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MY PEDAGOGY – AN OUTLINE OF THE IDEA[*]

Abstract

The text includes: a) a presentation of original idea of pedagogy; b) a presentation of the specifics of the author's personal contribution to the development of pedagogy. Pedagogy is defined and characterised as a component and tool of the information system of education. The specifity of the author's contribution to the development of pedagogy is showing the possibility of using the anthropological perspective in building the world-view foundation of education.

K e y w o r d s : status of pedagogy, educational information system, pedagogical learning, research in pedagogy, pedagogical thought, worldview, ideological dilemmas in pedagogy

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[*] Text compiled with ideas and selective use of excerpts from the following books by the author: R. Schulz, *Wykłady z pedagogiki ogólnej*, vol. 1: *Perspektywy światopoglądowe w wychowaniu*, Toruń 2003; idem, *Wykłady z pedagogiki ogólnej*, vol. 3: *Logos edukacji*, Toruń 2009; idem, *Szkice z pedagogiki ogólnej*, Toruń 2016 and idem, *Całość i struktura jako kategorie systemowego oglądu edukacji*, Kraków 2020.

Question about pedagogy

In the dispute over whether the practice of pedagogy can be done in a 'vegetative' manner, i.e. without self-knowledge, or rather with an awareness of its nature and vocation as a particular kind of intellectual work, I argue for the second option. Of course, the lack (or insufficiency) of self-knowledge does not preclude the attainment of significant achievements, as evidenced by the works of the classics of pedagogy – world and Polish. But in the conditions of 'mass' pedagogical reflection, as is currently the case, its quality seems to depend on knowing the specific status and function of pedagogy as a science.

This study, in accordance with its title, is a manifestation of the search for pedagogical self-knowledge at an individual level – taking into account personal experiences accumulated by the author in the course of grappling with specific scientific problems. The articulation of 'my pedagogy' in the present text covers two thematic areas: a) main: a presentation of the author's idea of pedagogy; b) side: a summary of the specifics of the author's own contribution to the development of pedagogy.

Reflection on the status of pedagogy has been ongoing for a long time and has resulted in many significant achievements. Nevertheless, in spite of the progress that pedagogy has made towards its self-knowledge and self-determination, some problems in the field are still open and the 'question about pedagogy' still seems relevant and important. Above all, there is a need, in this field, to try to go beyond the limits of previous approaches and to enrich them with new proposals, especially those that derive from current advances in the human sciences, especially the sciences of cognition and communication.

Information system of education

I adopt the assumption – derived from systemology – that the problematics it must be situated in, the overarching, and more fundamental context of matters related to the status of the educational order, and in

particular to the informational phenomena that are the precondition of its birth, duration, functioning and development.[1]

Systemology analyses information circulation processes as a manifestation of the 'life of systems.' There is therefore no reason why a similar perspective cannot be applied to the Edusphere. From a macroscopic perspective, things are probably like this: in order for this segment or organ of collective life, which we call the "social institution of education," to be able one day to separate itself from its environment, then to begin to function as an autonomous whole, in order for it to be able to maintain its structure, to carry out its mission efficiently, to perform satisfactorily its functions in relation to the collective and to individual units, to adapt to change, to develop and to improve with the passage of time – it once had to, and must continue to, constantly activate within itself a mechanism for gathering information about itself and its environment. For the purposes of its functioning and development, it must have activated the mechanism of information metabolism and, for its needs, developed its own system of information circulation. Of course, this information system at successive stages of the development of educational

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[1] Every form of organised (structured) behaviour (as opposed to the random succession of events) is fed by information (cf. rainfall vs. sprinkling of crops). Therefore, when we speak of the informational basis of education, we are in fact referring to the informational basis of the educational order, the components of which are A) specific social arrangements (structures), e.g. family, kindergarten, school system, etc., and B) the patterns of interaction that occur within them, e.g. lesson, parent-teacher conference, exam. In the present context, therefore, the category of "educational order" is more appropriate than the notion of education (agos), which in its content exposes the substantive (concerning composition) rather than the structural dimension of action. Furthermore, for the informational foundations of education, the notion of 'edusphere' is a more appropriate frame of reference than the notion of upbringing, conceived as agos. "Edusphere" is in fact a much broader category in scope, encompassing all components of the social institution of education, i.e. the sphere of material culture, the educational sociosphere, the agosphere, the domain of symbolic culture (semiosphere), and the domain of cognition and knowledge (logosphere). However, the refinements above are not considered in this study. For their broader characterisation see: R. Schulz, *Całość i struktura jako kategorie systemowego oglądu edukacji*, Kraków 2020.

practice represented different degrees of sophistication – according to the needs related to handling educational activities in society.

The same considerations apply to the medio and micro scale, i.e. in relation to the activities of particular social groups (e.g. families), institutions (schools, children's homes), roles (parents, teachers, educators). Without the right information, provided by the right sources at the right time, families, educational establishments or larger segments of the educational system (e.g. higher education) would not be able to fulfil their statutory functions at all. At all levels of the educational ladder, there is a continuous process of creating, receiving, and using information, which is the basis for the existence, structure and functioning of all links in the educational system.

It can be thought that – as in other social systems – the information metabolism in an institution of education has the following basic functions:

- supports the aims of the system, i.e. the provision of care services, as well as upbringing, formative and re-educational ones;
- supports the leadership and management processes of educational undertakings and institutions;
- is the basis for integrating the actors and structures involved in educational activities,
- remains at the service of the requirements for the reproduction, adaptation and development of educational institutions and practices.

Pedagogy as a component and tool of the educational information system

From the assumptions outlined above, we conclude that the question of the status and ownership of pedagogy should be addressed by situating it within the broader context that is the educational information system; with the target thesis that pedagogy is a component of and a tool for this system.

The following three distinctions may be helpful in clarifying the status of pedagogy thus conceived:

I. Taking into account the criterion of coding information, two ways of understanding pedagogy can be introduced:

a) Pedagogy is identical to that part of the educational information system which uses the two basic codes available to the institution of education, i.e. the code of practical actions (agos) and the code of verbal behaviour (symbolic creations). This interpretation is largely identical to the well-known understanding of pedagogy as paedagogia. After all, paedagogia, according to pedagogues, is an undifferentiated unity of educational being and consciousness, an amalgamation of educational action and word, of educational action and thinking (cognition), of educational practice and theory; a unity of the "agos" and "logos" of education, of the "object of cognition" and the "process of cognition."

b) Pedagogy is synonymous with the symbolic culture of education. It is synonymous with that part of the information system which uses exclusively symbolic systems (verbal, pictorial and numerical code) in the acquisition, communication and use of information. A particular form, an advanced type of information activity for pedagogues (both practitioners and theorists) is the processes of generating, exchanging and developing experience using symbolic codes: especially speech and writing. Speech and writing are qualitatively different (new) materials compared to social structures or patterns of behaviour. This new medium makes it possible to acquire, register, perpetuate, transmit, exploit an experience far more expansive and qualitatively complex than its material or social counterparts.

Indeed, in the most widespread sense today, practising pedagogy is, simply speaking, expressing oneself (in speech, writing, graphics, numbers) about matters of education, it is formulating judgements, articulating viewpoints about the world of education. These statements may be authored by different subjects and, as such, may be articulated in different languages and texts, e.g. in colloquial language, in the language of public opinion, in artistic language, in the language of professional teachers and pedagogues (methodological manuals, pedagogy textbooks), in the language of educational administrations (laws, instructions, accounts, reports), in philosophical language (essays, phil-

osophical treatises and dissertations), in the language of science (research reports), etc. In all these cases, the educational logos takes the form of information operations performed using verbal behaviour, along with its many derivatives.

A rarely emphasised but important feature of speech and writing pedagogy is its multifunctionality. As is well known, symbolic systems are credited with performing the following functions:

- representational function – involves supporting the human informational representation of reality order; it is present in the processes of information acquisition, experience gain or knowledge fabrication; without the use of concepts, there is no specifically human way of knowing;
- expressive function – involves helping to express the "inner states" of the acting subject, e.g. emotions, desires, expectations, beliefs, views, demands, etc.; conceptual categories significantly enrich the human mode of expression;
- archiving function – to support the operations of registering, preserving, processing, interpreting learned experience and the products of expression;
- communicative function – consists of supporting the circulation (exchange) of learned experience and, the products of expressive acts in inter-individual and/or inter-group relations;
- regulatory (programming-controlling) function – involves helping to direct human behaviour and actions: instrumental, productive, interpersonal, ideational.

It is not difficult to demonstrate that the pedagogy of speech and writing encompasses multifarious modes of speech and expression. Thus, we encounter in 'pedagogical speech' indicative sentences which reflect the invariants of experience, referring to the environment of the educational system, to the system itself, and to its relationship with the environment. We encounter evaluative-normative sentences, expressing the attitudes and expectations of participants or consumers of educational services. We encounter statements analysing, evaluating, and generalising the knowledge acquired. We encounter judgements communicating the results of learning or cognition from those who know them to those who do not. Finally, we encounter numerous recommen-

dations and suggestions for initiating or directing specific actions. In short – in the currently distinguished sense, pedagogy is synonymous with the spiritual culture (the totality of forms of consciousness) of the educational system.

II. Symbolic systems (together with their use) create an internally differentiated reality. For our purposes, it is particularly important to distinguish between pre-theoretical and theoretical codes used in educational information processes.

From a colloquial perspective, as we know, theorising is simply talking about something, making a statement about something, manifesting verbal behaviour – as opposed to direct behaviour. It is any form of speaking, formulating judgements about reality, and theorising is any verbal representation of reality: ideas, concepts, judgements, views, claims.

The opposite sense distinguished above is the second meaning of the term 'theory,' according to which it includes only certain forms of speech and expression characterised by some specific properties (as mediums of information), namely: generality, complexity, syntheticity, structuring, logical coherence, non-contradiction, etc. Here, theorising means, in effect, a more advanced manifestation of informational activity, involving the creation of more complex, holistic, general, ordered, cohesive, sense-making symbolic images of reality. The opposite of theory as a particular kind of statement, representations of the world and portraits of reality, is knowledge expressed in a multiplicity of detailed judgements, not necessarily coherent, relating to phenomena of different levels of significance.

Two components can therefore be distinguished in the symbolic culture of education: pre-theoretical and theoretical. Pre-theoretical pedagogy, in general, is the part or segment of the educational discourse that uses elementary polysemantic codes in the processes of consolidation, transfer, reception and use for educational provision. Such symbolic systems, as is well known, include colloquial language, narrative language, the language of art, journalistic language, official language, practical (professional) language, etc. The elementary, primordial and basic forms of the public's educational consciousness are expressed in

languages of this kind: colloquial imagery, educational public opinion, literary and artistic discourse, the educational management information system, etc.

Theoretical pedagogy, on the other hand, is that part or segment of educational discourse which essentially uses theoretical symbolic systems in the processes of perpetuating, communicating, and using educational experience, i.e. such symbolic systems whose primary function is to transform individual educational experience into general knowledge. It therefore includes only intellectual, mental, rationalised, system-like forms of consciousness that are the result of the work of a disciplined mind. These effects are generally expressed (articulated) by professional intellectuals, registered and perpetuated in such "complex statements" as pedagogical ideologies, pedagogical doctrines, philosophical concepts, pedagogical theories, scientific theories, etc. In this case, we are thus dealing with an informational activity that is better described as mental culture than spiritual culture. It involves the intellectualisation of spiritual culture, the rationalisation of pedagogical experience and educational discourse – above all, under the conditions of the dynamic growth of educational institutions. The opposite of theoretical cognition and theoretical knowledge is not practice – as is often (and erroneously) put (practice being the field, the matter, the object of theory), but pre-theoretical cognition and pre-theoretical knowledge.

III. In the characterisation of pedagogy as a component of the educational information system, there is another distinction to be made. It concerns the difference between the "reproducing" variant of pedagogy, oriented to support the preservation of the continuity of the educational order, and the developmental variant, oriented to support the transformation of the educational order towards the challenges of the future. In the first variant, pedagogy focuses its attention on already accumulated resources of pedagogical experience (knowledge), on already produced goods of spiritual culture of education. It carries out tasks in relation to them such as record, analysis, evaluation, processing, archiving, dissemination, practical application, etc. In variant two, the basic mission of pedagogy is to strive to enrich the pedagogical experience, to multiply the corpus of pedagogical knowledge and, to en-

rich the cultural basis of education with new goods: i.e. new concepts, ideas, concepts, theories or data.

Therefore, in order to understand the informational basis of education, it is as important how experience (especially generalised one) grows, develops and is enriched, as it is through which mechanisms it persists, is preserved and reproduced in successive generations. Turning to the question of the status of pedagogy, we must then consider both of these areas of phenomena: the symbolic logos reproduced (the continuation function of pedagogy) and the symbolic logos developed (the innovation function).[2]

Under contemporary conditions, a particularly important, sometimes only perceived, component of the information metabolism of education is the processes of acquiring new information, oriented towards and resulting in the growth of experience and knowledge. The acquisition of new information is needed primarily to perform the adaptation function. If the external environment and the internal environment of

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[2] This is the broader context of the problem: as is well known, the social institution of education, in the most primordial and basic sense, is an instrument for the intergenerational transmission of culture, ensuring the continuity of the life of human communities. But being a cultural creation, it is itself subject to a process of self-reproduction, which provides pedagogical practices with the necessary stability, continuity over time and opportunities for their further development. The transmission of the cultural resources of education takes place at different levels of the social institution of upbringing: in families (replication of the educational practices of parents by their offspring), in school classrooms (pedagogical socialisation of future teachers), teacher training institutions (systematic and specialised transmission of pedagogical experience), etc. In this holistic process of reproduction, pedagogy – as an advanced medium of accumulated pedagogical experience in the past and at the same time a set of instructions modelling the future educational order – plays a peculiar and at the same time momentous role. It is regrettable that the reproductive dimension of pedagogy is not taken into account in determining its status, nor is it considered a worthy or even a primary subject of pedagogical research. A change in this attitude is all the more desirable, since the developmental (innovative) processes that take place in the educational system are not some different, separate and competitive category of phenomena in relation to the mechanism of self-reproduction of the educational order (as is assumed in pedagogy today), but an organic and necessary component of it, which ensures adaptation to change.

the educational institution did not change, no new information would be necessary – as a condition for its survival and smooth functioning.

This raises the question of through which factors and mechanisms the growth and development of educational information resources takes place, taking into account both the conscious and unconscious courses of this process. The literature on the subject distinguishes four basic mechanisms for the process of representation, i.e. improving the informational mapping of the environment by living systems: mutation with genetic recombination, adaptation, learning and symbolic cognition. Of course, each of these mechanisms applies to systems with different levels of organisation and to different time scales. For social systems, adaptation, learning, and symbolic cognition are generally involved.

The operation of these mechanisms can be particularly observed in the field of innovation-oriented pedagogy. It is apparent that contemporary pedagogy, understood as a form of enrichment of the informational basis of education, takes essentially three forms. The first is the processes of pedagogical learning, taking place essentially within the framework of practical roles, and resulting in the accumulation of new information, which has the status of experience directly supporting action. The second is the practice of pedagogical research, carried out within the framework of specialised scientific roles (and institutions), according to the rules of social science methodology; its result is the growth of scientific knowledge about education. The third is "pedagogical thought," oriented towards the creation of new solutions to the worldview problems of education.

Pedagogical thought

The institution of education is a segment of culture that, like others, also needs its worldview foundations, especially after the change in its status: from a social custom unknowingly practised for centuries to the realm of mission-conscious social practice. Particularly in modern (or modernising) societies, educational activity, due to the degree of development achieved, cannot proceed in an automated, unconscious, and concept-free manner, i.e. without a defined image of itself, of the

world in which it functions and, of its vocation in this world. As an activity that pretends to be rational, educational practice needs its worldview foundations, its ideological assumptions. This need of a worldview grounding for education is reflected in its recent history.

Phenomena such as the striving for self-determination, the setting of far-reaching life goals, the transition from objective to subjective functioning, are known primarily from the sphere of individual life. One of the constitutive features of a mature person is the ability to manage oneself and one's own life, states Włodzimierz Szewczuk.[3] According to this author, a person's conception of the world (worldview) and life plan play an important role in his own self-management; both are important factors in organising the social and individual existence of the individual. Having a worldview and a conception of life is a characteristic especially of mature life, when a view of the world, oneself and life in the world is not only something involuntarily assumed, experienced, but also articulated in the form of a specific conception (philosophy) of the world and life and as such constitutes one of the basic instruments for steering life.

The psychological vision of 'subjective existence' to some extent also applies to the functioning of collective entities: groups, classes, social strata, societies or even nations, as is best demonstrated by the numerous ideological doctrines created by these collectivities to define their own identity and role in the world, e.g. Christian doctrine, materialist doctrine, liberal doctrine, conservative doctrine, etc. This brings to mind the oft-cited reflection of Immanuel Kant, who defined the essence of Enlightenment thought as "[…] man's emergence from the incompleteness into which he has fallen through his own fault."[4] And he understood incompleteness as the inability of a person to use his or her own reason, without outside guidance.

It thus becomes understandable that the development of pedagogical reflection (including specialised thought), as a form of the use of reason in directing action, should be linked to the progressive maturation and attainment of 'adulthood' by pedagogical practice, as well as

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[3] W. Szewczuk, *Psychologia w służbie życia*, Warszawa 1982, p. 267.
[4] After: J. Szacki, *Historia myśli socjologicznej*, vol. 1, Warszawa 1983, p. 90.

to its growing ability to direct itself – as opposed to the controlling influence of 'external' factors such as: the pressures of tradition, group interests, the requirements of correctness, the expectations of public opinion or the claims of political parties. The cultivation of its pedagogical thought by a given system can therefore be recognised without any doubt as a manifestation of its "inner life" and, at the same time, a symptom of its subjectivity. This is the problematic context that seems necessary to define the status of pedagogical thought and to characterise its basic properties – as a specific component of the pedagogical semiosphere.

The phrase "need of a worldview grounding for education" directs our attention towards the concept of worldview – the main (next to "life plan") category of pedagogical thought. A worldview is a very peculiar mental construct. It is "A set of general beliefs about the nature of the world, man and society, man's place in the world, the meaning of his life and the resulting values and ideals that determine people's attitudes to life and delineate the lines of their behaviour. […] The structure of a worldview is made up of three closely related types of beliefs: descriptive, evaluative, and normative. The descriptive component of a worldview is a set of statements, sentences that describe natural, social, and cultural reality. […] The value component of a worldview contains a hierarchically ordered system of values and associated judgements. The normative component of a worldview is a set of norms, rules and directives that prescribe or prohibit a particular course of action – they result from acceptance of a particular value system."[5] Through its components, the worldview fulfils three essential functions in relation to the subject's action: cognitive, evaluative, and regulatory.

Some examples of worldviews are: materialist (defining the nature of being as such); heliocentric (concerning the construction of the Cosmos); Christian (concerning the nature of extra-terrestrial life); evolutionist (giving a picture of animate nature); liberal (referring to the nature of economic processes); scientistic (concerning the sphere of human cognition and knowledge); romantic (referring to the field of liter-

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[5] *Światopogląd*, in: *Nowa encyklopedia powszechna PWN*, vol. 6, Warszawa 1996, p. 262.

ary creation); anti-pedagogical worldview (concerning the art of education).

In addition to the three-layered structure of any worldview, it is worth highlighting some additional properties of it. As can be seen from the examples given above, a worldview is a particular, holistic form of social consciousness; a specific, holistic way of observing and feeling the world. What questions do worldview constructs answer? Basically, these are the first, central, but puzzling questions, and at the same time extremely important in terms of man's orientation in the world, man's understanding of himself and his world, as well as his vocation. Is the worldview an instrument of cognition or action? Basically, it arises from the position and for the needs of a living, acting subject with specific life needs, interests, tasks to fulfil – not from the position and for the needs of an autonomous cognitive subject. As such, a worldview is first and foremost a tool for orienting oneself in the world, defining oneself and directing one's life and actions in a given environment. A worldview is also a combination of a cognitive and emotional attitude to the world; it is 'engaged,' expressing collective emotions, axiologically saturated conception of the surrounding reality.

The theses presented above make it possible to define pedagogical thought as a particular form of educational consciousness of society (including professional educators), as a specific kind of discourse in which world-view problems of education are articulated, analysed and resolved. What group of people is involved in this process? As is well known, in society as a whole, the function of 'perspective management' has always belonged to the social stratum known as the 'intelligentsia.' The same is true in the field of education, where the function of valuing past experiences, diagnosing the present, defining the future and designing educational practice to meet the requirements of the environment or future situations belongs to the pedagogical intelligentsia, represented by, among others, cultural creators, leaders of pedagogical public opinion, social reformers, decision-makers at various levels, academics, employees of research and development centres, educational politicians. A special group, included in this layer, are the creators or propagators of new ideas, ideologies and pedagogical doctrines. The fruits of their work take the form of ideological manifestos, pedagogi-

cal ideologies, philosophical concepts, futurological theories, etc. The symbolic space within which the aforementioned discourse is practised nowadays comes by various names. The most well-known are: "philosophy of upbringing," "philosophical pedagogy," "ideological pedagogy," "axiology of upbringing," "pedagogy of ideals" or – here adopted – "pedagogical thought."

Pedagogical "thought" inherits its particular holistic intellectual orientation from other generalising expressions of human thought, especially philosophy. To give a general, not atomised, rationally ordered picture of the educational world, containing answers to questions about its status, structure, functions and vocation is the fundamental mission of pedagogical thought. Such a mission is necessary and legitimate because the task of a holistic view of educational phenomena is not accomplished within the two previously distinguished fields of cognition: neither in pedagogical learning (even when subjected to theorisation), nor in the field of scientifically profiled pedagogical research.

The functions of pedagogical thought are thus not unlike those of social or philosophical thought, the most important of which are:

- identification function – defining the identity and constitutive properties of the educational world (or its components);
- orientation function – defining the positioning of educational phenomena in relation to their socio-cultural environment, in the context of their history or stage of development reached;
- diagnostic-evaluative function – making judgements about the state of the educational order and evaluating it in terms of the value system adopted;
- regulatory function – to construct values and to inspire and guide action oriented towards the realisation of the values promoted.

It was stated earlier that the tasks carried out within the framework of pedagogical thought consist in formulating, analysing and resolving (more precisely – proposing solutions) for the world view dilemmas of education. Here are some examples of almost eternal problems of this kind: What determines human development – nature or nurture? What is a more desirable means of educational influence – coercion or freedom? What should determine the choice of educational content: the requirements of culture or the needs of the individual? What is more

important in the educational process, the requirements of society (represented by educational programmes) or the needs, strivings and aspirations of the pupils? What should be considered the primary purpose of education, the transmission of knowledge or the formation of skills? Which of the functions performed by the educational system is more important, the assimilation of the achievements of the past (cultural tradition) by the growing generation or preparing them for an unknown future? Should the educational system perform the function of preserving (reproducing), or changing the existing social order? What is, in the sphere of education, a normal, healthy, and correct state, and what is a disturbed, diseased, and pathological state?

The systematic and specialised worldview discourse of pedagogy takes place within the three problem areas of pedagogical thought, which are particularisations of the relevant sections of philosophy: the ontology of upbringing, the axiology of upbringing and the epistemology of pedagogy.

Another important issue in the characterisation of worldview discourse concerns its 'methodology.' How is the holistic problematic of pedagogical thought resolved? What is the specificity of the mental operations that are the informational background of the practice of pedagogical thought? The fundamental question here is, whether pedagogical thought "deals" with its subject cognitively in the same way as "learning" pedagogical practice or "knowledge-producing" pedagogical research does, or whether it carries out its tasks in an intellectually specific way, adapted to the type of matter under consideration and the type of questions formulated.

The relation of pedagogical thought to other forms of pedagogical cognition is a subject of long-standing dispute. From the theses developed earlier, it follows that the generation and validation of the products of pedagogical thought, does not take place through the formulation of hypotheses and, their subsequent empirical verification (falsification), as is the case in scientistic pedagogy. Nor does it occur by demonstrating their practical effectiveness, as in praxeological pedagogy (the idea of practice as an instance verifying the veracity or validity of theory). Rather, it takes place in the process of social discourse, social communication, through the clash of ideas, views; through dia-

logue or confrontation of positions, through debates, discussions, and disputes – taking into account ever different, also new arguments provided by social experience, scientific knowledge, or the state of people's consciousness. The use of the mind as a driver of action is therefore something qualitatively different from other intellectual endeavours pursued in pedagogy, such as the search for truth for truth's sake, processes of pedagogical learning or the generalisation of practical experience for the purpose of modelling practice.

If the logic of thought guiding action is different from the logic of cognition guided by the strive for truth, the conclusion is that in the sphere of pedagogical thought, we are dealing with cognitive operations understood as the 'search for wisdom' rather than the 'production of knowledge.' Alongside the philosophers, with their 'love of wisdom,' developmental psychologists are indebted to the attention paid to 'wisdom' (as distinct from intelligence, knowledge, or erudition) as one of the mental powers explaining the specificity of human cognitive development in full adulthood.

Authorial added value

There is no doubt that the development of pedagogy is the joint historical work of many generations of pedagogues – both theorists and practitioners. Such an optic should dominate the description of the history and achievements of this discipline.

However, there is a possibility, sometimes even a need to show the involvement in the development of pedagogy of particular individuals, which is evident by numerous monographs – mainly by historians of upbringing – describing the life, views and achievements of particular pedagogues. On the other hand, it does not happen so often that the pedagogue himself tries to present his vision of pedagogy, as it was done, for example, by Bogdan Suchodolski and Stanisław Kawula. And a complete exception are the attempts of concrete individuals to define their own contribution to the development of our discipline.

In accordance with the objectives of this study – in the present part of the text, the keyword "my pedagogy" takes the form of a selective

self-presentation, i.e. it contains an attempt to show (to a selected extent) the specific contribution made to the development of pedagogy by the author of this text.

Due to my intellectual interests, formed mainly during my studies, the leading field of my scientific activity has become the sphere of pedagogical thought. My substantive preferences in this field are evidenced by the titles of more important compact works (see attached References).

Searching for a key to present those features of my journalistic legacy that could be considered a personal contribution to pedagogy, I found it in two categories: 'dilemma' and 'anthropological perspective.' The leading thesis of the present part of the text, further supported – as far as possible in a short article – by relevant examples and arguments, is therefore the following: the specific added value erected by the author to the development of pedagogy consists in: a) the articulation and analysis of several important, current, new or so far little elaborated by pedagogical thought world-view dilemmas of education; b) the demonstration of the need and possibility of using the achievements of the human sciences (mainly anthropology) in the construction of world-view foundations for contemporary education.

The previous subsection recognised 'wisdom' – in contrast to practical experience and scientific knowledge – as the mental power that reigns supreme in pedagogical thought. Wisdom, in turn, is expressed in the articulation, analysis and resolution of dilemmas as the basis of life choices.

In the previous subsection, it was made clear that one of the procedural peculiarities of pedagogical thought, confirming its status as a tool for informing practice, is the use of the category of dilemma as a tool for organising discourse.

In dictionary terms, a 'dilemma' is "a problem that's solution involves a difficult choice between two equally valid rationales."[6] Experiencing dilemmas and making choices between equally attractive possibilities is an organic component of conscious human existence. Here

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[6] *Dylemat,* in: *Słownik języka polskiego PWN*, vol. 1, Warszawa 1988, p. 483.

are some examples of situations of this kind from the field of everyday life: to have a one or two course dinner? to study or to go to work? to go on holiday to the mountains or to the seaside? etc. It is apparent that experiencing, verbalising, disentangling, and resolving dilemmas are operations included in the process of guiding one's own behaviour and life, understood as making choices and decisions.

Obviously, in one's daily life, the human individual is confronted with dilemmas of varying gravity. Important and difficult dilemmas appear in the life of human collectivities; in segments of popular and elite culture; in more and less advanced forms of social consciousness (economic, moral, political, ethical, religious, and other dilemmas).

The field of education cannot escape from dilemmas (and choices) either. Dilemmas are faced by parents (in their relations with their off-spring), professional teachers (when grading pupils), head teachers – educators (when awarding bonuses to their subordinates), educational authorities (when resolving "parent-school" disputes).

Here, we are primarily interested in a particular category of dilemmas; namely, those whose articulation, analysis and (possibly) resolution happens on the terrain of pedagogical thought.

In pedagogical thought, there are essentially two categories of dilemmas under consideration: a) concerning man as the being raised and b) concerning man as the one that is raising. Here are some dilemmas of the first kind: to educate a man or a citizen? a patriot or a cosmopolitan? a man of the future or of the past? a liberal or a conservative? an adapted or a creative one?

And here are some examples of dilemmas of the second kind, considered for a long time and still by pedagogical thought: traditional or modern school? Liberal or conservative education? Education for the past or for the future? Autocratic or democratic education? Instrumental or subjective education? Reproductive or creative teaching? Autocratic or democratic management? etc.

A retrospective look at his own journalistic legacy allows the author to draw up a list of 'dilemmas' with which he himself struggled intellectually in the course of his academic career as a representative of 'general pedagogy':

- reporting pedagogy (descriptive-explanatory) vs. evaluative-normative pedagogy; value-creation vs. fact-finding (References item 1);
- statics vs. dynamics of the education system; its spontaneous (reactive) vs. planned (proactive) development (2);
- replicative or innovative education? education for creativity or for reproduction (3, 4, 5, 8, 9);
- composition vs. organisation; substantive vs. structural dimension of the educational order (6, 7, 15);
- purposive vs. institutional nature of educational governance (6, 15);
- monism (holism) vs. pluralism (atomism) of the worldview foundations of education (10, 11, 12).

For the most part, these were – at the time of their exploration by the author – 'new dilemmas' or under-recognised dilemmas, potentially expanding the worldview discourse of pedagogy to include previously unknown ideological controversies.

A matter rarely or not at all addressed in pedagogy is the cognitive dimension of the duality of pedagogical thought. The analysis of this issue makes it possible to reduce the distance separating the sphere of pedagogical thought from scientific research into education.

Here is one example among many that can be given. In pedagogical thought, 'creative education' and 'reproductive education' appear essentially as two different, mutually exclusive models of education. The former, although virtual, is presented as 'proper,' desirable, and worthy of dissemination (in the future), and the latter as real, subject to criticism, deserving to be limited or eliminated.

Once the aforementioned duality has been "operationalised" for research purposes, it appears not as a system of two mutually exclusive models of educational order (ideal and real), but as extreme points of a real continuum, between which there are numerous intermediate cases. Having "change-oriented" axiological dilemma, the possibility of an empirical study of the matter, which in the form of an invincible antinomy is present in pedagogical thought, is thus drawn out.

A similar transition procedure can, it seems, be applied to the transformation of many dilemmas of pedagogical thought into the language of research problems. What we have here then, is a shift from axiologi-

cal narrative to the practice of scientific inquiry. It is a way of resolving the traditional dualism of facts and values, considered irreconcilable, of normative and descriptive-explanatory pedagogy, of pedagogical thought and scientistic science; at the same time, it is evidence of the beneficial influence that pedagogical thought can have in defining the object of pedagogical research by showing new variables that require investigation.

The second component of the personal contribution to the development of pedagogy – as it is perceived by the author – is the demonstration of the need and possibility of using the achievements of human sciences, mainly anthropology, in the construction of worldview foundations for contemporary education. The reader will find detailed arguments for the validity of this thesis in items 4, 6, 10–15 of the attached References list.

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