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Colloquial pedagogy in popular advice writings

Abstract: It is necessary to pay attention to the flood of everyday pedagogical and psychological literature. This literature creates the impression of informative nature of justified knowledge and the rules which should be conducted. Even if citizens are better educated, the way of transmission of popular knowledge is not so easy to recognize.

It is especially difficult if its author has a degree or represents a profession with high status of trust, e.g. a doctor, psychologist, manager, etc. In this article I present the problem of non-scientific counseling writing as prevailing over the scientific literature in the field of writing advice in the offers of publishers.

The period of market freedom promotes the inflation of colloquial literature, biographies and popular science. It is due to the fact that they have their sources in the created by the media, alleged achievements of all kinds of celebrities. Each guide for parents, teachers, students, and even directors of education, which hits the shelves of bookstores and from there is taken to home bookcases, becomes a reason to disregard science. Moreover, each guide is used in the process of learning or improves key practitioners to act as the public sphere professionals.

Current guidance is aimed at shaping everyday culture. Its recipient should try to act in a similar way (preferably identical) with the author's indications. If the level of internalization of the principles, rules and directives is higher, proceedings of the reader will be more natural in character and style. It is the best demonstrated in the case of coaching.

Keywords: counseling, education, popularization of science, colloquiality of knowledge, coaching

*Layman! If it is your intent bold and true,
To judge my muse's song with a phew and a boo,
Mind you well that a layman's quick review,
Speaks little of the work, but worlds of you.*

(Tadeusz Kotarbiński, *Wesołe smutki* [Happy sorrows], p. 97)

Like education and schooling, counselling is part of social practice and, as such, it falls under dual regulation. On the one hand, namely, it is regulated by the historical, cultural, political and personal experience of the agents involved, coupled with their more or less advanced reflection. On the other, counselling is shaped

by scholarly and colloquial theories, which both construct knowledge about it and contribute to the conduct of research and the application of its findings in practice. Theories of schooling and education are thus an outcome of one of several processes of learning about the education world, involving research, intervention or acquisition of its meanings from others. As any other theory, they are viewed as an opposite of schooling or educational practice, albeit intertwined with this practice closely, since they furnish it with useful information, explanations and assessments. In broad terms, theories are generalisations forged out of a scholarly analysis of reality aimed to formulate empirical or analytical statements about it. In more specific terms, theories are judgments which refer to many particular facts in a defined way, grounding or explaining them. A scholarly theory gives us knowledge about phenomena we are interested in, about relationships at hand and about their nature and consequences. A theory is thus an ordered set of laws and/or recurrent patterns which add up to internally coherent, logical constructs.

Education sciences do not boast axiomatised (in other words, formal or deductive) theories based on statements of high logical coherence. Axioms, namely, that is primary, supreme terms serving to define all remaining notions within a given theory, appear in mathematics or logic. In the humanities and social sciences, reductive theories are coined, referred to, also, as empirical or inductive. They are characteristic of borderline sciences which study two or more disciplines and, as a result, reduce the laws of one to the laws of the other. Consequently, the explaining and the explained statements often belong to two different disciplines while the scholarly account of reality is comprised of elements verified to the level of so-called practical (rather than absolute) certainty. This is the case with, for example, sociology, psychology, education and political sciences, as well as economic and media sciences. Depending on the research aims, non-empirical theories are constructed within education sciences; there are, thus, normative and meta-theories (formal theories) while within empirical theories, optimising and explicative theories are formulated. The division is a matter of convention only since it is impossible to separate theorising and research pursuits. Arguably, theories are grounded in research while research is a source of theories (cf. Gnitecki, 1997; Hejnicka-Bezwińska, 2015; Kron, 2012; Krüger, 2005; Kwieciński, Śliwerski, eds., 2003; Śliwerski, ed., 2006).

Colloquial pedagogical knowledge

At the heart of teacher education lies making teacher candidates aware which publications convey peer-reviewed findings and, as such, may be relied on for tolerably dependable knowledge about formation processes unfolding in people exposed to formative actions and, thus, serve as trustworthy guidelines for practice. Admittedly, in the humanities and social sciences, we have no scientific theories proper, but we do have meso- and micro-scale theories based on patterns identified in

socialisation, education, schooling, care, revalidation and therapy. Scholarly theories give us knowledge about phenomena we are interested in, about their relationships and character, and about their consequences. A scholarly theory is thus a set of ordered laws and/or recurring patterns which add up to internally coherent logical constructs. One should thus distinguish between (didactic) theories of schooling and education in the strict sense of the term and popular reflection on these processes which represents personal, commonsensical knowledge about education, learning or schooling of children possessed by authors of various advice books, etc. The latter is, namely, an ensemble of beliefs or ideas, internally interrelated or not, on the essence, genesis, aims, grounds and ways of schooling and educating others.

Colloquial pedagogical theories are frequently characterised as:

- ◆ opposite to scholarly knowledge,
- ◆ tightly interwoven with educational practice,
- ◆ natural, pre-scientific, biographical knowledge about pedagogical processes,
- ◆ so-called evident truth arrived at through natural workings of the reason,
- ◆ an element of procedural and declarative knowledge,
- ◆ a cumulative explication of episodic information prevalent in them,
- ◆ an articulation of the issues in everyday, colloquial language,
- ◆ not fully consciously conceptualised by their proponents (Leppert, 1996).

Researchers and students of the humanities and social sciences should be particularly wary about what sources they use to prop their theories and research projects or recommend to candidates as useful preparation for professional performance. What I want to address here is the prevalence in available publications of popular advice literature over scholarly counselling-studies texts. As Alicja Kargulowa aptly observes: “The counsellogical discourse developed by researchers of social life processes – who seek to study both changes in the social “universe” as well as interventions targeting individuals who undergo or are subjected to these changes and measures they themselves resort to – also continues to change and relocate its focal points” (Kargulowa, 2009, p. 7). The free-market conditions invite publishers to inundate the public with popular literature, falling short even of popular-scientific one, which evidently thrives on media-created alleged achievements of sundry celebrities. Every guide book for parents, teachers, students, even principals and school heads that makes its way into bookshops and thence to bookshelves at schools and homes contributes to discounting scholarship and belittling its role in the training or honing of individuals who perform in the public, professional sphere.

In the global, post-modern world, knowledge has become a commodity which, irrespective of its components (creative or popular investment), is advertised as “a bestseller,” the reputation confirmed by the printing run and the alleged sales figures. Scholarly publications, fruit of lengthy thinking and conceptual processes, of methodology-abiding research projects aimed to seek and fathom the truth of the actual, virtual or transcendent reality, hardly equal the revenues from music

hits or literary “must-reads.” “Existential,” “educational” advice books and guides to “living...” do. With their eclectic content catering to hodgepodge tastes, they defy the standards of logic and scholarly knowledge since their authors do not have, as they do not have to have, either training or competences relative to the issues they discuss. It hardly comes as a surprise that in many self-help books one banality grounds the next one.

Readership of pedagogical advice writings

Such advice books have been available on the publishing markets worldwide ever since books started to be released for commercial reasons primarily rather than for cultural ones. One of such publications, translated into several languages, is the *Bluffer's Guides* series, with one of the volumes devoted to education (Yapp, 1996). Among Polish translations, there are numerous guide books advising teachers and educators how to survive at school (Juul, 2014; Miller, 2012); advising parents how to cope with children's rebellion and upbringing challenges (cf. Ghazal, 1995; Hernández Seoane, 2001; Schwengeler, 1990; Tejera de Meer, 1997); or advising adults in general how to argue (Ury, Fisher, Patton, 1991; Ury, 2000), how to act like a child (Mádrová, 1989), how to doss around at work with impunity (Green S., Lavalley D., Illuminati C., 2010) and how not to be bothered by basically anything (Parkin, 2011). Teachers also offer their experience and teaching solutions to readers without in the least relying on any scholarship (Żuczowska, 2013).

Scholarly publishers are unable to compete for readership with publishers of pop-cultural literature – guides, compendia, collections of recipes for life, happiness, child- or cat-rearing, conquering a girl or a boy, surviving at school, etc. What scholarly publishers do is release books of this kind in order to finance strictly academic publications. Anything and everything lends itself to being an object of advice today since its source lies in what Jan Szczepański referred to as fringe needs (*potrzeby otoczkowe*) in his anthropological theory of consumption. When in pre-capitalist Poland most products of culture were censored and rationed, if abiding by the doctrine of the communist regime, the Cieszyn-based sociologists studied interrelations between consumption and development of certain human personality features in the free-market economy.

Szczepański concluded that our life-styles, behaviours, conceptualisations the world and the meaning of life significantly affected our organisms, health, capacity to work, attitudes to others, etc. If

(...) we look at the level of colloquial intuitions and everyday language formulations or at the level of common sense, we can imagine a chain of interconnected facts and phenomena: effects of need satisfaction – consumption of the means, i.e. an act of consumption proper; effects of need satisfaction or deprivation on mind and behaviour; perpetuation of these effects in enduring

personality traits; influence of these traits on the rise and perception of needs – in this way the life process draws a full circle, but it never ceases until the individual's death interrupts it (Szczepański, 1981, p. 19).

It is highly pertinent today to inquire what kinds of needs are satisfied by production (writing) and consumption of pop-cultural advice literature. Why is it in such demand even though its scope, credibility and efficacy are confined to the author only? In what ways does the act of “consuming” and dealing with such literature become at the same time an act in which the consumer's own needs are directly satisfied? Of course, the publisher as a producer must make sure that the merchandise is sold with maximum profit and devise a graphic layout, editing ploys, packaging and PR and marketing tricks to lend it an illusion of credence and value. It makes sense to investigate whether the level, kind and quality of advice books and studies “consumed” by natural, institutional or community educators have enhanced or reduced their personal development, scope of action and capacity to construct their own pedagogical culture.

Advice books on the publishing market

Classifying educational literature, one should steer clear of prejudice and stereotyping since colloquially constructed counselling, which tends to represent autobiographical experiences, may have an important cathartic role in the lives of educators/teachers/parents dedicated to the quality of educational processes. One outcome of book-writing is that authors structure their reflection and occasionally give it a historical, problem-oriented or social, conflict-focused twist in order to, while reconstructing the events, cope with their own memory and sense of achievement or failure. If they wish to share advice, principles or intentions with others, it is because they largely believe in their universal application. However, nothing ever happens or stays the same in social processes – no relationships are identical as each unfolds in a different spatio-temporal setting and involves dissimilar or already somehow altered people. When, as readers, we peruse somebody's “bestseller,” we make every effort to find in it parallels to our own experiences and achievements. If we, be it partly only, detect such a resemblance, our endorsement of the book's suggestions or assessments is a matter of being seduced by literary or editorial devices.

Undoubtedly, a fair proportion of guide books are based on autobiographical memories. They tend to be authored by strong personalities who want to impress the import of their own achievement upon others' lives. There are also advice books which rely on the inversion principle to prompt readers to act ethically. Their authors refuse to countenance dysfunctions – internal, legal and social pathologies – of educational institutions, so they encourage readers to sabotage and provoke so as to find an alternative through mockery. Hypermarkets and railway station bookshops bubble with such books. The second biggest number of volumes is to be

found in popular-scientific bookshops or sections. The post-modern citizens need not toil, labour and brave their own reflections as there are others out there with a mission to feed them ready-made “pulp” – quasi-pedagogical “porridge” – by the spoonful.

It is not scholarship that is produced like a new brand of yoghurt or washing powder; it is pseudo-scholarly literature, designed to imitate the scholarly foundations of the former’s origin or emergence (Z. Melosik, T. Szkudlarek 1998). It is enough to set up an institute (a name which in Poland is not reserved exclusively for academic entities) and couple it with a modifier (e.g. creative; for the advancement of...; of modern thinking or action; of security or therapy; of research on one of the socialising environments, etc.) to make its offer credible to the potential consumers. In fact, the name and the institute itself are not backed up by a research team but by a group of practitioners who apply knowledge already produced in research across various courses, workshops or training cycles.

Popular counselling aims to shape popular culture as its recipients are supposed to try to follow (at best to replicate) to author’s instructions. The more thoroughly the rules, principles or directives are internalised, the more “natural” the reader’s conduct is supposed to become. The advice is not tested, verified or measured against psychological, sociological or educational knowledge since the content offered to the readers is clear, simple, easy and pleasant. It does not require any special effort while, by allowing the readers to hide behind the author’s advice book, it helps alleviate their complexes. Some of such publications are propelled by fads endorsed in the social or economic sciences. In recent years, coaching advice books have gained particular popularity (Trzeciak, 2015). It does not come as a surprise that in one of his books, Maciej Bennewicz, a sociologist and coach in one, analyses and exposes attacks on authority launched in Poland’s social, cultural or personal spaces over dozens of years now (Bennewicz, 2015).

Coaching as a form of potentially “popular counselling”

As a result of antagonistic rivalry soaring in many companies and corporations, some of their employees ruthlessly and unscrupulously fight against each other for greater prestige, better position, influence on others or better pay (cf. P. Błajet 2008, D.M. Buss 2007, A. Kargulowa, S.M. Kwiatkowski, T. Szkudlarek, eds., 2005, Ch. Mouffe 2015, G. Stalk, R. Lachenauer 2005). This working style and climate have also encroached on educational institutions, in which heads are encouraged to coach their staff as a specific panacea for minimising psychological damage sustained by teachers as a result of such rivalry. Spurred by a worldwide fashion for coaching, teacher development facilities, training centres and universities have stepped forward with a multitude of courses in educational, therapeutic and diagnostic problem-solving. Every head of an educational facility with some standing

in the professional circles is supposed to be not only a manager or a leader, but also a coach, that is, a master of old *redux* – a guide, a counsellor, a mentor that *maieutically* guides his disciples toward better life and more effective work. The coach is supposed to manage through advising co-workers how to realise their potential and increase its effectiveness in the service of children and their parents. He head-coach should assist his staff in their journey of becoming better, developing people as well as facilitate their mutual contacts and communication with others.

Teachers face multiple personal and family-related problems as well as difficulties in coping with pedagogical supervision and school district. As such, they are being told that what they need is to have a coach and to be a coach for others, at the same time. So a bosom friend or a colleague from the teachers' board, to whom they may confide their dilemmas, will be their coach and the other way round. If there is no one on the board who lets them talk about their problems, introspect or present their thoughts to a friendly person, they could find a coach in family, in the spouse or partner, in the parish (a confessor could be a coach as well) or in the virtual world (an online coach). They could also consult a professional coach as a professional coach is supposedly a person for all seasons – a guru of sorts that can help us not only perform better in our jobs but also repair relationships in the teachers' board, set up our own kindergarten or re-structure one we manage, etc.

People are growing increasingly confused in the globalised world and the hierarchical education system. They find it ever more difficult to distinguish personal and common good from evil and tell the ethical from the reprehensible. As the communal sense and social and civic bonds are declining in Poland, coaching may prop up the symbolic killing of those who refuse to succumb to the mainstream, to the ignorant power, to constant abuses of social and moral values. What if a coaching-trained boss of kindergarten heads concludes that s/he has finally found out how to cooperate with others not only constructively but also destructively, that is, how to get rid of or make life difficult to a person who skilfully manages a kindergarten and, hence, enjoys the reputation of an authority? For there are bosses who resent not being flattered. Psychology tells us that in most cases they suffer from a "threatened authority complex." They are people of paltry achievements and low competences, but serviceable to power. When they obtain managerial positions, they lay their hands on invisible instruments of rulership, which they may use to vent their own jealousy and complexes, recompense their own ineptitude and show that finally they are somebody. They may thus "kill" an excellent kindergarten head or teacher if s/he speaks up for more profound values in his/her work. There are also bosses who crave to eliminate those who are actually superior to them. For we live in the world of social anomie and alienation, of double standard, deceit and ambiguity.

An advice book – shortcut learning and a recipe for life

Some publications are an outcome of traumatic experiences while others ensue from particular life situations – unique opportunities to share one’s insights, ideas or working methods with others. Their authors skilfully weave their suggestions into everyday customs, traditions and norms of social coexistence that structure particular institutions to enhance their applicatory potential. Such type of counseling is supposed to lift the imperative of independent thinking and conscientious deliberation so that readers could be guided through life by someone else. As such, guide books are perfect instruments with which to shape radar personalities in society – ones of anonymous consumers easily amenable to the impact of signals and stimuli targeted at them. Authors of such advice books are not accountable for the outcomes of their suggestions. Admittedly, some try to manipulate the potential customers through alluring blurbs or reviews that recommend this or that title to all those who would like to ... be like the author or possess what the author does.

In literature of this type, human life is fragmented into chunks easily captured and conveyed in a colloquial narrative. Consequently, guide books focus separately on particular human affairs bound up with diverse institutions, settings and spaces to address satisfaction of various needs. There are also advice books that address narrowly defined human pursuits – play, work, art, family life, sexual activity, care-taking, health, etc. Self-help books are supposed to evoke our curiosity and interest and, perhaps also, to optimise our behaviours in the above spheres and dimensions of existence, or other ones, for that matter. In some, they may breed discomfort and a cognitive or moral dissonance. We may indeed feel remorseful if we love our child and manage its upbringing well but do not buy a book whose blurb stirs up a sense of unease and threat announcing that:

You don’t have to be a super-parent to be a hero to your kids! Recent research by an expert team has shown that the risk of addiction (alcohol, cigarettes and drugs) is twice as high in eight-graders left without parental control for at least 11 hours a week as it is in their peers under complete parental care. (...) The book in your hands is a perfect solution for the parents who want a close relationship with their children (McDowell, Day, 1993, cover).

Well, any educational theory that appears on the market of ideas may prompt one to relativise one’s practical experience. As the publisher of a self-help book asserts:

Bringing up a child, we often do not know how to go about things because we were not taught that at home ourselves. This book (...) is addressed to those who feel they were not properly parented and want to spare their children that experience. (...) This book (...) is intended for all those who want THEIR children to enjoy happy and joyful childhood, to have confidence in

their resources and to be able to face up to challenges of adult life in the future (Woititz, 1993, cover).

Many teachers, educators and pedagogues do realise what knowledge is necessary, essential or useful to them at a given moment. Depending on whether they are students of education or parents looking for answers to questions that arise daily in child-caring and –rearing endeavours, they want knowledge as framed by axio-normative, psychological or ideological perspectives. No wonder that those who search for solutions without first defining the sources of their groundings head to a hypermarket so as to, while traversing a universe of diverse ideas and their colloquial justifications, select and purchase one that suits them best to be consumed like a grocery product in their educational practice. What should they attend to before they choose a book for themselves? How can they see through the sellers' tricks and devices?

This is what happens with advice books on education and with non-scholarly concepts articulated in various courses, training sessions and education workshops that present each of them as a commodity (knowledge) whose properties and methodological or ideological premises may seem simple, easy and pleasant, evoking a variety of associations, gratification and a sense of spiritual affinity with our own feelings and experiences. Such customers are targeted by the publisher's advertisement:

The book offers detailed answers to most questions the caregivers of young children may ask a psychologist. Underpinned by recent findings in psychoanalysis, knowledge about young children's needs and rights will reach (...) the hearts and minds of all those who want to be good enough caregivers of children and to know better how to love them (Santorski, in: Furman, 1994, cover).

If we examine the above doubts and queries in relation to guide books on pedagogy in the broad sense of the term, we may conclude that anything is a manipulation in today's world. As Zbyszko Melosik observes, we confront a phenomenon typical of mass consumption, that is, a process of "(...) staging a difference (or rather, a sense of difference), which relies also on "in-complete messages" and "filling in the meanings" (distinct to "the culture of simulation")" (Melosik, 1999, p. 74). Some develop a shopping obsession (shopaholism) and rummage through stores every day, spending up to hundreds of zloty on "basic products," i.e. food, etc. The more often one goes shopping, the more one gets used to a specific atmosphere conjured up in shops. As for matters of education, an equivalent group is made up of uncritical aficionados of popular knowledge who stay away from research and diagnoses, remaining all the more insatiable and dissatisfied with the existing pedagogical concepts. Among the group, there are those who are forever "starved" for new, easily digestible texts.

If we factor in bargains offered by publishers and sellers, who resort to various devices to tempt the potential readership, it comes as no surprise that literature of this kind is in high demand. Promotional sales of advice books as products are designed to attract the customers who did not or even could not plan to purchase them. Such slogans as “50% discount,” “special offer, only today” or “buy X, get Y for free” suffice for a throng of customers to grab at the educational kitsch. This is how special offers work – they persuade people to spend money on things of no use to them altogether; enticed by a possibility to spare a few zloty, they lay out the demanded amounts. The market of competitive popular counselling literature relies on an array of marketing techniques that advertise books as “a worldwide bestseller,” “the first Polish edition of the book that sold in 800,000 copies,” “a theory which revolutionised education,” etc. There are also other ways to lure the customers, e.g.: “My experiences and practical techniques informed by theoretical knowledge and helpful in this responsible work (...) are now available (...) also to you. Hoping they will help “revolutionise” also your home, I wish you happy parenting!” (Kuzma, 2000, cover).

The anthropological theory of consumption views the readers of such literature as permanently coping with identity issues and a lack of self-fulfilment or, rather, with incompleteness.

One may feel to have nearly attained a “complete” identity – to have become what one should be (of course, owing to a fittingly prestigious or fascinating purchase). Yet almost immediately, one feels that the moment of satisfaction has passed, irretrievably, and a new search must be undertaken. As a result, one constantly experiences consume anxiety, which gradually turns into a regular condition (Melosik, 1996, p. 32).

Should modern teachers – in the name of permanent education – yield to the compulsive study of colloquial educational concepts in order to discover their own vocational identity through reading and comparing them with their own practice? Is internalisation of pop-culture identical with that of scholarly knowledge?

Probably one of the reasons why people grow dependent on popular pedagogical knowledge is their realisation that, eventually, diverse concepts of education and schooling are commonly available. Readers regard the authors of such publications as models of educational success imitable by anyone provided that they abide by the advice presented. However, their texts entail exclusion and inclusion of particular discourses. In this light, the educational concepts which embody rival forms of (re) presentations of knowledge about education and schooling vie for the status of the only allegedly true and indisputable truth.

In this perspective, the meaning of a text does not inhere autonomously in the text itself but is dialogically produced in the interplay with other texts. The text becomes an intertextual arrangement – a space of encounter and interaction

of various texts. As a result, no meanings of the text are privileged over other ones. The text opens up and engenders a multiplicity of diverse (often mutually contradictory) options of reading and meaning-making. Theoretically, a text has as many meanings as it has readers (Melosik, 1996, p. 43).

In the “department store of colloquial pedagogy,” nobody is guaranteed peace and shelter from new or old, native or foreign concepts (packaged as they may be in new – linguistic and visual – ways).

Each theory seems to refer, so to speak, to a slightly different world, to a particular historical moment and to a particular understanding of it. (...) The world consists of several equally valid and mutually contradictory, dispersed realities which ARE there simultaneously. The human may live in a few of them “at (this) once.” S/he may thus think the world a while within one convention, and then think it in another, bracketing off the outcomes of his/her prior intellectual efforts. If we accept this, we will be inclined to deny the existence of such realities and theories which do not arise from our own biographies and our own experiences, an essentially modern denial (Melosik, 1996, p. 35).

I believe, but it is a hypothesis only that needs empirical research, that parents, caregivers, teachers and instructors often use pseudo-scholarly guide books because they need information on particular processes, states, events or norms. As J. Szczepański put it:

Besides its basic component, the need for information has also its mental fringes, such as curiosity about things entirely useless, and its social fringes, which make us listen politely to information we know is either deformed or untrue. (...) And so, out of custom, out of habits instilled in socialisation and education, out of experiences accumulated in practical, everyday life, we satisfy our need for information mainly by satisfying its fringes (Szczepański, 1981, pp. 144-145).

Conclusion

The need to read popular advice books arises exactly out of a dissonance, out of curiosity stirred up, which could be appeased by the ostensibly pertinent content even though, in fact, it cannot change the course of mental and social processes, being only their fringe – a supplement to real knowledge about the world, the human and their relationships. Popular knowledge comes to override scholarly knowledge since the former does not require activating a particular, but necessary, reflection or undertaking one’s own diagnostic action. It should be remembered that if – as Z. Melosik and T. Szkudlarek claim – “the printed word starts to live a life of its own and the readers “adjust” the author’s narrative to their own dreams and beliefs”

(Z. Melosik, T. Szkudlarek, 1998, p. 8), it is indeed necessary to sensitise psychology and education students to the fact that popular advice books are not scholarly publications as such. Consequently, in the course of academic training such books must not replace knowledge, which for their authors may be merely a source of “fashionable nonsense” (A. Sokal, J. Bricmont 2004).

That is why it is so difficult to produce and promote a solid scholarly dissertation – also in counselling with strong scholarly underpinnings – as it is addressed to a refined circle of readers, leaders or guides through the inner world of people who are wounded, helpless or confused in the external world, therein the virtual world. Such a dissertation conveys a kind of counselling that eludes professional control, qualitative verification and moral accountability. This, however, should be a subject of separate analyses. For now, we should reflect on whether educators should be trained for emancipation or for/ its pseudo-equivalence in the form of populist reason.

Translated from Polish by Patrycja Poniatowska

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