

ЄВРОПЕЙСЬКІ НАУКОВІ СТУДІЇ

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**AXIOLOGIZATION AS A TOOL
OF PREVENTION SOCIAL PATHOLOGICAL PHENOMENA IN CZECH SOCIETY**

Liberalism brought not only positives but also negatives to Czech society. The emphasis on individual values eliminated social cohesion and gave more space to many socially pathological phenomena. These include radicalization, extremism, xenophobia and ageism. And it is ageism that manifests itself at all levels of Czech society. It can be found in stereotypes and myths, it is presented in contempt or aversion, it appears in services of all kinds. It can be found in language nicknames, it is a motif of jokes and ridicule. This article presents ageism in the Czech media and points out possible sources and forms of ageism in Czech families. According to experts, these socio-pathological phenomena can be eliminated through axiologization and their modifications, which are considered in this paper prosocial or prosenior education.

Key words: ageism, axiologization, family, medi, socially pathological phenomena, prosocial education.

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INTRODUCTION

Liberalization of society brings not only individual or social positives, but also many negatives. Experts from the Center for Civic Education (2017) talk about the fact that cohesion and interpersonal respect are disappearing from Czech society, that radicalism is growing here or extremism that socially pathological phenomena such as xenophobia or racism can be encountered here. According to Smékal (2010), the liberalization of values has contributed to the fact that in contemporary Czech society the hedonistic type of personality predominates (up to 96 %), while only five percent of the population professes the values of altruism. And the generationally different acceptance of social values, different life experiences and different ontogenesis of individual populations of Czech society contributed to the loss of authority of the older generations and gave rise to ageism. The socially pathological phenomenon of ageism has become an integral part of Czech society. This social stereotype dishonors the individual and social groups and causes tension in Czech society. Vidovičová (2005, p. 5) understands ageism as “age discrimination and ideology, which is based on shared beliefs on the qualitative inequality of the various

stages of the life cycle, and which is manifested through a process of systematic, symbolic and real stereotyping and discrimination against persons and groups on the basis of their chronological age and / or belonging to a particular generation.”

Ageism has many faces in contemporary Czech society, it has been identified at all its levels. It is an integral part of many stereotypes and myths, it is presented not only in aversion, but also in open contempt, in avoiding contact, in ridicule, psychological coercion, in economic blackmail or in physical violence. Ageism occurs, in the field of work, in services and in culture. It can be found in the media, on social networks and in the microsocial environment of society.

The aim of the paper

This paper has two goals. The first is to introduce ageism in two segments of Czech society. This is in the mesosocial environment of the media, social networks and advertising, as well as in the microsocial environment of the Czech family. The paper will therefore present research that was carried out by the author of this paper, which dealt with ageism in the Czech

family. The research sought to capture possible sources of ageism or its forms and impacts on the lives of families. The second goal of this paper is to present axiologization. From the point of view of the author of this paper, axiologization or prosocial education seems to be a suitable tool for the prevention of socially pathological phenomena in contemporary Czech society.

AGEISM IN CZECH MEDIA AND SOCIAL NETWORKS

It was stated above that ageism occurs at all levels of Czech society. At its mesosocial level, ageism was detected in the labor market, it is a source of discrimination in many workplaces, it is documented that it limits services provided to seniors and its occurrence in social and health care facilities in 2014 was also addressed by the Ombudsman. However, ageism has also become an integral part of the Czech media and social networks. And this is true despite the fact that the media are today the main carrier of information and therefore have a major influence for the formation of public opinion. That is why the media should be objective and serious. However, manifestations of ageism can be traced in the media, for example, in the way they deal with the issue of old age, how they talk about old age, what senior issues they represent and, in particular, to what extent and in what context the seniors themselves are represented in their reports. In addition, several researches (Sedláková, 2008, 2010; Vidovičová, 2008) have shown that the Czech media are not only the bearer of ageistic expressions, but also their source. Sedláková (2010), for example, drew attention to the markedly ageistic subtext of the pre-election clip of actors Jiří Mádel and Marta Issová. In the clip, the young Czech actors urged their peers to discourage their grandparents from choosing the left, arguing that *“the old ones will die just as soon”*.

Vidovičová (2008, p. 140) also dealt with ageism in the field of media. *“For example, if the victim of a car accident is a senior, the media report has about 22 words, if the victim of a car accident is a child or a young person, this report has about 330 words”*. Moreover, according to Vidovičová (2008), the media often that in the context of the described event the given age information has no relevance. Research conducted in the media sphere also shows that old age is perceived and portrayed rather negatively, that the regression of human life is emphasized, which is associated with senility, stagnation and inefficiency of seniors or as a burden on the state pension system. The media emphasize the economic unproductivity and inactivity of seniors or their weak purchasing power. And according to Vidovičová (2005), the media can even reinforce or create negative stereotypes associated with senior age. Ageism can also be found in various television or internet commercials. The *“cult of youth”* celebrated by advertising represents a large business that benefits from the glorification of beauty and youth.

And the purpose of this type of advertising is to ensure sales (and thus increase profits) to producers who have ordered advertising, and secondly, its task is to take care of our youthful appearance.

Already in 2005, a research of the *Representation of Seniors in the Media* was carried out across selected Czech print media. The conclusions of the research show that the topic of *“seniors”* is insufficiently addressed by the media, despite its growing social importance; especially with regard to demographic aging. In 2008 Sedláková's research was also devoted to the topic of media representation of seniors. According to the author, economic and criminal topics are most often associated with seniors in the Czech media. According to Sedláková (2008, p. 202), *“the resulting media image is not very favorable for seniors and rather contributes to the stereotypical idea of old age as an uninteresting or unpleasant period of life”*. To the stereotyping of seniors in the media, the author adds that *“news often portrays seniors as naive victims of today's world, as “old women” and “grandfathers”*. In this context, Sedláková (2008), in accordance with Stuart-Hamilton's terminology, mentions a form of guardianship media rhetoric about old age — the so-called elderspeak. In the given analysis, Sedláková (2008) also examined the pictorial representation of seniors and found that, above all, the print media do not use photographs of the elderly at all.

Ageistic rhetoric does not shy away from the representatives of the professional public either. This is evidenced by the opinion of sociologist Gatnar, published by Lidové noviny in 2005. Gatnar commented on the issue of old age as follows *“In modern society, we have annoying obsolete omniscients with whom there are only difficulties, and we have to take care of them and they don't smell it yet, rather an abundance”*.

And age-discriminatory views occur in Czech society despite the fact that, according to sociological research (Vohralíková, Rabušic, 2004, p. 54), almost 93 percent of current seniors live very actively.

In recent years, groups of young people have formed on Czech social networks, declaring a derisive and disrespectful view of seniors. On some Facebook pages it is possible to read *“Retirees can run around Kaufland for two hours and then can't stand for four minutes on public transport...”* „We are old, senile, horny, messy and stink. Your Retirees. Pensioners, wash yourself finally!”

The fact that these websites (<https://cs-cz.facebook.com/pages/Váš-revírem-je-Kaufland-their>) testifies to the fact that these views are not unique in Czech society was created, have more, than half a million followers. And similar opinions were presented by the respondents of the *Seniors in Society* survey, which took place within the project Admirable Seniors (2006). The statements of the respondents to this survey confirmed, that the young and medium-sized population of Czech society are negative to seniors.

A fifth of survey respondents aged 18–45 said, that senior upset them by their impatience and rigidity, and some respondents said that seniors intervene in public places.

AGEISM IN THE CZECH FAMILY

However, ageism does not only occur at the mesosocial level of Czech society, but has also been detected in the microsocial environment of the Czech family. This is also because the life of the current Czech family is not only influenced by a number of external, political, socio-economic or, conversely, internal, psychosocial factors, but also reflects specific aspects of the partial developmental stages of the family. According to Glick (1955), in traditional society, the developmental stages of the family were essentially predictable. It was possible to talk about a certain family life cycle. Glick's colleague Duvall (1967) developed this theory of the family life cycle and divided family life into several sub-phases. The given life cycle scheme was used to explain the processes that occur in families over time. The sociological representation of each developmental phase of the family has its typical structure, its challenges and developmental tasks. Thanks to a similar structure of partial developmental stages, it was possible to measure the success of the family, look at the general problems of individual phases, it was possible to examine the dynamics of the family and then use the knowledge gained in this way to solve their own problems. According to Duvall (1967), the shape of individual stages of the family life cycle is influenced by the presence or absence of the child in the family. Duvall considers the beginning of the family to be the situation when an adult marries. The second developmental phase represents a young family, with a newborn child. The third developmental phase is focused on the family with preschool children, the fourth developmental phase is dedicated to the family with children in school, the fifth developmental phase focuses on the family with adolescents and the sixth developmental phase includes the period when the oldest child leaves the house. From the sociological point of view, a phenomenon occurs, which Sýkorová (1996) described as *“empty nest”*, this is a situation, where children have already become independent and the last, eighth developmental stage of the family is characterized by the end of parents' professional life and their departure to old-age pension.

This post emphasizes a family with children in their peak adulthood and with aging parents. In this developmental stage of the family, the parents have already retired, the grandchildren are out of the house, they have their own families, or even their own children. Aging parents are still fulfilling their responsibilities. At first, their lives are oriented towards the external social space, but over time, aging parents focus more on their own needs. This

developmental period of the family is full of changes. For the younger generations, these changes are mainly represented by the arrival of new partners, or children, grandchildren, and in the case of the elderly, these changes represent more than leaving work, parents, friends, partners. In a given period of life, seniors, due to the loss of their external social contacts, can get into social exclusion. This is one of the reasons why functional interpersonal relationships in the family are important. All aspects mentioned above model basic interpersonal relationships in the family, but at the same time they can also be a source of ageism, even at the level of basal relationships (Tošnerová, 2002; Šiklová, 2009).

AGEISM IN THE BASIC RELATIONSHIP

In the family, the relationships between mothers and their children are absolutely crucial. This basic interpersonal relationship takes many forms, many factors affect the experience, behavior and communication between mothers and their children. And many stimuli can lead, in the later stages of family development, to manifestations of ageism. Motherhood is generally considered one of the basic values of society. In this context, Tannen (2006, p. 48) states: *“When a woman becomes a mother, her value — in the eyes of society and often in her own eyes — lies in how she fulfills her role”*. Pešková (1998, p. 118) describes motherhood *“as the historical intersection of all other interpersonal relationships”*.

Respect for the woman — the mother — was understood in our society as the basis of morality, until the end of the Second World War. Then, however, due to various social changes, the perception of the woman's reproductive role and her social prestige weakened. But despite the mentioned situation, motherhood is still perceived by Czech society as a basic mission of a woman. In Czech society, there is still the opinion that the role of mother and family caregiver is given to women biologically, and that it is therefore a matter of course for women. Naturally, women are expected to respond 100 % to all of the child's reactions. It is expected that a mother will always and unconditionally accept her child, that she will be emotionally warm to him, and that she will take empathic care of her child. *“However, nowhere is it said that even a mother can have a negative attitude towards her child. That she could be angry with him, that in a way she could hate him, envy him, compete with him. And that for many women, the consequences of not fulfilling this role may be unbearable.”* (Tannen, 2006, p. 48) According to Manning and Lamb (2003), these pathological social reactions occur especially when the mother is frustrated or tired, or if her relationship with her own mother was not always fully satisfactory. On the other hand, both authors acknowledge (ibid.) That the same behavior of a mother towards a child can occur even if the mother's relationship with her mother was satisfactory. Many poems or fairy tales, for example,

testify to the fact that these ambivalent or negative manifestations of mothers towards their own children are nothing new in society. The relationship between the mother and her child carries all aspects of any other interpersonal relationship and reflects the emotions experienced, all the disappointments and unfulfilled expectations or conflicts. It would be naive to expect that no negative emotions will ever occur in a mother-child relationship. The reason why negative emotions in the mother-child relationship have become a kind of taboo may be the woman's fear that she will be labeled a bad mother by those around her.

The rejection of the negative manifestations of mothers towards the child is ultimately reflected in the mentioned poems and fairy tales, where mothers are condemned for their "badness" by society. And also the socially unacceptable behavior of the mother towards the child could mean that the mother did not meet the social expectations arising from the role of the mother.

Cloud and Townsend also address the issue of fulfilling maternal roles, which state (2003, p. 37) four characteristics of the so-called healthy maternal types and six dimensions of motherhood. Factors that characterize a healthy motherhood include: warmth, empathy, unobtrusiveness, sincerity, and healthy addiction, and the six dimensions of motherhood. The authors included: emotional closeness, providing support, supporting individuality, accepting the bad traits of their child, leading to adulthood, helping to leave, in the sense of living their lives (2003, p. 96). From the presented theses it is clear that Cloud and Townsend (2003) in their conception of healthy motherhood reject ambivalent feelings in the relationship between mother and child. However, a certain ambivalence is also evident in the statements of these authors. While mothers experiencing so-called "healthy motherhood" should not experience any ambivalent feelings, they should be aware of the possible existence of negation and ambivalence in relation to their baby and look for sources of such feelings, as their knowledge can open the way to their self-knowledge and a more open relationship with your child. In this context, Cloud and Townsend (2003, p. 101) state, that a good motherhood brings a relationship, that is certain in the love and also strong in leading to independence and responsibility, which will ultimately go in the child's ability to take ownership of his life. He has a clearly defined identity, but he behaves responsibly and rewarding in his relationships. "And this responsibility is reflected in his relationship with his mother and can be one of the factors in preventing later manifestations of ageism". According to Apter (2005), a mother and her children share intense mutual love. Chodorowová (Chodorowová, in: Boyd, 1989) then argues that children identify with their mother and in adolescence both daughter and son love

the mother equally. sex. In boys, this identification with the mother is regulated by an upbringing that teaches the boy, among other things, to accept significant differences between them and women. Thanks to socialization, boys gradually move away from their mothers and the original identification of a boy with his mother is shifted to his father or another male role model (Apter, 2005).

RELATIONSHIP BETWEEN MOTHERS AND DAUGHTERS

On the contrary, under the influence of socialization, daughters deepen their relationship with their mother and gradually become part of their mother's self. According to Apter (2005, p. 223), "even mothers see themselves in daughters and therefore project their wishes, goals and values into them". However, despite real identification with their mother, daughters try to verbally exaggerate their differences from her. According to Apter (2005), this demarcation between daughter and mother lasts a lifetime and at the same time maintains a mother-daughter relationship. A teenage girl becomes a woman, just like her mother. However, the question of how similar and how different a daughter will be or wants to be (Apter, 2005) remains a lifelong topic. And that similarity and difference is one of the sources of the dynamics of this relationship. According to Novák (2008), in the past, especially under the influence of Freud's psychoanalysis and the Oedipus complex, mother-son relationships have been examined more frequently and the mother-daughter relationship has not yet been sufficiently explored. In particular, the period when both women are independent of each other (ie the period of daughter adulthood and mother aging) is still escaping the attention of researchers. Nevertheless, this emotionally rich relationship gradually comes to the forefront of professional interest. Perhaps because many experts consider it exceptional and irreplaceable. Tannen (2006, p. 17) even considers the relationship between a mother and her daughter to be the "mother of all relationships". According to Tannen (2006), this relationship paves the way for all other interpersonal relationships that come after him, and all other relationships also this primary relationship. recall. His influence permeates the entire lives of both women and persists even after the daughter grows up and becomes a mother herself. Tannen (2006) confirms the strength of this relationship by claiming that her influence on her daughter persists even after the mother's death. According to Apter (2005), this relationship even has a lifelong impact on self-confidence mother and daughter. According to Streep (2009), the dyadic relationship between a mother and her daughter is characterized by such depth that it differs from the mother-son relationship and, in fact, from every other relationship that both women experience. Vagnerová (2007, p. 110) understands the degree of influence of daughters by mothers

as follows: *"It is a model effect of mothers on girls; daughters of bad mothers feel less confident and successful in their motherly role, or do not accept parenthood at all."* According to Možný (2003 in: Vágnerová, 2007, p. 386), "mothers and daughters' views on their relationship differ". Mother-daughter relationship they describe it as more open, without more problematic and intimate. Daughters keep a greater distance; they do not have such a great need to confide in mothers and provide them with confidential information. Mothers also do not experience possible contradictions so negatively, they are able to have a greater overview, they have lower expectations in relation to their offspring. And according to Novák (2008), the tendency to idealize the relationship is also reflected in the mother-daughter relationship. The author (2008, p. 9) states that *"the relationship between mother and daughter determines their life and their life determines their relationship"*. its duration. In his psychotherapeutic practice, Novák (2008, p. 17) became convinced that *"the words of a mother or daughter can help but hurt more than the words of anyone else"*. Fingerman agrees with this opinion. Maybe that's why her research report (2009, p. 769) is entitled *"If you can't say anything nice, you better not say anything at all"*. The mother-daughter dyad is full of trust, closeness, but also distance. According to Tannen (2006), this is the strongest relationship in a woman's life, because the relationship contains the deepest love, the strongest anger, but also the strongest hatred.

MOTHERS AND DAUGHTERS IN THE EIGHTH DEVELOPMENT PHASE OF THE FAMILY

In this paper, attention is focused on the eighth developmental stage of the family (Duvall, 1967). This is a family in high adulthood, with aging grandparents. At this stage of development, the second generation already has its own adolescents or adults and the first generation of grandparents has retired. The author of this article divided the last developmental phase of the family into three further stages. The author of this article approached this division due to the expanding field of aging, which is also related to the diversity of roles, needs and possibilities of seniors. In the first of the newly elected stages, aging parents still saturate their needs and interests on their own, fulfill their duties in the same way and their social activities are directed to the external social space. Aging parents are socially active and self-sufficient. In the second of the newly selected stages, the life of aging parents is more oriented to the inner environment of their homes and the attention of seniors is more focused on their own needs. And the third stage of the chosen eighth developmental phase of the family represents a period when the parent (very often the mother) is already lonely and, due to his health condition, is dependent on the help or care of his loved ones.

According to Vágnerová (2007), already in the first of the stages of life mentioned here, the mother-daughter relationship can be negatively affected for several reasons. The first cause of tensions in the mother-daughter dyad is the frequency of relationships between an aging mother and an adult daughter. According to Streep (2009), it is the adult daughter who decides how often they will interact and communicate with the mother. The second cause of these tensions may be the so-called *"sandwich effect"* their aging parents. The mentioned *"sandwich effect"* is the result of a relatively new social phenomenon, the so-called *"dual care"*. This social phenomenon has at least two causes. The first is the postponement of the establishment of a family by young people during their early adulthood and the second reason for dual care is the beginning of care for aging parents. Research by Baruch and Barnet (1983) showed that parents' aging style has a major impact on their daughters' congruence. The data obtained from the cited research show that maintaining relative health, or rather gradual, active aging of the mother, has a positive impact on the daughter. On the contrary, a mother's possible illness arouses the daughter's anxiety about her own future.

The second stage of life chosen here represents the period of mature adulthood of daughters. According to many experts (Vágnerová, 2007; Tannen, 2006), it is during this period in the mother-daughter dyad that the relationship is strengthened. The source of this transformation is primarily the personal maturity and deepening personal experience of the daughters, which is related to their own motherhood, or the departure of their children from their parents' house. On the mother's side, she intensifies this relationship most often when the aging mother is widowed. Furthermore, if her external social contacts are reduced or lost, or if her need for close social contacts is not saturated in any other way (Špatenková, 2008).

The third stage of the eighth developmental phase of the family is characterized by the author of this paper as a deteriorating health condition of the aging mother. According to Rubášová (2005, p. 46), many mothers hope that their daughters will return to them through current care and assistance the care that [mothers] invested in them during their childhood. But it can happen that all the previous problems and tensions as well as supposed wrongs are reflected in the help and in the care provided by the daughter, and that the primary relationship between mother and daughter will be affected by ambivalence and hostility and become a breeding ground for ageism.

RESEARCH

The research, carried out by the author of this paper, mapped possible sources and manifestations of ageism in a given dyadic relationship.

RESEARCH METHODOLOGY

With regard to all the above, the aim of the research was to map the experience of representatives of the feminine part of Czech families with ageism. According to Loučková (2001), the general results of the research can be derived inductively from the recorded experiences of the respondents. The research was, in accordance with Loučková (2001, p. 318), built on three basic aspects. The emic aspect was built on a subjective dimension that emphasizes the researcher's focus on the communicated experience or perception. Holistic aspect, took into account the contextualized nature of the subject of research and the researched environment. And third, the research aspect was given by data acquisition techniques. The partial goals of the research were: to analyze the causes of ageism in the chosen dyad, to identify the form of ageism, to examine how ageism is reflected in family communication and to find out whether there are differences in the perception of the quality of interpersonal relationship in the mother-daughter dyad.

RESEARCH PERSPECTIVE

A phenomenological procedure of data examination was chosen for the research, which is characterized by the active participation of the researcher. The general goal of the given type of research was to acquire, capture, process, analyze and transform a highly individual experience of an individual with the researched phenomenon. From this point of view, the chosen interpretive phenomenological analysis (IPA) includes double hermeneutics, where the researcher makes sense with the words of the captured experience of the respondent, who makes sense with his own experience. According to Smith (2009, p. 79), *"the essence of the IPA method is the analytical focus of the researcher's attention on the research participants' efforts to give meaning to their life experience"*.

RESEARCH DATA COLLECTION METHODS

Qualitative research was based on the method of questioning. In the preliminary research, the focus group method was used to collect research data. In a qualitative research strategy, this method is understood as one that builds on the accumulation of stimuli in a conversation with a group of people, and which uses the interaction of group members during the discussion. This is the so-called snowball effect (Švaříček, Šedová, 2007, p. 185). Focus group offers an interactive concept of discussion, where interaction gives respondents a safe space to express their views and opinions. The individual experiences, feelings and opinions of the members of the chosen relationship dyad were obtained by the method of semi-structured interview. This method is defined by Švaříček (2007, p. 159) as *"questioning one research participant by one researcher, using a pre-prepared list*

of topics and questions". In addition to the research methods described above, the research used the method of field notes key framework of the observed phenomenon. According to Hendl (2005, p. 339), so-called reflective notes process the evaluation of an observed event from the researcher's point of view.

RESEARCH SAMPLE

Representatives of the female part of the Czech population were included in the research sample. The respondents of the research represented three generations of Czech families. Representatives of the youngest generation of Czech families were elected as respondents to the preliminary survey. Awareness of the existence and manifestations of ageism in families was taken into account in this research subset.

For the main phase of the research, it was decided to a priori determine the research sample. The determination was given by the choice of dyadic relation (mother x daughter), the choice of dyad within the eighth developmental stage of the family; that is, a daughter in adulthood and a mother in old age. Another factor in including respondents in the research was the willingness of representatives of these dyads to cooperate in the research. The following sociometric data were taken into account for the given research sample: age, educational attainment and the aspect of joint or separate living of both members of the dynasty. Fourteen respondents participated in the research (N = 14). The basic set of respondents was divided into three subgroups. The first subset of six respondents (N1 = 6) from the preliminary survey consisted of representatives of the youngest generation of Czech families. They were fourth-year high school students, aged 17-19. The given subset of N1 respondents was called *"granddaughters"* and was marked with the symbols Vn1-6. The second subset (N2 = 4) of respondents consisted of four representatives of the second generation of Czech families. Within the mentioned research, this group of respondents was named *"daughters"* and the respondents of the given group were marked with the symbols D1-4. The third subset of respondents (N3 = 4) consisted of four representatives of the first, oldest generation of Czech families, and in this research the set of these respondents was called *"mothers"* and was marked with the symbols M1-4.

ANALYSIS OF RESEARCH DATA

The data obtained by the focus group method and the data obtained by in-depth interviews were analyzed by interpretive phenomenological analysis. This took place in seven sub-phases, which are recommended by Smith (2009, p. 79): In the first phase of the analysis, repeated listening to interviews and transcription of the obtained data were performed. The second phase of the analysis

was focused on recognizing emerging topics, finding and emphasizing their differences and similarities. The first remarks were then made; they also included those associations and feelings of the author of the research that were directly related to the given topic. The third phase of the analysis opened a dialogue between the researcher, the data and the researcher's knowledge of what the topic could mean for the respondents. The fourth phase of the analysis sought, in the form of clustering, reciprocity between the identified topics, and subsequently a term was assigned to the selected topics, which represents a summary thematic name. The fifth phase of the analysis focused on the preparation of a narrative interpretation of research data. In the sixth phase of the analysis, the obtained data were discussed. In the last phase of the analysis, the researcher's reflections were processed.

INTERPRETATION OF RESEARCH RESULTS

The topics chosen by data analysis are a reflection of the researcher's experience and represent a second-order interpretation. The research data were supplemented by the expressions of the respondents, which represent the interpretation of the first order. Subsequently, the selected topics were discussed. In it, this own data was compared with generally accepted data. The sequence of discussions respected the sequence of topics chosen by the researcher. Within this paper, due to the spatial allocation of this article, only some of the selected topics will be presented, which outline the possible causes and manifestations of ageism in the dyadic session.

The concept of **developmental schism** was chosen for the first of the selected topics. By this term, Fingerman (1996) refers to various sources of relational stress. Many experts (Haškovcová, 2010; Sýkorová, 2007) state, that there are a number of factors in Czech families that have a negative impact on interpersonal relationships, intergenerational solidarity and reciprocity. Kohoutek (2009) says that *"the family is the first and basic environment of man, which at the same time reflects all the problems of the time"*. According to Fingerman (1996) or Birgit (2009), there are problems in all families that can have a negative impact on family mutuality. To the help and care provided and to the emotional ambivalence in the family. These causes can have a source both inside and outside the family system. Many of these problems go deep into the past, making it difficult to detect their true source. This is one of the reasons why substitute sources of problems are often declared by families, and these sources often manifest themselves as manifestations of the given problems.

The second group of problems is connected with the current life of the family. The analysis of the interviews obtained by this research pointed to another possible source of intergenerational tensions. According to EVS data from 2008, the value

of the family is declining in younger populations of Czechs. However, many seniors still perceive the family as an important social group whose task is to provide their members with psychological support and a sense of security. This traditional function of the family was already mentioned by Durkheim, who considered the family to be *"the protection of the individual against possible suicidal behavior"* (Durkheim, 1897, in: Sýkorová, 1996, p. 54). Many seniors have a hard time accepting the fact that today the shape and tasks of the family are changing, and that loose family ties have a negative impact on the cohesion of wider family ties. The data, obtained from the youngest group of respondents show, that the sources of current problems, are too diversified, and it is basically the same, in which developmental phase of the family the problem in question arose. Data obtained from interviews with respondents from the group of *"daughters"* confirm this situation. The *"daughters"* interviewed openly verbalized the perceived causes of the problems in relation to their mother.

The analysis of the data revealed another possible source of ageism in the dyadic relation. This source is the so-called **privation**. This term refers to situations where a daughter was originally tied to her mother, but subsequently some negative intervention broke this bond. Aristotle already spoke about privation in his *Metaphysics* (2008, V, p. 4), when he described this phenomenon as a *"lack of good"*. In the given research, privatization was perceived, in the sense of Rutter (1977, in: Dunovský, 1999, p. 26), as *"a situation in which, in some of the developmental stages of the family, the emotional bond between mother and daughter was disrupted"*. Kohoutek (2009) states, that *"the cause of a mother's negative behavior towards her own child may be the mother's insecurity"*. By the least two respondents — daughters, may the problem be related to with the mother's previous dependence on her partner. That this situation can have a negative effect on a child's life is proved by Stocker, who studied 136 pairs of siblings in 2004–2005 and found that children, who felt abandoned by their mother, were more depressed and suffered from a lack of self-esteem even in adulthood.

Reflective note: The fact that all respondents from the group of *"granddaughters"* leaned to their mother's side in their statements and identified their grandmother as the source of the problems evoked in the author of this article a phenomenon called *"discarded parent syndrome"* (Gardner, 1996, p. 13), which is characterized by an uncompromising rejection of the other parent, here the grandparents. But the situation is not very surprising. After all, already in the second half of the last century, psychologists (eg Sherif, 1961) pointed out the clash of populations with the most distant interests, ie the clash of the youngest and oldest generations. The described situation was named by Sheriff as *"the theory of real*

conflict". However, Kalisch (1969) negates this view, according to him the oldest and youngest generations are rather social allies. It would be interesting to look at the extent to which the answers of the youngest group of respondents contribute to the distorted opinion of one generation to the next generation and the elevation of this opinion to the "only truth" which, according to Jirásková (2005, p. 26), "prevents us from knowing reality". Or to what extent, in the name of this one truth, seniors are associated with characteristics such as passive, selfish, ruthless, comfortable, self-centered, etc.

Or whether the cause of these opinions is shifts in recognized social values (Křivohlavý, 2002) or whether the above-mentioned answers are due to the disintegration of the multigenerational family and the decline of the authority of seniors, as mentioned by Zavázalová (2001). It is obvious that the opinion of this [youngest] generation of Czech families presented here can also be supported by the fact that their parents themselves define themselves rudely towards their aging parents, as Trusinová (2014) pointed out this situation. All respondents from the group of "daughters" basically agreed with the previous opinion of the respondents from the group of "granddaughters". The answers of this group of respondents suggest that tensions in the chosen dyadic relationship (adult daughter-aging mother) progress, if mothers have a conflict between their age and social roles. Social norms define social behavior appropriate to a certain age and at the same time define everyday activities or the timing and sequence of important life events. Society generally shares the timing of transitions between social roles, meaning that society essentially determines its members the appropriate time for marriage, parenthood, retirement and death (Vidovičová, 2008, p. 59). The phrase "conflict of age social roles" can be used to classify a situation in which the behavior of older women deviates from socially predicted behavior, and in which aging women do not fulfill the social roles codified for old age. It is clear that society is built on sharing a degree of conformity, and that the individual who deviates from this socially predicted behavior is subject to a range of social sanctions, from contempt to excommunication from the social community. And adult daughters essentially fulfill these social sanctions with a negative attitude towards their mothers. According to Klimeš (2006), there is no other way out of these trends, "than that we will systematically and in the long run break the points of small intergenerational conflicts that everyday life brings". However, respondents from the group of "mothers" rejected any form of previous privatization in relation to their daughter. And they did not admit at all that they themselves could be the cause of problems in the family. On the contrary, according to this group of respondents, many tensions and problems are related to the behavior

of the daughter in the family. Respondents from the group of "mothers" spoke more about deprivation, which is related to a certain emotional distress, which, according to the respondents, is due to their loneliness and feeling of uselessness. Therefore, the concept of **deprivation** was chosen as a possible source of tensions in the dyadic relation.

This term refers to the insufficient satisfaction of an important mental or physical need of an individual. This concept is most often understood as emotional distress. For seniors, the source of deprivation can be a lack of proven and perceived personal respect, perceived security, shared love or mutual social ties, but also personal suffering from a lack of sensory stimuli. Especially in the mentioned dyad, an adult daughter x an aging mother, deprivation can be perceived and understood as hiding or denying interest. By hiding their daughters' willingness and understanding to listen to them or help them, it is possible to evoke a feeling of deprivation in seniors. When a person is denied love, interest or friendship, a feeling of disappointment, disillusionment and emotional deficiency is reinforced.

Respondents from the group of "mothers" also mentioned their **depersonalization** as one of the possible sources of deprivation. Therefore, the topic was discussed. Interviews with two respondents from the group of "mothers" in the author of this article evoked the question of whether it is good to give up one's needs, for the benefit of one's child, to give up oneself and to sacrifice oneself in the name of "the good". Respondent Mx mentioned several times in her testimonies that she and her husband stopped going to a cottage in the Beskydy Mountains, "because well, the joint farming was not good and we wanted the children to get on the air, so we pulled back. And we've already stayed there". She didn't even get enough recognition, respect and love for that. In addition, the respondent says to this topic "today she doesn't even go there [daughter with son-in-law]. You still have to work on something there". And then the same respondent sighs "It's not like it used to be today". And another respondent from the group of mothers says in this context, "If I knew, I would never write the house to her [daughter]. I already know, that it was a mistake, they [young people] confess other things today, the tradition no longer, tells them anything".

Reflective note: What is stated here is sad. But, from the point of view of the author of this article, there is the "but". This situation evokes a question. Wasn't that act (leaving the cottage or rewriting the house) a free and ill-considered decision by these mothers?

Another topic chosen concerned the form of contacts between the first and second family generations. The analysis of the interviews showed that the contact between the first and second generation is very often accompanied by ambivalent feelings. Therefore, **the concept of ambivalence** was chosen as another topic. Sýkorová (2004 b, p. 74)

understands ambivalence “as a mixture of closeness, love and understanding and at the same time frustration, dissatisfaction or anger”. It is certainly not without interest that the answers of respondents from the group of “granddaughters” did not include elements of ambivalence, but that these respondents viewed the relationship between their mother and grandmother rather distinctly and negatively. According to Žumárová (2012, p. 71), this attitude of young people may be influenced by prejudices, which stem from their lack of awareness of the issue of old age. According to Sýkorová (2006), ambivalence in the chosen dyad is given, for example, by different opinions of the representatives of the given dyad on the frequency of mutual contacts or on the scope and type of support provided. Lüscher and Pillemer (1998, p. 416) argue that the feeling of intergenerational ambivalence is exacerbated during the period of status changes, which in the lives of senior women is, for example, widowhood, when the dependence of aging women on their adult daughters develops. The research presented here showed that the relationships in the dyad of the adult daughter-aging mother are very complex and often painful, but that elements of love and reciprocity can also be found in them. Some of the answers of the respondents of this research give hope, that in a given dyad the relationship may level out over time, because the attitudes and opinions of the respondents change with time and with age, too.

The answers of the respondents of the given research pointed to the form of ageism within the mentioned dyadic relation. According to Tošnerová (2002), ageism in families can have both passive and active forms. Passive forms of ageism include segregated housing, the administration of inappropriate medications, the neglect of the elderly due to the lack of necessary knowledge of caregivers, the provision of irrelevant care and the like. An active form of ageism is, for example, the abandonment of a senior, or various forms of his abuse, neglect or abuse. These are activities that are part of the EAN syndrome and that have been included in the International Classification of Diseases, 9th revision. From the answers of the youngest group of respondents and from the answers of the respondents from the group of “daughters” it is possible to deduce rather passive forms of ageism. Ageism in these two groups of research respondents was reflected in the contempt, dissonance and devaluation of seniors. Therefore, these topics were also discussed. In contrast, the statements of the “mothers” respondents did not emphasize the narrative form of ageism, but indicated some aspects of active ageism. According to this group of respondents, ageism takes the form of economic abuse or exploitation of senior women.

The statements of the “mother” respondents show, that their daughters do not realize that they are very emotionally attached to things from their earlier lives. And even though the real value of these things

may be small, for seniors the thing has a particularly emotional value. The research found a case where a daughter and son-in-law sold their mother’s birth house because the respondent’s daughter got into financial trouble and had to pay a mortgage for her own house. According to Sýkorová (2005, p. 91), this is not an isolated case and according to the author, such situations are “not only robbery in the sense of criminal law, but also hyenism in the sense of humanity”.

Listening to the interviews offered another topic for discussion. The generationally different **stylistics of verbal expression** became a given topic. The research showed that the verbal expression of all three groups of respondents fulfilled a completely different concept of communication. For example, the communication of the youngest respondents bore the hallmarks of disgraceful communication. The youngest group of respondents expressed themselves very expressively towards their grandmothers. In addition, some statements from this group of respondents contained an ostentatious attempt to manifest their opinion. The speech of these respondents was emotionally very intense and it was possible to detect from it the effort to define oneself in relation to social conventions. The author of this article described the behavior of the youngest respondents as juvenile ostentatism. When the research was presented to the students, the term “seniors” was used. One of the participating students quietly, however, said emphatically, “We [young people] call them fossils”. The statements of the respondents from the “daughters” group were full of ambivalence. These respondents talked about their mothers, in many cases without the personal pronoun *she*, and did not use the noun mother, in the interview about their mother. And the stylistic sophistication of the speech of these respondents was also different. This was related to the appropriate choice of words and their combination into a coherent text. However, it should not be forgotten that the refinement of the speech was also influenced by the emotions experienced during the interviews.

The statements of the respondents from the group of “mothers” showed signs of conciliation or a certain resignation. The statements of this group of respondents were, in contrast to the statements of the other two groups of respondents, much calmer, there were no disgraceful verbal expressions directed towards their adult daughters and their families. Contrary... Seniors tended to downplay or deny the whole situation in the family. One of the seniors even said in connection with this: “it is better not to talk about them [family problems], or someone will read it and then it will be even worse”.

Reflective note: Based on the above, the author of this article concludes on three things.

1/ The opinion of the respondents from the group of “granddaughters” basically reflects the opinion of the whole family and is therefore also communicated publicly.

2/ Respondents from the group of “*granddaughters*” and the group of “*daughters*” openly verbalize interpersonal problems in the family.

3/ However, seniors are ashamed of problems in the family and often consider them their own failures and therefore often do not want to communicate them.

In interviews with younger respondents, there were signs of contempt for seniors. In the given research, the youngest group of respondents was asked whether their grandmother is a role model for her mother. One respondent from the group of “*granddaughters*” replied: “*Certainly it is, but it is frightening, because the mother does not want to repeat her [grandmother’s] mistakes.*” The most negative reactions in the group of respondents were the question of how the girls would perceive common households. All respondents from the group of “*granddaughters*” rejected this option. Two of them declared “*that it would not be good*”, one of the respondents said that: “*it is out of the question because grandmother was never interested in us, so why should we be interested in her*”. And one member of the group of respondents she got upset and said: “*I would go crazy; my grandparents still call me their stupid wisdoms, they think, they are always right and yet they are completely out.*” And the contempt was also felt in some of the answers from the respondents from the group of “*daughters*.” For example, when she asked, if her mother is a role model, respondent Dx replied ironically: “*Actually, yes, because I’ve been trying my whole life to avoid their mistakes, especially in relation to my daughter*”.

Another factor is certainly related to the above-mentioned generational theft. This is the external social anchoring of senior women. The analysis of research data showed that in the case of family tensions, senior women more often seek contact with their peers. The seniors declared that their feelings of loneliness in the family were compensated by contacts with their peers, with whom they share similar experiences, hobbies and with whom they show them the mutual solidarity. According to Baštecká (2005, p. 88), the advantage of these communities is the fact that they offer emotional support in the long run, not only immediately, as is the case with time-consuming children.

RESEARCH CONCLUSIONS

The research presented in this paper has provided insights into some aspects of ageism in the microsocial environment of Czech families. Many of the data obtained in the research were consistent with the data mentioned in connection with ageism in the professional domestic and foreign literature. The presented research offered an insight into possible sources and the form of ageism in the Czech family. The presented

research showed that representatives of Czech families are often unable to identify the actual source of interpersonal problems, and that very often they declare surrogate or supposed sources of problems as a source of relational tensions, which often manifest themselves as manifestations of the problems. According to Fingerman (1996) or Birgit (2009), in view of the above, the source of tension in the relationship between an aging mother and her adult daughter can be essentially anything. This opinion was also confirmed by one of the respondents from the youngest age group, when she stated: “*Problems between mother and grandmother occur at virtually any time. The reason can be basically everything from little things to heritage. It is enough for the mother to be tired and the grandmother to want to argue.*” The research also pointed to a generationally different perception of the quality in this dyadic session and confirmed that ageism has a negative impact on family mutuality and the quality of life of the senior generation. It is obvious that the best prevention of ageism at all levels of Czech society is the internalization of human values, prosocial thinking and, last but not least, value and intergenerational education. But the basis of all the aspects mentioned here is the biophilic orientation, in which man applies his love to the world, to his neighbors, to animals, to nature and to things. Because according to Fromm (1997, p. 126): “*love is the only reasonable and satisfactory answer to the problem of human existence*”.

AXIOLOGIZATION AS A PREVENTION OF SOCIAL PATHOLOGICAL PHENOMENA

Everything that has been stated here legitimizes the implementation of axiologization into andragogically oriented education. Průcha and Veteška (2012, p. 42) understand axiologization as: “*cultivation of personality based on value orientations as one of the main goals of education*”. Its integral part is prosocial education, whose motive should be Kant’s categorical imperative, which says: “*Do only according to that maximum (principle) from which you may at the same time want it to become a general law*” (Kant, 1990, p. 83). The aim of such a focused education is to acquaint individuals with the essence of morality and ethics. Its foundations can be found in the Bible, when Jesus preaches to his disciples, “*Love your enemies, and do good, and give without expecting anything in return; and your reward will be great, and you will be sons of the Most High*” (Bible, Luke 6:35). Thanks to the above, axiologization represents a suitable tool with which to support interpersonal and intergenerational relationships in contemporary Czech society, with which it is possible to support altruism and with which it is possible to eliminate the manifestations of the above-mentioned ageism. And it at all levels of the Czech society.

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**АКСІОЛОГІЗАЦІЯ ЯК ІНСТРУМЕНТ ПРОФІЛАКТИКИ
СОЦІАЛЬНО-ПАТОЛОГІЧНИХ ЯВИЩ У ЧЕСЬКОМУ СУСПІЛЬСТВІ**

Лібералізм зумовив у чеському суспільстві не тільки позитивні, а й негативні наслідки. Акцент на індивідуальних цінностях ліквідував соціальну згуртованість і надав більше місця багатом соціально-патологічним явищам. Сюди належить радикалізація, екстремізм, ксенофобія та ейджизм. І саме останній проявляється на всіх рівнях чеського суспільства. Ейджизм можна простежити в стереотипах і міфах, подати з презирством або відразою. Це негативне явище проявляється у послугах усіх видів. Ейджизм простежується в мовних прізвиськах; це мотив жартів і глузувань. У цій статті представлено ейджизм у чеських ЗМІ, вказано на його можливі джерела й форми в чеських сім'ях. На думку експертів, ці соціально-патологічні явища можна усунути шляхом аксіологізації та їх модифікацій, які розглядаються в цій роботі просоціальною або просенсійною освітою.

Ключові слова: ейджизм, аксіологізація, сім'я, ЗМІ, соціально-патологічні явища, просоціальна освіта.

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