also provide feedback and set criteria for progress evaluation (Inbar-Lourie, 2008), and therefore there is no longer place for unconditioned faith in or authoritarian dictation of the aims, form or content of assessment. Since assessment is based on multidirectional communication, and the responsibility for assessment is shared, relational trust as a means of achieving cooperation in the social circle is necessary (see Fig.2).

Figure 2. Modern classroom-based assessment trust relationships

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<th>MODERN SCHOOL ASSESSMENT</th>
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<td>Learners</td>
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<td>Principals</td>
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Relational trust is grounded in the social respect that comes from the kinds of social discourse which takes place across the school community. Respectful exchanges are marked by genuinely listening to what each person has to say and by taking these views into account in subsequent actions. Even when people disagree, individuals can still feel valued if others respect their opinions. This mutual interdependence generates a feeling of vulnerability with a view of a shared understanding of the roles people play and a belief that others act with good intentions, and have no reason to bring harm (Bryk & Schneider, 2002).

Constructivist assessment aimed at facilitation of learning, whole person development, and building strong internal motivation is social and dialogical. To achieve its aims communication between agents of assessment has to be founded on mutual trust. Especially that the techniques of constructivist assessment are open, as opposed to closed-ended psychometric tasks, allowing for much freedom on the part of the learner, and requiring readiness to accept the unpredictable on the part of the teacher. The efficiency of feedback – often done in the form of a discussion – depends largely on the level of trust of the people involved. If people know that others trusts them, they are able to challenge and constructively criticise, because it is recognised that there are doing so for the person’s good. The deeper the trust, the less the challenge provokes defensiveness and denial, which are common responses to challenge in low-trust relationships. The underlying assumption is that challenge will be reciprocal, which can reinforce the trust on which it depends, for it is an expression of the interest of each partner in cultivating the development and success of the other.

The principals also have an important role to play: the so called positive school climate, which is generally understood as an environment in which the atmosphere of trust predominates and the whole of the school community prospers, is in the hands of school authorities (Bryk et al., 2010; Tschannen-Morgan, 2004). The consequences of positive school climate are self-evident: teachers prosper when they feel that their efforts are positively affecting learners, learners prosper when teachers and principals invest time and effort into their learning and development, parents feel that their children are in good hands. The trusting commitment of all stakeholders develops effective schools.
A stop on the journey

Given the fact that the consequence of a social circle is set of mutual expectations within the prescribed social role, it seems that currently expectations of different school partners are torn by conflicting or contradictory forces, and classroom-based assessment is the site of competing demands which do not necessarily match the needs of all stakeholders (McNamara, 2001).

Paradoxically, testing researchers create dilemmas that classroom teachers have to resolve to use assessment properly. Since the publication of S. Messick’s (1989) seminal article on validity, the social aspect of assessment has been stressed by many researchers (Shepard, 2000; Shohamy, 2001; Lynch and Shaw, 2005), and although construct validity remains the core of the theory, it must be noted that in S. Messick’s progressive matrix the most fundamental aspect is the social one and questions of social values saturate all other aspects of validity. Most researchers, however, make an unconditional demand of construct validity and insist on rigorous intellectual interpretability and comparability of assessment (Leung and B. Mohan, 2004), which creates a strong image of objectivity and reliability of assessment as necessary requirements. This leaves teachers with little choice of what assessment tools should be employed (Weir, 2001) and for what purposes, even though they are well aware of fundamental shortcomings of the psychometric instruments (Parczewski, 2012).

Far more powerful pressure group is represented by policy makers and education managers. According to J. Stiggins (1999, p. 1) there is a collective belief that “assessment for public accountability paves the way to school improvement”, and a preferred way to achieve this improvement is the creation of state-mandated frameworks and standardised tests. Thus, a system of schools based on accountability and rankings is established, a system which, on the one hand, reinforces feelings of distrust in school systems because the need for standardized testing implies that schools cannot be trusted to educate students without supervision (Meier, 2002; Tschannen-Moran & Hoy, 2000), and on the other, creates conflicting stakeholders’ expectations. In a trusting social circle people expect others to have benevolence and act towards their good. But from the point of view of the trustee the “good” doesn’t have to mean the same as the “good” expected by the truster. And quite often it doesn’t.
In other words, the roles people perform are not unitary, they are multi-layer structures composed of frequently conflicting responsibilities (Sztompka, 2012). Also, in a school context the responsibilities and expectations about the actions of other stakeholders may not be in concord. For instance, a principal expects the teacher to prepare learners for the external examinations so that the school get high in the school league, but teachers need more freedom and would like to work with weaker learners and use other than psychometric assessment techniques, learners expect the teacher to assess not only the results of the teaching process but also the effort invested in the learning, teachers expect learners to study and do well in objective tests, and expect parents to support them or stay out. Parents expect teachers to fully dedicate themselves not only to the teaching of the subject but also to the general well-being of the child, while teachers expect parents to take greater responsibility of bringing up their children (see Fig. 3). Trust develops through day-to-day social exchanges in which the motivations of actions are validated on whether they are directed toward the best interests of the other stakeholders. If the motives do not meet the expectations, it is difficult to talk about a positive trusting school climate and subsequently high school effectiveness.
Numerous research studies indicate that schools with high levels of trust will be more successful, adaptive, and innovative than schools with low levels of trust or pervasive distrust (Goddard, Hoy & Hoy, 2000; M. Tschannen-Moran 2001; Hoy, Gage & Tarter, 2006). What is more, trust is a dynamic phenomenon – the knowledge of trust needs constant updating. For those reasons it seems worthwhile to investigate the domain of trust in classroom-based assessment, and specifically identify the areas where trust is in deficit. There seem to be at least three areas of prospective research which could shed some light onto trust/distrust relationships among school stakeholders: cultural inertia, educational policy, and democratization of life.

Culture slowly responds to political, geopolitical, economic or social changes, as a result certain deeply-rooted persistent stereotypes hinder taking advantage of the chances (Sztompka, 2012, p. 352). Investigating the extent to which the teachers and principals who are traditional in their understanding of roles and functions, and in their understanding of the aims forms and content of assessment are responsible for the trust or distrust among all school stakeholders seems a worthwhile effort.

In the era of accountability much pressure is put on principals and teachers to make sure that learners do well in external exams. A related risk is that accountability may be a source rather than a remedy for distrust (O’Neill, 2005). The interdependence of external and in-school assessment in relation to trust should be given more consideration in research, since the negative impact of school effectiveness policy on stakeholders trust relationships seems unquestionable (Carless, 2009).

Another dimension worth examining relates to democratization of social and political life. People start realising that they have got rights and feel free to express their needs, and demands. Exploring stakeholders’ understanding and expectations of the aims, content, instruments of assessment as well as their perceptions of each other roles and obligations, along with studies into how the interaction between the agents influences the growth or weakening of trust would provide valuable information.

If schools are to evolve from traditional authoritarian school based on obedience, passivity, pre-set curricula, transition of knowledge and objective assessment towards new democratic learning communities for the 21st century based on cooperation, active engagement, constructivism and interpretive assessment, there is a need for systematic research into trust relationships,
and, what seems even more important, dissemination of research results within schools, because the change that is to be effective must start inside the system, and be generated by its agents (Luhmann, 2007) – all steering from outside is predestined to fail.

References

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Chapter 8
Invoking Kashmir’s Aesthetics and Metaphysics of Trust Today

Abstract
The facts that less than 10% Polish people trust one another or institutions of the State are generally regarded with suspicion and we find loyal citizens hard to come by and ultimately huge problems in interpersonal, intercommunity and international levels call for historicizing the issue and warrant a deeper analysis of genealogy of culture of mistrust that expresses general nihilistic mood from which Europe in particular and secularized world in general is passing from quite some time as major attempts to overcome nihilism have failed. The present paper seeks to do two things: First, to understand the genesis of problem of mistrust in Western Modernity and Second, how Kashmir’s tradition can be read as a critique of it while appropriating some of its key concerns without succumbing to its alienating and nihilistic consequences. The paper argues for importance of metaphysics of trust to ground any endeavor to restore culture of trust and appropriates art or aesthetic experience accordingly. It also briefly argues possibility of using ICT to facilitate value pedagogy.

Keywords: value pedagogy, metaphysics of trust, critique of technology.

Introduction
What are values in a framework that treats men as commodities, that believes that Capitalism is there to stay and we have to adjust our ethics accordingly, that believes in progress and defines it in its own terms, that counts neither God nor any other supraterrestrial and suprarational founts of values, that has no room for unconditional love, compassion and self
giving in its individualism, that orients all its activities to terrestrial welfare, that denies that man exists for the Absolute and instead asserts that he lives for himself alone, that offers a scheme for cultivating good manners and not virtues as the latter are understandable only with reference to some Absolute or Transcendent Principle (whose immanence is granted) and that trades riches of the body and psyche for those of the spirit)? Values that traditionally counted demanded a sort of renunciatory ethics to be actualized and this ethics is what has little place in the current world order. Man, a subject who is set to conquer the world he deems as an object with the tools of instrumental rationality and in the process he forgets himself or his otherworldly/transcendental destiny. In a worldview that construes God/world/neighbour as Other that threatens individual freedom or empire of desire or what is called as human traditional ternary of the Good, the True and the Beautiful that all require self naughting from man's side are inconceivable. So how do we reclaim values for (post)modern man who feels transcendence to have slipped away or eclipsed? I suggest he needs only better understanding of traditional metaphysics to save him and if that sound too archaic or obsolete or offensive to his rationalist or positivist or skeptical mindset then he needs better understanding and access to traditional art forms or its view of art to reclaim his severed relationship with transcendence and values that edify and save.

As modernity created a wasteland of spirit and carved out a disenchanted world deprived of both the sacred and its earthly images of beauty, art and love that traditionally made a home out of this what now appeared an indifferent mechanical universe and as scientistic reductionism taught us to see sex where previously love resided and demythologize our deepest myths that had populated the world with other beings or deeper aspects of our selves with which we had some kind of relation connecting us to larger universe more meaningfully or as postmodernists and Marxists exposed subtle power relations where they were least suspected, we find another world emerging in last few centuries that distrusts the cosmos, distrusts relationships, distrusts man. So any attempt to revive a culture of trust has to contend with huge issues that promote mistrust. Mistrust is an incentive for large number of industries today, not only the defense industry or house construction industry. Ideally nothing is left to trust. Bureaucracy is there to ensure that trust is superfluous or not trustworthy. Trust deficit has not decreased despite better
ICT. C. V. Raman, famous Indian Nobel Laurete, has succinctly observed that the growth of science has been inversely proportional to widening of human heart or what can be phrased as growth of trust. We have to read against the grain, promote alternative readings of history and retrieve the lost spaces of trust by remaking the world. It needs taking on currently dominating worldview informed by a metaphysics and politics that has little use or scope for what we call the culture of trust. Without a serious engagement with these background issues and attempting to explore alternative paradigms for value pedagogy our long term goal of either understanding or overcoming culture of mistrust can’t be achieved. I propose looking at Kashmir’s example – both its philosophical-artistic conceptual resources and its value base informing currently some of its educational institutions for a viable model of value pedagogy. For exploring the current problem of mistrust in its immediate historical context we examine the question of modernity as breach of trust in some detail.

Modernity as Breach of Trust

Following the dictum “always historicize” I think we can better contextualize this event for understanding trust deficit by tracing the genealogy of mistrust. Modernity understood in relation to Tradition from which it parted way is an assault on shared spaces, on the transindividual metaphysical and theological notions of personality, on identity of spirit, on intellectual as distinguished from rational faculty. The reign of Capital has been integrally linked with destroying shared spaces and consequent alienation and mistrust. There is no scope for unconditional love or self denial in a worldview that takes individualism as a cardinal virtue. Modernity rejected received understanding of self-other relationship in which the other had infinite rights and self fit only for sacrifice or maytrdom. There is self discipline to transform it into nothing so that God or higher Self alone speaks. Love rather than freedom is privileged. Genuine freedom belongs only to God. Man can only participate in it by consenting to be nothing, to sell everything and following the Spirit wherever it listeth. Modernity invented Promethean-Faustian man as it forgot pontifical man and this ultimately would be reduced to “lusting killing fighting animal” as Hemmingway put it. Man created in the image of God went into the background and out came another being that worshipped his own self or illusory freedom and
strived for earthly images of heavenly virtues. Frantic quest for social and political rights coincided with disregard for values that are best actualized in contemplation, in fulfilling one’s dharma or duties. As Gandhi once remarked that from a rightly fulfilled duty proceed all rights, this struggle for rights against others and against God led to pursuit of illusory empire of desire.

Loss of Trust appears to be an inevitable outcome of Modernity and even community centric approaches like Marxism fail to ground it. All major currents of modern thought write off or at least marginalize trust as an epistemic or ontological category. The reign of technology following triumph of instrumental rationality is one important factor in ousting the element of trust. The earth, the other is a standing reserve to be ordered or used and manipulated for some end rather than commanding trust. The universe is indifferent. Cosmic forces can’t be trusted and wooed by magic. They have to be mastered/manipulated by painstaking inductive science and technology. Prometheus has to steal the fire in heaven and Faustus rebel against its restrictions. Silence of the stars is frightening. Entropy is rounding off everything to heat death. Man with all his dreams, hopes and aspirations is doomed. Without making peace with Heaven the possibility of making permanent peace on earth is doomed. Man is thrown into the world. It is not his home. The world is not man’s exteriorized self. There is no real correspondence between microcosmos and macrocosmos. The triumph of Capitalism has further delegitimized the ontological grounding of trust in the scheme of things. With the death of God and secularization of culture myths that connected heaven and earth and expressed man’s solidarity with other beings got discredited. Man further lost faith in himself as power, fluidity, textuality invaded everywhere. There is no essence or core at the heart of our self that is sacred or capable of communication with the other inviolable entity called other self or God. As life came to be seen as essentially appropriation and injury dancing to the tunes of selfish genes the question of meaningful talk on self became more problematic. Trust in all kinds of hierarchies and institutions has been systematically eroded as hermeneutic of suspicion popularized by Freud, Marx and Nietzche gained ground. With the coming of nihilistic age and failure of major attempts to overcome nihilism the metaphysics of absurdism became respectable. Beckett’s tramps indulging in meaningless talk and sadistic games is epitome of postmodern distrust in language and love. Postmodern mistrust in all narratives that we have
traditionally employed to make sense of the world and our relationships in it foregrounds the problem of mistrust quite acutely. There is no trust even in our attempts to refer to the reality out there or subjective evidence of a self that transcends temporal or contingent modes of experience or access to truth.

Darwin, Freud, Marx, Nietzsche – the four most influential modern thinkers have impacted negatively on the resource base of trust in (post) modern culture. The age of science and technology as Romantics, mystics and thinkers like Heidegger showed, can’t but be hostile to epistemology and metaphysics of trust. A rationalist or sensualist epistemology has hardly any resources for bridge building - bridging subject-object duality, solving the problem of other minds, stepping outside a cocoon of self and the world fashioned by concepts. We have demythologized, prosaic, disenchanted, nihilon. We have a world that frustrates our desires and to which we are resolutely against – there is a world and there is no cure for it. Key images of alienation and its consequences caught brilliantly in the titles of Camus’s works from *The Outsider* to *The Fall* and *The Plague* and *The Rebel*.

What distinguishes our (post)modern age is the eclipse of traditional integrated view of man and consequent alienation. Man is alienated from himself, from others and from the Ground of his being. There is no cosmic harmony, that man doesn’t count in the larger scheme of things, that man is alone and can’t have a meaningful dialogue or a relationship based on trust and love with the non-self/universe. Theodicy is discredited. There can be no peace and no rest ultimately. Man is a tragic joke. His heart looks vainly for fellowship. There can be no metaphysical ground on which to place social harmony or culture of trust firmly. Hell is the other and there is no exit. Social harmony or trust between people and faith in community institutions presupposes faith in cosmic harmony and the necessary metaphysical principles grounding it. A culture of trust can’t be built on a metaphysics or ontology of despair or mistrust that modern thought currents have implicated. I focus here on only one aspect of loss of this trust in some detail – mistrust of nature following triumph of desacralizing secular point of view implying an important value regarding treating the Nature as Thou, as Alive, as Inviolable. Space had hardly any place in modern education as the supporting traditional metaphysical framework vanished. This illustrates how difficult it is to achieve the target of value education today as our reigning assumptions that colour our key educational philosophies run counter to what has been cherished
earlier by the greatest of philosophers, saints and prophets whose teachings form of the bedrock of traditional curricula or method/objective of education. If trust is not cultivable outside the framework that privileges the Other by grounding everything in the Real/Siva/Absolute/Supra-human Transcendent World how come any attempt to develop it in a secular academic framework may succeed? The issue calls for serious debate and review of major attempts that talk of trust without banking upon theological/mystical/metaphysical resources that traditionally successfully nurtured it.

**ICT and the Culture of Trust**

It is not difficult to see that ICT as typical modern product has been appropriated to bolster individualism and consumer culture and to this extent essentially incompatible with any trust centric value pedagogy. ICT gadgets have served both to alienate by atomizing people and relate them only so far as they are consumers tied up with market in some convergent way. Social networking sites have gained popularity because people have been denied spaces t interact at more personal, face to face level and seems to be a symptomatic treatment of more fundamental problem of alienation.

It seems to be paradoxical that the age of ICT happens to be the age when values are most talked about but little lived. That is why perhaps we need to talk about values. If values were around we would not need to search for them. Perhaps the dominant orientation of our culture seems to be incompatible with a renunciatory ethic needed for virtues.

However the essence of ICT is not necessarily incompatible with value education. Only its use has often been creating an ambience that favours disvalues. We can appropriate ICT for better facilitating value education. If art pursued in a traditional normative environment could provide conducive environment for accessing transcendence that value pedagogy is all about and ICT can be used to make it available to larger audience and art particularly is an attractive medium for teaching pupils we can well better propagate it through use of ICT.

**Mistrust in Nature and Environmental Crisis**

Modern science was based on rejection of hierarchic vision of the universe – one which sees the physical world as reflecting the higher states by means of symbols which have remained an ever open gate towards the invisible
for that traditional humanity which had kept alive the “symbolist spirit.” The psychological world, which preoccupies modern science, is seen in the traditional perspective as a reflection of the luminous archetypes and its stages of life as so many “consolidations of the dreams of the World Soul.” Modern science attempted to read the cosmic book without the aid of the grace issuing from revelation as Nasr has pointed out (Nasr, 1990). As Nasr further explains nature therefore didn’t reflect a paradise which according to the traditional religions is in its essence and which man carries at the depth of his being. Nature thus carries no spiritual message and is reduced to conglomeration of atoms in motion in vacuum. The forms of nature are not for modern scientist letters and words of a sacred language written by the creative power of the Divinity upon the tablets of cosmic existence. Modern science due to its rejection of traditional hierarchic vision is impervious to the symbolic significance of nature and illiterate regarding the primordial message written upon the face of majestic mountains, withering autumn leaves or the shimmering waves of the sea (Nasr, 1990). The traditional idea of man as microcosmos and Perfect Man which connected nature with Supernature or Heaven disappeared with the triumph of secular humanist conception that informs modern outlook.

Traditional cosmologies connected closely with esoteric interpretation of religion and traditional metaphysics aim at revealing multiplicity in the light of unity – and lead man from the cosmos to that metacosmic Reality wherein alone is the spiritual significance of nature perceived on the highest level. Desecration of knowledge led to its profanation and ultimately to disenchantment of nature. Nature isn’t living as the spirit that gives life to it in premodern world was declared nonexistent. No longer did man hear in the silence of virgin nature the call of the spirit and the music of the heavenly abode, which is also the call of his origin. Modern man could not participate in nature’s prayer as the emphasis on horizontal dimension meant that vertical dimension was to be sacrificed/ignored. The sensualist and empirical epistemology, which has been the prerogative of modern period has succeeded in reducing reality to the world experienced by the external senses, hence limiting the meaning of reality and removing the concept of ‘reality’ as a category pertaining to God, as Nasr has noted (Nasr, 1993:7). Cut off from the twin sources of metaphysical knowledge, namely revelation and intellection and also deprived of that inner spiritual experience which makes possible the concrete realization of higher levels of being, modern
man has been confined to such a truncated and limited aspect of reality that of necessity he has lost sight of God as Reality” (Nasr, 1993:7). Nature couldn't be encountered ethically with awe and reverence and addressed as “Thou” if it is divorced from God as Reality and reduced to a gratuitous absurd autonomous brute fact. The several centuries of rationalistic thought in the West reduced both the objective and subjective poles of knowledge to a single level leading to impoverished and fragmentary dualistic view of nature as object, alienating man from it and preparing the way of manipulation and desecration that leads to the state of affairs modern world is facing in different forms. Both Saivism and Sufism in their esoteric aspect and as expressions of traditional metaphysic are based upon a hierarchic vision of both reality’s subjective and objective pole. The Saivist-Sufi conception of multiple degrees of divine presence connecting self awareness with ultimate selfhood, relative and the Absolute and as a complete and integrated view of Reality is simply incommensurable with post-Cartesian modern view of the reality and nature and how it corrects later especially its deleterious implications for environment will be discussed later. Nature in modern science view is no more alive and thus can’t be trusted. It is something that stands over and against self or subject. Thales had announced that physis, the ultimate ‘nature’ of all things, is water and concomitantly is alive, has soul in it in the sense that there is a soul in the animal body. The thought that the world is alive inspires trust. Modern science has destroyed this ‘myth’ and contributed to distrust of Nature that paved the way for its loot and plunder. This conclusion has been reached by Heidegger from a different perspective though his conclusion hardly differs as he indicts Modernity for failing to note the rights, depth and mystery of Being.

Modern science has also tried to demystify nature and this besides contributing to desecralization of it has led to the presumption that it has no claims, only uses. Man takes it complacently as something that could be appropriated in the way he likes. Nature gets commodified. It becomes a capital. It is objectivized and thus reduced to a mere thing, an ‘It’. Modern science made incredible the belief in guardian spirits and what Sufism calls alam-i-malakut. In antiquity it was taboo to cut a tree or dam a brook. Woodland’s sacred presence was personified. Nature throbbed with all kinds of spirits. Primitive tribes still preserve the profound ecological wisdom. A Red Indian Chief in his reply to the President of the US who wanted to
buy some land from the Red Indian wrote back to him that the idea of selling land was strange to their people. It was nature’s land. They didn’t own land in the same way as they didn’t own the freshness of the air, the sparkle of water. Compare this attitude with that of the modern man who has been buying and selling land, waging wars and killing people to capture the land on which others have been living. Western imperialist colonialist enterprise based as it is on very anti traditional (and anti ecological) view of the self as ego that encounters the world as an other, an object, usually hostile one. There is no parallel in history to modern man’s greed and acquisitive instinct. Capitalism and traditional renunciatory ethic are simply incompatible. It is only in the anti-traditional modern world that capitalism could grow and precipitate present environmental crisis. For the modern technological humans world is a huge filling station as Heidegger has said, Gods have fled from the nature and there is hardly a poet who can show the track of fugitive gods Romanticism is long dead that celebrated nature and almost divinized it. There is no dialogue possible with nature for modern man who suffers from alienation at all the levels. A Tuscarora Indian once remarked that, unlike his people’s experience of the world for Westerners, ‘the uncounted voices of nature …. are dumb (quoted by Duerr, 1985:90). Nature is silent in Western culture in the sense that the status of being a speaking subject is jealously guarded as an exclusively human prerogative. Animistic cultures, and in a ways mystical cultures see the natural world as inspired, not just people, but also animals, plants, and even “inert” entities such as stones and rivers are perceived as being articulate and at times intelligible subjects, able to communicate and interact with humans for good or ill. In addition to human language, there is also the language of birds, the wind, earthworms, wolves, waterfalls – a world of autonomous speakers whose intents one ignores at one’s peril” (Manes, 2003) Manes rightly critiques idiom of Renaissance and Enlightenment humanism for creating immense realm of silences, a world of “not saids” called nature, and emphasizes the need of new language that incorporates a decentred postmodern, post-humanist perspective – a language of ecological humility that deep ecology, however gropingly, is attempting to express. Humanism wedded to the monologue of human subject and postmodernism with its reduction of subject to site/victim of power relations or sometimes to nullity can’t deliver. One is too respectful and the other too depreciatory towards autonomy and sovereignty of human subject. It is
privileging of reason in humanist discourse that has contributed significantly to problematic of modern attitude towards environment. However, postmodern attack on reason and rationally does only the negative job and hardly provides a launching pad for practicing viable ecology. The quantitative, analytical and reductively economic rationality characteristic of modern culture posits an autonomous and isolated individual for whom nature is mere material or property. However postmodern attempt to restore primacy of the marginalized nature – the Other – is not very successful. Without the grounding in the Sacred nothing can prevent desecration of nature and this is borne by policies pursued today across the world. Marxism, for all its rhetoric against Capitalism, has practically followed the same attitude towards nature and faith in industrialism or technology. Nietzsche, the great critic of modern humanist rationality and notion of self defined life in such a way as would seem to justify worst form of social Darwinism and exploitation. For him, “life is itself essentially appropriation, injury, overpowering of what is alien and weaker, suppression, hardness, imposition of one’s forms, incorporation at least, at its mildest, exploitation”. (Gay Science). The focus on Unitarian understanding in Saivist-Sufi approach puts this in entirely different light.

Marxist critique of Modernity further illuminates the problem of mistrust that we can see following from class rule that breeds alienation and trust deficit. Why should the great majority of mankind that has been exploited trust the exploiting elite class? It is ridiculous to talk of trust when we have not taken care of the question of justice. Why shouldn’t mistrust grow as people feel to be helpless consumers at the mercy of market, dispriviliged, compelled to work overtime, anxious to climb the social and economic ladder, trapped in frantic survival battle against heavy odds as landless labourers or low profile employees of corporates? Historically we see traditional societies largely catering for at least basic necessities, providing creative work to craftsmen, securing social security through strong family or community support, providing enough opportunities through ritual, festivals and other mechanisms that promoted shared spaces and participation in sacred time of which Mircea Eliade speaks. These things seem to have considerably shrunk in Capitalist Modernity. And the result is rampant individualism, nucealization and ultimately large scale destruction of families, invasion of public spaces, sharp separation of elders and other less “useful” or less “productive” sections of our society, shrinking spaces for close intimacy
between children and parents by popularizing the concept of pre-nursery
and boarding schools and making parenting difficult due to pressure from
employers, letting technology control us and lead to what Erich Fromn
calls necrophilia as people have distrust of living and love for dead things,
squeezing of spaces where trust mattered and letting machine manage the
issues from security to attendance of employees or overseeing financial and
other kinds of transactions that previously required something like trust,
ruthless reign of instrumental rationality that violently pushed aside those who
have a different understanding of rationality or inhabit somewhat different
world that borders on the “irrational,” and many more such inventory of events
that progressively made trust irrelevant or unreliable or at least squeezed its
domain to increasingly narrow spectrum of human relationships.

Kashmiri Tradition tackles the issue of desacralization of Nature by making
Nature as aspect of Siva or a mode of divine life. Saivist-Sufi approach
provides a corrective to ego-cantered, other directed, aggressive, dualistic,
alienating, possessive, manipulative, utilitarian, marginalizing perspective that
has been presented so far. Briefly put it aims at transcending ego and desire,
breaching all dualities and dualisms in the Unitarian “monistic” or nondualistic
weltanschuang, consecrating nature by seeing it as the manifestation of the
One, tracing everything to its Origin, renouncing all desires and possessions,
reenchanted the world as the garden of the Beloved, experiencing world as
reflection of the archetypal paradise and transforming everything through
the vision of love.

**Culture of Mistrust, Kashmiri Culture and Value Pedagogy**

Recourse to poetry or art as an alternative source for value education
though ultimately parasitic on past theological/mystical/metaphysical
resources (as the case of Heidegger and some influential aesthetically oriented
postmodern thinkers shows) is, interestingly, not *sui generis* or totally
unprecedented if we focus on Kashmir Saivist thought that has been wedded
to aesthetics and advocating art as a route to transcendence for the masses.
The strong tradition of Sufi music and culture of chanting certain religious/
mystical mantras/songs in mosques/shrines or other public spaces in Kashmir
today can be read as this aesthetically oriented project of Kashmir that has
been sustaining its people amidst an uncertain world that makes it distrustful.
It is also important to note that Kashmiri Saivist thought builds its elaborate
structure on a reading of theory of language and communication that traces all knowledge to recognition and grounds all experience in a cosmic subject that assimilates the object seemingly posited outside itself. This perspective eliminates the need to trust the other as it, in a way, dissolves the other in self or conversely dissolves the self in the Only Self, the only Subject called Siva. This implies that we need not psychologically approach the question of trust building between people but educate people regarding ontology of their experience as this will lead them to identify themselves with the Other, the cosmic Other, the non-self. How far this aesthetically informed Kashmiri heritage and understanding of ontology of experience and communication could be appropriated to help us overcome the culture of mistrust today is the key question that value pedagogy may profitably explore.

In our endeavour to evolve a framework we need to focus on the economy of shared spaces in Kashmir culture exploring how the transcendence as articulated in traditional Kashmiri Saivist-Buddhist thought, and in aesthetically grounded project of Kashmiri philosopher and aesthetician Abhinavgupta and by Kashmiri Sufi poets has been shaping a culture of trust that even today, especially in rural/semi-urban spaces, is a living force. I think Europe in general and Polish society in particular may benefit from a better appreciation of unique value pedagogy that is alive today informing lives of millions. Today in Kashmir we have a „problem” of overtrust rather than mistrust and students especially have hardly any difficulty in not only learning the new or unknown or respecting the religious or cultural other but have a danger of getting too far in trusting „alien” or getting exploited. A rather somewhat less critical but more open hearted attitude informs their essentially other centric spiritual culture of Kashmir that makes the task of educationist easier. We need to explore whether a purely social approach that discounts any reference to the metaphysical can lead to better culture of trust. Trust is essentially a traditional virtue that presupposes a different view of cosmos than the one modern secular academy upholds. The question of building trust is deeply connected with ontology and cosmology of respective cultures. Traditionally guru sisha method presupposed intimate relationship which ICT can simulate to a large extent. It is believed that there is special transmission by presence. Our Kashmiri culture has emphasized those spaces where people come in intimate contact. Values are function of love and love is often by shared space, by intimacy, by presence.
“I owe everything to the other” that mysticism including postmodern brand of it in Levinas and partly Derrida propound is quintessentially Kashmiri proposition. Here guests are taken to be emissaries of God and strangers are generally command almost mystical awe. It is hard to imagine mistrust in certain places of Ladakh and rural areas. Although political conflict has contributed to eroding trust in certain areas it is trust that mostly is the unwritten law even in business transactions. Kashmiri shopkeepers generally treat customers with trust and take payment after days or weeks. Pir is trusted. Even many pathological cases who are suffering from schizophrenia are trusted.

Abhinavgupta has been a key theorist who provided support for the thesis of art as fifth veda or scripture of the laity. His metaphysics secures for artistic experience a privileged place that nearly identifies it with religious experience. Although he states clearly that samadhis and other ecstatic experiences given to mystics or saints are a class apart and artists are not entitled to great fruits of such adventures of spirit he notes that for the laity the quickest means to transcendence is art. If we can teach art we are teaching values to people. So all this hinges to right understanding of what constitutes art. What we need is traditional literary or art critics who sift the chaff of modern culture industry from the grain of genuine art conducive to higher ends of man as enshrined in great value systems of the world. We can revisit the heritage of Abhinavgupta as art critic and we can take the help of Ananda Coomaraswamy and Frithjof Schuon in this matter who has stated traditional theory of art in most strong and lucid terms. The path to salvation in the age of skepticism through the aesthetic or artistic route is made more comprehensible by turning to treasures of Kashmir Saivist metaphysics and aesthetics. The formula of bhog (pleasure) is yoga (union) as expounded in Tantric Saivism, so dear to modern mindset that has suffered from the campaign against flesh and body would offer alternative path to transcendence or religion. Abhinava’s view encapsulates fundamentally aesthetical outlook of certain Eastern traditions with the qualification that it doesn’t degenerate into aestheticism or cult of art for art’s sake. It situates aesthetics in the larger context of metaphysics and emphasizes transcendental connections and saving function of art. It sees art as ritual for purification and discipline and thus support to contemplation leading to the vision of essences and delivery of man from samsara or his reconciliation to the ground of existence, the central problems for our absurdist writers that elude their conceptual nets.
Abhinava is to be strongly invoked as we find today mostly either art that portrays the ugliness of the modern world (forgetting that art should imitate divine models or Ideas only) or aestheticism that constructs a fantastic or imaginary world for the alienated people. How can values be cultivated in such an environment? Values flow from truth/reality/beauty – moral and intellectuals – and if one is neither properly oriented to reality/truth nor able to see beauty or achieves necessary moral or intellectual qualifications for cultivation of virtues how can values come? Art divorced from higher spiritual realms doesn’t uplift us. The truth that saves by virtue of the power to destroy ignorance or false view of self can’t be communicated with such art. If art is an important means or medium of education and takes so much space in mass media that impact so forcefully we can’t afford modern secular view of art. It means turning to our traditional doctrine that is wedded to the sacred and its edifying humanizing and salvific role is called for if we are serious about using art for education or wish to inculcate values through arts. If beauty is the splendour of the true as Plato says and Schuon doesn’t tire of repeating moderns can’t appreciate beauty aright as they forget the identity of God and Beauty. A love of beauty is not attachment to appearances which is idolatry and ultimately self defeating or alienating. As Schuon puts it:

A love of beauty does not signify attachment to appearances, but an understanding of appearances with reference to their essence and consequently a communication with their quality of truth and love.

Fully to understand beauty, and it is to this that beauty invites us, is to pass beyond the appearance and to follow the internal vibration back to its roots; the aesthetic experience, when it is directed aright, has its source in symbolism and not in idolatry. This experience must contribute to union and not to dispersion, it must bring about a contemplative dilatation and not a passional compression; it must appease and relieve, not excite and burden (Schuon, 1999).

In light of these observations one can see the disvalue of modern art/entertainment industry. Schuon’s critique of modern art industry converges with other important critiques from other quarters although his point of departure is different. Marxist critique of bourgeoisie art underscores one point that this is not compatible with human aspirations.

Against (post)modern aestheticism that currently rules the art academy and education we need to note that, according to traditions including Kashmir
Saivism and Sufism, Beauty, as the attractive power of perfection in more noetic than aesthetic notion and satisfies that longing to know reality or God, that eternal urge that moves all men. Against penchant for ugliness that modern art often presents without critique any properly made work of art will be beautiful. Emphasis on Ananda aspect of Siva that forms the cornerstone of Abhinava’s doctrine of art secures this point.

**Conclusion**

Today, as Modernity’s contradictions stand exposed and its relentless violence is in full swing, man is torn asunder by his drive for transcendence diverted into pursuit of fragmentary images of it in secular counterfeit of heaven. Once men thought God alone can say “I” and he is himself only a shadow whose salvation lies in surrendering to the transcendental I of God today, thanks to Modernity today there are innumerable egos as ignorant armies clashing in the night, to appropriate Mathew Arnold’s haunting image from “Dover Breach.” Modernity, from traditional point of view, is a fall from the intellectual and moral constant. Bill Gates has notoriously (of famously?) observed that the secret of his success lay in not trusting anyone. Modernity is institutionalization (and paradoxically it has grudge against religion precisely for the latter’s institutionalized character) of structures that eliminate need for trust. It minuses humans along with the need or prerogative to trust. Given modern man’s conditioning against theology and metaphysics we may explore art for promoting trust. And this calls for interventions in education and ICT may be appropriated in this service. As theater was to ancient Greeks an important medium for education and major South Asian educational thinkers of the modern world from Coomaraswamy and Tagore and Gandhi (paralleling the effort by Dewey, Santyana and others from the Western world) strongly argued for art experience in education we may well profitably explore value pedagogy of Kashmir that invokes art experience for the same. Exploring Kashmiri philosopher-aesthetcian Abhinavagupta may well go a long way to revive the culture of trust and Heidegger’s project of invoking gods to save the world can be taken care of as artists, as understood in traditional Kashmiri approach, show us the way to the holy, to the abode of Siva where beatitude that saves lies.

By way of conclusion I offer a couple of quotes from a beautiful book *God’s Art* by Greg Smith in which he meditates on our aesthetic notions to
state the case for a royal road to transcendence freely available to anyone who cares to see. I quote from the jacket of the book:

*In the entire universe, there seems to be one constant that most everyone shares: the notion of beauty. This fact is not scientific, it is not logical, and the value of this knowledge is hard to assess. But the certainty is absolute as every one of us looks into a meadow of weaving flowers, gazes at the surf and the sea, or looks deep into the night sky at the stars and beyond... Why is not the universe grey instead of such a rich incredible range of colours; Why is there so much variety in all things from flowers to sunflakes to galaxies; Why are we blessed with an appreciation for all this wonder if it does not contribute to our survival? (Smith, 2006)*

This beauty that saves, that dissolves all skepticism and claims of indifference and absurdity, is everywhere for the Seeing Eye, even in the terrible aspects of phenomena. “Clouds, storms, the brazen sun, all of these are part of a holy canvas – always. Their meaning is taken by every soul who witnesses them, and asks not what or how, but is deeply satisfied with the knowledge of why” (Smith, 2006, p. 25). Beauty saves and gives us values to live by. Beauty, truth and goodness are fundamentally united. *Satyam, Shivam, Sundaram.* The question is how shall we educate people in this equation of the truth and beauty and help to restore culture of trust that follows from vision of beauty embodied in art and what art evokes of the Beauty that lies in the depths of ourselves and “above” us.

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Chapter 9
In Change we Trust: Embracing New Literacies in Higher Education

Abstract
In the world where technology rules and students grow up playing video games, watching YouTube videos and creating their own websites and blogs, the research on new literacies urges educators to rethink their traditional pedagogical practices to prepare new generations of students for life and work as both critical consumers and creators of new information which others can trust. The article offers a brief overview of practices involving new literacies with the example of first-year seminars at the University of Wisconsin-Stevens Point and provides insights on information literacy as a critical curriculum component for developing a culture of trust in higher education settings.

Keywords: information literacy, higher education, first-year seminar, new literacies, trust

Introduction
As higher education professionals, both faculty and administrators, we have to be able to manage change effectively on all levels of our professional life as well as to teach our students how to cope and to be active citizens in the world where the only constant is change. Although educational institutions have always been known to be the most resistant to change, it is hardly news for academia that a lecture hall with a professor reading from his notes and students paying close attention and taking notes is a thing of the past. Internet, social websites, free online courses (known as MOOCs) along with rapidly developing information communication technology calls faculty to change their teaching methods and to adopt collaborative environment, interactivity and a student-oriented approach in both face-to-face and online education classrooms.
The demands on faculty have never been higher: being professional in one’s own field is not enough any more. Recent research and practices indicate that to be a successful educator, a professional in academia needs to be literate in popular culture, new gadgets, video games and social network sites, which current generation of educators, often called generation of “digital immigrants”, either are not familiar with, or purposefully resists acknowledging. However, recent research on new literacies, which includes information, media, visual and social network literacy, and even such new concept as Twitteracy (Greenhow & Gleason, 2012, p. 463), calls for changes in pedagogical practices (Coiro, Knobel, Lankshear & Leu, 2008; Greenhow & Gleason, 2012; Thomas, 2008).

This article provides a brief overview of practices involving new literacies in the US higher education with the example of first-year seminars, and offers insights on information literacy as a crucial component of the curriculum for developing a culture of trust in higher education setting.

New Literacies, Information and Media Literacy: Definitions, Differences and Similarities

In the world where information is distributed through a variety of media, such as printed media (books, magazines, newspapers) and information technology media (internet, television, mobile devices), employers and educators see the need of new literacies: visual literacy, information literacy, media literacy, technological literacy, computer literacy, digital literacy (Coiro et al., 2008, Eisenberg, Lowe & Spitzer, 2004; Hobbs, 2006; Thomas, 2008), and recently even such new literacy as Twitteracy (Greenhow & Gleason, 2012). Scholars working with the concept of new literacies underline the importance of new literacies that are shaped by new technology and social practices:

New technologies such as blogs, wikis, massively multiplayer online games, social networking technologies and video- and music-dissemination technologies have rapidly spread, by means of the internet, each with additional, new literacy forms and functions that are reshaped by social practices… literacy has now come to mean a rapid and continuous process of change in ways in which we read, write, view, listen, compose, and communicate information. (Coiro et al., 2008, p. 5)

Research on new literacies emphasizes the importance of understanding not only the nature and construct of new literacies versus traditional print-
based literacy, but also how new literacies both shape and are shaped by social practices (Coiro et al., 2008; Greenhow & Gleason, 2012; Greenhow & Robelia, 2009; Kellinger, 2012; Thomas, 2008).

While research on new literacies is emerging, there are two more common terms most often used in education settings and scholarly research: information literacy and media literacy. It is beyond the scope of this article to review all the differences in definitions, however it is significant to touch on the differences and similarities of information literacy and media literacy.

**Information literacy.** There are multiple definitions of information literacy used across higher education curricula in the USA. For the purpose of this article the definition by the Association of College and Research Libraries (ACRL) will be used: “Information Literacy is the set of skills needed to find, retrieve, analyze, and use information.” (ACRL, 2013b).

Koltay (2011) refers to Hobbs (2006) in summarizing the nature of information literacy:

It emphasizes the need for careful retrieval and selection of information available in the workplace, at school, and in all aspects of personal decision-making, especially in the areas of citizenship and health. Information literacy education emphasizes critical thinking, meta-cognitive, and procedural knowledge used to locate information in specific domains, fields, and contexts. A prime emphasis is placed on recognizing message quality, authenticity and credibility. (p.215)

**Media literacy.** According to Hobbs (2006), “Media literacy education in the United States has been deeply influenced by the work of British, Canadian and Australian educators and scholars who have developed a significant body of writing about instructional practices that engage children and young people in critically analyzing mass media messages and popular culture” (p.20). One of the best known definitions of media literacy in the US is given by Aufderheide (1992):

A media literate person – and everyone should have the opportunity to become one – can decode, evaluate, analyze and produce both print and electronic media. The fundamental objective of media literacy is a critical autonomy relationship to all media. Emphases in media literacy training range widely, including informed citizenship, aesthetic appreciation and expression, social advocacy, self-esteem, and consumer competence. (para.1)
Differences and similarities

The similar nature of both information literacy and media literacy emphasizes the ability to critically assess any kind of information from any resource and make informed decisions about quality, authenticity and credibility of the retrieved information (Hobbs, 2006; Koltay, 2011). While usage of two terms often overlaps, the differences lie in the context of practice. When information literacy term is used in the higher education setting, it often refers to the ability to find, evaluate and use information for scholarly research. Media literacy mostly focuses on analyzing information produced by mass media and popular culture. The term new literacies is used in a wide variety of contexts, emphasizing a social approach to literacy, especially in conjunction with social networking sites (Coiro et al., 2008; Greenhow & Robelia, 2009; Kellinger, 2012).

Both information and media literacy are increasingly becoming a part of curriculum in secondary and higher education institutions, while many researchers call for attention to new literacies and possible ways to implement the concept in the curriculum to both improve teaching experiences and to engage students in interactive, collaborative process of problem solving, critical thinking and civil responsibility in using social and interactive media (Greenhow, 2009; Merchant, 2012; Thomas, 2008).

For students, who outside of the classroom are engaged in multiple interactions using information communication technology (ICT), information and media literacy are crucial skills for being both consumers of information as well as producers of information both in educational settings and outside of the classroom world. In higher education settings, information literacy instruction enhances students’ competency in evaluating, managing, and using information, and is now considered by several regional and discipline-based accreditation associations as a key outcome for college students (ACRL, 2013a).

Approaches to Teaching Information Literacy

Traditionally, information literacy education in the US higher education institutions has been a joint effort of the institution’s academic library, faculty and administration. However, for academic librarians, the traditional bibliographic instruction concerned with teaching the use of the library itself has been expanded to teaching both faculty and students how to access, evaluate and use information ethically and critically.
There are various approaches and formats in teaching information literacy in higher education. There are required credit-bearing courses and non-credit workshops taught by academic librarians. In such courses students are taught basic online database and catalogue search techniques, learn about the copyright law, about different article sources format, such as research and popular articles, and learn to critically evaluate internet resources for authenticity and credibility (Eisenberg et al., 2004; Gavin, 2008; McDevitt, 2011). Outcomes for such courses are usually tied to the Information Literacy Competency Standards for Higher Education (ACRL, 2013a). Information literacy instruction can be embedded in literature, language and communication courses and is a central component of the required research courses in student’s majors (Stebbins, 2006).

Traditionally, information literacy has also been a part of the first year experience, also known as first-year seminars (ACRL, 2013c). Students in the majority of higher education institutions in the USA are required to take first-year seminar and, in the case of University of Wisconsin-Stevens Point (UWSP), new literacies are incorporated into teaching first-year seminars (FYS) to introduce students to academia and build relationship with faculty and peers through exploring a topic of interest (UWSP, 2013a).

**First-year Seminars and New Literacies**

First-year seminars offer a motivating educational experience for first year students and in the modern format go back in history to 1972 to the first-year course developed at the University of South Carolina with the goal of building “trust, understanding, and open lines of communication between students, faculty, staff, and administrators” as well as for the purposes of increasing retention, enhancing students’ understanding of higher education, and facilitating a faculty development initiative to enhance undergraduate teaching and learning (University of South Carolina, 2002).

FYS is usually taught for one semester for up to 16 participants in one section, and can be offered in a variety of formats, such as extended orientation seminars, academic seminars, professional or discipline based seminars, seminars focused on basic study skills, and those that draw from all approaches to create a hybrid approach (Tobolowsky, 2006).

The format of FYS depends on the institution. For example, the University of Wisconsin-Stevens Point offers a hybrid format FYS with objectives
involving information literacy, note-taking, test-taking and time-management practices, including the possible creation of an educational, career and personal development plan (UWSP, 2013a).

As in the original format at the University of South Carolina, FYS at UWSP is a ground for developing both information literacy skills for students and well as professional skills for faculty. Within the scope of FYS, faculty take advantage of the possibility to both teach and explore new literacies to provide student-centered, interactive class environment often on the topics of popular culture connected with the subject of their expertise. Here are some FYS topics and description examples for the FYS offered in the fall 2013.

![Figure 1. FYS Titles and Course Descriptions. Adapted from: UWSP, 2013 b.](image)

As seen from the examples in figure 1, faculty is exercising an innovative approach to engaging students in classic subjects of study such as history, religion, business, psychology in the context of popular culture. Popular culture increasingly becomes a subject of new literacies research and even basic literacy instruction (Hagood, 2008), but in the case of FYS, popular culture is the means for connecting tradition and innovation. It is remarkable, how many new literacies can be taught in the course about “The Beatles”, including but not limiting it to information literacy, visual literacy and media literacy. Some other FYS topics associated with popular culture and mass media at
UWSP include “What Does Jesus Sound Like: “Jesus Films,” Meanings, and Music”, “From Private Obsession to Global Phenomenon: The Story of The Lord of the Rings”, “Soccer vs. Football”, etc. On the example of both the FYS objectives and actual course offering, it can be observed how information literacy, media literacy and popular culture literacy become and integral part of higher education curriculum.

**Implementing changes: practical insights**

Teaching new literacies in the context of popular culture, is not just a whim of educators or administrators. Such changes and innovations in higher education are dictated both by the exposure of today’s youth to mass media and entertainment and by the way the millennial generation of students processes information, communicates and forms identity (Considine et al, 2009; Hagood, 2008). More educators call for teaching millennials in contexts familiar to them in order to prepare them for the future outside the classroom and help them to get ready for the ever-changing environment of the workplace (Considine et al., 2009; Thomas, 2008; Werth, 2011). For instance, Thomas (2008) argues.

Getting the principles and potentials of Web 2.0 across to policymakers, curriculum designers, and teachers is crucial at this moment in time if we are to engage young people in their education, utilize the skills many are developing in out-of-school contexts, and teach them to be critical consumers of media… We need to give them the tools for producing blogs, music, videos, wikis, wearable technologies, and digital cameras. In a world where media production is overtaking the rate of consumption, teachers need to think not only of how to teach children to be critical consumers, but also to provide meaningful purposes for production so that children become critical producers as well (p. 692).

After reading Thomas (2008), I had a salient experience in the first semester German class with 16 students from the millennial generation. Although I have always considered the dialogues from the textbook engaging enough, it was apparent that even with changing activities and an interesting (from my perspective) topic, students were just not sharing my enthusiasm for talking in German about where they would like to travel this summer. After recalling the above quoted lines from Thomas (2008), and while hearing yet another muffled yawn, I asked students to try to create a video clip about
where they would like to travel by acting it out in such a way, that their peers would understand, and describe it verbally. Although total physical response activity was not new for students and acting words out has always been a part of instruction in the class, it seemed to be the idea of creating a video clip that changed the dynamics in the classroom from yawns to excitement and engagement. In three minutes students came up with a sophisticated plan of how to show New York and what they are going to do there, and that they would be broke at the end of the trip. This experience was a revelation as to how disconnected we as educators might be with our audience if we keep ignoring their experiences and interests.

In the case of students in German class, the instructor’s recognition of student interest in both consuming and producing videos or video materials changed educational experience from boredom to interactive engagement while still reaching educational goals.

ICT tools are increasingly being used by UWSP faculty to teach traditional for academia subjects. For example, one of the professors of religious studies at UWSP, during a conference on digital technology, shared his experience in engaging his students in online communication with peers from the United Arab Emirates who wanted to improve their English. He shared that rather than him lecturing students about what it is like to be a Muslim, students had to find answers to class’s topics and engage in the conversation with their peers who exercise Islam.

More and more educators use Facebook groups as a way to communicate with their students outside the classroom, to assign homework and to facilitate classroom discussions, use blogs to teach literacy and Twitter to teach information literacy skills (McDevitt, 2011; personal communications with faculty at UWSP). By utilizing familiar tools in a context familiar to millennials, educators connect tradition and innovation to prepare new generation for the workforce in a ever-changing informational environment. Future research is needed on whether using popular culture contexts in the educational settings or using social network sites, such as Facebook, MySpace, etc. in educational setting will increase student motivation, participation, and learning outcomes.

**Information literacy, Social Responsibility and Trust**

Today students are not just consumers of internet content, but are actively engaged as internet content creators. This includes sharing creations of
artwork, photographs, stories, and videos, and creating their own websites, online journals, or blogs (Considine et al., 2009). Scholars raise questions on how to teach students not only to be consumers of information but how to create and share information in ethical and responsible way (Forte, 2010; Greenhow, 2010; Thomas, 2008). Educators need to take the leading role in teaching information literacy and media literacy in the perspective of production of information with social respect and responsibility towards others. By educating students about how information is produced, how to identify reliable sources of information we will also teach how to produce information that is trusted, so students become not only responsible consumers but responsible producers whom others can trust. Information and media literacy help differentiate blind trust from informed trust of information sources. That is especially true when dealing with inter-cultural media and entertainment, from which the younger generation often learns about values that differs from the values common to the population of the country in which the entertainment was produced. The research on how trust and identity are shaped among college students and youth using participatory media needs to be carried out, and professional development initiatives for faculty, educators and administrators need to be offered on a regular basis to provide ongoing support to build engaging, interactive classroom experience and promote trust in the changing world of multiliteracies and technologies.

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Chapter 10
Trust as a Necessary Factor in Teacher-Student Interaction

Abstract
Trust in the pedagogical relationship teacher-student is of interest to many researchers. Increasingly, recognizes the important role of trust in educational processes. One of the positive impacts of building a climate of trust in the school is to raise the level of motivation and engagement of students in the learning process. One of the many advantages is brings confidence, higher self-esteem level of satisfaction with the results achieved in the school. It is worth to know the characteristics of trust, and the conditions under which it occurs, because without trust is not possible effective work with students.

Keywords: trust in the teacher-student relationship, the conditions for the emergence of trust, culture of trust, personality development, reciprocity, features of trust, conditions under which the trust is created, the risk to trust.

Introduction
Trust is a phenomenon experienced by every human being, however, it is not easy to give a clear scientific answer to the question of its nature. Scientists are unanimous about the fact that the trust is a social and personal resource, and that the existence of trust has a positive impact on the development of human interaction, especially the student-teacher interaction. For Niklas Luhmann (1989), we assume that trust is the foundation of social relations, as it reduces the complexity of social reality and works as a kind of filter of this very reality. „Where there is trust, there are more opportunities to live and act.” Similarly, Geramanis (2002) describes trust as capital, which allows operation of reducing the complexity of the world. Trust is somehow
problematic, because it is related to the provision of some kind of advance, which gives hope to reciprocate in the future. On this basis, the two sides shall afford the loan, creating and receiving social capital.

The Uslaner (2002) sees trust as a social and moral value („moralistic trust” ) that enables the functioning of society. It is all about the neighbor’s confidence, the so-called fundamental trust („generalized trust”), which is possible by the fact that we all share the same values.

Since ancient times, the trust between the teacher and the pupil was the foundation of education and training. This approach is represented by the education standard, such as theory of Pestalozzi, in which the personal importance of relation between student and teacher is the matter of educational success. There is a pupil and his individual personality in the center of all educational activities.

The basis of the relationship between teacher and student is mutual trust, both sides make - although it is difficult to determine whether in equal measure - best in its formation. This assumption is accepted by the representatives of communicative teaching (eg Schäfer and Schaller) in the seventies of the twentieth century, assuming that the processes of education and training can take place only in an appropriate educational environment, characterized by mutual trust. The most important issue is to respect the personality of the both sides, pupil and teacher. These days, there is the international debate around the professionalization of educators in which, many teachers represents a rather skeptical attitude towards trust, and some of them seem to give this issue not to much attention.

Many scientific publications indicate problems resulting from too close teacher-student relationship (Stelmaszczyk and Ullrich). One of the threat is an instrumental way of an unaware treatment of students for realizing teacher’s ambitions, which is not without importance for the development of their pupils.

On the other hand, the same authors recognize the successful student-teacher relationship, that could lead to enormous benefit of the student: teacher’s support helps student overcome all of the problems, as well as provides additional impulses for his or her development.

From the perspective of educational matter, trust is closely linked to aspects of social functioning, and information processing, but it is known that education without trust leads to failure.

In addition to that it is worthy to look at the structure of confidence, just to
know its phenomenon. Martin Schweer claims that the trust is a social attitude that contains of three components: cognitive, emotional and behavioral issues. Cognitive component includes the opinions and experiences of interaction teaching partner, meaning that one can rely on the other person (teacher, student), the emotional component refers to feelings about the partner interaction, which is all about a confidence, while the behavioral component is about behavior of the partners and theirs will to talk of all the educational problems. The considerable simplification can therefore be concluded: the more trust in the teacher the more awarness for the pupil that he will be fairly judged, and again, the more trust in the student, the more teacher knows, that the student will not lie to him. From this perspective, it seems clear that the invested trust is also associated with a risk of collision with disappointment. (Boon and Holmes, 1991).

Martin Schweer presents four elements of trust to enable deeper understanding of trust phenomenon:

- Risk (Risiko)
- Reciprocity (Gegenseitigkeit)
- The duration of the relationship (Beziehungsduer)
- Range specificity (Bereichsspezifitat)

Trust has certain risks that could lead to its creation and development. One of the partners of interaction takes the first step by investing his confidence. The behavior of the interaction partner will show if „the advance pays off.” When trust is abused, the consequences could be fatal, and the damage is great because the attitude of mutual trust has been undermined.

Another feature to talk is the reciprocity. „Who showed to his interaction partner that one supports a problem of trust, one expects, that the other person will react in a similar manner. If there is a positive reaction, everyone responses to the escalation of mutual trust. „Trust can grow so intense, when both sides are convinced that they can expect the same from each other. Thus, it is assumed that trust develops when the first step is reciprocated.

This feature of the confidence may develop, when the interaction partners expect the same one from each other. Therefore, reciprocity is a guarantee for a the mutual satisfaction of the partners and makes their interact possible. The behavior of partners is important for their well-being, and therefore a subjective understanding of reciprocity is of major importance. Thus, it is important that the behavior of both partners is
truly mutual.

In most cases, establishing and developing a relationship of trust required a longer term relationship. Thus, trust and relationship duration are closely related. Trust in “give and take” relationship arises based on trust. In fact, the duration of this relationship is very specific for any school or university and neither side (teacher or student/pupil) can voluntarily stop it.

The fourth feature of trust is the specificity of the confidence range (Bereichsspezifität); the situation in which confidence is formed. For example, one trusts more a friend than a supervisor, teacher, or student. The specificity of the trust shows that one’s positive and negative experiences, have a major influence on how much one can trust the other person.

All the characteristics of trust are interrelated and show how to the trust could be developed.

Numerous studies on the confidence of students show many similarities: it is all about the quality of relationships between teachers and students, but also about reducing the fear and achieving better learning outcomes.

We all know that that the teacher’s work is a public service. The main purpose of all the efforts made by the teacher is to prepare proper functioning of his students in the community. Therefore the teachers cannot be focused on their own benefit, because they don’t work for themselves. One of the value of education is the lack of desire to strike a balance between giving and taking, because the teacher should always give more than he/her takes. Trust in the teacher-student relationship cannot be based on the demand of obedience, or on the request that student always meets the expectations of the teacher, no matter what. The most important thing for the teachers is to transfer of knowledge and support students in their journey towards maturity and independence, taking care to develop their talents for the benefit of all of them.

In addition to pure education, the teacher has to deal with their pupils’ standards and critical thinking skills. Due to the fact that the processes of learning - learning take place between an adult, fully formed teacher and a student just maturing and forming their knowledge of value system, the teacher must feel as a participant in the process of growing up, not only in the context of school education but also upbringing. The teacher (no matter if he wants it or not) is also included in the development process of a young man in terms of the protection of student’s way to maturity.

On the other hand it must be assumed that the independent way to
maturation of the student in society is related to many difficulties. Oevermann claims that the teacher can overcome these difficulties only through close cooperation with the student and his parents / guardians, so the student-teacher relationship involves both „family” closeness (Diffusität) and the professional distance (Spezifizität). Oevermann sees this relationship as the contrary to the unity, because the supporting teacher becomes the close partner to the student, but always within a distance dictated by his professional role.

The pedagogical and psychological literature about a teacher-student relationship underlines the most important role of the „interpersonal trust in the field of pedagogy” (Schweer 1996, p. 36), which means that mutual trust is a key. To achieve this, teachers try to cooperate with students, with the respect for each side and aclearly marked limits of behavior. When a student does not experience coercion and feels that the teacher is very supportive, there is a great chance to find a way to some social values.

The most important thing is the confidence in the students, which allows to build this way for social values. In this relationship, not only the student’s trust in the teacher is important, but also the teacher’s trust into the student. Schweer sees the asymmetry of trust in the teacher-student relationship and, therefore, raises the question about the kind of trust required on the side of the teacher and the student, which has a positive effect on the process of becoming an autonomous person.

Schweer wonders about the way of trust developing, and stands self confidence and confidence in a particular teacher. His findings show that the origins of confidence - from the learner’s perspective - is positively reinforced by the certain behavior of the teacher. It is all about the following aspects:

- To support the student by the teacher, which include situations where the teacher shows interest in the personal development of the learner
- Professional competence as a teacher properly diagnoses student needs
- Respect for the teacher (teacher doesn’t ridicule student, teacher keeps his word)
- Assisting and helping
- ’Accessibility’ of the teacher (students can talk to him openly, the teacher has time for them)
- Honesty (the teacher is able to admit that he is wrong, teacher shows an interest in the success of the students).

Due to research, there is a list of expectations of the teacher which might
be a big challenge to many teachers. Generally, students can imagine building confidence in their teachers, but the teachers are much less likely to gain student’s trust than student’s close ones like family and friends. On the other hand, students point out that the positive attitude of the teacher based on trust is not very common (it is rather the exception, not a rule); the majority of students trust at least one teacher (Thies, 2002).

There is a very strong correlation between trust and positive or negative evaluation of the student’s experience in the process of education: in case of a positive relationship based on trust, students positively evaluate the individual teacher, because they engage more strongly in his class, experience the pleasure of participating in the activities and evaluate their educational success (Schweer, 1997). Schweer claims that the confidence is not only variable in the teacher-student relationship, but first and foremost the variable of educational success. Schweer is far from saying that the trust provides the best results in education, but emphasizes clearly that the presence of trust leads to optimal relation between student and teacher, which supports learning and teaching. Trust influences motivation of the student. On the other hand confidence usually leads to increase an interest in learning and is associated with low level of anxiety. Schweer emphasizes that, so far, no studies indicate that students show trust into their teachers, only because they count on better mark in the future.

The pedagogical relationship built on trust on both sides, so the part of the teacher and the student, students evaluate high educational attainment, which is an assessment is adequate to assess their progress on the part of the teacher. Thies (2005) notes, however, that the relationship teacher-student teaching, in which there is no component of trust, and thus doomed relationships, teachers assign their students a low level of ability and their behavior in the classroom describe as inappropriate and disturbing course of lessons. Hence, it is concluded that perhaps the experience of the teachers of confidence or lack of it has a direct effect on the perceived ability of their students and their willingness to make efforts.

Recent studies show clearly the fact that both sides: teachers and students understand the great importance of trust in achieving educational success.

Research on teachers’ job satisfaction shows that the quality of teacher-student relationship is a major determinant of teacher’s satisfaction. In most cases, teachers with low levels of job satisfaction are affected of burnout
syndrome. This syndrome is characterized by emotional exhaustion, very low (subjective) assessment of their skills and, what is especially disturbing - progressive dehumanization - the perception and treatment of their students as an object. The teacher burnout syndrome is mainly based on eacher’s negative attitude towards their students (Barth, 1997). Usually, teachers who don’t trust their students react with a increased level of control in a situation of unnecessary tension.

High-level trust in teacher-student relationship is an important pedagogical purpose. This picture is completed by the results of other studies on the teaching profession and teacher personality (Ulrich, 1996; Rudow 1994), highlighting the organizational issues that teachers face every day, such as too many classes and too little time for extra activities. First of all, this is a the teacher job to decide how he understands his role as a teacher and educator, how to engage in the work in the face of many inconvenience and how to stimulate students to make much more efforts in studying.

The main educational goal is to increase the level of student’s knowledge, but also to transfer a key skills and important values and norms for the social development. Trust is the most important element of interaction, so the high level of trust make it possible to realize all the educational goals. A large number research show how teachers can have a positive impact on the process of creating a climate of confidence. For example, Terry (2002) emphasizes the need for presence of four essential elements to build and maintain a climate of trust between teachers and students: care, respect, communication and cooperation. When all of these elements are present in the pedagogical relationship a base is created to build and maintain a climate of mutual trust. From this perspective, it is also important to be able to admit the weaknesses, and in the face of all the organizational problems, do not shift the blame on external circumstances and risk decreasing the level of trust. Therefore one of the teacher’s task is an individual approach to each student, to be able to recognize all the individual needs and capabilities and to be able to regulate students’ behavior in a thoughtful way. This is the only way to build the relationship based on trust, which will lead to a successful and rewarding both parties cooperation of teachers and students.

The Oevermann questions whether the relationship based on trust is still possible in the conditions of modern school. In his opinion, this relationship is not able to generate trust, because it is contrary to the principle of compulsory education. In other words the student-teacher relationship is strictly formal and
both sides are forced to contact with each other. According to that, students (and parents) should have the right to choose a teacher who inspires confidence. Unfortunately, the modern school does not guarantee that possibility.

Oevermann also thinks that problems in building trust are linked to some aspects of the teacher due to his very role, for example: making a selection, deciding, marking and assessing. This elements may be a significant issue in building mutual trust, because the awareness that the teacher is the one who „decides”, can prevent the formation of a relationship based on trust.

Schweer noticed that there is the lack of voluntary occurring on both sides, because the two parties do not decide whether will establish contact with each other or not. The student does not have the option to choose a new teacher as the teacher cannot give up his class. However, in the context of trust between partners, voluntary aspect of interaction plays an important role.

External conditions, in this case the reality of the school, may be a problem in building a climate of trust, and one of its symptoms is the inability to break student-teacher relationship. Schweer notes that such unrealized desire may be demonstrated in aggressive behavior toward the teacher or student, showing the possible frustration. Note, however, that the teacher-student interaction is always a chance for a positive development, especially when two sides will prove the willingness to build a climate of trust. It is important to be aware that the risk for the students is higher, because the teacher is in a privileged position and he determines whether properly understand his role.

Schweer also found out that the teacher-student relationship is marked by the formal division of roles (powers) and therefore shows the asymmetry in the relationship. The symmetrical structure of the relationship may be formed only between the interacting partners with equal position in the hierarchy. In the case of the pedagogical relationship, there is clear asymmetric structure. In the terms of building trust, it is important that the teacher is aware that his competences and skills are much more stronger that students’. Such an arrangement may lead to a situation, when student acts willingly and shows his commitment, while the teacher only assesses whether the student’s behavior is true or strategic. A student’s behavior may be treated as a gesture of sympathy towards teacher and thus perceived as authentic behavior. If, however, teacher comes to the opposite conclusion and assess that the student’s behavior is strategic because, from his perspective, student cares only for the future benefits gained from the situation.
Therefore, the chance to build a climate of trust is only possible when the teacher assigns student’s behavior as authentic. Schweer points out that, in fact, a student behavior is mostly seen as strategic, which directly affects the chances of building the mutual trust in the teacher-student relationship. Perhaps this is why the role of the teacher is to show confidence in their pupils so they can see him as a potential partner in interactions based on mutual trust.

According to Schweer there are also two important elements in student-teacher interaction: organizational environment, which is a place where all the interactions occur and communication capabilities. In the school environment, teachers do not have the ability to make an individual decision that will govern the framework conditions, as these already exist and teacher need to accept them. It is, for example, a method of evaluating their students, how many students are in the classroom or how many lessons they need to gain the appropriate level of knowledge. Furthermore, students do not have a possibilities to affect the framework too.

Open communication creates the possibility to exchange information and a chance to know each other. Communication is one of the factors that affect the process of building trust. Sometimes, there are some situations in which it is difficult to communicate, so it is important to seek other opportunities that might be helpful, such as: consultations, or other less formal way of communication: picnics and excursions. It is a teacher’s role to make this communication possible and to control the process of trust building.

The following figure shows the importance of building trust: there are various situational components and their inter-relationship which affect the trust because the stronger are the individual factors the stronger is the trust and vice versa.

In conclusion it may be said that the trust as a situational variable can only be developed when both sides will decide to accept all the existing conditions. Both parties should work toward the same goal and realize that they are dependent on each other.

It is worth looking at the results of research conducted on the level of public confidence in the teaching professions in Europe. The latest research conducted in April 2013 by the European Trusted Brands shows that the confidence in the teaching profession in Europe is stable, because this profession, by definition, is linked to a high level of respect. Finland is the country where teachers have the highest level of respect (90% of respondents
declare confidence in this profession), which is directly related to the fact that education is one of the key policies of the Finnish Government. Three out of four Poles declare their confidence in the teaching profession, as well as Portuguese, French, Germans, Czechs, Russians and Swiss. A slightly lower level of confidence in the teaching profession declares Romania (57% of respondents). The results of this research are not surprising, because for years, teachers – with doctors and judges – have the highest level of public confidence in Europe.

Figure 1: The components of the building trust process

<table>
<thead>
<tr>
<th>Title</th>
<th>Course Description</th>
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<tbody>
<tr>
<td>The Band That Changed the World</td>
<td>This First Year Seminar explores the phenomenon of The Beatles in Great Britain and</td>
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<td></td>
<td>the “British Invasion” which transformed U.S. social and cultural norms for young</td>
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<td>people. The story of how four lads from Liverpool, England ushered in a revolution</td>
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<td>in music, popular culture, social and religious values, business practice and</td>
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<td>changed history is the topic of this Freshman Year Seminar. The class will explore</td>
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<td></td>
<td>“Beatlemania” through a variety of materials from the history, art, film, poetry,</td>
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<td>eastern religious studies, business practices and political engagement, and, of</td>
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<tr>
<td></td>
<td>course, music, in order to fully understand how the Beatles were more than the</td>
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<td></td>
<td>greatest rock band ever, but one which truly “changed the world.”</td>
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<tr>
<td>What Inspires You and How Can We Inspire</td>
<td>Inspiration is like love; you know when you see it but it defies definition. Or</td>
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<tr>
<td>Others?</td>
<td>does it? In this course, we will attempt to understand how the brain processes</td>
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<td>information, and how this relates to why we are or are not inspired by a message.</td>
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<td></td>
<td>The message can come from government and community leaders, teachers, peers, or</td>
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<td></td>
<td>even product advertisements. Prepare to be inspired.</td>
</tr>
<tr>
<td>A Very Special Christmas Seminar</td>
<td>Christmas in America is inescapable. Beyond cherished experiences in homes and</td>
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<td></td>
<td>churches, Christmas is hailed through advertising, shopping centers, and politics,</td>
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<td></td>
<td>and permeates television, movies, and radio in December. This seminar will</td>
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<td>introduce you to the academic study in the humanities by exploring how scholars</td>
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<td>across disciplines have shed light on the history and practice of Christmas. By</td>
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<td>approaching Christmas through lenses of religion, literature, culture, media, and</td>
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<td>history, we will gain a deeper understanding of how the holiday has developed over</td>
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<td>time, and why some Christmas controversies reappear every year. More broadly,</td>
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<td></td>
<td>exploring the ubiquitous winter holiday in an academic context will introduce you</td>
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<td></td>
<td>to some of the ways that a liberal arts education helps provide insight into our</td>
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<td>contemporary experience.</td>
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Trust, with respect and responsibility, seems to be have a key role of student’s behavior and affect the process of learning and personal development. Students, who do not endow the trust, generally reciprocate the same to the teachers. Culture of trust, respect and responsibility support the efforts of students in the learning process and has a great impact on achieving the best results in their study. Trust is seen as one of the factors shaping the culture of the school. It is noted that each member of the school community is a creator of the culture in the school and, on the other hand, the school has an impact on everybody’s life. From this perspective, it is extremely important to be part of ongoing debate about the mechanisms affecting the school and its culture, which have a great impact on trust, respect and responsibility.
Concluding remarks

In conclusion, I wish to add that dealing with the topic of trust is very inspiring and opens up a teacher in everyday school life. It also shows many opportunities to take action, despite situational components described above, and shows how to build confidence in the student-teacher relationship. I think it is very important to show how much depends on the teacher and his understanding of his role, how he is able to take advantage of the situation and what steps must be taken in order to support the building of mutual trust. At the same time it should be noted that the interaction between teachers and students is a sequence of behavior and thus should be supported by both sides.

If it should be task of the teacher to impart not only knowledge, but also key skills and socially relevant values and norms, trust plays a fundamental basis for the realization of a sustainable relationship between students and teachers play an important role. In addition, teachers need to be addressed both with oneself, as well as with the students to deal constructively with the weakness of their work. So it is primarily aimed at understanding the role of the teacher, how far they are prepared in the face of the many pressures to show engagement and willingness to take risks and provide trust-building impulses in students.

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Part III
Trust in Education
in the Network Society
Chapter 1
Trust in the Technology and Digital Media in the Context of Pre-theoretical Understanding of Self-education in the Network

Abstract
Self-education in the network aimed at the development can help trigger curiosity and the need for analytical and constructive thinking combined with the ability to solve problems. However, it can be also a threat to the intellectual, physical, and technical development of the learner. It may become the proverbial ball and chain because of the lack of trust in the digital sources of information. This publication is the attempt to synthesize the theoretical knowledge that can bring understanding of bipolarity in the use of new digital media in the context of the exploration of the possibilities and limitations of digital media.

Keywords: trust, digital media, digital adult, digital child, digital citizen, self-education.

Introduction
In search of understanding the improvement of education in valuable and useful application of digital media, I deliberately skipped the epistemology, because this work is only a selected portion of the considerations of the conditions shaping the culture of trust in participants of educational process: teachers and students. My goal is to focus on the aspects of shaping of media education culture that provide valuable knowledge and discovering oneself and the world in the digital space. I shall begin with the approximation of understanding the concepts of digital citizen, culture and trust and on this basis I will characterize the educational duties of members of educational process using digital media resources. Pedagogical context of this discussion shall focus on two strategies: 1) the critical theory of being and living life by Heidegger (2007) and the critical theory of technology
by Feenberg (2002). In the first one major importance is attributed to the awareness of being and being in the world, in the second one the basis for the development of a human being is the new technology. Critical theory rejects one development path of a person and says that the real problem is not one technology and progress, but a number of possible technologies and development paths that a person has to choose from by solving problems and intellectual, artistic and technical tasks using technology. This is not primarily a technical issue, but it concerns the fundamental question of philosophy of a human in society: technology neutrality and the theory-related technological determinism. While describing ten paradoxes of technology Feenberg relies on the words of Martin Heidegger, who once asked if birds fly because they have wings or have wings because they fly (Feenberg, 2010, p. 3). The question seems simple and naive, but gives an original entry point to reflect on the technology and digital media, development and self-development.

The culture of media education - the culture of education of values

In the development of a person Feenberg (1991) draws attention to the paradox of democracy, according to which the society is created by the technology that binds it together, but a man transforming technology makes it. If, in respect to the traditional education we have some doubts as to the realization of this paradox in practice, in the digital educational space there are no doubts. In traditional education, when we want the object of technology to have the desired effect on a student, we take specific action in this direction. We choose the methods, techniques and tools. We ate those who decide which culture of education will be presented to students. Should we also take action when a student is the creator of culture? Should we monitor what the student changes in the digital space? What are the limits of interference in these changes?

Digital citizen

In making the attempt to answer these questions we should start by explaining who is the person that creates and uses digital media. D. Tapscott described the generation of digital educational space more precisely as
a digital adult and digital child\textsuperscript{54}. Their use of digital sources of information is based on skipping from one source to the other, perhaps due to the fact that “all indicates that their cognitive structures operate in parallel rather than in series” (p. 21). In meticulous analysis this author distinguished eight characteristics of the generation called a digital child. These are: freedom, watchful waiting, credibility, cooperation, entertainment, fast-pace, innovation and customization. For the need of the clarification of the scope of trust in the digital media and, through them, the sources of information, this publication shall provide a brief presentation of these characteristics.

Digital citizens are mainly \textbf{free} people. What does it mean? For them it is being independent of all the rules and regulations created by their predecessors. However, this should not be construed as laziness, idleness and negligence of tasks and responsibilities that life puts before them. They just want to be free to choose where, when and how to work, study, shop, stay in touch with their friends, or enjoy entertainment. They were taught this style of daily functioning by digital environment that allows unlimited in time and location access to all its resources. Digital citizens do not want to be locked up in offices, schools or homes. They know that their job or learning can be as effective and efficient at all times and places, because the tools needed for their implementation are always with them. They simply need to connect to the network, and immediately they are ready to work, study or enjoy entertainment.

The generation of the digital world is this generation \textbf{attentive and astute observers}, development of skills of critical recognition of information to choose what is new and beneficial. This is a big inconvenience for companies, manufacturers, and even for parents and teachers who are constantly subjected to constant invigilation as to the veracity of their messages.

D. Tapscott stresses that the generation of network focuses on the \textbf{credibility} - honesty, reckoning with people, transparency and fulfillment of obligations. It is also generation characterized by a profound tolerance (p. 154). Digital citizens live in a world of constant change with unlimited access to information on a variety of subjects. They expect credibility and they are convinced that the Internet is the place, where they can find it.

The natural tendency of digital citizens to \textbf{cooperate} extends to all aspects of their lives (Tapscott, p. 169). Every day they take part in different discussion

\textsuperscript{54} A digital child is \textit{the new generation}, children born after 1998.
groups, blogs, forums, online games used by multiple users simultaneously. Increasingly, they cooperate and help each other in a variety of ideas, projects and tasks, even of only entertaining nature. This willingness to help and cooperate also translates into visible results in their work and education. They are involved in joint work and thus willingly undertake various creative activities while better absorbing the message.

Improvement of the graphics, audio, computing power and easy access to the Internet influenced the evolution of the games, giving them a new dimension of extremely high quality, and encouraged countless young digital citizens to treat the Internet as a place of entertainment. These games enable the impact of a number of participants on presented in a graphical environment interactive elements and characters. Satisfaction of participants goes also from a variety of interactions with other players. Depending on the type of game, interaction may be either a competition or cooperation. Often the reason for participating in these games is the pure desire to have contact with other players (Filiciak, 2012, p. 187-192). On one hand, interactive gaming teaches how to cooperate, on the other hand, they pose a threat, sometimes taking the form of enslavement and gambling. Uncritical trust in the new form of entertainment dictates ready styles and behavior patterns, and combined with high realism and power of attracting the attention, can also lead to changes in the image of modern man.

Unrestricted access to information, entertainment and self-education, fast communication and exchange of ideas accustoms digital citizens to the fast pace of life. At the same time they are no longer able to function more slowly. Often such a fast lifestyle is the result of some sort of habit. Young people are absorbed in the rush of everyday life and do not even notice how this fast pace has become their natural rhythm. In parallel with the new information about the world of science and technology, digital citizens also change the carriers of this information changing for example mobile phones to smart phones, computers to laptops and tablets. This happens so quickly that we often do not manage to enjoy the newly acquired equipment, when manufacturers offer improved model with new features. Replacement of equipment faster than it wears out is no longer surprising, and even becomes a necessary requirement in order to keep up with all the gadgets and innovations that are constantly subject to improvement. Innovation in the world of technology has also impact on innovation of everyday life of digital citizens. Innovative
activities has also influence on work and education, by rejecting traditional
practices, and in their place to introduce new models of creative action
and cooperation in the group. D. Tapscott, who describes this feature of
digital citizens, also draws attention to the fact that such innovative behavior
towards the world, in addition to improvement of daily life, also affects the
strengthening of the position among the peers. Young people need to be up to
date, this applies to both to their cell phones, iPods and gaming consoles. The
product of the latest generation causes jealousy among friends and contributes
to the strengthening of social status and a positive self-image (Tapscott, p. 173).

Digital citizens are no longer satisfied with what they get - they remake
and adapt every thing to their needs (Tapscott, p. 67). In the digital world
we encounter the phenomenon of customization of digital citizens. It is
a marketing phenomenon, like personalization, in this case, however, the
consumer has the right to choose the same values that are most appropriate
for him and show them to manufacturers who create and offer a product
that the recipients desire (Nowy Słownik Ekonomiczny 2003, p. 214). These
activities gave rise to a way of self-expression, by matching the world to
yourself, not the other way around, because in the real world the consumers
are offered a finished product, and they choose from what can be found on
the shelves. In the case of digital citizens, they reach the product they desire
not necessarily paying for it.

To sum up, digital citizen in dealing with the media feels safe and free, he
satisfies his curiosity, establishes contacts with others, receives ready-made
solutions, has a good time and enjoys it. In short, he trusts the network,
which gives him innovative educational solutions, work and entertainment
while responding to all the needs of everyday life.

What is the trust in digital media?
To trust in digital media. Does a digital citizen wonder why he trusts
information in the network? What is this trust like - full or limited? What
limits trust in the network? Are we dealing with a phenomenon of uncritical
trust among digital citizens?

The activities processing reality, even this iconic and symbolic one, are
a special feature of digital media, as they allow to make learners more active
during the information support (Perzycka, p. 25). Users of digital media are
surrounded by a lot of information diversified in terms of value. While looking
for information online we have to decide: what is truth and what is fiction (Tapscott, p. 149-150). Is this a difficult choice? What is the attitude of digital media users to information, such as spam, phishing, alarms, scam or ads? Do they carry out evaluation of their contents? Do they carry out evaluation of online information at all? What is the status of users’ skill to critically recognize information in order to choose what is new and beneficial, and remove what is unnecessary? D. Tapscott noted that through the operation in a digital world where information flows constantly and various multimedia messages, network generation has learned perceive and immediately verify received data. They carry out quick evaluation and selection of information. How do they do it? Did they develop an instinctive critical awareness? What is it? How much trust do they put in each other, and how much in digital media while selecting valuable information?

The economic or cultural success of modern society is dependent on the ability to use the capital, which is information. The challenge for the human becomes the acquisition of skills that allow for the collection and processing of digital information in order to create new knowledge (Perzycka, p. 7), and the ability to find reliable sources of message. Is it possible that digital citizens develop skills of critical problem solving in the network unknowingly by contact with another problem to solve? Therefore, is the network a different learning environment than the reality? Is it an environment for self-learning people that do not need school and a teacher? To what extend digital media is trustable as an environment for self-learning citizens?

Trust is a vague concept and - as others - has many meanings. It should be added, however, that the trust can also be strategic, and as such, is instrumental and based on previous experience. Trust plays a crucial role in shaping a democratic society, for which digital media is the center of everyday life. According to Sztompka, it is one of the imponderables and is associated with the powers of civilization. They are a set of cultural predisposition of individuals to political participation and self-management, discipline at work, the spirit of entrepreneurship, educational aspirations, and, as it were highlighted in this article, to technological skills, ethical rules and aesthetic sensitivity (Sztompka, 1993). Different choices of one’s own activities and partners in interaction through digital media make trust placed at the system level as it relates to the area of system identification, reproduced in beyond individual collective layer of definitions and perceptions (Wagner, p. 54).
Possibility of action by the trust in digital media is particularly important as expanding the possible combinations and variations of this activity it contributes to self-organization, self-reproduction of the system and self-education (Luhmann, 2008, p. 123).

In the discussion on the nature of the digital media value we cannot avoid confusion, unless it is assumed that it is clear and has a social and individual dimension. In this case, the question of its value will refer to all forms and mental functions that will affect the man’s attitude towards the environment and himself, and will cause it to function in diverse environments (Brzezinski, Nowak, 1984, p. 5-6).

We can talk about two types of trust: in oneself and in others. In both cases, however, we cannot learn it, as we learn school subjects. It may be experienced by immersing in the culture and through culture. We are aware of the state of certain situation when we have specific knowledge about it and when we can act in it in a responsible manner (Gerstman 1970, p. 39-42). Trust in standards, regulations is constructive and reflected in everyday actions. Following the rules and regulations provides a sense of stability and predictability of social life (Wagner, 2010, p. 57).

Becoming aware of everyday life is, in other words, being aware of something, having cognitive control over the surrounding reality and responding to it with relevant activity, which leads to development. Development is a process. As a result of different experiences, we analyze it and draw conclusions - consciously or subconsciously. On the other hand, the development is the transition from one level of consciousness (Czerepaniak-Walczak, 1997, p. 88) to the other. What is the level of awareness of the use of the Internet or digital media of a modern man – a digital adult and digital child?

**Understanding the value of «being» in the digital media space as a measure of self-education in the network**

As a result of being a human, every person must open up to the truth about himself, a genuine truth, in order to be able to develop, because it is absolutely essential for him to be conscious, free, have valuable life and improve.

If we want the digital media to have an intended educational influence on the recipient by stimulating him to act creative in an atmosphere of mutual
trust, at first we must diagnose the state of user’s competence of understanding and acceptance of digital media (Livingstone, Ólafsson, O’Neill, Donoso, 2012). These will include both technical (instrumental) competence, as well as skills in the recognition of cognitive, artistic and overaesthetic contents, which is to reach the valuable and useful information.

I was looking for the answer to the statement in a critical theory of existence and living by Heidegger (2007) and the critical theory of technology by Feenberg (2002).

In consideration of the significance of technology in human life Feenberg introduces the instrumentalization theory (Feenberg, 2010). According to this theory, information and communication technology used in the information management establishes one direction - cause and effect. This allows two-way activity: of the operator and of the object. Therefore, the technology must be analyzed on two levels: 1) the level of our original attitude towards functional reality, 2) the level of design and implementation.

The first level is our impact on the objects (affordance) - in our case this will be the impact on the digital media (devices and systems) through conscious or unconscious (decontextualizing) valuation of the properties of used content. It is a process of identification and/or interpretation of content regardless of the context. We then deal with a critical approach to the content available in digital media. This involves a process of expressing ideas, thoughts and giving meaning to transmitted content that has been taken out of its original context and subject to change. In order to recognize their authenticity, we need to have a distance to manipulation by reflective attitude. Digital citizens participate in the so-called technical activity, also known as digital resource management. The extend to which digital media users will participate in managing their resources is conditioned by another level of consciousness.

On the second level the digital media user is guided by the values which may be derived from his ethical and aesthetic principles or be taken from those included in existing devices or digital systems. Heidegger calls this state the consciousness\(^{55}\) of “disclosure” or “revelation” about the world (1967, p. 82-83). Heidegger has modified the traditional subjective and objective

\(^{55}\) According to Heidegger, awareness is an ontological idea which is the structure of constitutive existence in the world. The world in ontological aspect is not the meaning of this existence, which in essence is not the existence at all, but the very nature of being. This does not exclude, however, that the way of examining the phenomenon of the „world” has lead through the existence in the world and being of this existence
attitude towards the world by making an analysis of learning about the world as the most clear explication of the relationship model between the subject and object. Based on the duality of subject and object view of reality is categorical and related to the metaphysics of presence in the world of digital media, where being means existing. In this perspective, the user of digital media encounters content, which having its certain features, is subject to the user’s objectified description and view. These features are not, however, experienced by the user as being present, given us in advance. Firstly, we see the content, we use is unconsciously as it is convenient. This is instrumental - manipulative - useable approach (first level). Then we think theoretically about the content, we make cognitive, artistic and over artistic evaluation (second level).

In his deliberations Heidegger focused on the existence and sense of life that goes beyond the duality of subject and object, and constitutes its ontological attitude. The consciousness of the world and self-awareness, which is the primary field of duality of what is subjective and objective, is also the basis of each objectified and subjectified reference to being and existence. Both the value and the technologies have specific characteristics as such for a user of digital media, and show some diversity resulting from their place and importance in society.

**Concluding remarks**

Digital media allows us to manipulate, distort and change reality in a way that was not possible twenty years ago. We feel the impact of this effect in almost every aspect of our lives. Tomorrow’s technology almost certainly will allow us to manipulate digital media in ways that today seem impossible, sometimes even unthinkable. The way in which this technology will continue to develop is not as important to us as it is important to understand the power, limitations and consequences, and potentially to enter into full interaction with digital media.

Reflection on the state of the content of the digital media is not the beginning of understanding and self-understanding, but is derived from the prior existence in the world. This reflection is conditioned particularly by the type of trust in the digital media resulting from the knowledge about its functioning and the level of critical reflection on the information resources of digital media.
I do hope that media education will show the way to trust in the magnificent and astonishing new world in order to develop self-education. Digital literacy is not just the ability to seek for information, but above all, the ability to analyze the content, to determine who is the creator, who is the owner and who can use it. This category also includes the skills needed to assess the veracity and credibility of the content, the potential risks associated with it, and evaluating whether the content can pose a threat in the cognitive, physical and technical aspects.

Reflections on trust in the digital media in the context of self-education shall be concluded by a piece of work by K. Wilber. The surface can be seen, but the depth needs to be interpreted. The way in which we interpret the depth is critical for its birth (2007, p. 353-234). Thus, what is the answer to the question of whether a digital child is ready for self-education in network? Let me ask with another question: What is the trust in the digital media of digital children: systemic or reflective and critical?

References

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Chapter 2
Innovative Application of Technology in Education

Abstract
The twenty first century is characterized by the extensive use of Information Communication Technology in every walk of life. Being a powerful tool of technology based communication, it facilitated the process of globalization and its spread at fast pace thereby transforming conventional societies into knowledge societies, industry and service sectors of global economy to technology driven, transparent and competitive. India is in the process of realization of its potential and emerging information and communication technology institution on a big scale in southern region enabled Bangalore to emerge Silicon valley of India.

The education system in India is fast emerging communication technology driven. The extensive use of EDUSAT and INFLIBNET have completely overtaken the learning process in the Colleges and Universities. The present focus of the Ministry of Human Resource Development and University Grants Commission bear testimony to ICT enabled learning process in India. With the focus of XI and XII plan on technology driven learning process, the ICT use has trickled down to secondary and school level.

National Curriculum Framework (NCF) has endorsed the globalization process wherein multiple sources of information embedded with technologies, collaborative activities and transparent work culture have been emphasized as integral part of learning process. In view of the UNESCO guidelines on new initiatives, UNDP focus, MHRD of Government of India have kept additional plan provisions for ICT enabled teaching-learning process in schools, colleges and Universities and same is extended to remote areas. The technology institutions like Central Institute of Education Technology (CIET) and NCERT and EMMRC in Universities are facilitating institutions to use satellite technologies for both regular mode of learning and through distance mode.

The e-content and e-learning are important modes of learning process today in India. The education being more technology driven acquiring more and more soft skills is the only key for successful teacher in education institution.
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 videoconferencing 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: 1) Conventional Radio and Television broadcasting; 2) Interactive Radio and Television (phone-in, video on demand); 3) Exchange of data; 4) Video conferencing, Audio conferencing & Computer conferencing; 5) 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:

1. Participation in Satellite Instructional Television Experiment (SITE) in 1975-76 in collaboration with ISRO.
3. Organisation of Classroom 2000 Project in 1993 using technique of teleconference for direct teaching of Physics and Mathematics to the students at Senior Secondary level.

4. 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.

5. 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:

1. 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
2. Orientation of Principals and Head Teachers of KVs on NCF-05 and primary level textbooks brought out in the light of NCF-2005
3. Orientation of Fine Arts and Music Teachers.
4. Orientation of Teacher Educators of SCERTs, DIETs, CTEs and IASEs on NCF-2005.
5. Orientation of Teachers on Gender issues in Education.
7. 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, headmasters 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 broadband 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:

1. Computer Aided Learning (CAL) where children in small groups interact multimedia content and teachers act as facilitators of learning;
2. Computer Assisted Instruction (CAI) where the teacher centric content is displayed by using large TV screen instead of regular CRT monitor;
3. 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.

4. 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-leaning 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.
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 device 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 so 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**: 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.

**Blog 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 as 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 makers 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.

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Chapter 3  
Trust as a Primary Factor in the Strategy of the Contemporary School Functioning as a Learning Organization

Abstract  
The present times, called by Z. Bauman a fluent modernity, the scale of greed and incompetence reach out previously unimaginable level. Never in its history of time, the humanity had to face so many risks and dangers. Therefore, in order to be able to function and perform tasks in the present times, people need to be guided by the values and mutual trust. This article is an attempt to identify the place of a school in the modern world, which is no longer of the institutional nature, but of a learning one as well. Like never before, functioning in the school requires from its members relationships involving common trust and cooperation without which they could not to create a group. Thus, learning organization, combined with the culture of trust, is an organization which adapts to changing conditions and ensures continuous improvement of its members, that is, acquiring new skills, capabilities, patterns of action and mutual cooperation and trust, so that, despite various threats, it allows to overcome the limits of creativity and courage in decisions taken.

Keywords: trust, school, student, society, values, culture of trust.

Introduction  
Life in the times that Z. Bauman calls fluent modernity would be impossible if we did not have a certain trust for each other. This is because ethical categories more and more influence and affect social, economic and personal success. According to P. Sztompka, trust is the foundation necessary for the functioning of the society. It is also important for the functioning of the smaller social groups e.g. school, class, etc. It is an essential factor for democracy and economic development and a cornerstone of safety in
everyday life, and the crisis of trust brings destructive effects on society (Sztompka, 2007, p. 56). This may be the result of the fact that trust is seen as a prediction or assumption of certain behaviors. Therefore, they can be treated as a way of discovering the future, predicting their effects and mastering them. We trust the doctor that the medicament he prescribes will help us, the architect that the building he designs will not fall down, and we trust food producers that what they offer is not poisonous. Trust, therefore, is closely related to the liability for something, which is the basis for the implementation of social objectives at every ground. Also the modern school, which, as indicated by P. Senege in his book „The fifth discipline”, is more often called a learning organization, is based on mutual trust rather than mutual control of people forming this organization. The functioning in the culture of a learning organization is therefore nothing more than a functioning in a global society, the aim of which should be a voluntary adaption of ethical elements in organizing one’s own activities - both at educational and social level - that is, the elements needed to build long-term values. Those values can contribute to the formation of a society that is forced to operate in two parallel worlds - real and virtual ones that do not always work in symbiosis. As noted by K. Denek in times in which the scale of greed and incompetence reach out previously unimaginable scale, „a need to appreciate any values in education has become an important task in the face of the many threats of the modern world” (Denek 1999, p. 31). According to this author, values play an important role in educating the society modeled by digital media. However, according to K. Denek’s, values are still a key problem for education as they have an effect on actions and attitudes of students and teachers, provide them with both a source of inspiration and directives. And this is “the duty of man that links him to the world of values, opens him to it and constitutes the order of their completion, therefore becoming his personality traits” (Chalas, 2003, p. 176).

**Trust in school – categories and types**

The school, in which the participants of the education system have a mutual trust for each other, have grounds for teaching how to make choice, decision and take responsibility for one’s own actions. However, what is formed by a single unit is of great importance for the whole group in which it operates, because without mutual cooperation, i.e. goals, plans and actions this group
would not exist as a social formation. According to R. Hardin, there are two types of groups based on cooperation. The first is one is the group in which there is the need for collective action, and its members may consider whether they can trust that their group will cooperate to achieve a common goal. The second type is the one where members of the group supervise individual actions and force each member to cooperate, even though it is hard to say that these members trust each other (Hardin, 2008, p. 533). The second type largely resembles the functioning of the school, where a small community - teachers force their members - students to act in certain way that continue to rely on cooperation, but are characterized by providing penalties for violation of the established standards and regulations. According to the above mentioned author, the trust factor related to a school group can be divided into three categories:

1. **Caring** - trust in that category is treated as a counting on a constant selfless help of other people, the expectation that others will have an altruistic attitude towards us and will be always willing to support us in difficult times. Parents and students must therefore place a little trust in the school they attend to, that it will perform its one of the most important task at the highest level.

2. **Axiological** - confidence in this category is nothing but a belief in the qualities of other people, such as justice, responsibility, honesty.

3. **Efficiency** - the expectation that partners will behave in an instrumental manner (Hardin, 2008, p. 535).

E. U. Uslaner proposed another division of trust in the cooperating group dividing it into normative and strategic groups. The first type of normative trust is based on showing trust in others, while not expecting concrete benefits in return. It is a kind of trust towards those who we do not know very well, or to complete strangers, which is the foundation of social functioning. With the ability to trust not only to my family and friends, we are able to tolerate otherness of other people, even complete strangers. However, trust in people we do not know cannot be total and complete, because it is hard to verify their honesty in a second (Uslaner, 2008, p. 183-185). Therefore, as rightly pointed by P. Sztompka, this type of trust is nothing more than a prediction of the good intentions. This type plays a very important, if not even the most important function in cooperation of students, parents and teachers who (at least in the early stages of getting to know each other) are
a group completely foreign to each other people. This helps to rationally justify the desire to cooperate and to compromise by making the assumption that other people are honest and know that in the system in which they are dependent on each other, it is more beneficial to have trust than distrust, which constantly needs to be proven.

As indicated by E. U. Uslaner, building normative trust does not occur while getting to know another person in whom there is no reason to place trust, but we assume that he or she does not have bad intentions. It is a process of recognizing new members through the prism of their own values and expectations. That author points out that in the case of complete strangers one meeting is not enough to build a real trust between them. There must occur interactions for some time that build trust in the honesty of each other. However, even when these people get to know each other better, such mutual trust will be limited to what they know about each other (Uslaner, 2008, p. 183-185). A school is the place where the knowledge of the teacher about the student and the student about the teacher is based on the interactions that occur only in that place. Thus, trust of members of this group is usually limited only to mutually recognized facts about the person. A teacher knows as much about a student and a student knows as much about a teacher as it was possible for them to observe and recognize at school. Thus, this type of trust limits itself only to facts one person knows about the other one. However, if at this stage of getting to know each other the teacher will put trust in the student and the other way around, they can reach an agreement in mutual cooperation which will improve their relationship. Hence, “normative behavior is the belief that others will share our fundamental moral values, and therefore should be treated as we would like to be treated by them. However, individuals may share different values. An important issue is to have the sense of bond as a result of perceiving others as members of one’s own community, whose interests must be taken seriously” (Uslaner, 2008, p. 185).

The second type of trust proposed by E.U. Uslaner is called strategic because by putting trust in someone we are guided by some kind of planned activities supporting our predictions. However, as mentioned by the author, there is no clear definition of this type of trust, but all of its variations have one thing in common, namely the prediction that the other person will meet our expectations, at least in a particular action. Thus, it is also a forecast as to the behavior of the other person, but in this case our behavior depends on
whether the person meets our expectations. If this happens, we put our trust in that person mechanically. Hence, strategic trust has no moral force only a driving one (Uslaner, 2008, p. 189). And it is this kind of mutual treatment of each other that can be seen in school. The student is to accomplish the task in accordance with the expectations of the teacher. He can do it right or wrong, but he has to do it. If he, however, decides not to do something, he exposes himself to the loss of (strategic) trust that the teacher has put in him. The same situation can be seen in the relationship between the school headmaster and a teacher. While employing a teacher, the school headmaster cannot be sure if he will be competent to perform his tasks. In this case he checks his references and allows him to perform the functions relying on the information gained (Perzycka, 2011).

Strategic trust is a kind of uncertainty and the collection of both the positive and negative information. As a result, we know that the social group which we deal with is neither fully positive nor negative, and therefore we should put a limited (controlling) trust in it.

The difference between these two types of trust is apparent only after deep reflection upon our perception and analysis of other people by looking at the credibility of their actions. The strategy of trust we use is dependent on the situation and the people. Thus, „while dealings with the specific people we use strategic (narrow) trust. Therefore, it is not inconsistent, when someone who trusts people checks the qualifications and trustworthiness of individuals such as a doctor, engineer, or teacher. Normative trust is not a belief in a specific person; it is rather the belief in the „generalized other“ (Uslaner, 2008, p. 191).

According to W.M. Grudzinski, the trust can be viewed from the ethical and useful perspective. The first perspective suggests that the man itself is a source of trust, because each one of us – of course, in various degree - is able to put trust in someone else, confide in someone, etc. According to the author it is a very risky form of trust, because we expose ourselves to the various kind of disappointment in relation to the people we open to. By putting trust in someone we count on getting it back, on achieving loyalty in deeds and intentions, which may not always be obvious to all people. The second perspective relates to the social and economic life, where trust is nothing more than a relationship between different individuals or groups who want to achieve the planned target. In this form trust is often treated as an exchange transaction, which aims to maximize the profits.
The above examples of trust division indicate that the trust we use at the certain moment is not entirely dependent on us, but on the situation in which we find ourselves, on what we expect from others, and whether we create a group that cooperates or competes with each other.

The school as the culture of a learning organization and the culture of trust

Functioning in a school group, as in any other, requires from its members mutual relationship of trust and cooperation. It is a factor over which the school has to work continuously to maintain mutual relations of members who create it. This means that the school becomes a learning organization, capable of self-understanding in terms of its problems and improvement, in which the members have both normative (moral) and strategic (narrow) trust towards each other. Peter M. Senge defines a learning organization as an organization that constantly expands its possibilities to create its own future. Being „a learning organization” is not imitating the model. Learning organization is an organization, which adapts to changing conditions and ensures continuous improvement of its members, that is, enables them to acquire new skills, capabilities, patterns of action through their cooperation and mutual trust towards each other. An important part of learning in a learning organization is obtaining information about errors and demonstrating how these errors can be corrected, and thanks to the mutual trust that allows members to get out of the boundaries, it develops creativity and courage in one's own abilities.

Through the cooperation of many people schools can achieve much more than through the control and punishing of the people belonging to it. In this respect, it should not be understood merely as a system solution, but as the daily activities of all participants working together, who build approach of the whole organization to the rapid development through mutual trust to each other as members. In addition, it encourages thinking about and questioning of the status quo, and its improvement. Creating a culture of the organization is therefore nothing more than the creation of a culture of trust. For the determination of trust as a prevailing cultural domination also in the culture of a learning organization, P. Sztompka proposed the following concept of a culture of trust, which in its assumptions is closer to the „moral trust” - based on the prevailing values. It captures the situation where irrespective of
rational assessments of who and to what extent can be trusted, and regardless of individual psychological tendencies, people not only act routinely on the basis of trust, but they are also actively (dynamically) and culturally, however, not necessarily intentionally, encouraged to it, (Sztompka, 2007, p. 122). This means that in a company or school, people actively contribute to the creation of both the successes and limitations of themselves, which is very important in the culture of a learning organization, because a process that takes place in it is of „happening” not of „being” nature (Koster, 2003, p. 35). It is clearly visible in the changes that happen in today’s education. It can be said that the culture of a learning organization is a way to organize the experience and all activities of cooperating individuals. A mutual trust allows people to jointly develop, that is, to do things together and talk to each other (Koster, 2003, p. 35). Culture of a learning organization and culture of trust are therefore the same as symbols that enable us to see and understand the world, as well as to communicate. It also offers a common language, divided associations and ideas, as well as, at least partly shared valuing of various things and phenomena (Koster, 2003, p. 33). Thanks to this we shape our competence, rationality, efficiency, expectation of high moral standards as well as provision of the custody or altruistic care. Functions of the culture of a learning organization and culture of trust are dependent on each other. First of all, trust placed in other members of the learning organization triggers and motivates them to action by removing any concerns about fairness and honesty, which favors mutual performance of various tasks. At the same time it encourages more social commitment while enriching interpersonal relationships contacts, which is very important in the culture of a learning organization. It also teaches openness and tolerance towards those who know each other and those who are complete strangers; it helps to overcome xenophobia, hostility and strengthen ties between an individual and the community. As a result the members forming groups such as a company, a school or a classroom, who have to deal with the dominant culture of trust, have a greater willingness to engage in the affairs that affect not only themselves; they adhere to generally optimistic view of the future and have a high sense of security. On a practical level, this should translate into greater participation in elections, fewer strikes and protests and higher long-term economic activity - a climate of trust favors economic prosperity. In this context, trust is often considered as relations in contemporary organizations,
where empowerment plays an important role. That process of increasing the spiritual, political, social and economic ability of individuals in relation to other members of the group results in responsibility for their actions, which translates into a sense of belonging and improving relationships in the group. It is therefore necessary to ask the following question: what should be done and what action should be taken to build a culture of trust in a learning organization? In this respect, P. Sztompka identified possible actions in the following seven areas:

1. Normative confidence - building and strengthening sustainable and secure rules of operation of social order and stability of the social order related to it.
2. Consistent and absolute rule of law - the law should be enforced, and the obligations imposed - people must be able to apply to the relevant institutions in the case of violations of their rights, or when others fail to fulfill their obligations towards them. At the same time enforcement of duties and fulfillment of obligations should be observed.
3. Construction of the effectiveness and authority of the agencies of control.
4. Openness and visibility of public life - trust is growing in the shade of what is familiar, learned - if social institutions operate in an open, transparent and predictable way, they gain authority in the eyes of society.
5. The strengthening of local authorities to the detriment of centralization.
6. Fighting against incompetence and immorality of representatives and government officials - people wielding power must be liable and open to the control of the relevant agencies.
7. Ensuring dignity, integrity and autonomy of each member of society. The citizen must be treated as an entity, have a sense of safety and awareness of being trusted - the assumption of his good faith (e.g. the assumption that people want to pay taxes fairly rather than repeatedly avoid them and cheat). Citizens that are rusted usually trust the government in return (Sztompka, 2007, p. 119-123).

The author referred these areas to the culture of business organizations, but after their analysis there can be seen their adaptability to the needs of education. On their basis, we can point ranges of operating of a learning organization culture in the culture of trust. For example:
1. Confidence and value - Self-confidence is derived from high and adequate self-esteem. Stable self-esteem is essential in achieving the ambitious goals and development (P. Brzozowski, Warsaw 1989, p 78). This sense allows us to build and strengthen beliefs about self-esteem and co belonging to the particular group. It makes us feel not threatened - we trust members of our group. In the school, where cooperation is one of the most important tasks, confidence and belief in ourselves and those around us is a prerequisite.

2. The consequence of one's own actions - As a member of the group, we should be aware that our every action brings loss or benefit to all of its members. It is the responsibility, without which it is difficult to build trust. If we show a lack of it, we can expect the loss of trust and respect. Therefore, in the group called the learning organization the responsibility and consistency of one's own actions is a necessary condition to be able to belong to this group.

3. Efficiency - through the effect we mean the maximum capacity to absorb given, necessary knowledge and its proper use within a certain time to achieve certain tasks. The most important factor influencing our effectiveness is the focus and sense of security. Without the ability to focus our results may be less intense. There can be many factors adversely affecting the concentration and consequently the efficiency. One of them may be a lack of trust in the people around. If we feel someone is disloyal, it is harder for us to focus on achieving maximum results.

4. Openness - trust is growing in the shade of what is familiar, learned - if social institutions operate in an open, transparent and predictable way, they gain authority in the eyes of society (Sztompka, 2007, p. 122). Thanks to the openness we show our good intentions and kindness to others - without this feature it is hard to build even a substitute of trust.

5. Dignity - As noted by P. Sztompka, all members of the cooperating group must be treated equally and appreciated. This approach will help to build a sense of security and awareness of being trusted - the assumptions of good will (e.g. the assumption that people want to pay taxes fairly rather than repeatedly avoid them and cheat). Citizens that are rusted usually trust the government in return (Sztompka, 2007, p. 122).
Concluding remarks

Building trust among people is a long-term process, but it is worth the effort. The feeling of trust allows people to deal with problems, which can help in achieving social goals much faster. Each individual should protect the trust with a sense of dignity, truth and honor. These features are undoubted allies in carrying out the same mission, which is to voluntary build and comply with the common ethical and social elements in all areas of human functioning, and to create long-term values. This fluent modernity in which we live more often takes away these values. Thus, the creation of a culture of trust is seen as a very current and necessary task. Today world is ruled by money, not the values and ideals, therefore it is important to remember that „the trust as opposed to financial resources is a moral resource, the number of which increases, the more it is used, and when it is not used it simply disappears” (Świątkowski, www.puls.ctinet.pl).

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Chapter 4
Network Communications
– New Turning in Education

Abstract
The article researches the phenomena of network communication and its influence on the processes, happen in education. Social software is decided to be the main means of network communication. The problems of trusting in educational network communication are also taken into consideration.

Keywords: network communication, Web 2.0, social software, educational network communication.

Introduction
Ongoing transformation of socio-cultural reality makes necessary new understanding modern communicative situation and elaboration of suitable concepts of managing communicative process. Diffusion of communication into all spheres of the society, appearing and development of communicative structures of a new quality require deep reconsideration of communicative base of education, and this actualizes the problem of network communication in modern educational interaction. Students use the possibilities of network communication for education more and more active, and this makes teachers implement methods and tools of network interaction based on Web 2.0 into their professional practice, i.e. realize educational network communication.

Determination of concepts
The increased interest in problems of communication among Russian and foreign scientists promotes activity of representatives of many professions (teachers, psychologists, physiologists). There are known different approaches
to communication understanding, but the results of some analytic practices show that all examined concepts have not contradictions, but differences, have not different contents, but research different aspects of this complicated phenomena. Such a terminological difficulty doesn't stop numerous researches founded on communication nature.

There are some definitions, met in different publications. Communication can be considered as a structure, which supplies the existence and development of human relationships, including intellective symbols, means of their transference in the environment and keeping over time (Kuli, 1994). One of the most popular understandings of communication is its representation as information exchange among difficult dynamic systems, their parts, which are able to perceive information, keep it and transform (Ursul, 1968). Communication also is the exchange, which supplies cooperative mutual help, making possible coordination of operations of high difficulty (Shibutani, 2002). In this description communication is introduced as an activity, which realizes mutual adaptation of human behavior. Accepting communication as a kind of activity, it's possible to define network interaction as mutual activity of all the participants of educational process.

What is network communications? It's a kind of activity for information exchange through the Internet. The aim of network communication is: solving everyday problems, education and keeping information about the world around using the Internet. Today there are 5 classical forms of a network communication: e-mail, subscribers’ lists, chatting (friendly conversation - on-line talking), forum (free discussion, talking off-line), tele- and video conferences (discussion in distance). These forms of a network communication have occupied their positions in the Internet, but today new services based on Web 2.0 are becoming more effective. Their main idea is in the assistance in organization collective communications, including educational ones. They are: systems of public use of media-resources, blogging, wiki, social networks and others, which can be named as social software.

**Network communications in educational system**

The usage of network communications in educational system makes necessary to change the system – to reform the pedagogical paradigm – which serves the understanding of the influence of Web 2.0 on the communicative function of a teacher, which changes the pedagogical approach in general,
implements new methods and ways of educational interaction, based on Internet possibilities. The acceptance of the fact, that the Internet today is used not only as an information channel, but turns into a resource, makes possible to solve new educational tasks, to change the educational interaction of the participants of educational process. It's possible to introduce Internet possibilities in a such proportion: 40 per sent are used for information, and 60- for network communications.

The usage of network communications in educational system guarantees new quality of educational process, based on informal interaction of all the participants through the open access to information in multimedia forms, on making the content of the process; it also allows to trust learning outcomes publicly and to develop active and independent students' positions. Social software provides pedagogical practice with unique possibilities:

- usage of open electronic resources for learning purposes;
- publication of learning materials of their own in the Net;
- monitoring of educational activity of the participants;
- making of new learning situations, which allow to study new phenomena;
- organization of educational interaction in a such way, when the participants must not present in the same place in the same time during the interaction.

The specialty of network educational communication allows to emphasis the process of interaction of all the participants, but not their private characteristics. The solving of educational tasks takes place through the exchange of files, containing learning outcomes (keys, analytic descriptions of the tasks, explanations of the tasks solving). It's necessary to make some conditions to organize network educational communication:

- administrative support of educational network resource;
- technical providing with the access to distant resources and learning outcomes;
- organization of network interaction of all the participants;
- organization of events for public discussions of learning outcomes.

In this manner, the network educational communication is a complex of the educational process participants’ activities, aimed educational tasks solving, and development information experience of the participants, which is defined by the possibilities of social software.
Social software

During the last years new means of education appeared, and they greatly changed some fundamentals of organization of educational process. And one of them is service Web 2.0, which belongs to social software. This social software has transformed the principles of educational communication and the role of the participants of educational process, turned them into equal participants of educational process, creators and co-authors of educational information. Modern educational resources, based on Web2.0, are formed depending on the information from the participants of educational process.

So, there were the advantages of social software. But there are some disadvantages for using it in educational process. Because of the services Web 2.0 were not created for education, it is necessary to adapt educational process to their possibilities. They, as communication environments of the participants of educational process, have some negative features, such as:

- the need for special training of the participants for using the service, because for the service functioning it has to be adjusted; these services are easy to use, but they need for some special skills;
- difficulties to present emotional characteristics of the participants because of the specialty of network communication;
- problems of private review – the review without keeping information about the resources, were used;
- psychological problems of network communication: Internet-addiction, aggression in the Internet and others;
- intellectual property and copyright;
- problem in trusting the information – not all the participants are conscientious users, so the information should be checked.

Trusting in network educational communication

In classical educational communication the nature of relationships among all the participants is shown by the level of trust as a valuable position among all the participants. Trusted relationships among all the participants of educational process depend on the readiness of all the participants to trust, to appreciate each other, to take part in mutual activity on doing educational tasks. A teacher is considered to take a leading, active part, and he is responsible for quality of relationships, for the level of trusting in this interaction. The efficiency of teacher’s professional activity depend on
appreciation of trust and trusted relationships in interaction between a teacher and a student, the level of teacher’s competence in building such relationships (Tarantei, 2009). In researches of Russian teachers and psychologists presence of trust and especially mutual trust was essential in educational process, and without trust the education can not happen and be efficient, but the role and function of trust weren't studied.

In the concept of trusting as a social and psychological event, created by T. Skripkina (Skripkina, 2000), trust is presented as 2-poles statement, directed to a person and to the world at the same time. There are also emphasized main features of trust – measure, partialness, ability to choose. The analysis of functions and roles of trust in educational interaction is characterized by the unity of into-subject (the measure of trust oneself) and inter-subject (the measure of inter-trust of interacted participants) approaches. It’s a necessary condition for analysis of each type of interaction.

Trusting in educational interaction creates conditions for student’s self-development. (Dorofeev, 2006) and includes 9 main components: teacher’s self-trust, teacher student trust, teacher trust, student self-trust, student teacher trust, student trust, teacher’s authority, formal rating, positive attitude to pre-trust, style of teacher’s management.

But the turning in education due to using network communications makes necessary to study trusting in relating with social software possibilities. At first, it becomes possible to increase student’s self-assessment, giving him a chance to show his knowledge in the net, to do publications, to learn new things out of text books. At second, network communication means communication “face of face”, when tasks’ comments are personal, when learning follows individual trajectory. At third, both participants of educational process are active, because a teacher can overcome his shyness and ask a student for making an interactive task, organize communication in the net and the teacher has only to coordinate the process.

Our research of the problem of trust was started with the analysis of students’ educational activity in network communication. To reach the goal we prepared a questionnaire and asked 89 students of humanitarian faculties to undergo it. The results of the survey allowed us to create the image of network communication for students.

Mostly of students (68%) prefer to get reliable information in the Internet, spending for 3-6 hours a day. The usage of Internet resources is caused...
by the need for information (83%), communication with relatives, friends through social Networking (72%), usage of network resources for getting high education (54%), entertainment (62%). Only 4% use the opportunity of the Internet for getting education in distant forms. The students organize their communication through social networks (91%), on mobiles (97%) and via email (36%).

Almost all students answering the question „Could you be successful in your studies without the Internet?” said, that they couldn’t study without having access to network resources (99%). Having analyzed students’ answers on the question about the popularity of the Internet resources we can say, that the students oftener use digital libraries (98%), different databases (56%), educational sites (48%). Mainly, students don't use professional forums and materials of scientific and practical conferences for getting information (except 8%).

Answering the questions on the organization of network educational interaction, the students noted, that, in a such communication the leading part belongs to a teacher, students are only ready to participate, do tasks and present their learning outcomes. But they take active position in network communication with relatives and friends.

Summing up the results of the survey, it’s possible to draw some conclusions. At first, the students trust network resources and are ready for network educational communication. At second, they can't imagine their educational activity without the Internet, because they mostly search for necessary information there, they also do processing and transmission of the information in the net. The students especially note, that the future of education bases on the implementation of social software into educational process. At third, the students are not motivated for building trusted relationships with all the participants in network educational process. Not each student is ready for self-organization, being careful to do tasks, for public presentation of his learning outcomes.

**Conclusion**

It’s necessary to take into consideration the features of communication processes in the Internet, its potential for self-organization, when new tasks of educational process are solved. It’s important to find out the changes of communicative processes in network communication comparing to traditional
forms of educational interaction not only on the surface, but, which is more meaningful, in internal psychological level. What tasks should be solved? How can they be transformed comparing to traditional forms of educational interaction? How much will student’ position be transformed? And how much should teacher’s activity be transformed?

In future we think it will be important to determine the components of culture of trust on source, content, motivation in network educational communication.

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Chapter 5
The trust towards media in the adults’ education

Abstract
The subject of the study in the article is the trust towards media in the adults’
education, treated as the life long learning in the media world.
The article is based on the research carried out among the participants of the
Polkowice University of the Third Age in April 2013.
In the age of the widely used media in the education process, I try to answer the
question of which media are trusted the most among the active generation 50+.
Moreover, I also consider the issue of critical evaluation of data collected in the
age of the free word and speech as well as various media available.

Keywords: trust, media, adults’ education, media literacy.

Introduction
The term media is more commonly used in the educational theory and
practice. By indicating the Latin origin of the word “media” - medius (lat.)
– “being in the centre, among”, they are defined as intermediary - means or
ways of communication. Medium is something that intercedes while passing
the information from the sender and receiver. If media pass the information
that is dedicated to education, they become educational media.

Therefore media mean different objects, tools and materials as well as
the institutions (radio, television, Internet), which enable the collecting of
information or pass the information from the sender to the receiver in the
form of the message structured from words, pictures and sounds (Strykowski,
2003, p. 58).
On the other hand, the trust, according to the Dictionary of the Polish Language, means “the feeling that we can trust somebody, refer to somebody or someone with trust, believe in someone or something” (Szymczak, 2002, p. 909).

The technological revolution that we witness, has the significant impact on the social and economic changes.

It is worth noting that „one of the few results of the new communication technologies appearance and which is commonly agreed upon, is the tendency to the internationally spread of the mass communicating” (Quail, 2007, p. 143). Assuming that media access and especially the digital media access is widely common in the adults’ education, the question arises as to the participation media have in the data and knowledge collection as well as to the level of the trust to pass the messages with their use.

**Freedom of the word and speech versus media literacy**

Freedom of the word and speech is defined both by the Universal Declaration of Human Rights (art. 19) and the European Convention on human rights protection and fundamental freedom (art. 10) as well as by the Constitution of the Republic of Poland. The Constitution also guarantees the freedom of scientific research, the publication of their results and the freedom of teaching.

The freedom of speech (the freedom of sharing one’s own opinions) is closely related to the freedom of communicating and the freedom of obtaining and publishing the information (Sobczak, 2007, p. 306).

This freedom of the word and speech, besides the positive aspects, led to various problems, related with symbolic violence “advertising slavery” or imposing one’s own (here corporation or political) visions of the world. The scientific relativism has appeared, which resulted in the multitude of truths.

It is necessary to ask whether there are any educational system solutions, the role of which would be to protect against very often aggressive, bossy policy-makers or even against the ones manipulating the media. The answer arose on the basis of the pedagogy and indicated the necessity to begin the education in the field of media competences and it is also found in the emancipation pedagogy enabling liberating from the limits and one’s own thinking and acting in the world. M. Czerepaniak-Walczak notices that „education is the basis of the conscious change of the historical situation
of the world and the subject itself. Perceiving the education as the factor of emancipation (…) leads through the enlightenment starting from literacy (Czerepaniak – Walczak, 2006, p. 42). Today, this literacy means IT and media literacy (obtaining the competences). The first one refers to the ability to use the IT technologies and tools, the other one to the critical receipt of the information and knowledge. W. Skrzydlewski notes that: "in XXI Century, it is the politicians, people related to the culture world, media and education that are significantly responsible for literacy among the people in the field of the latest information technologies. Media literacy or educating people in the field of media and the latest technologies is the term which has become extremely popular. It results from the fact that information and knowledge today is more important today that ever before in the history and the ability to use them efficiently are based on the competences exceeding the traditional educational base which meant the skill of reading, writing, counting and the basis of the biology. Furthermore, the scientist says:” people who do not possess the competences to use media are bound to, whether we want that or not, becoming the poor emigrants “(…) “Media literacy means not only the free use of instruments but most importantly means the ability to use media in the process of communicating and learning as well. Therefore, there is the need to develop such media literacy system, which will include not only the adults but will also be used freely at schools and universities. Actions for such system development is, in my opinion, a priority of the XXI Century education” (Skrzydlewski, 2007, p. 348-349).

While considering the media literacy, it is recommended to remind ourselves the components of it. They are:

1. **Literacy of technologies** – the ability to use new media, mainly the Internet to access and pass the information Fast;

2. **Information literacy** – the ability to obtain, organize, select and evaluate the information and to form the opinions on the basis of the gathered information;

3. **Competences when creating the messages in media** – a greater amount of people all around the world, creates and passes the messages to a greater number of recipients (e.g. social portals, Wikipedia);

4. **Social competences and the responsibility** – it is extremely important when communicating on-line and towards young recipients of messages.
The freedom of the word and speech is a valuable quarry of today’s human, however noticing the massive use and variety of media, there is the necessity to accompany them, from the very start, with media literacy that would create the information culture.

**The adults’ education**

Analyzing various concepts of education especially the adults’ education, it is worth referring to the cognitive theories of learning based on the assumption that human is an independent and creative subject, able to create himself, i.e. one’s own competences, motivations and emotional maturity. Human is also a system that processes data. His behaviour, so learning as well, depends on the information coming from the external world and from internal information, so called cognitive structures.

The representatives of cognitive psychology emphasize the active and independent obtaining of knowledge by the learners. The information obtained become the material that certain operations are being carried out on that. The listener is able to generate new knowledge so step outside the information gathered as the human mind is reproductive and generative medium (term by Kozielecki), so he does not only assimilate external information but also can create the new pieces.

The first source of the internal information, that are referred to as cognitive structures or schemes. The cognitive structures – are relevantly permanent features of a human, his system of information he had obtained previously, about the world and himself; it’s the whole collection of experiences, his competences, abilities, system of motivation, emotional maturity. The cognitive structures mean everything that defines various spheres of the learner’s personality, which specify his characteristics and abilities. The cognitive structures decide in majority about the results of the learning process and on the other hand are of the open and dynamic character as they undergo modifications and changes.

The second factor leading the learners’ behaviour, so learning as well, is the external information coming from the wide environment: family, peers, school, media. It is worth noting, as W. Stryjkowski underlines, that supporters of the cognitive theories understand the role of the environment differently as behaviorists do. For cognitive psychologists the same information counts as the factors regulating the learners’ activity. The pedagogical problems are
caused by the excessive amount of external information. In the condition of information surplus and overload, the ability to select the information becomes vastly important and what's more the ability to reject the unnecessary information and the ability to order it (structuring) (Strykowski, 2003, p. 36-37).

The presented opinion refers to the theory of connectivism developed from the very beginning under the term of “the theories of learning in the digital age”. The theory of connectivism indicating that knowledge does not have to be completely in the head, seems to be really interesting. The one needed, updated, necessary to perform a particular task may be available on different appliances and information resources. It is often sufficient just to obtain the information, collect and then process them, use and implement – and it is the key, the most important competence of the digital age. It is clearly understood why the critical thinking is so emphasized here, not just accepting, praising everything that is surrounding us, if it is black or white.

The theory of connectivism assumes that decisions are made following the certain resource of information, but it is constantly changing. New information joins it all the time. The key competence is to differentiate (critical thinking) what is important and what is not. It is enormously important to be aware when the new information changes the basis significantly, which was the ground for the decision that had been taken. In other words know-how or know-what becomes exchanged for know-where. It is the key leading to the sought resource of knowledge. It becomes the finish-principle of the efficient learning, equally important as the resources of knowledge that he already possessed.

Therefore, it is necessary to run the research related to the sources of obtaining the external information, trust towards them and its critical evaluation.

The trust towards the information in media.

More than 60% of Polish people do not believe the information in the radio or television. It is far worse result than in other European countries, where the lack of trust towards these institutions was declared by less than a half of the surveyors. Unlike other European countries, Polish people far more trust the information from the Internet.

In the research European Trusted Brands 2012, the citizens of 15 European countries, including Poland, were asked about the trust towards media. The results show that Polish people show far less trust towards traditional media than towards the global net.
37% of respondents trust radio and TV in Poland (though in France it is 24% and in Russia only 13%). The opposite tendency is in other European countries where media are trusted by every second respondent. The level of trust in Sweden (82%) and in Finland (70%) is exceptionally high.

The Press is also not the medium that is greatly trusted. However, as to our choices we do not differ much from other countries of Europe. 38% of people in Poland trust the printed news (just 2% less than in Europe)

Polish people constantly trust the Internet very much. 56% of Polish people trust the news obtained from the global net, in comparison to average in Europe which amounts 45% - chart1.

Poles show less trust towards radio and TV and slightly less towards Press as compared to other European countries. Supposingly, it results from two reasons. The first one is, that Polish people generally do not trust the institutions. The second one is related to the huge differences in political
preferences in the society leading to dividing media into “ours” and “yours”.
The exception is the Internet, which is trusted by a great percentage of Poles
and even bigger than in Europe.

It may result from the fact, that the Internet is the only interactive medium,
which causes that Pole-individualist believes that he himself decides what is
and what is not significant, attractive, true. The majority of Polish internet
users think that the essence of a case can be reached only in the net, without
any interpretation imposed by not very objective, institutional senders – prof.
Janusz Czapiński, social psychologist, comments the research results (http://
www.reporterzy.info/1930,wiarygodnosc-mediow-badanie-zaufania-do-
informacji-w-telewizji-radiu-i-internecie.html).

While analyzing the changes of trust in Poland towards the selected
media, it is seen that over the 5 years in Poland, the greatest increase of the
trust level (19%) was related to the Internet, yet the greatest decrease was
noticed when referred to the press and TV (relatively 25% and 24%) pic.1.

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**Pic 1. The changes of trust towards media in Poland**

*Source: European Trusted Brands research*
Media and trust towards them on the basis of the own research

The aim of the research conducted by me was the diagnosis of the media use while obtaining the information and knowledge by the generation 50+ and the trust towards the content of the information.

In order to perform the stated aims, the following research questions were asked:

1. Which media are trusted the most by the students of Polkowice University of the Third Age?
2. How do the respondents evaluate the level of trust in obtaining the knowledge by particular media?
3. Do the respondents verify the information obtained in media?
4. Where do the students of Polkowice University of the Third Age obtain the knowledge on critical thinking as to evaluating the information presented in media from?

To obtain the answers to question stated above, I used the method of diagnostic survey and as a tool I used the questionnaire prepared by me. The research was carried out in April 2013.

The characteristics of the research probe

The researched population are people over 50 years old, living within the area of Polkowice Commune and the students of Polkowice University of the Third Age. 53 people participated in the research. The random and purposive sampling was used. Purposive sampling was used as it referred to the students of the University of the Third Age and random sampling as towards sex, age and education level.

The majority in the sampling were women 78%. Analyzing the age differences, it is necessary to note that the people between the ages 61-65 were the biggest group (36%), the next 56-60 years old (almost 25%) and over 65 years old (21%).

Considering the respondents’ level of education, half of them completed the secondary school, 23% had the primary or vocational school.

The statement as which medium is trusted the most was very interesting to the author. Among the respondents, it is the Internet that people trust the most (25%) and TV (25%), the third on the ranking list was the book (14%), however the information from friends, colleagues, children was trusted the least (only 3.6%) and press (9.8%), pic. 2.
The researched population are people over 50 years old, living within the area of Polkowice Commune and the students of Polkowice University of the Third Age. 53 people participated in the research. The random and purposive sampling was used. Purposive sampling was used as it referred to the students of the University of the Third Age and random sampling as towards sex, age and education level.

The majority in the sampling were women 78%. Analyzing the age differences, it is necessary to note that the people between the ages 61-65 were the biggest group (36%), the next 56-60 years old (almost 25%) and over 65 years old (21%).

Considering the respondents' level of education, half of them completed the secondary school, 23% had the primary or vocational school.

The statement as which medium is trusted the most was very interesting to the author. Among the respondents, it is the Internet that people trust the most (25%) and TV (25%), the third on the ranking list was the book (14%), however the information from friends, colleagues, children was trusted the least (only 3.6%) and press (9.8%).

Comparing the results obtained to the research carried by ETB for Poland in the years 2010-2012 (chart1), the convergence can be noticed as to the trust towards the Internet, though according to the students of the Polkowice University of the Third Age it is by half smaller than for Poland generally. High percentage of the trust towards books among media being trusted the most, may result from on one hand participating in the organized learning process, where the selected books are recommended by the academic teachers, and on the other hand from the habits of traditional reading in this age group.

When undertaking the issue of the trust towards media in the adults’ education, it is necessary to verify the level of trust towards the particular media. The data obtained show, that Internet (54%), books (49%) and the teachers lectures (49%) are trusted the most, however the information passed by friends, colleagues, children 28%, press 24%, TV and radio 17% each - are trusted the least. The complete trust is shown towards the books 15% and the complete lack of trust is shown towards friends, colleagues, children 9% and TV 7%.
When undertaking the issue of the trust towards media in the adults’ education, it is necessary to verify the level of trust towards the particular media. The data obtained show, that Internet (54%), books (49%) and the teachers lectures (49%) are trusted the most, however the information passed by friends, colleagues, children 28%, press 24% , TV and radio 17% each - are trusted the least. The complete trust is shown towards the books 15% and the complete lack of trust is shown towards friends, colleagues, children 9% and TV 7%.

The significant element of the research was the attempt to answer the question if the respondents verify the obtained in other resources. Almost 4% of respondents stated that they always confirmed, 6% very often confirmed, 13% often confirmed and 36% quite often confirmed. 7,5% of the respondents stated that they never confirmed – pic.4. The data obtained indicated the crisis of trust towards media, as 60% of the questioned stated that they quite often verified information in the second source and only 7,5% of them never did that.

The common lack of credibility as to the obtained information made me ask the question, where the students of the Polkowice of the third Age obtain the knowledge on the need to critically evaluate the media information from. For 31% of the respondents, it resulted from the negative experience, for 24% from the multitude and variety of media and for 20% from the general opinion of the lack of trust towards media. The respondents also indicated that for 12% of respondents it resulted from the freedom of the word and speech – pic.5.

It is worth noting that only 5% indicated teachers as the ones who inform about the need to critically evaluate information, which might show that teachers do not perceive the selection and verification of the obtained data as significant.

The level of trust when obtaining information and knowledge by particular media

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Pic. 4. Verifying the obtained information in other media
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Pic. 5. Sources of knowledge about the need to critically verify the media information

**Sumary and conclusions**

1. In the researched population, the Internet and TV are trusted the most (25% each), information from friends and colleagues (3,6%), Press (10%) is trusted the least.

When comparing the results obtained and the ETB research from 2012, it can be noticed that the students of the University of the Third Age similarly to Poles trust the Internet the most, however the percentage is far lower, which my result from the wide range of suggested answers in the survey prepared by the author. The level
of trust towards TV is high, however it cannot be compared to the ETB research, where the TV and radio were joined together. Such high trust towards TV results mainly from the fact that students of the Polkowice University of the Third Age watch the thematic Channels most often, which are based on scientific research that was confirmed in the qualitative research – individual interviews.

2. From the media indicated in the survey, high level or complete trust was shown by the students towards books 64% (49% high level, 15% complete), the second place in the ranking was taken by the Internet 54% (nobody indicated complete trust), the third place belonged to the information passed by the teachers 48% (44% high level, 4% complete).

3. The lowest level of trust was shown towards the information from colleagues, friends 37% (lack of trust 9%, low level 28%, Press 26%, (lack 2%, low level 24%), and TV 25% (lack of trust 8%, low level 17%).

4. Half of the respondents verify the information in other sources quite often and often, 10% of them do it very often or always. It may speak of the lack of credibility as to the information passed by one medium and the need to confirm it as well as of the competence related to selecting and evaluating the information.

5. The source of the need to critically verify the obtained information is mainly the respondents’ experience (31%), multitude and variety of media (24%) and the lack of trust towards media (20%). The percentage related to the promotion of the critical thinking by teachers is almost invisible in the research.

The data obtained in the research indicate the high level of trust towards Internet, books and selected TV programme shown by the educationally active adults. The competences gained during the educational process, related to the skills of using the new media both in the technological aspect and the skills to obtain, organize, select and critically verify the obtained data are of key importance, which is represented in the collected material. The results presented here constitute the wider author’s research, they are not meant for generalizations, yet the may be inspiring for the researchers of this topic area and might serve the grounds for creating the information culture in this age group. They may also be included in the process of life long learning (holistic learning) and issues of the local learning societies influencing the quality of lives of individuals and communities both territorial and content ones.
Reference

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Chapter 6

The world of media - trust inhibitors in children

Abstract
The following paper attempts to approximate the terminology used for the child's trust and its different varieties. There is no doubt that for younger audience the media are to a lesser or greater extent trigger of a variety of situations, phenomena, mechanisms that inhibit the process of developing children's trust. Due to the complexity of the concept and involvement in psychological, pedagogical and sociological issues, it is very difficult to explicitly select inhibitors derived from the world of media. Presentation of some inhibitors from this world is an attempt to draw attention to the difficult problem of shaping the child's trust in the global world.

Keywords: media, children trust, trust types, inhibitors.

Introduction
When Leszek Kołtakowski was asked how to navigate in today’s ocean of information, he replied: „I would like to know. We can defend ourselves in certain way by not watching television for hours, not reading newspapers. But the defense is weak, because we’re curious and that curiosity is our downfall” (Kołakowski, 2006, p. 33). The world of media is particularly interesting for children because it accompanies them every day by entering intensively into their life, organizing it and filling it with the media content. By variously and rich forms of communication, media have become an invaluable source of unknown messages from multiple subject areas for children. Media possessed dormant teaching and educational potential in the development of each child. However, for children the content of media messages is very diverse in terms of moral and social values, by creating a mixture of real information with myths, slogans and mental shortcuts. According to K. Wenta sometimes
a man, as a recipient of neomedia messages, has to face the enormity of true and false, good and bad, wise and less wise, beautiful and ugly information, and too often he becomes a victim of manipulation (Wenta, 2006, p. 244). From the earliest years of a child’s life, the media have more or less impact on shaping its trust to the surrounding world. As a result, the child may develop specific media awareness leading to cognitive and moral relativism, and consequently to a passive, consumer attitude of blind imitation, aggression, and even addiction.

**Theoretical Context: inhibitors and trust**

Inhibitor (Latin inhibeo-restrain), a concept derived from the chemical terminology, is a substance that is present even in small quantities in the reaction system and slows down or stops the ongoing chemical reaction (Tokarski, 1980, p. 306). Component that slows down the reaction rate - in the case of the development of each child including its socialization - may prove to be the media, especially the phenomena and situations where the media accompany children. In the minds of the youngest the world of media creates image of contemporary reality, which is associated with the formation of children’s trust, its misinterpretation or complete lack of it. In colloquial terms, the trust is identified with the belief and faith that a person will not be cheated or abused by others. In the view of Peter Sztompka trust and distrust are ways to cope with an uncertain future by formulating a positive or negative predictions and relevant act or omission (Sztompka, 2005, p. 310). More broadly, trust and distrust can become defense mechanisms shaping the minds of young people.

In the context of theoretical findings P. Sztompka distinguishes categories of trust and distrust in their stronger or weaker forms, which can be directed to different objects. He states that the simplest case is personal trust in relation to the specific friends and people. A little more abstract nature has positional trust - to specific social roles, occupations, offices, no matter who holds it specifically. (...) Another variation of trust is commercial trust - to a certain brand products, the company (...). There is technological trust - to a variety of complex technical systems (transport, telecommunications), which are becoming more and more necessary infrastructure of our everyday life. (...) Moreover, there is also institutional trust - to complex organizational entities (...) and system trust - to the entire social system and its participants”
In the event of shaping trust in children in contact with the ubiquitous media, we have to deal with the first three varieties such as personal, positional and commercial trust. However, in some cases (such as addiction) there may occur another variation of trust - called technological trust. To sum up, contemporary global media become for the youngest recipients a trigger of a variety of situations, phenomena, mechanisms that are inhibits that to a lesser or greater extent influence the formation of different varieties of children's trust.

Influence of some inhibitors on the development of children’s trust

Theoretical and empirical analyzes devoted to the influence of media on different spheres of life can be viewed in two dimensions: the educational values, and the threats they pose to the development of small customers’ trust to the surrounding world. According to Peter Sztompka regardless of the characteristics of the recipient or partner, an important determinant of trust or distrust is one’s own propensity to grant or to refuse the trust, personal trust or distrust” (Sztompka, 2005, p. 315). The author writes about the so-called personal trait known as „impulse of trust” or „basic trust”. In the case of children, regardless of this personal trait, trust or distrust in the perspective of the media reception is in the middle of development. According to J. Izdebska the child’s daily living space changes and expands with new electronic media. A new quality of childhood of today’s kids is created by new ways of spending leisure time, new forms of behavior associated with the use of local, satellite or cable television, video, computer, Internet, mobile phone or virtual reality (Izdebska, 2003, p. 287). Television captured child’s life, took over all other activities, and thereby brought about lasting changes in the organization of the day, taking time that could be used to other creative activities. The multiplicity of channels gives children the ability to change programs when they get bored, or if they want to see what offer various worldwide TV stations. In this case, an inhibitor of shaping children's trust in the world of media can become a phenomenon called modeling strictly referring to the learning theory of Albert Bandura (1972). According to this concept, children learn by observing the behavior of people, not only directly, but also from a television screen and a computer” (Izdebska 2001, p. 37). Television could be a good medium of social norms, if its offer viewed by children would be controlled by adults. In the media most
often only one who can fight is good, stealing and lying is not bad - if it serves a good cause, or the weak is going to die - these are just a few observations that can be drawn from the most popular movies and TV series. This is connected with the development of personal and positional trust in children. An analysis of television scenes of violence carried out by Lucyna Kirwil proved that the world of many cartoon is a world in which all characters behave aggressively: cats, dogs, birds, little girls and boys, adults, regardless of age and social status. It is the world of manifested hostility (Kirwil, 1995, p. 17). Several years ago, fairy tales were completely different. They calmed and entertained, but never served to exert negative emotions. Currently, multi-dimensional reality in the media perspective is shown in such a superficial and fragmentary, reduced to the extreme. According to Mieczysław Gałaś on the one hand it promotes exceptional cases of success, comfort, beauty, achievement, leisure and entertainment, on the other hand - extreme misery, scandal, deviance, violence, brutality and violence (Gałaś, 2000, p. 99). Research of M. Braun-Gałkowska showed that all the media which use image is characterized by „overpresentation” of the image of violence, sex and wealth. Individual broadcasters are different in that respect, but all show every day (several times per hour) hundreds of images of violence and destruction (Braun-Gałkowska 1995). According to Janusz Gajda function of violence its dramatized form is about showing an audience a specific social order and the balance of power in society, which in turn leads to problems of security and the creation of fear (Gajda, 2003, p. 116). Reportage and feature violence, crimes on small and large screens promote negative behaviors in children while not providing psychological means of moral resourcefulness, because the logic of the media market is completely not interested in morality. This undermines the trust of children to basic social values such as the good. Peter Sztopmpka writes that the personality of each individual is not congenital but is the result of a favorable family climate during early socialization, and subsequent successful experiences in dealing with others. (...) The generated and perpetuated willingness to trust others can significantly modify the reasonable calculation and, in extreme cases, even lead to naivety and gullibility, thus opposing actions of rationality and not susceptible to the upcoming warning signs. On the contrary - the failure of socialization (...) can be encoded in the form of deep personal distrust (...), and in extreme cases, to their complete suppression by the paranoid, insensitive to evidence suspicion (Sztopmpka, 2005, p. 315).
Cited word makes one think another important mechanism of the impact of media images, which can become an inhibitor of the trust shaping in children in its various forms. According to Jadwiga Izdebska it is the phenomenon known as imitation of behavior more or less similar to that of the model situation. Shaping of the seen world in the minds of children can cause them to think that aggression is acceptable part of life - lack of personal trust, and thus a lack of faith in the ability to solve problems without conflict. Janusz Gajda singled out some examples of negative media activities such as direct, cumulative, the subconscious message (Gajda, 2003, p. 114). Especially the last two are extremely dangerous for the emerging psyche of the young audience. In today's world of media, there are other inhibitors that may affect the formation of trust in the child. Jadwiga Izdebska distinguished the following mechanisms: purification (catharsis), anesthesia and strengthening (Izdebska, 2001, p. 37). Attractive to children the world of media, including its content and form of communication, may be the reason of strengthening observed (not always desirable) behaviors in children and specific tasks performed by them. In a young man a very dangerous seem to be mechanism of anesthesia, which may be a consequence of lack of trust in to the closest surrounding and a lack of sensitivity to suffering, and even acts of violence or aggression. According to many educators (including Izdebska, Brau-Gałkowska, Gajda), another type of inhibitor from the media that could adversely affect the trust-building process in children is a phenomenon called the 'colonization' of minds. It is connected with the total transfer of information, opinions, ideas, philosophical orientation, propagated way of life, coming from the TV screen, radio, computer or magazines. Stanisław Juszczyk noted that communication in the mass media is characterized by the entropy of the symbolism of words, manipulative persuasion, often untruthful (or not telling the whole truth) in the transmission of information, which is assumed to be objective (Juszczyk, 2002, p. 165). Therefore, this leads to the point of view of Neil Postman, who pointed out that cyberspace tools not only inform, shape perceptions and attitudes towards life, but can also disintegrate (fabricating, suppression, misrepresentation) or parainform (inaccurate, unsubstantiated presumptions etc.) (Postman, 1995). These negative phenomena arising from children associating with the media can be a contribution to the vicious development of trust in children to the surrounding world, including its value. Janina Koblewska introduced
a fourth type of influence of the media on children, so-called external influence, reflected in imitation of acceptable patterns of behavior (Koblewska, 1972, p. 25). The nature of the said external influence somewhat resembles a phenomenon called modeling. According to the author, experiences created under the influence of the media are subject to individual properties of consumers themselves - their imagination and emotional sensitivity scale, scope of experience and the media properties - the specificity of their creation and place, where children get involved with it (Koblewska, 1972, p. 26).

J. Koblewska noted that the strongest educational influence have films shown in the cinema, then in television and finally in the radio. However, because of frequent television watching by children and especially regular programs (feeding homogeneous content), the impact of television can be stronger than the cinema, and above all, more long-lasting. There is no doubt that the media are having a sort of battle in who will promote more idols that replace the authorities of children and adolescents. According to Lawrence Grossberg it has been observed by the representatives of show business and advertising, and in response to the need for affective authenticity of young people, they designed an integral part of the culture in place of the authenticity of the possibility of „primping and proud liberation“ and „programmed grace“ (Grossberg, 1992, p. 10-11). The negative impact of patterns offered to the young recipients by media is a long-term process, as idols are often forgiven everything: drugs, alcohol, fighting. Media show current celebrities who are famous as long, as they are fashionable. They tempt with their outer attractiveness and their noncommittal views to overcome their own weaknesses. Children often identify themselves with admired people, imitating their behavior, ways of speaking, usually doing so unconsciously and without any pressure. Identification as a source of learning moral behavior is becoming increasingly important, as the children grow up and rebel against home and school discipline. If the child does not have support in the closest environment (including parents), it is a simple way to boundless trust to everyone and everything that offer media. In this case, it is simply a physical and mental colonization of young media recipients. Based on all these phenomena it should be noted that the colonization and external influence can negatively affect children’s trust to their closest environment and their roles, and even influence building of commercial trust (directed to the specific products or the company). This latter type of children’s trust or lack of it, is related to
the phenomenon commonly propagated in the media and called consumption. According to Kazimierz Wenta consumption nature of media in a globalizing world recognized both in terms of constantly perfecting the instruments of communication also in the field of interactive contacts and information content, as well as cognitive, utilitarian, moral, aesthetic and social values - can raise admiration, concern and fear” (Wenta, 2006, p. 251). Editors of magazines for children often have a specific fascination with fashion or style imposed by advertising. In this way, they create a certain type of character in the form of different gadgets, puppets willingly bought by parents for their little ones. According to Piotr Kossowski advertising messages present fairly consistent, but the peculiar world of values, of which the most important is not only the possession, but also consumption and acquiring of more and more prestigious things (Kossowski, 1997, p. 12). The philosophy of consumerism implies (advertisers are trying to instill in the younger generation), that it is a primary goal in life, and buying is the most important form of activity. Advertising limits the life to the consumption of goods, providing an attractive fun while putting aside, inter alia, the values of honesty, help or responsibility for the co-existence of the family. According to Hannah Arendt the absolutization of the world of fun and enjoyment separates children from the adult world and artificially stops them in their own world, pushing them to the level of a baby, breaks the natural bond between adults and children” (Arendt, 1994, p. 219). It should be noted that the media can and should help to foster a specific children’s ideas about reality and their place in it. Young children have complete trust in relation to other people, as long as the trust will not be weakened. However, the lack of instruments of selection of information and critical reflection often leads in young recipients to the uniform evaluation of all data coming from the media. In the world of media, there are also some other phenomena that may have more or less influence on the formation of limited trust in children or even its absence. Media messages often provide children with strong feelings, are often cliffhanging, while absorbing their attention by a fast an exciting action. Children that spend a lot of time to the media tend to drop their action before the end due to unnatural fatigue. Tomasz Goban-Klas noted that TV nanny becomes more associative, video type. Children and young people get used to the ever-increasing pace of the narrative, brevity, variation of pictures, beep codes. And more often they simply get bored by slow, traditional pace of the
narrative (Goban-Klas, 2005, p. 299). M. Braun-Gałkowska also noticed that the overload, the invasion of media coverage and extremely fast change of light and audio images, promotes passivity and intellectual laziness (Braun-Gałkowska, 1995). Focusing on the reception of easy programs that do not require deep analysis, synthesis and interpretation may in turn lead to superficial perception of children. In this case, the media can cause distrust to the surrounding world. It should be noted that the media is not limited, as claimed by Jadwiga Izdebska, to provide information, but they create diagrams by which the child perceives the world. Experience it acquires does not accumulate in it directly, but are subject to ordering processes (Izdebska, 2003, p. 284). Cited situations are the result of the so-called child loneliness, which is another type of inhibitor of the media that could affect the child’s trust especially towards the family. The loneliness is closely followed by the next inhibitor that can shape the children’s trust of varying intensity - it is the phenomenon of the reduction or total lack of contact with the family. Increasingly, TV and computer become at home an agent that fulfills the emptiness of everyday life, while compensating for the lack of daily meetings with the closest relatives. This creates a gap in the child-parents, child-grandparents, children-peers relationships. In other words, many hours of free time that children spend in front of television or computer limit the direct and interpersonal contacts. It changes not only the ways of spending free time, but also the nature and size of children’s feelings and experiences. As a result, there are changes in trust to the closest people and surrounding world. According to Anna Kozłowska hanging out in front of TV or computer leads to fixation in children the expectation that they will always be entertained; they will always seek for external reinforcement of behavior, not focusing on their own motives for action” (Kozłowska, 2006, p. 165). It should be noted, however, that in the perception of the media, which is characteristic of unilateral transmission and passive reception, there is an increased focus on external stimuli, with the unification of attitudes, tastes and pastimes. The emotional effects on child as a result of the inappropriate use of the media are very worrying: anxiety, irritability, aggressiveness, awaiting of continuous interest from others, credulity, and focus on the present. In this case, the school and family become boring (Cwalina, 2001, p. 42).” Among the younger generation begins to spread the new habit called netoholism (Internet addiction), characterized by continuous need to be online.
Experience has shown that often the parents of ignorance or their own convenience do not carry out the selection of media programs recognizing them as a boon and let children to be taken care by a „computer” or „TV nanny.” Many parents are not able to assist their children in the skillful use of the media, because they do not have the basic skills and quite often they are also addicted to the Internet, television and mobile phone.

**Conclusion**

In the global information society, electronic media have imposed an audiovisual indirect experience of the world on the younger generation. In addition to the transmission of certain information, the media create diagrams, through which children and young people perceive the world. The rational reception and use of it can lead to increasing knowledge, developing their interests, gaining new experiences and new patterns of behavior. It should be noted that the media can be a source of positive influence on the young man's trust building. Through active participation in multimedia programs (e.g. math games, language games, strategy games) children have the ability to solve various problems while developing the analytical, synthetical, abstraction and generalization skills. Media programs approved by methodologists help children in getting to know each other, stimulating self-reflection, which in turn should lead to the development of self-knowledge on creating their own image, thereby building self-confidence or confidence in their own abilities. However, the negative aspect of the influence of the media cannot be ignored, because they can be a source of a lot of situations, events or mechanisms that could and often do influence children's trust to the surround world. Due to the complexity of the concept and its involvement in psychological, pedagogical and sociological issues, it is very difficult to clearly select inhibitors derived from the world of media that shape the trust of the youngest people in their various forms. Media offer ambiguity of images, a wide range of different emotions. As a result, this can lead to the creation of hypersensitive individuals or indifferent to external stimuli and often reluctant to make their own opinions (instrumental conditioning). This is an issue of particular importance in building trust in the child, but also his identity. According to Krystyna Ferenz shaping the foundations of the identity of children in the preschool and early childhood education under the influence of the media is to a significant extent uncontrolled” (Ferenz, 2005, p. 17). Therefore, parents
should not leave children alone and lost in “the world of media”, because they usually „seat” in front of the TV or computer. Violence and brutality is becoming more and more visible in fairy tales and cartoons, and unfortunately less and less parents control what is being watched by their children. The scale of the potential risks posed by the use of modern technology makes it necessary to take any action to skillful management of the process of content perception by children and to boost their cognitive, social and cultural needs (Sarzała 2010, p. 149). As noted by educators such as E.Perzycka, creation of the information society that supposed to be the society of knowledge and technical progress is associated with learning the language of the media (Perzycka, 2008). This education can start as early as kindergarten, and at least at the level of elementary education. From an early age it is the family that should help its youngest members in understanding various codes from the world of media. No contact with the closest relatives results in the fact that the child gets less and less from its parents, and more and more from the environment that surrounds it. It should be noted that the change in the modern family is also influenced by the media promoting a specific child-adult relationships, stress-free parenting, and the resignation of the requirements and the role of the educator, as a child’s guide in the world of values. Slowly traditional family values begin to fade in favor of modern ones, which are not always better. Parents wanting to be “cool” often allow their offspring for many things, which not necessarily teach them positive values.

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Chapter 7
Trust in Cyberspace

Abstract
Contemporary man, apart from the existence in the world, functions also in cyberspace. By means of digital media he has moved to a virtual world. Do values such as truth and trust exist in the digital world? In this work I would like to carry out an analysis of trust in cyberspace, which is so close to contemporary man.

Keywords: trust, digital media, ICT, cyberspace

Step by step and day by day one needs to build trust as well as restore trust and deepen it [...]. All dimensions of social conditions: a political dimension and an economic dimension, and obviously a cultural dimension, and any other dimension is finally based on the basic ethical dimension: truth – trust – community.

John Paul II, Wrocław 1983

Introduction
Nowadays, the problem of trust should be considered not only in the real space of human life but also in a virtual one. Since in cyberspace man has settled for good and in the social space the values mentioned by John Paul II: truth, trust and community can gain a new meaning. It may turn out that in the Internet space what seems to be true will be a lie and what seems to be a community will not be a community at all. Andrew Keen pays attention to an alarming fact concerning social networking services, which are used by manipulators to promote their own ideas (Keen, 2007, p. 100). He also repeats after the British Prime Minister: A lie can travel half way
around the world while the truth is putting on its shoes (...) This sentence has never been more true than today, with respect to the culture of the contemporary blogosphere – fast, unrestricted and unverified (Keen, 2007, p. 39). Similarly, it can refer to trust in the virtual world.

The present paper attempts to conduct an analysis of trust in cyberspace, which is so close to contemporary man.

**Cyberspace**

Cyberspace is a new social space in which people function. The term 'cyberspace' was first used by William Gibson in his novel *Neuromancer*. The term was used by him to define a collection of diversified, multimedia and multisensual information which constitute an alternative space-time continuum.

The term 'cyberspace' is not homologous. Bronisław Siemieniecki points out that in literature there are at least four definitions of cyberspace. *One assumes that it is a space for open communication by means of the Internet or other networks. The space creates a system of IT connections which enable its users to contact each other even in real time. The second definition is based on an assumption that cyberspace is a space created by computer graphics in PCs. The third one treats cyberspace and a virtual reality as one. The two terms are interchangeable with all consequences. The fourth approach to cyberspace refers to the dimension of art* (Siemieniecki, 2012, p. 12).

Cyberspace is presently most often referred to information and communication technology, particularly to the Internet. However, the understanding of the concept does not usually refer to technological aspects of computer networks but to a community and space which are created online. Cyberspace today is not only an idea without which it would be difficult to describe the life of contemporary man. Cyberspace has become an everyday life of the twenty-first-century man.

Cyberspace as a new area of a social life arouses more and more interest. For in cyberspace and similarly in the human natural (not virtual) environment there is an equal social life. What is more, one can notice that cyberspace does not only integrate but somehow absorbs or transfers aspects of economic, political, religious and educational lives of contemporary man to a virtual world.

Juliusz Braun, influenced by the analysis of changes taking place in the contemporary society, because of the development of information and communication technology, has introduced a new term for contemporary
man in cyberspace. Braun defines socionauts as people who cannot watch a TV programme without expressing their opinion on a smartphone or a tablet; who immediately must share their views with other ‘internet friends,’ who socialize together in the network and by clicking they socialize the network (Braun, 2013, p. 75). According to Braun, every socionaut recommends, multiplies and enhances. An investment in socionauts is an investment in their recommendations. (...) Without socionauts it is more and more difficult to sell. They point to a product which is worth its price and which is not even looking at (Braun, 2013, p. 75). Therefore, one can claim that socionauts, as Internet users engaged in a virtual social live, greatly influence trust in cyberspace.

In cyberspace a community and culture can be formed in many Internet places and spaces. (...) Social networking services and virtual worlds are sources of complex factors and many cultures and can both express and create new connections and new communities (Kozinets, 2012, p. 22). Nevertheless, a question arises: Will there be a space for values such as trust, truth and authenticity in the new ‘cybercommunities’? This paper will attempt to answer the difficult question on the basis of analysis.

**Trust**

‘Trust’ is a term applied in various fields of science. Generally, one can understand ‘trust’ as a belief in the honesty of human intentions. It is described in categories of values, feelings, needs, human attitudes as well as features, states of the mind and as a basic condition for education and dialogue (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 823). Piotr Sztomka wrote that trust becomes a basic strategy for coping with uncertainty and inability to control the future (Sztompka, 2007, s. 69). Therefore, one should assume that trust is something positive that motivates to take certain actions. It is a positive element in the uncertain and changing world. Trust is an assumption that is taken when facing uncertain and future actions of other people (Sztompka, 2007, p. 69 - 70).

Trust is a term applied in philosophy, pedagogy, sociology and psychology. Hence explaining the term requires presenting these four perspectives.

From a philosophical perspective, trust is perceived as value constituting a human being both in the context of the human himself or herself and in the context of his or her relation to the world. Tischner connects trust and reliability – a human strives to be a reliable person and looks for a reliable
person in their surroundings. Truth and knowledge are fundamental values for trust (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 823). How this philosophical perspective can be referred to the contemporary world and to the functioning of man in the new social area of cyberspace? On the one hand, it is said that the contemporary society is a society of knowledge, what is generated also, if not mainly, by information and communication technology. On the other hand, a question arises: Is knowledge present in the new virtual space of man always true? Consequently, the problem of truth arises. Another important issue is reliability, which for sure is related to authenticity. Here we can juxtapose anonymity (certainly ostensible anonymity) in the space of the Internet. The issues will be dealt with later in the paper. According to Tatarkiewicz confidence in the future, even though burdened with illusion, builds human happiness. Taking a risk of trust in the world and/or God and/or your own aspirations and expectations constitutes the condition of happiness (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 823). While analyzing the term ‘trust’, one can clearly see that value immersed in other values such as truth, responsibility, care of other people’s interests, authenticity, knowledge, consciousness or hope, which is especially visible in Sztompk’s definition of trust. An ability to trust can be treated as a psychological feature – it is placed in the personality of an individual shaped by family relations as well as his or her personal experience. Trust is also an element of social bonds. In our actions we are left to others and therefore their results are dependent on attitudes and behaviour of other people. Trust allows us to reduce a sense of uncertainty and risk connected to the actions of other people and consequently makes it possible to undertake freer and more efficient activities. It refers solely to interpersonal relations. Trust is some kind of an assumption we make in relation to uncertain future actions of other people (Sztompka, 1996, p. 116-117).

Trust is a problem dealt with in the book Trust: The Social Virtues and the Creation of Prosperity by Fukuyama. The most important Fukuyama’s thesis refers to a social relation based on trust. Main participants of an economic life support each other because they believe they constitute a community on the basis of mutual trust. Trust is an element binding the community what arises due to a dominating role of culture the meaning of which is far beyond the borders of certain communities and influences the global economy and worldwide order (Fukuyama, 1997, p. 18).
Trust is extremely significant from the point of view of sociology. In the sociological perspective, trust constitutes value of all social communities and is considered as an inevitable element of life on every stage of the development of society. Both mistrust and trust are ways of dealing in a situation when the future is uncertain, which is repeatedly stressed by Sztompka. Trust or lack of trust contribute to the fact that a human being formulates either negative or positive predictions. On their basis social actions are either undertaken or abandoned.

Piotr Sztompka wrote that trust is supported by five circumstances: standard societal cohesion, that is stability, clarity and non-contradiction of a system of rules: norms and values, an explicit definition of rights and duties connected with various social roles. Thirdly, clarity of social life whose organizational forms and mechanism are explicit, visible and comprehensible. Fourthly, familiarity of the environment in which social life as well as natural, technical, civilizational, ethnical or racial ones take place. Finally, certainty that rules of a social game will be observed. Since there are effective and impartial institutions that control and enforce trustworthiness: arbitration, judicature, judiciary, reviewing bodies and periodic elections. They ensure that both citizens and ruling authorities fulfil their obligations and are reliable as well as do not betray other people’s trust (Sztompka, 2007, p. 382).

Trust is a crucial psychological notion, but its meaning is different from sociological and philosophical perspectives. Trust in a psychological perspective is seen as a relatively long-lasting personality feature of an adult. For the psychological context of trust, Erik H. Erikson’s works and theories are of great importance. In his theory of psychosocial development Erikson presented a series of stages (from the cradle to the grave) which are characterized by exact developmental tasks. The tasks need to be done to reach another phase of development. In the first stage, a little child’s task is to settle basic trust – to discover that the world is a good place in which one can feel safe and can be sure of love and understanding. If a child does not have an opportunity to gain such knowledge, he or she develops a feeling of general mistrust what will affect all later attempts to communicate with the world and especially with other people (Schaffer, 2012, p. 343). Therefore, in the early childhood of human psychosocial development basic trust, autonomy and initiative are shaped. A sense of child’s safety is of great significance. From this perspective, self-confidence and a belief in their abilities strengthen a child’s and later an adult’s tendency to take
diverse action to learn about the world and to experience it. Also, trust gives rise to an individual’s conviction that taking action to overcome difficulties is more effective than resignation. Gibb (1961) was of the opinion that trust to a large extent decided about human development. Transition from fear to trust in relations with other people is a particularly important process. Mistrust turns out to be an unfavourable attitude which makes people automatically follow orders of a social role, absolutely succumb to a control system and set off inappropriate defence strategies. All the processes overload an individual’s cognitive system what leads to the deformation of perception of other people and in consequence to communication disorders. Nevertheless, trust frees an individual’s expression, opens him or her to new experiences, makes them more direct, makes it possible for him or her to understand signals in the process of communication and makes communication more effective (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 827). The pedagogical perspective of trust is special because it concerns an individual interpersonal space for every human being, that is education. Trust in the context of pedagogy concerns educational reality. Upbringing based on trust is founded on properly understood love to a child and on a belief about the wealth of a child’s personality and teaches making free choices, taking responsibility for the choices and engagement in such action (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 830). Trust is approval as well.

Trust is an ambiguous term which has been analysed from four different perspectives. In spite of diversity in understanding the term, there are common characteristic features. First of all, for each of the sciences (philosophy, sociology, psychology and pedagogy) the term of trust is crucial. In every context one can find a relationship between trust and the quality of communication and interpersonal relations. Trust mobilizes to take brave and responsible action.

The problem of trust in the new space of cyberspace for human functioning seems to be an intriguing issue.

**Trust in cyberspace**

Zygmunt Bauman draws attention to the value of trust in the context of anonymity, identity, disclosure and flashing somebody’s life (whether posed or real) in the space of the Internet. *We live in a confession society which raises a public self-disclosure to a level of the most important and most*
available as well as the most powerful and truly only-efficient evidence of social existence. Millions of Facebook users compete with each other to reveal to the public their most private and unavailable aspects of their identity, social relations, thoughts, feelings and actions. Social networking services are areas of volunteer home-made invigilation forms that outperform (as to the number of materials and expenditures) specialist agencies employing thousands of professionals specializing in spying, tracking and chasing (Bauman, 2013, p. 88). Trust in cyberspace should certainly be considered in terms of wisdom, truth, identity and authenticity. Authenticity and truth (or lack of them) in cyberspace are related to, among other things, Internet users' identities, for instance, in social networking devices. One needs to consider whether creating by Internet users their own virtual identities is multiplying their identicalness or creating completely new identities (independent of the authentic ones). Apparently, thanks to simulation technology (one can classify the Internet as such), man can gain a kind of omnipotence in creating his own life and his own person in the cyber world. Waclaw Branicki in his *Virtual Identity* points out to the fact that Internet users experience that their virtual identity gains some autonomy in relation to them. On the one hand, an avatar expresses some aspects of personality and, on the other hand, it is quickly getting out of control and becomes unpredictable because of situations and interactions in the virtual environment between other identities (Branicki, 2009, s. 207). In Branicki’s opinion Internet users’ experience shows that a conviction that there are better conditions in cyberspace to control their ‘personal’ virtual world and lives is false. Technology gives only an illusion of subjects’ control over themselves and reality. Internet users can perceive it when the experience of reality reaches a level of their own existence. Interactivity, which can be seen in a process of self-reliant constructing of a virtual identity, breaks only a passive character of media reception (...). Thanks to cyberspace a subject is able to multiply their identity almost without any restrictions. In other words, the only restriction is time and creative abilities (Branicki, 2009, s. 207 - 209).

In his book, Andrew Keen critically assesses world changes, which have taken place by means of ICT, especially the Internet. The author discusses a phenomenon of so called ‘crowd’s wisdom’ and explains that in cyberspace crowd has become an authority, which decides what is true, beautiful and trustworthy and what is not (Keen, 2007, p. 98). Here we can relate to
socionauts presented by Brown. It is them who make decisions about specific products, institutions or social action.

**Authentic communication can develop only when a group of people share a climate of trust, when every member of the group feels that he or she is a legitimate partner (...) trust breeds openness – openness makes it easy to communicate and learn about an environment and, in consequence, to pursue somebody’s own development path. Self-realisation and being natural help in a common life, mutual closeness and freedom as well. It is the way both an individual’s and a group’s development takes place** (Encyklopedia pedagogiczna XXI wieku – T VII, 2008, p. 827-828).

Internet users are certainly free in cyberspace. Often, they mention closeness on the Net. What does this closeness consist in? Can we talk about close relationships in the area of the Internet? An answer to the question is quite ambiguous. On the one hand, it makes it possible to get in touch with family and friends who are far away. We are able to communicate not only by means of instant messengers. Nowadays the Internet gives us greater possibilities – we can see each other which is a semblance of a face-to-face dialogue. On the other hand, can we talk about closeness in our relations with people invited to our collection of ‘virtual friends’ in social networking services? Can we always be sure that the person we are talking to right now is the person who is passing himself or herself off as our partner in a virtual discussion?

Owners of new technologies have not only become beneficiaries who reap a profit from them, but also, as creators of virtual reality are in charge of meanings, they may influence what in a real-time world is perceived as truth, good and justice and which is false, evil or injustice (Szczęsny, 2007, p. 189).

**Conclusion**

The problem of trust in cyberspace has not been exhausted in this paper. Many issues have not been touched, since cyberspace is so powerful and diverse that it is impossible to do a comprehensive analysis in one article. Nevertheless, a general outline of trust and the culture of trust have been presented. Trust is a condition of development capital, that is why it ought to be present in the human area of life. Trust determines people to action and changes, and what is more, it mobilizes and motivates. Is trust a domain of the world of the Internet or cyberspace? I believe the question cannot be answered unambiguously. All Internet users or socionauts form a sort of cybersociety.
This cybersociety possesses its own character of ‘closeness’ (virtual closeness of people with access to the Internet) and ‘trust’ (anonymity and real identity can be established by means of an IP number). Do we know people we invite to our friends in social networking services? Do we trust our virtual identities? These are questions of an existential nature. The questions which touch a very difficult sphere of our lives. The sphere is not fully known, is undefined. The plane which is constantly changing, transforming and modifying. Wacław Braniecki emphasizes that a man who does not know himself and does not have self-consciousness is simply becoming a hesitant man (Branicki, 2009, p. 212). Therefore, one can say such a man does not trust himself, he is not sure of who he is and how he behaves in a specific situation. Consequently, this man is afraid of himself and stops trusting himself. The unknown fills with anxiety. Finally, the subject builds a hiding place against himself and other people. The level of trust as well as the quality of communication go down. That is why, this thesis seems to be justified: if a person reduces references to a real identity, then a virtual environment becomes a kind of environment for him or her (Branicki, 2009, p. 212).

Andrew Keen pointed out to a very crucial problem, which, in my opinion, to a great extent threatens the culture of trust in cyberspace. He wrote that the digital revolution makes it possible to come into existence of a generation of cyber thieves who believe that their ability to copy and paste well-expressed thoughts or opinions and changing them into their own reflections (Keen, 2007, p. 43). Can we still talk about trust and the culture of trust in this digital world? If yes, if despite everything yes – then it seems to me that the term ‘trust’ adopts in cyberspace somewhat caricatural form which is far away from the definitions presented in the first part of the paper. We cannot trust information placed on Internet sites unless we check its sources, evaluate the site and other Internet resources. We cannot be sure and trust that our children are talking on the Internet with a virtual friend who, in spite of his or her anonymity, is 8 years old. He or she might be an adult whose objective is, for instance, to seduce a minor child. We have heard many times about grooming, sexting and many other threats related to the new space of contemporary man. The world on the Internet is virtual, but problems and threats are real. I do not to demonize the Internet in the final part of the paper. I am aware that it is a perfect tool in the hands of man and at the same time a more and more important space of his life which enables him to break many barriers. Also,
I know that the Internet as a tool is in people's hands and to a large extent it depends on them (though not only) how it will be used.

Summarizing previous deliberations on trust in cyberspace (which have not been exhausted and the analyses presented here concern a small fragment of the examined reality) I would like to stress that cyberspace is a new environment of contemporary man which has not been thoroughly examined. It is a space which is rich, with enormous resources and an enormous potential and simultaneously uncontrolled, sometimes chaotic and disordered and, that is why, it is not always safe and trustworthy.

Reference

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Chapter 8
Trust and saving the world in computer games – why do we need to spend more time online?

Abstract
Global video gaming industry, which is believed to be worth $82 billion by 2017 (Gaudiosi, 2012), is from time to time facing attacks from media and scholars seeing it responsible for computer addictions, violence and destroying social and psychological connections to the real world. This witch-hunt in many cases deals with myths and prejudice about computer/video gaming and has nothing or little to do with reality. This paper aims not only to refute some untrue assumptions but even show the advantages of gaming and the benefits to an individual as well as the local and global community.

Keywords: Trust, computer games, virtual life.

Introduction
Global video gaming industry, which is believed to be worth $82 billion by 2017 (Gaudiosi, 2012), is from time to time facing attacks from media and scholars seeing it responsible for computer addictions, violence and destroying social and psychological connections to the real world. This witch-hunt in many cases deals with myths and prejudice about computer/video gaming and has nothing or little to do with reality. In this paper I aim to not only refute some untrue assumptions but even show the advantages of gaming and the benefits to an individual as well as the local and global community.

For the sake of this paper, I will not distinguish between computer and video games and while referring to computer/video games I will mean any sort of interactive gaming involving digital means.
**Why people do not trust computer games?**

The myth, which seems to deal with common opinion about computer games, is the characteristic of a player. Some teachers and scholars might believe that the average gamer is a pre-teen or teenage boy. In fact the average age of a gamer in USA in 2009 was 34 and 49% of the gamers were aged 18-49, with 25% of gamers being 50 or older and only one in four of people spending time playing is a minor. (How Much Do You Know About Video Games?) This research, conducted by Entertainment Software Rating Board proves also that the access to computer games, the time spent on that activity is more often regulated by parents than other activities i.e. watching movies or surfing the Internet. Also 97% of the parents declare always or sometimes monitoring the games their children play (Ibidem).

Another presumption regarding computer games deals with the Albert Bandura’s social learning theory (Bandura, 1971) with special emphasis on his Bobo doll experiment (Bandura, Ross, Ross, p. 1963) which is believed to be an argument for blaming computer games for being responsible for aggressive behavior in real life. The well-known Bobo doll experiment variations dealing with computer games have been conducted and claimed to prove the connection between the virtual and real-life aggression. The findings in this experiments as well as other studies and papers regarding violence in video games have been criticized by Christopher J. Ferguson, who among other accusations mentions that the authors: 1) Use wrong measures which are not connected to real life aggression; 2) omit the “third variable”; 3) do not mention works that have contradictory findings (even if it is their very own work) (Ferguson, 2010).

What is more Ferguson by analyzing the data of number of sales of video games in USA and the number of serious violent crimes proved no link between the two (Ibidem).

**How can violent games benefit the player?**

Even if the link between video games and violence is controversial to say at least, is there anything that the player can benefit from apart from pure fun? The most remarkable findings about usage of violent computer games deal with the way they can help teen patients fight cancer. The game Re-Mission takes cancer patients on a quest to fight cancer cells in human body. The player controls a miniature robot that has to shoot aggressive
Trust and saving the world in computer games

The study enrolled 375 cancer patients aged 13 to 29 years old at 34 clinical sites in the United States, Canada, and Australia. Results of the two-year trial showed 70 percent faster acquisition of cancer-related knowledge and a three-fold greater rate of increasing cancer-specific self-efficacy in patients who played Re-Mission. Results also indicated that those patients who received Re-Mission adhered more completely to their prescribed medication regimens than did those in the control group. Electronic pill-cap monitors documented a 16 percent increase in antibiotic doses taken (remediating about half of the total non-adherence rate), and blood chemotherapy metabolite levels were 41 percent higher among Re-Mission players.” (Tate, Haritatos, Cole, 2009).

Little thought has been given to the educational values of violent computer games. However, there are certain titles that might require such an analyzes. The best example seems to be the Assassins Creed series. In the game player becomes a member of the Assassins Brotherhood who throughout history fought the Templars. The plot of the game deals with conspiracy theories, science-fiction motives and is not an academic source of knowledge per se but the player in the games visits Middle East in the time of Crusades, Renaissance Italian cities, 16th Century Istanbul and North America in the times of Independence War. The creators paid attention not only to the city plans, the way they looked in the given time period but also included real history personalities. The player is fighting the Borgia, meets Machiavelli and Leonardo Da Vinci, and serves under George Washington. The creators had a rule that every real person presented in the game has to die in the exact time and place as he or she did in the real world, which gave the script writers quite a challenge, especially when dealing with the American Independence War: “It’s super difficult, this period, because no one famous dies,” (...) “We have a rule: Everyone dies in the right year, at the right place. They have to be real people.” All the Assassin’s Creed games have held true to this. (...)” Historical accuracy is important to the game’s sense of place, and Hutchinson wants to make sure it sinks in. “Every single person is a legit person, and they die in the right place at the right time,” he repeated. Identifying people for the protagonist to kill is one of the first tasks undertaken when an Assassin’s Creed game goes into production. The development team creates a huge list of people who lived and died in those specific years in that specific setting, and then they have to find people who died in certain locations. They also have to make sure those people...
die in a specific order, so that the linear story of the game makes sense. “In the American Revolution, no one of note dies,” Hutchinson explained” (Kuchera, 2012). As I mentioned before, there is no research, to my knowledge, that deals with how this kind of historically based violent games can contribute to gaining historical knowledge among players. The phenomena seem to exist and are mentioned in Internet memes and image-based social media like 9gag.com. A cod example would be the following picture, where the creator of the upload content claims it is playing the game which allowed him to pass the history exam.

**Trust of NPC and trust of P2P**

Before commenting on the role of trust in a situation of online games when players compete, cooperate or simply cohabit same game environment, I would like to make a brief comment on gaining trust of NPC (nonplayable characters) using worldwide bestseller Elder Scrolls: Skyrim as an example. Trust, understood simply as believe that the player has not bad intentions and will not harm or steal from an NPC is essential in the game. Without it getting food, armory or help during a quest is much harder. As in real world, in the world of Skyrim player is not able to gain trust of all the characters. The epic world created by the game authors is full of politics, conspiracies and plots, getting trust of one character will result in hostility from another. Gaining trust is also essential if the player wants to marry.

As much as the authors (and players) would like it otherwise the immersion in the world of a computer game is still a theory. However, the online P2P (peer to peer) games deal not only with NPCs programmed to behave in a certain way but with real people enrolling in the digital world. However, recent events in the cyberspace as well as blogs and scholar research prove that trust in digital world has can have influence on real world.

To show what can be at stake when the issue of trust in online games is discussed I would like to give a rather recent example. In the online game EVE, more than 400 000 players explore the galaxy in their spacecrafts, form alliances and federations. In January 2013 many of them lost thousands of dollars or the gain of months of hard work in cyberspace when one of the players made a mistake. In the game there are different types of spacecrafts the most powerful one, named the Titan is a dream of many players who spend a lot of time in the game world to get it or spend $7600 to buy it. This
ship has the device to teleport entire fleet to another star system which is the reason why its tactical value cannot be overstated. At the beginning of 2013 a fleet of ships was supposed to ambush their enemies, however due to one of the player's mistake just the titan was teleported in the middle of the enemy's fleet. This event started the biggest space battle in the history of gaming with 2800 ships involved in the conflict. In few hours large amount of ships was destroyed and the total loss of the players is estimated at about $150 000 (Lough, 2013).

No wonder online games can cause an effect in the real life. One of the gaming bloggers mentions that: “When you are playing MMORPGS, you should think about yourself first. Horde in game money and never trust 100%. 99% trust is fine, but expect that 1% to come up so you are not suprised when it happens. Never share your account information with anyone. The only exception to this rule is if it is a trusted family member or someone in real life that you know won't take advantage of you.” (Trust & Friendship in Online video games)

The author gives also an example how lost of trust in the cyberworld has an effect outside the Web: “Believe it or not I have had real life friends backstab me on an online video game over trivial stuff. This friend I knew for 24+ years and we grew up together. This individual lived about 40 minutes from me. Now he did not take anything but left a guild that a group of us started together. He took a big chunk of the guild with him and didn't even call before hand. When I called him he got rude and hung up. Needless to say I am one less friend, and this should be a lesson to all” (ibidem).

One may think that this is just an individual experience, however according to research conducted by Sebastian Lundmark at the University of Gothenburg (in his master thesis “Gaming Together - When an imaginary world affects generalized trust”) the experience in cyberworld has an effect on real people in real world. In his paper, he deals with generalized trust that “(...) differs from other kinds of trust in that it includes people in general rather than specific actors. This in turn makes it usable for overcoming collective action - problems in situations where the other actor is a stranger” (Lundmark, 2011). The author came to the following conclusions: “By employing a panel study that measured generalized trust at two different points in time with four months between the two measurements, I found that participation in the game World of Warcraft (WoW) affected generalized trust negatively when comparing players to nonplayers. This negative effect were also more pronounced
for new players (0-12 months played) while none of the control variables showed significant influence on generalized trust, thus indicating that it actually was the new experiences made in the game that affected the generalized trust” (Lundmark, 2011).

The above mentioned conclusions from the research are not in favor of video gaming, however one may assume that without the social-control as we know it in the real world, people show their real nature that affects others trust. In that way this research might have an even more negative message.

**How can playing online games help the mankind to survive?**

However negative attitude towards gaming might be created from research as mentioned above, this is not the only way of approaching such games as World of Warcraft. Other perspective might be brought up by the speakers of the TED (“TED is a nonprofit devoted to Ideas Worth Spreading. It started out (in 1984) as a conference bringing together people from three worlds: Technology, Entertainment, Design. Since then its scope has become ever broader. Along with two annual conferences -- the TED Conference on the West Coast each spring, and the TEDGlobal conference in Edinburgh UK each summer -- TED includes the award-winning TED Talks video site, the Open Translation Project and TED Conversations, the inspiring TED Fellows and TEDx programs, and the annual TED Prize.” (About TED)). One of the speakers, Jane McGonigal (game designer, PhD of University of Berkley), argued that through playing online games mankind can solve the global problems. Why referring to World of Warcraft she claimed that gamers have particular characteristics: “*The first is urgent optimism. (…) Urgent optimism is the desire to act immediately to tackle an obstacle, combined with the belief that we have a reasonable hope of success. Gamers always believe that an epic win is possible, and that it is always worth trying, and trying now. Gamers don’t sit around. Gamers are virtuosos at weaving a tight social fabric. There’s a lot of interesting research that shows that we like people better after we play a game with them, even if they’ve beaten us badly. And the reason is, it takes a lot of trust to play a game with someone. We trust that they will spend their time with us, that they will play by the same rules, value the same goal, they’ll stay with the game until it’s over. And so, playing a game together actually builds up bonds and trust and cooperation. And we actually build stronger social relationships as a result*” (McGonigal, 2010). McGonigal and her colleagues
got involved in creating games which would transfer the game experience into changing the real world. “Now, I know you’re asking, “How are we going to solve real world problems in games?” Well, that’s what I have devoted my work to over the past few years, at The Institute For The Future. (...) I’m just going to very briefly show you three games that I’ve made that are an attempt to give people the means to create epic wins in their own futures. So, this is World Without Oil. We made this game in 2007. This is an online game in which you try to survive an oil shortage. (...) So when you come to the game, you sign up, you tell us where you live, and then we give you real-time news, videos, data feeds that show you exactly how much oil costs, what’s not available, how food supply is being affected, how transportation is being affected, if schools are closed, if there is rioting, and you have to figure out how you would live your real life as if this were true. And then we ask you to blog about it, to post videos, to post photos. We piloted this game with 1,700 players in 2007, and we’ve tracked them for the three years since (...) most of our players have kept up the habits that they learned in this game” (McGonigal, 2010). The newest game prepared by McGonigal is extremely interesting as it is both a game and an e-learning system: “So, finally, the last game, we’re launching it March 3rd. This is a game done with the World Bank Institute. If you complete the game you will be certified by the World Bank Institute, as a Social Innovator, class of 2010. Working with universities all over sub-Saharan Africa, and we are inviting them to learn social innovation skills. We’ve got a graphic novel; we’ve got leveling up in skills like local insight, knowledge networking, sustainability, vision and resourcefulness” (McGonigal, 2010).

Conclusion

Trust is an issue that regards video games on many levels. Distrust towards the effects of playing computer games, trust within the game, and trust in games being able to improve the reality. The matter is not researched enough and would benefit from future analyze as findings and opinions are contradictory and no final conclusion can be given.
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Chapter 9  
Is it worth trusting information and communication technologies in the teacher’s work? 
Pedagogic innovations applying ICT

Abstract  
In the face of changes and in the reality we live in the following questions arise: What/who should the teacher trust? What changes and choices should be made? What should the teacher do when the methods and techniques which have been used so far are not sufficient for educational tasks? What opportunities are achieved by ICT in teaching and education? Do innovations always have a positive connotation? The following article refers to these issues.

Keywords: ICT, teacher, pedagogic innovation, innovation - opportunities and threats

Introduction  
In the contemporary world a traditional approach to individual scopes of life makes it difficult to live in the world. There has been intensive search taking place for new ways of perceiving and interpreting social, technical and natural reality (Dudzikowa, Czerepaniak – Walczak, 2012). It also refers to education. The technological development sets the contemporary school and mainly teachers with more complicated tasks and challenges resulting from the necessity of realizing the core curriculum as well as a feeling that it is insufficient just to provide students with proper knowledge of areas of life. With the technological development expectations of students change. The students are representatives of Generation Y (Tapscott, 2010, p. 35) who are brought up in the world of digital media and who are bored with imposed subjects or a classic way of teaching.
The quality of teaching depends greatly on teachers who are responsible for education (Day, 2004, p. 116). Maintaining a good level of teaching is possible thanks to the teacher’s constant professional development concerned with skills and knowledge and how they teach as well. In the face of changes and fluid modernity in which we live questions arise: What / who should the teacher trust? What changes and choices should he or she make? Especially when so far making choices has not been connected to today’s “painful and at the same time unavoidable uncertainty and fear of 'staying behind,' being excluded from a game and inability to come back to the game, unless you fulfil new requirements” (Bauman, 2012, p. 29). What does one need to do when previously applied working methods and techniques are inadequate to perform educational tasks or simply fail?

Information and communication technologies in the work of the teacher

Living in the world when something that “today is ‘good for you,’ tomorrow will be poison” (Bauman, 2012, p. 29) makes the teacher verify present teaching techniques and makes him or her consider the real role of education and look for and introduce new unconventional forms and methods of work. What influences the teacher’s work is the omnipotence of new media which are treated as the insignia of daily life. This makes the teacher seek alternative solutions which carry a risk of failure, but also give a chance of success (Radziewicz, 1992, p.144). Nowadays for teachers an inspiration and an alternative for instruments and tools, which would not allow to achieve required results, are information and communication technologies (ICT). Moreover, the technologies meet the demands of current social expectations and students’ interests as well.

The development of ICT contributes to the establishment of new open learning environments. Not only does the introduction of PCs connected to the Internet give teachers an opportunity to make their lessons more attractive by means of supporting verbal teaching with the resources of multimedia educational programs or utilities operational software, but also it allows to analyze the capabilities of the new media (Perzycka, 2008).

On the one hand, information technology (IT) is an element of knowledge and is a school subject. More importantly, one the other hand, the means and methods of ICT are a unique tool supporting teaching other disciplines. The
Is it worth trusting information and communication technologies

Is it worth trusting information and communication technologies

possibility of process modelling, simulation, visualization, interactivity and multimediability allow to partly compensate deficiencies of material subject base what enriches the whole spectrum of pedagogic effects (Osmańska–Furmanek, Furmanek, 2001, p. 65). The use of ICT helps students to acquire their knowledge of how to use interactive tools. And how to search for and select information, how to transform information into knowledge, how to create, publish, communicate and collaborate through appropriate software. Connections learn and play (edutainment) is one of the ways to adapt teaching to both the formal requirements and expectations of students. Adapting the teacher’s skills to perform the function of an aware ICT creator and user helps him or her to fully use the computer in education.

ICT as a driving force of innovation

A radical change of school and everything around school necessitates having a new look at the meaning of the teacher’s work whose task is especially initiating and completing creative tasks (Szempruch, 2012, p. 238). If the teacher objects to or negates the present state, it implies that one needs to search for an opportunity of making changes which improve the quality of education at school and a possibility of meeting students’ expectations. Such possibilities enable innovations whose driving force in education is the presence of information and communication technologies. When talking about innovations we have in mind a certain class of intentionally initiate changes which aim is to modification existent state of affairs, according to pedagogic or social defined needs. Intentional leading of the change by the man makes a common element which causes improvement. It alternates worse in something better, more effective, more efficient and more developmental (Pietrasiński, 1970, p. 9). For any changes to form a criticism of the existing state of affairs is needed, so it can eliminate the weaknesses. Nevertheless obligations are also causing the innovation. Their critical opinion forces people to search for improving reality.

There are pedagogic innovations taking place on the educational plane. It’s worthwhile at this moment to stress that innovations that are formed in education are a result of action of all sorts of entities from pupils, teachers and school principal to representatives and employees of educational system (Radziewicz, 1992, p. 36). A pedagogical innovation is a program, organizational or methodological innovative solution which
goal is to improve schools work quality. Innovations can include educational classes, the entire school or the group, but they can concern a change of working method of particular entities of the school community. Innovative pedagogic changes are an attempt of the implementation and evaluation of the effectiveness of ways of didactically – educational work which is alternative towards commonly used and acknowledged as valid canon methods. In the mass scale it took a form of pedagogical standard (Radziewicz, 1992, p. 8). R. Schulz defines pedagogical innovations as introducing new elements enriching pedagogic experience and developing new models of behaviour to teaching practice. They are new better solutions, which have not been known and practiced so far, which raise teaching practice to a higher level. These are developmental changes which are labelled as newer and better solutions and which no longer resemble a replica-based way of educating (Schulz, 1996, p. 151). An innovation selection criterion constitutes a specific pedagogic need and the effect of an innovation should be an improvement on educational activity results (Russakowska, 1989, p. 9). Pedagogic innovations are usually the outcome of an initiative of a teacher or a group of teachers which strive to solve an essential educational problem. Then, applying ICT the teacher becomes a main inventor, performer and the first person who is able to assess the value and effectiveness of the introduced innovation. At present in educational practice a pedagogic innovation criteria concerns the application of new technologies, especially in the scope of education. It is so important, since in the lives of many young people the awareness of employing new information and communication technologies is widening.

**Innovations as an outcome of reflection**

Learning in formally organized situations still takes place in many institutions, as if new discoveries, new phenomena and new media didn't exist. The School still is a place of „handing information”, „handing over the knowledge” and of affirmation of standards of the individual achievements evaluation. This routines, strengthened by tradition of keeping the school in its everyday life can cause two tendencies. They are generating resistance mechanisms, and sometimes attempts change something- both amongst students and teachers (Czerepaniak - Walczak, 2010, p. 101). One of the
solutions could mean going beyond traditional behaviors and introduce to their place new ones, which are taking into account social and financial needs of participants in educational interactions. A positive development is, that teachers more and more often introduce changes into the education process. The changes are based on opportunities IT gives what shows that teachers are engaged in improving the quality of education and points out to conditions which favour devising and carrying out media-based innovations (Huk, 2011, p. 149). Appropriate solutions do not happen ad hoc. Making a critical and creative change, in this presentation of innovation, is possible thanks to reflection on the activity and during the activity. This reflection enables the teacher to cross “a chalk circle” (Czerepaniak – Walczak, 1997). According to the view which represents D. Schön reflection is a special kind of thinking that cannot be seen in isolation from the action - reflection and action are inseparable from each other. This is the hallmark of a professional teacher. It consists in the fact that it applies not only theories and scientific concepts in practice, but also learn to define and redefine the problems you encounter in your work. And by testing different interpretation, it modifies its operation (Mizerek, 2000, p. 338). Hence D. Schön distinguished two types of reflection: “reflection in action” and “reflection on action”. At the same reflection in action “includes conscious thought and modification activities that teacher takes during his lifetime. Both forms of reflection requires taking into acid, mp rational and moral aspects of the investigation to the preferred ¬ different modes of action (ibid.). Thanks to a reflective analysis, which breaks stereotypes and makes it possible to go beyond their fossilized understanding, it is feasible that the teacher’s work can be interpreted and reformulated (Day, 2004, p.51). However, active action does not allow for a sense of detachment from the matter, insightful observation and deepened reflection. “Sometimes, keeping one’s distance allows us to evaluate what is happening in the main course. And again, these are not new things but newly-realized ones. However, the nature of teaching is the same – its greatest advantage often turns out to be an ability to consciously approach “the obvious matters” (Szewczyk – Kowalewska, Kowalewski, 2012, p.15). One needs to remember that new things do not always mean better things. Innovations are better than the status qou only when they serve desired goal or when they are useful in carrying out pedagogic concepts.
Innovation and crossing of boundaries - a few words about the transgression

Kozielecki defines man as homo duplex. During his activity he takes normal actions (non-transgressive actions) and transgressive action. The normal actions are daily and habitual activities. They allow you to realize the issues necessary to maintain the existence and balance of the body, or homeostasis. Although they are not aimed at changing social and cultural development, this man would not have survived without them in society. Transgression includes creative innovative and expansive actions. Transgression includes creative activity, innovative and expansive. It concerns the individual and collective dimension. The essence of transgression is transcending current frontiers of human achievement, the overcome or exceed (Ibid, p. 45). Transgression is going out of human imperfection and finiteness. These „moving beyond” gives a person the ability to create new values and to implement new things. This is reflected, among others, in inventing and creating original teaching methods, through which the old structures are destroyed. In their place create new forms. This actions transgressive allow a man to transform the current reality, to change society, culture and personality. In the case of a teacher transgressions allow him to change the educational activities. The intrinsic properties of transgressive action shall be new, ill-defined problems (in terms of methods and performance goals) and uniqueness. Transgressions are focused on variability social development and progress. (Ibid. p. 46-47). The life of man is needed border that divides the whole of what man knows and does not know. Border at the same time allows the perception of the whole. This motivates its control and conversion. This is because the groups organized miss whole. That’s why they take the risk to integrate this division in an innovative way. Kozielecki introduced different criteria for transgressive actions. You can push the boundaries of their abilities (it is a personal transgression), you can invent a new thing (material transgression), there may be a situation in which a person creates something new, for example, a work of art (symbolic transgression), when looking at a new way to the old social problem (social transgression) (Śląski, 2011, p. 218). There are four basic transgressions. Material - to things - applies to increase the production of material and technical inventions make life easier for people. Social - to the other - can affect pro-social behavior or increase the power over others. Follow symbolic - to the symbols - is the
creation of new knowledge in various fields and self - to himself - a man’s self-development (Ibid). In modern societies dominated transgressions, called innovative. They are based to application of knowledge to improve, create new tools - in case of education - teaching tools. Innovators who do they aim to make use of these tools to more practical and useful (Ibid. p. 55). A person introducing innovation R. Schulz called an innovator. In the case of transgressive actions can talk about “homo transgresivus”. Transgressive actions, as all activities are subject to moral evaluation. They may in fact lead to constructive or destructive consequences. They can serve the common good, or turn against individuals or groups Transgressive and innovative actions should be subject to special assessment because their property is total uncertainty. As innovation can be divided into innovations relevant and pseudoinnovation, so crossing borders achievements and experience, can be divided into transgressions constructive and destructive (Ibid. p. 61). Constructive as innovations are correct another person, group or society as a whole. The perpetrator directed consciously or unconsciously good or his own conscience. Transgressions are the shared responsibility. However, the offender may take transgressions destructive and self-destructive, threatening to others, or yourself.

**Why the people create innovation and make transgressions?**

**A prospect of psychological**

Man has become the need for self-esteem, or otherwise self-regard, the pursuit of confirmation of a positive self-image. The need to regulate normal and transgressive behavior, determines the choices of life and achievements. The need for self-esteem as a person can take two forms - in competitive or perfection. The competitive form is to compete with other units, and being on the other meets this need. Form of perfectionism is that the man is strengthening its value by making transgression, but sees itself by own standards, not by comparison with others. This man strives for mastery and perfection (Ibid. 93-93). Transgressions and innovation play a key role in meeting the needs of self-esteem. An important role in the process of starting transgressive behavior is not only a need to improve and strengthen need for self-esteem, but also a need for freedom that realized sometimes at any cost (Ibid). In contemporary, dynamic and extremely liberal world the opportunity to influence the course of events and self-determination and be
who for a while want to be (called liquid identity) is almost the highest value (Straś-Romanowska, 2011, p. 9). The most important in the implementation of transgressive actions is individual thread, which means crossing borders of their abilities in different aspects of life. Implementation of need for self-esteem causing an increase in the self-structure. It can achieve social respect and prestige. In this way, man builds the potential for subsequent transgressive behavior (Śląski, 2011, p. 219).

**Innovations – opportunities and threats**

Innovations protect against regress, decay and disorganisation. When a difficult situation is taking place and a problem is arising, we look for solutions. If we come across an innovative solution to the problem, then the change is used for such a modification of the problem in order to keep its development in a desired direction. Proper innovations are directed to shape and develop students’ and teachers’ independence and to raise responsibility for the education results, their own development as well as better forms of interpersonal cooperation (Sawiński, 1994). However, not all changes are innovations. It is crucial, since quite often teachers introduce modern teaching materials or equipment and are wrongfully convinced of their innovative roles. They do not realize that the modernity does not improve teaching results or sometimes results in negative side effects; then we are dealing with pseudoinnovations.

What can bring about a pseudoinnovation is the presence of an economic discourse taking place in the field of education and aspiration for a misunderstood success. It gives rise to ethical problems and threats that teachers will take a great deal of action for splendour and public recognition (Michalak, 2008, p. 144). Successorism is what Witkowski names an obsession with a fast and spectacular success (Witkowski, 2004, p. 31). All kinds of ranking, classifications and comparisons are becoming one of the reasons creating a model of a misunderstood success (Michalak, 2008, p. 144). The economization of education brings about traps which include “uncritical trust of teachers in the standardizing parameters of teaching effectiveness parallel to striving to achieve desired results ‘in the shortest possible time’, a pursuit for success and its misleading factors what can lead to the phenomenon of ‘space-for-reflection’ disappearance and losing humanistic educational value” (Witkowski, 2004, p. 31). Joanna Michalak proposes a thesis that
educational environment, in which performance approach culture dominates (educational results, achievements), changes its conditions for the formation and construction of the teacher’s identity (Michalak, 2011, p. 103). The author is of the opinion that “a reformed assessment system of the quality of education requiring constant evidence ‘production’ to prove that things are done in an effective, efficient and proper way gives rise to audit culture” (Ibid). In systems expecting effects and results “teaching is becoming less and less authentic, teachers ‘play a certain role,’ and even are engaged in fabrication their activity to prove their effectiveness” (Ibid).

In the current socio-political conditions where visibility is observed values and pragmatic skills, fitness equipment, triggering initiative and independence, to ensure promotion and success of particular importance is also sensitive to certain moral values (Szempruch, 2013, p. 288). Especially in an age where the disease is to separate the pursuit of effective operation of the principles of morality, because it is believed that the relaxation of controls and mute ethical moral standards will achieve the changes made historical (Kozielecki, 2004, p. 63). This is a wrong belief, because only the teacher aware of the enormity of the responsibility for the decisions can function effectively in situations of teaching - education, to make moral choices (Szempruch, 2013, p. 288). Many areas of teacher performance depends on its moral culture. Area of special ethics is related to the one you cannot take legal regulation, and which shows good will, kindness to students, interest in their affairs. Ethics and morality in the teaching profession can guard against selfishness, deliberately, manipulation and prone to abuse, that is, making and implementation of „at any price” (Ibid.). It is important to promote affirmative behaviour and trust in man as a sensitive, thinking and able to communicate with others.

On the road to change will inevitably encounter problems, but not all the proposals to modify existing practices seem to be correct. Some teachers focus on executing the policy interests of the group, rather than respond to the expressed need of the general public knowledge and understanding (Nussbaum, 2008, p. 19). Despite this, the teacher always has the opportunity to improve their own practice and its implementation taking into account the reality in which it operates. But keep in mind, according to M. Nussbaum feint teacher that this is not a matter of „political correctness.” The teaching profession is all about caring for humanity. Indeed, concern for humanity in the complex reality involves understanding different ways and terms of
meeting the needs and goals of the common people (Ibid). It is worth noting that among the standards of contemporary culture, with a particular position is to cross the borders, change as such, regardless of its objective value, the deeper meaning and consequences, ignoring the ethical criteria. Creating something new, an innovative solution to the problem, situational change the image, they often turn out to be more important than fidelity to one’s principle and values (Straś-Romanowska, 2011, p. 9). The consequence of overestimate innovative actions and transgressive is trivializing their effects, multiply beings unnecessarily, dispersion identity. Positive and meaningful transgressions, they bring great impact and improve the quality of people’s lives. (Ibid. p. 9).

Meanwhile teachers should take care of working at a highest level what can be rewarding because of positive results achieved. In their work teachers will be fully engaged in what they are doing instead of taking part in a rat race. “Comparing one’s own results with competition’s poorer ones is not a success when it can be done in a better way” (Michalak, 2008, p. 126).

**Conclusion**

A change is embedded in the concept of the teacher’s career and risk becomes part of every change. An educational change on its all levels is involved in a large spectrum of events, both foreseeable and unforeseeable ones. “However, if the events are accompanied by critical reflection there is a chance that the change brings about new challenges and projects and in consequence a change of the idea of education as an educational institution and the concept of the teacher’s career” (Czerepaniak-Walczak, 2009, p. 79). The only unchanging educational aim both in the past and now and in the future is “preparing young people to live in reality they are entering. To fulfil the ‘practicality’ condition, good education must stimulate and promote openness and not closing the mind” (Bauman, 2012, p. 31).

What teacher is creating fluid modernity? Zygmunt Bauman compares teachers’ work to missiles. In the author’s opinion, education requires a change from battle missiles (teachers) to intelligent ones (teachers), especially when an invisible target starts moving and when the movement is chaotic and unpredictable. “An intelligent missile can change its direction in air depending on a situation. Such a missile follows the target’s movements, draws conclusions about its present direction and speed. Intelligent missiles can learn in the air.
They would not be intelligent, unless they were able to ‘change their minds’ or cancel their earlier decisions without hesitation and regret [...]. Under no condition can they acquire a habit of behaviour with previously collected information [...]. Intelligent missiles’ brains cannot forget that knowledge they acquire will soon be outdated until further notice and the application of that knowledge is only temporary and the guarantee of success is to catch the moment in which the knowledge is useless, therefore needs to be erased and replaced” (Bauman, 2012, p. 26). In the conditions of fluid modernity, people’s needs are becoming more and more complex, diverse and changeable. They cannot be replaced with standard products which are results of stereotypical, duplicated and routinized practice. Pedagogic inventiveness has an important pedagogic sense and plays an important role in dynamizing education and adapting it to changeable social needs. Pedagogic inventiveness have in purpose improvement in organizing work with school class or didactical effects, pupils interests evolution and a change of social relations in the educational group. In this case innovation is implemented whit students in mind, not for innovation itself. This innovation cannot be developed and evaluated in isolation. It’s functionality above all depends on it’s being an answer for actual need found in a part or the whole of educational work of certain institution or its nearest environment (Radziewicz, 1992, p. 145).

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Chapter 10
Culture of trust in the process of introduction of e-learning into the educational system

Abstract
This article analyzes the level of a “culture of trust” with respect to innovative educational processes based on the introduction of e-learning in higher education in U.S., Australia, Western Europe and Russia. E-learning in Russia is just beginning to gain its popularity, while in the U.S. and Western Europe it's already happening and there's already some understanding of distance learning outcomes. Forecasts and expectations of the introduction of an innovation are compared with the actual results. The introduction of e-learning into the educational institutions of the West was accompanied by exceptionally positive expectations. All of the teachers demonstrated a high level of confidence because they felt that e-learning solves all the problems of student's motivation. However, analyzing the learning experience in the innovation system various researchers have come to the conclusion that their expectations about the effectiveness of e-learning have been overestimated and the credibility of the innovation process is only partially justified. In Russia e-learning is just beginning to take root and the surveys of teachers and other forms of research show that the new education system meets the extreme distrust and even resistance from the university staff.

Keywords: trust, culture of trust, motivation, e-learning

Introduction
Trust was usually seen as a purely ethical or sociological category prior to the publication of the book “Trust” by a famous American sociologist Francis Fukuyama in the mid-1990s. In his work Fukuyama convincingly demonstrated that trust is the foundation that determines the patterns of development of the economic situation in the society. In his opinion it’s the trust that defines progress, and the success of „self-realization” of a particular
society depends not on market principles and not on adherence to traditions but from the „one element of culture that has spread all over - the level of trust that exists in society.”

Taking into account the fact that the success of „self-realization” of a given society depends on its ability to generate and implement innovative processes we can safely postulate the significant role played in this process is the degree of public trust in innovation. It is obviously that the culture of trust that formed in the process of socialization of the individual is the element that determines innovative readiness of society.

Our work will focus on the “culture of trust” level in the innovative educational processes based on the introduction of e-learning in the universities of United States, Australia and Russia. It is noteworthy that we have the opportunity to spend a comparative study based on the level of the real presence of e-learning in the educational system of each of the countries in question. In Russia e-learning is just beginning to gain its position but the West is already happening understanding of learning outcomes in this format and attempts to match the expectations and predictions with the results. Such a time gap between the educational systems of different countries causes the possibility of contrastive analysis of their characteristic patterns of a “culture of trust”.

**Forecasts and practice of e-learning in higher education of United States and Western Europe**

Let us first consider what expectations accompanied by the introduction of e-learning in the United States educational system. Almost all the authors analyze the beginning of the innovation process indicate a very positive expectations and projections. According to a popular theory of socio-cultural constructivism „e-learning leads to a greater degree of educational activity of students and even provides for the development of higher forms of thinking” (O’Donnell, Hmelo-Silver and Erkens, 2006). The same view was taken by Charles Clarke who noted that e-learning can radically transform the teaching methods and provide high-quality and affordable education to everyone in which every student can realize their full potential (Charles, 2003).

The author of the most popular motivational model in Western pedagogy John Keller also said about undoubted advantages of the new form of teaching. He indicate that the letter E in E-learning should also be regarded
not only as a symbol of e-learning but also as the first letter of the words “effectiveness, efficiency, engagement” (Keller, 2000). In “E-learning and Students’ Motivation” Marina Nehme describes previous situation which was formed before the introduction of e-learning courses in law schools in Australia. She notes that the transition to a new system of training was strongly encouraged. Even on the basis of the incentive system we can understand that the notion that by the efficiency e-learning surpasses all traditional forms of learning was reigned supreme (Nehme, 2010).

Greater confidence in the effectiveness of e-learning in many ways came from the belief that the distance learning solves the problem of learning motivation. Many educators were convinced that if the student chooses the course and has the ability to engage at a convenient time and in a convenient location then the problem of learning motivation should be resolved on its own and students must be self-motivated. In her article “E-learning and Students’ Motivation” Nehme is considering an early stage of development of e-education and notes that “e-learner may be seen as someone who is independent and self-motivated, and as having a positive attitude to learning and the ability to collaborate and cooperate with fellow learners.”

However, the practice of e-learning has denied overly optimistic forecasts about the undeniable potential of the new forms of learning and scientific assumptions about the natural motivation of students through e-learning. When the number of failures to undergo training in the form of e-learning has increased rapidly in teaching science has drastically increased the interest in studying the causes of failure and to seek evidence-based ways to increase the motivation of students in the new educational environment (Clarke, 2003).

But for us, it is interesting on its own that there was very positive expectations on the process of introducing e-learning.

The level of trust in e-learning in the Russian educational system

The Russian educational space makes the first steps in the innovation process. Therefore, it is interesting to compare the level of confidence in this innovation in the Russian society.

Despite the fact that the need for the introduction of e-learning in the educational process is already enshrined in the new draft law on education; articles 14, 15, 17), it is no secret that e-learning in an academic environment
is often perceived as an “agent of Western influence” that can destroy the entire Russian system of education. Not all the teachers clearly see the nature and forms of e-learning, in fact, not all of them heard about the new form of distance learning, and few people realize the inevitability of its entry into the educational environment.

The level of mistrust of e-learning in the Russian educational environment indicates the presence of some of the myths and prejudices. It is noteworthy that one of the leaders in the process of implementing e-learning (UNIC) even put on its website the following advertising material: despite the fact that “nearly two thirds of training in the world have already done remotely the myths about it still exist. It's usually spread by those who know nothing on education over the Internet.” It then lists the myths that are preceded by the call to „do not take for granted the fact that in reality the situation is different.”

Among the 7 „fairy tales” about distance learning are distinguished:

1. This diploma is not valued. It was always important where you received a diploma. If it is unknown institution with a dubious reputation placed somewhere on the outskirts of the Earth then even 2 “full-time” diplomas won’t be taken seriously. Popular metropolitan university is a different matter.
2. E-learning is not easy. You don’t need to be a programming guru to learn through the Internet. It’s enough to be literate and to be able to use the Internet.
3. Such learning is expensive. This is far from the truth. The price of distance learning is significantly better if you compare it with full-time education of equivalent level in any metropolitan university. Moreover, you can work as usual while learning remotely.
4. Such learning doesn’t give knowledge. Even full-time learning with the strict discipline in the campus won’t help if there is no understanding and motivation. The one who wants to learn is looking for a way to. The one who doesn’t want is looking for a reason to not to. But the access to knowledge by itself is not limited.
5. There is not enough communication. Vice versa, it’s even too much of it. You can contact to tutor via chat, forum, Internet telephony and it’s even easier than waiting for him for hours in the university. And you can chat for hours every day with your fellow students (if you have enough time and if you want to).
6. There is no control. Major universities have a clear schedule of lectures, seminars, consultations and examinations. There’s no “freebies”. You will be expelled if you miss classes or if you don’t pass the exams.

7. E-learning is similar to usual distance learning. If you’re studying by correspondence you’ll come 2 times a year to the university for exams and to listen to lectures. But e-learning in higher education institutions that are serious about its organization built on the principles of full-time learning.

Then the UNIC describes the benefits of e-learning compared with the usual full-time education which include:

1. Convenience. You’ll get new knowledge and skills even if you are busy during most of the day at work.

2. Financial benefit. The cost of education is lower and at the same time you can save a lot on accommodation in the capital and on the travel cost.

3. Freedom from rigid schedules. You choose the time, the intensity and duration of your studies.

4. It is an objective assessment of your knowledge. You can not be afraid of bias on the part of tutor and, therefore, your grades will be fair.

5. (UNIC, 2013)

As you can see, one of the leaders in the implementation of e-learning is aware of the situation of low level of trust among potential students and attempts to expose existing myths and create the motivation for distance learning.

It is noteworthy that teachers by themselves demonstrate even lower level of confidence in e-learning. There is an extremely interesting study aimed at identifying factors that can motivate the transition to electronic learning of teachers and students. This research was made by the Center for Distance Education and Information Technology (BSU) that implements “E-learning” training program for teachers since May 2009. The results of this work are presented on the Center’s website (CDEIT, 2013).

Teachers (course participants) were asked what in their opinion prevents the introduction of distance learning technologies in the learning process and were offered the following response options: 1) uncertain academic status of distance learning (16/19); 2) lack of qualifications of teachers (12/19); 3) lack of awareness of the professional community about the benefits of
distance learning (11/19); 4) low prevalence of local case-materials (6/19); 5) the unwillingness of students (5/19).

As you can see the biggest obstacle according to respondents is the absence of a specific legal status of e-learning as well as the lack of knowledge and training of teachers. It is interesting that the teachers themselves are aware of the greater technological „advancement” of students who are already a “network generation” and for which one more type of service in the network is not so radical change as it seems to the older generation.

The participants of the course were also offered additional reasons hindering the process of introducing e-learning in education: lack of support for the learning process (lack of bonuses); reluctance of management to incur additional costs; reluctance to involve experts in the field; the reluctance of teachers to study and learn new techniques; as well as purely pragmatic reasons: „teachers respond to the” monetary” incentives, or to reducing of the teaching load”.

For example “the recognition and registration of the course as intellectual property” can cause serious doubt because everyone knows about the situation with the copyrights in the Russian Internet. “Safe expressing of the opinion” is also a subject of doubt. While working in the classroom teacher may feel freer than when he realizes that he can be seen not only by students but also by every interested person. And there is no certainty for teacher that he will be just as effective in new learning format like in traditional. And finally the most demotivating factor is that the transition to a new form requires a dramatic increase in the time and intellectual cost during the development and implementation of e-materials. So there is no meeting the needs of lower-level: physiology and safety. Reducing „voice stress” is realistic in the long term but in the moment of transition lectures will be combined with an increase in the time spent on the development of e-learning courses. It is also obvious that the development of new technical knowledge and new skills in IT will increase stress.

First of all, lecture’s video recording for some teachers may seem more stressful than usual classes, so the factor of “lack of psycho emotional stress” is controversial too. Secondly, according to our survey, most teachers can not imagine an education without a living contact with the students.

As we can see, Russian teachers have objective reasons to not trust in any benefits that the course organizers were trying them to convince.
By comparing the ratio of the introduction of e-learning in the educational process in Western countries and in Russia we can note the existence of two different cultures of trust in the innovation processes in general. In the west the teachers were characterized by a high level of confidence and solely optimistic expectations. In Russian educational system prevails some caution, conservatism and the extremely low level of trust in the planned changes.

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