The present article analyses axiological aspects of educational philosophy determined by socio-economic and cultural factors of the living period. As the value orientations change in society and human consciousness, the theory and practice of education are faced with new requirements, i.e. to create the interpersonal diffusion based on pedagogical ethos. The need has arisen to create a new communication paradigm which incorporates specific rules applicable to the interpersonal connection and interactive relationship between the educator and the learner. To this end, the area of communication involves the common world which is intersubjectively constituted in the meeting of the participants of education process. Philosophy of education helps to predict, organise, analyse and evaluate the very education process and prompts further educational practice.

KEYWORDS: philosophy, education, metamorphoses, values, diffusion, transformation.

Introduction

Modern situation of active and intense life requires new insights into the process of human development; we will take a look at this process through the prism of sadness. With the transformation of value orientations, philosophy of education becomes the tool of building foundations that help the theory and practice of pedagogy to perceive the reality and humans in terms of values as well as assist humans in the realisation of their activities and self-realisation in the real social and cultural space. We treat the education metamorphoses as an ontological event that radically changes the sense of the perception of human existence in the consciousness. In the process of education a human being as if performs a double role: on the one hand, he acts as an interested immanent participant in the world synergy; on the other hand, he remains as the only absent extraneous witness preserving the communication and collaboration norms in this interaction process.

Analysing the concepts of educational philosophy it is often unclear why philosophy and education science are so closely related. This issue has been and continues to be relevant to both theory and practice of education. Perception of human relationships and of educational philosophy as a primordial sociability enables one to define essential structural components of the philosophy of education and highlight its axiological, ontological and epistemological aspects. In the course of history these aspects continuously developed, exposed to socio-economic, spiritual and cultural integration, and shaped various modern directions of educational philosophy such as pragmatism, reconstructionism, positivism, existentialism, personalism, phenomenologism, liberalism, postmodernism, etc.

The object of the research: expression of philosophical metamorphoses of education.

The purpose of the research: to reveal insights of philosophical metamorphoses of education in modern society.

The methods of the research: comparative analysis of philosophical and educational literature, interpretation and phenomenological reflection.

Interpersonal Diffusion

The theory and practice of education are closely related with the human nature and social-ethical aspects of the evolution of the society. Taking into account these aspects and the human existence, modern educational theories examine how a person expresses himself in the world and society pursuant to his possibilities of individuation. As A. Maceina notes, in the real educational process the same person plays the role of the educator and the learner, since apart from affecting the other he is also affected by the other (See Maceina, 2002, p. 455). This process takes place as “a person is able not only to transfer his own internal life into another person’s, but also to accept environmental influences himself” (Ibid, p. 453). In the course of such a transfer, boundaries between the object and the subject as if dissolve and interpersonal diffusion occurs. In the broadest sense, interpersonal diffusion is not yet an apparent pedagogical influence; it occurs only if pedagogical ethos is applied. In the interpersonal diffusion only the nature of education based on values expresses the real essence of education. According to A. Maceina, “we treat a constant disposition of the learner’s nature as a pedagogical value, created by conveying a
certain pedagogical good” (Ibid, p. 464). On the basis of the pedagogical goods an axiological education model is being created which promotes “human development through the human being and inside the human being” (Ibid, p. 503).

In the Western civilisation the concepts of education were shaped and transformed on the ethical and semiological basis in the process of communicative, cognitive and cultural transmission, it being understood that “education is one of the most elementary and essential forms of activity in the society that never remains as it is, but continually refreshes with the birth and emergence of new people” (Arendt, 1995, p. 207). H. Arendt stresses that a change in the concepts of education has to maintain a certain degree of conservativeness in order to protect the new from the old and the old from the new. Such an approach is typical of the Roman-Christian civilization when respect for the past, ancestors and authorities prevailed. The Renaissance changed this approach and by ignoring and rejecting the authority and tradition gradually converted “pedagogy into a common didactic science that is completely dissociated from the real training subject” (Ibid, p. 202), when training was replaced by doing and work by game.

Scientists investigate the extent to which such pedagogy in the post-modern society is respectable and oriented on the social basis. In a pluralistic society that involves various social fields such as family, work, public organisations, clubs, communities, etc., a person as a participating actor may belong to several social fields at the same time. Belonging to various social structures a person may have different roles, activities and behaviour, often by transforming the subjective reality, i.e. the reality which is perceived by the individual consciousness, rather than the reality which actually exists.

Internalisation of the roles assigned to persons or allegedly selected by them is carried out by certain socialization agencies, the personnel of which are “specifically trained to deal with the challenges of education” (Berger, Luckmann, 1999, p. 184). In this case, the educational function of the family that helps to maintain the identity of a man as a member of the family, society and the nation is suppressed. Internalisation of the roles carried out by the socialization agencies often leads to the disintegration of a personality where “the level of identification will vary depending on the conditions of the internalisation” (Ibid, p. 223).

Such a situation made it necessary to rethink the way intersubjective communication takes place and interpersonal diffusion occurs. Education specialists began to simulate a new communication paradigm that incorporates specific rules applicable to the interpersonal connection and interactive relationship between the educator and the learner. The area of communication involves the common world which is intersubjectively constituted during the meeting of the educator and the learner.

Criticisms of the holistic approach to the society as well as modern and post-modern assumptions of thinking in the science of education change the strategies used in the process of education. According to A. Mickūnas, “ontology and metaphysics basically depend on the context of the activities developing the sense of transcendental subjectivity” (Mickūnas, 2007, p. 237), which adjusts the conception of intersubjective relationship determining the way of human existence. The sense of transcendental subjectivity is discerned by active or transcendental consciousness in which “an object maintains its identity at the time when the stream of consciousness is going through it and consists in the consciousness as a meaning, i.e. as an intentional performance of its synthesis” (Husserl, 2005, p. 54). E. Husserl’s phenomenological investigation of the living world showed the difference between transcendental subjectivities.

A. Mickūnas notes that “what is transcendental is neither a subject of experience, nor an experiencing entity. Rather, it is the conditions enabling both subjective and objective experiences” (Mickūnas, Stewart, 1994, p. 53). Transcendental subjectivity defined by E. Husserl as the greatest discovery of all time is obtained as a result of a turning point towards ego cogito [I think]. According to E. Husserl, R. Descartes, witnessing this discovery and “even in a way performing this discovery, still did not grasp its true sense, i.e. a sense of transcendental subjectivity; and, therefore, he did not go through the gate, opening the path to the real transcendental philosophy” (Husserl, 2005, p. 32-33).

Consequently, factors determining the socialization process of a person influence both educational environment and its subjects.

Interface of Philosophy and Education

Philosophy is a fundamental way of interpreting human existence, material and spiritual culture of the public life by looking for and expressing essential characteristics of the surrounding environment, reasons and consequences. Consequently, philosophy remains relevant to both the theory and practice of
education. Philosophy and education are interconnected in various ways. With reference to the theory of the Belgian educology professor Franz De Hovre (See, Hovre, 1934), it seems to be possible to talk about natural, logical, historical, social, cultural, human and religious connections.

Natural connections are firmly rooted particularly in the nature of the things. Philosophy and education have precisely this kind of relationship. Such a relationship is first of all perceived instinctively and only then deliberately reflected over. In the process of education a senior generation conveys the concept of the world to the youth just as naturally as the life given by birth (Ibid, p. 23). According to Aristotle, “children in a sense are the extension of their parents” (See, Aristotelis, 1990, p. 226 [1161b, 12]). All education is naturally linked to the spiritual life, ideals, cultural values of the adult generation and their conveyance to future generations.

Philosophy and the science of education have a logical cause-and-effect relationship. The core of the education system consists of the ideals that the human race foster and philosophy helps to choose them. Having found the ideals, it only remains to simulate them in the process of education so that they can find a resonance in a man.

Historical relationship is based on the fact that philosophy and education have traditionally been related from the ancient times up to these days. In each historical era the treatment of education had a defined philosophic basis that developed in the course of history.

Philosophical ideas are declared on the basis of social communication and education authorities are provided with the guidelines of public and personal welfare. A cultural connection between philosophy and education exists as well. Material and spiritual culture includes not only various achievements of the human activity. Indeed, the essence of the culture lies in the ideals that the society tries to achieve. Humans are inspired to achieve those ideals by the science of philosophy that reflects and creates our tangible and intangible cultural layer.

The relation between philosophy and education may be understood as something that stems from the nature of a person because education is based on psychology. One of its recognised objectives is the development of a child’s personality; however, in order to achieve this objective it is necessary to know both an individual child and the ideal which is the educational model. In addition, no one can become a real teacher if he is not an absolute devotee of education activities. A real teacher has to fully immerse into these activities whole-heartedly and with his entire mind; he has to use all his wisdom and knowledge; he must express his character in these activities; his faith must be visible in his works; his hope must guide him and his love must encourage him to put further efforts. When education is not based on the best side of the human nature it is only a mechanical activity.

A religious connection between education and philosophy is very strong. A religious upbringing is the most beautiful expression of education; a religious education is education of a human being on the grounds of the philosophy of life which comes from above. According to F. Foerster, every real code of morality is in itself a source of education (See, Foerster, 1923), whereas the idea that God sees everything, even our innermost thoughts and actions, supports everything in a man what takes a strong educational power.

In the modern philosophy of education the perception of the meaning of human existence is defined as a significant and correct ego cogito that provides an opportunity to construct new educational models based on philosophical assumptions and to rely on self-reflection, recognition of personal and social identities as well as a dialogue with the Other and others as a means of realisation of those models from the reality to transcendence, which allows a person’s value orientation and his aspiration to become obvious.

Value Orientation

In 1970 I. Illich, a philosopher, theologian, sociologist, educologist and a writer, published a book entitled Society without schools (See, Illich, 1970), that associates a loss of spirituality with the activities of modern education institutions. In his view, through consumer-orientated ethics and indoctrination of institutionalised values, training institutions industrialised and ritualised the process of education depriving a human being of his inner self and his I.

Psychoanalyst J. Kristeva describes our living period as “post-industrial and post-communist democracies that have features humanity has never faced with” (Kristeva, 2003, p. 9); she expresses her concerns over a predominant trade in human body and stresses the necessity to take even dramatic actions until it is too late and the whole thing has become institutionalised” (Ibid, p. 11).
Lithuanian educologists have noted similar trends. In her analysis of social changes and human behaviour transformations, A. Juodaitytė argues that “society faces an increase in social stratification phenomena and a formation of groups that have never existed before and are unable to adapt to the society and integrate into it. The absence of stable values and norms resulted not only in the increase of groups of social-cultural exclusion in the society, but also in the emergence of criminal elements” (Juodaitytė, 2006, p. 21).

Having revealed the interfaces and diversity of moral and material values, L. Jovaiša concludes that a human spiritual life is behind the leap of civilization. As a consequence, on account of the surplus of goods a human being, who has become a slave of things, has developed a utilitarian approach to the process of education and has directed it only towards the intelligence training, leaving behind the true meaning of education as well as its ultimate objective, i.e. spirituality (See, Jovaiša, 2001, p. 8).

The mechanism of value transformation in Lithuania is clearly reflected in the trade centre “Akropolis”. This trade centre attracts the crowds of people not only due to the abundance of items and food, but also due to social micro cosmos: the reality show, the animal world, a skating-rink, movies, etc. The crowd is connected through the alleged feeling of love and warmth evoked by purposefully and professionally constructed reality fiction that prefers a simulation of the Western values. The article does not analyse whom the economic and moral deal gives benefit to seeking to legitimize morality of the capital, but highlights that this provision transforms moral consciousness, in particular of young people. The example of “Akropolis” shows how the boundaries between real and false as well as good and evil dissolve and manipulation of values takes place.

One of the reasons of transforming the education process is the rejection of the paradigm of the Good in the process of value internalisation. K. Wojtyla notes that the objective value of a person, i.e. goodness and a capacity of acting together with others, is the foundation for the individuality of morality and the basis for ethical reflection at the same time (See, Wojtyla, 1997). Ethical reflection includes a moral evaluation system into all spheres of human activity. Acting in the community a person stresses the importance of humanity, since every other person acquires affinity through humanity. Acting in the community is based on the ability to participate in the humanity of every human being, thus everyone finds their own personal meaning. If acting and being together with others suppresses and limits the participation of some persons, i.e. by violating subordination, the quality of humanity is affected, which results in alienation and other negative factors. As humanity degrades a precept to love is disregarded, which, according to K. Wojtyla, stresses in particular the brightest side of acting and being with others. This evangelical precept reveals the meaning of “the close one” and is the basis of humanity. This interface also contains a reference to the social nature of a human being.

M. Scheler also stressed the importance of developing value consciousness; he paid a lot of attention to the theory of values and applied a phenomenological method for describing feelings. According to the rules that a person applies to determine the value or the absence of value we can define the “structure and content of his point of view, cognition and thinking of the world, as well as his inclination to indulge in things or to manage them” (Scheler, 1989, p. 203). Values are not considered the characteristics of things ascribed by the users of those things; instead they are above the universe – eternal and uniform (See, ibid, p. 203). Therefore, a human being feels and experiences values as objects of the acts of consciousness in his real emotional experience. A human being who has a sense of values is able to determine what is less valuable and what is more precious. This position of Scheler is called an emotional apriorism, and morality here is determined in the choice of higher values rather than lower, i.e. the ones that are associated with higher emotional experiences.

Consequently, educological research reveals that under the current social conditions it is important that the process of education is based on the Good as the highest moral value.

**Metamorphoses in Philosophy of Education**

Modern metamorphoses in philosophy of education treat the reality of education as a synthesis of the theory of education and philosophy. Such a reality of education entails a sphere of interpersonal relationship that includes the whole existence of a person and his activities. The most radical definition of philosophy of education was provided by John Dewey who argued that the theory of education is a system of generalisations and abstractions associated with the reality of education.

Modern Western culture is in decline, which adversely affects education and human development. As early as at the end of the 19th century, Nietzsche wrote that one of the reasons of this phenomenon is the replacement of truth with lie and that the actual scientific capabilities of high schools have never been as
poor and weak as they are now in that they adore the optimism of stupid mind which does not see its own limitations and does not understand the tragedy of life. This kind of incapable education provides a person with an abstract education, abstract understanding about oneself, one’s own responsibilities and rights. Nietzsche referred to the culture of his time as tragic not in vain; he observed the features of its turning-point arguing that “a man of theory is scared of the consequences of his own activities… And he feels that the culture which is based on the principle of science must fail when it becomes illogical, i.e. when it begins to avoid its own consequences” (Nietzsche, 1997, p. 131-132). Criticising education Nietzsche “blames it for increasing atrophy of sensual and spiritual powers” (Rubene, 2001, p. 82), for human incapacity to understand the arts and for the loss of moral ideals due to frivolous life. Following these Nietzsche’s ideas, Horkheimer and Adorno, thinkers of the 20th century, tried to legitimize the idea that education becomes a process aimed at destructing itself: “the relationship between the instrument of enlightenment – abstraction – and its objects is similar to the fate, the concept of which is pulled up by eliminating it” (Horkheimer, Adorno, 2006, p. 33).

Immorality, double moral standards and deceptions make people unstable; they are forced to choose a profession. A permanent fear of deceptions makes a person pretend, indulge, brag, lie and encourages to participate in adventurous situations. German philosopher Sloterdijk stated that “a man observing a masquerade of a deceiver was increasingly aware of the fact that the reality itself consists of such games, although it is the place where such games are least allowed. Thus, an adventurer has become existentially the most important and comprehensible symbol of the complex chronic crisis in the modern consciousness” (Sloterdijk, 1999, p. 558). According to Sloterdijk, the example of today’s adventurism is expertise that treat the game of academic training by applying the principle of the construction of dual morality. The construction of such morality is possible during the process of education and training in order to promote a collective mistrust, since, according to Sloterdijk, in this world it is a matter-of-course “to be deceived, threatened and endangered rather than be offered supply, security, openness” (Ibid, p. 395). Developing this idea the philosopher notes that “opponents stand facing each other ready to compete with each other rather than comply with the peace treaty concluded in advance” (Ibid, p. 36).

Foucault was interested in the theory of double standard morality. He argued that through the education system the control mechanism is developed in the society, which “is a political means in due way to expropriate discourses with all the accompanying forms and powers of awareness” (Foucault, 1998, p. 30). The training process is designed so that it “would ritualise speech and assign roles to speaking subjects, create a group of doctrine followers, distribute and expropriate discourses, their powers and forms of awareness” (Ibid, p. 30). Created in such expropriated discourses, dialogues serve to implement ambitious objectives and the combative I rather than to promote the development of education or personality. When faced with the opponents who accept only the power of management and force, the supporters of the academic style and the free dialogue continue the dialogue in other forms. In such a dialogue the opponent’s not acquires a particular meaning which is analysed as a theoretical paradigm. A polemic follow-up of the dialogue by other means becomes a critique of the enemy’s ideology. In this case, the moment of intersubjectivity disappears in the dialogue, whereas the participants of the dialogue become subjective objects to each other, in other words opponent is not treated as I but as a mechanism of opposition. Consequently, in the modern era of distorted consciousness the internal structure of classical education and training gives place to the conduct norms which presuppose correlations by the nuclear free-style ethics.

Being deeply aware of the decline in the society and applying the principle of the dialogue between educology and philosophy, modern philosophy of education attempts to highlight the uniqueness of the person in the historic time establishing a link between the present and the past through their difference. This difference in philosophy is described as finding oneself in space and time, as morphology of the identity. Some education philosophers tend to link the theory of education not only with philosophy, but also with other social sciences that help to reveal the human nature, the process of his socialization as well as individual and general models of coexistence to a larger extent. Hereby, a philosophical attitude is reinforced to critically analyse and evaluate the framework cultural assumptions about education and to direct them towards educational activity. Philosophy of education helps to predict, organise, analyse and evaluate the very education process and prompts further educational practice.
Conclusions

Modern socio-political changes that have transformed violations of social connections in the society and highlighted social pathologies pose new challenges to educology. Increase in crime, aggression, mental disorders of personality in the form of depression, neurosis and other deformations of human relationship presuppose a new approach to the development of a person. The Good becomes a priority purpose of education giving a sense of value to social relationship. Ignoring or rejecting the paradigm of the Good is one of the reasons for transforming the process of education, which is directly related to the human depersonalisation, social and moral crisis of the society.

Belonging to various social structures a person may have different roles, activities and behaviour, often by transforming the subjective reality, i.e. the reality which is perceived by the individual consciousness, rather than the reality which actually exists. Internalisation of the roles carried out by the socialization agencies often leads to the disintegration of a personality by suppressing the educational function of the family that aims to maintain the identity of a man as a member of the family, society and the nation. Therefore, a change in the concepts of education has to maintain a certain degree of conservativeness in order to protect the new from the old and the old from the new.

The education metamorphoses, as an ontological event, radically changes the sense of the perception of human existence in the consciousness. In the process of education a human being as if performs a role of an immanent participant in the world synergy; on the other hand, he remains as the only absent extraneous witness preserving the communication and collaboration norms in this interaction process. Criticisms of the holistic approach to the society as well as modern and post-modern assumptions of thinking in the science of education change the strategies of the process of education. Simulating a new paradigm of education connecting the ideals of a mature personality and harmonious society, interpersonal diffusion based on the pedagogical ethos has to become the framework principle of a pedagogical activity.

References

tokia, kokia yra, bet nuolat keičiasi kaip ir pats žmogus. Mokslininkai pastebi, jog ugdymo koncepcijų kaita turi išlaikyti auklėjime tam tikrą konservatyvumą, siekiant apsaugoti nauja nuo seno ir sena nuo naujo. Toks požiūris būdingas romėnų-rikščionių civilizacijos laikotarpui, kuriame vyravo pagarba praeitiui, autoritetams ir protėviams, kurie buvo pavyzdžiu ateities kartoms. Šį požiūrį keitė Renesanso epocha, ignoruodama ir atmesdama autoritetą bei tradiciją, laipsniškai vedė prie to, kad pedagogika, veikianti moderniosios psychologijos ir pragmatizmo dogmų, susiaurino savo veiklos sferą ir tapo tokiu bendru didaktiniu mokslo, kuris visiškai atsiets nuo realaus mokomojo dalyko, kai mokomas buvo pakeistas darymu, o darbas – žaidimu. Mokslininkai tiria, kiek tokia pedagogika postmodernioje visuomenėje yra garbinga bei orientuota socialiniu pagrindu. Pluralinėje visuomenėje, kuriyje persipyti įvairūs socialiniai laukai, kaip šeima, darbas, visuomeninės organizacijos, klubai, bendruomenės ir kt., asmuo, kaip dalyvaujantis subjektas, tuo pačiu metu gali priklausyti keliems socialiniams laukams. Daugiaapriklausomybė įvairiems socialiniams dariniams suponuoja asmeniui skirtingus vaidmenis, veiklas ir elgesnas, neretai transformuoama ir absolutiizuoma subjektyvią tikrovę, t.y. tikrovę, kurią suvokia individo samonė, o ne tą tikrovę, kuri realiai egzistuoja.

Keičiantis vertybinėms orientacijoms visuomenėje ir žmogaus samonėje, ugdymo teorijai ir praktikai išskyla nauji reikalavimai – kurti tokią tarpasmeninę difuziją, kuri remtų pedagoginio ethos. Iškilo poreikis modeliuoti naują bendravimo paradigą, kuri įtvirtintų specifines taisykles, galiojančias tarpasmeniniam ryšiui ir dialoginiam santykiiui tarp ugdymo ir ugdyninio nustatymo. Tuo tikslu į bendravimo erdvę į jungiamas bendras pasaulis, kuris intersubjektyviai konstituoamas ugdymo dalyvių susitikime. Ugdymo filosofija padeda prognozuoti, organizuoti, analizuoti ir vertinti patį ugdymo procesą ir brėžia tolimesnę ugdymo praktikos direktyvą.

RAKTAŽODŽIAI: filosofija, ugdymas, metamorfozės, vertybės, difuzija, transformacija.