

DEBRECEN UNIVERSITY

IRMA SZABÓ

UTOPIAS OR REALITY

**The contradictions of the theory and the routine in the developing of the
Cultural – Educational Centre**

Ph.D. theses

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1. THE AIM OF THE DISSERTATION, AND ITS CIRCUMSCRIPTION

The theme of my Ph.D.: to introduce the reality of the Cultural-Educational Centre.

The aim of the Ph.D.: to form such a notion of the Cultural-Educational Centre – drawing a comparison between the conceptions and the outcomes – which can be utilisable for both of the theory and the routine, as well. It has to form an objective basis of the integral further investigations of the Cultural-Educational Centres, otherwise, will give manner to draw profession-political and administrative conclusions, too. On the other hand, it must help the maintainers to make decisions which are correspond to the institute (complex) and to their plan in the field of the developing of their habitation. Knowing the results of the certain researches – the leaders and the experts of the institutes (complexes) will able to develop their methodological culture in favour of the intellectual progress and satisfaction of those who needs their provision. The result of my researching may give ideas to the aspects **of the organisational and purport reformation of the nowadays educational system**, too.

According the facts mentioned above I found that my duties are:

to systematise the institutes (complexes) **by according a new point of view**, by the managing ideas;

to prove, that these innovative and value-creating theories which were superintending the activities of the Cultural-Educational Centres several official **cultural policy disowned as their own years or decades later**. Furthermore the whole institution organisations of the community cultural and educational accepted it and put into force and took stand on it in several resolutions;

to confront the fundamental ideas of the Cultural – Educational Centres with training results: **with the practice of the institutions**;

to demonstrate – by using a longitudinal panel-research system -, that the Cultural – Educational Centre **is able to establish and develop in the child-hood such leisure time activities, educational, self training abilities which will continue in the adult**

age and serve as a fundament for the permanent education, for the training throughout lives, in case of proving and keeping on certain circumstances.

The structure and the chapters of my dissertation are following the sequence of the tasks mentioned above. I didn't write the history of the Cultural – Educational Centres but I had to know and make known all of the circumstances which led to the coming into being of the certain Cultural – Educational Centre's ideologies. That's why I mentioned all of the factors - in my dissertation - which are in relation to each others. After this introductory I was studying those school of thought which are borne to solve the most typical of social, political, economical problems and from which is not render independently the Cultural – Educational Centres - shortly: I was studying the “sources” of the development and changes of the Cultural – Educational Centres.

I want to emphasise **the topicality** of the aim and the subject of my research, only. As early as the sixties, according to the strong interest of the new principal trends of the adult education all around the World it was already told; the formal school training can not be finished with a so called “final action” because has to start to prepare the following voluntary adult education. “ *The education is the possible position of the human beings, at the same time its principal which can not be never finished*”. – was told by Heitger and the most outstanding scientists of the andragogy. The constant preparedness not only means that **this purposeful education could cover from the child-hood till the end of the human life**, but it means the followings, as well; it keeps on from the systematic formal training model throughout the looser but still long-lasting , settled course-like educate forms to the prose, non-formal training, occasional, but still purposively organised educational and self-educational forms. The successful self- expression (this is a kind of the self-development and self-education, essentially) is plotted against **the effectiveness of the purposive, beforehand education; how could it establish the abilities of the self-education and self-development**. The importance to develop the human resource in the renewing of the economy and the demand of the training throughout lives only the most important things among the challenges of our days to create those kind of institutes which are taking care of the constant preparedness of the education and the structure of education.

One of the **domain fields of my research I examined the efficiency of it**, too. How efficient the formal – education in the establishing of forming out the demanding leisure time activities; is there a revisable difference between those youth's cultural

customary who were training in the traditional elementary school system (which is organically independent) and those who were training in the elementary school of the Cultural –Educational Centres - where one of the basic principles is the integral of the leisure time and the lesson. The modernity of my research is : **this is the first longitudinal comparative survey of the successfulness of the task of these two types of institutes** – even if in a small field of them.

I would like to start to saying that in the historical analysing and in the definition of the historical movements I followed the conception which is not unprecedented in the field of our profession. According this one; **the trend of the European cultural progressions** (flash over the political borders and ideological “iron-curtain”) **can be described** (might be) **as a fundamentally homogeneous and unifying tendency** from the seventies of the XX. th century. **Inspite** of every minute difference the culture, - **ofcourse** not negligible - , the expansion of the erudition, the spreading of the connections of the institutions and the civilian society and the search of the efficient **solutions** defined an **aconsonant** world of occurrence both in the theories and the praxis. I thought that such a deep philological revelation of these theories (and their connecting) is not my job. That’s why that in the present researching **I regarded these facts as axioms** – but it doesn’t mean that I won’t continue the research in this field, later. According this the transit function of the “Hungarian model” is not the subject of this dissertation.

2. THE METHODS OF THE RESEARCH

The theme cover **several branch of sciences** that is why the fairly ramifying and varied nature of the theme I had to use various combinations of research methods.

- **Theoretical analysis.** I looked over and used critically the inland and international bibliography which worked wit the same theme or connected to it. I attached high priority importance to the researching which were connected to the Cultural – Educational Centres.

Parsing documents. I made a summation which includes the parsing of the conditions of the Cultural – Educational Centre’s community culture tasks and based on 66 reports given by school-inspectors.

Studying documents. I looked over the following documents: pedagogical-educational programmes, applications made by local governments and different institutions, reports

of head teachers, comprehensive and school-inspectors' assessments, proposals of different ministries and scholarly institutions.

I got different organisations to select the statistical figures. Seeing that the Cultural-Educational Centres have no central registering I've got their basic dates by the help of the different organisations which process the statistical reports of public education, libraries and cultural societies.

Statistical parsing. I prepared a general survey of the Cultural-Educational Centres; compering the statistical reports of the community culture activity of the Cultural-Educational Centres in 2002. and the country-wide indexes of the work of the community culture.

Personal data collection. In the last years I took part in the nation-wide conferences , professional programmes and several pooling of experience of the Cultural-Educational Centres. As a supervisor I searched the community culture activity conditions of five local governments which are maintainers of Cultural-Educational Centres.

Getting information's by means of questionnaire. At the end of August in 2003. I sent questionnaires to the adults at the age of 30-34, 300 of them living in the village of Földes the other 100 are living in the village of Létavértes -just to get information about their leisure time activities- and they had already filled in a similar one in the school-years of 1984/85 at their age of 10-14, in the same villages.

Data collection by means of questionnaire. I sent short questionnaires to the leaders of the Cultural-Educational Centres, twice. First time, in May of 2003. I wanted to get answers to some questions about the functional circumstances of the institutes. Second time, in October of 2003. I asked those institutes which built the COMENIUS I.-II. Quality-assurance model.

Deep-interviews. In December – January of 2003 I felt into a conversation with 15 people - from those who undertook it-about their path of lives, with especial regard to the influence of the school, the learning and education in their life.

Field-work. This can not be listed among the classical researching methods, but I couldn't consider it as independent of those 21 years I worked as a teacher, community cultural animator and as a leader in this type of institutes.

3. THE SUMMARY OF THE RESULTS OF THE DISSERTATION

3.1. The society determinants of the function of the Cultural-Educational Centre.

The human being is not just an “intellectual capacity” , in which the economical invested capital provides a long distance increase in value, but such a creature, “*who knows, that he can increase himself by others*”. Who “*...not just a traveller and the creator of himself, but a fellow human being, as well, while he is creating himself, whatever in small steps, he tries to lead the whole human life to the direction of some kind of higher possibility.*” [Németh L. 1980: 233.] Neither the whole culture nor any parts of the cultural life are able to render independent of the social-economical progressions. Their development can be guaranteed by their “organic-union”, only. *The only way to be suitable for the economic problems of the society, is the attainment of the necessary knowledge and education.* The aim of the human education – according a modern conception – is to put force in the most completed way of the anatomy and ability of the individual, to make capable him of to reach his happiness and the optimum of his development in such a manner that will be able to act creatively in the different fields of the social life on behalf of himself and the community, as well.

The intensive development of the economy urged the development of the educational system, too, as a “*industrial sector producing investment stocks*”. According our opinion the educational system is the complex system of the formal- and the non-formal training, which goes trough in the function of the permanent cultural model. The representatives of several professions who acts in this field, have the same opinion; not only in the need of the modernising of the educational system, but in the **incitation** and the creation the attainable possibilities of the continuous, individual training throughout the lives, too.

The facts mentioned above convey the suggestion that it is necessary to elaborate a new education-philosophical aim, pedagogical – andrological model, superintend – organisational system: it needs the total revolution of the complete system. This assignment can not deferred.

We can not talk about unity of the method, scale and the pulse of this task. Several researches have already proved that this problem can not be solved by the pedagogy alone, just with the help of the experiences of other professional fields. As Ildikó Vankó told: “several sciences can give hand – more or less – in the fundamental problem, that how can be turn into active and thoughtful adult members of the today’s and tomorrow’s society the crow of the individuals who comes into the world as helpless.”

3.2 Theories and practice – brief history of the Cultural-Educational Centres

3.2.1. The Cultural-Educational Centres' types

In the seventies in Hungary, a lot of **initiatives were started, damaged or became strong**, parallel with the rescuing, protecting, rediscovering of the valuable tradition. Those **cultural initiatives** which proved to be the most fit for life coincident **with the ambitions of the social self administration and the economical and architectural rationalism**. In their professional representation the Cultural-Educational Centres tried and has been trying the drawing up, practising and enforcing the new ethical, aesthetic, behaviour standards and new conventions. **They originated the advance and the actions of the co-operation**, and federations of the community education, community culture, the sport and the recreation, which pulled the new essential, methodical, technical, leading- and organising theoretical, administrative, financial architectural etc. to the initiatives or for those which are sensitive or have the courage or taking over these tendencies.

The demands and the purports which are the requirements of the modern public education and comprise several branch of science **come up against the separating regulations of the branch of science from each other** –in spite of the good sense, what's more; in spite of the good intention because of the objective restrictions. In any case this is expressed as the appearance- conflict of the differentiation (separation) and the integration (unification). In the case of the Cultural-Educational Centres it means that: that structure, which would had been produced of the formation of an unified **“distinguish-cultural-supplier”** system by the functional unification of all of the institute-unitise in case of the résumé success of the integration, **couldn't set up completely**, but in its fragment, only. In contradiction to the system which integrates the joint-institutes into an indissoluble unit, **the ingrained habit of the branch of science** - interfered just like the **intrigue of the law**.

To arrive to the direction of the general (essential, functional) integration and the unified, new type institute there was only one way: considering and evading the facts mentioned above. All this accompanied by taking more unwarranted risk, a bigger nerve-tension as the necessary and silent consented *“illegal act”*. But even with this it didn't bring the attainable result which can be reached **in case of the legit testimonial conditions**.

As the result of the decisions of the local government and sometimes of the unanimous, the **Cultural – Educational Centres** (complex institutes) started to take

shape rapidly because of the fusion and amalgamation of the standard cultural institutes in the settlements, from the beginning of the seventies. All of the institutes – which were fed from different sources, their system of conditions were stressfully divergent from each other, even their naming were different – **had the mutual intention: the innovative idea.** The Cultural-Educational Centres were formed out as one of the **practicable alternative** because of the serving disorder of the community cultural and community educational system, the approach which prevents the development, and the clinging on the traditions which render the process of changing. Two things appeared in these institutes in the same time: the surpassing in the real activity to the direction of the model of centralisation, other hand a model of decentralisation which **wanted to form *the institution of the community education into the platform of the local community*** – as it can be read in the study was written by the National Pedagogy Institute, in 1984. The determinant architectural-technological fundamental idea of the second part of the 20th century and an elementary schoolteacher' behaviour dates back to the end of the 19th and the beginning of the 20th centuries that “*for lack of the walls should be fill in by soul*”, were acting together in that time. In the conception of the Cultural-Educational Centres worked on the idea that they want in the more perfect organisation the more perfect leadership, furthermore, there was appeared in this movement - more broadly than all of the other pedagogical innovative ambitions – the challenge of the **self-directing, democratically educational – community culture institute.**

The analyser studies showed that in the different counties and settlements the *sponsorship* – or the forming out of the *opposing habits* against this type of institute **depended on the acceptance of the locals**, mostly. That's facts, too, that the changing of the responsible persons in the leadership of the local government or in the county pedagogical institute rather in the county community cultural centre, were plenty enough for the frequent changing of the opinions and for in very limited time – interval changing. But **the changing of the rhythm of the central education- and cultural policy** can be proved in the same way. Getting the expected development sources or just the intention for the innovative act, or the expected sponsorship for the substitution of the missing conditions for the fundamental operation of the Cultural – Educational Centres , was an undeniable incentive element.

The existing of the Cultural – Educational Centres **is a fact**, similarly the **innovator, developer nature** of the whole Cultural – Educational Centre itself. The group of the doubters admitted, the results of the searching proved, that this institute **protected** different culture political developments, innovator endeavour and innovative experts.

There are very few such kind of institution systems of the Hungarian educational- and cultural policy, which **value can be found in their privacy** determinate by the surrounding of the certain institutes. And this, the peculiar eclecticism to the Cultural-Educational Centres gave a wide field to the critical manifestations. This fed the idea which worried about its own traditional values and the danger of the bureaucratic re-institutionalising by the spearhead of the self-directory administrative – community educational policy and the community culture.

3.2.2 The different types of the Cultural-Educational Centres in its evolution.

The **idea** which brought into existence this type of institutes **had a large-scale development**. János Vészi – by the name: Alfa- referred to both of the imagined and wished predictably practicable future, as well.

In the first developing part of the Cultural-Educational Centre was the **complex** character of its functioning, basically. The phrase “integrated” means that the basic institutions of the local society solve their problems in an integral organisation. These organisations can follow the carrying out of the real duties and their service in a more flexible way. Formulating from the aspect of the visitors the point of the Cultural-Educational Centres

is **the function which unified the cultural processes of the local society**. Like this, denies the absolute validity to divide the cultural processes as institutes, and generations, and implements the passage among the process-elements.

In the second part of the developing of the Cultural-Educational Centres are the **surroundings-pending centres** of the educational movements of the local society. The leadership of the Cultural-Educational Centres has demonstrably better experience about the conscious pledge placing the cultural institutions into their local society, and with a better ability to carrying out successfully this pledge than the functional elements of the traditionally dismembered organisations of the Hungarian cultural institutions.

At the third generation of the Cultural - Educational Centres the service-attitude, **partner –centralised** functioning is the fundamental value. Earlier, this standard was named as the “surrounding – subordination” by the Cultural- Educational Centres trade.

The relation between the Cultural-Educational Centre and the quality is peculiar: the same age as the elaboration of its theory. We also can compose as: **the Cultural-Educational Centre is the outpost of the quality – improvement. The quality is a specified Cultural-Educational Centre value, seeing that** the Cultural-Educational Centre is the new quality of the cultural institution system, actually.

The **Alfa** as an institution-type, according Vészi János’ modelling - **wasn’t realised**. On the other hand, in the last four decades, in the organisation and function of the approximately 250 – 300 Cultural-Educational Centres which were formed out - they were metamorphosed continuously and sometimes came to the end – , in different standards, **but the idea of the education which sees the humans in union is present demonstratively, consequently the so called Alfa-idea.**

3.3. Longitudinal research about the values of the Cultural-Educational Centre

I suppose, that according the academic propositions mentioned above, **that there are measurable results which can relate with the favourable statements of the research was prepared 18 years before.** Such results, which prove the preparation, motivation, co-ordination for the permanent non-formal education of the **Cultural-Educational Centre**, and **the value of its strategy** which emphasises the qualitative personality developing. Our abstract answers that question whether did this research prove this ground-hypothesis.

- In the leisure time activities of the adults (aged 30-34) in Földes, the **visiting of different cultural institutions is more popular** as among the members of the control group. One of the evidences of this that 8% of them use to spend their leisure time activities out of their homes, mostly.

- The **frequency of visiting institutions** by the **Cultural-Educational Centre’** group is **higher by 19,7%** like those who studied at traditional elementary school.

They spend their leisure time more often in library, museum, movie and in the cultural centre. They are less restricted by the distance to use the institutions.

- The results of the transversal and longitudinal comparison prove , that the community cultural activities had have known in school age, have influence over the funs in the adult age, in their certain elements determine the cultural habits. The data of the leisure time preference- scale show us , that the activities which had have known and **preferred in the child hood** already **are appear more stressed** in our lives. The reading, learning, sporting, visiting the community cultural house were preferred by the students of the Cultural-Educational Centre in 1985, have more favoured status in their leisure time construction in 2003, too, more that among the members of the control-group.

- The **studying activity** of the formal students of the Cultural-Educational Centre **is higher** with 21.6%, even now-days. Their connections with the adult education institutions are very close: 33,1% of them are still studying in the present time, 44,3% of them are preparing themselves to start to study in the near future. The proof of their fruitful study, that their educational level is **above** in bigger proportion **to their fathers'**, not only comparing with the inhabitants of Létavértes, **but with the national average, as well.**

- The cultural and educational act of the researched population of Földes – in case of its frequency- **are simulated in more determinate extent by the internal motivational factors:** the desire for the renewing of their education, the professional progress, the range of interest, the self-making, the denouement of the personal abilities as much as it possible, the happiness because of the results and the obtaining of other's appreciation.

- Their attitudes to the culture according their positions taken up in the study and education are more favourable. This higher value of **the positive educational attitude** and the more intensive presence of the pressing factors for the further education are accompanied together by the more dynamic educational activity of the former students of the Cultural-Educational Centre.

In the methodological introductory part of my research I proved that my conclusions are valid for all of the young adults (age: 30-34 years) both in Földes and Létavértes. According this one I can report, that **the research justified the hypothesis** : the follow up researching which took part in 2003. , **repeated the more advantageous**

results of the pre-research which was made in 1985. , about the preparing, motivation, co-ordination and the successfulness quality personality developing in the interests of the permanent education of the **Cultural-Educational Centre**' strategy. According this one: it proves the efficiency and the value of the educational - cultural –self educational in the frame of the Cultural-Educational Centre.

Summary: the institution of lifelong learning and education

It is very likely, that t h e fourth generation – the future generation – of the Cultural-Educational Centre will become the generation of lifelong learning and education. The strong point of the Cultural-Educational Centre is adaptation to social requirements – according to developing this type of institution and results of its researches. It can reply to the contradictions and challenges of today's and future's society, culture and education.

One of the most urgent steps to create the lawful (right) conditions for general, humanistic principles of adult education, of lifelong learning and education.