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## Theory or Philosophy of Education?

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## Theory or Philosophy of Education?

### Preface

The question mark in the title of this article might look a little provocatively. Does it? Let us, however, necessary to put the reader at ease right from the beginning by explaining that both scientific discipline are as necessary for pedagogy as for the education of future teachers. It is also relevant to say that the Institute of Pedagogical Sciences of the Faculty of Humanities of the Tomáš Baťa University, Zlín, Czech Republic, is accredited for social pedagogy and andragogics, and teaches specializations Philosophy of Education<sup>1</sup> and Theory of Education.<sup>2</sup> Subjects Philosophy and Ethics form a common base for both specializations.<sup>3</sup>

In the following text, we focus primarily on issues concerning the philosophy of education, as presented to students of social pedagogy and andragogics as part of a subject called Philosophy and Ethics. We would like to address issues concerning the theory of education in one of the texts in the future.

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<sup>1</sup> J. Viz Balvín, *Filozofie výchovy pro sociální pedagogy a andragogy krok za krokem*. Text původní: k předmětu Filozofie výchovy pro akreditovaný obor Sociální pedagogika na Ústavu pedagogických věd Fakulty humanitních studií Univerzity Tomáše Bati ve Zlíně. Praha: Hnutí R, 2014.

<sup>2</sup> J. Viz Balvín, *Teorie výchovy a vzdělávání pro oblast sociální pedagogiky a andragogiky*. Praha: Hnutí R, 2013. (Najdeme na [www.jaroslavbalvin.eu](http://www.jaroslavbalvin.eu). V rubrice publikace.).

<sup>3</sup> A. Anzenbacher, *Úvod do filozofie. Původní německé vydání Einführung in die Philosophie*. Praha: Portál, 2004. Též J. Balvín. *Andragogika a filozofie. V aplikaci na romskou kulturu*. Praha: Hnutí R, 2013. (Najdeme na [www.jaroslavbalvin.eu](http://www.jaroslavbalvin.eu). V rubrice publikace.).

In Chapter I, it is demonstrated how students are guided by means of seminar essays to independent thinking. Furthermore, the students are shown how they can apply philosophy of education in their practical socio-pedagogical work, provide practical and viable assistance to children, adolescents, and adults who need such assistance.

In Chapter II, we analyze important philosophical and educational issues that can be symbolized in the concepts of Erich Fromm: “To have or to be?” These concepts and their realization were applied to students’ life on the academic platform. They enable the students to think in a practical way about the professional approach they will realize in their professional life.

The students’ program and their guidance by university teachers were completed in the form of academic term papers. The author of this text conducted a small analysis of the graduating students’ views and opinions about the philosophical, ethical, and professional approach they applied when writing their term papers.

### **Philosophy of education applied in the teaching practices of social pedagogues and andragogues**

Study habits cannot be cultivated in a “vacuum”, as they have to be based on the study of facts. The point is that rather than eliminating facts, one has to study them in a creative way, analyze them, make associations, classify them, look for analogies, and to generalize and deduct, as without the support of facts, there is no thinking and, by extension, without thinking, facts lose their cognitive meaning.<sup>4</sup>

Seminar papers is an important method that helps identify each student’s skills and his/her philosophical, ethical, and pedagogical approach. In the classes of Philosophy and Ethics, students are guided to independent creativity derived from lectures and practical discussions where they learn about philosophical educational principles. Hence, we see the purpose of teaching the philosophy of education to help students find the meaning of life in the society.

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<sup>4</sup> M. Cipro, *Pedagogika a společnost*. Praha: Vydavatel Miroslav Cipro, 1999, s. 36.

## **Seminar paper in Philosophy and Ethics for students of social pedagogy and andragogics**

### **(Content guideline for students to follow when formulating their philosophical and educational ideas, after initial explanation)**

- *Andragogics, social pedagogy, and philosophy* – ideas opening the subject “Philosophy and Ethics”, based on formulating relations between philosophy, ethics, andragogics, and social pedagogy.
- *Plato’s triangle and man’s position in it*. This involves thoughts about three basic concepts of philosophy, anchored in it as a system that is symbolized by a triangle with three peaks: I, i.e., MYSELF (a concept developed by philosopher Immanuel Kant), BEING (a concept developed especially by Aristoteles), and THE ABSOLUTE (a concept developed especially by philosopher Hegel).<sup>5</sup> The purpose of the idea is to persuade students to thinking about man’s position in the system and transposition of philosophical and educational relations into one’s own professional and civil practice.
- *Plato’s cave as an image of the society and man’s role in liberating himself from “everyday slavery”* and enter the realm of ideas and realization of transcendence, i.e., reaching beyond oneself. This image of Plato’s cave with chained slaves, watching the shadows of things around them and endeavoring to liberate themselves from the shadows of everyday reality and obscurity, aiming to reach the real world, as depicted in the image of the cave, and in the discourse of Socrates with Glaukon in Plato’s ingenious philosophical book named *The Republic*. In the dialogue, Socrates demonstrates the “difference between an uneducated and educated soul”.<sup>6</sup>
- *Socrates’ shock (educated) process as a method used in andragogics and social pedagogy*: the educator’s attitude has impact on those who are being educated, so that he would listen to his conscience and his subsequent acts would proceed from feeling shame over his unsatisfactory performance to feeling surprise over the

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<sup>5</sup> A. Viz Anzenbacher, *Úvod do filozofie. Původní německé vydání Einführung in die Philosophie*. Praha: Portál, 2004, s. 43-45.

<sup>6</sup> Viz Platón, *Ústava*. Praha: OIKOMENH, 1996, Kapitola sedmá, s. 213. Těž A. Anzenbacher. *Úvod do filozofie*. Původní německé vydání *Einführung in die Philosophie*. Praha: Portál, 2004, s. 41-43.

existence of things that can be captivating and lead to interest in one's own ideas, i.e., independent choice and decision-making.<sup>7</sup>

- *Ideas over the “Peaceful Fighter”* (these also exists a book named “Peaceful Fighter’s Way”). Along with the existence of so-called visual sociology, we can speak of films as teaching instruments that facilitate familiarization with issues concerning education, philosophy of education, and theory of education. The above named film is one of such artistic films. In it, a man nicknamed Socrates guides a young adolescent boy, who has problems due to his self-conscious attitude to life, to comprehending the inner philosophical approach to life. This enables him to realize one's own ME as an autonomous and self-conscious personality with a humble attitude to the philosophy of life. Based on previous experience with the use of this and other similar films (e.g., an American film named *Between the Lines*), the use of such socially educational and andragogical film production can certainly be recommended.

### **Ideological contemplations as another part of the seminar papers**

The objective of the guided ideas is to teach the students who it is important to observe the world around them, play with the children or adults various situational scenarios, contemplate about the statements of other people whom we can hear or watch on certain occasions, if we are careful, etc. Thus, the students are being prepared for philosophical and educational analysis of situations they have resolve in their practice.

- *Philosophy of the heard*. It is about what a statement that the students have heard. The statement is quoted in the heading as a motto and then the students write an essay as a reflection over general philosophical classification of the statement into general philosophical contexts. This is how they proceed with every essay assignment. The important point is that their contemplations will

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<sup>7</sup> J. Viz Balvín, *Purpose of education. Three ways to the substance of education*. In *Situation of Roma Minority in Czech, Poland and Slovakia*. ed. by Jaroslav Balvin and Łukasz Kwadrans, Wrocław 2009, s. 103-114.

Těž J. Balvin, A. Valisova. “Shock Process” in *Personality Development as Effective Educational Method Applied in Education of Romany Children*. In *Situation of Roma in Czech, Poland, and Slovakia*. ed. by Jaroslav Balvin and Łukasz Kwadrans, Wrocław 2010, s. 373-382.

J. Balvin, A. Valisova. *Otřesový proces ve vývoji osobnosti jako účinná metoda výchovy – v aplikaci na edukaci romských žáků*. In *Situation of Roma in Czech, Poland, and Slovakia*. ed. by Jaroslav Balvin and Łukasz Kwadrans, Wrocław 2010, s. 383-392.

be presented to other students in the group in the form of presentations and basis for philosophical and educational discussions.

- Philosophy of the observed.
- Philosophy of the transition from everyday activities to transcendent activities (meaning activities that outreach man's daily activities, thus overcoming daily routine). For inspiration, ad hoc, a video named Game (Hra) may be used, go to: [www.jaroslavbalvin.eu](http://www.jaroslavbalvin.eu).
- To Have or to Be (after a book by Erich Fromm) – thoughts about “to have or to be”.
- Philosophy of the face – own perception (Philosophy of the Face created by Emmanuel Lévinas. For inspiration, ad hoc, a video named Face may be used, go to: [www.jaroslavbalvin.eu](http://www.jaroslavbalvin.eu)).

### **Philosophical and educational analysis from the perspective of Plato's triangle**

- *Philosophy of being*. Based on independent study of Chapter 2, named Philosophy of Being. In Anzenbacher, 2004, pp. 49-100.
- *Philosophy and myself*. Based on independent study of Chapter 3 named Philosophy MYSELF. In Anzenbacher, 2004, pp. 101-143.
- *Philosophy of the absolute*. Based on independent study of Chapter 4 named Third Direction. In Anzenbacher, 2004, pp. 145-192.

### **Philosophical reflection of an art work (reflections derived from philosophy and theory of education)**

The purpose of thus composed last seminar essays is to convey practical information to the student about man as this world's citizen as well as professional who does not get the necessary information enabling him to form his own attitude and make his own choices or selection, deriving merely and directly from his simple existence, i.e., his being and his environment, but also through artistic creations resulting from the observation of his predecessors and contemporaries. These people react to the world around them through cultural artefacts. The requirement thus presented to the student of social pedagogy and andragogics does not try to transform them into experts in culture and arts. It merely tries to teach them how to solve situations occurring in their professional life CONSCIOUSLY.

- Selected film viewed
- Selected painting/image
- Selected music composition

- Selected book
- Theater performance viewed
- Selected sculpture
- Selected dance performance
- My favorite and selected artwork

### To have or to be?

“For a long time, in pedagogical theory and practice, there exist two different views of educational concepts: one that puts emphasis on concrete facts and knowledge acquired through meticulous memorizing and repetition, and the other one that emphasizes training in creative thinking...”<sup>8</sup>

As part of the approach of the student, beginning scientist, who has already begun to think creatively and is using the acquired knowledge about academic matters, the student should be able to clarify his/her objectives in his/her philosophical and ethical and Weltanschauung approach, like every specialist and every man who lives and acts in a certain manner in the process of solving his/her life situations in a certain area of human behavior, certain profession, in the specialization he/she had chosen, as well as in his/her civil life, where he realizes his/her dimensions of human values. These values are described, for example, by Liessmann in his 2010 book named *The Value of Man – Philosophical and Political Essays*. The publication forces readers to contemplate about the transformation of the contents of European values, such as community, dignity, morals, government, money, trustworthiness, age, etc. In this process, it demonstrates the transformation of the key concepts, but also points out the emptying of the contents, due to their steadily increasing subordination to strong economic and political interests. Since social pedagogues as well as andragogues are preparing for a lifelong career consisting of assistance to children, adolescents, and adults in their orientation in real-life situations where they deal with unstable and often devastating values, this publication is particularly beneficial for studying philosophy and theory of education in the relevant specializations.<sup>9</sup>

At present, an important philosophical and educational problem is assistance to man in his orientation between the philosophy of HAVING or BEING. It is choice between two modes of existence, which in principle solve a certain philosophical approach each. It is a choice between *egoism and*

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<sup>8</sup> M. Cipro, *Pedagogika a společnost*. Praha: Vydavatel Miroslav Cipro, 1999, s. 35.

<sup>9</sup> K. P. Liessmann, 2010. *Hodnota člověka. Filosoficko-politické eseje*. Praha: OPS 2010.

*altruism*, which Erich Fromm considers “*the two basic character orientations*”<sup>10</sup> in his radically humanist analysis. In his well-known publication named *To Have or to Be?* He mentions that the name is entirely new. It coincides with the books by Gabriel Marcel: *To Be or to Have* and Balthasar Staehelin *To Have and to Be*. As Erich Fromm writes in the preface to his publication, “*All these three books are written in the spirit of humanism, but they approach the theme differently: Marcel derives from theological and philosophical perspectives; Staehelin’s book provides a constructive analysis of materialism in modern science, thus contributing to the analysis of reality (Wirklichkeits-analyse); my book focuses on empirical psychological and social analysis of two modes of existence*”.<sup>11</sup>

From the perspective of the philosophical and ethical base of academic preparation of beginning scientists and pedagogical workers, the analysis of both main types of human character orientation (*egoism and altruism*) and two modes of existence, characterized by the concepts of “*having*” and “*being*” is important, because these antagonist and competing values plays a significant role in the academic sphere of life, too, as well as in the motivation sphere, both of which impact on the philosophy and ethics of the student’s scientific approach to applying academic methods and realize the content of the student and scientific papers. The analysis of the opening concepts may be demonstrated as a certain model procedures analyzed in the academic “*Instructions for Writing and Communicating?*”. Likewise, it is possible to analyze the scientific approach that Erich Fromm uses in his book. The point is to show the relation between the theme and its application for identifying the purpose of the academic work of beginning scientific and pedagogic workers. In his reflections about the origin of concepts, Fromm summarizes the introductory analysis of the relations between “*having*” and “*being*”:<sup>12</sup>

1. Saying “*have*” and “*be*” expresses two different types of orientation to oneself and to the world, two different types of character structures, whereby the dominant one determines the thinking, feeling, and behavior of the given person.
2. Existing in the “*have*” mode means that my relation is based on appropriation and ownership, i.e., I want to own everybody and everything, including myself.

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<sup>10</sup> E. Fromm, *Mít, nebo být? Praha: AURORA, 2011, s. 9.*

<sup>11</sup> E. Fromm, *Mít, nebo být? Praha: AURORA, 2011, s. 9.*

<sup>12</sup> E. Fromm, *Mít, nebo být? Praha: AURORA, 2011, s. 39-40.*



- Existing in the “be” means that we have to differentiate two forms of being: one where “have” means living and true relationship with the world, and the other means a difference between appearance and genuine natural reality, i.e., the very substance of things or man vis-à-vis a delusion.

He, who is able to: read” the thinking of others with a philosophical distance and simultaneously with an insight, as is expected from university students and their teachers, can deduce that the two type characters of man will be demonstrated differently in personalities in the academic environment. The so-called Bologna process facilitates it. Every now and then we at the universities are warned of the existence of so-called pirate scientific periodicals that offer university workers opportunities to publish with point rating, but unfortunately the reality is different ... Education does not guarantee automatic trend to a more progressive and humanist mode of behavior in the sense of being. Appropriation and ownership, which at the end of the day tend to lead to such phenomena as plagiarism, in many different forms, are not so uncommon even at the university.

### **Ownership and being and their expressions in academic environment**

In the second chapter of his book “*To Have or to Be?*”, Erich Fromm focuses on the transmittance and expression of ownership and being in various areas of everyday human activities. For us, the attitude to the issues we solve is of course an important of man’s activities in the academic area. Here, too, Fromm makes a clear and instructive analysis of the difference between “having” and “being”, as expressed in the academic environment.

It is evident that university education does not unambiguously ensure, whether a student or scientific worker will favor the “being” mode. More often than not, the system itself diverts him/her and virtually forces him to favoring the “having” mode (to have good grades, enough points, foreign publications and articles in well reputed scientific periodicals, especially foreign ones, etc.). Despite that, it is important to make sure that the education of beginning scientific and pedagogical workers directs students towards the philosophy of being. However, we cannot be as naïve as consider this a simple and problem-free orientation. After all, young scientists and pedagogical workers are not taught by university teachers who achieved success by endeavoring the “being” mode alone. Having said that, what options do we have? We believe that the choice depends on the students themselves. However, being in our position of university teachers, we are obliged to explain the pros and cons of both modes. Let us the perspective

based on the excellent analysis of Erich Fromm who offers a comparison of both values directly in areas concerning academic training, namely (apart from authority, faith, and love):

1. Study
2. Memories
3. Contact through discourse
4. Reading
5. Be knowledgeable and knowledge

Of these above areas, we will detail the area of studying, contact through discourse, and relations between being knowledgeable and having knowledge.<sup>13</sup>

For the sake of clarity and selecting the right academic approach, we will use comprehensive tables to show how Erich Fromm outlines the specifics of both existential approaches in the three above areas. It is depends not only on the students but also on their teachers, of course, which of the areas they learn or which mode of academic reality they will joint in the future.

### The area of studying

#### Students living and studying in the ownership mode. Students living and studying in the being mode

|   |  |
|---|--|
| <p>Lecture:<br/>Students heard words and understand their structure and meaning; they take notes.</p>   | <p>Lectures do not come like a tabulae rasae. They are listened to with interest as presented in the lecturer's words and experienced spontaneously; the students react to what they hear.</p>   |
| <p>Exam:<br/>Students learn from their notes or from the notes of other students, memorize them, and want to pass the exam. (In practice, students usually study materials prepared years ago and distribute the volume of learning amongst themselves in the group, as well as amongst themselves in the broader sense; they are "created" from records or basic literature – note by JB).</p> | <p>They accept and answer actively and creatively. (If the teacher is creative and does not subject them to tests and does not demand knowledge of the basic information presented in the lecture or memorized from study materials in the form of definitions; for the exam, it is possible to form a group of students as a creative space, from which the students may learn more knowledge than they had on arrival to the exam – note by JB).</p> |

<sup>13</sup> Viz více, J. Balvín, K. Pieterová, *Jak psát a komunikovat akademicky. Komentovaný text k filozofickým, pedagogickým a andragogickým aspektům tvorby studentských prací na univerzitách*. In: *Speciální pedagogika*, Ročník 24, rok 2014, č. 3, s. 233.

|  |   |
|--|---|
| <p>Content:<br/>The content does not become a part the individual system of the students' thinking, not does it broaden their horizon. Students and the content of lectures have little in common, except that each student becomes the speaker of certain statements uttered by someone else (who is either the author or took them from another source). Instead of the words he hears, he formulates clusters of his own ideas or whole theories that the students keep in their minds.</p> | <p>Empty words of the teachers or from books cannot be answered in the existential mode that concentrates on addressing the "being]" mode; in such cases, the students consider it better not to listen at all and concentrate on their own thinking processes, instead.</p>  |
| <p>Objective:<br/>Students in the ownership mode of existence focus on one objective only – stick to what they have "learned"; either by engraving it in their memory or by holding on their notes carefully.</p>  | <p>They contemplated on the problems that the lectures or seminars would be dealing with and on their mind they have their own questions and problems they want to discuss or analyze in their papers.</p>  |
| <p>Creativeness:<br/>Students need not produce or create anything new.</p>   | <p>New questions, new thoughts, and new perspectives arise in the students' mind. They focus on creativity.</p>   |
| <p>Attitude to studying:<br/>Individuals of the ownership type who have new thoughts or ideas about a theme feel disturbed, because everything new casts doubts on the fixed volume of information they have. This scars them like everything that grows and changes and cannot be controlled (this is directly opposed to a philosophical approach to reality in the form of amazement and doubting – note by JB).</p>  | <p>Students in the being mode do not merely acquire knowledge that they can memorize. Every student should be impressed by the learning process and change (if the material is stimulating enough). (The basic philosophical approach to reality of students living and studying in the being mode is amazement and doubting, which is the very fundament of philosophy and love for wisdom – note by JB; comp. to Anzenbacher, 2004, pp. 18-20).</p> |

Source: The table was created by the author of the article, based on an analysis of Fromm's text in Subchapter *Learning*.<sup>14</sup>

<sup>14</sup> E. Fromm, *Mít, nebo být?* Praha: AURORA, 2001, s. 44-46.

**Communication (discourse)**

**Conversation in ownership mode    Conversation in being mode**

|   |   |
|---|---|
| <p>Discussion between A and B<br/>Each debater identifies with his own opinion, but none of them expects that his/her opinion would change, not does he/she expects that the conversation partner's opinion would change. Both of them are scared to change their opinion, because they "own" their opinion and losing it would be a deprivation.</p> | <p>Discussion in the being mode means to explain one's opinion to the other debater, be able to accept other people's arguments, or even admit one's own false assumptions. Students consider a discussion a tool for finding the truth, not an instrument to retaining the prestige of one's own findings (JB).</p>  |
| <p>Discourse as a conversation<br/>Conversation takes place as an exchange of goods (information, findings, status) and becomes a dialog, where it no longer matters who his right and who is wrong.</p>  | <p>The possessive man (having mode) hangs onto what he owns, the man in the being mode relies on the fact that he is alive, so that something new may only come out a dialog, if he has the courage to let things/events run their course and merely react to them. These people tend to seek new thoughts, because they do not cling to material things, so that they may create and give.</p> |

Source: The table was created by the author of the article, based on an analysis of Fromm's text in Subchapter *Contact through Discourse*.<sup>15</sup>

<sup>15</sup> Fromm E., *Mít, nebo být?* Praha: AURORA, 2001, s. 49-51.

## Relation between being knowledgeable and having knowledge Be knowledgeable have knowledge

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|---|--|
| <p>Understanding the quality of knowledge<br/>To be knowledgeable means to accept and hold knowledge in one's possession and use for one's own advantage, rather than passing it on to anyone. In most people, this attitude makes them quasi half-awake or half-dreamy, and unaware of the fact that the greater part of what they consider genuine and obvious is merely an illusion resulting from the suggestive influence of the social environment.</p> | <p>To know means use acquired knowledge as a means of creative thinking and use it for discussion with other people, which is conceived as a selfless enrichment for both debaters. The quality of knowledge in the being mode is necessary for using the profound opinions of such thinkers as Buddha, Jewish prophets, Jesus, Master Eckhart, Sigmund Freud, and Karl Marx. According to their opinion, knowledge begins at the point when we become aware of the illusory nature of our usual sensory perception, in the sense that our image of physical reality does not correspond to what is genuine.</p> |
| <p>Knowledge as a shock of illusions<br/>Knowledge begins with a shock of illusions: in the possessive mode, it is a shock, delusion, and disappointment – usually remaining on the surface of things.</p>  | <p>Knowledge in the being mode starts with a shock of illusions, then continues as endeavor to penetrate through the surface to the roots, thus also the cause. Knowledge means to see bare reality. Knowledge does not mean to own the truth – it means to penetrate through the surface and endeavor critically and actively to get closer to the truth.</p>   |
| <p>Knowledge in relation to socially accepted patterns of thinking<br/>Optimal knowledge in the possessive mode means to have more knowledge.</p>   | <p>Optimal knowledge in the being mode means more profound knowledge</p>   |

|  |  |
|--|--|
| <p>Knowledge and education<br/>Education in the possessive mode generally tries to streamline people so that they would have knowledge as an assets that is commensurable with tangible assets or social prestige that they will probably use in the future.</p> | <p>Education in the being mode is not particularly common in the contemporary educational system. Despite that, a few teachers do educate in the sense of knowledge and being (opinion of JB). However, with the aid of the above named philosophers and sociologists in the past, as well as the contemporary ones (Bělohradský, Keller, Bauman, to name a few), it is possible to promote education leading to knowledge as a process of reaffirming one's own reasoning. For him, who knows, lack of knowledge is as good as knowledge itself, because both are part of the knowledge acquisition process, even though lack of knowledge of this kind is different from ignorance associated with non-thinking.</p> |
|--|--|

Source: The table was created by the author of the article, based on an analysis of Fromm's text in Subchapter *To Be Knowledgeable and to Know*.<sup>16</sup>

### Probe into the mind of the creator of term essays

"It was not until Socrates began to turn man's attention to man himself and oriented philosophical learning to central non-ethical, ethical, and aesthetic themes (truth, goodness, and beauty).<sup>17</sup>"

Every guide wants to get feedback. In closing, we try to present some of statements made by students who had the courage to answer the questions in this small probe. They prove how philosophy of education impacts on students even in the process of composing their terms papers in social pedagogy and andragogics. Out of 57 questioned students, there were 16 respondents. We have only analyzed the first two answers, rather than all the answers obtained during the survey. We believe that even this limited analysis has a good reporting value, because the students address the purpose of their work and their own philosophical educational approach to their studies, in the first question, and whether the choice of theme is based on their practice or was chosen randomly, in the second question.

<sup>16</sup> E. Fromm, *Mít, nebo být?* Praha: AURORA, 2001, s. 56-59.

<sup>17</sup> M. Cipro, *Pedagogika a společnost*. Praha: Vydavatel Miroslav Cipro, 1999, s. 31.

Here we present all the questions asked, out of which we have analyzed the two first questions for the purposes of this text.<sup>18</sup>

1. *Erich Fromm analyzes in his work “To Be or to Have” man’s two approaches to solving life situations and ways of attaining one’s goals in life:*
  - a. *The possessive mode means to own something, achieve results of one’s effort, see work as a certain asset, possession, something that is valuable and necessary for success in life.*
  - b. *In the being mode, it means to achieve results from the inner need to outreach oneself, not in order to achieve an outer proof of ownership and desire to own something, but to achieve something that enriches me internally and improves the quality of my life.*

*In which mode, i.e., having or being, did you – in your opinion – write your term paper?*

2. *Most of you are students who already work in practice or certainly intend to work in the profession you love. Have you chosen the theme of your paper according to the current orientation of your practical work or according to your interest in a specific theme or just so randomly?*
3. *Term papers are subject to certain academic rules that you were acquainted with during special seminars on the methodology of writing term papers, bachelor, or diploma papers. Did you follow these rules, and did you consider them fixed rules that should not be changed? Did your writing interest you enough to make you enjoy it like some kind of game?*
4. *Can you speak of your term paper as a set of rules that you have to follow to be able to complete your studies or did this exercise in creative writing make you “enjoy your creativity” and be happy about discovering something new, something that had not been noticeable or visible? If so, could you describe the experience?*
5. *You are the creators of your bachelor or diploma paper. From this position and from the perspective of the preceding questions, could you characterize the difference between a bachelor and a diploma paper, as it appears to you personally?*

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<sup>18</sup> Viz více J. Balvín, K. Pieterová, *Jak psát a komunikovat akademicky. Komentovaný text k filozofickým, pedagogickým a andragogickým aspektům tvorby studentských prací na univerzitách*. In: *Speciální pedagogika*, Ročník 24, rok 2014, č. 3, s. 237.

### **Analysis of answers to questions 1 and 2**

The first question: whether students wrote their paper in the being or having mode (see our text based on the philosophy of Erich Fromm), the students answered as follows:

- Definitely in the possessive mode: two female students.
- Combination of having and being mode: four female students.
- Definitely in the being mode: nine female students and one male student.

Out of 16 students, ten viewed their paper as their enrichment and a means of advancing in one's personal, inner development and a chance to present to others the methodology of personal development in their current or future profession.

Four out of 16 students considered their paper a combination of the being and having mode, based on the idea that obtaining a diploma (i.e., academic title) is necessary as a means of asserting oneself in the profession, but also a "bonus" on the side, which brought them enrichment and expanded their skills, as is typical for the being mode.

Mere 2 students (females) claimed to be relied on pragmatic creativity in the possessive mode.

We assume that even these results indicate that most students at our universities work in combined studies, as they have inner desire to acquire knowledge for their own benefit, whereupon they use their knowledge for exerting influence on others, especially those in auxiliary professions, to further man's advancement in the sense of Fromm-inspired *being above all a human being*.

The purpose of the second question was to find out what the students used for choosing the theme of their paper. They have a choice between three options: according to their own practice or their interest or by random. The results were as follows:

- Selection by practice: 8 students.
- Selection by interest: 5 female and 1 male student.
- Selection by random: 2 female students.

Here again, the results confirm that writing a term paper makes sense, also from the philosophical and educational perspective, because practice alone is strongly motivating to the students. Even those who made their selection by interest, stated that they would use the acquired knowledge in their current or future work, including their knowledge of philosophy, ethics, and philosophy of education.



## Conclusion

At present, many specialists agree that the main task is to save the world. This assignment ought to be carried out under the guidance of a university-educated specialist. As Turzák and Szabadosová write, “*Such issues as humanization or humanity of schools and the educational process are always highly topical. The issues of humanist education are not only a matter of alternative approaches to education and upbringing. On the contrary, they should form an integral part of every common school*”.<sup>19</sup>

In this context, even the methods of teaching academic writing and communication matter a great deal. They are important both for pedagogues and the philosophy of education as a subject, as well as the theory of education, of course. In this article, we have put emphasis on philosophical and educational issues. Naturally, no change can be done without an economic impact on man. Character streamlining of man and his attitude to the world depend greatly on economics. In order for the students to identify their papers in pedagogy and andragogics, it is essential that we become deeply aware of these contexts and learn how to use them in our work. Namely, as Erich Fromm says in his work, “*the need for profound transformation of man do not appear to stem from ethical or religious requirements alone, nor do they root in a psychological requirement deriving from a pathological nature of our current social existence, but also as a condition for mere survival of mankind. Proper living is no longer mere fulfillment of ethical or religious requirements. For the first time in history, survival of mankind depends on a radical change of man’s heart. However, man’s heart can only change to the extent where the occurrence of drastic economic and social changes give man the chance to change and the courage and vision to carry out the change.*”<sup>20</sup>

Where else, if not at the universities, should current and future professionals get information and knowledge not only about the world’s illnesses, but also learn how to take part in the healing process. In this respect, the existing methods of teaching beginning scientific and pedagogical workers “*how to write and communicate*” are not adequate, as they merely teach them how to handle certain professional aspects of pedagogy or andragogics in

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<sup>19</sup> T. Turzák, S. Szabadosová, *Nové pojmy, nové přístupy, nová výchova*. In: *Rodina a škola: měsíčník pro rodičův a učitelův*. č. 1. roč. 57. 2009. – ISSN 0231-6463 s. 12-13, 2009.

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<sup>20</sup> E. Fromm, *Mít, nebo být?* Praha: AURORA, 2011, s. 22.

the possessive mode. The application of these methods ought to be accompanied by profound philosophical-ethical and philosophical-educational streamlining towards realization of human existence, not merely in the sense of general, planetary, and cosmic approach, but also in terms of individual approach to individual people, which university-educated professionals have to apply for communicating with people and impacting on their attitudes, so that the dangerous contemporary world could be transformed from the having to the being mode.

In order to solve the contemporary world's problems, it is necessary to apply so-called Socrates dimension of philosophy. Socrates, as a teacher and educator of pedagogues, created the theory of transcendence, according to which man reaches into the depth of his being, while rejecting merely pragmatic education for finding his place in the society. There is a great potential of hope in this approach to the world, as all students of technical and humanist subjects (pedagogical perspective) ought to be oriented accordingly. After all, adults (andragogic perspective) can impact on problem-solving in the world, in the positive or unfortunately also negative sense. However, everything depends on learning the method of writing, communicating, and researching reality in one's environment, as well as on interpreting the philosophy and theory of education and philosophical approach to the world. As the Czech philosopher Milan Machovec wrote in his book *Philosophy Face to Face to Extinction*: "*Even the greatest "cultural" and "scientific" man cannot be guarantee of the character, conscience, and meaningfulness of life, nor can even the maximum knowledge of various philosophical schools and trends ensure man the toughest and most important achievement in life, namely, "possession of one's philosophy", as any tangible matter, enabling him live according to his philosophy.*"<sup>21</sup>

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<sup>21</sup> Machovec M., *Filosofie tváří tvář zániku*. Praha: „Zvláštní vydání...“, 1998, s. 40.

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### **Theory or Philosophy of Education?**

The text presented herein deals with issues concerning the philosophy of education as a natural part of the philosophy and theory of education. The role of philosophy is demonstrated in the methods used in the course of teaching philosophy and ethics for social pedagogues and andragogues at the Institute of Pedagogical Sciences of the Tomáš Baťa University in Zlín. The author emphasizes that philosophy that has its roots in ancient cultures is very important even for professionals who provide lifelong assistance to people currently dealing with critical situations and poverty. Wherever philosophy speaks of possible extinction, let it be the impulse for pedagogues, above all, to endeavor to eliminate that possibility.