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MORAL ASPECTS OF EDUCATIVE WORK IN THE CIRCLE OF EDUCATOR ETHICS' DILEMMAS

Pedagogics, ipso facto educator's ethics, is not, in spite of common opinion, only important area to specialists. Everyone comes under educative influences, moreover, most of us becomes parents, which means that also become educators as themselves. One can argue that "parents' ethics" should not be separated from ethics in general. Pedagogical books differentiate also "institutional" and "non-institutional" pedagogics. The first one takes place between a tutor and a pupil.

This article is devoted to the "institutional" pedagogics. The key question in this area is the one that refers to the direction of human's progress. This question can be understood doubly: either as the question for the theory of education and growth, or as the question for final target of education, or an humanity ideal¹. In this general model of mankind has been enclosed the moral ideal as well as the particular point of view².

The educational ideal in democratic systems has never been framed precisely, therefore it has not been possible to act similarly towards pupils. Education is always addressed to particular pupils and a particular tutor. Its nature is a relation between two subjects, so we can say that in this case there is created the scope for dialogue (in anthropological language).

¹ A. Mróz, *Psychoterapia wobec zagadnienia sensu rozwoju człowieka*. W: *Etyka, psychologia, psychoterapia*, red. A. Margasiński, D. Probuska, Kraków 2004, s. 176.

² Accepting a particular human philosophy seems to be the crucial point of each pedagogical system; "the crucial point of decent pedagogics – as lectured John Paul II – must be the real truth about human being, accepting his dignity and his transcendental vocation", „L'Osservatore Romano” 2002, nr 5.

According to many authors this dialogue should become basic and fundamental form of educational influence (interaction). Janusz Tarnowski describes dialogue as the meeting of two subjects, which leads to mutual enrichment³. Alfons Skowronek points that the open attitude towards dialogue with person is mostly the ethical attitude. It requires responsibility, tolerance, honesty and openness⁴. It can be also said that to tutor this attitude means the skill of trusting to pupil that he is able to behave according to what he has been told by his tutor.

Remarks made above seem to be proper, however they do not describe the essence of the relation, that exceeds "meeting of two equal subjects". In many situations tutor does not realize the meaning of proper education and pupil becomes to him an object. This kind of attitude is connected to paternalistic style of education and can cause in pupils mind belief that the measure of good and evil is the adulation or deprecation made by authority or public opinion. As the process of education progresses this point of view becomes naturally weaker, because the pupil becomes more autonomic and self-independent⁵.

Next issue is the question for the moral right of tutor to intervention into pupil's growth, and decision making of who the pupil will become in future. It should be considered in what tutor should be good. Certainly, tutor should not be good in these areas that is good politician, businessman, doctor or even teacher. It is not possible to examine tutor's results on faith of questionnaire, because "the result" is always another human being. Therefore Socrates' words who advised to improve in a particular area by training ("if you want to be good at something and be a good man, just try to be factually good"⁶) refer to tutor in limited range. Tutor can not "try hard and exercise ardently" on his pupil.

Then, are there any moral circumstances authorizing tutor to supervise growth of other human being? Some ethics theorists believe that educative work should be mutual reaching of a particular target. This point of view says that not only pupil but also tutor falls within educative process

³ J. Tarnowski, *Dialog dylematyczny wobec wyzwań postmodernizmu*, W: *Nowe konteksty (dla) edukacji alternatywnej XXI wieku*, red. B. Śliwerski, Kraków 2001, s. 58 i nn.

⁴ See: A. Skowronek, *Ku pedagogii dialogu*, „Pedagogika Christiana” 1997, nr 1, s. 63.

⁵ Jan Legowicz claimed that the relation "subject-object" should finally step out the place of the relation "object-subject". See: J. Legowicz, *O nauczycielu. Filozofia nauczania i wychowania*, Warszawa 1975, s. 7.

⁶ Ksenofont, *Wspomnienia o Sokratesie*, Bytom 1967, s. 39.

and that tutor is obliged to improve himself, as well as his pupil is. According to Adam Skreczko, education should arouse pupil's will of self-behavior⁷, therefore tutor should be a paragon to his pupil. Lech Witkowski points that "it's the most difficult to fight for self-appreciation by yourself"⁸.

Also pope John Paul II in the speech delivered in 2002 during 25th General Meeting of St. Francisco Salezy Society that took place in Vatican underlined importance of the personal example of tutor: "Try to be tutors that lead youth to sanctity, practicing this original pedagogy of joy and cheerful sanctity, that distinguishes you. Let's be opened and caring, in all situations act in order to youth looking at your life, would ask a question: Do you want to be saint?"⁹. Also Roman Ingarden pointed that good tutor should be able to connect his words to personal moral attitude¹⁰.

The ideal of tutor tending with his pupil to mutual target enable to avoid temptation of turning educative work into moralization and the collection of unrealistic postulates that are imposed to pupils. Therefore the most important in tutor's profession is vocation¹¹. Karl Popper asked for effective manner of educational reform in Austria answered that the condition of successful reform is resignation of tutors without vocation.

Other issue related to educative work is a field of tutor's duties. French scientist Maurice Philippe, points out, that the field of education should be all aspects of human's existence which causes a lot of conflicts in educational process. The encyclical of the pope Pius XI "Divini illius magistri" repeated presented above point of view. The Pope maintains that education is not the work of one person, but whole society, however the most important role should belong to family, before the Church and the state¹². John Paul II in turn, during the symposium "Challenges of the education", said that "education must be understood as work for complete growth of human being, shaping of moral awareness that will enable recognize good and conduct properly"¹³.

⁷ See: A. Skreczko, *Samowychowanie*, „Czas Miłosierdzia” 2003, nr 12.

⁸ L. Witkowski, *Edukacja i humanistyka*, Warszawa 2000, s. 61.

⁹ „L'Osservatore Romano” 2002, nr 5.

¹⁰ See: R. Ingarden, *Listy o edukacji*, „Forum Oświatowe” 1998, nr 2(10).

¹¹ See: J. Merthaus, *Professional pedagogical life*, London 2001.

¹² It should be mentioned that Pius XI considers as harmful for the youth's growth e.g. "system of coeducation".

¹³ „L'Osservatore Romano” 2004, nr 11-12.

This ideal solution is only theory and it is too general to become the fund of educative work. The most important in all these issues is the example of good tutor who is able to shape young personality.

Tutor shapes not only personality of the young person, but he also shapes his future conducts. Therefore many social reformers put significant attention to youth's education because they had seen in education efficient way of changing the social reality. The scope and efficiency of education as the method of social reforms becomes however problematic when we realize that growth does not exist in social and cultural blank, but it takes place in a particular environment that has significant influence on youth's personality.

French philosopher, Maurice Philippe, underlines that most ethical problem faced by tutors and teachers arise from different expectations from education. Tutor must face contradictory expectations that comes from society, state, parents, employers and pupils. The fundamental dilemma linked to these expectations is necessity of choice making and finding the compromise between fulfilling of these expectations and preparing young person to become adult as a moral and fully shaped human being. It often causes internal conflict between internal and external virtues¹⁴.

On the other hand, it should be remembered, that most of these mentioned conflicts come from wider range of freedom nowadays. This freedom concerns not only values, rules and opinions, but also possibilities of conversion, emigration or profession change¹⁵. It seems that the significant sign of our times is not only possibility, but necessity of independent choice. That's why tutor's rule is to solve problems and conflicts, what requires autonomic decision making.

Considering this issue, one very important question appears: what about acceptability of coercion and punishment? Most of tutors seem to claim, that penalties are indispensable part of education, but they should have rational purpose and target. Penalties can not be meted out freely, they should be adequate and fair. Tutor should respect pupil's dignity and freedom¹⁶. Replacing authentic education by "educational drill" that de-

¹⁴ M. Philippe, *Moralne wybory nauczycieli. Etyka i pedagogika*, Warszawa 2003, s. 7 i nn.

¹⁵ See: J. Kolarzowski, *W stronę etycznoprawnej Konstytucji Świata. Powszechna Deklaracja Praw Człowieka i Powszechny Pakty Praw Człowieka jako etap na drodze do uniwersalnej aksjologicznie ludzkości*. W: *Czy jest możliwa etyka uniwersalna?. Materiały ogólnopolskiej sesji naukowej*, red. J. Sekuła, Siedlce 1994.

¹⁶ See: M. Wojewoda, *Autorytet nauczyciela*, „Wychowawca” 2003, nr 5.

stroys ability to use the freedom and create habit of irrational and mindless decision making.

One of the brand of education is rehabilitation (penology). This brand is full of ethical dilemmas closely linked to psychotherapy¹⁷. It derives from the fact, that rehabilitation refers to people with social pathologies and psychological disorders. In this situation psychotherapy becomes the most important (very often the only one) way of rehabilitation (e.g. in curing habits).

There are two approaches to rehabilitation. First one regards penology as upsetting necessity that brings back to society aggrieved people often called negatively “scums” or “wastes”. According to these approach pathological individuals are made to get better not for themselves but for society, who needs to manage to deal with this kind of people. This approach had dominated in the first half of 20th century. Modern psychology appreciate totally different approach. According to this approach rehabilitation is fully dedicated to affected individuals and they try to get better for themselves. This approach respect human’s dignity and believes in “dormant and blocked talents of these people that in favourable conditions they can be awaken”. And this task belongs to tutors¹⁸.

However, is it always tutors’ or pedagogues’ task? The answer is yes, when tutor must correct faults made previously by other tutors. Moreover, according to Jan Legowicz, also whole social groups or even whole society can be deprived at some point and tutor must consider this situation. Legowicz refers to social egoism as the one of this kind of deprivation among Polish society¹⁹.

Tutor can not effectively enforce his educative program when it is against his personal point of view or ideology. This remark is significant, because some politicians expect from educational institutions that they will become an “extended arm” of the authority that implements “universal values”. Because of this reason Kazimierz Twardowski demanded absolute ban of political agitation at schools²⁰.

However, it is not possible to avoid or fight all conflicts, because, according to Wiesław Lukaszewski, “each culture is also the system of pressure

¹⁷ The professional it is described as “Rehabilitation ethics”. See: W. Kaczyńska, *O etyce służb społecznych*, Warszawa 1998.

¹⁸ M. Konopczyński, *Twórcza resocjalizacja. Wybrane metody pomocy dzieciom i młodzieży*, Warszawa 1996, s. 9.

¹⁹ J. Legowicz, *O nauczycielu. Filozofia...*, s. 98.

²⁰ See: K. Twardowski, *Wybór pism psychologicznych i pedagogicznych*, Warszawa 1992.

directing human being to particular values and rules of acting”²¹. Therefore postulates of Jean Jacques Rousseau, who demanded “intellectual emancipation”, which means the kind of youths’ growth that is free from predicaments, seem to be utopian²². Rousseau demanded to adapt and raise children in sense of freedom and independence. This kind of education was going to lead to creation of free human being aware of his rights and independent from any external authority. Rousseau also suggested to isolate children from society till they grow. This was the only way to make young person capable of resist against social influences.

Rousseau’s ideas are based on belief that human being is good at nature. And this point of view implicates another thesis that human being is autonomic and does not need external support to grow properly. The only rule of tutor is limited to presentation of particular knowledge and teach particular skills. Tutor does not give anything to his pupil from humanity, and has no influence who his pupil will become. Tutor can only enable and speed up these features that would develop later without his help²³.

According to another concept, education is ought to help another human being to fulfill his “essence”, that without this help would never be discovered. It is assumed that human being will become fully autonomic only if he develops particular skills and capacity. Till then tutor is responsible for human being’s growth, although this task belongs to the society as well. According to Lech Witkowski social duty is to deliver to an individual “measures, opportunities and fulfilments of existential emptiness or lack [...] of understanding what is one’s own”²⁴. Also this point of view is based on belief, that human being is good at nature. It is claimed that development of good nature in an individual depends on the support of society.

There are also concepts that a human being is bad at nature and only rules enforced by society and state can prevent from disclosure these bad inclinations. On this concept is based pedagogy of Georg Kerschensteiner, whose ideas were very popular in the first half of the 20th century²⁵.

However these concepts should be regard as utopian, because they do not give any effective instruments and suggestion how to fight against

²¹ W. Łukaszewski, *Szanse rozwoju osobowości*, Warszawa 1984, s. 84.

²² See: J. Legowicz, *Wstęp*. W: J.J. Rousseau, *Emil*, Wrocław 1955, t. 1, s. LXX.

²³ See: U. Chmiel, *Człowiek istotą dialogiczną*. W: *W kręgu kierownictwa duchowego*, red. U. Chmiel, M. Wolańczyk, Kraków 1994, t. 1, s. 8.

²⁴ L. Witkowski, *Edukacja i humanistyka...*, s. 61.

²⁵ See: G. Kerschensteiner, *Pojęcie szkoły pracy*, Lwów 1934.

this situation. This idea can be right in the area of sociology, whereas it is fallible on the area of pedagogy.

There is no universal key according to which tutor should conduct his pupils. Undoubtedly, each case is different and need separated studies. The attempt of social reform based on education is an utopia.

As I said above, culture enforces a particular system of ideas and worldview. Social psychologists claim that common opinions and prejudices can be effectively change e.g. thanks to proper legislature. According to Elliot Aronson, law occurs to be more effective instrument of mental changing that campaigns, because usually people ignore information that are against their worldview. Author use the example of the American race segregation, where although many social and governmental campaigns, almost nothing had changed. This situation had changed after new law enforced by government and Congress. Therefore Aronson claims that law should come first before the social changes²⁶. The same way should be chosen towards the issue of gender mainstreaming and attitude do minorities²⁷.

In it obvious that regulation are not the only area, where the state should act to fulfill “educative” function towards society. Naturally, there are other areas such as educational system, upbringing ect. This situation can create the conclusion that personal responsibility is limited in regarded area²⁸. But it is too rash.

Most of all, only in totalitarian states government enforces fully and widely rules of education, upbringing, social relations, even morality.

We should remember that not only tutor is responsible for education of youths. The most important burden belongs to family. It can not be forgot that there are also peer group where young people spend most of their free time. Tutor and parents should recognize all signals (these positive and negative) and try to react properly, adequately and fairly.

Application of rewards and penalties should be purposeful and it can transform into method of bullying and making pupil to accept particular attitude.

It means that we should expect form tutor responsibility not only for pupils but also for himself, because he is obliged to develop not only as the tutor (professional) but most of all as the human being.

²⁶ See: E. Aronson, *Człowiek – istota społeczna*, Warszawa 1997, s. 404 i nn.

²⁷ Tamże, s. 382 i nn.

²⁸ Tutor can't look for excuses for his negligence in external circumstances.

Dylematy etyczne w pracy pedagoga i nauczyciela

Pedagogika, a tym samym etyka zawodu pedagoga nie jest, wbrew powszechnemu mniemaniu, dziedziną ważną jedynie dla specjalistów. Każdy z nas na pewnym etapie życia podlega oddziaływaniom wychowawczym, ponadto zaś większość z nas zostaje rodzicami, pełniąc samemu funkcję wychowawcy. Można się wprawdzie spierać o potrzebę wyodrębnienia z etyki wychowania „etyki rodziców” (jako wychowawców), wydaje się jednak, że znaczna większość uwag odnoszących się do wychowania „instytucjonalnego” zachowuje ważność także w odniesieniu do działań wychowawczych podejmowanych przez rodziców (choć nie zawsze odwrotnie). W podręcznikach dla pedagogów podkreśla się także, że szkoła powinna podejmować działania wychowawcze wspólnie z rodzicami, co także podważa zasadność odrębnego traktowania pedagogiki „instytucjonalnej” i „pozainstytucjonalnej” (oraz, odpowiednio, rozważań etycznych). Jeżeli ponadto zgodzimy się, że wychowanie jest kształtowaniem człowieka, to tym samym włączymy w zakres rozważań etycznych związanych z wychowaniem także refleksję nad wychowawczą funkcją kultury. Zakładając ponadto, że każdy z nas jest wychowawcą również samego siebie, odkryjemy istnienie rozmaitych konfliktów pomiędzy akceptowanym przez nas ideałem człowieczeństwa, do którego dążymy poprzez samowychowanie, a oddziaływaniem różnorodnych czynników kulturowych czy społecznych. Niniejsza praca jest poświęcona właśnie tego rodzaju zagadnieniom i chociaż odnosi się ona głównie do wychowania „instytucjonalnego”, a więc takiego, gdzie istnieje ściśle rozróżnienie pomiędzy wychowawcą a wychowankiem, to zawarte w niej uwagi zachowują ważność także dla innych rodzajów wychowania.