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THE WORLD OF PEDAGOGY IN THE CONTEXT OF HUMAN BEING AND ITS WORLD

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THESIS OF HABILITATION PRESENTATION
Submitted by Endre Barkó

The aim of the study is to find out the connection of the general theory of Pedagogy and its practice between the Philosophy in the proper sense of the word for creating a real approach on which we will be able to arrange the phenomenal misunderstandings in terminology of values and in the disciplinary uncertainty aimed at making harmony between pedagogy and life practice.

Problems. Consequences of missing the right target in disciplinary approaches appeared is social sciences. The reason is in my view the next:

- Unclarified intellectual roots,
- Lack of philosophical links,
- Contradictions of philosophical values system and values, in other words: these approaches are based on denying of values system defined Philosophy and values' level differences.

Denying of values' level differences seemed to be the main problem. In my view the basic question is whether will appeared a goal in the given pedagogical approach
- The goal orientation inside of human being or outside of it, see the Christian religion that is a transcendent spiritual aim as norms, in this sense it's normative, or
- Will appeared the practical one that is the goal orientation inside of human being; develop its inner potential like a pedagogical task. In this sense the approach seems to be only humanistic, non normative, at the same time it's related to the mankind, in this sense constructive.

In my view, to see the above mentioned differences seems to be very important for explanation of right pedagogical approach and especially for clearing of relevancy of religion pedagogy.

1. Consequence of values' level differences in practice. The goal orientation inside of human being or outside of it is seemed to be two different world views. Our existence is concerned like a relationship in our world view. In this sense it may be basic of value system of Pedagogy. In my view the right pedagogical practice aimed at a world view based on values. Their norms are formulated by such a world view in concrete ideals. In this case the norms are not rules so they are able to be general values for Pedagogy like fulfilment of life tasks, like values in culture, like values in work and its outcome that is human individual property. Such a value system will served to establish a new discipline in Pedagogy, to establish Carrier pedagogy.

In this regard Pedagogy has philosophical relevancy: aimed at totality, in this sense monotypic that is aimed at one aim. Its aim is to develop, educate the human in its totality. It develops such a man, like a biological being, which is able to reflect to outer effects without defects of inner values system coherency.

2. Philosophical and social sciences' relevancy of Pedagogy. In pedagogical context the difference of social ideal and individual is appeared in a typical instance of ideals of educational history. Institutionalised forms of education all over the world are communal in contrast it's aimed at individual. Connection is twofold since the existence of a men depended on content of culture. In my view the training of fulfilment of life tasks is needed to involve educating for total life, recognition ability of transcendent relationship and its development, maintenance, that is totality of human and its world. Human being has *transcendent turning ability* in twofold sense: in its *individuality* of its ideals and physical being in one hand and its *communal spirit* in the other. *So attribution of human is spiritual and material and in the community it can protect its individual attribution.*

The given society shows an extremely changeable form in the individual and common life style dominations and the monotheist religion differentiation like the Jewish and Christian world view. They show the same dilemmas. In this world view was explained the transcendent aim of life in the coherency of individual and community, in the total ideals, laws, commandments, in the Creator's declarations. The becoming perfect of individual appeared an aim of education in the age of Enlightenment but its formulation has got a scientific character in the XIXth century.

3. Possibility of correction our nowadays problem. For the conservative pedagogical approach seems to be value the family, through it the individual, religion communities, to belonging to somewhere, in other words to belong to value system of a small or bigger community. The value of culture and the nation tradition, the life condition of life space appeared in the individual and community actions like a world of human being by their actions. The work aimed at forming of life conditions fulfilling value coherency of man knowledge, work and property. The life conditions fulfilling appeared in harmony of values like value system. The action as value of own appeared in the Jewish and Christian world view (see Genesis), in the protestant Ethics (Weber) in the Anglo-Saxon puritan life standard, in the every day hard work in Japanese Shinto world view. All of them speak about a total harmony, the man and its totality, the man and its actions in man and its world. This world view there is an explanation of a value coherency of man, work and property. In the process of value transmitting will be appeared the poet's dream harmony in the coherency of ideal and love. The learnt and loved and the known and realised are derived from the same source; our ideal and biological multiplication fact seems to be the key words of our Genesis, this is our basic value.

So the explanation of philosophically fixed pedagogical approach is very important since in its content and its methodology is provided coherency based on its world view and values system and man and man direct and non direct, that is transcendent relationship. Our learnt knowledge will become such a work, like a fruitful action existing in our future generation.

A) Thought of philosophical approach; the dimensional plus of Plato' triangle; The Plato's triangle formulae elements are: ideal, ego and existence. Meeting with problem our ideal like an existent ideal appears and may related to me in different ways:
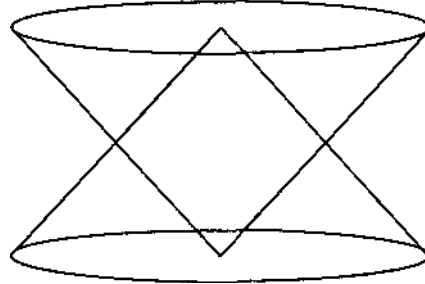- Like an experiment that is my experiment,
- Like an experiment in the future, like an impression and
- A twofold experiment related to experience and experiment like a thinkable think, in other words I can think it, I can do it, and related to the unit of ideal. In other words: I can think something, somehow and for something.

An experiment like a thought act, like accepted norms of value system, like a life based on
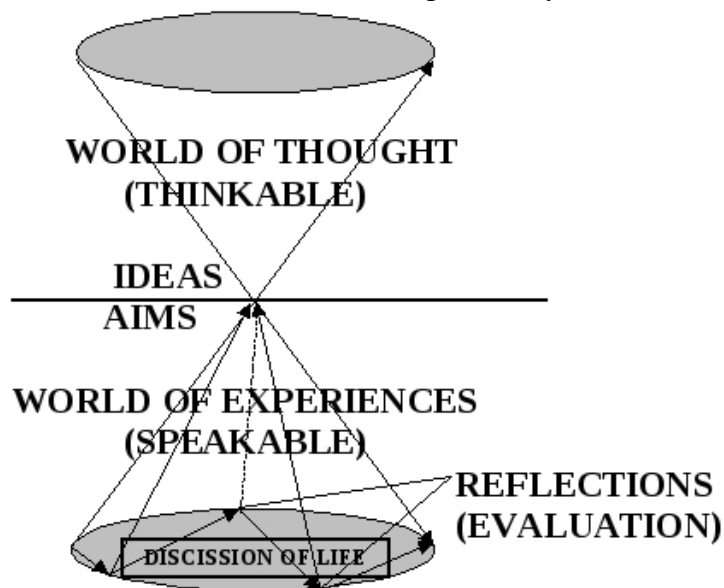
laws, like a knowledge, a consciousness will be appeared in our actions out of ego but in coexistence of them like an attained possibility.

This attained possibility will be appeared in a production for individual and production for others, creations, behaviours. This reflection is seemed to be also a mutual possibility of ego and existence, that is communicative existence.

B) Difference between the thematically reduced disciplines and disciplines as a whole and the possibility of transcendent turning ability.

- In case of the thematically reduced field of science its isosceles triangle with its edges form and store the boundary of element of sighted facts affects.
- In disciplines as a whole is used an opposite cone shape. The pick of cone focuses and interprets the given fact.
- The two cones' focus are equivalent and it's depended on me how deed it will be focused. In this way we do not slip into each other but only approach them, so their bounds will be intact till end. This is the fact of possibility of transcendent turning.

WORLD OF THOUGHT (THINKABLE)

IDEAS
AIMS

WORLD OF EXPERIENCES (SPEAKABLE)

REFLECTIONS (EVALUATION)

DISCISSION OF LIFE

C) Teaching and learning process in communicative approach

The pedagogical relationship there is a social contact. There is a situation where participants effected by each other. Features of it are:
- The effect is aimed at, implemented by verbal and non verbal communication
- The communication process there is a change succession of messages. In this process goes discursive change of messages with influence of both sides.

- The process will ended with an accepted and understood answer in consensus of participants.
- The problem there is a quest moved in a rational and dynamic act interaction.
- So motivated,
  - Individual, aimed at our goal, like a motive (in consequence of non strategic feature)
  - Change of minds between person on same level accepted standpoint based on a discourse without any lost like a understood, learned knowledge with emotional saturation.

This communication process aimed at non strategic maintenance of discourse. The discourse is open, aimed at problems answer expected one. In form of Wittgenstein's rules: if it is thinkable is thinkable; if it is speak able it's speak able; which had been thinkable, it was thinkable; which had been speak able, it was speak able.
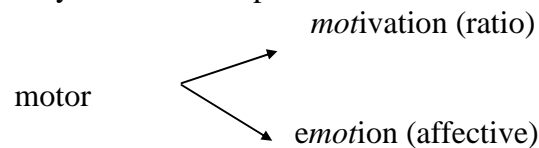
Didactics in communicative approach

The ordinary pedagogical relationship based on
- for good/wrong answer/response, that is
- for reward and punishment

The communicative one based on a consensus based relationship that is
- rationally motivated and
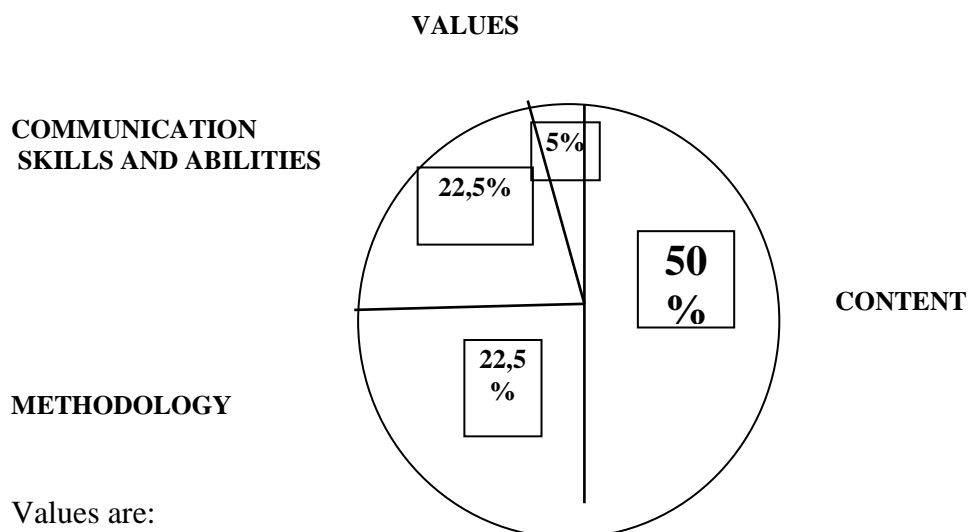- emotionally received/accepted answer

$$motivation \ (ratio)$$

$$motor$$

$$emotion \ (affective)$$

I convince/persuade (don't defeat) you of my standpoint
I maintain, keep up our discussion until you will have a replay expected *message*

What kind of messages?

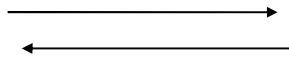Verbal non verbal: tactile, eye-contact, guests, sound, voice, emphasis, break, signs, symbols
The effects is the metacommunicative (symbolic). Metacommunication is related to teaching/learning interaction. The effects distribution:

VALUES

Values are:
- mediated/transmitting values: v_{tm}
- accepted/undertaken values: v_{au}

$$V_{tm} = V_{au} \quad \text{effective teaching/communication}$$

$$V_{tm} \neq V_{au} \quad \text{non effective teaching/communication}$$

Both of them – receiver and students/pupils – are very sensitive: every signs are reacted.

What I show in my sample I believe in, I'm behind of it, there is not a role-playing.

Conditions of the consensus-based discussion:

1st messages are replay-expected messages,

2nd partners are in non hierarchical position

3nd discussion based on non-strategic principle, that is strategy defeats instead of persuades

4th partners are interested in keep up of discussion non in persuasion; truth isn't on me, it's likely that it's between us: let's see it, we will see!

5th discussion mustn't be closed/finished/ended until somebody has a replay-expected message

These rules are of the ethics oriented communication.

Process of value transmitting. Value transmitting in term of Pedagogy means an offered example, a part of culture based on the enforced past experience appearing right and good and in the evaluation act is seemed to be beautiful. In consequence of teaching and learning process we will understand and accept things, that is we emotionally identify our self with them in other words they will be loved without any conditions (see agape vs. Eros) in other words they are seemed to be valuable that we've learnt and we've done as a result of learning process.

D) Communication with cognitive approach based on Ethics

Phenomenology of Ethics. Concerning this there are some preliminary conditional statements in the discipline of philosophy:

- Value there is a theoretical condition of something that valuable.
- The value there is a relationship between subject and individual
- The value there is a context of a statement and the evaluated think
- The value is the value of own.
- The instrumental value is related to the actual evaluated action.
- A relationship in every case is doubtful: you can take a question related to (may be you say yes, may be you say no).

Features of values:

- Emotional commitment
- Based upon knowledge
- Coexistence

Phenomenology of values

- The *value* there is an opportunity to evaluate something: to state something more important than others.
- *Harmony of values* appears in coexistence of values: $(V_1 + V_2 + V_3 + V_4)$.
- *Coherency of values* there is an ordered unit of values on different stages. $(V_1 - V_2 - V_3 - V_4)$.
- *This ordered unit* seems to be the basic of *value system*.

- *Equality of values* there is a homogeneous or identical with stages or belonged to different categories values $(V_1=V_2)$ $(V_{accepted}=V_{mediated})$.
- *Values discrepancy* appears in the action response, i.e. in the accepted in contradiction to the mediated $(V_1 \cong V_2)$; $(V_1 \approx V_2)$; $(V_1 \neq V_2)$; $(V_a \neq V_m)$
- *Destroying values has two kinds*
- *Volutional (voluntary) destroying*: degradation of values in its stages $V \rightarrow_v$),
- *Volutional (voluntary) constructive destroying* to seem to be something valuable a non valuable one $(V? \rightarrow V)$.
- *Direction of value destroying* is twofold: different or same stages $(V \rightarrow_V$ or $V \rightarrow V?)$.
- *Value disorder*: change of value content $V_c = V_{1 \approx 2}$.
- *Values deficiency* seems to be personal lack of experiences $V_e = 0$.
- *Mediating of values*: exampled value $(V_c \rightarrow example)$.
- *Value analyses*: statement of content, classification and stages $(V_1; V_2; V_3; É_4)$.
- *Conscience*: Verification based upon a preactive evaluation, interpretation of acceptation, experience of responsibility.
- *A twinge of conscience*: false verification based upon a preactive evaluation, in other words a value affront action followed emotional impression, experience of aroused problem (no answered, problem oriented situation).
- *Thought*: rational experience of non value affront action of thematically reduced value content, the right action's experience.
- *Problematic situation*: rational experience of a value affronts action of thematically reduced value content, the incorrect action's experience.
- *Motivation:* resource of rational drive of problematic situation, a dynamic instrument of inducing to act, to response.
- *Emotio (emotion)* a non rational statement (see Latin mot−motion−motor).
- *Response* there is an ethically evaluated action.

Based on the finding of the Thesis concerned basic pedagogical approach gives opportunity to develop disciplinary circle of new field, that is the religion as a subject for educational programmes vs. religion as a thematically reduced theme of Pedagogy in classroom, the issues of teachability or methodology of it, and in a larger horizon to explain the role of culture in the cohesion of a nation like resources of value transmitting and cultural transfer.

As it may be evident from the above explained conception the basic element of our orientation was to clear a statement based on solid link between Philosophy and Pedagogy, in other words to clear a standpoint like an applied pedagogical approach aimed at carrier pedagogical approach, with together the preparation for life tasks and issues of religion teaching for Pedagogy. Possible way of development of this basic conception seemed to be discovered by communicative manner of Pedagogy. In my view enforcement of communicative approach in "pedagogical affair", in the man and man relations, acts of our social being attribution and transcendent turning ability or in the raised issues of religion pedagogy may hold out the best hope of fruitful future.

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