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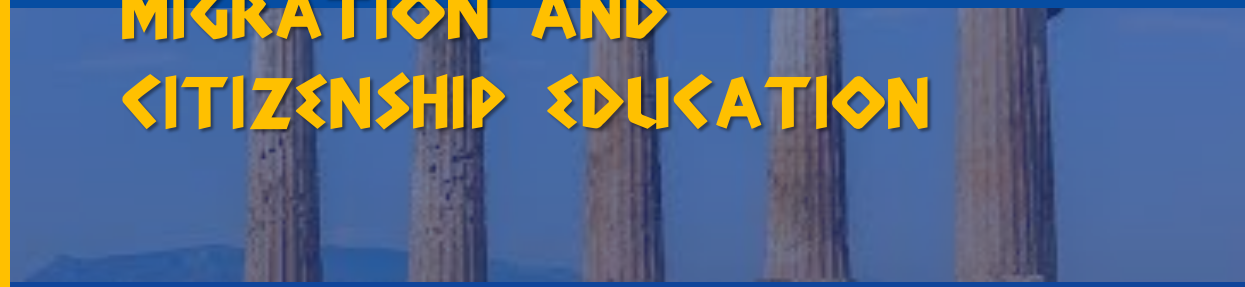
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Edited by
Andreia Giacomozzi
Despina Karakatsani
Irina Bondarevskaya

Proceedings of the

I INTERNATIONAL CONFERENCE

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Andréia Isabel Giacomozzi, PhD
Irina Bondarevskaya, PhD
Despina Karakatsani, PhD

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ACCESSIBILITY OF IMMIGRANT WOMEN TO HEALTH CARE: AN INTEGRATIVE REVIEW

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Introduction

Immigration has always been part of humanity, but globalization and the increasing disparities, both within and between countries, have contributed to the increase in international migration in recent decades. It is estimated that international migrants will reach 405 million by 2050 (Rozendo et al., 2022).

This displacement of people increases every day, someone is always leaving or arriving in the country, looking for better opportunities for themselves and their families. The very situation of migration brings fear and insecurity, impairing the health of the people who experience it. Women today represent a significant proportion of the migrant population scattered around the world. They migrate for the most varied motivations, some for economic and financial reasons, others to accompany the family and ensure unification, or also to escape cultural embarrassments. (Pinto et al., 2020).

In view of the above, the need was perceived to develop an Integrative Literature Review with the following research question: What are the contributions of research conducted worldwide regarding immigrant women's accessibility to health care in the countries to which they move?

Objective

To identify the contributions of research conducted worldwide regarding immigrant women's accessibility to health care.

Methodology

This is an Integrative Literature Review (RIL), carried out from May to August 2022, where the selection process occurred in the databases: Cumulative Index to Nursing & Allied Health Literature worldwide coverage; Nursing coverage Latin America; Health Sciences worldwide coverage; Latin American and Caribbean Literature in Health Sciences; Health Sciences worldwide coverage; Latin American Journals of Portugal and Spain; Scopus and Web of Science, with a temporal cut from 2010 to 2022, initially with a total of 626 articles. As we advanced in the pre-analysis and exploration stages of the material, we identified a total of 125 articles eligible for research, and by selecting the included studies, we performed the extraction, organization, and summarization of the information, forming a database with the help of Excel software. The data were analyzed, discussed, and presented as recommended by Mendes et al. (2008). The final sample of this review obtained 11 studies.

Results

The studies showed that access to health care for immigrant women is influenced by various factors. The studies focused on countries in the Americas (5) and Europe (3), followed by countries in Asia (2) and Oceania (1). No study was found in Brazil, which demonstrates the importance of discussing immigration policies in the country. Some studies bring women's perceptions regarding access to health care, while others point to professionals' perception of the issue.

Among the main aspects raised by immigrant women regarding accessibility to health care, difficulties in communication stand out, where they point out difficulties in understanding the guidance of professionals during care. While health professionals face challenges during care: attitudes towards healthcare personnel; lack of knowledge of the system, resulting in difficulties in accessing health care for these women. The categories found are presented below:

Language barriers and communication

Communication is essential in the health process. In this sense, the language barrier represents a major challenge in the life of the immigrant. According to studies, communication difficulties and cultural aspects directly interfere in health care. Thus, there is a need to create a health system that is capable of anticipating conflicting and adverse situations in approaching the immigrant. When the immigrant has difficulty speaking the

language of the host country, it has a significant impact on access to health services, due to the complexity of understanding the complaints and needs proposed by the health professional. Sociocultural, historical, religious, and other factors make up unique characteristics of a particular population (Araújo et al., 2021).

Immigration process and status

Regarding the situation of regularity in the host country, studies have identified fear on the part of immigrant women of being discovered for having irregular documentation. The fear of being identified as illegal and possibly being deported weighs more on women than the fear of having a disease. Therefore, seeking health care does not happen (Deeb-Sossa, 2013).

Immigrant knowledge of the health system

The access of immigrant women is conditioned to knowledge of how the health system and access policies work. It is noticeable that immigrant women present numerous difficulties in accessing health services in the country where they live, including suffering discrimination in some cases. Several studies have shown that negative social representations of immigrants have been widely disseminated mainly through social networks, and this can contribute to a low quality of life and health in the place of residence of these immigrants (Rozendo et al., 2022).

Cultural barriers

Beliefs and traditional practices can also be a hindrance to access to health services. Many women stated that faith or religion helped them gain strength to face the challenges of life and move forward. Intervention actions can include the development of culturally specific health services or ethnically sensitive health promotion campaigns, with interpreters and intercultural mediators in health units, as well as health policies favorable to migrants (Tasa et al., 2021).

Conclusion

The study allowed us to learn about the accessibility of immigrant women to health care through a literature review. The professionals who provide assistance to these women demonstrate concern about their access in relation to language barriers, immigration status, cultural barriers, and knowledge of the functioning of the health system in the host country.

Health service assistance also showed weaknesses and difficulties. As a positive factor, there are health services that already work with language translators, minimizing the impact of the communication barrier. With this, guidance and information related to care become palpable for women seeking care. It is essential to discuss and implement

immigration policies, seeking to minimize the challenges to caring for immigrants, ensuring access to health for people in their cultural disparity.

It is equally important for health professionals to act in a humane and adequate manner, clarifying doubts at the right time, which can suppress many of the complexities experienced by immigrant women seeking health services.

Finally, it was found that there are few published studies on the topic in the researched period, which highlights the need and importance of conducting future studies, with a view to deepening the topic and new contributions regarding the accessibility of immigrant women to health care and, therefore, the quality of care provided to this specific population.

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MEANING CONTENT OF CITIZENSHIP IDENTITY IN CONDITIONS OF WAR AND EXTERNAL DISPLACEMENT

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Introduction

War in Ukraine starting from 24 February 2022 caused mass displacement of Ukrainians both inside Ukraine and abroad. Ukrainians became forced migrants around the world. While some Ukrainians settled down in one country abroad or changed countries for several times, others returned to Ukraine for different reasons. All of them acquired different life experiences which determined changes in their solidarity behavior, democracy related attitudes and sometimes in values.

In this article a theoretical model of citizenship identity for further empirical research of meaning content of citizenship identity in conditions of war and external displacement is proposed. Citizenship identity is considered in relation to belonging to civic society that is why it can be different from national identity which is related to the states and legal citizenship. Citizenship identity, national identity and ethnic identity are interconnected but should be considered separately in the contemporary world. We do not take into consideration ethnic identities in theoretical proposals for empirical research as citizenship identity is a generic type of identity which is applicable for representatives of different ethnic groups.

The **aims** of the article are 1) to present a theoretical model of citizenship identity in conditions of war and external displacement with special attention to its meaning content; 2) to consider items for empirical research of democracy related attitudes as a component of meaning content of citizenship identity and its predictors – values, national identity, institutional trust / mistrust, religiosity, contacts between Ukrainians in Ukraine and externally displaced Ukrainians.

Results

Citizenship identity model (Bondarevskaya, 2016) is taken as a theoretical basis of research. Citizenship identity is considered as a type of social identity theoretical model of which had similar basic components (Bondarevska, 2011). Taking into account conditions of war and external displacement, a theoretical model of citizenship identity was specified.

Meaning content of citizenship identity constitutes values and democracy related attitudes. While values are the most stable component of the model, democracy related attitudes change more frequently, citizenship activity behavior is changeable due to conditions and goals. Behavior in particular situations can vary a lot and is influenced by many situational factors, e.g. emotions.

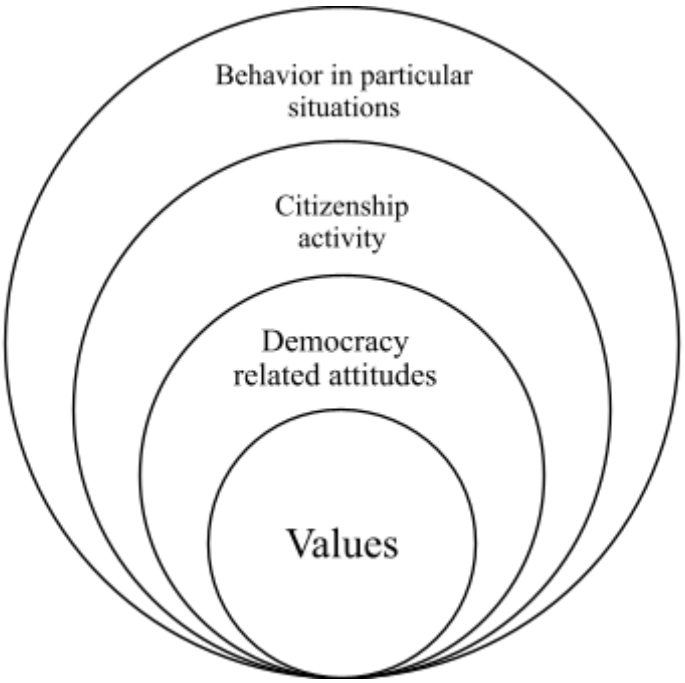


Figure 1. Model of citizenship identity in conditions of war and external displacement.

Democracy related attitudes in general and during the war can vary, that is why separate items for war conditions are introduced. The suggested items for measuring democracy related attitudes are the following:

Freedom of speech is important for Ukraine.

Media independence is important for Ukraine.

Freedom of political choice on elections is important for Ukraine.

Freedom of civil society organizations` activity is important for Ukraine.

During the war freedom of speech can be limited.

During the war, limitation of media independence is justified.

During the war freedom of political choice on elections can be limited.

During the war freedom of civil society organizations` activity can be limited.

Schwartz theory of basic values (2012) was taken as a basis for analyzing values of Self-Determination, Simulation, Hedonism, Achievement, Power, Security, Conformity, Tradition, Benevolence and Universalism as predictors of democracy related attitudes.

Connections between values and democracy related attitudes will be determined empirically showing which values are to be considered as citizenship related for further clarification of the theoretical model. It is important to understand which values predict decrease of democracy related attitudes and which values predict increase of democracy related attitudes.

Among other predictors of democracy related attitudes can be religiosity (Huber & Huber, 2012), national identity and institutional trust. It is possible to hypothesize that salience of national identity can be negatively correlated to democracy related attitudes and positively correlated to religiosity in Ukrainian context.

Attitudes towards usage of Ukrainian and Russian languages can be included in the citizenship identity model as a separate type of democracy related attitudes. Such attitudes can be measured using the following items:

Only Ukrainian language should be used for official communication in Ukraine.

Both Ukrainian and Russian languages should be used for official communication in Ukraine.

Formal education in Ukraine should be provided only in Ukrainian language.

Formal education in Ukraine should be provided both in Ukrainian and Russian languages.

Both Ukrainian and Russian languages can be used in private communication in Ukraine.

Only Ukrainian language should be used in private communication in Ukraine.

Russian speaking Ukrainians represent a threat for Ukraine.

Russian speaking Ukrainians should not be appointed on executive positions.

Trust / mistrust in particular institutions can be connected to democracy related attitudes. Short list of institutions relevant for measuring institutional trust in Ukraine can be the following:

How do you rate your trust in the following government agencies and social institutions?

- Armed Forces of Ukraine
- Volunteer organizations
- The church
- Government of Ukraine
- Anti-corruption institutions (The Specialized Anti-Corruption Prosecutor's Office (SAPO) & National Anti-Corruption Bureau of Ukraine (NABU)
- System of social security

Religiosity can be measured by following items suggested by Huber & Huber (2012):

How often do you think about religious issues?

To what extent do you believe that God or something divine exists?

How often do you take part in religious services?

How often do you pray?

How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?

Contacts with externally displaced Ukrainians are expected to predict democracy related attitudes in the sample of Ukrainians who live in Ukraine during the war. Both positive and negative contacts with externally displaced Ukrainians are expected to increase democracy related attitudes. At the same time absence of contacts with externally displaced Ukrainians are expected to decrease democracy related attitudes. Items for measuring contacts and their valency are the following:

How many externally displaced Ukrainians do you personally know?

1-2-3-4-5 and more

Who is each from these people to you? (consider 5 most meaningful)

How often do you contact each of these people? (consider 5 most meaningful)

How would you evaluate contact with each of these people (consider 5 most meaningful) on the scale where 1 – strongly negative, 5 – strongly positive.

The hypotheses presented above are based on theoretical analysis and require empirical research to be confirmed.

One of the important theoretical concepts applicable for description of war and external displacement conditions is anomie. Societies in conditions of war can experience moral disorientation under influence of long-lasting violence. Conditions of external displacement effect identity tremendously. At the same time, there are several factors which counteract these effects and prevent anomie occurrence. One of such factors is solidarity behavior.

According to Teymoor, Bastian and Jetten (2016) anomie refers to a state of society characterized by deregulation and erosion of moral values. Two conditions are required for anomie: 1) a perception of disintegration and 2) a perception of dysregulation. Disintegration comes out of perception that there is widespread moral disruption in society and perception that the social fabric is breaking down. In such conditions superordinate group is no longer held together by trust and moral standards of behavior. Dysregulation is connected to perception that leadership is breaking down. In conditions of dysregulation social regulation is undermined by illegitimate and ineffective leadership. These two perceptions are

dynamically interrelated and reinforce each other to produce anomie (Teymoor, Bastian and Jetten, 2016).

In **conclusion** it is worth mentioning that the presented above theoretical model of citizenship identity in conditions of war and external displacement and predictors of democracy related attitudes are changeable in duration of time. These changes depend on challenges which humanity encounters in the contemporary world. Taking into consideration social, political, and economic conditions in which Ukrainians currently live in Ukraine and abroad, traditional psychological theories which were developed in other conditions are not necessarily applicable without empirical confirmation.

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INTERVENTION IN PSYCHOLOGICAL CRISIS

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Introduction

The conceptual definition of crisis varies and is differentiated according to the context in which it occurs. The term 'crisis' is used to express the notion of the loss of the normal foundations or limits of everyday individual and social life. According to research studies, the most important cause of crisis triggering is a stressful dangerous event (Caplan, 1964; Slaiken, 1990). In addition, the individual's perception and subjective interpretation of this event is of great importance. Therefore, the crisis situation is characterised by stress, upset, tension, sluggishness and generally a psycho-emotional imbalance in finding a strategy to solve the problem, and then calmness ensues. Thus, people entering a crisis situation perceive the triggering factor as an event that has significantly changed their lives.

In the Chinese language there is no symbol corresponding to the Greek word "crisis". However, it is symbolized by two ideograms representing the words "danger" and "opportunity". Thus, crisis has a dual meaning. It is a danger as it can lead the individual to serious pathology, but also an opportunity because the pain it brings about pushes the individual to seek help or even change (Yiotakos, 2008). If the person seizes the opportunity, the intervention can help by laying the foundations for personal development. However, if the individual fails to find relief, then the crisis can cause serious emotional, behavioural and cognitive dysfunction (Kampisopoulou, 2008). However, the transformation of the crisis into a chronic, long-term and suffocating situation depends on how it is managed (Yiotakos, 2008).

Crises are divided into: *Occasional*, rare and unusual events, which the person cannot foresee and cannot control, such as: terrorist attacks, car accidents, loss of job, sudden illness or death, etc. *Developmental*, events that change or alter the human developmental process and evolution, producing pathological reactions, such as: reaction to the birth of a child, graduation from university, midlife career change, retirement, etc. Although developmental crises are considered normal, the way they are managed differs between individuals. *Existential,* events that lead to internal conflicts and anxieties, the result of important human issues such as: goals, responsibility, independence, commitment, age milestones in one's life etc. *Environmental,* usually occurring events of natural or man-made disasters, with adverse consequences for the individual or a group of individuals, such as: hurricanes, floods,

volcanic eruptions, earthquakes, fires, epidemics, wars, migration crises, economic downturns, etc. (Kampisopoulou, 2008).

Objectives

In the context of the aforementioned particular situation (crisis and its characteristics), this specific study aims to explore psychological crisis, as well as the adopted interventions for addressing that, through the review and synthesis of international literature.

Results

Results from international research data indicate that the most significant trigger for a crisis is a stressful and dangerous event. Furthermore, the individual's perception and subjective interpretation of this event are of paramount importance. People entering a crisis situation perceive the triggering event as one that has profoundly changed their lives (Yiotakos, 2008).

Despite the fact that the person manages to survive the unpleasant event that triggered the crisis, there is an increased possibility that subsequent stressful events will return them to a crisis state. Notably, it is worth mentioning that survivors of a disaster, who initially may have repressed the unpleasant event from their memory, subsequently attempt to process the healing of their wounds within their interpersonal relationships. Research data from international studies highlights that the most significant trigger for a crisis is a stressful and dangerous event. Additionally, an individual's perception and subjective interpretation of this event are of great importance. People who enter a crisis state perceive the trigger that causes it as an event that has profoundly changed their lives (Kampisopoulou, 2008).

The crisis life cycle is divided into four phases: 1) the situation-forming stage; 2) the manifestation-peak stage; 3) the impact stage; and 4) the resolution-peace stage. The psychological crisis is usually complex and affects all the contexts of the individual. Also, all the people surrounding the person in "crisis" (family, partners, colleagues, human resources of organizations) can directly bring about the resolution of the problem and the return to stability (Kampisopoulou, 2008).

The psychological crisis is typically complex and impacts all aspects of an individual's life. Individuals surrounding the person in crisis, including family members, partners, colleagues, and human resources within organizations, can play a crucial role in facilitating problem resolution and the return to stability (Kampisopoulou E, 2008). Certain events may trigger a return to crisis mode, such as in cases involving survivors of disasters who initially attempt to suppress the traumatic memories and later attempt to heal within their interpersonal relationships. Furthermore, the individual's perception and subjective

interpretation of these events hold significant importance, as people facing a crisis situation often view the trigger (Kampisopoulou, 2008).

The possible reactions that individuals may experience in the period following a crisis include:

- Increased fear and anxiety,
- Reduced performance in everyday life,
- Poor concentration,
- Confusion,
- Helplessness,
- Increased aggressive behavior,
- Reduced tolerance to frustration,
- Irritability,
- Emotional difficulties,
- Physical symptoms,
- Depressive symptoms,
- Establishment of a permanent pathological behavior

(Thompson, 2004; Kampisopoulou, 2008).

The way crisis is managed differs between "individuals". The decisive phase is the immediate period following the onset of the crisis, which often leads to a chronic condition called the "post-critical state". Despite the fact that individuals function satisfactorily in the phase of the "post-critical state" they have an increased risk of being led to crisis, under the influence of even insignificant stressors (Kampisopoulou, 2008).

Crisis management encompasses a set of preventive, interventional, and restrictive actions. These actions are carried out either before the occurrence of a traumatic event, during it, or after its completion. They can be performed by individuals or a constituted group of people with the goal of mitigating the adverse effects (Costa, 2007).

The psychological crisis is typically complex and multifactorial. The intervention model should be clear and effective. It consists of six important steps, which serve as the main axis:

- *Problem Definition:* At this stage, an attempt is made to understand the problem from the perspective of the affected person in order to define appropriate, individualized coping strategies.
- *Ensuring Safety:* In this phase, the safety of the person in crisis is defined as the minimization of physical and psychological risks to themselves and others.

- *Provision of Support*: At this stage, the person in crisis is assured that they are genuinely accepted, appreciated, and supported without any expectation of reciprocity.
- *Consideration of Alternatives:* During this stage, appropriate alternatives are provided, with a focus on reality, and in a limited number to avoid confusing the person in crisis.
- *Action Planning:* At this stage, a realistic plan is proposed, tailored to the individual's abilities and capacity to implement it, with a focus on problem-solving.
- *Obtaining Commitment:* This stage becomes easily achievable if successful planning has preceded it (Kampisopoulou, 2008).

Finally, based on a thorough review of the international literature on psychological crisis interventions, it appears that they can contribute to the following:

- De-escalating the situation,
- Focusing on the problem and exploring its dimensions,
- Providing relief and mitigating excessive stress,
- Encouraging individuals in crisis to cooperate and accept help,
- Redefining how individuals in crisis function, perceive, and process traumatic events,
- Learning effective crisis management techniques,
- Promoting development skills that enhance mental resilience,
- Stabilising the situation that is causing the mental tension,
- Creating a climate of understanding through positive listening,
- Identifying the individual's particular needs,
- Encouraging self-reliance,
- Promoting health and human well-being.

Conclusions

Life is a process of interconnected challenges and crises. People's reactions to crises vary. Sometimes, even under ideal conditions, a person appears to be able to deal effectively with the crisis and become stronger through this experience. Other times, they survive by blocking painful emotions, leading to long-term adverse consequences for their life. It becomes clear that intervention in a psychological crisis, focused on the individual, their particularities, and needs, is of decisive importance for achieving human well-being.

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CITIZENSHIP AND SALUTOGENESIS IN EDUCATION

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Introduction

The members of a society contribute to the shaping of the common life and the practices followed in it. They exercise their rights and obligations by participating, individually or collectively, through action, criticism, disagreement, negotiation, etc. Thus, changes in health issues are realized through ideas, values, actions that support them in order to promote health and, by extension, well-being. Well-being is closely linked, since Aristotle's time, to citizenship, which seems to be an emerging priority in health (Cribb and Collins, 2021). This need, prior to the COVID-19 pandemic may have been questioned by many, but today, it is accepted that strengthening citizenship can contribute to meaningful, health-related changes.

Objectives

Indeed, it seems that citizenship is linked to the formation of relationships, responding to new needs and perspectives, but also adopting new ways of thinking and acting. Therefore, questions are raised about the role and nature of citizenship education in addressing health issues. Specifically, the questions raised, which will be attempted to be answered in this paper, are: a) how is citizenship linked to health? and b) how could this link be strengthened through education?

Results

Links between citizenship and health

A democratic society is related to the power that citizens have to exercise their rights and express their opinions through citizenship. The concept of "citizenship" was first introduced in politics, and later in health and education, contributing to the general well-being of citizens (Groleau, 2011).

The term "citizenship" is referred to as "status", "feeling" and "practice". "Practice" is associated with democracy and human rights, but also with the life of an individual in relation to other individuals and its participation at political, social, cultural and economic levels. Furthermore, individuals can work at an individual or collective level, to change the way things happen (Osler and Starkey, 2005).

The needs of the modern era highlight "active citizenship", which is related not only to rights and responsibilities but also to the need for political action and associative life, based on human rights, values and democracy (Hoskins & Mascherini, 2009). In this perspective, it is considered necessary to foster active participation in everything related to health, to the extent that health is considered a fundamental right and, according to the WHO (1946), the goal is to achieve ".... the highest possible level of health".

In discussions of inequality, entrepreneurship, human capital, health is included, and the dimensions of citizenship are shaped (Wrench, 2017). However, in public health systems and policies, the concept of "health citizenship" is being developed (Thompson, 2014), which refers to the importance of engaging citizens in the process of health knowledge and action in order to lead to a "*better understanding and management of the contextual determinants that shape inequalities in health*" (Groleau, 2011:815).

Finally, according to Karadimou & Tsioumis, (2021:35) "*citizenship is based on three basic principles, the cognitive dimension of learning "towards" democracy and human rights, the participatory dimension "for" democracy and human rights and, finally, the cultural dimension "through" democracy and human rights*". In other words, when governments find it difficult to resolve various social issues on their own, they manage them through citizenship, "*which refers to a broad type of education that focuses on the participation of students through various types of learning activities in public discourse*" and beyond.

Education and health citizenship

Since citizenship is a socially constructed and contested concept (Wrench, 2017), the importance of education for it and its positive effects on society have been internationally recognised. Socio-political conditions are constantly causing changes in the definition of citizenship. A typical example is the COVID-19 pandemic which made evident the need to educate individuals on citizenship issues in order to become active citizens with critical thinking skills and to act collectively and responsibly. Through citizenship, individuals are empowered, understand the deeper need to act as citizens of the global community and contribute to solving difficult problems (Karadimou & Tsioumis, 2021).

In other words, education for democratic citizenship is interpreted as information, practices, activities, and equips individuals with knowledge/skills, shapes

attitudes/behaviours and empowers individuals to exercise and defend their rights and assume their responsibilities in society (Council of Europe, 2010).

Citizenship education is therefore a complex and multidimensional reality, which is placed in a political and historical context, while is gradually evolving according to the needs of modern times (UNESCO, 2020). Considering that health is a dynamic process and that each individual finds himself or herself on a continuum between 'maximum health' and 'maximum illness/death' ((Mittelmark et al., 2022), citizenship education can "arm" the individual with appropriate tools to maintain a position, within the continuum, close to the 'maximum health' edge. Actually, Groleau, (2011) focuses more on vulnerable populations and argues that health inequalities can be combated through education for "*health citizenship*".

Salutogenesis and education

Education is linked to the cultivation of individuals and through active citizenship it helps them to develop into healthy, safe and active citizens, so that they are able to respond to social problems related to their behaviour and abilities. It also prepares individuals through citizenship to critically evaluate different perspectives, to reflect on issues of justice and inequality, and to engage in strategies for change through active participation. In particular, they develop skills to access, evaluate and synthesise information (health) so that they can take positive action to protect, enhance and promote their health, wellbeing, safety and community participation throughout their lives (Wrench, 2017).

Therefore, the education of a healthy and engaged individual, through active rather than passive approaches to citizenship, can be achieved through salutogenesis. The term salutogenesis is derived from the latin *salus* (health) and the greek genesis (origin). The theoretical construct of salutogenesis, proposed by Antonovsky (1996) in the field of prevention, is an umbrella concept under which other important concepts such as well-being, self-efficacy, quality of life, health literacy, etc. are brought together. It can also be described through three components: a) emphasis on all individuals in the system and not just those at risk; b) promotion of salutary factors and not just risk removal; c) emphasis on the whole person and not just on a specific disease (Mittelmark et al., 2022).

The salutogenesis approach shifts the individual towards a positive perspective, which includes citizenship, as it looks beyond health resources at the individual level to a wide range of social and organisational determinants of health. More specifically, salutogenesis refers to a scientific orientation that focuses attention on the study of the origins of health and health resources, as opposed to the origins of disease and risk factors. This approach is

particularly important because key concepts such as empowerment, agency, democracy, equity, participation, self-sufficiency, resilience, etc. are closely linked to the salutogenic orientation. Therefore, supporting the development of health determinants/resources for individuals is an important pedagogical challenge, which through school education contributes to their health promotion. In this context, schools, as learning communities, advocate health education by implementing health-promoting programs based on democratic values (Mittelmark et al., 2022).

Conclusions

The new approach to health emerges through the salutogenesis model, which seems to be a key pillar of citizenship education, as the latter is approached in a multidimensional way and involves personal development, but also a commitment to thinking and action. However, the health model seems to be mainly addressed by the health sciences (medicine, nursing), the social sciences (psychology, sociology) and rarely by the science of education, although the need to link health and citizenship in the context of the education system is highlighted.

Given that this connection can empower individuals to take on roles, locally and/or globally, to build healthy, inclusive, safe societies by reducing health inequalities, this literature review brings to the forefront of the research community the need to explore and then promote ways to serve salutogenesis orientation, through a dynamic connection to citizenship.

In conclusion, if the salutogenesis model is adopted and linked to citizenship through the formal education system, it is expected to increase the chances that individuals will act and demonstrate responsible and healthy behaviour in health issues, as well as to increase the benefits at individual and societal level.

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DIVERSITY MANAGEMENT AND PROBLEM-SOLVING IN A SCHOOL UNIT: A QUALITATIVE SOCIAL NETWORK APPROACH (QSNA)

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Introduction

This study concerns diversity management and problem-solving in a school unit. School management is a multidimensional and challenging task. Every day schools face many problems, usually administrative and pedagogical, which they have to deal with in the best possible way. Of all these problems, we focus on those created by managing the diversity and how headteachers solve them, whether they do it themselves or through their social networks. In this study, diversity is linked to Roma pupils. The school chosen for a case study has a majority of Roma pupils among pupils' population.

Consequently, the role of the school headteacher is decisive, as he is the one who has primary control over all those involved in the daily life of the school (Kouli et al., 2023). The headteacher also has to contribute to the recognition of each person's individuality, as well as to the creation of a climate of solidarity, respect, and cooperation, and more specifically, the creation of a school for all the pupils (Nikolaou, 2007).

We focus on the issue of this study through the Qualitative Social Network Analysis (QSNA) approach. The headteacher of the school selected for the case study will present his perspectives on managing diversity and solving problems through the in-depth interview. In addition, he will focus on his social network and how it works in daily decisions in the context of school life.

Objectives

The fundamental issue is the problems in the school unit related to managing the diversity, which is probably a common phenomenon in Greek schools. The school headteacher interacts to achieve a decision, and usually, he interacts with his social network, which helps and supports him. Another significant point for conducting this study was the

changes that have been identified in recent years in many sectors due to the permacrisis, which directly influenced the education sector (Gouga & Kamarianos, 2011; Zagos et al., 2019).

Method and procedure

Qualitative social network analysis, which has been very popular in the last decade as a tool for research and the most significant part of this approach is the understanding of the importance of the social subject's ties and network. We chose the qualitative approach, focusing on the micro (Crossley, 2010).

We implemented the social network analysis – specifically the qualitative network analysis, an innovation to be used in this field - which allows us to evaluate the importance that the school headteacher gives to teachers and persons in his environment. Furthermore, of course, we can observe not only the importance of his relations but also the interactions with the teachers and whether they are strong. It is essential to highlight that social networks consist of complex individual networks, which reveal professional and personal networks. The connection of the social subjects is made through invisible ties. Because of its complexity, we could imagine this structure as a woolen sweater or fishing net (Christakis & Fowler, 2011).

The research tool was the in-depth interview, and thematic analysis was used as a method for analyzing the qualitative data. The school we selected for a case study has several Roma pupils and they are the majority of the pupils (90%), even though it's outside of a ghetto. So, this school is very different from other Greek schools and the way of managing by the school headteacher is unique. Consequently, this school is suitable for a case study. We note that the school was in a rural area in Western Greece.

Results

As for the interview and what the school headteacher stated, follows next, the analysis of the interview and some of the interview's quotes.

First, the headteacher admits that there are conflicts in the school, but because of them, the headteacher can move on and find the school's goals based on the different opinions.

1st quote: *"There are conflicts within the school unit; disagreements... You can synthesize approaches and move towards realizing goals through different opinions."*

The conflicts also existed because of the management of Roma pupils, as the headteacher analyzed extensively that every teacher has conflict managing method which is different from the others.

2nd quote: *"This school, because of its specificity and I refer to the fact that it has a vast number of Roma pupils, has caused conflicts between teachers more on managing these children..."*

Nevertheless, they have excellent cooperation at the school, the headmaster with the teachers, and vice versa.

3rd quote: *"The mutual concessions, the dialogue, and the common goal we had led to resolving the problems I mentioned, so our cooperation has been restored, and now it is excellent."*

He also underlined many times in the interview that his colleagues are their coworkers, and they make decisions together; the decision is collective, as he stated.

4th quote: *"My colleagues are my coworkers and not my subordinates. I always discuss my concerns and problems with them."*

For severe problems to manage, the headmaster told us he discusses with other primary school headteachers who have Roma pupils. Besides them, he also discusses with people who have positions of responsibility within the sector of Education – perhaps he wanted to share it with us for his social image.

5th quote: *"Usually, for serious problems that arise, I discuss them with other primary school headteachers or with people who have positions of responsibility within the sector of Education."*

6th quote: *"In our region, there are schools with similar Roma pupils, so there is a discussion with the school headteachers of these schools, as we are concerned with common issues and common problems."*

The deputy headteacher plays a significant role in the decision-making and management, as the headteacher shares with her common concerns and goals. Furthermore, as he mentioned, the headteacher and the deputy headteacher together prepare the suggestions for the teachers' board, so her role is essential for sharing the approaches of the headteachers with the teachers' board, as the teachers' board seems to be more familiar with her.

7th quote: *"I also cooperate with the school's deputy headteacher, where we share our concerns and goals."*

8th quote: *"Together with the deputy school headteacher, we prepare the suggestions for the teachers' board."*

Moreover, finally, he concluded that he never discusses school problems with friends who are not teachers.

9th quote: *"I discuss school problems only with people who share a common daily routine with me or even similar... I do not discuss school issues with friends who are not teachers or not involved with the Education sector."*

In the figure below, we visualized the social network of the primary school headteacher (an ego network), so there are his relations, and his interactions, and we observe how he decides about school problems and manages the diversity.

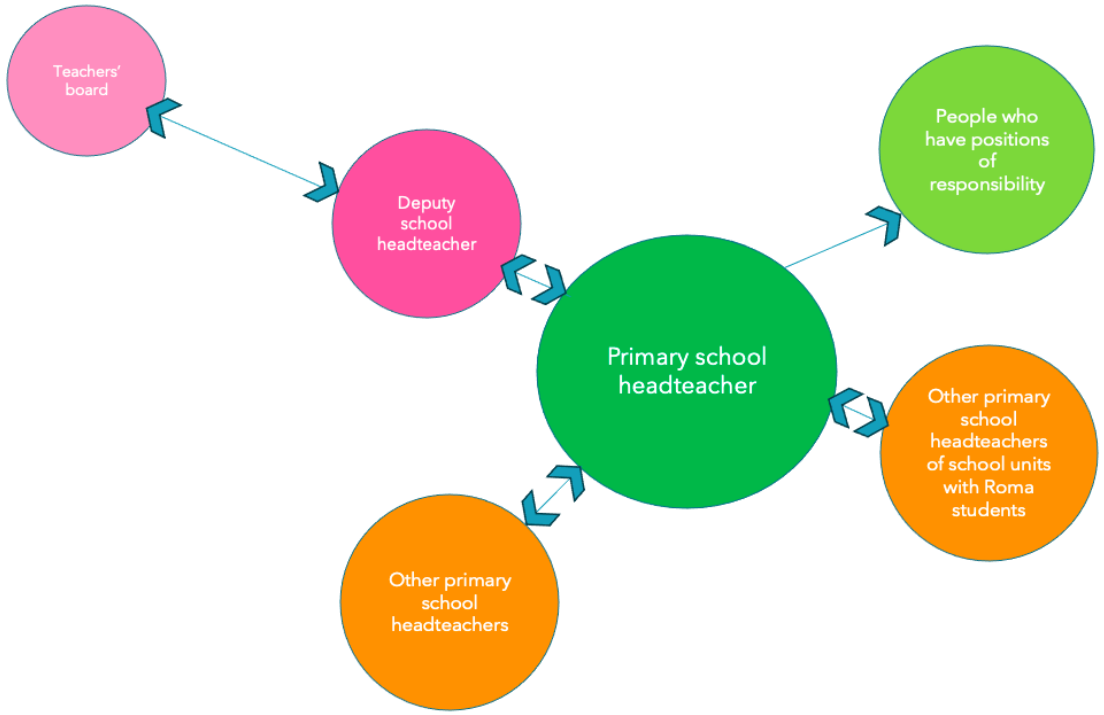


Figure 1: The social network of the primary school headteacher

So, the primary school headteacher has strong ties with the deputy school headteacher and other primary school headteachers. A tie also exists with people with positions of responsibility, but this relation is not bidirectional (two-way). Furthermore, he has relation with the teachers' board, but perhaps it is theoretical because he never told us about a specific teacher, except the deputy headteacher. He prefers to talk about the teachers' board, and through the deputy headteacher, he shares his opinion with the teachers' board.

Conclusions

In summary, the primary school headteacher mainly interacts with the deputy and other primary school headteachers. However, also, he underlines that he discusses with fellow school headteachers. Significant is the subnetwork with the headteachers who manage diversity, as he could share the same problems and find solutions quickly. He appears to interact with the teachers in the school unit. However, he never referred a specific teacher to his school unity; he prefers to state about the teachers' board generally. Overall, the

headteacher's social network works quite helpful for him because he has many ties that support him.

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EUROPEAN CITIZENSHIP EDUCATION: WHAT ABOUT MIGRANTS AND REFUGEES?

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Introduction

Citizenship is stratified into two levels, a national and a supranational one, with the result that the concept of citizenship associated with the nation state of modernity is no longer appropriate for understanding citizens' rights in the EU (Besson & Utzinger, 2008, p. 201). This is also true in the case of European citizenship, which was established by the Maastricht Treaty (1992): it needs to go beyond the 'us-others' distinction, not only in terms of citizens of different Member States but also in terms of 'European - non-European', and therefore should also include migrants residing on its territory (Delanty, 1997, pp. 300-1). The "citizenship-residence" theorists go so far as to argue that just by being somewhere, without any other conditions, one should gain access to citizenship, acquiring also the right to vote (cf. Schnapper, 2017, pp. 65-67).

Indeed, the status of European citizenship has changed significantly in recent years, mainly as a result of migration and of claims for political and social rights of EU residents with national or cultural origins other than European ones. This element, being a modern dimension of European citizenship, represents a major challenge for the education systems of European countries.

At the same time, the promotion of European citizenship through education ("European citizenship education") is based on the political and pedagogical conviction that citizenship can be taught and learned, thus understood as a competence. Indeed, in the Council Recommendation of 22 May 2018 on the eight key competences for lifelong learning, each of these competences is identified as a set of knowledge, skills and attitudes (The Council of the European Union, 2018). Thus citizenship education becomes crucial in terms of not only transmitting knowledge but also developing the skills and forming the attitudes or behaviors needed to promote European citizenship among students.

Objectives

The "European model of citizenship", with its two core elements of European citizenship rights and common values, is promoted through European education policy, in particular by encouraging and strengthening citizenship education in the various national education systems. At the same time, the ethno-cultural basis of the right to difference is set anew by the migration-refugee flows to Europe in recent years and also by the globalisation

of the economy and studies. In this context, the aim of this article is to demonstrate that the (non-political) rights of non-Europeans on EU territory are now an established element of European citizenship and that the promotion of this dimension of European citizenship is in line with the values promoted by citizenship education practiced by a large number of European countries. Our study is based on the Charter of fundamental rights of the European Union (2000) (https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:12016P/TXT), which is a key EU policy document, and on two official documents monitoring EU citizenship.

Results

One can see in the Charter that the EU grants political rights to citizens of Member States living in another Member State (with the exception of the right to vote and to stand as a candidate at the national elections in that state) but not to EU residents from "third countries". The situation is different in the case of civil and social rights, which the EU establishes, through the Charter, for people from third countries as well, in the context of the Charter's universal and humanistic orientation.

Indeed, the phrase "everyone" (and not "every citizen of the Union" as is the case with political rights) dominates the Charter, reminding us of the universal nature of European citizenship regarding its core elements of rights and values. In particular, the phrase "everyone has the right to..." or "no one shall be..." is used in Articles 1-14, concerning rights such as the right to life and integrity of the person, the prohibition of torture and slavery, the right to liberty and security, the protection of personal data, freedom of thought, of expression and information, freedom of assembly and of association, the right to education. This changes in Article 15, making it clear that not everyone is authorized to work in the EU: Only "every citizen of the Union has the freedom to seek employment, to work, to exercise the right of establishment and to provide services in any Member State" (15.2). Yet, "nationals of third countries who are authorized to work in the territories of the Member States are entitled to working conditions equivalent to those of citizens of the Union" (15.3).

All rights apply to "everyone" with the exception of those in Articles 15.2, 39, 40, 42-46 (stricto sensu political rights) which apply only to "citizens of the Union": Right to vote and to stand as a candidate in the European Parliament elections as well as municipal elections, right of access to documents, right to refer to the European Ombudsman, right to petition the European Parliament, freedom of movement and of residence, diplomatic and consular protection.

It is obvious that, regarding the residents of the territory of the Union, as far as political rights are concerned, European citizenship clearly distinguishes between citizens and non-citizens. At the same time, recognizing civil and social rights for every person legally resident in the territory of the Union constitutes a core principle of European citizenship, through which even a 'non-citizen' is partially integrated and participates to some extent in European citizenship.

Is the above approach integrated into the education systems of the Member States? In October 2017 the Eurydice Network published a study entitled *Citizenship education at school in Europe*, based on data collected from 42 education systems. As pointed out in the study, the norm is that students are subject to citizenship education regardless of whether they are official citizens of the country in which they live (European Commission/EACEA/Eurydice, 2017, p. 19, no. 7) or not. The importance of this point is twofold. On one hand, it is an example of a social right (the right to education and in particular citizenship education) that is provided to everyone, even if they are not formally citizens of the country and thus EU citizens. On the other hand, in this way (i.e. through citizenship education) non-citizens become part of national –therefore European– citizenship. Social rights thus acquire a universal character, sending out the message that EU citizenship recognizes and respects the rights of non-citizens.

The Eurydice Network study takes into account the EU education policy framework as defined by the 2006 Framework of Eight Key Competences for Lifelong Learning (https://eur-lex.europa.eu/legal-content/EN/TXT/PDF/?uri=CELEX:32006H0962), the Paris Declaration of the Informal meeting of EU Ministers of Education (*Declaration on Promoting citizenship and the common values of freedom, tolerance and non-discrimination through education*, 17.03.2015) and the "Education and Training 2020" strategic framework, as well as the latest research findings. On this basis, it identifies –in the 42 education systems under research– four citizenship competence areas, which form the conceptual framework of competences for a democratic culture, adopted in 2016 by the Council of Europe: "Interacting effectively and constructively with others", "Thinking critically", "Acting in a socially responsible manner", "Acting democratically". The third area includes competences such as: solidarity, respect for other human beings, respect for human rights, knowing about or respecting other cultures and religions, non-discrimination (European Commission/EACEA/Eurydice, 2017, p. 48).

Finally, the *Education and training monitor 2018* states that the objectives of citizenship education include the internalization of democratic values and the promotion of cultural diversity, respect for human rights, mutual respect and open-mindedness, openness to

dialogue and change, empathy and critical thinking. It clarifies that "citizenship competences" is a general term including, inter alia, knowledge of how democratic institutions work and the values that underpin positive social behaviors in a democratic society. These values include tolerance, non-discrimination and a culture of respectful debate and engagement (European Commission, 2018).

Conclusions

European education policy tries to manage the fluidity of the term "citizenship education" and to identify the differences between the states as far as the content and implementation of this area of learning is concerned. In this context, the promotion of citizenship among students is linked not only to the transmission of specific "political" knowledge to them but also to broader general knowledge. What is more: it is linked not only to knowledge but also to a variety of literacies connected to personal, social and cultural development within the local, national and global community of which individuals form a part.

Therefore, in terms of European citizen rights and European values, as set out in the Charter of Fundamental Rights of the European Union, citizenship education seems to be aligned – consciously or not – with the universal character of the Charter's values. It thus becomes a de facto European citizenship education that is intertwined with the integration of migrants and refugees, at least through the recognition of their social rights, aiming to promote the values of equality and solidarity.

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INCOME, BEHAVIOR PATTERNS AND ATTITUDES OF THE SPOUSES / PARTNERS IN FAMILIES WITH FOUR OR MORE CHILDREN

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Abstract

This paper presents the results of a socio-psychological research of families with four or more children in Doboj municipality in Republic of Srpska / Bosnia and Herzegovina. The main objective of the paper is to explain how structural disadvantages of multi-member families (high rate of unemployment, low level of education, low income, poverty) and specific patterns of behavior (traditional division into "male" and "female" roles within the households), can be correlated with dominant prevalence patriarchal-authoritarian family values of spouses / partners. Analyses included families with at least four children who are not economically independent and who live in a joint household with their parents. Total number of families is 120, which 110 are are two-parent, and 10 single-parent families. Total number of children in all households is 537 or 4.5 children per one family. Data collection was carried out from July 2017 to February 2018.

Introduction

At the micro level of analyses, in order to look at specific behavior patterns (deal with division of housework between spouses and the performance of parental roles), we are using the *resource theory*. Formulation of hypothesis deals with the division of household work and children care activities. We assume that these processes result from power relations between spouses, where the negotiating process dominantly depends on amount of resources avaliable to each spouse. Resources can be different: income, status on the labor market, education and avaliable free time (Brines, 1993, 1994; Stanojević, 2018: 35-39).

As a contextual framework for the study of relations between spouses, we will use the notion of *patriarchate* (Walby, 1991: 20-24), which implies on strict division on "male" and "female" roles in the family. The role of wife / mother is related to house-working and raising the children, while the husband has only a "helping role". The father's role is reduced to the relationship with the public sphere, material security of the family and moral model for the children. We assume that this division of labour is consequence of unequal resources that sposuses have, but also prevalence of traditional-patriarchal value orientations that are

widespread in our society, especially among the rural population, less educated and lower social strata.

Objectives

The main objective is to explain relationship between different aspects of poverty in multi-member families (low income, high rate of unemployment of spouses – especially women, low level of education of spouses), specific patterns of spouse behavior (patriarchal division of spouses' roles in doing household jobs and taking care about children) and prevalence of traditional-patriarchal family values among spouses.

Method

The basic unit of choice is a household with one or both spouses / partners and four or more children who are not economically independent. Total number of families is 120, 110 are two-parent, and 10 single-parent families. The respondent was one of the spouses / partners whose birthday comes first in order, which is way for preserving the randomness of the choice. He/she provided basic socio-economic data on all household members (work status, income, occupation, etc.). Sample consists of 66 women and 54 men as respondents. In the questionnaire most questions were closed, but any of them had option to open (in the case where it was necessary to get a direct answer from the respondent). Likert scale was used for questions about family values.

We used independent variables: gender, spouse's employment status, spouse's education and household income. The income index is composed by seventeen types of potential incomes, that we assumed could participate in the total income (from regular employment, from additional work, from farming, social money support, child allowance, etc). The income index is created by summing up all types of income. It could be possible to create interval scale of incomes.

House-work is operationalized as seven activities: cooking, dishwashing, clothes washing, cleaning, ironing, tidying the children's room, daily shopping.

Parental activities are operationalized as: taking children to kindergarten / school, helping children in learning, going to school meetings, taking children to sport or other similiar activities, taking children to the doctor, taking out the documents for children if they need.

Results

There are a few indicators that can directly or indirectly indicate social marginalization and poverty of multi-member families. The professional education of respondents and their spouses / partners (observed together) is very low: 3% of spouses have not any formal education, 10% have not completed elementary school, 39% have completed elementary school, 25% have completed three-year secondary school, 17% have completed secondary four-year school, 5% have completed university, 1% have completed post-graduate studies. The educational level of women is noticeably lower. Even 62% of them did not go beyond elementary school, and 14% did not finish elementary school. Only every third woman has completed some high school, compared to every second man (33% versus 51%). University or post-graduate studies have completed 7% men and 4% women.

Data about employment status of husbands and wives show that unemployment rate is extremely high, about three times higher than in the general population (toward official statistics in 2017). Unemployment rate is particulary high among women / wives (83%), but also almost every second husband is unemployed (42%).

The structure of the household income is such that most of the income comes form regular employment (60%), and additional, low-paid and mostly informal jobs (18%). Child benefit accounts are 9%, and salaries and pensions earned abroad are 6% of total income.

In the upper and middle classes, the highest income is from regular employment, while in working class (except high qualified workers), farmers and unemployed, income from additional work dominates, specialy from undeclared work.

The income of families with four or more children are about three times lower than the incomes of average families in the Republic of Srpska. Monthly income per family member in urban areas reaches only 38% of montly income of four-member family with two average salaries, or 30% of montly income in the case of multi-member families in rural areas.

Household chores is mainly the responsibility of women, and this trend is transmitted transgenerationally to their daughters. The index of feminization of housework in two-parent families is 0.85, while it is slighly lower in single-parent families due to more frequent help from children (0.72). On the contrary, the index of doing housework for male members of the household is 0.04 (it is the same in two-parent and one parent household). Somewhat higher participation of men in performing household work is noticeable if both spouses are employed, while the greatest asimmetry is in the case when both spouses are unemployed (Table 1).

Feminization of household chores is more prevalent in the most difficult jobs, like cooking, clothes washing, ironing, cleaning and dishes washing. Although, it is joint participation of mothers and daughters, the model of *sacrificial matriarchy* is passed from mothers to daughters in the process of socialization. According to this model, household chores should be done by mothers / wives, and men / fathers should do paid jobs that ensure the material existence of the family. In families with four or more children, men are almost completely excluded from household chores, except daily shopping. They get involved partly in another activity – washing the dishes. Every tenth man in the family (father or sons) participates in this activity, most often as a help to the wife / mother or daughter / sister (Table 1).

Table 1: Household chores dividing in gender perspective (two-parents households)

Household chores	**Index of feminisation**			
	Female members	Male members	Mixed	Number of families
Cooking	0.96	0.00*	0.04	109
Dishes washing	0.89	0.01	0.09	109
Clothes washing	0.98	0.01	0.01	109
Cleaning	0.92	0.02	0.06	109
Ironing	0.95	0.01	0.04	102
Tidying childrens' room	0.67	0.02	0.31	99
Daily shoping	0.52	0.22	0.26	101
∑	0.85	0.04	0.11	

*There are no males who are cooking

In single-parent households, where the bread winner is a woman, although there is more help from household members in performing household chores, women are the most burdened. Cooking and ironing are predominantly the jobs of women / mothers, while children also participate in washing clothes, cleaning and everyday shopping. Washing dishes

is an activity where mothers are a little more spared than in previous, mostly because of the help of their sons. Tidying up the children's room is the only activity where children are dominantly involved and more engaged than mothers. We will not consider data on single-parent households where the father is the bread winner, because we had only two such households in the sample (Table 2).

Table 2. Household chores dividing in gender perspective (single parent families in which bread winner is a woman)

Household chores	**Index of feminisation**			
	Female members	Male members	Mixed	Number of families
Cooking	0.86	0.00*	0.14	7
Dishes washing	0.63	0.12	0.24	8
Clothes washing	0.75	0.00*	0.25	8
Cleaning	0.75	0.00*	0.25	8
Ironing	0.86	0.00*	0.14	7
Tidying childrens' room	0.43	0.14	0.43	7
Daily shoping	0.75	0.00*	0.25	8
∑	0.72	0.04	0.24	

*There are no family members who deal with these chores

Similarly, since the spouses have a lower education, the asymmetry in doing housework is greater, and the situation changes radically if both spouses have completed a four-year high school or college. Family income affects on the way that women's workload decreases as household income increases, except for cooking activity. The increased activity of men is only noticeable when they are shopping, what can be understood as a form of relaxation.

The division of parental responsibilities also depends on the resources that the spouses have at their disposal, but also on accepted traditional behavior patterns that strictly separate men's and women's roles. The division of parental responisilities is highly

asymmetrical. Mothers are on average 3 – 4 times more engaged than fathers (engagement index for mothers is 0.54, and for fathers 0.16; for joint engagement is 0.06). Fathers participate more in those activities that last less and require less intellectual and physical effort, such as taking out children's documents, going to school meeting or taking them to school / kindergarten. More demanding activities are mostly left to mothers.

We will consider the attitudes of respondents that express acceptance of the traditional division into "male" and "female" activities. Most respondents, regardless of gender, accept traditional roles.

Table 3. Acceptance of traditional family values among respondents

Items	**Gender of respondents**	
	Males	Females
The mother should primarily take care about children, only then the father	63%	73%
Most of the household works, by their nature, are more suitable for women	84%	70%
Men are closer to public sphere, and women to private activities	69%	59%

The difference in acceptance of traditional roles among men and women is not statistically significant for any attitude. However, education and income are variables that have a statistically significant impact on all three attitudes. Less educated parents and respondents with lower incomes accept traditional attitudes more. Cramer's V for education is respectively: 0.347 (p=0.001); 0.392 (p=0,000); 0.291 (p=0,007). Cramer's V for income is respectively: 0,349 (p=0,001), 0,291 (p=0,007), 0,424 (p=0,000).

Conclusions

Research has shown that most families with four or more children belong to marginalized social groups and face poverty, low income, high unepmloyment rate (especially women), low educational level of spouses. In families, there is a strict division into „male“ and „female“ gender roles. It derives from the lower resource base of women, but also due to the very strong traditional consciousness among respondents of both genders.

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LOW STATUS YOUTH ATTITUDES TOWARDS CITIZENSHIP EDUCATION IN SWITZERLAND: A QUALITATIVE REPRESENTATIONAL STUDY

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Introduction

The question of who participates in politics has sparked extensive discussions in both political and scientific communities. The underrepresentation of certain groups in traditional politics poses a challenge to democratic ideals of participation and equality, which are fundamental to contemporary democracies. Research has shown that political participation is strongly associated with socioeconomic factors such as income, social status, and educational attainment (Castillo et al., 2015). Young people with a vocational diploma – low-status youth – are among the groups with the lowest levels of conventional political participation; this is particularly the case in countries where tracking is made at a very young age, such as Switzerland (Witschge et al., 2019).

Research has explored the potential role of citizenship education and different pedagogies in mitigating the political participation gap (Kahne et al., 2013). By providing individuals with knowledge, skills, and opportunities for civic and political engagement, citizenship education has the potential to reduce the political gap between different societal groups.

However, we believe that to design effective programmes, it is important to explore youth's social representations of citizenship education. Indeed, their study will shed light on the barriers and challenges that need to be addressed in the development of pedagogical tools for effective citizenship education.

Objectives

Therefore, the objective of this study is to explore the representations of citizenship education of low-status youth – apprentices – in Switzerland to identify the barriers and challenges that should be considered developing effective citizenship programmes.

Methods and Procedure

Seventeen focus groups were conducted in 2020 with apprentices enrolled in vocational education and training (VET), with a total of 99 participants, consisting of 35 females and 64 males aged between 15 and 28 years old (M = 17.5). Focus groups were

structured around different questions, with the overall aim of better understanding apprentices' representations of the political.

Focus groups were transcribed verbatim and anonymized. Transcripts were coded using thematic analysis to identify and analyse patterns of meaning, i.e. themes. The coding process was inductive, and data-driven.

Citizenship education was spontaneously reported in eleven groups. Multiple themes and corresponding subthemes were identified through the analysis; however, the forthcoming section will present the results in an aggregated manner.

Results

To provide a contextual framework for our forthcoming analyses of apprentices' perceptions of citizenship education, we have also examined their attitudes towards the political understood as lay theories of democratic politics in which power antagonisms between social groups play a central role. While this doesn't directly relate to citizenship education, understanding political attitudes is crucial for developing effective civic education tools. The analysis revealed that the word politics invoked negative emotions and perceptions of boredom and complexity. In addition, there was a general apprehension and feeling of inadequacy in discussing politics. This suggest they may experience a lack of political efficacy – the belief that one has the capacity to comprehend and engage successfully in politics (Niemi et al., 1991). Politics is also seen as a controversial subject that should not be discussed under threat of being judged by others and generating conflict showing that engaging in political discussions carries potential threats to one's sense of social identity. Indeed, being involved in political discussions can be a criterion for exclusion from certain social groups. This may reinforce the hesitancy to discuss politics, as participants prioritise fitting into social norms and maintaining positive social relationships and identity.

Overall, the analyses highlight the fact that talking about politics is not trivial and provide other explanations for what may appear to be a lack of interest in politics.

A comprehensive analysis of all the passages relevant to citizenship education shows that it is perceived by the participants as a possible solution to young people's lack of interest in politics, but also as an obstacle. Participants expressed the view that citizenship education could strengthen young people's political engagement by generating a genuine interest in political issues. However, they are highly critical of the way the subject is approached in the classroom. Citizenship education as it is taught today is said to generate a lack of interest in politics because of its inappropriate form mainly based on rote learning. This supports findings that showed that curricula focusing on knowledge transmission might have a

detrimental effect on young people's interest in politics (Stadelmann-Steffen & Sulzer, 2018). Participants would like to see activities based on active learning that arouse interest in politics such as being able to debate or discuss the actuality to develop skills to be able to vote in the future.

The role played by educational institutions – schools and vocational education and training centres – in citizenship education was discussed in several groups. While some believed that schools and training centres play a significant role in teaching politics, others were critical and believed that young people did not care about politics, making it unnecessary to discuss it extensively in class or implement changes in the curriculum. For others, the discussion was centred on the neutrality that educational institutions should maintain when addressing political issues. These participants emphasized the importance of delivering the content neutrally. Discussions about neutrality brought to light different representations of educational institutions. For some, these institutions should not interfere in these matters because they should not influence the political opinions of young people. However, for others, they are a neutral environment where everyone receives the same information, therefore indicated to ensure transmission of knowledge without influencing political decisions. This emphasizes the need to consider background variables such as attitudes towards institutions when reflecting on how to implement effective citizenship education projects (Hoskins et al., 2008).

Finally, some participants expressed the view that citizenship education does not allow them to feel integrated into the political system. This concern was mainly addressed as an explanation for the disengagement and disinterest in politics among some young people. Therefore, the analysis suggests that the way the political is taught can generate a feeling of alienation. This translates for some participants into the idea that young people's ideas don't count, and that voting won't change anything and therefore disengagement from politics at an institutional level.

Conclusion

Our analysis highlights the importance of considering the representations of young people of citizenship education to engage and empower young individuals in political processes. The participants' viewpoints highlight the potential impact of educational institutions in fostering and developing young people's political interest. By incorporating programmes that actively encourage an interest in politics, citizenship education can help to strengthen young people's political engagement, not only because it provides an opportunity to develop knowledge and skills, but also because it has the potential to influence their sense

of belonging to the system. To achieve this, our study shows that different learning opportunities and different teaching methods are needed. Their approach must be based on active learning and must take place in a supportive climate that encourages discussion. We believe that this is particularly important to tackle inequalities in political socialisation and engagement that contribute to a gap in political participation.

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EDUCATIONAL QUALITY MANAGEMENT IN THE MIGRATION CONTEXT. AN ANALYSIS OF POLISH CASE STUDY AFTER THE WAR IN UKRAINE

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Introduction

The compulsory schooling and learning obligations imposed on citizens of European countries mean that everyone must go through formal or alternative education. Therefore, it should be a priority for states to provide their citizens with education at the highest possible level. At the same time, it is worth realising that in some countries (e.g. Poland) it happens that, for financial reasons, mass education is tantamount to educating as many citizens as possible at the lowest possible level. This is due to the fact that classes with many pupils are created, minimising the number of teachers, the threshold for entry into the profession is low, which encourages randomness of candidates, and teachers' salaries are also low. This influences a continuous decline in the prestige of the teaching profession (CBOS 1995, 1999, 2009, 2013, 2019) and is associated with an increasingly lower motivation to enter the profession. The lack of comprehensiveness in the approach to school quality management, which would involve not only strategic management but also the shaping of the organisational culture, results in quality being linked only to high student performance, forgetting other important factors such as: the learning atmosphere in the school, cooperation in the teaching team, involvement of the staff team in strategic decision-making, having a significant leader, sharing values and norms (which T. E. Deal and K.D. Peterson (1990) defined as characteristics of an effective school). Also the European Commission (Katsarowa 2020) points out that the education system will face an increasing number of older teachers, young teachers leaving the profession and a shortage of directionally trained teachers. Given the pessimistic forecasts for the future of education, governments should focus on ensuring that the quality of citizens' education, and thus the prestige of the teaching profession, is enhanced.

Objectives

The aim of this article will be to present selected issues concerning quality management in education in relation to the organisational culture of educational institutions and the challenges faced by Polish schools as a result of the war in Ukraine. The analysis presented will refer to the specific functioning of the Polish educational system.

Results

The issue of quality management in education is a relatively recent phenomenon, with an increase in interest in the subject only occurring after 1990 (Sallis 2002:10). Despite this, there is still a critical attitude among many education professionals to the use of methodology and management language associated with industrial production to describe phenomena and procedures in education (Sallis, 2002). Meanwhile, the main and universal goal of quality management in education is to recognise the subjectivity of students and their indisputable right to a quality education. Edward Sallis (2002) points out that educational institutions should be interested in enhancing the quality of education because of four imperatives:

1) Moral imperative, according to which customers of education (parents, students, local community) have the right to benefit from education of the highest quality;
2) The professional imperative that teachers have a duty to provide education tailored to the needs of students, referring to current pedagogical knowledge;
3) The imperative of competitiveness, according to which every educational institution must strive to increase the competitiveness of its services in order to survive (ensure employment stability and fill the admission quota). In education, the basis of competitiveness is focusing on the needs of the client. In the Polish education system, education up to secondary school level is funded by local governments (which receive a subsidy from the state budget for this purpose), while the compulsory and popular nature of public education makes the imperative of competitiveness less relevant.
4) The imperative of responsibility, according to which educational institutions must meet social and political requirements.

These imperatives gain in importance when analyzing private institutions that take into account economic considerations and universities attended by students who are no longer subject to compulsory schooling or study. For this reason, in the literature on the subject, quality management is more often considered in the context of higher education institutions than primary education (Sallis 2002).

The definition of quality in TQM[1] has two aspects: the first concerns the measurement of product quality and compliance with the established specification (procedural quality), while the second (transformational quality) is related to the improvement of the organization and soft skills including customer service. Transformational quality is achieved through

[1] TQM – total quality management. It is an idea that refers to a pro-quality approach to work, which is based on the cooperation of the members of the organisation, mutual attentiveness, commitment and the need to constantly develop and improve their qualifications. Such an approach to the functioning of an institution influences the long-term development of the organisation and has a positive impact on the well-being of employees and customers (Wiśniewska-Paź 2022).

leadership. A headteacher who consciously exercises leadership takes an active part in shaping the organizational culture of an educational institution. Therefore, the director's task is to act in the area of three elements of organizational culture: 1) the level of cultural assumptions; 2) the level of norms and values, and 3) the level of artifacts (Schein 1986).

When analysing quality management in education, the need to focus on the customer and their needs should be accepted. The principal, who has a key role in shaping the organisational culture, should realise that the customers whose needs he or she should be responding to are both pupils and parents, but also teachers and the local community. It should be noted that it is extremely difficult to ensure the quality of the product in education - it is impossible to specify the source of supply (although some public schools or universities may specify detailed conditions for admission), and it is difficult to require that all students are educated according to specific procedures and at the end of their education meet the conditions specified in the specification as this would contradict the basic principle of individualisation of the education process (although in part the specification may specify the core curriculum for a given educational stage or the adopted educational standards). Therefore, instead of a product, in the context of education, one should think about service quality management. E. Sallis (2002) draws attention to the characteristic features of a service: 1) services are provided by people for people; 2) a service is consumed at the moment it is delivered, and therefore quality control of the service should be carried out on an ongoing basis in the form of feedback; 3) service cannot be repaired (it can only be performed again after a complaint, but the service recipient must be aware of the incorrect performance of the service and, in the case of educational services, the incorrect performance of the service may not be immediately apparent), the professionalism of service providers and their moral responsibility for the service they provide is therefore of great importance; 4) in services the process may be more important than the outcome, and 5) contact with the first-level client (pupils and parents) is usually made by lower-level staff (i.e. teachers, not principals), and it is therefore important that the mission and strategic principle of the educational institution, as well as the norms and values which are central to the organisation, are clearly articulated so that teachers' performance is consistent.

Directors managing the quality of educational services face the problem of ensuring that the needs of all customers are met, from those who directly benefit from the organisation's services (students); to external customers who have a direct relationship with the students or the institution (parents, managers); to external customers who have an indirect relationship with the institutions (future employers, government, the public); to internal customers (employees) on whose skills and satisfaction the quality of services depends.

The aim of introducing comprehensive quality management in educational institutions is to change the organisational culture. This is a long-term process that requires not only an analysis of the existing organisational culture, but also a change strategy so that the new organisational culture is shared by all employees. Analysing different typologies of organisational cultures and referring to research, it is fair to say that the best organisational culture in educational institutions is the collaborative one. As Esther Quintero (2017) points out, collaboration within the teaching team and the maintenance of formal and informal contacts by staff have an impact on the quality of students' learning (they achieve higher test scores). Quintero also argues that a focus on nurturing clan values (according to K.S. Quinn and R.E. Cameron's typology) should be a major goal of educational policy.

An additional issue that needs to be considered when discussing educational quality management are issues related to migration caused by socio-economic and political issues. In the face of the war in Ukraine, educational institutions in Poland faced the difficult task of accepting a large number of children (187.9 thousand, as of 14.02.2023) with a different culture and attempted to integrate them into the Polish educational system (most often children from Ukraine were admitted to regular class divisions - 90% of responses in the study: Pyżalski, Łuczyńska, Kata et al. 2022) without prior preparation of teachers, which required ad hoc organisational changes. Due to the localisation of the migration-related activities undertaken, a key role in maintaining the quality of education was played by principals, who had to take into account the national culture (analysed in detail by G. Hofstede (2007) of the new clients (students and parents) in the proposed educational service.

The admission of a huge population from another country has forced the Polish government to adopt appropriate transitional provisions on what conditions children from Ukraine can continue their education in Polish schools. According to Polish law, children and young people from Ukraine, like other foreign children, at the age of compulsory schooling and compulsory education (7-18 years of age) are admitted to public schools and provided with care and teaching on the conditions applicable to Polish citizens. Admission to schools takes place throughout the school year (although after the outbreak of the war in 2021/2022, 2022/2023, the limit of pupils attending one class in kindergarten was increased to 28 (3 children from Ukraine) and to 29 in grades I-III (4 children from Ukraine).

Due to the districting of schools in Poland (this means that pupils living in a particular district are admitted to a given school; however, it is also possible to start education in another school - outside the district - if there are places in it), children from Ukraine are admitted to a given educational institution at the request of a parent. The determination of which class the children are admitted to is based on an analysis of the documents issued by

the school in Ukraine (the documents do not need to be translated by a sworn translator). In order to support Ukrainian pupils who do not speak Polish sufficiently, additional Polish language classes or preparatory classes are organised, in which the teaching process is adapted to the admitted pupils. Within the framework of assistance, Ukrainian pupils may be assisted by a person who speaks their native language and who is a teacher's assistant (such a person does not need to have pedagogical qualifications). Another way of supporting pupils who came to Poland as a result of the Russian-Ukrainian war is to organise remedial classes in subjects in which the pupils need particular support (for no longer than 12 months). The decision to grant a particular form of support is made by the school's management (MEiN 2023). The systemic solutions that enabled the smooth admission of large numbers of children from Ukraine directly influenced the actions taken by principals and teachers. It should be noted that it was the latter group - the teachers - who had to face the task of working in an intercultural environment and with students traumatised by war. A study conducted by Pyżalski J., Łuczyńska A. et al. (2022) shows that the majority of teachers who faced the need to integrate Ukrainian children in the classroom had no previous experience of working with children from Ukraine or other countries/cultures. Only 9% of teachers (N=792) had such experience. Due to the lack of experience in conducting intercultural education, programmes and training for teachers emerged quite quickly. The cited research (Pyżalski et al. 2022) shows that 1/3 of the surveyed teachers had not used specialised training, 1/3 had used it once and 1/3 had attended training on working with Ukrainian children more than once. At the same time, the surveyed teachers pointed out that the most serious barrier to teaching children from Ukraine, was the communication barrier. A study conducted in the Małopolska Voivodeship (Głowacki 2022) also indicated that the biggest problem was effective communication with children and the lack of motivation of Ukrainian students to work. Other problems identified included: difficulties in assessing the level of knowledge of Ukrainian students; differences in the core curriculum of the two countries; and a lack of tools for working with Ukrainian students. The reception of a large number of refugees has also resulted in an increased interest in intercultural education among scholars and attention to the need to move away from mono-cultural methodologies derived from the national paradigm towards developing skills for working in culturally diverse groups (Młynarczuk-Sokołowska, Szostak-Król 2022). A. Młynarczuk-Sokołowska and K. Szostak-Król (2022) mention the following programmes among those designed to develop teaching staff: Methodology sensitive to the Other: activities to develop the competences of teaching staff and the education and integration of pupils from Ukraine; II School of Intercultural Education Strengthening the personal potential of children and young people

with experience of migration; methodological package “Towards the integration of Polish and Ukrainian pupils”; "For a good start" (welcome booklet for Ukrainian pupils and their parents; methodological package "Polish for six for Ukrainian children".

Conclusions

In conclusion, it should be noted that the key person who is responsible for managing the quality of education in educational institutions in Poland is the director, who consciously shapes the organisational culture and takes into account all its aspects in order to create a service that responds to both internal and external stakeholders. The coherence of the organisation and its effectiveness and quality of service depend on the actions taken by the director, both during times of socio-economic and political stability and during crises (e.g. war, epidemics). In addition, the principal's knowledge of educational quality management, the shaping of organisational culture and organisational phenomena that positively influence students' learning outcomes (e.g. the creation of a collaborative environment among teachers, the use of TQM tools) is crucial to achieving customer satisfaction and shaping a strong brand for the institution.

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SCIENTIFIC MIGRATION AS A SOCIAL PHENOMENON. A CASE STUDY OF MIGRATION OF SCIENTISTS FROM UKRAINE TO POLAND IN CONNECTION WITH THE WAR IN UKRAINE 2022

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The article describes scientific migration as a social phenomenon, presenting its definition, causes, positive and negative effects and factors affecting the decision to emigrate as a scientist. Then, using the example of the migration of scientists from Ukraine to Poland related to the 2022 war, the authors discuss the need to provide support for scientists who have decided to emigrate to continue their scientific work. They describe the systemic solutions introduced in Poland to help scientists from Ukraine. Among them are scholarship and employment programs for scientists to continue scientific research in Poland. The authors point out the importance of scientific mobility for the development of science and innovation and for strengthening international relations. At the same time, they highlight the negative effects of scientific migration, such as the loss of scientific talent by the countries from which scientists emigrate, which can lead to inequalities in scientific development between countries.

Introduction

The topic of scientific migration is dealt with in the academic literature in the social sciences, including sociology, economics, management science, political science and others. In the literature, scientific migration is defined as the process by which scientists move from one country to another in order to continue their scientific work. The reasons for scientific migration can vary, including better working conditions, greater financial opportunities, access to new technologies and research infrastructure, and the desire to network with other scientists and research institutions. Scientific migration can have positive effects on science, such as the exchange of knowledge and experience, the development of new ideas and innovations, and increased international scientific cooperation. However, it can also lead to a loss of scientific talent by the countries from which scientists move, as well as inequalities in scientific development between countries. (Braun 2012)

In sociology, scientific migration is defined as the process by which scientists move from one country to another in order to continue their scientific work. Sociology is concerned with the study of various aspects of scientific migration, such as its causes, effects and impact on the development of science. In the sociological literature, scientific migration is also analysed in the context of global inequalities in scientific development and issues related to

scientific mobility, such as social and cultural integration, access to research resources and infrastructure, and ethical issues related to the transfer of knowledge and technology between countries.

In economics, scientific migration is analysed in terms of its impact on a country's economic development, innovation and competitiveness, as well as in the context of the labour market and issues related to knowledge and technology transfer between countries. It should be noted at this point that scientific migration can have both positive and and negative impact on the development of societies and countries. On the one hand, scientific migration can contribute to the exchange of knowledge and experience between countries, which can lead to the development of new ideas and innovations. In addition, scientific migration can increase international scientific cooperation and contribute to the development of global science. On the other hand, scientific migration can lead to a loss of scientific talent by the countries from which scientists move, which can lead to inequalities in scientific development between countries.

Furthermore, scientific migration can lead to an impoverishment of human resources in the country from which scientists move out, which can have a negative impact on the economic and social development of that country (Braun 2012). The most important factors affecting scientific migration identified in the scientific literature include: 1. better working and financial conditions in the destination country, including access to new technologies and research infrastructure. 2. Opportunity to network with other scientists and research institutions. 3. Opportunity to develop a scientific career and gain new experience. 4. Lack of prospects for scientific development in the country of origin. 5. Willingness to gain new qualifications and experience to increase attractiveness on the labour market. 6. Political and social impact, including political instability, insecurity and economic and social weaknesses in the country of origin. 7. Opportunity to gain new perspectives and cultural experiences. 8. Opportunity to develop an international research career and gain international experience. 9. Access to new sources of research funding. 10. The chance to develop new ideas and innovations through the exchange of knowledge and experience between scientists from different countries. (Pramanik et al, 2019) The above factors are not exhaustive and may vary depending on the context and individual preferences of researchers. Such a special case, hitherto absent from scholarly studies, is the issue of the mobility of scientists during wartime. It is largely in the nature of forced migration related to security needs rather than a declaration of intent.

The invasion of Ukraine launched on 24 February 2022 by the Russian Federation, representing an escalation of a war that had been ongoing since 2014. It was preceded by a

Russian demand to rule out the possibility of further NATO enlargement and the reduction of the alliance's military capabilities in Central and Eastern Europe to pre-1997 levels. On 24 February 2022, Russian troops assembled along Ukraine's borders launched an assault. The first days of the conflict did not bring the Russians any spectacular successes, but they greatly united the Ukrainians in their resistance against the invaders while the public opinion of most countries of the world, including governments and international organizations, protested against the invasion. Significant economic sanctions were implemented against Russia (in addition to symbolic measures, such as the exclusion of Russian teams from major international sporting events), while Ukraine received aid, including both humanitarian and military support. As a result of the start of hostilities, according to the estimates of the President of the Polish Academy of Sciences, between 3,000 and 6,000 scientists from Ukrainian scientific institutions evacuated to the territory of the Republic of Poland.

Objectives

The aim of this study is to present the solutions proposed by the Polish science system consisting of administration, institutions and grant agencies to support scientists who, faced with the war in their homeland, decided to emigrate. In the process of analysis, available studies were used, both official (created by the government and local administration) and unofficial (understood as reports, analyses, announcements, communiqués). Due to the topicality of the subject matter, it only covers the solutions proposed for the first 14 months of the war in Ukraine (i.e. from 22 February 2022 to 4 May 2023), i.e. up to the time of this study.

Results

Globally, an important document in support of Ukrainian war migrant scholars is the *Impact and Consequences of the Current Situation in Ukraine in All Aspects* of UNESCO, adopted at the extraordinary seventh session of its Executive Council on 15-16 March 2022, Council members condemned Russia's attack on Ukraine as a violation of the UN Charter. The document called for the Russian Federation to cease all attacks and harm to civilians, children, youth, teachers and education workers, as well as schools, colleges and universities, and to respect the right to education. It also called for respect for the safety of scientists and scientific personnel in Ukraine. (UNESCO 2022)

As Poland has received the largest number of refugees, we have introduced a number of systemic solutions related to education and learning. These are unique, even pioneering solutions, taken as part of a rapid response to help pupils, students and researchers. Mechanisms to support scientists have been prepared within the framework of programmes

of the National Science Centre and the National Agency for Academic Exchange. For example, the NCN programme for Ukrainian scientists provides for a fast-track application process and the possibility of employing a scientist for one year. The one-year stay in Polish research units must be justified in the submitted integration plan, including a programme for the scientist's involvement in the research conducted at the unit and a description of previous cooperation, if any. In turn, NAWA's 'Solidarity with Ukraine' programme, provided for students and doctoral students, is intended to give them the opportunity to continue their studies, work on their doctoral thesis or offer any other form of training at Polish universities and institutes between March and September 2022. The total allocation of funds in the programme, with over 6200 beneficiaries, amounted to more than PLN 25 million. In addition, NCN projects allowed for the employment of people with at least a doctoral degree who had worked at Ukrainian universities and other centers before 24 February 2022, with the possibility of allocating PLN 100,000 for twelve months of salary. In addition, the Polish Academy of Sciences, under an agreement with the National Academy of Sciences of Ukraine, has implemented a programme to support cooperation with Ukraine, enabling Ukrainian scientists to stay in PAN units for three months, with the possibility of extension (Jagielska-Burduk, Kleiber 2022).

The European Commission launched the European Research Area for Ukraine (ERA4Ukraine) portal, a one-stop shop for information and support for Ukrainian researchers and innovators who had to leave the country. The portal brings together initiatives at EU level, national initiatives and those of non-governmental groups. It aims to help researchers find accommodation and employment opportunities, facilitate the recognition of their diplomas and offer other services (Europa.eu 2022).

Conclusions

Scientific migration is an important social phenomenon that has both positive and negative effects on science and on a country's social and economic development. Reasons for scientific migration vary and can include better working conditions, financial conditions, the opportunity to network with other scientists and research institutions, lack of prospects for scientific development in the country of origin, and political and social impacts, including political instability and insecurity in the country of origin. One important aspect of scientific migration is the mobility of scientists in crisis situations, such as war. The text discusses the example of migration of scientists from Ukraine to Poland due to the 2022 war in Ukraine. The authors highlight the importance of providing support to scientists who have decided to emigrate in order to continue their scientific work. A number of systemic solutions related to

education and science have been introduced in Poland in order to provide assistance to pupils, students and scientists from Ukraine. These solutions are unique and pioneering, undertaken as a rapid response to the needs of scientists who were forced to leave their country due to the war. As can be seen from the text above, scientific mobility is important for the development of science and innovation and for strengthening international relations. At the same time, it is important to bear in mind the negative effects that scientific migration can bring, such as the loss of scientific talent by the countries from which scientists move, which can lead to inequalities in scientific development between countries.

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DEVELOPING RESPONSIBLE CITIZENSHIP IN UNIVERSITIES: THE CASE OF POLAND

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Introduction

The importance of citizenship responsibility development is paramount to the success of democracy. A responsible citizen commonly is defined as a person who, with respect for others, commitment to participating responsibly in political, economic, social, and cultural life able to develop knowledge and understanding of the world and motherhood's place in it, understand different beliefs and cultures, make informed choices and decisions, evaluate environmental, scientific and technological issues, develop informed, ethical views of complex issues [5]. Such a person has an established social identity and is able to resist trends that can destructively affect the identification process [4]. By engaging in civic responsibility, citizens ensure and uphold specific democratic values: justice, freedom, equality, diversity, privacy, participation, truth, patriotism, human rights, the rule of law, tolerance, mutual assistance, self-restraint, and self-respect. This system of values is characterized by ontological rootedness and primacy. After all, according to G. Hofstede [2], values are at the deepest level among the levers of decision-making, as they determine the ideological beliefs of individuals and the motivation for their actions.

Citizenship education has a long tradition in EU education policy and in the education policies of EU Member States and has been strengthened by the 2015 Paris Declaration and subsequent Council recommendations [3]. The Eurydice report found that most countries across Europe use one of the three curricular approaches to citizenship education (cross-curricular themes, integrated into other subjects; separate subjects) or a combination of them, at all three levels of general education [1, 3]. But the scope of implementing citizenship issues and general content varies significantly from state to state.

Objectives

This article represents the results of the research "Developing responsible citizenship", which aimed to study how responsible citizenship is perceived, experienced, and practiced by university professors in Poland. The research is a part of a larger research project “Developing Responsible Citizenship: a Critical Analysis of EU Educational Policies and Practices” (conducted at the Pedagogical Univerity of Krakow in the framework of the National Science Centre’s program for scientists from Ukraine to continue research in

Poland) aiming at investigating EU policies and practical tools of responsible citizenship competencies development.

Method and procedure

To achieve the goal, a qualitative instrumental case study design was chosen as the methodology, which allows explaining the range of strategies for developing responsible citizenship through education, to illuminate the understanding of the complexity of this phenomenon. Employing a variety of data collection tools (in-depth semi-structured interviews, surveys, focus groups) and different perspectives helps to triangulate the data and reinforces the legitimacy of the conclusions that will be drawn. Research procedures included analysis of existing research and available information on the subject of research; building a theoretical framework; development of research design; case selecting; data collecting; describing and analyzing the case; developing methodology and tools for the survey (open and closed questions, Likert scale), semi-structured interviews (interview protocol), focus groups (focus group protocol); interview recording and transcribing; primary processing of materials; analysis, and interpretation of the results obtained; analytical grouping and generalization of the obtained primary quantitative and qualitative data; generalization and analysis of the obtained results.

The research is primarily focused on providing answers to the following research questions:

- What are the most important citizenship values and skills that should be elaborated during studies in university?
- What are the challenges the teachers faced implementing citizenship issues in their curricula?

The research "Developing responsible citizenship" was conducted between March 1 – May 10, 2023. The total number of respondents is 51 university professors (37% women, 63% men) from 18 Polish public and private universities. The respondents have different ranges of working experience (29,4% – up to 5 years; 35,3% - up to 10 years, 35,3% - up to 20 years) Professors were suggested to answer the questionnaire (online questionnaire, shared within research networks) and the participation in an interview and focus group was an optional variant, 51 university professors filled in the questionnaire and 17 university professors were interviewed, 2 focus groups were conducted. The answers were anonymous and interviews were recorded for research purposes only.

Results

The conducted content analysis of the array of data obtained during the survey made it possible to draw certain conclusions and generalizations. among the most significant it is necessary to identify the following:

1. 100% of respondents believe that university plays an important role in developing responsible citizenship while reporting varying degrees of significance: from not so important (5,9 %), moderate importance (11,8 %), important (35,3%) to very important (47 %).

2. Answering the question "As a university professor, how much are you concerned with citizenship education?" 100% of respondents mentioned their concern while reporting varying degrees of it: moderately concerned (11,8 %), concerned (76, 4%) to extremely concerned (11,8%).

3. Regarding the most important citizenship values that should be elaborated during studies in university (open-ended question) the following results were outlined by respondents: 47% of university professors mentioned responsibility as the most important value, 41,2 % - cooperation with others and solidarity, 35, 3 % - active participation in social life, 17, 7 % - patriotism, 17, 7 % - respect (for laws, environment, society), 17, 7 % - critical thinking, 11, 8%- democracy, 11, 8 % - tolerance.

4. Answering the open-ended question "What are the most important citizenship skills that should be elaborated during studies in university?" 35,3% of respondents mentioned political participation, 29,4% - critical thinking, 29,4% - responsible behavior, 23,5% - cooperation, group work, 23, 5% - communication skills, 11,8 % - creativity.

5. Regarding the challenges faced by university professors in implementing citizenship education, respondents' answers can be divided into three main groups:

a) *Low civic activity of young people.* 47% of professors outlined low activity of students, lack of interest and indifference of young people, and social exclusion as the main challenges in developing responsible citizenship during university studies

Here are some quotations from the respondents' answers:

- 50-59, male, up to 20 years of teaching experience: "The main obstacle is the passivity of students, indifference to the events of social life, individualism".
- 30-39, male, up to 5 years of teaching experience: "The main challenges are axiological challenges - students are less and less interested in acting for other people".

b) *Challenges of politicization and lack of university autonomy.* 41,2% of professors mentioned the lack of academic freedom and excessive political regulation at university as well as overall ideological narratives as important challenges.

Here are some quotations from the respondents' answers:

50-59, male, up to 20 years of teaching experience “It is difficult to overcome the challenges of ideologies. Young people tend to hold quite extreme views on social questions and their attitudes are very emotional”

30-39, female, up to 5 years of teaching experience: “The biggest challenges are problems related to restrictions on academic freedom and independence of universities. Discussing some topics with students (for example, LGBT community issues) can cause a negative reaction from university authorities.”

c) Financial issues. 35,3 % of professors noticed that financial challenges are in place.

Here are some quotations from the respondents' answers:

40-49, male, up to 20 years of teaching experience “Knowledge must be constantly developed and improved, and not satisfied with the knowledge already obtained. This requires financial resources, which are sometimes lacking.”

30-39, female, up to 5 years of teaching experience: “Challenges related to financial problems associated with limiting opportunities, for example, expanding one's own knowledge and sharing experiences, for example, during conferences.”

Conclusions

The diversity and ambivalence of approaches to the development of responsible citizenship through education create set new tasks for the educational community, which requires new political and managerial decisions. Moreover, the conducted analysis revealed the presence of tangible manifestations of certain challenges in developing responsible citizenship at the university. This proves the need for additional research to develop an adequate response to these issues.

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ALIEN FRANCOPHONES:
SOCIO-EXISTENTIAL DIMENSIONS OF BEING IN EXILE

Romanova Olena

Introduction

The migration wave from the east of Europe to the west could become another melting pot model, as happened in the United States a century ago. Such a model of ethnic mixing was actively cultivated in the society of the States and it was assumed that this merger would become a feature of the American nation. It looks like the world is unifying in Europe now. And if in the last decade, mainly refugees from Arab countries (who claim to live purely on welfare) came to European progressive countries, then after Putin's invasion of Ukraine with his army, European society gains strength both in intellectual and labor potential. European multiculturalism in France is filled with Ukrainian frescoes. And although the displacement of long-standing love and friendship between Russia and France does not occur, but thereby moves apart (frees up) the place for the irrepressible spirit of freedom inherent in the Ukrainian mentality.

Thus, on the map of Europe, bright signal lights marked a nation that existed before, but was understood as an appendage of the post-Russian and post-Soviet empires. My description will concern purely Ukrainians who arrived in France in 2022. In this context, I refer to Ukrainian migrants as “alien (foreign) Francophones” who have joined the European immigrant family. But what do they have to face and what does this existential-social model of France look like to uninvited francophones.

Objectives

The aim of the article is to display the problems of Ukrainian migrants, who are from 45 to 65 and who do not fall under many aspects of social protection due to the fact that they are not young and not yet old.

“Alien Francophones” are Ukrainians who arrived on French territory due to the invasion of Russian troops into Ukraine on February 24, 2022. But Ukrainians are not under typical refugee status. This complicates the situation in some respects. The status granted to migrants from Ukraine who ended up in France due to the 2022 war is designated as temporary stay. That is such Ukrainians are considered as people who have stopped in the francophone world not for long.

France is a life’s sea, where rivers of troubles flock, where thousands of migrants from Syria, Afghanistan, Sudan and other countries find shelter where the war has drawn a

dividing line on whether to be on their native land in blood or choose salvation in Europe. And the colonial past has long put France and the French in a position of endlessly guilty and asking for an apology to Tunisia, Algeria and other countries of the Maghreb. And then there are 100 thousand Ukrainians have come to this open door policy! It is worth recalling the words of H. Arendt (Arendt, 1994), who once went through the hell of refugee. “Human is a social animal, and life is not easy for him when social ties are severed ... Very few people are able to preserve themselves and their internal integrity if their political, social and legal status is unclear and confused”.

What are the problems that Ukrainians face in France?

It is worth noting that the social system in France has existed for many years, but its level of bureaucratization outrages even the French. What can we say about Ukrainians, for whom not only the language is completely new and rather difficult (besides, it must be spoken from the first day of being there), but also numerous paper and electronic forms are new, without which person could not get medical insurance or study assistance, very problematic. And here Ukrainians, who have experience in processing documents through the Diya mobile application (Ukrainian electronic service for digital documents and services), are faced with the inertia of the French bureaucratic system - there is a lot of paperwork to collect and a very long wait for an answer after that. And it can often simply not be provided, and then the person turns into a detective looking for documents lost by a negligent bureaucratic machine.

“In a fully developed bureaucracy, there is no one left to argue with, to whom it would be possible to make demands, to whom the pressure of power could be exerted” (Arendt, 1968, p. 20).

Another problem is the lack of equality. One of the main words of the French slogan "equality", written on all administrative buildings, in fact, in these buildings themselves receives a denial - it does not work. Migrants from Ukraine are not representatives of colonial countries, so they are moved to the back taskbar. Ukrainians are not friends like Russians are for the French, on this basis they are also moved to the back non-priority taskbar.

The formalization of the French employees of the administrative apparatus through paper overorganization gives rise to indifference, clichédness, since through automation a person’s thinking slows down (there is no function of understanding and involvement in the problem), then the ability to make decisions disappears.

Systemic formality, where there is no responsible person, gives rise to chronic irresponsibility at the all levels. And this breeds irresponsibility. Whose fault the dossier was lost is impossible to find. “Bureaucracy is a form of government in which everyone is

deprived of political freedom, deprived of the power to act; for the domination of Nobody ... where we are powerless, we have a tyranny without a tyrant" (Arendt, 1968, p. 20).

A heavy bureaucratic machine, where a person turns into a mechanistic spider woven into all compartments of the social system, leads to doubling, duplication, ambiguity, which as a result leads to a lack of specificity, veiledness, when it is easier to hide behind a curtain from problems than to find a way solve it.

"Today we should add the newest and perhaps the most monstrous form of such dominion — bureaucracy, or the power of an intricately woven system of cabinets in which no one ... can be considered responsible and which it would be correct to call the rule of Nobody" (Arendt, 1968, p. 10).

In general, democracy at the collective level is visible in France. But individually, a person does not have the ability to protect himself or herself. If he/she only tries to do so, he/she may be removed from the entire education system and never be able to study or work in it again. "What is an authoritarian or dictatorial power, if not a vengeful, exceptional vertical, which, with its height and its overhang, makes it immune to any challenge, to any criticism, as well as to any opposition, up to the point where it is immediately subjected to merciless repression ?" (Krepon, 2017, p. 27).

Intimidation and revanchism are typical methods that flourish in universities and are used in the educational system by principals and educators. Communication on the line of interaction "personality-personality" at training courses for refugees may not be, and the French consider this normal. Not because they are racists, but because they do not see their own flaws and forbid others to point them out to them, just as it is impossible to give feedback - this all leads to the disappearance of critical thinking. From which we can conclude that in France dictatorship and totalitarianism flourishes in state structures. Maybe that's why the strikes in Paris and other major French cities have not subsided for the fifth month already? "The rule of Nobody ... turns out to be the most tyrannical of all, since under it there is not a single person who could at least be required to answer for their actions. It is precisely this state of affairs, when it is impossible to localize responsibility and identify the enemy, that is one of the most significant causes of modern riots and unrest "(Arendt, 1968, p. 10).

To everything else, envy and revenge of the colonial francophones are added. Ukrainians for them in France are like the apple of discourt, because before that all social and charitable actions were intended only for them and their families.

The French as a nation are represented as native French, colonial francophones and francophones from Arab, African and Asian countries by Azile refugee status. They don't

seek to take Ukrainians into this family, although to make them native speakers of the French language, this intention is clearly visible. Therefore, this year World Francophonie Day was held under the slogan "321 million French speakers, billions of the cultural continent" — this is what the UN official website says (UN, 2023).

Results

In my opinion, the American "melting pot" principle will not work for Ukrainians in Europe, because Ukrainian refugees placing near the edge so that they could quickly be sent home to destroyed Ukraine. This means that only a few will be able to stay in the Francophone family. And it will be most difficult for those who are from 45 to 65. The problem lies in recognizing and accepting one more identity in oneself: the third on a civil basis. Because two have already been passed: Soviet and Ukrainian. And if someone begins to object that those who left in the 90s also lost their Soviet and some other identity, then it is worth rejecting this argument, since they did not lose it during the war. Of course, the collapse of the USSR was a great tragedy, but the shock associated with the suffering experienced due to the war that began in 2022, where many were attacked by relatives on the side of their father or mother, this leads to a split in consciousness and the loss of not only civic identity, but also ancestry. What does it mean to erase one identity and start wearing another? And then you need to take it off and start wearing a third one? "Our identity changed so quickly and so often that no one could figure out who we really were" (Arendt, 1994).

Why it will be most difficult for people from 45 to 65 years old. What kind of identity should they keep: if their adolescence was spent in the Soviet period, and their youth in the period of the renaissance of Ukraine, and their maturity now takes place in exile in France. And in order to keep French citizenship on your skin, you need to erase the old foundations again. Why am I posing a question regarding this category? Because young students are provided with everything and they have not lost their identity, since they were already born in independent Ukraine. In addition, all types of social assistance are provided to them: social benefits, scholarship, free housing, additional help from universities. And what about those who raised children and ended up outside their country alone? Such a person is an outcast and will be expelled from everywhere. Even if you are a scientist and apply for a grant, the wait for a response from the "bureaucratic train" sometimes reaches up to six months and you are not provided with assistance in the form of a scholarship while you are waiting for an answer. Surviving on welfare is difficult, and finding a job is even more problematic. This suggests that this category of people will also have to change their profession in immigration.

Not only did the 45-65-year-olds go through all the hardships of the transformations of the previous era, the cardinal changes in their country (the loss of Soviet identity, the loss of Ukrainian citizenship), but now in immigration they must pull everyone else on their shoulders. And at the same time, they are being hit with all the sticks of the French system. “No matter what we do, no matter who we pretend to be, we expose nothing but our insane desire to change, to stop being Jews.” (Arendt, 1994). To paraphrase, the Ukrainians are essentially offered the same thing, but having grown up in a freedom-loving country, in the metaphysical space of a defender and a rebel at the same time, they do not tend to lose themselves. In this regard, difficulties will continue to arise for those who want to stay and weave their lives into the fabric of the French model of citizenship.

“The past, more precisely, the memory of the past, is important insofar as it is a part of our present existence that has influenced our current attitude to the final givens of life ... In existential therapy, the main time is “future-becoming-present” (Yalom, 1999, p. 20).

Conclusions

Summing up, we can say that in France for Ukrainians this is the future-not-ready-to-be-present, because people are expelled from everywhere, especially if you are alone without a huge number of relatives and children. And secondly, because you do not belong to the French colonial past. Therefore, the stay of Ukrainians in Europe can be described as a borrowed existence, which, like a rented scooter, after a while will have to be returned, which means again to be left with nothing — in a state of social, political instability and civic-national uncertainty.

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THE ROLE OF SCHOOL MUSEUMS OF UKRAINE IN THE FORMATION OF THE SOCIAL COMPETENCES OF STUDENTS AND TEACHERS

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One of the main and urgent tasks of education in Ukraine today is the creation of conditions for the formation of a citizen, the cultivation of a sense of public duty, the disclosure of opportunities, and the satisfaction of personal and public interests. Preparation of youth for active participation in society, education of democratic principles, formation of civic competence of the younger generation are necessary components of the development of civil society in Ukraine. Civic competence is a complex personal genesis, its formation requires a certain system of acquiring knowledge, abilities, skills, and attitudes. The use of school museum collections in the process of teaching and educating students has its own characteristics. First of all, the cognitive activity of the students is significantly invigorated. Educational classes in the museum arouse a certain interest and stimulate the curiosity of students. Secondly, museum materials reveal history, provide the necessary knowledge of the daily activities of people at various stages of social development. Thirdly, historical monuments actively influence the development of patriotism and national dignity, create the desire of students and other museum visitors to be proud of their own history.

The purpose of the article. In the system of development of modern scientific knowledge, a prominent place is occupied by museum pedagogy - an integrative discipline that unites various fields of knowledge and serves as a powerful factor in the development of personality in the system of interaction of education and culture. Being, on the one hand, a scientific discipline that has acquired its full-fledged status with the appropriate categorical apparatus, principles, forms and methods of work, it is currently in the process of its formation, is filled with new content and develops its own methodology. In this regard, the far ambiguous, multi-contextual, variable nature of museum pedagogy should be noted, which can acquire different meanings and senses according to certain historical periods. From the point of view of museum pedagogy, this is, of course, the application of objective and subjective approaches, which are now beginning to be widely used. Finally, we have reached

the time when anyone can not be afraid to express subjective opinions, to reveal the personality not in general terms, smoothed out, but in the way he/she thinks and says in a narrow circle. When you research something scientifically, they usually say: "Please formulate as narrowly as possible so that it is covered in as much depth as possible." But at school, it's completely different: "Embrace the unreachable and put it in the child's mind and heart so that they live with it."

Museum pedagogy is one of the most significant directions of modern pedagogy, focused on solving the tasks of education and personality development. The theoretical and methodological basis of museum pedagogy is scientific knowledge that arose on the basis of connections between museology, pedagogy, psychology, philosophy, art (as part of general culture) and local history. Museum pedagogy examines museum forms of communication, the nature of the use of museum tools during the transmission and perception of information from the pedagogic side. The source of information here is the artifacts themselves, real objects of cultural heritage or their copies.

According to scientists, the pedagogical functions of the museum in ancient times were determined by the functioning of three main structural components of the educational environment:

• spatial and subject (architectural features of buildings, equipment, special attributes);

• social (a special "form of community" inherent in a certain type of culture);

• psycho-didactic (appropriate content of the educational process, methods of action learned by students and organization of education; answers the question: why and how to teach).

For many North American educators, the beginning of museum pedagogy is closely associated with the name of John K. Dana, the founder of the museum in Newark, New Jersey (1909). His innovative approach to working with visitors and public work has become a starting point for many museum teachers who are looking for fulfillment in their own profession[2].

In West Germany, the interpretation of museum pedagogy in the context of the use of the museum for educational purposes was abandoned, and emphasis was placed on the educational problems of museum communication, which defined the field of museum pedagogy as creating the most favorable conditions for communication with cultural heritage.[3]

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[2] Prottas N. Where does the history of Museum Education begin? Journal of Museum Education. 2019. Vol. 44. P. 337–341.

[3] Citation by: Shekhovskaya L. N., Mandebura E. P. Museum pedagogy: historical and pedagogical analysis. Scientific Bulletins of Belgorod State University. 2011. No. 6 (101). issue 9. P. 344.

In the context of the tasks of our research, it is necessary to pay attention to the prerequisites for the development of museum pedagogy in Ukraine. Its origins and prerequisites include several historical phenomena related to the work of prominent figures of the past and the activities of museum institutions. First of all, it is about the opening and activities of the Polish School Museum in Lviv, founded in 1903. The subject of its interests were two important problems: research on the history of education and pedagogical thought and raising the level of teaching in Galician schools by introducing teachers to modern models of teaching aids and school equipment . The museum performed such important tasks as:

- collecting various materials related to the history of education in Galicia and Polish lands;
- collecting samples of school equipment, completed works, which would contribute to the development and improvement of school education.

The activity of the museum consisted in popularizing the results of students' work, stimulating them to work actively for the benefit of the school community in order to improve the content of education and upbringing. In connection with this, the museum started mass creation of workshops at vocational and technical and secondary schools [4]. M. Bykovets raised the issue of creating a museum in a labour school, considering laboratory classes after excursions to nature as a workshop for the future school museum, giving practical advice for creating its collections. P. Sapukhin developed an algorithm of actions of the head of the school museum of local history [5]. This experience was expanded in the process of preparing and conducting numerous excursions, mainly for schoolchildren and adults, using active learning methods at school, which became an important milestone for the development of methodology of museum pedagogy.

In order to create a single educational space with a system of the latest methods and tools to expand favorable conditions and opportunities for the comprehensive development of the individual in the open educational space of the capital of Ukraine, Kyiv, and to ensure the professional improvement of teachers in Kyiv, the City Comprehensive Targeted Program

[4] German L. Muzeum szkolne we Lwowie. Muzeum. 1903. Rocznik 19. S. 793.
[5] Citation by: Mikhno O. The essence of the term "museum pedagogy". Museum pedagogy in science education: collection of abstracts of reports of the participants of the 4th All-Ukrainian Scientific and Practical Conference, November 28, 2019, Kyiv. Bila Tserkva: Authoritet, 2019. P. 78.

"Education of Kyiv. 2019–2023" was launched together with its component - "Out-of-school education", within the framework of which a museum pedagogy project is proposed[6].

To implement the goal of the "Museum Pedagogy" project, the "Museum Marathon - 2022" was organized by R. Mankovska, deputy head of the National Union of Local History of Ukraine, and L. Karchyna, head of the educational and educational department "Mala Academy", within which online lectures were held in school museums Pic. 1. One of such events is the online lecture "Source of historical memory: Mykhailo Maksymovych, table calendar", which was timed to the Days of Science in Ukraine and was held during the military hostilities in Ukraine. The event was organized in cooperation with I. Otamas, the Head of the Scientific Department of the University of Education Management of the National Academy of Pedagogical Sciences of Ukraine and with the participation of T. Moskalenko, director of the Bohuslavetsk educational "Secondary School of I-III Levels - Preschool Educational Institution" named after M. O. Maksymovich of Voznesensk village council of Zolotonsky district of Cherkasy region, literary museum of Mykhailo Maksymovich T. The objective of the online lecture was: a) to bring together students, educators, teachers, scientists, local historians, museum and monument experts to preserve the cultural values laid down in the works of M. Maksymovych, which are extremely relevant for the unity of the Ukrainian people in wartime conditions; b) the study of the scientific activity of M. Maksymovych, an outstanding scientist of Ukraine, who throughout his life studied and promoted the historical and cultural heritage of the Ukrainian people[7].

Pic. 1. Bohuslavetsk educational complex "Secondary education school of I-III levels - preschool educational institution" named after M. Maksymovych of the Voznesensk village council of the Zolotonskyi district of the Cherkasy region,
Museum of Mykhailo Maksymovich T.

During the period of military hostilities on the territory of Ukraine, an online lecture

[6] City comprehensive target program "Education of Kyiv. 2019-2023 years". Department of Education and Science of the Executive Body of Kyiv City Council (Kyiv City State Administration).URL: https://don. kyivcity.gov.ua/content/osvita-kyieva.htm l

[7] Online lecture on the topic: "Source of historical memory: Mykhailo Maksimovich, desktop calendar". URL: http://surl.li/dydoz

"Hryhorii Skovoroda: Kovrai period of creativity" within the framework of the "Museum Marathon - 2022", timed "To the 300th anniversary of the birth of Hryhorii Skovoroda", which was held jointly with the Kovrai educational complex "Secondary School of I-III Levels - Preschool Educational Institution" named after Hryhorii Skovoroda of Helmyazuz village council of Zolotoni district of Cherkasy region, Literary museum of Hryhorii Skovoroda[8], In the course of the online lecture, Ms. L. Riznyk, director of the Literary Museum of Hryhorii Skovoroda, presented and reviewed in detail the Interactive tourist and local history route "Kovrai World of Hryhorii Skovoroda", and also presented the online Literary Museum of Hryhorii Skovoroda. Ms. Riznyk emphasized that H. Skovoroda was a very good teacher for his students, and cited the words of H. Skovoroda: "Whoever thinks about science, loves it, and who loves it, he never stops learning." The basis of H. Skovoroda's teachings on personality development is a conceptual component - the idea of self-knowledge Pic. 2. Only two online lectures, which were held within the framework of the "Museum Marathon - 2022" pedagogical and scientific workers of Ukraine, have been highlighted. However, the most important thing is that students took part in these events. In the course of the organization of events, students were involved in creativity and historical events, they researched the relevant stage of the life of the figure they were talking about. During the preparation of the video, knowledge of digital technologies and a sense of nature and spirituality were combined to highlight the research and poetry of famous scientists and philosophers of Ukraine.

Pic. 2. Kovrai educational complex "General education school of I-III degrees - preschool educational institution" named after H.S. Skovoroda of the Helmyazuz Village Council of the Zolotonsky District of the Cherkasy Region, Literary Museum of Grigory Skovoroda

Conclusion. This indicates that the type of educational activity of pupils and students in the museum is significantly different from the activity during a lecture or seminar, as it involves not memorizing a large amount of theoretical information, but searching for information during research or performing specific tasks. During the lesson with the means of museum exposition, students are involved in research activities,

[8] Online lecture on the topic: "Gryhoriy Skovoroda: Kovrai period of creativity". URL: http://surl.li/dydov

develop their research skills and creative judgments and evaluations, skills of critical thinking, active knowledge of the surrounding world.

The analysis of different approaches to the subject of museum pedagogy research proves its multifacetedness and variability as a kind of "museum phenomenon" in the system of modern educational technologies. Prerequisites for the development of museum pedagogy in global and national dimensions were determined, mainly, by the appearance of the first educational and upbringing practices in museums, the perception of the museum as an educational institution, the representation of student experience in making various objects in school museums, the wide popularization of museum activities and museum collections among the general population.

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STRUCTURING & RESTURCTURING CITIZENSHIP PERCEPTIONS OF A CONFLICT ZONE: CASE OF AZERBAIJAN

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Particularly in the twenty-first century, the issue of identity has grown in significance, and human rights and citizenship studies are now being studied by researchers all over the world. Some of the rights had to be battled for, particularly in different countries with little media literacy or where political motivations were suppressed. Unfortunately, understanding one's rights and being extremely aware of them is insufficient. In order to be accepted within social integrity, it is also vital to convey this in a way that is socially acceptable. One of the primary causes of today's political issues is one side's support or opposition to what the other side perceives as a right.

On the other hand, Azerbaijan stands out as one of the countries that have achieved great progress with the problem of identity and rights, which became challenging as due to political turmoil, as well as citizenship issues within the framework of reformed and restructured education. This study is considered significant in terms of how citizenship is taught to the next generation within the context of the Azerbaijan educational curriculum in recent years.

Introduction

In post-Soviet Azerbaijan, the nation-building process and national identity-building gained importance. Two discourses frequently mentioned for the construction of Azerbaijani national identity throughout history stand out: Azerbaijanism and Turkism state Ergun (2021) and primarily focuses on national identity and nation building discourses in the pre-independence period. Secondly, while discussing the meanings attributed to national identity and nationhood, it highlights the discourses of nation building in the post-independence period. It shows how these two discourses have shaped the current identity formation in Azerbaijan, with a special emphasis on civic identity marked by multiculturalism, hospitality, tolerance and patriotism. In 1998, Tokluğolu (2005) conducted a total of twenty-two in-depth interviews, each lasting for an average of two hours and all

tape-recorded. These were the interviews with the most significant and prominent figures in the Azerbaijani political elite. Two main subjects formed the basis for the interviews. The first is about how Azerbaijanis view the Soviet era and how they distinguish between the modern Republic of Azerbaijan and previous Soviet Azerbaijan. The data collected in this section indicates that Azerbaijanis still identify themselves as Azerbaijanis even if they now develop kinship through marrying people with whom they have previously shared territories and have more interwoven identities than a single identity.

The second has to do with how they view themselves and the outside world in light of varying notions of nationalism, national culture, and national/ethnic or local identities. Interesting examples of the de-structure, structuring, and re-structuring of citizenship were presented in Azerbaijan.

Maxim Tabachnik (2019) in his book "*Citizenship, Territoriality, And Post-Soviet Nationhood: The Politics Of Birthright Citizenship In Azerbaijan, Georgia, And Moldova*" not only concentrates on the connection of Azerbaijan with other countries but also reviews the effect of the separatist ethno-territorial conflicts and the geopolitical instability in the region on the politics of identity, seeking to understand the politics of citizenship and national identity in the buffer zone between Russia and the West. He extensively theorizes the concept of '*birthright citizenship*' exploring its history, as well as its practices in the post-Soviet space. The interviews were based on two broad themes. The first relates to the perceptions of the Soviet period and on what grounds the Azerbaijanis differentiate the new Republic of Azerbaijan from the former Soviet Azerbaijan. The second relates to their perceptions of both the outside world and themselves with regard to differing understandings of nationalism, national culture, and national/ethnic or local identities.

Pearce & Kendzior (2012) on the other hand, claim that the diffusion of digital media does not always have democratic consequences, especially for Azerbaijan. In their study, they examine how the government of Azerbaijan dissuaded Internet users from political activism, how digital media were used for networked authoritarianism, a form of Internet control common in former Soviet states where manipulation over digitally mediated social networks is used more than outright censorship.

"*Delayed by the bloody armed conflict with Armenia over the Nagorno-Karabakh region and the tumultuous changes in political regimes, the citizenship legislation in Azerbaijan had to wait seven years to see the light after the country's independence from the Soviet Union in 1991. The Law on Citizenship of Azerbaijan was only adopted in 1998. The 1995 Constitution addressed basic citizenship principles, evenly balancing between citizenship by birth on the territory (ius soli) and by descent (ius sanguinis) (Art. 52) and*

declaring that the state cannot deprive Azerbaijani citizens of their citizenship (Art. 53). All the country's residents as of 1 January 1992 were included in the initial body of the newly-independent nation (a so-called "zero option" adopted by some, but not all, post-Soviet states)." States Tabachnik in another report (Tabachnik, 2019b:1)

Prior to the Armenians seizing the region of Karabakh, Azerbaijan had no concerns with citizecitizenship or nationality issues; however, it was compelled to wait until the final outcome of that conflict before completing the nation's post-Soviet citizenship process. People have likely never encountered this issue anywhere else in the globe. The military battle between Azerbaijan and Armenia in Nagorno-Karabakh (1992–1994), which Azerbaijan lost, and the country's transition between political regimes account for this. The Constitution, which was approved by referendum in 1995, previously addressed several key citizenship policy issues, such as the simultaneous application of citizenship by birth in the territory (ius soli) and by descent. The Law on Citizenship of Azerbaijan was finally adopted in 1998. Changes to the Constitution require a constitutional referendum. Tabachnik explains it as the process of recognition of the citizenship of a vast majority of the population of Azerbaijan, including 1.2 million Azeri refugees from Nagorno-Karabakh and Armenia who benefitted from a special clause in the Citizenship Law (Article 5.3) (Cornell 1998:56 as cited in Tabachnik, 2019b:2).

Yalcin-Heckmann (2012) asks, '*Why Re-Think Citizenship In The South Caucasus*' when the urgent and relevant issues seem to be ethnonationalism and ethnic conflicts? What can one learn from looking at citizen–state relations in this region that goes beyond what one knows from histories of colonial regimes, contested territorial units, and the multiplicity of ethnic, religious, linguistic, and local identities? The region is, after all, 'known' for ethnic complexity, for conflicts which are mostly seen as being rooted in ancient animosities citing from Minogue & Williams (1992), Saroyan (1996) and Swietochowski (1993).

Objectives

After all these challenging processes with the struggle for identity and citizenship, this study intends to show how the consequences are mirrored in the Azerbaijan educational system and the outcomes of a rough revision of the content of citizenship education.

Method and Procedure

The data was collected at a macro level just questioning the citizenship education in the country and its content. Due to the brand-new topics put into the curriculum since 2004-2005, the data is so tiny and there seems to be not much field research on it.

Results

Education is related not only with the curriculum but also the population settlement. A large part of the Azerbaijani population lives in cities.

Year	Population number total, thousand people	Settled		As a percentage of the total population		For every 1000 people			Percentage For every 1000 people	
		Cities Urban	Villages Rural	N Deaths	N Deaths	N Births	N Deaths	N Increase	Number of Marriages	Number of Divorces
2000	8032.8	4107.3	3925.5	5.9	5.9	14.7	5.9	8.8	5.0	0.7
2020	10067.1	5312.0	4755.1	6.0	6.0	18.5	6.0	12.5	8.9	1.0
2022	10156.4	5368.5	4787.9	7.7	7.7	11.2	7.7	3.5	5.6	1.7

Figure 1: Azerbaijan Population in 2022

In the Republic of Azerbaijan, general secondary education is divided into three levels: primary, general secondary, and complementary secondary. Six years old is when schooling begins. On the basis of pertinent educational programs (curricula), general upper secondary education is delivered. The majority of general high school instruction in the nation is provided by vocational schools, private educational institutions, sports facilities, high schools, primary and secondary vocational schools, colleges, and schools that are part of the system of higher education institutions. Primary education's goals include developing children's reading, writing, and math skills as well as their foundational understanding of nature, society, and the human race. It also aims to instill traits like logic, aesthetics, and artistic taste. Primary education is delivered in accordance with the pertinent education standards. Primary education in the Republic of Azerbaijan starts at the age of six and covers grades one to four.

The goal of general secondary education is to instill in students a culture of oral and written expression, communication abilities, cognitive activity, and logical thought. This is done to ensure students' development and to equip them with pertinent knowledge and viewpoints about the subjects covered in the curriculum. The goal of the course is to equip students with the skills necessary to appraise current events, use modern information and communication tools, and plan their future endeavors. Grades five through nine are included in general secondary education.

Recognizing the talents and abilities of full-time secondary school students, putting them in a position to live independently and choose a profession, fostering an active citizenship, respecting national and universal values, human rights, and freedoms, communicating in one or more foreign languages, etc. High education refers to mastery of all three levels of general secondary education's educational programs (curriculum). At the complementary secondary level, the direction of education (human, technical, natural, and other) is offered (https://www.azerbaijans.com/content_873_az.html). Grades ten through eleven make up the final level of regular secondary education, and it is at this level that students' knowledge assessments are finally validated. Graduates are given an official state model certificate (Attestat), which is based on the results of the attestation. The prerequisite for further education at the next level is generally thought to be a certificate of completion of secondary education.

Secondary vocational-specialty education builds on the foundation of general secondary education by providing training for professionals with secondary education in a range of specialties for the production and service sectors in accordance with societal and market demands. A minor vocational degree is awarded at the conclusion of secondary vocational education, which is mostly conducted in the relevant departments of colleges and higher education institutions. Those who transition into secondary vocational-specialty institutes from the ground up also complete a full secondary education. The organization of secondary vocational education is based on the curriculum of pertinent educational programs. A secondary vocational-specialized diploma, which follows state standards, is awarded to graduates.

A secondary vocational-specialized education diploma confers the right to enroll in a higher education program and serves as the foundation for pursuing higher education at the following educational level. On the foundation of comprehensive secondary education and secondary vocational-specialized education, higher education ensures the training of highly trained professionals while taking into account societal needs and the job market. As

well as Bachelor's and Master's degrees, Ph.D. degrees in specialized fields of study are offered in higher education institutions in the Republic of Azerbaijan.(Zeynalli, 2022)

Regarding citizenship, from the perspective of legal evaluations of Azerbaijan, foreign nationals or stateless people reside permanently or temporarily on Azerbaijan Republic territory, and according to Sardarov (2016) the legal standing of foreigners and stateless people is also reflected in the constitution. Unless otherwise provided by law or an international agreement to which the Republic of Azerbaijan is a party, foreigners and stateless persons residing in the Republic of Azerbaijan may have the same rights as citizens of the Azerbaijan Republic during their stay, according to article 69 of the Constitution of Azerbaijan adopted in 1995. (without the ability to vote) and everyone is required to carry out their obligations.

According to the statement of Mazahir Panahov (Head of the Supreme Election Board) and the information of the State Statistics Committee, the number of citizens entitled to vote in Azerbaijan is more than 7 million. There are more than 5,300,000 names in the MSK voter list and voting is considered a fundamental right of citizenship, the situations where citizens cannot participate in voting are determined by law (https://www.bbc.com/azeri/azerbaijan-43716040 April 10, 2018).

The Life Studies Course is an integrative course that aids students in creating and developing the knowledge, abilities, and moral principles required for them to comprehend and realize themselves as a whole, including their biological, psychological, social, and spiritual elements. Despite the fact that the education program does not offer a course with the name "citizenship education," students are nonetheless exposed to the topic of citizenship education as part of the Life Studies course. It should be mentioned that the course was initially offered at the elementary school level beginning with the 2004/2005 school year, and the first "Life Sciences" topic modules and textbooks were released in 2004-2007. The same years saw the translation of textbooks into Georgian and Russian, the country's other official languages for education.

In accordance with the new National Curriculum implemented in the country since the 2008/2009 academic year, I-II. III: 1 hour per week in class; V–IX: 2 hours per week in class. The class period for "Life Sciences" instruction is one hour. In contrast to other courses, this one includes various topics relevant to the natural and social sciences taught in general education classrooms rather than teaching the fundamentals of a specific subject. The topic, which covers such a broad spectrum, directs students toward carrying out the most essential practical studies in order to acquire essential knowledge, skills, and habits, and aids in their acquisition of national and human values and personal development. This course plays a

significant role in the development of moral principles such as cooperating and communicating, developing the habit of making judgements, openly expressing one's thoughts, engaging in discussion, and upholding one's own and others' rights.

Since it is an integrated subject taught at the primary (I-IV) and general secondary (V-IX) levels in the educational system of the Republic of Azerbaijan, various forms of knowledge are provided to various age groups. The description of the primary responsibilities of citizens is a significant component of the curriculum for citizenship education at different levels. These can be summed up as paying taxes and other state obligations, being loyal to one's country, respecting state symbols, having a responsibility to defend one's country, and protecting historical and cultural landmarks. The established content line (nature and us, individual and society, spirituality, health and safety) aids in the formation of a single, complete, and indivisible vision of the animate and inanimate world in the minds of the pupils. They develop the ability to investigate, evaluate, make predictions, and effectively communicate their thoughts and wishes to others. They feel themselves as a part of this world and draw inferences from the events, changes, and interactions they see in nature and society. (Najafgizy, & Novruzlu, 2011).

The systematic assimilation of data on production, consumption, tax, insurance, families, and state budgets shapes students' economic ideas. They learn how to create and carry out small economic ventures, manage personal and family budgets, and save resources. Students are learning about spirituality, physical, mental, and reproductive health, life safety practices, emergency preparedness, citizenship, human rights and freedoms, and environmental education primarily. The topics of education, training, and student development are intertwined in the course's instruction. They learn to have high moral standards, including moral development, moral maturity, honesty, faith, justice, endurance, tolerance, self-esteem, and respect for others.

Apart from the national curriculum, there are a few NGO’s working for citizenship education as well as peace education. Kazımzade et.al, (2003) state that The Open Society Institute–Assistance Foundation Azerbaijan (OSI-AF/Azerbaijan) was established in 1997 as a nongovernmental, nonprofit organization to develop and promote the concept of an open society in Azerbaijan and reached 37,000 hours of training to nearly 4,000 users in 1999 in Baku. The Baku network now includes Azerbaijan’s major universities and institutes, as well as the national library.

With support from international experts, this Azerbaijani team is engaged in the following: training educators and administrators from kindergartens and primary schools; introducing new course content and interactive teaching methods in institutions that train

teachers; establishing national associations for parents, teachers, and faculty; and cooperating with educational ministries and other government agencies on educational policies and curriculum development.

The findings of the study could be summed up in certain ways. It appears that there are so many different types of conflicts in the area. Not only political or ideological, but also economic, cultural, linguistic and religious conflicts could be stated. Yet, none of them could be enough alone for peace-building and coexistence activities. Sadikbayli (2006) mentions that even if the political, and governmental level of conflict resolution is important, few would doubt that lasting peace takes more than a formal peace accord between the belligerent parties. To him, the political agreement can only transform conflict into what is called "negative peace", i.e. absence of direct physical violence. If lasting peace is to be achieved, additional efforts should be made to create effective post-conflict reconciliation mechanisms, which would foster mutual understanding and tolerance with the ultimate goal of eradicating the sense of animosity and hatred between the opposing nations and communities. All these issues require separate agendas as well as different curriculum designs for different levels of education.

Quaynor (2012) questioned for research on civic education in countries like Azerbaijan, Cambodia, Indonesia, Burma, Laos, North Korea, Pakistan, Sri Lanka, and Tajikistan on the Asian continent. All of these nations have experienced conflict in the previous 50 years, and the only two she was able to find information on were Indonesia and Laos. She believed that there was no discussion of the rights of speakers of minority languages or people from minority cultures in the textbooks or course materials. Furthermore, the textbook made no reference to the necessity of focusing on gender equity, despite the fact that women and girls face widespread discrimination in Laotian culture. The civics curriculum merely stressed loyalty and patriotism. Considering the strengths, weaknesses, opportunities and threats to the development of human rights/civic education programs in Azerbaijan, the following strategies need to be adopted: •coalition building among international and national civic education organizations, •introduction of civics as subject into the secondary education curriculum towards its future curricular institutionalization, and •promotion of civil-society values through online project development among educational institutions (Kazimzade, 2003:10).

Conclusions

It is not in textbooks but, Hashimova (2023) emphasizes that the main means of migration regulation include state policy, legislation, and administrative infrastructure,

politics determines the attitude and strategy of the state at the highest level. The legislation provides the framework and limits for the regulation and implementation of the state in the field of migration, and acts as a concrete practical expression of the migration policy.

Zeynalov (2021) talks about the ASAN Service – An affiliation of the State Agency for Public Service and Social Innovations under the President of the Republic of Azerbaijan, which has been established in 2012, where different government agencies, as well as private companies, are able to directly implement their services to the citizens of Azerbaijan. In other words, government agencies are required to increase the quality of their work, as well as their digitalization which is based on transparent and equal standards that are purely for the benefit of citizens.

Aiming to analyze the current appreciation of civic engagement in Azerbaijan, Aliyeva (2020) discusses its benefits in terms of governance and provides recommendations to improve the situation. To her, civic engagement is beneficial for governance as it helps to keep the government more accountable and transparent. Citizens' ideas are a source of innovation and entrepreneurship, and that's why civic engagement needs to be improved in Azerbaijan. However, the present practices do not consider the further rights and complicated situation of Georgian Azeris in Azerbaijan as well as the Gagauz Azeris in Moldova.

As Tabachnik mentions in his report, (2019) from a positive point of view, the modifications have made it easier for immigrants who arrived in the nation from other former Soviet republics after the previous cutoff date of 1992 to become citizens. To him, "their eligibility can now be determined by a court procedure, which enables the taking into account unique situations. The state of internal and international politics will continue to have a significant impact on the country's citizenship policies in the future. Azerbaijan's participation in the Council of Europe, the cases currently before the European Court of Human Rights, and the nation's readiness to abide by the UNHCR's recommendations on reducing statelessness, however, leave room for international human rights to continue having an impact on the country's citizenship policy."

Due to its location in a conflict area, Azerbaijan did not develop a real and comprehensive curriculum for citizenship education. However, after waiting for the political wrangling to be resolved and the population of the border and conflict areas to settle somewhat, it began incorporating this topic into education gradually. Making sure that fundamental citizenship rights are taught from a young age should be seen of as an exceptionally important development, even though it hasn't been finalized yet. However, it became clear that there is still much to be done in Azerbaijan and the neighboring nations in terms of civics and peace education.

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APPENDIX

FUNDAMENTAL RIGHTS, FREEDOMS AND DUTIES

Chapter III. FUNDAMENTAL HUMAN AND CITIZENS RIGHTS AND FREEDOMS Article 24.

The basic principle of human and civil rights and freedoms I. Human dignity is protected and respected. II. Everyone has inherent inviolable rights and freedoms. III. Rights and freedoms include everyone's responsibilities and duties towards society and other people. Abuse of rights is not allowed.

Citizens' rights:

The right to equality, protection of human and civil rights and freedoms, Everyone has the right to defend their rights and freedoms by methods and means not prohibited by law. The state guarantees the protection of everyone's rights and freedoms, Right to Life, Right to Freedom, Right to Property I. Everyone has the right to property, I. Everyone has the right to intellectual property, The right to live in safety, the right to personal integrity, the right to privacy, the right to vacation, the right to marriage , Right to work, Right to rest, Right to social security, Right to live in a healthy environment, Right to culture, Right to protection of health, Right to education, Right to housing, Right to citizenship, Right to use mother tongue, Right to protection of honor and dignity,

Freedom of thought and expression, Conscience Freedom of assembly, Freedom of information, Freedom of creativity, Right of citizenship, Guarantee of the right of citizenship, Right to participate in the political life of society and the state, Right to participate in the government, Right to vote, Right to apply, Right to organize, Right to free entrepreneurship, Administrative and judicial rights and guarantee of freedoms, right to legal aid, inadmissibility of change of jurisdiction, presumption of innocence, inadmissibility of re-conviction for the same crime, right to apply to court, inadmissibility of coercive speech against relatives, legal rights of persons arrested, detained and accused of committing a crime, arbitrariness the right to protection, the rights of foreigners and stateless persons, the right to political asylum. Human and civil rights and freedoms are guaranteed.

CITIZENSHIP PERCEPTIONS: CASE OF MACAU

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As each society is unique, notions, applications, and expectations might well vary depending on the social, economic, and cultural levels of each nation. This study aims to determine if and to what extent the notion of citizenship differs or is comparable to other cultures in China, especially in Macau. To gain an understanding of the participants' conceptions of citizenship, a qualitative study was carried out using civic activities both in formal and informal contexts at Macau University, the study investigates the responses to the open-ended questionnaire, which allowed them to express themselves freely. The findings indicate how the notion of citizenship may help to bridge the gap between nations, boundaries, and cultures, as well as between ideas and ideals. After adopting holistic ideas, the research demonstrates the degree of understanding of civic education in China at Macau University.

Introduction

Citizenship is a concept which is becoming more and more blurred in the 21st century. In the past, the residents of a city state could take use of all the privileges and rights granted by the governors and these might change from one ruler to another. Citizenship in the modern world is described as the possession of the rights, obligations, and privileges whereas the citizenship elements change from one nation to another. This is why a person's character is perceived and accepted as a member of society within the provided norms. With the citizen, we also refer to the certain types of behavior, personal character as well as attitudes in terms of the duties, obligations, and functions of a citizen. Depending upon how well these duties were met the rate or quality of the citizenship concept could change. China conjures up the first terms that comes to mind: continuity and stability, as it is the oldest civilization still in existence after thousands of years. However, they lack the notion of citizenship along with their history up to the 20th century (Harris, 2002).

Objectives

This study aims to determine if and to what extent the notion of citizenship differs or is comparable to other cultures in China, especially in Macau. To gain an understanding of

the participants' conceptions of citizenship, a qualitative study was carried out. Using civic activities discovered in both formal and informal contexts at Macau University, the study investigates the responses to the questionnaire that was provided with open-ended questionnaires, which allowed participants to express themselves freely.

Method and Procedure

50 university students were questioned in deep interviews and 200 university students were involved in the Haphazard Sampling interviews to fill in the questionnaires provided. The data was collected at a macro level: (a) instead of biographical experiences and beliefs, we only concentrated on if the participants are the national citizens of the country or the immigrant ones; (b) the sociological level of the participant is considered important to see whether he/she has an urban or rural perspective.; (c) the income of the participants was an important data to evaluate; (d) the choice of the most important language skill gives us information about the active citizenship tendency since the language skills are divided into two as the active and passive skills to indicate if the individuals are dreamers, thinkers, activists or decision makers when citizenship issues were concerned (e) how the participants define the core sense of peace in their own words was just the thing we wanted to see; (f) how participants define citizenship in their own words reflects their perspective as a citizen; (g) the participants are expected to define themselves as activists, dreamers, thinkers and decision makers; (h) the last point the participants are expected to put forth was the choice of a photo to reflect the citizenship in their own perspective. This would help us to collect the data and analyze the tendencies semiotically. All the items were categorized as the means of identification and these were questioned if they were a part of rituals, a part of global understanding, indicators of activism or social movements, a part of heritage or things reflecting family values, future or children.

Results

The findings summarized as follows indicate that Chinese citizenship as a broader term reaches to the percentage of 89% whereas the level of the people accepting themselves as the Macau + Chinese stays in 2% just like the ones positioning themselves as the Chinese + Portuguese.

Regarding the demographics of the participants, the majority of them (56% female, 37% male, 7% unknown) tend to cluster more thickly around the 22nd year. 21% are 21 years old, 18% are 23 and 5% under the age of 24, and 2% above the age of 25.

In terms of nationality, the sample appears to be more Chinese (11%), with the majority being from Portugal, Thailand, and Mozambique, given the multinational nature of higher education. It was interesting to see how the participants defined themselves in relation to the country of origin. Despite having a nationality of 89% Chinese, only 74% of them identify themselves as Chinese citizens. The rest of the people find other “categories” of their own. They describe themselves differently depending on the peculiarity of the nation. Macau, located on the Pearl River Delta's Western bank along with Hong Kong, is one of the two Special Administrative Areas of the People's Republic of China. Cantonese residents, particularly those from the Mandarin-speaking regions of Guangdong and Hong Kong, are also present. Macau, a former Portuguese territory, was governed by Portugal between the 16-20th centuries. Macau's sovereignty was reinstituted under the policy of "one country, two systems", (JD: 2008) the PRC's Central People's Government is responsible for the territory's defense and foreign affairs, while Macau maintains its own legal system, police force, monetary system, customs policy, and immigration policy. Macau participates in many international organizations and events that do not require members to possess national sovereignty (Content of Basic Law of Macau). According to The World Factbook Macau has the second highest life expectancy in the world (Life Expectancy at birth). In addition, Macau is one of the very few regions in Asia with a "very high Human Development Index", ranking 23rd or 24th in the world in 2007 with Japan being the highest in Asia.

Most individuals (49%) state their urban ancestry instead of rural. It was fascinating to observe that none explicitly stated their rural origins; instead, they chose to say that they were from Macau (23%), with the remaining 16% being mostly unclear. The participants stated that they are from various cities, they only state the name of the place and left it to us to determine if they are considered to be urban or rural. In this instance, 7% of them claimed to be from Beijing and 2% from Taipa or 3 % Macau plus China. The common consensus is that as individuals get more urbanized, they become more conscious of their obligations and various facets of democracy and citizenship issues. They strive to maintain the balance for the better and for the good since they become more conscious of the heterogeneous structure of existence. Rural residents are well knowledgeable about citizenship since they encounter fewer but more significant occurrences. It doesn't matter whether they live in the city or not, the participants of the community is knowledgeable in general. Yet, for example if one person is missing in a city not many people realize it but in the rural area a person's absence is immediately noticeable. They do not, however, live in the same frantic manner that city dwellers do. Thus, they seem to be focusing more on thinking part of citizenship rather than

activism. So, it could be claimed that likely, urban and rural residents would approach problems in different ways.

A crucial element in comprehending and putting into practice the concrete level of concepts like citizenship is education level. It is important to understand if the participants see it only as an idea, or set of behaviors or do they make up their own decisions instead of waving flags and singing nationalist anthems. Data indicates that 79% university, 14% high school students, and 7% unknown. The majority of theorists think that a person's economic situation may also affect where they fall on the social scale, social classes or social ladder. The economic level of the participants is equally as significant for everyday activities, life philosophy, and acts that are authorized within the constraints of an individual's economic circumstances. Thus, the nature of the concept of citizenship would be changing depending upon the different layers of the citizens. Three theories of learning and socialization – Gerbner's cultivation theory, Bandura's social cognitive theory, and Homans' social exchange theory - are mostly leaned upon for ideas and propositions and these indicate that there is a connection between learning and socialization with citizenship perception. The participants brought forward five income groups, 2% having no income or 9% not specified amount. Yet, 14% of them claimed to make 200 MOP each month, while 5% claimed to make 500 MOP each month. The bulk of the group, 42% of the total, claimed to have a monthly income of over $1,000, compared to 28% of them who claimed to have 1000 MOP. This proves that the rate of income has something to do with the quality of your citizenship understanding.

The participants were asked which language skill they would prefer if they could choose only one. This question was planned to be able to see the degree of communication in order to understand the general degree of cultural and individual engagement. 48% opt for speaking whereas 14% for listening and 9% for reading. 5% of the participants remained silent for this question whereas speaking and listening scored 14%, and all other abilities scored 10%. This proves that the ones choosing passive skills such as reading and listening tend to be passive citizens or vice versa.

The study proves that the outcome was consistent with both the interpretive questions and the citizenship behaviors they ultimately chose. Skills were prominent if we believe that advocacy and decision-making require speaking more than the other abilities. This is all about their presumptions of understanding citizenship. Some decrease it only to voting, obeying rules, etc. and some understand is as activism or decision-making. With 30% of the total participants, the decision-makers had the largest percentage, followed by activists (23% of the participants overall), dreamers (24%), and thinkers (22%). The majority of participants discussed their desired actions and potential responses for each of the four civic involvement

kinds. Everyone has a different category for that. Here we have some of the answers: Absence of conflicts, acceptance, anti-wars, communication, comprehension and tolerance to different opinions, conflict behaviors, cooperation, democracy, democratic constitutionalism, economic integration, economy (economic opportunity, low poverty), empathy, forgive, freedom from fear of violence, governments and countries treat each other friendly, happiness (the feeling of living in that place, satisfaction), have a rational and healthy mind, kindness and dignity, negotiation skills, justice and fairness, lack of violent behaviours, livelihood, love, nationalism, no organizations are preparing to attack others, no war, nuclear weapon, people have no threat of basic living problems, perspective of long term to the future, respect, respect to different culture, safety (individual and society), selflessness, sincerity, tolerance, trust, understanding, understanding between the worlds, without force of arms, abolishment of military (wars), always be positive, authoritativeness, charismatic leaders, education, effective communication, empathy, equality, everyone has different ideas but they respect each other, happy and positive lifestyle, most people can support their own life, national security, no major conflicts exist, no weapons of mass destruction should been allowed, political and social peace, religion belief, rich material, satisfy of your current life, wealth. However, about 41% of the participants chose just one form of citizenship application. The decision makers' rate was as high as 53%, while the dreamers' option was the most popular with 21% of the participants, just 11% opt for being thinkers and 10% for activists. The words they described their way of understanding in questionnaire and in focus groups or face to face interviews provide different word clouds.



Figure 1. The Word Cloud of Topics Discussed With The Participants And the Participants' Responses to the Questionnaire

The survey's representation of the citizenship notion caught attention the most emphasizing the social framework. It was noteworthy that the research represents the concept

of citizenship, which mostly emphasizes the social framework. So, the people do not see it as a technical skill or a type of behavior, etc. To demonstrate equality and a global viewpoint, citizenship is frequently represented with flags, identification cards, or human figures held together by their hands. The patriotic viewpoint also had some significant weight. The majority of the photographs they choose (35%) focused on the civic engagement on a global scale. The other major group mostly focused on rituals (21%) or identity and identification (16%). 12% of the images represented social movements and action. 7% of the images depicted a serene existence and inner tranquility by focusing on family values, kids, and future prospects. 2% of the photos were mainly dwelling on the historical heritage whereas 5% of the participants preferred not to visualize the citizenship concept. 2% of them have a sense of humour and they meant that they don't care. The sample replies indicate: "I do not want to be alone that's why I decided to be a good citizen.", "Although I have not chosen the other three skills, I think they are also important ones n my life", "Sincerity, Tolerance, Trust bring peace to us (There are dogs in the picture called Sincerety, tolerence and trust).

Conclusions

This study examines the understanding of citizenship knowledge, skills, and values in Chinese society and how they apply these values into their lives. What they say in the questionnaire and in deep interviews might differ as in the word clouds. The findings indicate that citizenship sometimes is mixed with nationalism and participants understood the concept of citizenship in general and concrete terms having various interpretations and implementations of the citizenship notion, resulting in distinctive products, due to their disparate socioeconomic, ideological, and cultural levels. The rural people also know a lot about the citizenship as they experience less but denced events. Yet, they do not live hectically as the city people live their 24 hours. That's why they need to spend more time on thinking rather than activism. So, we may argue that probably the urban and rural people might handle different ways to solve the same problem. They might practice different attitudes towards citizenship concept. One might practice more activist approach the other one would be standing in the thinking corner more. However, they seem to be failing to distinguish between citizenship and the responsibilities of citizenship or they sound as if they have no notion of multiple citizenship (i.e. Macau + Chinese). The conclusion reached is that the university students living in the same city and same country understand citizenship in many different ways. However, feeling that they belong to different parts of the world or ethnicities do not seem to be a better or worse citizen.

Citizenship is not a mathematical or chemical term stemming from the same "elements" going into "reaction" and causing the "same results". Since the societies are different from each other the concepts, applications, and expectations would be different ranging from social – economic, and cultural levels of different countries. The legal and unspoken rules of society would also be affecting the standards and expectations. This qualitative study of citizenship is expected to reveal the similarities and differences between cultures. Even if they seem to be quite distinct from each other but to bridge the gap between nations, borders, and cultures, that is between the ideas and ideals.

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MULTICULTURALISM AND CITIZENSHIP IDENTITY IN THE GREEK POLEIS OF THE NORTHERN BLACK SEA REGION

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Introductions

The Migration problem was highly relevant in the ancient Greek world. In fact, the ancient Greeks were the original creators of organized large-scale population migrations, which raised the question of citizenship identity in the new territories.

Greek Cities in the Northern Black Sea region were founded as a result of the organized and planned Great Greek colonization. The first settlements, founded by the colonists from Ionia (particularly from Miletus) and from Dorian Heraclea Pontica (an ancient city on the coast of Bithynia in Asia Minor), emerged in this area in the second half of the 7th century BCE. But they got the status of the poleis only in the first half of the 6th century BCE. Further on, they became the Global Cities of Pontic Hellenes in those ancient times.

At the beginning it was just a point of contact between Hellenic and local cultures, because this region at that time was populated by Cimmerians, Scythians, Illyrians, Meots, Taurus and other ethnic groups. For centuries there was a mutual interaction of cultural traditions. The culture that emerged as a result, remained basically Hellenic but it also incorporated syncretic elements of local and oriental cultures (Vinogradov, 1997; Ruchynska, 2017).

According to modern theories, the features of local cultural identity were associated with the cultural mobility of Hellenes (Dana, 2011), inclusion of this region in the general Hellenic system of trade relations (Müller, 2010) and the hybrid nature of the Pontic poleis culture (Porucznik, 2021). However, many aspects of these theories require careful analysis.

Objectives

The purpose of this study is to identify the factors that contributed to the preservation and strengthening of citizenship identity in the Greek cities of the Northern Black Sea region. Given the multicultural nature of this region, the main attention should be focused on the contribution of the ancient Greek tradition in solving social problems of the micro (intra-community) and macro (inter-poleis relations) levels, which included providing citizenship rights for both Greeks from other regions and local non-Greeks.

Results

The colonization process in the Northern Black Sea region was performed by two main waves of Greek migrants – Ionians and Dorians, but sometimes Aeolians also participated. Most of the cities of the Northern Black Sea region were founded by Miletus and inherited the Ionian type of culture. Only Chersonesos Taurica, founded by the settlers from Heraclea, had a distinctive Dorian culture.

Most often, Greeks founded their settlements on the territories which were rendered habitable to some extend by local tribes. These tribes, as it appears, did not offer any resistance to Greek traders and then to the actual colonists. It seems that part of the local population, especially the nobility, was interested in trade with Greeks and did not oppose the foundation of settlements.

The poleis of the Northern Black Sea region had an oligarchic form of government (which soon became democratic). Traditionally, during the foundation of new settlements, a group of the first colonists headed by *oikist* was formed. This group had a strict discipline, was united and was, in fact, a small civil community by itself. After successful settlement, the local elite was formed from the first colonists and next generations of citizens descended from them. Such tradition was very typical of the Miletus civilization in which a special role was given to an *oikist* who had unlimited powers. Rich burials of the archaic period from Olbia, Tyras, Panticapaeum show that the first settlers, who had managed to grow rich, became part of local aristocracy.

The elements of aristocratic and democratic systems coexisted in Doric Chersonesos Taurica since the foundation of the polis, which was a characteristic feature of a moderate democracy – *politia*. Further on, in spite of temporary strengthening of oligarchy, we see the establishment of the democratic system and "the community of equal" in Chersonesos. Such a conclusion can be drawn on the basis of archaeological sources, which clearly show the delimitation of Heracles Peninsula into identical land plots, owned by citizens.

According to the writings of Greek historian Diodorus Siculus (1st century BCE), in year 480 BCE the Bosporan Kingdom with the capital Panticapaeum emerged, which united separate Greek cities into a single unity. Bosporan poleis then kept close contacts with the neighboring local population and transformed their civil communities within the kingdom. On the territory of Cimmerian Bosporus – "kingdom" turned out to be a more acceptable form of political life for the local population.

Ages later, Greek poleis, in spite of wars with local tribes, short-lived being part of the Mithridates VI Eupator's Pontic Kingdom (late 2nd century - 63 BCE) and their inclusion

into the orbit of Roman Imperial influence in the first centuries CE, preserved the cultural tradition of Hellenic ethnos and independence of civil societies.

Sometimes, migrants from other Greek poleis became part of the Northern Black Sea civil societies. Also, the representatives of local natives had to go through the process of Hellenization before they could become the part of above-mentioned poleis. Traditionally, the category of non-civil population living in these poleis were still in touch with civil communities – the main bearers of Hellenic culture, but they were rather opposed to them.

In the 1st century AD, Roman military garrisons were deployed in the cities of the Northern Black Sea region and people with the rights of Roman citizenship became part of local civil communities. This led to the necessity of interaction between the civil administrations of the poleis and the representatives of Roman imperial power.

The analysis of epigraphic material allows us to distinguish two main dialects in the Northern Black Sea region – Dorian and Ionian. These dialects can be traced in the texts till the first centuries CE. Some separate texts from Olbia and the cities of Bosporan Kingdom are written in attic dialect, which became widespread in Athens since the 5th century BC. Since the Hellenistic period, the elements of common Greek language (*koine*) appeared in ionic poleis of the Northern Black Sea region, but mainly in the official sphere.

On the whole, we might say that the continuous preservation of the Greek language and its dialects in the poleis of the Northern Black Sea region reflected the aspiration to preserve their cultural identity with the Greek world. Civil communities also admitted some representatives of the local population who went through the system of Greek education – *paideia* and successfully learned Greek language.

The Black Sea Greek language was a Greek dialect, but it had incorporated many elements from other Greek dialects and non-Greek (local) languages as well. It became a rich and beautiful language. Modern English can be considered a multicultural (in Greek *κεκραμένη*) language with many elements from ancient Greek, Latin and other languages.

The Panhellenic idea of Greeks, which influenced the formation of their citizenship identity in the Northern Black Sea region, was largely based on the example of a unified trade and economic system, which in this case united the Pontic region. Greek cities of the Northern Black Sea region traded with the Mediterranean centers (Miletus, Klazomenai, Chios, Samos, Rhodes) and carried out trade and exchanges with local tribes. In addition, close trade contacts were established with Athens and Attica, and then with the southern Pontic centers – Heraclea Pontica and Sinope. Cities of the Northern Black Sea region traded with Colchis (Eastern Black Sea coast) and the cities of the Western Pontic region. Thanks to trade, outstanding examples of Greek art and ceramics, architectural products, building

materials, wine, olive oil, clothing and textiles found their way to the Northern Black Sea region.

Conclusions

To sum up, the whole history of Greek Poleis of the Northern Black Sea region, as it appears from the ancient written epigraphic and archaeological sources, indicates that they were the most important settlements in this region.

There were some crucial factors in the preservation of Hellenic citizenship identity: language, cultural traditions (including education and features of the political system), and trade. They served as a uniting core, contributed to other peoples' becoming Hellenes. We should admit that Hellenes were not those who were born Hellen, but those who followed Hellenic traditions, spoke Greek and maintained trade relations. At the same time, multiculturalism in Greek cities of the Northern Black Sea region was a long-term preservation of Greek language and culture which contributed to uniting Hellenic ethnos and inclusion of new Hellenized elements into it. That can be called soft multiculturalism. The contacts with Scythians, Kingdom of Mithridates VI Eupator, Romans, the Aegean islands and Athens through trade and language made it possible to meet other cultural customs and traditions and adopt them in some time.

Let's point out that such phenomena as multiculturalism and citizenship identity are not the phenomena of the present time. They date back to the antique epoch and, I believe, it can be clearly seen in the example of Greek cities of the Northern Black Sea region.

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SOCIAL TRANSFORMATIONS IN UKRAINIAN PRIESTLY FAMILIES OF THE LATE 19TH – ¼ 20TH CENTURY

(CASE STUDY - THE HOSHKEVYCHS FAMILY)

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(This article presents the results of the author's dissertation research “Рід Гошкевичів у соціокультурному житті України” (Shevchenko, 2021)

One of the leading trends in modern historiography belongs to the usage of approaches and methods, understanding the subject field of "new family history", which is part of the "new historical science" or anthropologically oriented social history (emerged within the school of "Annals" and structural anthropology). The creation of a collective family biography, the reconstruction of the social environment and a historical context that influenced the formation of social and cultural family traditions provides an opportunity to explore different social "challenges" on the real "micro-example" of one family.

At the same time, understanding the phenomenon of "family history" in the social and cultural life of Ukraine is incomplete without studying the history of Orthodox clergy, who, due to their social status, have accumulated cultural and historical experience for centuries and in modern times gave society a number of the political and intellectual elite representatives. The Hoshkevychs is the good example of such families. They are represented by a whole galaxy of church figures of the late 17th – 20th centuries, among which it is enough to name the teacher of the Kyiv-Mohyla Academy – H. Hoshkevych; missionary, diplomat, orientalist – J. A. Hoshkevych, and Kherson church and religious figure L. I. Hoshkevych (Father Leonid). Within the modernization processes of the end of the 19th – the beginning of the 20th century, as a result of socio-professional transformations, members of the family become officials, military, scientists. This research highlights the social and professional transformations of the Hoshkevychs genus in the modernisation processes of the late 19th – ¼ 20th century (officials, military, scientists).

Crisis phenomena of the post-reform era, revolutionary breakdowns and the growth of the social crisis in the Russian Empire at the beginning of the 20th century were manifested in the polarization of political views, professional and life strategies, even in the section of individual families. According to the social status of representatives of the Hoshkevych family of this period, it can be conditionally divided into four categories: priests, officials, officers, and scientists-intellectuals (Kostenko & Shevchenko, 2017, p. 62).

The transformation of priestly families into secular ones in the middle of the 19th century was a mass phenomenon. In addition, the research of these social processes in the context of the study of "new family history" remains in the shadow of modern science. Historical studies are usually focused on the study of the role of the clergy as part of the general history of the Orthodox Church in Ukraine, its cultural, economic and legal status.

Therefore, in order to trace the conditions under which the Hoshkevych priestly dynasty was transformed into a secular one and opposite political imperatives were laid in representatives of the same family, we will summarise the probable historical reasons for this process.

Until that time, the church was actually the cultural and educational center of the state, in the 18th century, even economically independent. Along with the doctor, the priest was a respected person in the community, performing the role of "enlightener", teacher and to some extent administrator. But as a result of the imperial policy, which wanted to make the Orthodox Church a dependent part of the state apparatus, the rights of the clergy were limited. Being a priest becomes "not prestigious". Some priests, due to poverty, resort to drunkenness and theft of church property. As a result, parishioners' mistrust of them only grew every year. All this influenced the transformation in the second half of the 19th century of the once respected profession "priest" in the cliché "pope".

In addition to the social crisis, the clergy is also losing its status as a financially secure stratum of society. The inability of part of the clergy to provide for themselves and, usually, their large family, became the cause of the ideological disappointment of the children of priestly families in the canonical Russian Orthodox Church. These crisis processes became the reason for the search for new professional paths and self-realization opportunities for the children of the priesthood in the modern age (reform period of the late 19th century).

At the same time, the end of the 19th century became a turning point in the history of Ukraine. As a result of the reforms of the 1860s, the process of dynamic industrialisation of the industrial and agricultural sectors finally began in the Russian Empire. The development of the transport network of the empire, the development of mineral deposits, and the development of market relations based on private property and free competition laid the foundation for large-scale social changes. Firstly, the peasantry lost its non-economic status. This expanded the labour market and created appropriate competition, ensuring the development of industry with cheap labour. Secondly, during this period, the formation of new social elite – entrepreneurs – began. As a result of these changes, the so-called "urban revolution" took place – large cities are turning into financial, commercial and industrial centers.

Despite this, it is worth noting that the pace of industrialisation in different regions of the empire differed; agriculture, administration and military service remained the leading occupations of residents of some provincial cities. Kherson city of the end of the 19th century, where all the sons of Ivan Hoshkevych settled at different times, can be included among them.

One of the main results of the implementation of modernisation reforms was the opening of new opportunities for vertical social mobility for the educated "non-noble" part of the population of the empire through entrepreneurship; work in the state apparatus and in the county ("zemstvo") system. During this period, a new social stratum was formed, the so-called "riznochyntsi (educated person of a non-aristocratic descent)" – mainly those who came from merchants, burghers and clergy, who, having received an appropriate education, separated themselves from their former social environment. County doctors, statisticians, teachers, railway employees, telegraph operators together with small and medium-sized entrepreneurs formed the prototype of the "middle class" (Palamarchuk, 2014, p. 42). In addition, as a result of the relative liberalization of the social order, the status restrictions of the clergy were abolished. Children of clergy were given the basic right to choose a profession. Since 1863, seminarians had the opportunity to enter universities, since 1864, priests' children were allowed to study in gymnasiums, and since 1866 – to enter military schools. Within the conditions of these changes, the Hoshkevychs choose for themselves the most promising spheres of activity in the Russian Empire at that time – bureaucracy, scientific activity and military affairs.

The brothers Mykola Ivanovych (1971–?) and Mykhailo Ivanovych Hoshkevychs (1853–?) can be attributed to provincial imperial officials from the Hoshkevych family. Both had the rank of state adviser, the first was the head of the Lomzhyn educational directorate of the Warsaw district, and Mykhailo Hoshkevych, before the establishment of the Soviet regime, held the position of assistant to the Kherson provincial medical inspector and distinguished himself by active practical work and writing medical works. With the move to Kherson, at the invitation of relatives, the Hoshkevych brothers continued to connect their lives with this provincial center.

However, the brightest officials of the Hoshkevych family were their niece – Kateryna Hoshkevych (Butovych, Sukhomlynova) (1882–1921), the wife of the Minister of War of the Russian Empire V.O. Sukhomlynov, who started her career as a secretary in the office of the justice of the peace, and the son of Mykhailo Hoshkevych – Mykola Hoshkevych (1878–1938) – started as the head of technical secondary and lower educational institutions in the educational department of the Ministry of Trade and Industry. First in Kyiv,

and later in St. Petersburg, they maintained close family and business ties. During the First World War, the spouses of Sukhomlynovs and M. Hoshkevych's were accused of corruption, espionage for Germany and treason.

Mykola and Kateryna Hoshkevych managed to achieve bureaucratic success in St. Petersburg quite quickly, through dubious means, and participation in the corrupt procurement schemes of the Ministry of War, which was followed by an equally rapid decline. Kateryna Hoshkevych (Butovych, Sukhomlynova), despite her young age, became one of the most famous women of the Russian Empire. Despite the historiographical stamps, the personality of K. Hoshkevych was much more complex and not so odious. Her biography is a kind of survival strategy – the story of the search for success, wealth, struggle for a "place under the sun" of a young, attractive, capable woman with little "starting opportunities" in the conditions of the "dusk" of the Russian Empire.

The outstanding figures in the history of Southern Ukraine are V. I. Hoshkevych – public figure, archaeologist, museologist and archaeologist – I. V. Fabricius, who chose a career as a scientist.

Officers from the Hoshkevychs family are step-cousins Fedir Vasyliovych Fabricius and Mykola Leonidovych Hoshkevych. The formation of Fedir's imperial attitudes was influenced by the "officer's corporation" during his service in the army during the First World War, and M.L. Hoshkevych was brought up in a family that adhered to conservative values. Both gave their lives on the battlefield in the fight against the Soviet authorities.

Conclusions

The modernization processes in the Russian Empire at the end of the 19th and the beginning of the 20th centuries, catalyzed by the reforms of the 1860s, initiated large-scale social changes. As a result of the relative liberalization of society, the status quo of the clergy is gradually disappearing, and considering the education of the children of priestly families, new opportunities for vertical social mobility have opened up for them. In the conditions of new socio-cultural challenges, the Hoshkevychs chose for themselves the following promising spheres of activity in the Russian Empire of that time – the careers of officials, scientists and the military.

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FROM EVENT TO EVENT: COLLECTIVE MOVEMENT OF DRKR TO RESPOND THE PANDEMIC TIMES

David Rafael Tandayu

The closing of performing arts stages due to the pandemic encouraged Siko Setyanto, a professional in the dance field, to build DRKR (Dari Rumah Ke Rumah/from home to home), a collective of performing arts. Practically DRKR moves the offline stage to online stage format; also adapting ticket purchases to watch the online performance into donations. DRKR's program of online performance has been held 5 times from 2020 to 2021. DRKR also collaborates with GUDSKUL, a contemporary art collective, that resulted two dance films entitled "BILIK" and "butir". Starting 2022, DRKR held "Terjebak Di Bilik" offline exhibition at 2Madison Gallery as one of the winners of the Art Space Contest held by the gallery; the event also included free public programs such as dance workshops and live performances.

Based on empirical studies that positioned DRKR as the corpus of this writing, DRKR's programs interpreted by Author as a movement that related to the surrounding context which is the pandemic—that later grows adjustment. By narratives building based on DRKR's events, the format that reached the public, the matter of experimentation and exploration emerges from DRKR's core activity that involved the use of the latest communication platforms technology as the space for developing alternatives of performance on 'stage' (performer's home). Further matter emerges from DRKR's extension activities such as technical aspects development and meaning extension of works. Further findings pointing to the relationship between DRKR and its public through events. The participation of the public that knows about DRKR's activities from its social media showed a concern based on a shared feeling of being isolated. Later DRKR's offline events became the arena to treat the feelings of isolation.

Whereas the dance is the content of DRKR's movement, its aspects that are shown like in online performances that are limited by the screen becomes meaningful in times of pandemic; that the pandemic matter adds force to the arts in relation with resilience.

Introduction

DRKR (Dari Rumah Ke Rumah/from home to home) is a performing arts collective founded in 2020 by Siko Setyanto, a professional dancer, dance teacher and choreographer. The background due to the starting of DRKR was the closing of performing arts stages due to

the pandemic. This situation, which affected stage workers, encouraged Siko to take initiative to raise funds; initially for his fellow dancers.

Siko then did a solo dance that broadcasted through his Instagram account @sikosetyanto and appealed to his followers if they wished to donate. This effort resulted in the collection of donations—that Siko delivered to his fellow dancers on Idul Fitri 2020. Furthermore, Siko developed a performance format that broadcasted via Zoom platform to involve more dancers. The online performance format was held 4 times that each had title and theme; "Pentas Dari Rumah Ke Rumah Volume 2", held on July 19, 2020 as a tribute to Indonesian dance maestro, especially Siko's teacher, Wied Sendjayani (Sanggar Maniratari, Solo) and the late Farida Feisol (Sekolah Ballet Sumber Cipta, Jakarta); “Pentas Dari Rumah Ke Rumah Volume 3” on September 20, 2020 and “DRKR Volume 4: BERTAHAN” on November 28 & 29, 2020 about surviving in difficult times and “Pentas Online DRKR Volume 5 DRKR: ELING” August 21 & 22, 2021 about the awareness to keep moving. To watch DRKR's online performances, viewers can donate with choices without or by getting the merchandise.

DRKR also collaborates with GUDSKUL, a contemporary art collective; the beginning of the collaboration marked by the meeting of Siko and Farid Rakun, GUDSKUL program manager. The collaboration result was a dance film, almost two hours of duration, containing 16 works involving 13 dancers selected by DRKR and 8 visual artists selected by GUDSKUL. The dance film, entitled “BILIK: dance & visual arts showcase”, was completed in early 2021, but can be shown to the public towards the end of 2021 due to the 'delta storm' (corona virus variant). Shortly before the 'delta storm', 'BILIK' was presented to IFI by GUDSKUL recommendation—which resulted in IFI-GUDSKUL-DRKR collaboration in the form of (the next) dance film entitled “butir: performative process & presentation”—which has not published yet.

On December 18, 2021, in the 'Holy Market' event held by GUDSKUL, DRKR performed live presenting the dance work "20BELANTARA21", a remake of the dance work of Kelompok Belantara Jakarta (Galeri Indonesia Kaya; November 24, 2019); the group was also founded by Siko whose dancers were also involved in DRKR online performance, 'BILIK' and 'butir'. Starting 2022, DRKR held "Terjebak Di Bilik" (TDB) offline exhibition at 2Madison Gallery -Kemang, South Jakarta- as one of the winners of Art Space Contest held by 2Madison Gallery which provides funds and a work space for the winners. TDB lasts for 3 days (January 7-9, 2022) showing 'BILIK' in form of installation art, also containing free for public dance workshop, presenting again ‘20BELANTARA21’ and music performances.

Objectives

This writing aims to build the narratives of DRKR's activities, this writing corpus—which started empirical studies by Author, as a movement; the expectation of the narratives building is the benefit of knowledge production, especially in relation to social movements related to social resilience during the pandemic—also in relation to art, according to the Author's interest and field background.

Method and procedure

Basically, the narratives building effort as described started by categorizing DRKR activities as follows:

• Core activity:

DRKR online performances are positioned as the core because it is the basic idea by Siko as DRKR founder of DRKR—which can be said to be original. The building of the online performance format is based on experimentation and exploration; in this case related to technology and communication platforms, social media for performance promotion and Zoom for the event. Zoom allows the dancers to perform and the audience to watch from their homes, without having to meet related to the implementation of the health protocol during the pandemic (social distancing). Because performing at home, 'the stage' setting utilizes general house spaces such as the terrace, living room and kitchen. Each dance work shows the effort to properly prepare even at home, such as arranging the settings, lighting and costumes. Furthermore, online performances involved fewer technical supporters/crews to avoid crowding—which were family members, close friends or certain groups (studio, community). The equipment used were user friendly devices such as cell phones that can record video, lighting for home use and laptop to play music.

- Extension activities (collaboration, live performances, exhibition and dance workshops):

As stated earlier that DRKR collaborated with GUDSKUL that resulted in the 'BILIK' dance film, the technical aspects of the film making appear to have been developed from online performances—such as shooting angles, including previously held online discussions to develop the concept of the work. The discussion method was also developed in the next film making process, 'butir'—which was funded by IFI. Developments are also seen in the use of social media to promote screening that is designed to be more visually narrative. Furthermore, the events of live performances, exhibition and dance workshops contain an extension of works that are recontextualized in relation to the reality of the pandemic.

Results

This section tries to reveal things that are intangible based on the tangible (refers to Budiman, 2011:30) by the categorization of DRKR activities—with further findings pointing to the relationship between DRKR and its public through events.

Back to technology, namely social media, the public knows about DRKR's activities from the channel/Instagram account @drkr.kolektif—which encourages those who are interested to watch DRKR's presentation; including to participate actively through donation. Public relations via social media, information and communication technology, as well as with Zoom, inevitably increase during the pandemic; while DRKR uses these channels to build its movement—by showing that during pandemic, art workers, artists especially dancers, do not stop working. It can be said that donations from DRKR's audience showed more than just buying tickets to watch a show, but driven by a concern based on a shared feeling of being isolated. Looking at dance works displayed in DRKR events, the isolation situation and feeling being the general content of the works. For viewers who choose to donate by getting the merchandise/T-shirt, it can also be said that the merchandise is not just a product but as pandemic memorabilia. As a note, DRKR merchandise produced by Sikloths, the clothing business that started by Siko before the pandemic—so that the merchandise can be seen as meaningful to keep trying during the pandemic, especially sharing because merchandise as part of donation is not associated with business or for profit.

Furthermore, discussing when DRKR has been able to hold events offline, with in-person meetings which are considered normal/should be like before the pandemic, the offline events have also become an arena especially for the public to treat feelings of isolation—including expressing various emotions during isolation based on experiences such as work loss, having financial difficulties and childbearing (based on the stories of several people who came to events and willing to share). Thus, the public is moved by works which, after being isolated, can then be watched directly; such as attending 'BILIK' screening -with the format of watching a cinema- and watching '20BELANTARA21' live performance that no longer through/limited by screens.

Conclusion

Based on section I to IV, following conclusions are presented—in relation with this writing objectives to have the benefit of knowledge production by the narrative building of DRKR activities that viewed as movement.

DRKR activities, internally later reached the public in the form of events, can be seen as movement by the emergence of its organic movement; that the movement is related to the

surrounding context, in this case is the pandemic, which grows adjustment. Back to the beginning of DRKR, it can be said that Siko have tried to recontextualize his related fields, the dance—which was impacted during the pandemic by the closing of performance stages; this situation affects the finance of stage workers (refers to Wolff, 1992:9). Initially recontextualization was to move the offline stage to online stage format; also adapting ticket purchases into donations—as a sign that it is not just buying but sharing -especially in difficult times-. The online performance format then opens up space for more dancers to be involved, not to recover financially but having the space of expression to heal the mentality affected by the pandemic and further actualize, 'to find the self' again. By working on online performances, this can be seen as art therapy. Also by using the Zoom platform, not only dancers from Jakarta can be involved; for example dancers involved in "Pentas Online DRKR Volume 5 DRKR: ELING" (August 21 & 22, 2021) are from Depok, Bogor, Tangerang Selatan, Solo, Banyuwangi, Padang, Medan, Kalimantan Timur, Aceh, Jayapura, Sumbawa and Batam.

Still discussing the organic movement, collaboration as movement extension at least can be viewed as the return of daily life social aspect, simply by having interaction, and relying on the feeling of spirit and trust for each other to respond to the pandemic. The terms of spirit and trust, also being mutual, are like clichés when life goes on 'normally' before pandemic—related to the economic aspects that are oriented towards industry and corporate.

Whereas the art, the dance is the content of the DRKR movement, through a moving body—combined with audible music and visual aspects that support works shown in online performances, the motions that are seen in and limited by the screen are at least gives the sign of hope, the wishing to move more; in relation to public that accessed DRKR movement through events, watching the body movement, the dancing, becomes meaningful in times of pandemic that limited movement and space (refers to Leavy, 2015:148). It is conveyed that Author views what DRKR is showing based on its efforts, movements, is not like a (general) show (on stage)—but rather a reflection, which does not seem like an exaggeration, to be considered as a real life event, a moment of humanity. Finally, to understand more about art in the context of the pandemic -reality-, related to the organic movements that have been carried out and the reactions obtained, the pandemic matter adds power to the art, in this article the dance, as a new form to encourage resilience.

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REPRESENTATION OF CITIZEN'S DEPENDENCE TO THE CITY IMAGERY IN "MY BEAUTIFUL CITY: JAKARTA SIDE B", DANCE PERFORMANCES SERIES BY DANSITY

David Rafael Tandayu

DANSITY, a dance company founded in Jakarta, in 2022 presented a series of dance performances entitled "My Beautiful City: Jakarta Side B". The subject in the dance series is imagining Jakarta when it is no longer the capital city of Indonesia; based on the government plan of Indonesian President, Joko Widodo, in April 2017 to move the Indonesian capital from Jakarta to outside the island of Java.

In this article, besides viewing Jakarta spatially as a physical urban space, Author also analyzes its temporal aspect, namely the history of how Jakarta became an urban space. Based on historical investigations, there were overlapping values, initially due to construction during the Dutch colonization in Indonesia, which continued until after Indonesia's independence.

The overlapping situation impacted the citizens of Jakarta as represented in "My Beautiful City: Jakarta Side B". The dance works as a medium of reflection, conceptual, and message, revealing the dependency of Jakarta citizens on the city which influences how citizens position themselves in urban life.

Introduction

DANSITY is a dance company founded in Jakarta in 2021 by Yola Yulfianti, Josh Marcy, and Siko Setyanto. The founders of DANSITY are dance activists; as dancer, dance instructor, and choreographer. DANSITY positions itself as part of the urban art network by highlighting urbanization and its complexity. DANSITY is managed professionally, for example by holding regular meetings and rehearsals, shows, including being involved in commercial shows. In terms of content, DANSITY seeks to explore new possibilities in the creative process of performing arts, especially contemporary dance, physically and the medium.

The focus of this article is DANSITY dance performances series in 2022 entitled "My Beautiful City: Jakarta Side B"—with the subject of imagining Jakarta when it is no longer the capital city; based on the government plan of Indonesian President, Joko Widodo, in April 2017 that considering to move Indonesian capital from Jakarta to outside the island of Java. Later in April 2019 the plan was announced by naming the island of Borneo/Kalimantan as the resettlement location that met conditions such as free from natural

disasters. Furthermore, the national capital relocation plan is to reduce development disparities between islands and reduce the burden on Jakarta.

Back to 2022 DANSITY dance performances series, “My Beautiful City: Jakarta Side B” consisted of three dance works: "Inter-FACE" choreographed by Yola Yulfianti (performed on July 7th 2022 at Indonesian Francais Institute-Jakarta), "Ora Obah Ora Mamah" by Siko Setyanto (performed on August 28th 2022 at Teater Arena, Taman Ismail Marzuki-Jakarta), and “Hidden: SKIN” by Josh Marcy (performed on 15th December 2022 at Aula GUDSKUL-Jagakarsa).

Objectives

The writing of this article aims to reveal the relationship between citizens and their city, in this case Jakarta as the capital city of Indonesia—which is used as the content for “My Beautiful City: Jakarta Side B". By revealing the relation, it is expected that the benefit of knowledge will emerge for citizens to realize their position in the city; if not yet deeply, at least it becomes a trigger later to determine the attitude as a citizen.

Method and procedure

The possibilities of analysis in this article was developed by initially describing the subject matter of each work in “My Beautiful City: Jakarta Side B” dance performances series. “Inter-FACE” by Yola Yulfianti questions the urban body stereotypes that regulate body-to-body interactions; whether related to the stereotypes, does the body still have room for taste, such as aroma-driven smelling and hormone-driven touching in relation to intimate interpersonal relationships. ”Ora Obah Ora Mamah” by Siko Setyanto raises the perspective of migrants on Jakarta; that Jakarta was inevitably envisioned as a place to achieve the dream: one could be successful as long as working hard in Jakarta. “Hidden: SKIN” by Josh Marcy was developed from his research on body movement that extended to be the matter of reality in relation to the body—outside which is the social rules and inside which is the search for value and meaning.

Knowing and experiencing Jakarta as an urban space, Author develops the analysis by tracing the urban history of Jakarta. During the Indonesian colonial period, the Dutch represented Europeans was ruling West Java at the beginning of the 17th century, including in the area that were urbanized according to Dutch creation for political and economic purpose and named it Batavia— (refers to Susan Abeyasekere, 1987, in Miksic, 1989:120). The building of Indies architectural represented the Dutch in Indonesia, which at that time was called the Dutch Indies (refers to Abidin Kusno, 2000, in Shackford-Bradley, 2003: 181).

The imagery of urban space emerges from the regional arrangements (refers to Kuiper, 2010:213). The center of government was in Kota Tua Jakarta, marked by the office of the Dutch Governor; initially the office of VOC, Dutch trading company, now is Museum Fatahillah. Nearby the governor office was the economic area at Pelabuhan Sunda Kelapa for commodities distribution by sea and agricultural warehouse, now is Museum Maritim. Stasiun Beos, now Stasiun Jakarta Kota, was used for commodities distribution by land. While the place for civil activities was far away in Passer Baroe, now Pasar Baru, and Batavia Schouwburg, now Gedung Kesenian Jakarta, to watch entertainment.

After the independence of Indonesia, Jakarta inherited the view of colonial city. The Old Order government built a modern Jakarta physically, such as building large roads and hotels, which was continued during the New Order, for example by building flyovers. Meanwhile in Jakarta there are also kampung, the traditional settlements, since before the colonial period (refers to Shackford-Bradley, ibid:180-182). The development of Jakarta after independence presents an overlapping situation. During the Old Order, modern development was different from the nationalism policies to build the state and nation identity (refers to Sen & Hill, 2007: 165-166). During the New Order, policies prioritized economic matters that were marked by the opening of free markets and freedom for the private sectors; including the collaboration of domestic conglomerates with foreigners so that Indonesia was connected to global capitalism. Furthermore, the economic downturn in Asia in 1997 caused many local companies were indebted to foreign investors (refers to ibid:4-5). The overlapping situation also caused the Jakarta citizens to be divided into society classes: the lower, middle, and upper. During the Old Order and the New Order, things that represented the lower classes such as kampung and becak were marginalized because they were irrelevant to modern development. While modern development being associative with the middle and upper classes (refers to Shackford-Bradley, ibid:182-183).

Results

Based on tracing the history of Jakarta as an urban space, the matter of social and cultural issues emerge from the spatial aspect, that the pre-colonial content which is the tradition were replaced with the modern matters during the colonization period. While the temporal aspect suggests the matter of values; with the matters of traditional and modern, the reality of urban space contains values collectivity—which mentioned above becomes an overlapping situation; namely the overlapping of values. Furthermore, this situation is caused by aspects of ruling by power, both from external and internal factors.

In relation with “My Beautiful City: Jakarta Side B” dance performances series by DANSITY, the content of each work represents the situation if Jakarta loses its status as the capital city; which is connected with above investigation, Jakarta as the center of power and economy. "Inter-FACE" by Yola Yulfianti and "HIDDEN: Skin" by Josh Marcy are seen questioning about urban bodies that have been formed interacting for certain interests, not mainly for social aspect fulfillment; instead of interacting naturally, urban bodies individually need their own space because it can be said that daily interactions is always in the tension of controlling and being controlled, also for the purpose of profit as in industry. "Ora Obah Ora Mamah" by Siko Setyanto raises the subject of Jakarta as imagery, a measurement that holds the meaning of hope, but can also cause disappointment because the reality is not as beautiful as imagined. The image of Jakarta, especially for immigrants, was formed due to development centralization from the colonial period to post-independence times.

Conclusions

“My Beautiful City: Jakarta Side B” dance performances series reveals how the citizens of Jakarta are dependent on the city. As if the citizens are willing to be part of the systematic city running/managing, it appears that the urban aspects of Jakarta is something that exists constructively in the citizens’ mind, not by growth based on collective consciousness; clarified by the above historical investigation as the problematic background of this article. Furthermore, there seems to be confusion of citizens in defining their identity in urban settings, so the safest way is to depend on the city that is seen as a space for opportunities based on what is available to survive; without any social and cultural offering for urban survival.

Closing this article, Author views that the above conclusions can at least be a trigger to start rethinking about who we are in our respective cities; in order to define the self with any expertise and knowledge we have. Like DANSITY with the arts, the dance works which present the body momentum, accompanied by other arts elements such as music and visuals, that holds the potency to present a universal narrative based on common sense, including related to history (refers to Leavy:2015, 148-149); that “My Beautiful City: Jakarta Side B” dance performances series can be seen contextually as trigger to contemplate, later to build a critical perspective.

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THE CHALLENGES FOR MIGRANTS DURING THE PANDEMIC AND THE NECESSITY OF THE WELFARE STATE

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Introduction

As the viral infection, COVID-19, rapidly spread worldwide, vulnerable and marginalized population groups such as ethnic minorities, migrants, individuals with low income and low socio-economic status, appeared to be disproportionately affected by the infectious spread of the disease. The COVID-19 pandemic has revealed and amplified existing health inequalities among population groups within countries, which are long-term consequences of complex socio-economic factors (Guadagno, 2020). Additionally, at a global level, migrant workers have faced disproportionate social and economic impacts from the pandemic compared to the general population (Guadagno, 2020).

At this point, in order to further understand this form of social vulnerability to health threats, it is important to highlight three key characteristics of refugees and migrants that make them vulnerable to respiratory diseases such as COVID-19. Firstly, their living conditions in overcrowded and unsanitary environments, or living with multiple individuals in shared accommodations, affect their ability to adhere to proper hand hygiene, hinder adequate ventilation of spaces, and maintain appropriate physical distancing among themselves. Secondly, their reduced access to healthcare services due to lack of insurance coverage and legal documents in the host country, lead to the fear of potential deportation. Thirdly, refugee and migrant populations are constantly on the move until they reach their final destination, which increases the likelihood of being exposed to respiratory viruses, such as the one causing COVID-19 (Brito, 2020).

Objectives

In the context of the aforementioned particular situation (pandemic of COVID-19), this specific study aims to explore ethnic and migrant groups during the pandemic, as well as the adopted strategies for addressing them, through the review and synthesis of international literature.

Results

The International Labour Organization (ILO) estimates that there are 244 million migrants worldwide (International Labour Organization, 2017). A significant number of these migrants are unskilled workers with low levels of education, residing in conditions of social overcrowding and inadequate hygiene, which raise particular concerns for public health. Although their housing conditions have generally improved over the years, living conditions remain substandard in several countries. This is a condition which amplifies their vulnerability during times of crisis, such as the COVID-19 pandemic.

In Europe, thousands of migrants and refugees reside in densely populated reception and hosting centers along the Mediterranean, with insufficient medical and nursing staff and inadequate infrastructure. These centers often have limited shared toilets and reduced access to running water, leading to overcrowding that makes physical distancing impossible. These population groups, as they often struggle to comply with public health guidelines, may be more vulnerable to severe illness or death due to higher prevalence of underlying physical and mental comorbidities compared to the general population. Additionally, certain racial and ethnic minorities may have limited access to basic diagnostic tests and treatments due to poverty, racial discrimination, language barriers, lack of healthcare system access, and lack of healthcare rights in hospitals, making them unable to adequately address COVID-19 illness (Guadagno, 2020).

During the pandemic, migrant workers in healthcare settings, primarily occupying positions as auxiliary healthcare workers and low-wage personnel, were found to be at an increased risk of exposure to the virus due to inadequate access to or improper use of personal protective equipment (Platt & Warwick, 2020). Other groups of migrants working in essential services under crowded conditions often continued to work while ill, either due to financial difficulties or workplace enforcement, face the possibility of potential delays in seeking help when necessary and increase the possibility of a further transmission of the virus (Platt & Warwick, 2020). As a result, several cases of COVID-19 were documented among migrants employed as workers in factories and farms.

The generalized lockdowns across countries during the pandemic condemned certain categories of migrants/workers to "inactivity" as they were unable to work or travel to their home countries. The situation worsened as some of them could not meet their daily needs due to economic constraints. Refugees, who often lack stable housing and employment while frequently move to avoid the risk of deportation, also had limited access to healthcare facilities. These factors, combined with adverse living conditions, have increased their risk of exposure to infectious diseases and the transmission of the illness.

In the United States (US) and the United Kingdom (UK), there has been a disproportionate mortality rate from COVID-19 among ethnic minority groups, with higher death rates observed among African Americans and Latinos compared to the white population. Specifically, in New York, African Americans and Latinos had twice the likelihood of dying from the viral infection compared to whites of the same age group. Although these racial categories represent only 13% and 18%, respectively, of the population in the US, they accounted for 21.8% and 33.8%, respectively, of COVID-19 cases (Tai et al., 2021).

Similarly, in the United Kingdom, ethnic minority groups such as Black and Asian individuals were found to have increased chances of dying from the virus, with respective ratios of 1.7 and 1.6 compared to white individuals of the same age with underlying conditions (Platt & Warwick, 2020).

Conclusions

The challenges faced by migrants and refugees at a socioeconomic level during the COVID-19 pandemic seem to trigger corresponding planning needs in political governance, both at national and international levels. The health of migrants and refugees is closely connected to the health of the host country's population, the sustainability of healthcare systems, as well as social security and protection systems. It is a fact that these systems need to be organized and adapted to the changing environment in order to ensure the optimal level of social cohesion among divergent social groups, with respect for diversity and pragmatic policies for the social integration of vulnerable groups. Specifically, systems need to be strengthened in terms of organization (strengthening primary healthcare), epidemiological surveillance, and overall health management within the holistic framework of prevention, promotion, treatment, and restoration, in order to improve communication between migrants and healthcare professionals and to ensure more effective social integration.

Decision-makers and policy shapers in the field of health within an organized and inclusive welfare state, upholding the principles of the rule of law, equality, equity, and citizens' freedom, are obliged to promote universal collaboration and coordination without exclusions, where all population groups will have equal access and rights to prevention, care, long-term care, restoration, and monitoring. Otherwise, the welfare state fails to fulfill its fundamental purpose as it does not promote social cohesion.

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SCIENCE IN THE PANDEMIC CONTEXT: INTERRELATIONSHIPS BETWEEN POLITICS, MEDIA AND COMMON SENSE

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Introduction

The Covid-19 pandemic began in late 2019 and, although not the first pandemic situation experienced, it brought a new virus, often referred to as the "unknown" enemy. Faced with the uncertainties generated, scientists started studying the disease, and political decisions were implemented (with or without scientific basis) in an attempt to reduce the virus transmission. It is worth noting that the scientific community does not have civil responsibility for how the disseminated content is used by the governmental sphere. For example, despite scientists confirming the effectiveness of vaccines, governments manage how, when, and if they will be implemented, and thus, political, and scientific consensuses and disagreements influence social reality.

Throughout the pandemic, news about the number of cases and deaths circulated widely in different media vehicles, as well as information about protective measures and vaccine development. In this context, the anti-vaccine movement, conspiracy theories, and informational polarization regarding the Coronavirus (Justo et al., 2020) spread widely in both traditional and online media. Distorted and/or false information was shared and reached parts of the population before scientific information did, often complex, generating mistrust in the vaccine and in science itself (Oliveira et al., 2021).

Traditionally, in the field of social representation theory, the distance between scientific and common sense forms of knowledge have been investigated looking at the relationship between reified and consensual universes (Moscovici, 1988). However, many authors have underlined that this distinction is more hypothetical than effective, and that experts themselves are at the same time carries and objects of representations. From this perspective it is thus relevant to understand the important interplay between representations of science and common sense in a pandemic context, and their relationship with political and media spheres.

Objectives

The present theoretical study is part of a thesis project that investigates the debates surrounding science during the Covid-19 pandemic in parliamentary and media spheres. In order to understand the existing literature on the topic, the aim of this research is to take a self-reflective stance and explore whether and how social representations of science have been an object of investigation during the pandemic.

Methods and Procedures

This is qualitative research in the format of an integrative literature review. The search was conducted on May 4, 2023, across 6 scientific databases using the keywords: "(social representation) AND (science) AND (pandemic)," which yielded 139 results. Initially, the titles and abstracts of the results were read, excluding those that were not scientific articles (n = 8), duplicates (n = 4), unrelated to the topic (n = 65), not addressing science (n = 21), and not addressing pandemics (n = 5). The inclusion criteria for the articles were that they addressed the pandemic and science in some way. Although Social Representation Theory (SRT) was the researcher's theoretical framework, it was not an exclusionary factor.

The integrative literature review included 39 articles that explore the relationship between science and the pandemic in 45 countries. The distribution of articles across the databases is as follows: APA PsycArticles + Psycinfo (n = 6), PubMed (n = 1), Redalyc.org (n = 3), Scielo (n = 1), Springer (n = 18), and Web of Science (n = 10). Out of these, 18 studies are based on SRT, while 21 focus on other theories. 32 articles focus on the COVID-19 pandemic, while the remaining 7 address other pandemics such as H1N1, Ebola, and swine flu. The articles were read, and a thematic reflective analysis was conducted following Braun and Clarke (2006), which encompassed two main themes and their subthemes.

Results

The research identified science as a FOCUS or as BACKGROUND, with their respective sub themes and their articulation through the media, as presented in Figure 1.

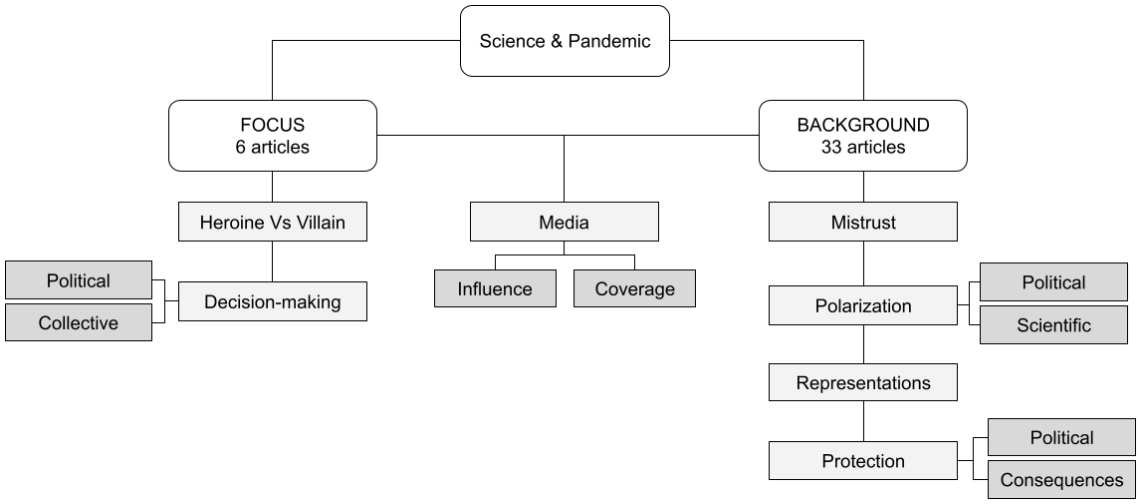


Figure 1. Themes found in the literature on science and the pandemic.

Science as a FOCUS corresponds to articles that directly study science in its various facets associated with the pandemic. In a crisis, scientists begin to investigate the social, economic, cultural, and psychological phenomena and impacts associated with it. Science emerges in the antagonism between being portrayed as a **heroine** and a **villain**, being recognized, or publicized as a savior through studies to identify ways of protection against the virus and the production of vaccines. On the other hand, science is also associated with conspiracy theories, being seen as the villain responsible for creating the evil virus and its antidote, often linked to large companies for commercial purposes.

Science is also cited as the foundation for informed **decision-making** in political and collective spheres. Regarding the political sphere, measures to reduce virus transmission are implemented based on indications or confirmations by scientific institutions or renowned scientists, through the government. In the collective sphere, the public's trust in the scientific information they have access to influences the adoption of recommended protective measures, even though doubts or questioning about the effectiveness of such measures, such as social distancing, mask-wearing, or vaccines, may circulate within the government.

Science as BACKGROUND is not always directly mentioned but is associated with the debate surrounding the pandemic. It is understood that scientific knowledge and common sense interrelate because science permeates society, becomes incorporated, and influences ways of life. Similarly, the social context is the basis for scientific development (Bauer & Gaskell, 2008; Moscovici, 2013). **Mistrust** arises in relation to vaccines, which are products of scientific research and procedures that are part of social reality. Two factors are indicated as reasons for mistrust in science: 1) access to conspiracy theories, particularly regarding vaccine production and the "hidden agenda" of a pandemic and its "cure," circulating both in social and virtual realms; and 2) the stance of healthcare professionals, such as doctors and

nurses, who are seen as professionals with technical and scientific expertise due to their training but take positions against vaccination.

Polarization stands out in studies due to the uncertainty caused by a pandemic and the antagonism present in scientific and political spheres. Scientific polarization is highlighted by the varying efficacy of virus protection methods, such as social distancing and the use of surgical masks. We can reflect on hydroxychloroquine, which was initially indicated as effective but later discouraged. Political polarization arises from the stances adopted by governments, with some countries following scientific guidance while others contest scientific information. This political and scientific polarization is identified as a factor that influences mistrust and fear in the face of a health crisis.

Social representations emerge in studies that investigated social representations of the pandemic, the coronavirus, social isolation or distancing, among other topics. The authors indicate the articulation of scientific information into representational elements that circulate among the population, primarily disseminated by the media. The articles discuss virus **protection** based on scientific recommendations and implemented through official public policies but also examine the psychological, social, and economic consequences of these protective measures, particularly social distancing, which involved the closure of schools and businesses to reduce virus transmission and had impacts on mental and social health.

The **media** emerges in studies that directly address science or as background. Traditional and virtual media are indicated as important for scientific communication, serving as tools for effective health communication in crisis situations, as long as the information is reliable and up-to-date. The studies indicate that scientific information transmitted by the media can influence the adoption of protective measures by the population during a pandemic, as well as how the population understands the situation, i.e., social representations. Furthermore, there are debates about how traditional media disseminates information, which can either downplay or amplify the severity of the pandemic context. Virtual media platforms are seen as a foundation for science because they allow scientists and policymakers to identify the beliefs and arguments of the population on certain topics and use them as guidance for health communication, taking into account prior knowledge.

Conclusions

Based on the literature review, it is possible to understand how social representations of science, politics and common sense are in interaction and mediated by media communication. According to the reviewed literature, science relates to the pandemic primarily through decision-making on effective forms of protection. Political decisions are

based on shared scientific information, mainly through the media, but also through direct channels between scientific committees and governments. Science relates to common sense in collective decisions influenced by scientific information received through media and/or government communication, affecting understanding of the situation, beliefs, and attitudes towards the pandemic. In this context, it was identified that science can be seen as reliable and savior or as the cause of chaos in the face of a health crisis at a pandemic level. Traditional and virtual media play an important role as intermediaries in scientific communication, political decisions, and the population, disseminating information that may or may not become part of representational systems in the complexity of a pandemic.

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INTERCULTURAL COMPETENCE: STRAIGHTFORWARD OR CONTROVERSIAL?

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Introduction

The **aim** of this paper is discuss aspects that are straightforward and may comprise controversy, regarding the intercultural competence of law enforcement officers (or any other person for that matter).

The **objectives** are organized around the two **RQ**s: What are the aspects of intercultural competence, which make discussion straightforward? What are the aspects of intercultural competence, which make discussion straightforward?

Methods of critical analyses of references, theoretical considerations, reflection on personal experience and a pilot empiric study, involving respondents –future law enforcement officers in Lithuania and Estonia were employed for the development of the paper.

Straightforward of controversial aspects of Intercultural competence

For the authors of this paper, especially, one of them, the attention and analysis, contextualization of intercultural competence and the development of intercultural competence was one of the main research interests for more than two decades (see, e.g., Zuzeviciute, 2013 et al; Ross, Zuzeviciute, 2011).

While we still believe in the importance of intercultural competence for every denizen of a global world, and especially, a professional, however, in the light of recent events and changing geopolitical context, we think that the deliberations should be renewed. Firstly, we posit that intercultural competence is very important for every denizen of this global world, including people in professional settings. Secondly, we posit that due certain innate characteristics of intercultural competence, which the very essence of the said competence, intercultural competence may be contextualized as controversial in the light of geopolitical situation. While the former claim is based on a number of theories and studies completed during the last twenty years, but the attention on the latter was prompted due to the recent discussions motivated by joining the project, funded by the EC: *Cooperation for developing joint curriculum on tackling hybrid threats* (HYBRIDC).

War against the Ukraine, which started on 24th February, 2022, motivated us, citizens of the countries with the external EU border to re-visit certain concepts and understandings, also re-examine certain beliefs: intercultural competence falls into the category.

Several influential models of intercultural competence were offered, with the one offered by Deardorff almost twenty years ago having gained the place among the most frequently used (Deardorff, 2008, though the model was first introduced for academic community few years earlier).

In the model three dimensions (knowledge and comprehension, skills and attitudes) are identified. Knowledge and Comprehension include cultural self-awareness, deep cultural knowledge sociolinguistic awareness. Skills encompass ability to listen, observe, and evaluate, analyze, interpret, and relate. Attitudes encompass respect (valuing other cultures), openness (withholding judgment), curiosity and discovery (tolerating ambiguity).

Another influential model was offered by Bennett (2008). The model also identifies three aspects: Cognitive Dimension (here cultural self-awareness, culture-general knowledge, culture-specific knowledge and cultural adaptation process are enumerated), Behavioral Dimensions encompass ability to empathize, to listen and gather appropriate information, ability to manage relationships and to manage social interactions and anxiety, Affective Dimensions encompass curiosity, initiative, risk-taking, suspension of judgment, cognitive flexibility, tolerance of ambiguity, cultural humility.

The very idea of analyzing the concept, the attempts to construct and deconstruct intercultural competence is a huge social innovation. These attempts denote humanity's efforts to distance itself from colonialist ambitions and to re-orientate itself towards global denizinship and universality of human rights (Bea, 2022). Intercultural competence, or at least admitting its place and importance among the professional's competencies (including professional law-enforcement officer) – we will argue - may serve as a strong marker regarding society's genuine maturity. While these aspects seem to illustrate straightforwardly positive and desirable role intercultural competence plays in professional law-enforcement officer's (or any other citizen's) activities, however, recent events prompt further analyses.

Hybrid threats, including propaganda, deliberately misleading or specifically designed informational attacks (Arcos et al, 2022), including breach or straightforward cyberattacks (Magonara, Malatras, 2023), mass migration (Lubinski, 2022) may be enumerated next to full fledged bloody war; these are the realities of the recent years in the world which a decade ago we thought had been taking a direction towards rules, reason based cohabitation.

The very characteristics, which make up the essence of intercultural competence: empathy, suspension of judgment, cognitive flexibility, tolerance of ambiguity, cultural humility may be (and was, as was the experience along Polish, Lithuanian, Latvian borders in 2021) corrupted for the nefarious purposes of agents acting in bad faith. The ideas of contemporary state as the state based on democracy, thus equality, thus universal human rights, thus supremacy of law are quite young. They were formulated appr.300 years ago and it took some time for them to be recognised and implemented; moreover, still not all countries globally implemented this social-legal innovation, which makes it so much harder to preserve the fragile progress achieved (Zuzeviciute, 2022). Law enforcement officers (though, probably, all the professionals and citizens) must balance their activities carefully with the sensitivity to intercultural aspects of contemporary living, and upholding the supremacy of law, which comprises the core of our democracies.

Controversies, in relation to intercultural competencies are linked to situations where this balance must be maintained in order to secure the general cohesiveness of co-habitation and the implementation of law enforcement for the general state of security within a given society.

Findings from a pilot study. In order to examine whether the role of intercultural competence resonates with future law-enforcement officers, a pilot study was designed and implemented during the last quarter of 2022 and the first quarter of 2023. Totally 99 students/future law enforcement officers from Lithuania (65) and Estonia (34) shared their opinion in an anonymous questionnaire, where they were asked to choose the statement that they agreed with most.

The first observation is interesting and asks for further, probably, qualitative research methodology based study in the future; namely, the answers by respondents in Lithuania and Estonia differed significantly. Even if the number of respondents was unequal, the findings indicate situation worth further exploration, Fig.1, Fig 2.

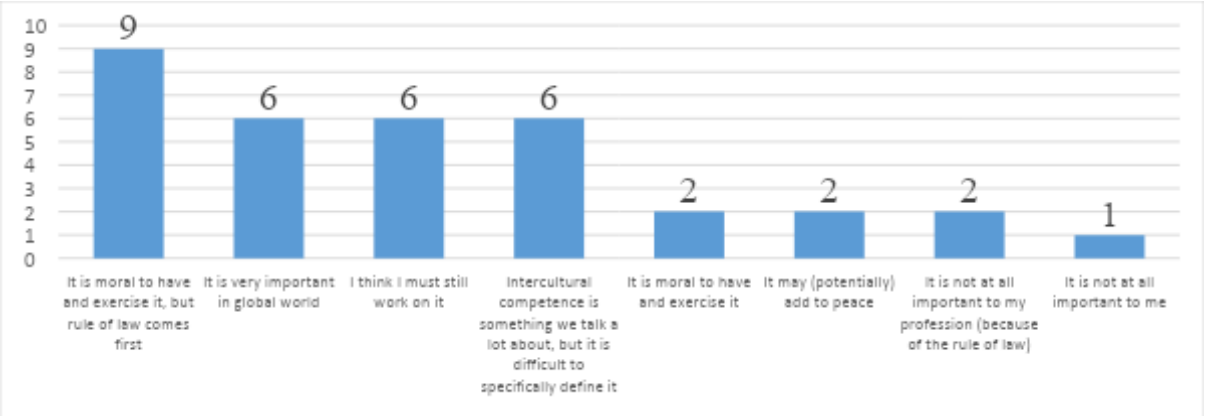


Figure 1. Estonian respondents (future law-enforcement officers) on intercultural competence

If the majority of Estonian respondents chose '*It is moral to have and exercise it, but rule of law comes first'*, among Lithuanian respondents '*It is very important in global world*' received the most voices.

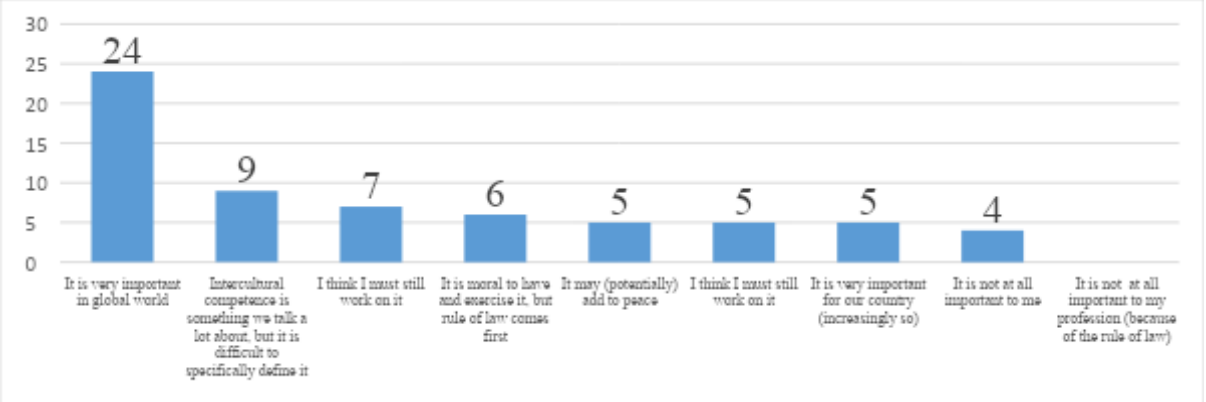


Figure 2. Lithuanian respondents (future law-enforcement officers) on intercultural competence

While the data is preliminary, but it shows the differences between interpretations among students in two countries. Surely, we are aware about the limitation of the study and provide these observations merely as a stepping stone for further examinations.

Conclusions

Straightforward aspects of role of intercultural competence, or at least admitting its place among the professional's competencies may serve as a strong marker regarding society's genuine maturity. Controversies, related to intercultural competencies are linked to situations where the balance between sensitivity to intercultural aspects of contemporary living, and upholding the supremacy of law must be maintained in order to secure the general

cohesiveness of co-habitation. Pilot empiric study findings, though preliminary, show that respondents in Estonia and Lithuania attributed different ranks for intercultural competence.

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