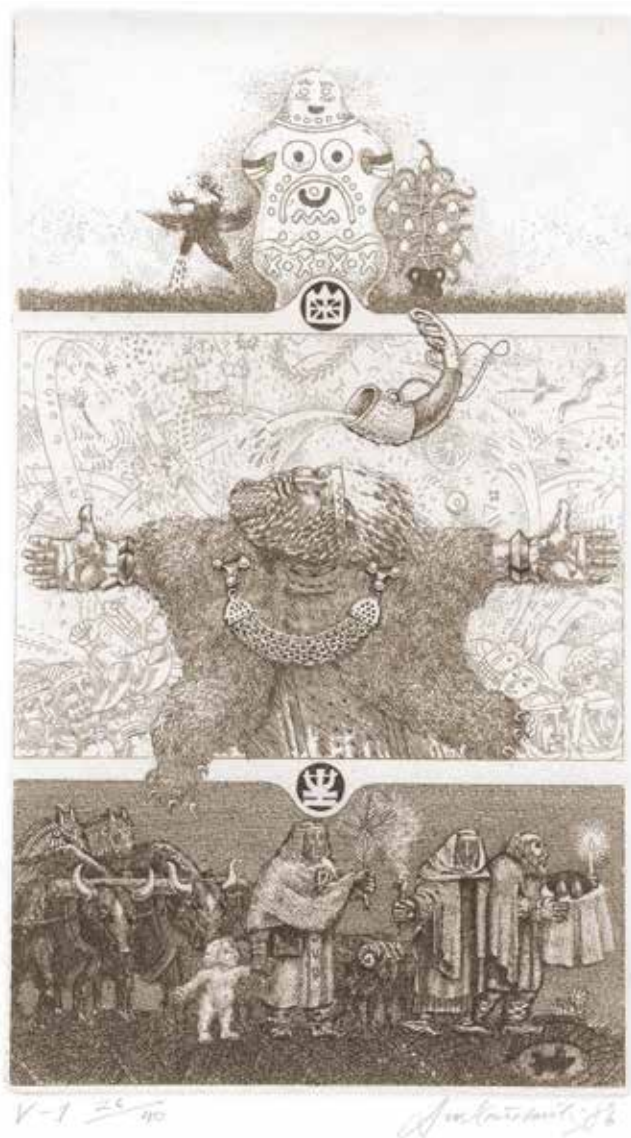


KULTŪRA IR VISUOMENĖ



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Culture and Education: the Crisis

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The essay explores the current questions of education, including the tension between myth and science. The tension reveals the way that science itself becomes intertwined with myth in various ideological forms. This leads to the background of cultures which formal education takes for granted but cannot encompass. The background is the never ending search for self interpretation of the sense of self and world, search for the elusive human essence which appears in a veiled and excessive presence. In this sense there is no essential difference between myth, science, civilized, primitive, ancient and contemporary, traditional and historic. At base, the question pervading human self and world understanding is temporality, not as an object of awareness but as the very ways that this temporality composes specific life worlds.

Keywords: education, myth, science, fragmentation, ideology, sense, culture.

We accept the social world almost as if it were nature. It is given. Yet in our day there are no longer Chinese walls behind which we can hide; our socio-cultural world is being challenged from all sides. Of course the challenged react with increased self-assertion. Thus the external critique and pressure may not lead to self-critique but to uncritical and dogmatic rigidification.

The problem is that we cannot step back behind our culture and see it from outside; hence our educational process, in which we are brought up, cannot be treated scientifically as if it were an object of scientific investigation. Ideally, science may attempt to encompass all educational areas, yet science is only a partial motive in human education. Thus it is not acquainted with the totality of education. Other sense motives and formations surround human educational process. Moreover, science claims to take a distance,

a detachment to its subject matter; but can there be such a relationship between science of education and education? It seems not, if education is a primordial human phenomenon. Even in the earliest nomadic life there is education in which there are rituals, demons, gods and customs, transmitted directly from generation to generation through initiation into the secrets of nature, of life and death and verbal transmissions of holy sayings. Human life is not only lived, but is laid open in terms of its sense and interpretation. Education is thus a direct social duty which transmits customs and the understanding of the total world. Of course the transmitted experience and sense does not remain unchanged. Yet the changes are never absolute or completely detached from previous generations. Human production of sense always has traditional sense interpretations from which one cannot free

oneself completely. Science of education always finds itself in a pregiven field with institutions; we move already amidst the phenomena of education. Thus science of education is a partial moment in a culture.

Science

In its meaning, science is also a partial aspect of the total sociocultural life. Thus the sense-producing experience of the culture producing human enters science only in a fractional way, while the horizons of sense have a depth which is not encompassed by science. Our conscious life is not in a position to encompass all of the sense which we find pregiven in a culture and a world. Moreover, many phenomena which make sense have no rational base, although these phenomena are part of the traditionally transmitted sense. While consciously we articulate such phenomena and sense, there always remains a dark residuum. Thus the science of education is not called to explicate a pregiven rational form of transmission of sense, nor impose rational order on some irrational factors; rather the residuum is “extra-rational” and are intermingled with the rational. What is articulated and not articulated intertwine. As we know, what is transmitted throughout our tradition is extremely rationalized, to the extent that, for example, the corporeal process is completely rejected, or at best intellectualized. It treats the human being as a pure spirit or reason. This is metaphysical, and metaphysics appears not only where it is spiritualized, but also where it absolutizes “facts.” The human can seek factual truths, because he is primarily

acquainted with truth within whose context he can seek experiential and factual truth. There is another truth apart from the correspondence truth which requires distance to facts, but a truth of self-understanding and consciousness of capacities of enactment and practices with implements, with making and generally with *technē*. Moreover, when we call education a social event, present among all peoples, we must distinguish between the general educational fund from its specific formations in different historical periods. The general education is multivalent. For example, we must distinguish between the educational institutions and the sphere of education such as family, state, that is objectivated sense which primarily establish the educational institutions, and which are not domains in which education takes place, but also provides aims for which education is established. In this domain there occurs education for the sake of being a social and political citizen. What this suggests is that the broad educational process cannot be found as a biological or chemical process to be treated by science. In this sphere there is an interpretation of the sense of life, an interpretation whose formula we do not know. What this implies that education is a self-interpreting praxis occurring in the domain of interhuman communication and mutual understanding; it is imbedded in the atmosphere of the explication of sense and sensibility. Thus the science of education cannot relate to its subject matter as if it were purely a natural phenomenon.

If we wish to thematize the educational process theoretically, then we cannot leave aside the sense of our theoretical

formulations, since the sense belongs to the reality of the theoretical process. The very notion of theory makes sense, since we live this very sense in our educational tradition; hence we cannot take a distance to it. It cannot be presupposed as an existing object.

The essence of instruction does not lie in enunciating of propositions about a specific domain, but lies in the kindling of curiosity and search. Instruction teaches the ability to learn. Each educational didactics must lead to auto-didactics. While this process is difficult, a more difficult process consists when education turns toward the human self-understanding, turns toward reflexive self-relationship and seeks to articulate some primordial human form, to resolve the impenetrability and riddle of our own being. Peoples, groups advance such forms, which lead to strife and heated debates; perhaps the sole form is that the human is a being who most fundamentally is a questionable being. And this because the human relates itself to its origin and destiny which give sense to human life. And this means that human existence does not have any fixed elements, suggesting that methodological-scientific approach to the human is inappropriate.

Whatever we call rational is what we have articulated through a given tradition with its ideals and aims. But these will give us only an outline and not the substance of what education is.

In the concrete we understand ourselves in the ways we articulate the world, and in the transmission of our understanding to others we articulate a mutual world. Human self-understanding is always a world understanding. Yet this does not mean an articulation of the world “in itself,” precisely

because we cannot be impartial to ourselves and hence we cannot be impartial to the world which is articulated mutually with our self-understanding. Any criterion we apply is constituted from life and its interests. In this sense each person is an involuntary teacher of other persons by being a witness to a mode of life both in word and deed. Thus education is not an applied philosophy or science, but a living process of attaining of sense; this leads back to the living source of all sense. And the source is the mystery of life and death, since if we were immortal, we would not need education or the education of our children. It is possible to base education on the various educational activities that we do, and indeed on the sum of such activities; rather there is in education a constant emergence of interpretation of the sense of life and its destiny and purpose. Educational activities are oriented toward articulation of life and what it means, what is its destiny. We are not innocent as the other forms of life; we raise the question of right and wrong, and are ambiguous about these and even about their standards. After all, the founders of great religions and metaphysics attempt to wrestle with the question of the sense of human life; with their answers they cover over the abyss of ignorance and perhaps the senselessness of our many activities; they establish sense interconnections in which human life attains an all-encompassing horizon. Each culture is encompassed by a mythical horizon which protects against senselessness.

Beyond

Yet this limitation is precisely what inspires the bold souls to ask beyond, to ask behind

the interpreted faces and the traditional sense. There is something behind the visage of the given entities and their verbal masks; the things call for our deeper glance. The riddle of the world calls forth curiosity, astonishment and wonder. It is not merely call to reflection, to the thinking of thinking which leads beyond what is culturally transmitted. It is the very tension given in the world between the appearing and what manifests in the appearances. We are after all not placed in the essence of things, but in a situated appearance of them. This means that their essence is always withheld; and we ourselves are more remote from ourselves than the alien things. Above all, since we are finite and cannot grasp the world as would a god. We tend to totalize in accordance with our beehive view by moving from the notion that since there is rationality and sense in the world, then the world must be rational and sensible, from part to whole. This is the transcendental illusion which, even if recognized cannot be abolished, since it is rooted in human striving to know, to get behind the phenomena, to see the total world. In this sense the sense of myth and the sense of science interpenetrate. Science and myth do not follow some historical progression where one emerges from the other. Indeed, science arises in a mythically articulated world, in a belief and opposes such articulation. It has its "reformation." Yet the reformation is surrendered for new myths, since it realizes that scientific understanding is encompassed by darkness which it cannot penetrate; the totality, the land of the dead, are not treatable scientifically and yet are accepted mythically. In this sense what is mythical and what is scientific flow into

each other; after all, no boundary is so hotly debated as the boundary between myth and science. The science of economy rages in controversy of "correct" interpretations of the proper economic life. In the phenomena of education the boundaries are obliterated, since the myths enter into the scientific teaching. Each assumes a sense of the whole which is more believed than proven.

Indeed, the teacher can teach insofar as the teacher learns from the world and from history; yet history comes through texts which we have to take on faith, whose interpretations of the events are interpreted by us and transmitted to others, and also on faith. The authority of teaching about the world is based on the world's authority, but always a fragmented authority, while the authority of history rests on human authority, and the latter is indeed fragmented, never giving us "the" history. Yet even the authority of the world, in its sense, is not pure authority; it is completely intertwined with our sense-making process; if such events have laws, they are submitted to the sense we can make of them; in their own right, such events are free from sense; sense comes from the realization of freedom. We plan and are motivated by what we plan, by our goals; and this is valid for education. Yet in education we are not only immersed in a lived sense, but are intent of representing the sense; education reflects upon the sense of life and all events. In this sense education is concerned with sense which is already found in the lived world. Educational process moves on the ground of understanding concerning the sense of education, the purpose of its institutions.

Closed and shallow worlds

This leads to the consideration of closed education and closed social life. In early periods the person was immersed, protected and secure in the prescribed beliefs, pointing to pathways which are to be traversed and which to be avoided. Here the tribe, the extended family “speaks” and has an elevated being above the sum of the individuals and their sense of life. In this sense the early teachers, the priests, the shamans, are the highest, because they are most akin to the secret ground of the universal and cosmic pathways announced in myths. Their exclusivity is founded in their universality. They are at the source which produces the sense of all life. This source is seen to be pre-and-supra-human. In such a society each has an elevated position with a social fabric which is closed in its sense of life. Here, what is accessed is present in myths and mysteries. It is closed even in its practical aims, since only certain aims are sanctioned by religious “essence” of being human. Education here is social conformity. The educators transmit the sense through which they themselves were formed. And not because they have learned well the sense of life as an object of their study, but because they reveal the very sense in their lives. Thus it is not education that establishes the sense of life, but the sense of life, with its various expressions in customs and activities, informs education. The productive power, which brings about the closed and all-encompassing sense, is myth. Here one notes a peculiar ranking: it is said that just like the grown-ups teach the children, so the gods teach the grown-ups. Only

when one begins to penetrate the myths that the security breaks, and the immediate sense of life is placed into question.

Education suggests the ability to reflect on the immediacy of our life and place that life into question; it is a self-reflection of a community. This reflexivity raises the question of the specific position of the human in the scheme of things. Despite the fact that there are various modalities throughout history and now which locate the human in the cosmos, the common, the special position of the human is that the human asks about, reflects upon, his/her place in the scheme of cosmos. The human exists in self-relationship and thus attempts to decipher his/her position among the multitude of kinds of beings. This seeking of a “a unique position” is also a search for self-knowledge from which stem a variety of “world-views” and cultures. Yet it is difficult to decipher what this human being is; is it an entity among entities, a passing event, a rational animal, servant of gods, master of the earth, or is it a psycho-physical creature, tensed with guilt and fall? Indeed, it is possible to write a catalogue of the various world views. Are we not rather our own self interpretation, our own interrogative self-understanding, and exist in the concerns about ourselves. Understanding, consciousness, self-interrogation are not faculties of the human, but a way of being human with everything.

Yet self-interpretation and interrogation lead to strife over the ways of building the social fabric. This suggests that self-interpretation is a fundamental modality of being human; at the same time this suggests that there is no fixed essence

of being human; the human seeks his/her essence. Yet self-interpretations and their consequences dominate the conflicts of two major social modes of organizing life. The conflicts are indeed quite deep, since both sides have rigidified into an almost mythical understanding of the “essence” of human. Yet since the modern age is constantly losing the “sense of life” the two sides are intent not only in perpetuating their world views, but in fact in artificial fabricating through modern technological means.

The pedagogical task has to undergo profound changes due to the historical disruptions of the twentieth century, a disruption of the entire practical and categorical structure. The change of the sense of life impacts on the educational practice and institutions, and conversely. Of course institutions maintain some stability as a means of transmission of human sense and relationships. Thus the revolutionary changes must be measured by the depth of institutional changes. In modern age the struggle for power and for sense of life has manifested itself in the forms of ideological sense and economic interpretation. Yet these battles are merely the stage, the stage of a more fundamental crisis; the sense founded in the mythological depths and supported by religion and Western rationality has been lost to a world of senselessness. The reformation, which was a vitalizing power, the counterpart to dogmatism, has disrupted the mythical power from which it itself lived, and ended by abolishing its enemy and itself. It has cut off the branch on which it was sitting. Death of highest questions determines the dissolution of

common meaning and hence dissolution of classical education. Since there is the loss of common meaning which nourishes education, we are left with disconnected world and hence disconnected education; we are compelled to engage in “planning” educational process, in using techniques; education becomes a technical problem. It is similar to building houses or bridges or cars: we solve technical problems and education is one of such problems. But since the embattled world

views have no depth and are propagated by artificial means, then education becomes a technical problem how to transmit the right world view and how to “condition” the next generation to accept the “proper” world view. There appear in education psychological engineers capable of producing the required forms in the youngster. This may lead to fanaticism in education, and it may appear that we have “educational aims” yet in reality we have effective methods but we do not have any human aim. The total sense, which could give direction to education is fragmented. This is of course the end of a closed society; and this announces itself in the phenomena of nihilism and the preponderance of material and technical production.

The following consideration is essential: the lived world, inclusive of culturally established sense of life, mediates the educational process. This means, first of all, that the model of education—teacher-student—is inadequate; both are mediated through culture which has established what it means to be a teacher and a student, what it means to be authority, what rights and duties accrue to each. Secondly, in our age of crisis,

the cultural mediation is compelling the education process toward fragmentation, away from universal aims. Our transformation is revealing no new ideal, but an icy confrontation with an empty heaven, the senselessness of the whole and of life. Indeed, we still claim to have individual aims, even if we do not know why we are here; we battle each other for power, we work madly to cover up the emptiness. Even our sciences are in a battle, armed with gear and techniques to attack nature.

We battle, research and work and the three have become ends in themselves. Indeed, we gain scientific knowledge, but no wisdom for life, welfare but no happiness, victories but no peace. This judgement is to be found everywhere. It can be said that nihilism has unchained our curiosity, will to work and to war. Since there is no aim, all aims are valid and can be established through techniques and war. The world is divided into many meanings in a fundamentally meaningless cosmos. Sovereignty of people, institutions as products of will and the technical production as a basis of all life: these are symptoms of a vast transformation. There is no standard, no essence by which to judge our trek across the world. It is a destruction of a “pre-structure” of the world which once lent sense to all events. Infinity is opened and no path is valid above any other path; although we think that we are aiming at something, at some “reason” we are actually doomed to reach no end; our infinity cannot be closed and all aims are shattered. Thus Nietzsche’s verdict. No absolute lurks behind our aims, even when unthinkingly we still pretend to aim. We huddle in fragmented groups,

defending our inventions, our aims and ideologies; else we shall stand naked. And the educators must pretend that what they transmit, that the fragmentary sciences, that the social disruptions must somehow make sense, even if the sense is sought in the senseless “material conditions” or political needs of a people. The authentic thing to do is to reveal that all educational engagements constitute an Odyssey without an islet where some Nausicaa will awaken us on a fixed shore. The educator and the student must wander in a starless night. One can simply engage in a mutual advice and consolation; not an advice in wisdom or knowledge, or the right thing to do, but a mutual coming to terms, at least for a while in this our age of crisis.

Plans and projects

It is difficult to think of education in the age of disruption, in the age which is moving from closed to an open world. The way is not lost in a sense of an ability to find the way again; rather there ceased to be a way. The sense of pre-structure of the human ends with the closed society. At no time has human life been so planned and directed by will, so dominated by projects as in our time of technology and power politics. And thus education is also dominated by plans and projects; and of course politics enters into the picture by planning for education to support the political powers. This planning does not mean that humans have found the right way, nor does it mean that the human knows why he plans; if only will to plan dominates, then one could say that there is no longer possible to say that one

person can point a way to another. After all, there is no longer a criterion which could be used to judge whether our plans are the right ones, apart from our own will to plan. In contrast to the mythical society in which the teacher, the priest derived the authority from an absolute source, the open society allows the teacher to express “educated” guesses. The transformation of education in the modern epoch does not depend on the changed aims; aims were always changeable; but they did not change “democratically” in the sense that each person has his/her aims and is a master of the attainment of such aims in all areas of life. In this sense the educator cannot claim to know what is the sense of life except for himself; thus the educator is in no position to claim knowledge of the right way of educating, since there is no muster, no ideal toward which the teacher can lead his/her charges. After all, ideals are subjective. It is no accident that with the destruction of ideals, there emerges the power of technology and politics allowing no pre-existing ideals; this is the loss of sense, and the senselessness is not merely the lack of divine guidance, but the fact that the human must create sense from within. The subjectivation of sense opens up to freedom and indeterminateness, allowing any self-determination.

Pedagogy is a questionable enterprise, specifically when we attempt to give it a systematic-scientific character. The questionability has been covered over by modern “reforms” which have called upon modern sciences such as developmental psychology, social studies; these reforms lent pedagogy a specific center, a point of intersection of various scientific pro-

cedures. Moreover, the greater problems emerged with the appearance of modern hermeneutics which has argued quite impressively that no human endeavor can extricate itself from history and its structures of “understanding.” Hence any systematic thought must consider itself to be “historically factual” and not theoretically universal. In this sense (Bulhof 1980) points out that the primacy belongs to historical pedagogy whose task is to articulate the contemporary situation within its historical context. This is of course resultant upon Dilthey’s dissolution of metaphysics into the historical manifestation of life. (Dilthey 2010) Yet insofar as this Diltheyan absolutization of history belongs itself to history, then such an absolutization belongs to history, and hence constitutes only one moment of self-expression of life. In this sense the historical conception of education seems to be inadequate; the questions must be raised with respect to the essence of the phenomena called education. This is specifically relevant in face of the many critiques of positive science as inadequate for the understanding of the human phenomena.

Since education has to do with humans, then one of the questions that must be addressed is “what is human?” Indeed, the customary conceptions of what is human are laden with historical relativity, cultural diversity, and perhaps Promethean nature of human as a constant transformation. Yet such understandings assumes that we know what is history, culture, techniques of production and human changeability. These are unarticulated ontological concepts. Philosophy, if not other disciplines, has no right

to base itself on unarticulated ontologies.

The problem with the “objective” pedagogical researches is that they assume that the delimitation of educational practices, given in a sociocultural and historical milieu is sufficient. It is an attempt to elucidate the phenomena which are already established, to articulate consciously what has taken place in action: thought follows action where thought is a reflection upon what has been accomplished. Yet the accomplishments presuppose choices, both practical and ethical, and such choices were involved in attempts to found themselves on some principles. Any given morality is based upon appeals on what is right and wrong, what is laudable and blameworthy. In brief, can pedagogy be satisfied in retracing the pregiven ethos, or should it also establish prescripts?

Indeed, it is possible to detachedly explicate the multitude of educational practices and theories found in history and cultures. In fact such a detached survey assumes the relativity of such practices and theories. This is a kind of historicism of “objectified life.” Yet the question of such a life leads to the question of what constitutes the human. Yet here we are at a quandary. Paralleling pedagogical practices and theories there are a multitude of views which attempt to articulate the “essence” of being human. From homo rationis, homo laborans, through the “unfinished animal” creator of culture, creator of gods to the psycho-physiological and the materialistic and idealistic conceptions the human appears to be “historically” wandering

creature. Indeed, it is impossible to deny that each historical period has its understanding of being human and its

educational tasks and practices. But this is insufficient to understand what constitutes education and the human. Is education a free practice of research or must it follow rigid mathematical models? The universities fail to ask the question whether scientific training requires humanistic base or whether humanities should be explained scientifically; such questions lead to controversies requiring firmer foundations.

The firmer foundation should be offered by philosophical anthropology. Yet the latter is itself in a quandary, since it is most controversial problem with many and debatable conceptions. The human is the most controversial of all subjects. In this sense the human is not the ground while other entities are questionable. Rather, the questionability of all other things rests in the questionability of human beings. Theories which question the structure of things, their knowability, sense, rationality are theories which silently include and are founded upon the riddle of the human. Education is thus a fundamental mode in which the humans relate to their own riddle; this is to say education is a relationship to the world which returns to the riddle of the human. This is one of the fundamental reasons why only the human being is involved in education. The human is characterized by education. This does not mean that the human is a place where education takes place; rather being human is determined by education. Education is an existential structure of being human. This is what distinguishes humans from gods and other species. Gods need no education, since they know everything. The other species cannot be educated, since they are immersed in

their functional environments. Both gods and other species are “perfect” with respect to education. The claims that observation of other species lead to the conclusion that they too engage in education consist of anthropomorphisms. The other species are “complete” within their kind; the other species do not seem to envisage an ideal for which to strive and in terms of which to construct their educational process, i.e. to change it and to change themselves. A simple maternal care of the young is not instinctual but is symbolic; mother cares for her young like the mother earth cares for all of her children. Even if there are external similarities, there is a difference in being between the human and the other species.

The human being is not pre-formed; it forms itself through education, advice and instruction. The very form of human sensibility is enhanced by human formation. We prepare food and enhance it with spices to form our sensibilities. Fundamentally the human is not immersed in an environment, but rather is fundamentally without advice and knowledge; the human needs the advice of others and the knowledge of others in order to be human. The human is not only in groups, but constitutes political organizations and establishes their directions and purposes. It is because we are open that we can have a family and its changing structures and can have an aim at an ideal state. Only a lacking, a needy entity can be educated, where education is a process in which the educator itself is reformed through his/her activity of educating others.

The human in fact strives to abolish

his/her immersion in nature and the ways that nature has created him and attempts to decipher the paths of stars and his/her own life. The human is something between gods and other species, between sky and earth. He is between the night of blood and the light of reason and pre-vision. And the pre-vision is brought about by the human, leading to a diversity of ways of being human and of educating. Cosmically, we are an “exception” and ontologically we are a “paradox.” A being who must come to its own being and its shape through its own efforts. Indeed, all the answers as to who we are do not remove our riddle, but in fact manifest it. And this is why the humans require education; the riddle is always present and with any answer new questions emerge leading to further education and questions. The baby eagle’s question of flight is answered with one push by the parent from the nest; the baby’s question why he walks is answered by an elaborate set of sciences from chemistry through physiology and even theology.

Time

The human not only lives, loves, gives birth, gets educated, dies, but also relates to these experiences. This leads not only to formation through education, but in this self-relationship the human is a being who forms himself. And the educator not only forms others, but also forms himself in the process of educating. Moreover, the educational process is relative to generations; but generations constitute a temporal distinction and lead to human relationships to time. We not only live in time, but also relate to time and

what options and possibilities become open for our being. By being related to time, the human is also related to death and hence related to ones continuity in the coming generations. This is the reason why we are interested in education; we wish to transmit ourselves, our family and even our society toward the future. Mortality is transformed into “terrestrial immortality.” The interest in terrestrial immortality is one of the basic impetus of education. All pedagogical passion—eros—is pervaded by this interest. Education is thus an activity which belongs to beings who are conscious of their mortality.

Only beings who are conscious of mortality, are also conscious of time. Every activity, every project does not drift into eternity but are pressing, and education is a most pressing need because it extends our lives beyond the grave. This terrestrial immortality leads to our concerns for the education not only of the next generation but of the generations to come, generations to be provided for with means of upbringing, with appropriation of funds, generations which are not yet born. Our relationship to death, as a relationship to time extends beyond our own individual demise. This implies the historical continuity of a society, of a people; in education there is the actualization of the living relationships of a people. These living relationships and their continuity is based on the consciousness of time and our finitude.

Our relationship to time is the source of our “ideality,” i.e., our aim at ideals to be realized. Educational aims are the *sine qua non* of educational praxis. Although there is much ado about the idealization of the child as the aim of all education, i.e., child cen-

tered education, yet such an aim requires that the child is treated in his/ her world. As Fink suggests, such an idealization leads the educator to think that the only way of entering into the heaven of education is for the educator to become infantile, i.e. to become a child in order to understand the world of children. This is a treatment of the child as an abstract entity apart from the world of grown-ups, from other generations. The fact is that the generations are not following one another, although this occurs, but also that various generations live contemporaneously. This idealization stems from Rousseau. Education is here seen as a means for unfolding of the innocent flowers. It is something invented for a purpose. This concept is also prevalent in utilitarian theories of education, claiming that education is a means to an end. Such a conception is derivative. We, rather, encounter children in a constant educational milieu. The children are not objects for the parents; rather they place ethical demands on them and at the same time articulate their world understanding through the parents and others. This is to say, education is silently led by an ideal of what a human being ought to become. And this ideal functions in the total socio-historical and cultural milieu. Parents too justify their actions and relations to the children in terms of what the child is “going to be.” This does not mean that the child is educated toward an end as a final conclusion of a process and the means used in the attainment of the conclusion; rather the child is educated to attain abilities for successive activities and their expansion, led by the ideal of what one ought to do and how one ought to live with himself and others.

Educational ideal is not a finality of an activity but an achievement of success which continues and grows. This is not to say that education is a means toward socialization, since we are always in a social milieu; rather it is the very living out our milieu in ever increasing awareness and success, a living out which does not cease. The ideal which education attempts to reach is not an end but a process, a growth of integration. Moreover, the ideal of education is totality and its sense. This ideal for Fink is not something in the future, something to be attained at a particular period, but something in which we reside and have already understood; yet our understanding is always in a process of expansion within the process of education. Hence to be led by an ideal is not a process toward an end phase, but toward an in the very growth in the world which we inhabit. We are always in education because we are always in the totality of the world and cannot be more in the world in some future time. Rather, our learning and our teaching is the deepening of the realization of the ways in which we are in the world and in which the totality of the world is present in all our activities and thoughts. The ideal as totality to be reached in education is the all-pervasive presence of the cosmos; and the presence is constantly articulated by the ways we are in that cosmos: the ways would include science, literature, myths, moralities, work and leisure. As he suggests, ideals are thought too short, if we see them as a meaningful image to be attained, as a supra-human measure used to judge our progress. Such ideals are either human projections or are assumed to reside in some divine world. Ideals originate and reveal the “worldliness”

of the human being. It is the world-distances that beckon us to go further, to discover more, the distances which are always present and to which the human is always open. If there is an ontological claim to human openness, it originates in the experience of world-openness.

The question of education resolves in the question of world. While the human is confronted by things, objects, subjects and events, she is in the world and the things, subjects, objects and events are also in the world. Yet it is the problematics of the world in which all such things reside that is the most important for philosophical thought on education. Education cannot be satisfied to be metaphysical and engage in teaching the logic of the surrounding things or objects; it cannot be adequate if it fragments every entity into its parts, into analytic details; all of these are in the world, or “worldly;” they have their time and place, their emergence and irrevocable passing, their “appearance in world’s light” and their disappearance. What allows the passing and coming is the structure of the world which keeps the horizons open for our own continuous and indefinite explorations, our desire to seek out more, to grasp more without being able to exhaust what the world brings about with its temporal flow. In this sense education is open and the task is to educate toward openness and not toward dogmatism, regardless of the sacredness of the dogma.

Finally

For Eugen Fink, (Fink 1978) education planners should not impose rigid

educational structure; not that there should be no structure, but that the structure must remain open to transformations and the educators themselves must be open to options which may be counter to their psychological and even metaphysical investments. By the term “metaphysics” Fink means any dogma which proposes to explain everything in terms of some simplistic method or assumed “reality.” Positivism, rationalism are examples of such metaphysics. Being world-open does not mean an incrementation of continuous experience, an addition of new “information” but rather transformation of our total relationship to the world. This is to say, new knowledge not only adds “more” to our understanding, but changes all of our understanding and hence our way of being open to the world.

This transformation of our total openness to the world is our ability to “settle” into a world structure which requires a redefinition of all events, objects and humans along the requirements of such a structure. And the structure must remain open for the following reason: world and our comprehension of it in terms of “world structure” are distinct. This distinction can be called “cosmological difference.” This means that our “world structures” are never encompassing; they are borrowed from an experience which is “inner-worldly” and hence cannot encompass the world. For example, when we think of the “flow of time” from the past to the present and into the future, we model such thought on our limited experience. The question is: if the universe, the cosmos has time within it, does it, as a cosmos also flow in time?”

But this would presuppose time in which the whole universe moves. This means that that the cosmos cannot be understood in terms of our “inner-worldly” experience and demands that our “world structures” remain open to restructuration.

While being open to the world, humans establish a world structure only in mutual interrelationship which is fundamentally dialogical and educational. Human interrelationships precede any “settling” in a world structure. What is decisive in human interrelationships, and what is essential in educational context of such relationships is trust. This is one of the fundamental moments of being human and an educator. This is what binds the generations and without such a bind education would collapse. The youngster trusts the teacher, the parents trust the teacher to educate their youngster, the teacher trusts the sources of information which he/she uses to transmit to the students. At the same time there is an implicit trust that the youngsters and the teacher trust that both will live up to the customs of the community. After all, the parents and the community entrust their youngsters to the educators.

Despite the best intentions, educators at times submit to political “authority,” specifically in contemporary times of ideological conflicts. While totalitarian regimes dictate educational dogma, democratic regimes tend to institute dogmas to counter their foes. The task of education is to remain “world-open,” specifically when the socio-political systems attempt to become closed and hardened in ideologies. Education and educators should “love” the youngster, not by promoting gentle respect

for the youthful innocence but by opening the world, by nudging the child out of the secure nest toward independent flight. In this sense ideologies, regardless of how well intentioned, are hindrances to the at-

tainment of openness and autonomy. For E. Fink the greatest task of the educator is not instruction about a subject matter, but of opening of the child to the call of the wonder of the world.

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