

SHAPING THE EDUCATIONAL SPACE IN THE LIGHT OF SPRANGER'S THEORY OF HUMANISTIC EDUCATION

Paweł Zieliński

*Jan Długosz University,
ul. J. Waszyngtona, 4/8, Częstochowa, Poland
p.zielinski@ujd.edu.pl*

This paper presents the features and values of Spranger's theory of humanistic education in the context of shaping the educational space of university teacher education and the needs of global education. The humanistic orientation of teacher educators' training involves the knowledge of the teleology and technology of humanistic education such as is presented in more detail on the example of Eduard Spranger's theory of education for humanity.

E. Spranger emphasised the topicality of the problem of barbaric wars and genocide in his theory of education and considered humanity as the supreme value of education. Therefore the core principles of Spranger's theory of education are conscience, responsibility and love. His ideas of education for humanity contain a number of fundamental references and insights that are particularly relevant today, when human civilisation is experiencing a multifaceted crisis. This crisis could lead to its collapse, and also destroy life on Earth to a substantial degree.

Authoritarian education interferes with the development of humanity, causes increased egoism, calculating power-seeking, inhuman behaviour and barbarism. Authoritarian states, especially the totalitarian ones, strongly interfere in the process of young people's development and, by imposing their ideology in education, they destroy humanity, producing marionettes, the mindless and reckless executors of the orders of immoral leaders.

Based on hermeneutic and comparative methods, answers were sought concerning the identification of the most important properties and values to be used in the educational space of pedagogical university as well as the relationship with the directions and theories of education of other pedagogues and pedagogical ideas. Not only do the results obtained include a theoretical reconstruction of Spranger's theory of education, but they also encompass methods of its practical implementation in the educational process. They show how it is possible to raise a good person, a person who works for peace in the world and a person who lives in balance with the environment.

Keywords: Humanistic pedagogy, Spranger, humanity, teacher education, democratic and humanistic values.

Educational space as a pedagogical category appeared in Polish pedagogy in the second half of the twentieth century. Its precursor was the late pedagogue Wojciech Pasterniak. According to his understanding, to which I refer in this article, educational space is any space-time in which educational relations are saturated axiologically [8, p. 20, 75, 76]. This may also indicate that the answers sought to important pedagogical questions have already been given in practice in the past, or at least in the works of past scholars; therein, important clues can be found for the currently investigated problems.

The research in the theory of education as a basic sub-discipline of scientific pedagogy, in its teleological layer, also referred to as axiological [13, p. 577, 578; 6, p. 58], focuses on pedagogical axiology creating the foundations of axiological pedagogy [5, p. 21]. The search here is for educational values and their ordering in a way to reflect the noble ideals of humanity – becoming a good (moral) human being, living and developing in a world without wars, and in balance with the environment.

In the technological, also referred to as operational, layer of the theory of education, ways or methods are sought and indicated for implementing these values in the practical dimension of life, in an open and democratic society [13, p. 578; 6, p. 58].

The humanist orientation in pedagogy and educational theory adopted in the research is still valid; nevertheless, the so-called transhumanist orientation and the post-humanist orientation are opposed to it. Humanistic pedagogy rejects the first, opposing orientation, and polemicalises with the second, because it takes into account itself by referring to the level of transcendent human development and the needs of the destroyed environment. Thus, it is still able to creatively address the pressing contemporary problems of dehumanisation and the threats posed by the development of a consumer-oriented and technological civilisation. It is in this respect that it presents scientifically-coherent and referential, pragmatic and practical scientific concepts and theories.

One of the most important theories of education oriented in this way is the theory of education for humanity of the German founder of scientific humanistic pedagogy Eduard Spranger (1882–1963). This German philosopher, pedagogue and psychologist was already well-known in Europe and the world between the wars, and remained scientifically active after 1945. For example, a translation of Spranger's pre-war works was published in Lviv in 1936 by Dr Elsa Croner, bearing the title *Główne kierunki współczesnej pedagogiki. Pedagogika i psychologia humanistyczna. Edward Spranger* (Main directions of modern pedagogy. Humanistic pedagogy and psychology. Eduard Spranger) [4].

The main research problem considered in this thesis is: What are the core values of education in Eduard Spranger's theory of education, taking into account the context of globalism and internalism and the negative phenomena in

contemporary university teacher education, useful to address the dehumanisation and barbarism of our time?

The research material for the study undertaken is a selection of Eduard Spranger's works, studies of his pedagogical work and scholarly literature related to the relevant strand of humanistic pedagogy, both occidental and oriental. These include works by Spranger himself such as *Pädagogische Perspektiven. Beiträge zu Erziehungsfragen der Gegenwart* and *O teorii rozumienia i psychologii nauk o duchu (On the Theory of Understanding and the Psychology of the Spiritual Sciences)*. In addition, studies of his work such as *Wilhelm Dilthey (1833–1911) and Eduard Spranger (1882–1963) on the Developing Person* by Thomas Teo and *Prądy i kierunki w pedagogice XX wieku (Currents and Directions in Twentieth-Century Pedagogy)* by Ludwik Chmaj, as well as *Eduard Spranger (1882–1963) i jego filozofia społeczna na tle historii Niemiec (Eduard Spranger (1882–1963) and his social philosophy against the background of German history)* by Stanisław Jopek. Also included are studies on the status of German humanist pedagogy in Polish pedagogy such as *Recepcja niemieckiej pedagogiki kultury w polskiej humanistyce (Reception of German cultural pedagogy in the Polish humanities)* by Mirosław Szymański.

The research methods used are the hermeneutic method as understood by Marian Nowak and the comparative research method according to Bogusław Śliwowski. The former indicates the need to reach the understanding of the author himself and to take into account the understanding of the interpreter-researcher [7, p. 54], and the latter refers to revealed characteristics and values as the meta-instruments of comparative analysis, making it possible to show similarities and differences with the work of outstanding pedagogues and the representatives of other sciences, scientific currents and worldview formations [12, p. 54].

The context of the university model of teacher education in the research undertaken

The context of university teacher education in the research problem undertaken takes into account several criticisms and conclusions about the functioning of contemporary universities. The classical model is associated with the transmission of values by inducing reflexivity of students. The increasingly-favoured professional model (the pragmatic model), on the other hand, aims to prepare cadres for already established social structures in which the patterns of materialistic development based on technological progress and the ideology of consumerism dominate. This serves to perpetuate the unjust and damaging, undemocratic and dehumanising basis for the functioning of the highly-differentiated and wealth-divided strata of societies and states in the world.

When speaking at a conference in Lviv on 24th October 2019 on the topic 'Freedom in the educational space of the university: The context of global pedagogy', I presented some critical remarks and conclusions about the educational

space of the university. These arose from pedagogical research conducted in a humanistic and critical orientation.

The most important of these are as follows:

- without a (climate of) freedom, the moral behaviour of both students and academics is at risk;
- there are “hidden agendas of university education” at universities that violate moral principles and the rule of law;
- the university teacher, especially, the assistant and assistant professor, is a “flickering figure”; he should be a “transformative intellectual”, as Henry Giroux suggests, but he also manifests himself as a lost and threatened figure, even if only by the loss of job; he is subordinated to the centres of power, including the educational one, which is directed only “downwards”, which has been strengthened in Poland by the Gowin reform, and now by the actions of Minister Czarnek;
- academics become prone to corruption and are likely to abuse power, also due to low salaries;
- the pragmatic model of the university being implemented destroys human subjectivity and counteracts the democratisation of society;
- the aforementioned model makes the work of students and academics oppressive and sometimes repressive, thus creating an atmosphere that destroys creative and scientific activity;
- in such a situation, the question of the eminent Polish pedagogue Irena Wojnar: does the academic training of teachers serve to promote the culture of war or to shape the culture of peace? is still relevant.

The teleological dimension of the theory of education for humanity and its properties

Eduard Spranger’s pedagogical pedigree or affinity, according to my findings, is as follows: Socrates, Immanuel Kant, Johann H. Pestalozzi, the Baden Neo-Kantists (especially, Heinrich Rickert), Wilhelm Dilthey, Eduard Spranger (numerous references to Zen Buddhism) and Otto Friedrich Bollnow (as a continuator).

Above all, E. Spranger emphasised the topicality of the problem of barbaric wars and genocide in his theory of education. It is humanity that is the supreme value of education. He emphasised this, especially, in the final section of his work *Pedagogical Perspectives* bearing the title *Erziehung zur Menschlichkeit – Education to Humanity*. **Humanity** manifests itself as goodness, concern for living beings, altruistic attitudes, it is human spirituality linked to the separation of a higher self in man, a conscience and an appeal to transcendence understood as an area of holiness inaccessible to man through empirical cognition, but through intuitive insight in meditation and enlightenment [10, p. 122, 123].

Global education, based on the theory of education for humanity, its teleology and technology, is the solution to the perennial problem of the permanent state of barbarism in which humanity is stuck. It is a task for the future, and it is now necessary to ensure that this knowledge does not disappear but develops, especially, in open and democratic societies.

Teacher education studies should be humanistically profiled, especially, when it comes to the teacher training model for pre-school and early childhood education. Teachers should be educated in the methods of a deeper understanding of the other, and these are methods already present in the pedagogical thought of Socrates and his eminent, and already indicated continuators.

Humanity is not internationalism, an ideology of the equality and cooperation of all peoples. It is linked to the given social situation of a man and the challenges faced by a human being, including such as arising in their work and profession [10, p. 122]. Teaching about the outside world will not reach humanity [10, p. 123].

Authoritarian education interferes with the development of humanity, causes increased egoism, calculating power-seeking, inhuman behaviour and barbarism. Authoritarian states, especially the totalitarian ones, strongly interfere in the process of young people's development and, by imposing their ideology in education, they destroy humanity, producing marionettes, the mindless and reckless executors of the orders of immoral leaders.

An education that serves, first and foremost, to reach humanity is an education for humanity. It is inseparable from the culture of the times, and is directly linked to the infiltration of man's inner world. The development of the young human being is the emergence of both the ego-self (around the age of 3) and the emergence of the higher self (superego, second self), which, according to Spranger, occurs during puberty.

In education to humanity, authoritarian pedagogical influences fail. Coercive education leads to the amplification of human egoism, insincere and inhuman relationships, and, ultimately, to genocide [10, p. 124-126].

The technological dimension of Spranger's theory of education

Fundamental to humanistic education is the promotion of self-reflection. It is helpful here to turn to nature and to read books and watch films containing moral dilemmas and messages. In this way, the young person begins to form own secret ideals, to develop personal spirituality. The conduct of Socrates, his pedagogical methods to be applied by the educator, both elenctic and majeutic, are those recommended by Spranger. In addition, moral stories (moralism is a branch of the axiology of education) should be used, but only the ones that contain moral messages and point to the need for human moral improvement. Spranger rejects most Enlightenment, clumsy and obtrusively didactic stories and tales, pointing to Far Eastern parables, e.g. Japanese, as having a kind of depth. In addition, the

practice of meditation is essential. This one is present in many cultures, Eastern and Western, and Spranger points to meditation practices modelled on Zen Buddhism. Through the appropriate actions of the teacher-educator, it is also necessary to foster the self-dignity of the subjects of education and their self-criticism [10, p. 126–130].

Pedagogical values in the researched theory of education

There are several core values in Spranger's theory of education. The first is conscience, which, in the split into two egos (ego, higher self), is the central process (influenced by emotions and dilemmas) leading to the metaphysical realm of human existence, to the sacred, to the divine. Here, Spranger rejected the sociological theory of conscience, which was already widespread in the time of Herbert Spencer, thus, in the period of 19th century positivism. Morality is not at all to be equated with the concept of "the greatest possible happiness for the greatest possible number of people". Conscience does not derive from any experience, but exists, as it were, *a priori*, inscribed in the foundations of the human being [10, p. 130–133].

Another value is responsibility. The work connected with things, with serving people, and also connected with directing them, requires a two-stage responsibility. The first stage involves the performance of a set task; the second, higher level of responsibility, involves, albeit minimally, the fate of the world, a commitment to tasks of not egoistic but supra-individual significance [10, p. 133–135].

The most important value in education for humanity is love. All kinds of love have their metaphysical roots. Education for humanity is education to love one's neighbour, linked to the rejection of widespread individualism and egoism. There is no such thing as "general love for humanity", love is directed towards specific people from our own circles of life [10, p. 136–139].

Connections to other pedagogical orientations and theories

With the listed properties and values of E. Spranger's theory of education to humanity (the meta-instruments of the comparative method), it is possible to indicate a number of more or less marked connections with the pedagogical thought of other authors can be identified.

These links clearly occur with:

- the political pedagogy of Theodor Adorno's anti-authoritarian current (love and tolerance) [1, p. 359–364];
- the naturalistic pedagogy of Leo N. Tolstoy (living close to nature, loving like in early Christian communities, protesting against war, and speaking out against genocide) [3, p. 701, 702];
- Abraham H. Maslow's concept of education (peak experiences, education through art, transcendence at the top of the theory of needs, motivation and values) [18, p. 55–61];

- the pedagogies of Rollo May, Janusz Korczak and Maria Lopatkowa (subjectivity, love and dialogue);
- Otto F. Bollnow's theory of the discontinuous forms of education (encounter, meditation and transcendence) [2, p. 52];
- the pedagogy of Irena Wojnar (peace, empathy and humanistic teacher) [15, p. 118–121];
- Taoist and Buddhist concepts of human development [16, p. 45–47; 17, p. 136–162];
- humanistic and therapeutic currents involving meditation and relaxation such as the ecological pedagogy of Hilarion G. Petzold's ecological pedagogy or Andrew Szyszko-Bohusz's holistic pedagogy [9; 11, p. 121; 14, p. 90, 91].

Conclusion

Eduard Spranger's theory of education for humanity contains a number of fundamental references and insights that are particularly relevant today, when human civilisation is experiencing a multifaceted crisis. This crisis could lead to its collapse, and also destroy life on Earth to a substantial degree. One of Spranger's most important conclusions relates to attempts to embody the idea of transhumanism and to attempt to breed a superhuman. Spranger is unequivocally opposed to this, especially, as we still do not know what the real potential of human beings is, in light of which attempts to improve them can do nothing else, but deprive us of our humanity. Also, technology can dominate our lives and even control them.

Spranger also opposed anthropocentrism with its ideas of placing man above nature as a creator devoid of love for all living beings.

He too, like several other contemporary well-known scholars, such as Abraham H. Maslow, noted that man's spirituality flows from attempts to reach and experience the transcendent, similarly to morality and love. He stated that today, in a technicised and consumer-oriented world, only a few people in societies are sensitive to similar messages. Although the world is drowning in barbarism, as captured in the Lotus Sutra (our world is on fire), people commonly chase material values, consumerism and the delight in technology and the pursuit of entertainment are seemingly the exclusive content of human life. It is in this way that people and mankind are losing their humanity [17, p. 47–50].

Education to humanity can change humanity, save it, save the world for people and not only for them. This is the contribution of humanistic pedagogy to the human knowledge of survival and development.

References

1. Adorno, Theodor W. (1978). Wychowanie po Oświeceniui. *Znak*, 285, 353–366.
2. Bollnow, O. F. (1968). *Existenzphilosophie und Padagogik: Versuch uber unstetige Formen der Erziehung*. Stuttgart–Berlin–Koln–Mainz: W. Kohlhammer Verlag.
3. Bybluk, M. (2007). Tołstoj Lew Nikolajewicz. In: *Encyklopedia pedagogiczna XXI wieku*, volume 6: *Su–U*, ed. T. Pilch. Warszawa : Wydawnictwo Akademickie “Żak”.
4. Croner, E. (1936). *Główne kierunki współczesnej pedagogiki. Pedagogika i psychologia humanistyczna*. Edward Spranger. Lwów : Skład Główny w Księgarni “Książka” A. Mazzucato.
5. Czerny, J. (1998). *Zarys pedagogiki aksjologicznej*. Katowice : Wydawca “Śląsk”.
6. Górniewicz, J. (1996). *Teoria wychowania (Wybrane problemy)*, second edition, corrected and amended. Toruń–Olsztyn : Studium Kształcenia Ustawicznego “Glob”.
7. Nowak, M. (1993). Metoda hermeneutyczna w pedagogice. *Roczniki Nauk Społecznych*, 21, 2, 49–58.
8. Pasterniak, W. (2001). *Rozjaśnić egzystencję: o dylematach i rozdrożach edukacji*. Poznań : Wydawnictwo Naukowe Polskiego Towarzystwa Pedagogicznego, Oddział w Poznaniu.
9. Petzold, Hilarion G., Orth, Ilse. (2021). *Green Meditation und Oikeiosis: Wege zu ökologischem Selbstverstehen und Naturbezug, zu “ökophiler Lebenspraxis” und aktiver “ökologischer Kultur”*. Hückeswagen: <https://www.fpi-publikation.de/downloads/?doc=petzold-orth-2021a-green-meditation-oekologisches-selbstverstehen-oikeiosis-oekophile-lebenspraxis.pdf>.
10. Spranger, E. (1964). *Pädagogische Perspektiven. Beiträge zu Erziehungsfragen der Gegenwart*, eighth edition. Heidelberg : Quelle & Meyer.
11. Szyszko-Bohusz, A. (1993). Relaksacja w procesie kształcenia i wychowania. In: *Terapia pedagogiczna*, 2nd ed., ed. J. Włodek-Chronowska, Kraków : Nakładem Uniwersytetu Jagiellońskiego.
12. Śliwerski, B. (2003). Badania porównawcze teorii wychowania. In: *Pedagogika*, vol. 2, eds. Z. Kwieciński, B. Śliwerski. Warszawa : WN PWN.
13. Tchorzewski, A. M. de. (2007). Teoria wychowania. In: *Encyklopedia pedagogiczna XXI wieku*, volume 6: *Su–U*, ed. T. Pilch. Warszawa : Wydawnictwo Akademickie “Żak”.
14. Teo, Thomas. (2003). Wilhelm Dilthey (1833–1911) and Eduard Spranger (1882–1963) on the Developing Person. *The Humanistic Psychologist*, 1, 75–94.

15. Wojnar, I. (2000). *Humanistyczne intencje edukacji*. Warszawa : Wydawnictwo Akademickie “Żak”.
16. Zieliński, P. (2018). Aksjologia wychowania daojjiao. *Pedagogika*, 27, 2, 35–47.
17. Zieliński, P. (2021). *Aspekty pedagogiczne Sutry Lotosu*. Częstochowa : Wydawnictwo Naukowe Uniwersytetu Humanistyczno-Przyrodniczego im. Jana Długosza w Częstochowie.
18. Zieliński, P. (2022). Koncepcja edukacji Abrahama Maslowa. *Studia z Teorii Wychowania*, 4 (41), 53–64.

Стаття: надійшла до редколегії 12.03.2024

доопрацьована 21.04.2024

прийнята до друку 25.04.2024

ФОРМУВАННЯ ОСВІТНЬОГО ПРОСТОРУ У СВІТЛІ ТЕОРІЇ ГУМАНІСТИЧНОЇ ОСВІТИ ШПРАНГЕРА

Павел Зелінський

*Університет імені Яна Длугоша,
вул. Дж. Вашингтона, 4/8, Ченстохова, Польща
p.zielinski@ujd.edu.pl*

У статті представлено особливості та переваги теорії гуманістичної освіти Е. Шпрангера в контексті формування освітнього простору вищої педагогічної освіти та потреб глобального освітнього простору. Гуманістична спрямованість підготовки педагогічних кадрів передбачає знання основ телеології та технології гуманістичної освіти, що більш детально представлено на прикладі теорії освіти для людини Едуарда Шпрангера.

Визначено, що у своїй теорії освіти Е. Шпрангер передусім наголошував на актуальності проблеми варварських воєн і геноциду, а найвищою цінністю виховання вважав людяність. Тому основними принципами теорії виховання Шпрангера є совість, відповідальність і любов. Його теорія освіти для людства містить низку фундаментальних ідей і положень, які особливо актуальні сьогодні, коли людська цивілізація переживає багатогранну кризу. Ця криза може призвести до краху цивілізації і значною мірою знищити життя на Землі.

На думку Е. Шпрангера, авторитарне виховання перешкоджає розвитку людства, спричиняє до посилення егоїзму, владолобства, негуманної поведінки та варварства. Авторитарні держави, особливо тоталітарні, втручаються у процес розвитку молоді, нав'язуючи свою ідеологію у вихованні і продукуючи слухняних маріонеток – бездумних виконавців наказів аморальних лідерів.

На основі герменевтичного та компаративного підходів було здійснено пошук відповідей щодо виявлення властивостей і цінностей необхідних для використання в освітньому просторі педагогічного університету, а також існуючих взаємозв'язків з

іншими педагогічними напрямами, теоріями і течіями. Отримані результати включають не лише теоретичну реконструкцію теорії виховання Шпрангера, але й методи її практичної реалізації в освітньому процесі. Вони спрямовані на виховання доброї моральної людини, яка працює заради миру у світі, людини, яка живе в гармонії та рівновазі з навколишнім середовищем.

Ключові слова: гуманістична педагогіка, Едуард Шпрангер, людяність, педагогічна освіта, демократичні та гуманістичні цінності.