



SUBDISCIPLINARY MOBILITY AND CHANGE ON THE GLOBAL LABOUR MARKET

Zdzisław Wołk

ORCID: 000-0002-2846-6246

University of Zielona Góra

e-mail: zdzislaw.janusz@wp.pl

Andrzej Radzewicz-Winnicki

ORCID 000-0001-6227-8700

University of Zielona Góra, *emeritus*

e-mail: arwinnicki@gmail.com

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Abstract. The aim of this article is to present a proposal leading to the modification of the concept of vocational education. Its main feature is the consolidation of several disciplines, especially sub-disciplines, which could result in greater mobility of graduates on the labour market. This requires the modification of many occupations and employment structure.

MOBILNOŚĆ SUBDYSCYPLINARNA A ZMIANY NA GLOBALNYM RYNKU PRACY

Słowa kluczowe: mobilność subdyscyplinarna, zmiana, rynek pracy

Streszczenie. Celem niniejszego artykułu jest przedstawienie propozycji prowadzącej do zmodyfikowania koncepcji kształcenia zawodowego. Jej główną cechą jest scalanie kilku dyscyplin, a szczególnie subdyscyplin, co mogłoby spowodować większą mobilność absolwentów na rynku pracy. Wymaga to modyfikacji wielu zawodów i struktury zatrudnienia.

Introduction

The authors continue the considerations carried out all over the world, including those currently undertaken in the academic environment of *labour educators* in Bydgoszcz. In numerous editorials, the scientists have constantly emphasised that the process of work (provision of services), which helps sustain and transmit the existence of individuals and social groups, should be anchored in the system of basic values in every social structure, and that a large part of our society should steadfastly believe that it is an indispensable, utilitarian, permanent and necessary activity (Tomaszewska, 2021; Gerlach, 2007; Gerlach, Tomaszewska, 2017; Szymanski, 2021, pp. 146–163). Social systems that could not give work a meaning beyond the mere acquisition of material goods would be doomed. Although in the history of mankind we have seen communities making a living through robbery, conquest or war, never on a human scale has plunder arguably been the dominant source of acquiring the means of sustaining existence. Although the preparation for conducting clashes, assaults or wars (training, production of tools of destruction) could, in the broader perspective, according to Wiesława Kozek, also be regarded as a specific contribution of one's own labour, throughout history, *homo sapiens* communities have usually increased their own chances of survival mainly by means of other activities (cultivation of land, trade, industry, coordination of collective actions or planning, which we strongly advocate) (Kozek, 2000, p. 175). In the deliberations that follow, we will have in mind above all labour, treated as a market good situated in the sphere of production (manufacturing), trade and provision of services, which remains constantly priced due to *its very nature* and the frequency/rarity of the qualifications required by the producer/service provider, which are also the subject of collective bargaining (Kozek, 2000, pp. 178–179). Thus, the present reflections oscillate around a central dilemma: how to survive in the new economy of transformations in the present and upcoming world of work?

„Pre-understanding” as a potential unifying category for several social science sub-disciplines

Our aim is to attempt to signal the applicability of the concept (*pre-understanding*) by academics and practitioners to the slowly institutionalising area of integrating several sub-disciplines within some social sciences, e.g. within

socio-psycho-education or *psycho-socio-pedagogy* of a compensatory and preventive nature, which could be introduced in the near future as (in addition to *social work*) already a separate stream of academic education. The basis of this relatively integrative discipline would be an interpretation of basic concepts carried out in terms of sociology, pedagogy and psychology. Suggestions are being considered that the areas mentioned should become a kind of autonomous academic problem, which could be then characterised more precisely.

One of the important, even fundamental problems of development in many institutionalising areas in the constant evolution of individual disciplines, has become multi-pragmatism (or its modifications) in order to ensure its continued viability in the changing realities of social theory development. These usually emerge after periods of dominance of particular paradigms (i.e. patterns, models, ideal types of description of other rules of behaviour), whether merely recalled during a period of relative social stability or of increasing transformation. In the public debate, as it seems, other explanations are being brought to the fore and more and more often appear, treated as valid, legitimate in a strictly complementary context. At the outset, it should also be recalled that an agreement means agreement, mutual justification, mutual understanding and also documents/arguments confirming the pre-conditions to be accepted by the respective parties with an interest in the subject in question. *Pre-agreement*, on the other hand, can fulfil a very similar (and certainly similar) function to the role of another term, which was the introduction by hermeneutics into the language of the social sciences of the also subjected term *pre-understanding*. Grazyna Voroniecka, by all means, rightly claims that the issues occupying researchers in the dispersion of different issues can find a common denominator of significant cognitive value of the concept under discussion. It also has a methodological character, as a synonym for pre-judgements, inevitable conditions of beliefs in which the sphere of values shared by the individual's social environment (significant others) plays an important role; these conditions show strong links with social forms of life (Woroniecka, 1993, pp. 73, 86). The thesis presented here relates primarily to the method of reconstructing the beliefs externalised by subjects about actions: it may also – albeit to a limited extent due to a considerable degree of self-consciousness and methodological rigour – be relevant to researchers' self-reflection on the choice of subject matter for new tasks and research and approaches to explaining emerging events. This is the case for a number of individuals and social groups characterised by the discontinuation – as Magdalena Piorunek and the research team she leads have authoritatively

stated for many years – of society's many expectations, aspirations and also individualised experiences of professional support for the difficult and traumatic experiences of the *individuum* in times of intense social change. The proposals, i.e. the manifested competences, the helping relations and those of counselling, constitute, from the perspective of the theoreticians, practitioners and also the multitude of assisted persons, the creative canvass of the submitted social policy considerations or even the promoted intentionally proposed solutions of the consciously consequential actions signalled above, requires a broader and very complete theoretical knowledge of many disciplines of the social sciences (Piorunek, 2015; Wolk, 2012).

This fact alone, with its tautological overtones, evokes the figure of Stefan Amsterdamski and his article from nearly half a century ago, but still very relevant, bearing the significant title *Science as an object of humanistic reflection*, in which the eminent Author drew general attention to the necessity of a correct account of the cognitive status of individual sub-disciplines of the social sciences. This required attention to the way in which the objects of their research are defined. In other words, it is basically a matter of analytically distinguishing a certain class of phenomena immanently constituting the object of research penetration of other social sciences closely related to a given sub-discipline, above all sociology, psychology and pedagogy. This means, for example, that dealing with typical problems in contemporary pedagogy, directly related to the study of certain educational relations taking place in certain social situations, requires an understanding of most basic sociological or psychological categories. This is reflected in the way research questions are formulated, as well as in the commonly used classification procedures used to systematise cognitive results. It is not difficult to see – following Amsterdam's thinking – that within the individual disciplines that study science, for example history, pedagogy, sociology, psychology or political science, the same goal is nevertheless understood differently.

Each of the listed disciplines has singled out a different aspect of the phenomenon under study, striving consistently to understand it. Such a rather narrow view of the specialisation of science is a normal and inevitable fact in the process of knowledge development and at the same time causes inevitable differences or controversies. Often, the entirety of research and analysis of certain phenomena is ascribed to only one discipline, yet the boundary lines between individual sciences studying the same object are usually conventional. A vision is formed, which consequently takes the form of a strict classification and selection rule, usually as a result of the state of development of a given science and

specific research methods representative of it. Without any contractual convention, researchers have become accustomed to not overstepping the traditionally established boundaries of exploring a particular slice of social reality. Often, problems that are perceived to be immanent to another specific scientific field are not addressed.

Unfortunately, such sharp boundaries between disciplines have been formed (especially in the domestic social sciences). After all, too narrow an understanding of science impoverishes our sphere of action and cognition, yet the purpose of science is to solve practical and socially useful problems on the basis of well-founded assertions about the surrounding reality. Collaborative research – by representatives of several disciplines – is a significant and important asset for society as a whole. Therefore, one can treat the undertaken theoretical and research task as an attempt to fill a certain gap in the available knowledge, intended above all for young students of social sciences and above all pedagogy, and as an attempt to grasp the specificity of realized intentions and expectations in the conditions of ongoing change (Amsterdamski, 1971, p. 27–28; Amsterdamski, 1999, p. 296). As for the value of practised science, e.g. by pedagogues, psychologists and sociologists, it will have to do with the interpretation of one's own role in the predetermined and at the same time necessary cooperation of potential co-operators; people of science are not divided by any boundaries, except for one, unfortunately, and that is the lack of greater interest in values and research results valued individually by partners creating common cognitive goods. I believe that some parts of this text are concerned with information about convergences and differences in perception and evaluation of changing reality by representatives of different disciplines (and not infrequently opinions differing within the same scientific discipline).

We focused briefly on theoretical reflection – seeing the necessity of assimilating knowledge without creators and opinion makers of modernising and innovative actions – as well as on diagnosis and the reality of social practice. Such knowledge is necessary to undertake compensatory actions and to surround with care (on the part of governmental and non-governmental institutions) people in the sphere of widely understood social poverty, the needy, the marginalised, the handicapped or even the excluded. We also assume, adopting the point of view of Piotr Sztompka, that the imagination of a student – humanist – of higher education, not only of pedagogy, but of the whole family of social sciences, should be urgently shaped in terms of methodological rules of cognition. They should possess the ability to use a specific, *strictly* scientific language characteristic for this group of researchers. It is about thinking or scientific

generalisations, which – in contrast to the many rather compact and even illogical statements of contemporary politicians – proceed on the level of a certain abstraction, without excessive simplifications, emotional, stereotypical comparisons or the very fashionable *essayistic-journalistic* interpretative convention.

Above all, a proposal is promoted for integration in both theory/science and public practice, for cooperation, prevention homeostasis and compensation. We also want to show the commonly noted dissimilarity of the analyses carried out and of the ideas, which, instead of leading to coherence, may lead to confrontation, with the consequences of the changes and innovations introduced still unknown to us today. The narrative we have proposed may serve as an example of an attempt (let us hope successful) to integrate the experience of different expert groups scientifically and practically. This is, of course, a proposal for a certain symbolic simplification. It also contains an emotional expression of a certain longing for a common denominator of several social science disciplines, which on the one hand are (will become) extremely professional, exceptionally useful, working closely together, and on the other hand their cognitive sovereignty is not (and will not be) challenged by it. The alternative of amalgamation should also appear to readers as a tentative and perhaps naive reference by humanists (a certain social construct) to the ideal of the experimental sciences.

Radical evolution/social change highlights methodological and planning dilemmas in terms of rationally explaining the reality surrounding the individual and at the same time attempting to rationalise it. This is an important reason why existing research procedures have to go beyond the, many satisfactorily, and *de facto tenuous*, public debate. In practical terms, the erosion of the hitherto well-known traditional and much-anticipated employment models prevalent in Western Europe argues in favour of the fusion perspective being promoted. Structural transformations around the world, however, are accompanied by profound changes in patterns of paid work, in which atypical forms of work are becoming the dominant part, depleting the acquisition of a material equivalent at the same level as before. For example, in Germany (...) between 1993 and 1995, the amount of employment subject to social insurance decreased from 85 to 80.5 per cent. Until the 2000 reform, “minor employment relationships” with working hours of less than 15 hours per week were not subject to insurance. This form of part-time work has spread particularly rapidly in the service industry. Currently, 25 per cent of all employees work part-time. The proliferation of such forms of employment raises two problems in particular. Firstly, the basis of social security systems is shrinking, and secondly, workers employed in this way

are often disadvantaged in company-based further training programmes. This situation risks dividing the labour market on a long-term basis and increasing the number of under-qualified workers. The solution to combine atypical forms of employment with social security is referred to as *flexicurity*. A livelihood-assuring basic pension for all working people on the Swiss model, a system of life-long learning and financial assistance for changing forms of gainful employment form its main elements (Seifert, 2002, p. 17).

Thus, the share of socio-psycho-pedagogical knowledge as *an intangible good* will undoubtedly increase in the value created by enterprises of a new type with a modified economy. New and creative ideas, customer contacts and reliable expert information obtained will become important. Through this, the value of human resources may also increase, initiating fundamental transformations and personal coherence increasing the quality of existence than in the previously formed real world of work (Zipf, 2001, p. 40–42). Thus, experts are concerned with continuous pragmatic behaviour on the basis of general knowledge in the times of transformation leading to inevitable diffusion, innovation in the modern society of the free market economy (Ziolkowski, 1994, p. 11–28). These include a forward-looking programme of support, guidance and innovative support processes. The relationship between the individual and society means the fundamental mutual (relatively permanent) relationship between social action and the forms (form) of a particular public organisation, and above all the school. Society is conceived in this view as collective action rather than social organisation. It is, so to speak, a *joint action* influenced by taking into account knowledge previously accumulated from many scientific disciplines (sub-disciplines) (Mosiek, Radoła, 2021, pp. 21–24).

Representatives of science must necessarily meet expectations and aspirations, often latent arising from public needs mostly initiated outside the academic walls of universities. These are only developed and operationalised by intellectual elites – who are currently not always recognised by governmental spheres – who have the advantage of competence over the flawed implementers of current transformations. They can take the form of *pseudo-innovations* and harmful ordinances with a general as before, typical monocentric character of incomprehensible writing. They are often characterised by ludic – spontaneous simplicity, in the perception of people of science, satisfying the limited imagination of the elite holding power, implementing the decision-making order to fulfil important social roles formulated by them in the mistaken conviction of their indispensability for the benefit of fictitious economic, scientific or social policies (Radziewicz-Winnicki, 2019, pp. 137–156).

Rationale for inferential diagnostic procedures

In the practical social sciences to which we constantly refer, a tradition of procedure has been formed which takes over certain patterns of the sciences by means of an analogy of discourse. Several elements of this analogy highlight the differences between the social sciences, their analysis or social diagnosis.

The first analogy relates, for example, to the difference between theoretical sociology as a type of so-called purely cognitive, free research and other social sciences. Theoretical and empirical social sciences describe relationships and dependencies between variables, e.g. the dependence of the effectiveness of propaganda on the credibility of the sender. Practical social sciences, on the other hand, focus attention on variables susceptible to the influence of specific groups, institutions and measures.

The second similarity relates to making a diagnosis on the basis of an *implicitly* assumed, often intuitive, model: in the medical sciences, a model of the patient's health, and in the social sciences, a model of the mental state expected by experts.

Social diagnosis is entangled in much more complex disputes than in the medical sciences around the values that define a good and desirable society, equitable arrangements of international relations, peaceful relations between regional blocs, between various types of legal and political systems, etc. Certain elements of the so-called ideal society, respecting greater social equality, a proper standard of living, adequate social security, were defined in capitalist states under the pressure of trade union organisations and democratic parties, and after the Second World War under the influence of achievements, especially educational achievements, in socialist states and the activities of international institutions (Kubin 1998, p. 136).

Sociology and social policy have brought to the institutionalisation of the vision of the 'desirable society' some indicators of attempts to measure the state and development of society, among others, with various empirical, defining or inferential factors selected by the researcher.

The fourth – in the light of the statement quoted above – refers to the interventionist model of sociotechnics. It is the independent undertaking of a credible expertise or impulse of any principal (Podgórecki, 1968, pp. 9–34; Kubin 1988, pp. 134–135). By presenting in the presented article, some specific problems of importance – at least for us – we try to partly link to the strict philosophy

of science as an attempt by pedagogues to generate the theoretical work of social science methodology into humanistic practice, a perspective that finds recognition in the individual vision of Stefan Kwiatkowski and many experts (Kwiatkowski, 2014, p. 252)¹.

The knowledge of sociotechnics, also known as social engineering or applied sociology, can be successfully applied to the planning of any change. This theoretical science, which deals with the study and analysis of rational purposeful social actions, focuses mainly on the paradigmatic effectiveness of any implementation, it is the conscious, individual or group application of scientific knowledge (mainly from the area of social sciences) in order to achieve the intended transformation of social reality, the occurrence of expected and desired by the initiator (creator) behaviour manifested by an individual, or social group (Radziewicz-Winnicki, 2018, pp. 183–186).

In the commonly accepted name with an emotional undertone – social engineering by the very fact of manipulating human actions has something significantly threatening to human dignity and freedom. Certain directives and the way they are formulated can arouse social moral disapproval. There is even talk of social Machiavellianism, the amoral tendencies of many to manipulate. These would involve the use of socio-technical knowledge and knowledge of the laws and relationships occurring in specific conditions and at the same time governing the functioning of individuals and social groups in given situations, assuming the possibility of the use of lies, grounds for betrayal, deception, the rejection of any moral scruples on the way to achieving some important goal for the experimenter. According to Adam Podgórecki, a long-time promoter of the introduction of sociotechnics to Poland, modelled on the enthusiastic notion of this knowledge in the United States: “[...] One can distinguish three basic resources for looking at what is referred to as sociotechnics or social engineering. Thus, one can look at sociotechnics from the point of view of the collective resourcefulness that actually functions in social life and the collective resourcefulness that should be applied in social life, or one can look at the issue of sociotechnics from the point of view of the organisation of scientific life, i.e. taking into account issues concerning the organisation of scientific research, its relation to theory, the social demand for the results of analysis, or the problem of absorption

¹ Here we have in mind the following very important quote by the scholar: *!.../ Work, therefore, with the pedagogy of work, not only will not disappear but, with the changes of civilisation, has the chance to take a more personalistic form”.*

and obstacles to the implementation of research into social practice, etc.”. Finally, the issue of socio-technology can be approached from the point of view of the classification of sciences, which would attempt to introduce an arbitrary order in the accumulation of the experience of organising scientific reflection and research. The abovementioned three ways of looking at social engineering entail various, but not always entirely different methodological and theoretical consequences. [...] Socio-engineering in the strict sense are thus not the various modes of collective resourcefulness actually employed, for example. They are not like that not only because they are an expression of the limitations of colloquial knowledge accumulated by trial and error, but above all they are adapted and attached to specific spatial and temporal situations. At the present stage of development of the social sciences, the potential directives contained in sociotechnics for rational social transformations are not significant (Podgórecki 1972, pp. 18–20; Goćkowski 1972, pp. 69–96).

Sociotechnics is therefore *strictly* practical in nature. It formulates primarily procedural realities, providing general information on how certain means should be sought in order to realise intended states of affairs. The effectiveness of actions is determined in sociotechnics from the point of view of accepted values, although the values themselves are not assessed by sociotechnics.

Sociotechnics can render invaluable services as an instrument in combating social pathology. Its aim is to obtain certain institutional states. They are the conditions and forms of building and implementing sociotechnical programmes. The subject of sociotechnical invention and activity becomes both an institution and a particular individual.

In what follows, we do not provide, in the form of explanatory examples, some simplified principles of socio-technical directives found in the Polish popular scientific literature on labour pedagogy or industrial sociology. These have been prepared for the use of direct practice, formulating them in an articulated version of a tautological interpretation (Radziewicz-Winnicki, 2018, pp. 184–185), while discerning Readers will probably turn to the more specialised literature on the subject.

Global erosion of traditional employment models

Structural changes in the world are accompanied by profound modifications of previous work patterns. The typical employment relationship, also defined as the insurable, long-term employment of a contractor in so-called defined

and agreed full-time duties, is now losing more and more importance in favour of atypical different forms of work (Furmanek 2014, p. 129; Gerlach 2020, p. 36). US experts point out that this deregulation of the labour market further strengthens causal market mechanisms. At the same time, the partners of the various collective agreements drawn up have created new possibilities within the framework of the so-called *<opening clause>* for workplaces to lower the standards of collective agreements and many specific company-specific innovative settlements of their legal provisions, e.g., with regard to the equivalent (wage) to be paid or working time itself (Seifert, 2001, p. 17).

In an era of social change (transformation) across the globe, we are entering a process of work that *is* already different in terms of its nature and quality, into the often unfamiliar world of tomorrow's professions (Competences 2018). We are experiencing (some of us) dizzying careers but also bitter experiences. It is possible that people will derive more satisfaction from their work than before, but they may also lack satisfying and reliable security for the future. Labour markets will undoubtedly continue to be in a period of immense unsettling disruption, and unspecified mobility (Brynjolfsson, McAfee, 2015, p. 268).

Constantly open, with no alternative answers, are the questions about the professions of tomorrow of our future. What we will necessarily need to learn, and do it urgently. Let us add that the new professions appear to be increasingly absorbing and complex. There are already more than one million new professions in the world, according to experts. Job biographies are no longer as stable as they were at the beginning of this century. The labour market, driven by the processes of globalisation and *fierce* competition, is undergoing rapid change at a staggering pace never seen before. It is precisely for this reason that researchers of today's and tomorrow's labour market place the notion of "soft skills" interpreted as *programmatically classifications* at the forefront of guidance for all entering working life. The unquestionable reason for this is that expertise (expert knowledge) is now sufficient for a specific and very shortened period of their *full* usefulness. *Soft skills* are becoming an indicator of retention (remaining reasonably secure) in the modern employment market. At the same time, it is recommended to acquire the skills of self-motivation, further education, satisfactory cooperation constantly and universally in teamwork, perceiving breakthrough opportunities in the course of reforming and changing organisational and technological structures and not only *a traumatic* vision of the risk taken (Tomaszewska, 2020; Tomaszewska, 2021; Drela, 2015, pp. 75–86).

Urgent challenges in merging the social sciences

Although demographic development in the light of planners' forecasts should ease the situation on the labour market in the next decades of this century, at the same time it may be complicated by further events, which cannot be predicted at present (casus: *Covid-19*). At the same time, the inflow of young people bringing new knowledge to production facilities will probably gradually diminish. In order to maintain the labour force, an influx of emigrants will be needed in highly developed regions/states. Without an increase in investment, humanity is threatened – despite forecasts of progressive unemployment among the lowest educated – by a relatively permanent deficit in the skills represented.

All initiatives and proposals in the signalled area remain only a strategic but expected way to achieve success, which would be the inclusion of the unemployed/marginalised into the labour market (*inclusion*). New industries, new professions could lead to the creation of new jobs, which would be a driving force for sustainable professional activation.

We are convinced of the particular usefulness of the representatives of several social science disciplines mentioned earlier in multidimensional situations involving the idea of creating well-being and the duty to undertake essential undertakings for the duration of order, order and public benefit. It is possible to identify (specify) only some examples of specific problems among the numerous tasks and duties that, for example, could be entrusted to a specialist in sociopedagogy. These would include, for example:

- diagnosing needs, expectations and many difficult, sensitive and urgent issues (concerning marginalised people's environments), while at the same time creating a framework of social supervision for their successful compensation;

- articulating and identifying the needs, shortcomings, inadequacies and interests of the local community, presenting them to the relevant authorities of local and national government etc., to make decisions leading to social homeostasis;

- formulating various development plans (including alternative visions of transformation) which, with the approval of the local community and the decisions of the authorities, will take the form of an institutionally assimilated innovation, widely accepted with the introduction of an effective programme for the implementation of a specific educational (and self-educational) function among the inhabitants of the local community (region) involving the socialisation

of many clients (clients), including active consultation in the field of theory and practice of guidance (counselling), including vocational guidance;

stimulating development (cultural socialisation) and thus shaping of culture adequate to the next stage of transformation of the civil society of the 21st century, among others, by stimulating participation in many teams, committees, associations or other local formal (informal) groups with a task character of initiative groups responsible (co-responsible) for the management of various spheres mainly non-commercial related to the creation of a successful existence of the individual with areas of existence of local structures.

So, we can think that the pedagogy of work, as well as other sub-disciplines of social sciences, institutionally merged with the aim of institutionalization of a specific education can be a particularly useful enterprise and applied to the practice of everyday life. In doing so, we cannot overlook the further professionalisation of other sub-disciplines in the area of research and analysis carried out, which *de facto* determines pre-understanding as an extremely important theoretical category implying an integrated process of amalgamation. We are inclined to the view that in the search for better, different forms of education in academic higher education, which will remain in obvious correlation with the numerous organisations occurring in the local labour markets, there may be a fusion (and thus a commasification), or perhaps despite?! of some fields of study within the general profile of education occurring in the social sciences. After all, we are already seeing a radical shrinkage in the global number of jobs, e.g. school teachers, psychologists or sociologists, offered by individual institutions and available in various spheres of public life. We are experiencing an ever-widening disparity between education and employment, a situation which is affecting graduates in several social science disciplines. Furthermore, we are faced with the increasing cost of academic education, funds that even richer European Union countries than Poland are able to allocate and invest in higher education. In this situation, perhaps the education of representatives of the social sciences will begin to refer to the legitimacy of the intervention-expert model in the cognitive and socio-technical practice of life, of course in a modified form that takes into account the future, rather than the present, realities of our contemporary times. The model I am referring to was initiated by Scandinavian humanists (back in the 1960s) and consisted, among other things, of sociologists (but also representatives of other disciplines) spontaneously identifying important social problems with a collective proposal of the notion of specific solutions and the participation of experts from many branches in their final resolution (Kwaśniewski, 2002, p. 82). In the future, with

such a collective form of education, research on changes in institutional, economic, cultural, educational activities, etc. could be carried out by a Master of Social Sciences graduate in sociopsychopedagogy, representing a specific professional specialisation/subspecialisation (pedagogy, sociology, political science, psychology, etc.). Regardless of the solutions adopted in the future, our representative already has to claim to be a reliable, impartial arbiter in many basic issues dealt with by social sciences, although, for obvious reasons, the thematic issues realised in the study programme from the areas of: socialisation and upbringing, social pedagogy, counselling, labour pedagogy, care or social work certainly remain the closest (Radziewicz-Winnicki, 2021b, p. 30).

Conclusions

An advanced *civil and knowledge* society has to cope with all the changes and its own as yet fully unrecognised momentum. Labour pedagogy – as well as other disciplines – stands at the threshold of the next great challenges, it also has to solve another pressing problem, exploding like never before with the amount of accumulated and newly created knowledge. In spite of the revolutionary changes, it will constantly be necessary to return – as in our social time – to the psychosocial dimension of the ongoing process of social change and progress. Just as at the present time, the inevitable conflicts and tensions, the animosities affecting the well-being of individuals and social groups, will probably continue to be perceived, and many people will experience the familiar or some unknown form of social, political or economic degradation.

Preventive and compensatory measures, the organisation of forms of assistance, self-help, animation, activity, etc., appropriate to the particular reality, allow the creation of ideal types for the forming society of tomorrow, which will constitute a fully friendly society for the individual. Such development takes place through successive experiments and the implementation of integration processes. The possibilities outlined will perhaps transform social consciousness and knowledge within us even more precisely and profoundly than before, offering future generations previously verified reliable and correct new practical solutions, which will be more relevant to the realities of the new normative public order being formed, which after all includes global labour markets. One proof of this can be found in the *Ruhrgebiet*, in the middle of Europe, where, over the last two decades, culture and ecology now dominate instead of coal and

metallurgy, aspiring to boast the title of *European Capital of Culture* in the near future, completely forgetting the region's industrial past².

May a sense of community and creative visionaryism accompany humanity against a background of intense interactions, at a time when the classical professions are imposing differing demands and expanding competences. This may lead to the necessity of acquiring the necessary qualifications to perform (not just change) not one, but a few professions (similar to each other) on the basis of the alternative we are advocating of merging some of them within an active *post-industrial* society, in which the ability to adapt qualifications to the requirements of a situation, in which more and more competences will be taken over by digital machines and artificial intelligence.

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² When EU structural aid began to slowly expire after 2006, the innovation process *drove itself*. This is why Projekt Ruhr GmbH is trying to get logistics companies to settle in the inland port of Duisburg, attract IT companies to the former Phoenix mine site and attract regenerative energy technology to Gelsenkirchen. Shell Solar already produces 8 million solar cells per year there. The Fraunhofer Institut für Energiesysteme conducts research there, and the „Blue Tower” converts biomass into gas for fuel cells. Energy remains a theme here, even though Rehrkohle AG only manages nine companies of the 52 mines that once existed here. These are just some of the figures that cannot be compared with the Upper Silesian Industrial District or the Dąbrowa Basin, where, despite outlined plans, no strategic structural change is taking place.

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