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The University Teacher in the End of This Century and its Educational Model of the Future

Znaniiecki's theory shows that the process of education is a part of social processes (Radziejewicz-Winnicki, 1988, p. 46). A school is a product of its times, it works and performs the tasks imposed by these times. Hence the question arises whether the school of yesterday and the day before yesterday would meet the present day requirements which herald in a different way, the new human future.

The general outlook for the first half of the 1980s is not rosy for institutions of higher education not only in Poland but in almost all countries of the world. Nevertheless, it is also necessary to emphasize those factors which give strength and importance to institutions of higher learning. Their social strength comes from the quality and level of their teaching, the quality of the workers trained, the quality of their research findings. Hence, what determines their position in society is not their direct involvement in backing up or fighting political programs or parties, but the standard of their accomplishments; that is what made the university of the past great and famous. The second element of their strength is the elucidation of development prospects, prediction of trends to follow to preserve societies, nations and cultures. Each society has two basic problems to solve: to preserve its identity and continuity and, while protecting its fundamental values, to develop so as to be able to continue in the vanguard of progress. In both these spheres, institutions of higher learning can play an eminent role, regardless of how governments, economic organizations and any groups of interest cope with the current problems. Institutions of higher education can "guard fundamental values" by winning the prestige of dignity and respect. And their strength is generated by the high quality of their pedagogical and scientific accomplishments (Szczepański, 1986, pp. 73—74).

I shall focus on University — what concepts universities implement, what university education is about and how it should be assessed. There exists an opinion that university studies are more general and rather more theoretical than studies in other institutions of higher education

that are oriented towards more practical subjects. There also exists a generally accepted view that an academic centre is incomplete without a university (Seidler, 1986, p. 130).

The aim of the paper is to present assumptions and prospects of university future in Poland and the placement of university teacher as the main advocate and performer of university tasks.

This article consists roughly of two sections. The first one suggests the principles which should guide creation of the university of future. The transformations of present day university cannot be accomplished only and exclusively through otherwise indispensable legal and organizational reforms, labor regulations or solely through technical equipment since they will always be only means to an end (Legowicz, 1986, p. 155). What is important here is just the goal of education, in this case aims and purposes of university.

In the second part I offer some thoughts on contemporary university teacher and university students — their problems, experiences and relationships. The premise for these considerations is the conviction expressed in words: "The future does not exist. The future is to be created". There is only a present, but, within this present, there exists the idea that we have of the future. And there are also within this present, the attitudes, behaviour patterns and "habits" that constitute both our history and our institutions. The future is not therefore something to be discovered, it must be invented and finally willed, within an historical framework whose inertia and resistance must be evaluated correctly (Deurinck, 1974, p. 1).

Future aims and purposes of University

Like the other institutions of contemporary society, the University lives face to face with an infinity of possibilities and doubts: those in the realms of ideas, of will and of power structures. Many modern educators and philosophers say that the crisis of education and its institutions does not result from the lack of methods but from the lack of aims that could be attractive to the pupils.

The same opinion was represented by F. Znaniecki for whom the aims of education are much more important than the methods. The methods and techniques of education are for Znaniecki some kind of outgrowth of the aims of education (Radziewicz-Winnicki, 1986, p. 46). So, what kinds of University should we plan for the end of this century and for the more distant future? Or, rather, what kind of post-secondary education system should we imagine? Two main lines should guide our thinking and our action (Deurinck, 1974, p. 2).

Firstly, faced with the uncertainties which we can never know in advance, the university must increase its capacity of adaptation. It must as an institution be more sensitive to the demands of the outside world, and must be ready agent in transforming the society around it. University of future should be an institution able to adapt to changes in any field. "Adapt" means, for institutions and individuals alike, uninterrupted learning: that is to say assimilate rapidly, and organise efficiently for future use the information about the results of what has already been done. Another generation was enough, once, to bring about a minimum of adaptations within a stable society. Today it is no longer sufficient.

Secondly, the unifying concept of the institution must be redefined and translated into reality. What, fundamentally, is the university? What distinguishes it from other teaching and research organisations? In short, what is the essence of the university, what is its basic principle?

As it was defined by the German philosophers, the university is, and must remain, "the place where the exercise of reason can be pursued unhindered". It is the place where criticism is not only possible but, as Thales of Miletus hoped over 2000 years ago, where it is systematically encouraged. University should be an institution wherein the critique of all knowledge, of all undertakings and all power remains, throughout all its activity, as its central and cardinal finality (Deurinck, 1974, p. 3).

Within the framework of the unifying concept described above, two types of education must be provided: education of the personality and training for a function in society.

Professional knowledge alone is not enough for contemporary man to develop a round personality. The world we live in requires broader horizons. The rapid development of science, the speed of information flow and modern communication means have caused the shrinking of the world. Local matters have become connected with those of the state. The interests of a state have become related to global ones (Seidler, 1986, p. 136).

Man's intellectual life may not be restricted to a practical knowledge, which enables him to implement conscious goals. There exists a no less important sphere of man's culture, encompassing his selfless aspirations to gain knowledge as a goal in itself, his search and longing for beauty for its own sake, his acceptance of moral principles that determine behaviour, whose observance is a virtue and reward in itself. Apart from the two spheres, I mentioned, there exists a third one. This is a sphere of our beliefs, ideals, hopes, aspirations and expectations. We may rationalize it to a significant degree, but are unable to eliminate it, because

without it our life would be lacking its moments or perhaps would be senseless.

The relation of these three spheres constantly changes which makes them influence one another with varying strength (Seidler, 1986, p. 137). Changes in the nature and configuration of the three spheres stem from personal experiences, knowledge gained by an individual, his age, to mention but some subjective circumstances. The configuration of the three spheres and their role is also influenced by the objective situation. Man lives in, e.g., the political and economic system, the professional group or well thought-over education.

School is only one of the elements of educational environments. According to Znaniecki, educational environment is made of:

- the early educational environment (family, neighbourhood, groups of individuals of the same age),
- educational institutions (individual training, school training),
- the institutions of indirect education (books, films, mass-media, etc.),
- some other influence (Radziewicz-Winnicki, 1988, p. 47).

It is beyond doubt that practical knowledge conditions progress, guarantees the material conditions of existence and ensures a proper living standard. It would be a harmful mistake, however, to reduce all university education to the sphere of practical knowledge, because the spheres of culture, beliefs and ideals are indispensable to ensure the cohesion, durability and strength of society.

Polish educator and philosopher — Bogdan Suchodolski — states that modern man has to undergo specialized training before he can perform his job which he would not be able to learn by mere imitation. In the same way he must be trained to participate in culture (Suchodolski, 1986, p. 50).

That specific "training" is brought about first of all through the so-called parallel education, that is education in the socio-cultural environment, through literature, theatre, film, press, radio, and television; through spontaneous artistic activity; through self-improvement.

Another important sphere of educational activity is continuous education. The school education becomes only one element of extreme importance.

In that system of cultural education an increasingly important role is played by educational institutions of a higher level. To introduce people into modern culture means not only to supply them with basic tools for its reception. First and foremost it means introducing them into its essential problems, often of a complex and difficult nature. Elementary or even secondary school education is not sufficient for that purpose. What is needed is university education.

However, the essential reorganization of universities is necessary. From the higher vocational schools universities should change into the centres of modern culture, generally accessible and exerting influence on the whole society.

If human life in the future — and that future starts now — is to be fully human, universities will have to join in the attempt at methodological stimulation of processes leading to this purpose. Universities — as was their great tradition — should become centres of creative attitudes towards life and culture. They should make a forum for dispute on the fundamental humanistic values, on their proper understanding and continuation. The university must no longer be conceived of as a milieu in which individuals are initiated into fixed disciplines, but as a milieu in which they find the material and human means with which to provide themselves with an education related to their tastes, their aspirations, their aptitudes, and also to the image which they have built up of life in society and of their role within that society. It is above all a matter of learning to formulate and solve problems.

Education in this sense must above all provide a real culture and only secondly an initiation into specific disciplines. Culture in this sense must not be thought of as a set of subjects all related to a certain "body" of knowledge, but as that which enables an individual to place himself within life a centre of autonomous and responsible action. This involves:

a) self-knowledge, and the capacity to locate oneself in relation to others and to the world around one,

b) the capacity to express oneself and to communicate with others in the main forms of language available (including the graphic language for example),

c) the capacity to form an independent opinion of events, ideas, and works, in a conscious and responsible way,

d) the capacity to understand different points of view which may be expressed by various specialists in relation to a situation in which one is concerned, and this on an affective plane as well as on a purely intellectual plane,

e) the capacity to assimilate new points of view in the future.

The latter requirements has a direct effect on the choice of disciplines. It will be important to concentrate in fact on those disciplines which permit an understanding of the functioning of the mind: methodology, epistemology, logic, semantics, mathematics (Ladrière, Drèze, Jadot, Rouche, 1974, p. 25).

The second type of education — training for a function — is closely associated with the first. Training must be offered in those disciplines seen by society to be absolutely necessary for its survival, for its smooth

functioning and for its development. In a complex society, as diversified and specialized as ours has become, these needs are in constant fluctuation. No one can predict today, with any degree of certainty the catalogue of skills and occupations that society will consider necessary in thirty years time. However, the "postsecondary education system" will have to meet these needs.

Although they are not interdependent, professional training and education of the personality are, and must remain, closely linked.

The university teacher — the advocate and the performer of university tasks

"The teacher, especially the academic teacher, for it is him who educates decision-makers, doctors, scholars, etc. should be a person showing a maximum of ethical consciousness" — states Julian Aleksandrowicz. "He should therefore, especially this time and day show a sense of responsibility not just for his discipline, his university, his students, his nation, but what one could call even at the risk of being criticized for using bombastic rhetoric, the whole of mankind" (Aleksandrowicz, 1986, p. 297).

While bringing to the fore the importance of the university teacher in the educational production by the institution of higher learning, one should not be carried away by the claims that a young man is educated and taught not only by the university teacher. H. Radlińska said that school is not the only educational institution — we are all educated by society: the family, the groups of people of the same age, local societies, and the place of work (Mađry, 1985, p. 7).

All this is true and should not be overlooked, but it does not betoken the goals, tasks and educational effectiveness of institutions of higher learning as an institutional team employing professionally, socially and ideologically definite people, whose specialty and vocation is to teach and educate and hand over to society not "anyone" with higher education "in general", but thoroughly professionally and individualistically trained people whom institutions of higher learning are obliged to train by their statutes and social demand due to their legally approved structure. And institutions of higher learning are not accountable for it only as a "registered" firm. The personal responsibility rests with their management, with the university teacher with his scientific and educational background, his individually and socially moral attitude, his culture, his professional ethos. He is also responsible for all that creatively or restrainingly accompanies him on the outskirts of this activity. No organizational or institutional reform can release him from his personal

responsibility. If it reduced or veiled this responsibility, it would have to be considered detrimental to institutions of higher learning (Legowicz, 1986, p. 157).

Each institution of higher learning is also a research center — from it come the majority of papers and scientific and research publications. However, its specific character consists in the fact that its research findings are always coupled with education and teaching, that science is created, directly and indirectly linked with the process of creating people (Legowicz, 1986, p. 164).

The roles which the teacher is expected to perform are multiplying: administrator in a complex institution, expert in economic calculations, the teacher should also, according to some, be a social critic, a guidance expert, capable of animating a group, and even be a psychoanalyst (Jadot, Guyot, Hambye, 1986, p. 54).

There is no doubt that meeting these demands must lead to a fragmentation of the role of the teacher, or at least to a votation of tasks (difficult in practice) as well as to team teaching. Teachers who fulfil the roles of high-level scientists training research disciples, and are effective teachers of the mass of first-cycle students, are rare (Jadot, Guyot, Hambye, 1986, p. 54).

One of the expressions of the modern institution of higher learning becomes a postulate that its teacher should be as close as possible to each and every student in the process of teaching and education with his knowledge and personality so as to make each student jointly responsible for the common pedagogical effort (Legowicz, 1986, p. 159).

The activistic conception of the pupil was articulated by F. Znaniecki over 60 years ago. He said, the individuality of a pupil is the highest value and a pupil cannot be an "artificial creation of other people". Znaniecki underlines that the pupil is not a passive object of the teacher's influence but is an active partner in all relations to the educator (Raziewicz-Winnicki, 1988, p. 46).

So far, however, the status of the university student appears to be excessively marginal. Firstly, it prolongs the division between adult and adolescent status. The adolescent is kept in a situation in which he is dominated and without responsibility, particularly in relation to his work, to sexual life, and to power. Secondly, the university reinforces this situation by one-way communication, administrative authoritarianism, and the selection system (Jadot, Guyot, Hambye, 1974, p. 53).

Today, young people are trying to break out of this double dependence. Also teachers are starting to doubt the basis of their authority. For a long time they were diverted from making the necessary analyses, and now they are looking for new foundations for their role. In particular

they see that psychosociology opens out to them the opportunity of obtaining a new hold on the situation: the conscious control of extra-cognitive factors in the teaching relationship.

A certain number of currents of pedagogical reform are based on a more or less profound modification of the pedagogical relationship. One of the most interesting is, I think, non-directive teaching.

Non-directive methods adopt a new position with regard to knowledge. The teacher no longer wishes to teach, but to learn, to try to understand how other people conceive of and experience their own experience, to clarify and express his uncertainty, to achieve greater understanding of the meaning of his own experience.

In such an educational situation, the teacher must be congruent (authentic), understand his students from within (emphaty), place his students in contact with problems and place all his special resources at their disposal (Jadot, Guyot, Hambye, 1974, p. 57).

In the new school, knowledge, science, and teaching cannot abstract from action, it must train for action not only anonymously and in perspective, but through education and teaching and developing in young students concrete goal-oriented habits of professional, social, moral, and cultural activity. It must also take into consideration the whole complex personality of a student. It is worth placing emphasis on man and limit the use of the term "young", which in the traditional school used to describe somebody who could and had to be passively filled up with prescribed information. Today the university teacher faces a man, who, while learning, also wants to act (Legowicz, 1986, p. 160). This problem absorbs the institutional management of the school and attracts the teacher's involvement.

If we want to make a teacher — a "model" of education for students we should remember that the "educational model" is produced not through "what", but rather through "how" a teacher teaches, behaves and uses his personality in the everyday dialogue with his pupil. "So the quality of classes conducted by the university teacher, the subject and object quality, the quality of his attitude toward what and whom he teaches, of his teaching experience, the quality of his culture, his moral and ideological quality, all these are the material, thread and warp from which the fabric of the "educational model" is woven (Legowicz, 1986, p. 167).

Passing on to conclusions, I would like to say that the speed of social and economic changes makes bigger and bigger and qualitatively new demands to the system of education (including university) and training. Education and training become one of the crucial conditions of economic progress and technology appropriate for our civilization in the 20th c.

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NAUCZYCIEL AKADEMICKI W KOŃCU BIEŻĄCEGO STULECIA
A MODEL EDUKACYJNEGO DZIAŁANIA W PRZYSZŁOŚCI

Streszczenie

Przedmiotem artykułu są rozważania o instytucji szkolnej szczególnego typu — o uniwersytecie.

W części pierwszej skoncentrowano się na podstawowych zadaniach uniwersytetu. Określono je jako kreowanie postaw wobec życia i kultury, a dopiero w drugiej kolejności — przygotowanie w zakresie wybranej dziedziny wiedzy. Druga część artykułu to refleksje na temat nauczyciela akademickiego, orędownika, a jednocześnie wykonawcy określonych zadań. Zwrócono uwagę na fakt, iż żadna z reform edukacyjnych nie zwalnia nauczyciela z osobistej odpowiedzialności, jaka na nim spoczywa. Ważne są: jego przygotowanie do pracy naukowej i dydaktyczno-wychowawczej, postawa moralna, osobiste doświadczenia.

Wskazano także na ogromne zróżnicowanie ról, jakie — zgodnie z oczekiwaniami społecznymi — powinien odgrywać nauczyciel akademicki. Kilka uwag poświęcono szczególnie ważnej kwestii — statusowi studenta oraz wzajemnym relacjom nauczycieli i studentów.

Эльжбета Гурниковска-Зволяк

АКАДЕМИЧЕСКИЙ УЧИТЕЛЬ В КОНЦЕ ТЕКУЩЕГО СТОЛЕТИЯ
И МОДЕЛЬ ВОСПИТАТЕЛЬНЫХ ДЕЙСТВИЙ В БУДУЩЕМ

Резюме

Предметом статьи являются размышления о школьном институте особого типа — об университете.

В первой части автор концентрирует внимание на заданиях университета. Они определены как выработка отношения к жизни и культуре, и только во вторую очередь — подготовка в избранной области знаний. Вторая часть статьи — это размышления на тему академического учителя, поборника и одновременно исполнителя определенных заданий. Обращено внимание на факт, что ни одна из реформ обучения не освобождает учителя от личной ответственности, возложенной на него. Важными считаются его подготовка к научной и дидактико-воспитательской работе, моральный облик, личный опыт. Указано также на огромное разделение ролей, какие согласно общественным ожиданиям должен исполнять академический учитель. Несколько замечаний высказано на тему особенно важной проблемы — статуса студента и взаимных отношений учителей и студентов.