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The plurality of social pedagogy

Abstract: This contribution is dedicated to plurality in social pedagogy. The author argues that plurality has several sources. Exogenous sources of plurality include non-unified semantics or different educational paradigms, concepts, approaches, didactic principles and educational practices. Plurality is reflected in different learning environments, in teaching styles or teaching management. Taxonomies, social roles, characteristics and competences of those who are subjects or objects of social pedagogy are also plural. The lack of a universal value system and the heterogeneity of people's thinking also contributes to the plurality in pedagogy. Endogenous sources of plurality include motives and student aspirations.

Keywords: diversity of social pedagogy, exogenous and endogenous sources of diversity in social pedagogy, ethics of social pedagogy

This article is dedicated to the topic of the plurality of social pedagogy. It was prepared for an international conference which was organized by Akademia Humanistyczno-Ekonomiczna w Lodzi (the Academy of Humanities and Economics) in Lodz, in Wodzislaw Sl., together with the Department of Education and Adult Education of the Faculty of Education of the University of Ostrava.

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1. The semantic origin of diversity

In the introduction of the paper, the author considers it important to point out that the first problem here is a certain semantic diversity, i.e. the inconsistency of terms used in the social sciences including in the educational sciences; i.e. in pedagogy, andragogy, or gerontology. The fact that conceptual inconsistency in pedagogy creates a certain problem was also pointed out in works by W. Brezinka.[1]

In general, the terms *plurality and diversity* can be understood as the variety or multiplicity of forms necessary for the development of a certain phenomenon.[2] The author of this article perceives the mentioned diversity as a natural consequence of a multi-paradigmatic society, a society that recognizes the duality of opinions or the diversity of forms of human being. Plurality is a property of systems, expressing the diversity of their sub-elements. In this article, the diversity occurring in educational space is understood as an element that has a positive effect on the stability of the given educational system, because a system that is too uniform or rigid can collapse in the event of a crisis, whereas in a pluralistic system only its individual parts go through a crisis, but the whole remains functional. The primary task of the concept of diversity is to recognize, name, and respect differences.

However, another fact also testifies to the semantic inconsistency. In the Czech educational environment, rather than *plurality* and *diversity*, the term *heterogeneity* is used, which, however, has the same meaning as the two above-mentioned terms.[3] And the situation in pedagogy itself is similar, when Průcha[4] draws attention to the fact that the term *pedagogy* is used especially in post-socialist countries, while the term *educational science* is otherwise used in the Western world. Švec[5] understands pedagogy as one of the sciences of educational reality, and collectively then uses the term '*educology*' for pedagogy, andragogy, and gerontology. But regardless of what the given educational process is called, the diversity contained in it is reflected not only in individual spheres of education (cultural, social, professional), but also in various activities, projects, and academic works by students. Some of them were also presented at the international educational conference mentioned here.

2. General principles of diversity in education

In today's postmodern world, the topic of diversity has become the focus of attention of many social sciences; including pedagogy and other educational fields (andragogy,

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[1] W. Brezinka, *Východiska k poznání výchovy*, L. Marek, Prague 2001.
[2] *Slovník cizích slov*, Centa, Brno 2006, p. 75.
[3] Ibidem, p. 133.
[4] J. Průcha, *Moderní pedagogika*, Portál, Prague 2017.
[5] Š. Švec, *Slovenská encyklopédia edukológie*, Univerzita Komenského, Bratislava 2015.

gerontology). In the educational environment, diversity can be a source of heterogeneity and of various educational aspects, phenomena, and events.

In the field of education, diversity is generally considered to be a source of various opportunities and innovative procedures that focus on achieving the most effective educational results. This is so despite the fact that the very concept of *education* has a diversified content.[6] For example, in the context of contemporary Czech andragogy, the given term can mean simple education,[7] or *education and upbringing*.[8] Education can take on an anti-reductionist form, which is reflected in the concept of integral andragogy,[9] in which the concept of *education* covers not only education or upbringing, but also educational care. Diversity in the educational environment is made up of a whole range of aspects. These include, for example, the diversity of study fields, subjects, the diversity of the curriculum, the diversity of didactic goals, forms, and educational or evaluation methods and techniques.

However, subject diversity is also due to different educational paradigms, concepts, approaches (inclusion, exclusion, segregation and integration), principles, and procedures. However, diversity is also reflected in various learning environments or in different teaching styles and methods of leading learning. And various taxonomies, roles, characteristics, and competences of those who are subjects or objects of education, i.e. teachers and students, also have their aspects of plurality. With regard to the breadth of aspects related to the diversity of social pedagogy, the author presents here only four selected areas of diversity in 'educology'; namely the sociological, psychosocial, educational, and ethical aspects. The following part of this article will be devoted to selected sociological aspects that are directly related to the given topic.

3. Sociological aspects of diversity

In every period, society, having a specific level of scientific knowledge, is based on certain opinions and values, which are then reflected in its social norms and the control of their observance. In postmodern society[10], diversity can be perceived on several sub-levels. At the institutional level, diversity, according to Šandnerová,[11] is due to the fact that the performance of certain activities, which until now were only associated with a certain social institution, are gradually performed by several different

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[6] I. Kant, *Kant on Education*, trans. Annette Churton, introduction by C.A. Foley Rhys Davids, D.C. Heath and Co., Boston 1990.

[7] M. Beneš, *Andragogika*, Grada Publishing, Prague 2003.

[8] B. Fiala, *Vybrané kapitoly z andragogiky, pedagogiky a didaktiky*, Karviná 1999.

[9] V. Jochmann, *Výchova dospělých. Andragogika*, [in:] *Varia sociologica et andragogica*, Univerzita Palackého, Olomouc 1992.

[10] The term *postmodern* was first used in 1917 by R. Pannwitz, in his publication *Die Krisis der europäischen Kultur* (1921), when he evaluated the philosophical heritage of F. Nietzsche.

[11] J. Šandnerová in: *Sociologická encyklopedie*, Sociologický ústav AV ČR, Prague 2022.

institutions as a result of their ongoing specialization, which increases the complexity and heterogeneity of society. Differentiation of organizations, institutions, structures, and activities is, however, in postmodernism, a necessary part of the condition for the survival of the whole. However, the consequence of the increasing degree of specialization is greater interdependence and integration of parts of the above-mentioned phenomena. A typical example of the process of social diversity is, for example, the transfer of some educational functions that were originally performed by the family, to specialized educative and educational institutions. The evolution of societies today takes the form of a transition from simple homogeneity to complex heterogeneity. For example, according to Mucha and Havel[12], a postmodern society is characterized by the absence of a universal value system; postmodernism, according to Lyotard[13], contains elements of crisis and nihilism. And according to some more recent opinions, pluralism and heterogeneity of action and thought are as characteristic of postmodern society as the privatization of human life. This is often accompanied by frequent conflicts, without the possibility of reconciliation.

The mentioned social diversity is a manifestation of the diversity of professed values, the inconsistency of human opinions and the prioritization of one's own needs at the expense of other individuals. Postmodernity is also characterized by the end of great narratives, stories and heroes, but at the same time language, which is characterized by non-uniform semantics, is gaining importance. The currently used language creates a certain system of social variety, diversity.[14] The meaning of the above is that "language structures radically determine the life of a person as a social subject",[15] because the given subject is always socialized into a certain language, which subordinates its behaviour to the logic of the given language. And Kesting understands speech "as a system of signs with which an individual demarcates the social space that he/she considers his/her home territory. Given the abstractness and complexity of reality, stereotyped speech topoi are a suitable means of enabling an individual to easily orientate oneself, and reliably signalling their social affiliation to others."[16]

Postmodernism is also characterized by cultural change. It takes place on two sub-levels. The cause of endogenous change is the transformation of cultural elements within a certain culture, and the effort of members of a given culture to adapt to these changes. Exogenous change is then determined by those processes that are related to intercultural contacts, that is, to the interaction between different sociocultural systems. The aforementioned intercultural contact is supported by population migra-

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[12] I. Mucha, T. Havel, *Krize hodnot okcidentální kultury v postmoderní společnosti*, Karolinum, Prague 2014.

[13] J.-F. Lyotard, *The Postmodern Condition*, University of Minnesota Press, Minneapolis 1984.

[14] Ibidem.

[15] Hauer T., *Skrze postmoderní teorie*, Karolinum, Prague 2002, p. 204.

[16] In: J. Keller, *Makrosociální souvislosti krize rodiny*, p. 15–25, [in:] *Sborník prací FF MU?*, Masarykova univerzita, Brno 2005, p. 54.

tion, and more or less natural *cultural diffusion*, which is, according to Soukup,[17] the process of spreading, scattering, and transmission of various cultural elements and their transmission from one society to another. However, according to Průcha,[18] the influence of one culture is often stronger than the influence of another culture, which can lead to the loss of the cultural identity of the members of the culture with a weaker influence, and to their gradual assimilation into the new culture.

According to Inglehart, the self-concept of individuals is changing in postmodernity. From the point of view of social diversity, the values professed in postmodernism are also of great importance. Cakirpaloglu defines value as "a specific psychological category that constitutes a relatively stable permanent personality structure significant for the individual, social, and historical realization of a person."[19] Values represent "a system of acquired dispositions of a person to move towards a goal in accordance with the desirability determined by the conditions of existence."[20] Inglehart states in this context that in postmodernism the emphasis is placed primarily on satisfying one's own physiological and material needs. However, postmodernism does not yet fulfil the predictions of Maslow,[21] who hoped that in a postmodern society, the needs of the individual would be fulfilled at a higher than basic level, that people in postmodernism would turn their attention to improving the quality of social life, which would be based on the values of togetherness, altruism, mutuality, knowledge, and the need for socially positive self-actualization.

In postmodernism, people also increasingly place less emphasis on traditional social norms.[22] And this despite the fact that these norms represent the regulation of socially expected or desirable social behaviour. In the most general sense, a social norm represents a general verbalized rule that actors must respect in their behaviour, and which is binding. A social norm is usually understood in three meanings: a norm can be what is usual and proven; a norm can be what is permissible in society, or it can be that which is socially correct and desirable.

Social norms are built on socially recognized values, and their content is society-determined behaviour in the customary, ethical, legal, or religious sphere of social life. The mentioned system of standards can be illustrated as follows:

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[17] V. Soukup, *Základy kulturní antropologie a transkulturní psychologie*, Karlova univerzita, Prague 2022.

[18] Průcha J., *Moderní pedagogika*, op.cit.

[19] P. Cakirpaloglu, *Psychologie hodnot. Přehled pro humanitní obory*, Votobia, Prague 2004, p. 343.

[20] Ibidem, p. 385.

[21] A. Maslow, *O psychologii bytí*, Portál, Prague 2014.

[22] M. Petrusek, *Velký sociologický slovník*, Univerzita Karlova Vydavatelstvi Karolinum, Prague 1996.

Tab. 1. A system of social norms and social sanctions

Type of norms	Nature of the norms	Sanctions
Religious norms	The oldest normative system, emerging from a shared faith in God.	From cleansing prayer to excommunication from that community
Customs, habits, traditions	These norms are verified by human experience. These are established patterns of behaviour that regulate the coexistence of people and social groups. Their basis is tradition and institutionalized ritualized behaviour. They are accurately and unambiguously described	For example, contempt
Morals	Values of human behaviour, based on bipolarity – moral and immoral, honest and dishonest	Own conscience and public opinion
Legal norms	Law is the most important integration mechanism	Legal sanctions
Taboos	On the part of society, this is a reprehensible act	Condemnation

Source: Author.

As part of individual difference, postmodernism also emphasizes the cult of social prestige. In this concept, we can understand prestige, together with Petrusek,[23] as a relative value that has its social importance and importance, which is attributed to individuals (but also to social groups) on the basis of a certain more or less generally recognized social standard. Prestige is very closely related to social status, i.e. to a person's position in a certain group or society. But the prestige an individual will have in society is also influenced by many psychosocial factors. Therefore, the following part of this article will be dedicated to them.

4. Psychosocial sources of diversity in education

At the personal level, the term *diversity* represents any significant difference that distinguishes one individual from another, including a wide range of overt and hidden qualities. Especially at the personal level, diversity is influenced by two groups of factors. These are internal, psychological, cognitive, i.e. *endogenous factors*. Because an adult is influenced in education by the experiences he/she has gained in life, he/she is much more active in getting to know new information than children and adolescents. New knowledge is therefore compared and evaluated by the individual, and everyone can have a different, subjective perception of a specific fact. In the educational process, the individual thinks, assesses, evaluates, and tries to understand the received information, thereby participating in the learning and education process, and thereby

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[23] Ibidem.

forming permanent knowledge.[24] Among the essential psychological aspects of adult education is *motivation*.

Motivation is a process that is activated by physiological, social, or cultural factors.[25] These factors are called motives, which are "the internal driving forces of human action and behaviour".[26] If an individual wants to achieve something, he/she must make a certain effort, he/she must have a certain *aspiration* to achieve a set goal. His/her aspiration depends on the personality disposition of the individual, on his/her value orientation, and on the current situation in which he/she acts.[27] Aspiration is therefore an individual's effort to achieve a goal.[28] Smékal says that: "Aspiration is the process of mobilizing a certain level of effort to achieve such a successful outcome that the individual will experience satisfaction."[29]

The second group of given factors is represented by external, so-called *exogenous factors*. From the point of view of 'educology',[30] we include here all educational processes, which can include upbringing, education, teaching, learning, and educational care. The diversity of educational action here is influenced by the diversity of the aforementioned values, attitudes, cultural perspectives, beliefs, ethnic heritage, sexual orientation, or roles. Social roles "define behaviour appropriate to a certain age and, at the same time, define daily activities or the timing and sequence of significant life events, i.e. the timing of transitions between social roles, for example marriage, parenthood, retirement, and death."[31] Socially expected fulfilment of social roles removes uncertainty in social expectations, makes aspects of the given social environment more transparent, and conditions social control. Education helps the individual to cope with possible role conflict. The following diagram shows the convergence of social roles of adult students.

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[24] H. Heinová, *Rozvoj lidských zdrojů sociálních partnerů a motivace pro další vzdělávání: učební manuál*, ČMKOS, Prague 2008.

[25] J.W. Atkinson, *An Introduction To Motivation*, Princeton, New York 1964.

[26] E. Zacharová, *Základy vývojové psychologie*, Ostravská univerzita, Ostrava 2012, p. 45.

[27] P. Hartl, H. Hartlová, K. Nepraš, *Velký psychologický slovník*, Portál, Prague 2010.

[28] Ibidem.

[29] V. Smékal, *Pozvání do psychologie osobnosti: člověk v zrcadle vědomí a jednání*, Barrister & Principal, Brno 2002, p. 109.

[30] Š. Švec, *Slovenská encyklopédia…*, op.cit.

[31] L. Vidovičová, *Stárnutí, věk a diskriminace – nové souvislosti*, Masarykova univerzita, Brno 2008, p. 59.
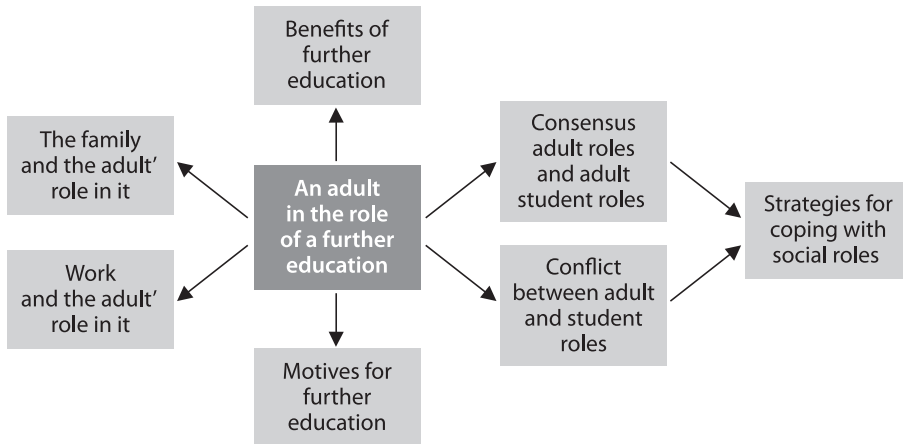
Chart 1. Concurrence of the roles of further education students

Source: Author.

5. Research on educational diversity in the university environment

There are a variety of educational environments; from family, through educational institutions, professional environment, leisure environment, and peer environment. In the university environment, which offered space for the above-mentioned conference, diversity is determined not only by the introduced psychosocial variables of educators, but also by such educational aspects as the readiness to constantly learn and develop one's personal potential, aspirations, motivation, docility, ability to self-manage, and self-directed learning, the ability to acquire and subsequently use new knowledge, skills, and previous life experiences. Diversity in this field of education is also reflected in how successful a student is. It is obvious that excellent, good, average, below-average, and unsuccessful students coexist in the university environment. It is clear that from the point of view of education, all the aspects mentioned in this contribution have an effect on how an adult perceives his/her role as a student.

A very interesting fact emerged from the survey which was carried out as part of the preparation of this article. The respondents declared that they failed to accept the role of a student. Two foreign studies talk about the fact that this situation can be one of the most frequent causes of academic failure.[32] In this context, the mentioned authors write about the so-called incompatibility of the student with the university or with the university environment. A student's incompatibility with the university

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[32] C. Conway, *The 2000 British Columbia universities early leavers survey*, National Library of Canada 2001; R. Davies, P. Elias, *Dropping Out: A Study of Early Leavers From Higher Education. Institute for Employment Research*, Queen's Printer, Norwich 2003.

may, for example, be the result of a wrong choice of field of study. However, even the individual's decision to continue studying at university can be a bad choice, despite the fact that the individual was not initially interested in further studies, but, according to Davies,[33] succumbed to pressure from his social environment (family, friends, employer). According to Mužík,[34] the problem is also that adults in the role of further education students are often unable to adapt their work or private life to their study obligations. And this is also because, before entering further education, they did not realize or accept that their further studies would be conditioned by many social circumstances, and that they would have to reconcile their role as a student with their other social roles.

Experts also point out that the failure to accept the role of a student can be influenced by the fact that the course in question does *not fulfil the student's original study ideas*. This is confirmed, for example, by the answers of former students of higher education provided by the research "Study at a university 2004". This research was carried out by the Institute of Sociology in Prague. Its staff interviewed students of Czech universities. 10 percent of the 4,148 respondents to the research had already had the experience of dropping out of a university course. According to the mentioned respondents, the reason for leaving earlier was the dissatisfaction of the students with their current studies (46%), which was precisely related to the unfulfilled study ideas of the respondents. This was, for example, reflected in respondents' dissatisfaction with the form of study, or with the implemented form of teaching.[35]

The mentioned research also showed that unfulfilled study ideas often initiate the fluctuating tendencies of these individuals, and the decline of their interest in the realized study. The highest share of such students (around 25%) is at the faculties of education.[36] The mentioned students who do not study where they originally wanted, and who most often aspired to attractive fields such as law, medicine, and art fields, understand the current realized field only as a virtue out of necessity.[37]

Another topic related to the mentioned role of the student is the *student's lack of concentration*. It turns out that *lack of study concentration* can be one of the reasons for unsuccessful studies. This concentration is closely related to internal motivation. And low study motivation can be both a result of student dissatisfaction with the form of study and a discrepancy between individual aspirations and study reality. For example, research by Davies showed[38] that low study motivation leads to the fact that

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[33] R. Davies, P. Elias, op.cit.

[34] J. Mužík, *Androdidaktika*, ASPI, Prague 2004.

[35] P. Matějů et al., *Studium na vysoké škole 2004. Zpráva z výzkumu studentů prvních ročníků vysokých škol v České republice*, SOÚ AV ČR, Prague 2004.

[36] P. Matějů P. et al., *Přijímací řízení, jeho efektivita a hodnocení*, [in:] *Studium na vysoké škole 2004. Zpráva z výzkumu studentů prvních ročníků vysokých škol v České republice*, SOÚ AV ČR, Prague 2004.

[37] Ibidem.

[38] R. Davies, P. Elias, op.cit.

students are not focused on their studies, and therefore are not interested in self-education or self-directed learning, which are the main attributes of further education. And the fact that motivation is an important success factor in the process of learning and educating adults does not need to be discussed.[39] However, academic success can also be complicated by motivational diversity. In a given situation, a whole range of motives coexist within one student. They differ from each other, and often stand in opposition to each other.[40] According to the respondents of the study "University student in the Czech Republic 2005", the given situation of lack of concentration by the student can also be caused by the fact that the vision of completing further education is primarily related to the acquisition of a university degree, i.e. a diploma, and not to the acquisition of the necessary knowledge, skills, or key competences of students.

The survey carried out as part of the preparation of this paper also showed that some students do not have the so-called *student attachment*. Šeďová[41] understands the aforementioned non-attachment as a situation where a student does not feel a sense of belonging, either with his parent department or with the university, as an educational situation where the student has not established relationships with teachers or classmates, and does not actually know what is attractive about his school and what the field of study can offer. And the lack of concentration can be caused by the student not focusing primarily on his studies. According to Šeďová,[42] this is a relatively common phenomenon today, which can be caused by the fact that a student in further education has to manage a whole range of social roles, often tries to manage multiple studies at the same time, and a major problem is the work that students in further education often prioritize over their studies. It is certainly not without interest that none of the respondents to the survey presented here stated that the reason for his academic failure could be a lack of his academic abilities. However, according to Mouralová and Tomášková,[43] academic failure can be a reflection of the above-mentioned endogenous factors of the studying individual; i.e. that the given individual does not have enough study skills. These include sufficient intellectual capacity to master the study material, as well as a lack of skills for organizing one's studies. In this context, Šerák[44] talks about the fact that academic failure is sometimes also caused by the student's insufficient mental performance, his intelligence, and lack of knowledge of an appropriate learning strategy.

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[39] J. Průcha, J. Veteška, *Andragogický slovník*, Kosmas, Prague 2014.

[40] Ibidem.

[41] K. Šeďová, *Studijní neúspěšnost dopadá na mladé lidi i na společnost*, MU, Brno 2021.

[42] Ibidem.

[43] M. Mouralová, A. Tomášková, *Studijní neúspěšnost na českých vysokých školách (a důvody, které k ní vedou)*, "AULA, annual" 2007, no. 15, 01.

[44] M. Šerák, *Zájmové vzdělávání dospělých*, Portál, Prague 2009.

Conclusion – Ethics in a diversified educational space

This article considered various sources and forms of diversity in the educational environment. In the introduction, it was stated that in the field of education, diversity may be reflected in the use of a variety of educational procedures and methods, which, on the one hand, can lead to the achievement of the most effective educational results. In the social area, the aforementioned diversity could support the homogeneity of society, i.e. its cohesion, which Confucius[45] or Maslow[46] already perceived as the goal of education. This requirement can be achieved, for example, by setting up pro-social education.

Although pro-social education is an integral part of the axiologising of personality, it is more oriented towards the pro-social values of "altruism, solidarity (compassion, participation), cooperation, charity and helping" than general moral values.[47] Its foundations can already be found in the Bible, when Jesus preaches to his disciples "Love your enemies and do good and give without expecting anything in return; and your reward will be great, and you will be sons of the Highest" (Luke 6,35).[48] Its general goal is to awaken socially positive behaviour in people, to arouse pro-social attitudes in them, and to build socially positive relationships in society. The demand for its expansion is legitimized by the fact that in contemporary Czech society, there is a noticeable social deficit in many people, a certain absence of a pro-social, empathic personality orientation.

That pro-social deficit may be related to society's value crisis, to society's adoration of material values, and to an increased need for change, the so-called "neophilia." This term was first used by Booker[49] in the book *The Neophiliacs* and represents an individual's strong affinity for novelty and tendency to regard old things and traditions as uninteresting. An integral part of neophilia is also an exaggerated emphasis on individualism, narcissism, and egoism. According to Mlčák,[50] neophilia is often accompanied by insufficient moral and ethical education. The prerequisite for the pro-social behaviour required here is the individual's inner need to do that which benefits another person. Therefore, the motive of pro-social behaviour should still be Kant's categorical imperative, which says: "Act only according to that maxim

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[45] M. Pařízek, *Confucius – Teachings on Ethics, Morality, and Virtue*, Taiji Chen Style, Nová Paka 2013.

[46] A. Maslow, op.cit.

[47] S.W. Worchel, *Improving Intergroup Relations: Comparative Effects of Anticipated Cooperation and Helping on Attraction for an Aid-Giver*, "Social Psychology Quarterly", Sep. 1989, vol. 52, no. 3, p. 214.

[48] BIBLE: Písmo svaté Starého a Nového zákona (včetně deuterokanonických knih): český ekumenický překlad, Česká biblická společnost, Prague 2008.

[49] Ch. Booker, *The neophiliacs: A study of the revolution in English life in the fifties and sixties*, Collins, 1969.

[50] Z. Mlčák, *Prosociální chování v kontextu dispozičních aspektů o osobnosti*, University of Ostrava, Ostrava 2010.

(principle) which you can, at the same time, want to become a general law".[51] Or: Act according to the principle which you would like to see become a general law.

Ultimately, this means behaving as we would imagine other people would behave towards us. Nováková[52] considers pro-social behaviour to be a type of behaviour that is implemented for the benefit of another person, which does not result from an obligation, that does not expect reciprocity or external rewards, that supports reciprocity, and also behaviour that does not disturb the identity of the subject who behaves pro-socially. According to Beck,[53] value education in a post-moralistic and postmodern society should be directed towards co-operative or altruistic individualism.

The requirement of this education, which is built on the foundations of the so--called "new ethics", becomes "thinking about oneself, and living for others."[54] Výrost and Slaměník state that "prosocial behaviour is most often based on emphasizing that the help provided to other people is not connected with the expectation of profit or reward (whether material or financial), or social approval, that it is selfless help without expecting it to be reciprocated, and without considering the possible costs (sacrifices, losses) of the helper."[55]

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[51] I. Kant, op.cit., p. 83.

[52] M. Nováková, *Prosociální chování*, 2006, http://38126.w26.wedos.ws/prosocialni-chovani/ [access: 5.07.2022].

[53] U. Beck, E. Beck-Gernsheim, *Individualization: Institutionalised Individualism and its Social and Political Consequences,* SAGE Publications, London 2005.

[54] Ibidem, p. 212.

[55] J. Výrost, I. Slaměník, *Sociální psychologie. Sociální psychologie*, Grada, Prague 2008, p. 285.

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Pluralizm pedagogiki społecznej

Streszczenie: Artykuł jest poświęcony pluralizmowi w pedagogice społecznej. Autor przekonuje, że wielość ma kilka źródeł. Egzogeniczne źródła pluralizmu obejmują niezunifikowaną semantykę lub różne paradygmaty edukacyjne, koncepcje, podejścia, zasady dydaktyczne i praktyki edukacyjne. Różnorodność znajduje odzwierciedlenie w różnych środowiskach uczenia się, stylach nauczania lub zarządzaniu nauczaniem. Taksonomie, role społeczne, cechy i kompetencje tych, którzy są podmiotami lub przedmiotami pedagogiki społecznej, również mają charakter mnogi. Brak uniwersalnego systemu wartości i heterogeniczność myślenia ludzi przyczynia się także do pluralizmu w pedagogice. Endogeniczne źródła pluralizmu obejmują motywy i aspiracje uczniów.

Słowa kluczowe: różnorodność pedagogiki społecznej, egzogeniczne i endogeniczne źródła różnorodności w pedagogice społecznej, etyka pedagogiki społecznej

O autorce

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