

PRAGMATISM AND EDUCATION in the Visegrad Countries: History and Vistas

Faculty of Education, Masaryk University, Brno

ABSTRACTS:

May, 7th

American Pragmatism in Polish Academic Philosophical Education

dr. hab. Krzysztof (Chris) Piotr Skowroński
(Philosophy Dept. at Opole University, Poland)

The way in which a given philosophical movement is described in the most popular philosophy handbooks used by students of philosophy departments is one of the most effective ways of detecting the reception of this movement in a given country. I take a short look at Polish most important academic books for philosophical education, I mean written by Polish philosophers and historians of philosophy since 1929, to investigate the presence of American pragmatism there. Among the criteria by means of which I 'measure' importance or significance of the books are: number of editions (e.g. Tatariewicz's History of Philosophy, over 20 editions), number of generations of philosophy students that read the handbook, the status of its author in Polish philosophy, and others. I show that although pragmatism was well known from the start by translations (at least since 1901; in 1911 Wm James' Pragmatism translated into Polish), sessions (e.g. on Pragmatism at a meeting of the Polish Philosophical Society in Lvov, in 1907), papers in Polish journals (by Kozłowski, Znaniecki, Brzozowski), and later by books written by experts on American philosophy (Buczyńska-Garewicz), its presence in the most of these academic handbooks was laconic and unsympathetic. American pragmatism was hardly distinguishable from utilitarianism, and the pragmatists themselves were accused of relativism and vagueness of the terms they used, 'truth' in the first instance. Only recently, after the collapse of communism, pragmatism has gained some reputation in some academic philosophical handbooks.

The University of Chicago Laboratory Schools and Slovak Experience

Mgr. Zuzana Lalahová

(Institute for Research in Social Communication, Slovak Academy of Sciences, Bratislava, University of Trnava)

Paper reports a philosophical analysis of the current school practice from the perspective of Dewey's educational concepts. Describes the model of operation of The University of Chicago Laboratory Schools, which was created by the ideas of John Dewey. School is still part of the University of Chicago and provides education from kindergarten to high school. The main aim of this paper is to bring insight into the empirical material of Slovak schools to interpret some of its problems in terms of theories of John Dewey's laboratory school.

Education, Experience and the New Approach in the Pedagogical Research

doc. Mgr. Radim Šíp, Ph.D.

(Faculty of Education, Masaryk University, Brno)

Dewey's work have often been attacked as internally contradictory. The reason lies in the fact that in that time was common understanding of the central Dewey's concept „experience“ as something subjective. However, his true understanding of it is completely different. Experience, for him, is something what precedes differentiation of subject from object, of knower from known, and – in a sense – of individual from society. This confusion explains why his educational theory have not been understood correctly and why the movement of educational progressivists failed. If we grasp experience as an intersubjective structure of inner and outer forces, we can understand better which role a teacher and a curriculum play in the educational process. This comprehension is now supported by outcomes of the cognitive science and neurosciences. Theories like enacted mind, extended mind, neurophenomenological theory of meaning, conceptual theory of metaphor or embodied cognition shows that individuality is created in a flux of back and forth interactions that transcend human skin. This intimate, close, and perpetuating link between inter and outer space of individual open new horizons for educational research.

Manifestations of Tacit Knowledge in Metaphors of Student Teacher

Mgr. Petr Svojanovský, Mgr. Jan Nehyba

(Faculty of Education, Masaryk University, Brno)

In the presentation, firstly we deal with the operationalization of the tacit knowledge, so that it is possible to do the research of tacit knowledge. We define tacit knowledge in contrast to explicit knowledge on the basis of two criteria – the degree of knowledge awareness and the degree of knowledge articulation. As a key element for the research of tacit knowledge have been identified metaphors. The aim of our appearance is to present the results of qualitative research, specifically, study of one case – student teacher Alena. The empirical material was gained by a non-traditional way of conducting in-depth interview called “clean language”. This is the method of inquiry that can be included in neurophenomenological tradition. In the analysis of the data we are looking for the answer to the question, how is the tacit knowledge manifested in the context of metaphorical expression of students, and as a result we identify four different manifestations. In the light of the research findings in the final discussion we raise the question of whether instead of focusing on the detection of the tacit knowledge rather focus on their intentional influence.

May, 8th

Kant's Method of Teaching Philosophy

prof. PhDr. Lubomír Belás, CSc.,
(Faculty of Arts, University of Prešov)
doc. Mgr. Sandra Zákutná, PhD.
(Faculty of Arts, University of Prešov)

1. The paper characterizes Immanuel Kant's ideas on pedagogy and methodology of philosophy. Kant was not a theoretician of education but mainly an active academic lecturer. Many of his ideas were preserved in the form of reports of his students and also in his writings on pedagogy and some short writings. The paper concentrates on one of these writings called Announcement of the Programme of Lectures for the Winter Semester 1765 – 1766 in which Kant explains his zetetic method and describes lectures on metaphysics, logic, doctrine of virtues and physical geography – all of them based on a new way of teaching. According to Kant the teacher is expected to develop in his pupil firstly the man of understanding, then the man of reason, and finally the man of learning. Kant also presents the main aim of education: formation of a "good citizen" which is, according to A. Honneth, a connecting element between theory of education and political philosophy seen by Honneth in the philosophy of I. Kant, E. Durkheim and J. Dewey. The last part of the paper focuses on practical implementation of this aim in the university course Introduction to Philosophy.

Education in the Making (Whitehead's philosophy of education)

Mgr. Zolcer Štefan
(Faculty of Arts, Comenius University)

My presentation aims to introduce some of Whitehead's ideas concerning the problems of education and bring them into relation with: a) his own metaphysical system; b) with Dewey's philosophy of education; c) and last but not least with the contemporary problems of education and the global (moral and spiritual) crisis that humanity faces today. Whitehead wrote his papers on education mostly during his London period (about the year 1916) but we can find some remarks on this topic also later in the works from his Harvard period (often connected with some remarks on the philosophy of civilization). Although Whitehead's philosophical system was not fully developed until Process and Reality in 1929, I hold that his ideas on education are fully consistent with his later works and his metaphysical system. First I would like to outline the most urgent problems of educational systems we face today and set them in a philosophical context that could grasp the nature of the global situation of our era. Then I would like to introduce Whitehead's ideas on education and set them in the context of our age. Whitehead's and Dewey's philosophies have a lot in common. They both have their ideas compatible with their worldviews developed in their philosophies. I hope to point out these connections in my presentation.

Dewey and Santayana on Progress in Society

Mgr. Lenka Bandurová, PhD.
(Faculty of Arts, University of Prešov)

The author addresses to philosophical base that John Dewey has used in his pragmatic pedagogy. His philosophical thoughts has been ahead of his time and his ideas and opinions are applicable beyond the age in which he has lived because they still point to the problems that we deal with today – issue of morality, culture arts, education, science, democracy, politics, etc. His philosophy is still alive and challenging for philosophers, theoreticians and pedagogues of the 21st century.

The concept of experience has been dominant for research as it has been the central concept of American pragmatism. Immediate experience is the beginning of everything what man take courage to. By the experience man is able to reach the essence and the meaning. George Santayana has similarly developed the concept of experience however he is not regarded as a pragmatist. He is regarded by many American scholars not only as an American thinker, but even as one of the Classical American philosophers along with Charles Sanders Peirce, Josiah Royce, William James, and John Dewey. Meanwhile, in his native Spain, he is predominantly seen as a Spanish philosopher, and, in addition to that, there are some scholars who link him with la Generacion del '98, the intellectual, artistic, and philosophical movement of 19th Century Spain, placing him amongst its greatest figures: Miguel de Unamuno and José Ortega y Gasset. The inability to affix Santayana's thinking with single cultural character forces one to search elsewhere for a means of characterization. Some scholars have identified alignments of his thinking with pragmatism especially in his early work *The Life of Reason*, and still others have focused on his harsh criticism of pragmatism and his Neo-Platonic metaphysics and accompanying doctrine of essence in his mature work (*Realms of Being*). This contrast is an outgrowth which causes many difficulties to Santayana's interpreters. However, he did not refer to education directly as Dewey did. He has elaborated work *The Life of Reason* in which he talks about human's progress in different elements of life (society, religion, art, science). Therefore, we consider to be inspiring to compare the views of these two great men of American philosophy on human progress. The aim of the paper is to compare the ideas of two thinkers, of two great men of American philosophy, on progress of man, of society with focus on education, art and culture. Education should lead man to progress, and progress of individual provides progress of society.

The pragmatistic reflection of sociocultural transformation as an alternative to neoliberal radicalism in the educational process

Lubomír Dunaj, Ph.D
(University of Prešov)

This paper is a loose variation on Emil Višnovský's question from his book *New Studies about Pragmatism and Neopragmatism* "How much transformation is a man able to manage?" adapted to the Slovak educational system. My exposition consists of three parts: First, it elucidates the civilizational radicalism of neoliberalism, which got during the last two decades the public discourse in V4-Countries under its control (I.). Secondly, it investigates the conception of a transformative approach to social reality (II.). Finally, it offers a pragmatistic reflection on the transformation of the educational system in Slovakia (III.). The paper will accentuate the need to decrease the influence of the dominant technocratic and instrumental assessment of our school system and that we need to establish authentic academic values for and in our school system.

The Future of Education is the Education for Future

Vladimír Lobotka, M.A.

H.G. Wells once said that civilization is a race between education and catastrophe. If this is correct, then the vital role in this race is played by education. Although the art of pedagogy was in the course of the 20th century greatly perfected through numerous inspirational impulses – Waldorf, Montessori and Intuitive pedagogy to name just some of the most prominent – the ideas presented in Dewey's works dealing with education (*My Pedagogic Creed* – 1897, *The School and Society* – 1900, *The Child and the Curriculum* – 1902, *Democracy and Education* – 1916, *Experience and Education* – 1938) are still highly inspirational, although, in some cases, they were published more than 100 years ago. The essence of Dewey's approach to education is to focus the whole

educational practice in all its aspects and stages at the student, with the main guiding principles being the empowerment of all the processes stimulating the student's awakening towards his or her unique vocation and simultaneously, the encouragement of the experience-based search for genuine means allowing to link that vocation with the practical challenges of concrete daily reality we all live in both as individuals and members of a society. Dewey saw the school based on these principles as a germ of a new society with the potential to transform and perfect ultimately all domains of societal life. Thus, in fact, the schools he was envisioning were supposed to become schools for future, institutions mediating to the students a rich and vivid variety of theoretical and practical competences and skills supporting in their minds profound self-awareness and responsibility for the implications of all their actions for the society at all levels of complexity. To what extent could Dewey's ideals serve as a guideline in forming a meaningful educational strategy capable of raising the type of people the challenges of our era desperately call for? In my loose reflection, using them as corner-stones, I will elaborate bit on these ideals in order to see if they could be turned into a lantern shedding light at the first creative steps out from the contemporary dilemmas our planetary civilization faces.

Sharing tacit knowledge of students with their training teacher

Mgr. Kateřina Cásková

(Faculty of Education, Masaryk University, Brno)

The contribution will show a possible approach to research sharing tacit knowledge of student teachers and their training teacher. Tacit knowledge is highly individual, hardly expressible, arising from the subjective experience of the individual and reflected in his actions especially when dealing with unexpected situations and interpreted during self-reflection. On tacit knowledge is thus viewed through a subjective approach to teaching the student teacher and subjective approach to teaching its teacher training. Subsequently, it is identified what tacit knowledge is shared between them. The aim of the research is to identify which factors facilitated the sharing of tacit knowledge the student teacher and training teacher, what brings sharing of tacit knowledge to student teacher, what brings sharing of tacit knowledge to training teacher. It is based on apprenticeship model. It will be illustrated on data which are gained by in-depth interview that is inspired by method called "clean language".

How to Deconstruct Stereotypes of Labeling: Case Study

Mgr. et Mgr. Markéta Sedláková

(Faculty of Education, Masaryk University, Brno)

The deconstruction of labels can help us understand their function and reasons for their existence in our society. The paper presents the results of a discourse analysis of language used in the documentary Class 8. A, which was an experiment performed by a public television. In the film the Roma pupils appear as representatives of a "problem" class. Three new teachers worked at the school for six months in an effort to change the situation. The aim of the paper is to investigate the construction of Roma pupils' social reality, and to reflect upon the educational questions involved which are explored in the documentary. During the analysis labels were identified and their meaning was interpreted and applied on the participants' social reality. In order to supplement the spectrum of points of view, the paper includes an analysis of interviews with some viewers. It helps us understand the issue in different terms.