

CONSIGNMENT HISTORIC IN PEDAGOGY

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Abstract: *This paper proposes a synthetic analysis of the pedagogic phenomenon of historicity, updated and resized, an appeal that can contribute to the solution of a number of problems in pedagogy, particularly those concerning the novelty and opportunity of change and transformation. It proposes a prospective and a retrospective of the past-present-future relationship, as well as formulates one of the most current pedagogical theses.*

Keywords: *temporality, historicity, occurrence, historicity in pedagogy, concomitancy.*

Educational sciences are currently included into the clarifying process of the teleological field and coherency with the social sciences, culture and humanities. The current focus of education: a process of training, socialization or cultural transmission of how education contributes to stability and social progress, how education changes under the influence of Europeanization, internationalization and globalization processes.

Every phenomenon, including the pedagogic one, builds its *own time*, own continuance, and own mobility framework. The understanding and concept of time, in one way or the other, arises from *temporality*. Time represents the criteria of existence of segments' dispensation. From this point of view, if the pedagogic phenomenon has to be based on time and if its derivative models and changes become comprehensible in terms of their modifications and derivations from time, then different ways and derivative methods of it become comprehensive in their modifications and derivations from the perspective of time, then being itself, as a reflection of education, becomes visible in its temporary character. The current pedagogic phenomenon acquires meaning and content through the *timeless* resort, resulting from different footing, it is within the temporal plurality of theoretic and practical accumulations generating *complex relationship between past-present-future*. In pedagogy, present, in

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philosophical sense, is unitary and contains within itself both past and future.

This way, appears the necessity of resolving a larger index of pedagogical ideas' understanding starting from the cultural coordinates of time, from the socio-historical circumscription adjustments until the display of a broader framework of thought. A foray in the pedagogic temporality is not just an act of reconsideration, but also an opportunity of revealing valuable dimensions of tradition, which can currently stimulate and inspire. Any innovative approach requires a reevaluation, an integrity of heritage consolidated in time. *Pedagogic ideas of the past represent an attempt of the past co-participation in the present architecture of education.* The appeal to *historicity* can clarify the conceptual image of the origin of some educational problems and their solution, thus ensuring a foundation for new theoretical and practical approaches. Another fact, referring to the mentioned above, is noted by: I.A. Comenius, for instance, is one of the authors which does not need to be corrected and brought evidence for his modernization, but only to *transpose and prolong*. Transposition, of course, is considered acceptable by conventional acceptable terms of reference, based on some truths in education.

Historicity of a pedagogic phenomenon implies the possibility of a "history of present" or, influenced by what was and what will be. *Pedagogy, just like life itself, is historicity and is decided each time for its historicity phenomenon.* Historicity manifests itself into a unit of future and past, representing present, and deciding on today's phenomenon itself.

Today's pedagogic thinking is placed under the sign of historicity, despite the changing paradigms, new perspectives are being proposed, new interpretations or points of view are being assumed or "amended". However, despite the importance of the historic assumptions, they should not and cannot replace, substitute themselves with the *creative approach* of the field, the only one capable to outline the *original direct course*. We should not confuse *history of pedagogy* with its *historicity*: if the first one addresses a historical perspective of an issue, when the second one addresses the solution of the problem itself, and not its history. When we are willing to enter a reflexive pedagogic context, essential and authentic and build a genuine discourse in this field, we have to "leave" history itself and enter the *given phenomenon of historicity*, in its essence constructed by past, present and future *simultaneously*. Our concerns, In this case, are the elements that characterize the pedagogic phenomenon's integrity as it appears in the epistemological "cut" of present and future

and not in the pedagogic phenomenon affected by the signs of the past. The path that can be followed is of *temporal integrity* and of the pedagogic phenomenon or its historicity as *presence in present* of all times.

Between education's present and future, there is a certain unknown that influences every single person involved in the process. Of course, it is not appropriate to sacrifice present for future, primarily from the mere fact that change leaves deep marks in future's modeling.

Analytical context of historicity in pedagogy covers a range of theoretical and scientific aspects applied by diverse researchers in a number of theories, concepts, ideas, notions etc. To clarify the notion of *historicity*, there are relevant philosophical ideas of one of the leaders of the fundamental philosophy - M. Heidegger¹, in a pedagogic reference framework; the concept of *historicity* of N. Iorga², *historiality* of G. Troc³, of *historisation* - J. Habermas⁴, the concept of *chrono-pedagogy* of D. Ungureanu; *the theory of constructivist pedagogy* of H. Siebert⁵; anthropological theory of G. Greetz, R. Deliege, M. Gluckman, V. Turner, G. Troc⁶; completeness of philosophical theory; the concept of *geomodernity* of M. Malița⁷ etc.

If we follow M. Heidegger's ideas, *Historicity* of a pedagogic phenomenon can be conceived as its existential *simultaneous presentation of past, present and future*. To establish this Heideggerian thesis, it is rational to examine some theses from the author's phenomenological philosophy, in order to get to the formulation of an answer to the question of *What is an implosion of historicity in pedagogy*. In this case, phenomenology (emergence of the term dates back to 1764, being introduced by J. H. Lambert) refers to the *appearance*, of to what is and to the modalities of *rejection* of what appears. In this frame of reference, presentization implies the fact that to be met through action of what is present in the contents of the ambient world. *Presentization* refers to present in a way an action refers to a state; I am in present only to the

¹ Heidegger, M., *Ființă și timp*, Bucharest, Ed. Humanitas, 2006, p. 27.

² Iorga, N., *Generalități cu privire la studiile istorice*, Iași, Ed. Polirom, 1999.

³ Troc, G., *Postmodernismul în antropologia culturală*, Iași, Ed. Polirom, 2006.

⁴ Habermas J., *Conștiință morală și acțiune comunicativă*, Bucharest, Ed. ALL Educational, 2000.

⁵ Siebert, H., *Pedagogie constructivistă. Bilanț asupra dezbaterii constructiviste asupra educației*. Iași, Institutul European, 2001, p. 281.

⁶ Troc, G., *op.cit.*,.

⁷ Malița, M., *Zece mii de culturi, o singură civilizație. Spre geomodernitatea secolului XXI*, Bucharest, Ed. Nemira, 2005.

extent I *presentise*, meaning I *make something present*. Orientation towards future and going back “to its trace”, presentization brings itself: the past arises from future in a way that future will be an essential to free itself from present. This unitary phenomenon – future, which is to be essential and which presentizes- is called *temporality*.

In pedagogy it also may be inferred that, there was a constant search for new organizational solutions of education that would correct the shortcomings of the one in use. Thus, new theoretical orientations and practical applications appear, in the form of search for solutions of education’s organization, allowing expansion of the educational offer. Education has a universal character (basic function of education), as it preserves the common theoretical and practical elements of different ages and communities with different cultural identities, promoting values unaffected by time and by the diversity of cultural environments. Education, based on the futuristic sciences, orientates individual’s development to meet the changing demands of society, to face its challenges, to anticipate a human profile consistent with the requirements of the future society⁸.

An additional argument to explain the position we are addressing, would include N. Iorga’s statement: “Do not get carried away by the charm of new works, novelty in the human field is very rare and, in order to achieve it, it is necessary to pass through several” layers of antiquities. Also, as we begin with society, with all the people, we must go back as much as we can towards all the people. This constitutes the humanity of human life, besides which nothing exists apart from something inferior and despicable. Primacy of work, especially the one of having a different tomorrow, is to re-become people as we are today, to re-enter into humanity, that being our great duty”.⁹ Historical permanence unites through time the moving chapters of the organism, which is history, they are at the base of differences, which strikes first, and fastidiousness that attract your curiosity. To base on them, means to add a solid skeleton of what appears to be subject to all the fluctuations. To detach them from the complicated web of history, means to put the fundamental elements of its true comprehensiveness. It does not imply their search in a specific moment in time, when there is lack of comprehensiveness. They always have to be present, but without much emphasis of their presence.¹⁰

⁸ Macavei, E., *Tratat de pedagogie: propedeutica*, Bucharest, Aramis, 2007, p. 20.

⁹ Iorga, N., *op.cit.*, p. 266.

¹⁰ Iorga, N., *Ibidem*, p. 281.

In this frame of reference, entities that are delimiting the pedagogic phenomenon become clear. The direct consequence of its manifestation is represented by the cause and effect relationship, from the **obversive** cause, by the idea of deconstruction, and at the end of it appears the revival of the long forgotten question and a foreshadowing of a new beginning, “fed” with time and history.

The tendency to specify the category of time generally, is part of the pedagogic phenomenon’s rationality of historicity, we analyzed the concept and the understanding of time, which originates, in one way or another, from *temporality*, in opinions of M. Heidegger¹¹, Im. Kant¹², J. Lyotard¹³, B. Nicolescu¹⁴, C. Ulrich¹⁵, E. Macavei¹⁶, I. Albulescu¹⁷ etc. One thing is clear: time, in the sense of *being in time*, represents the dispensation criteria of limits of existence. If the phenomenon has to be based on time and if different methods and derivations of the phenomenon become in fact comprehensible in their modifications and derivatives from the time perspective, then being in itself, and not only its existence in time, becomes visible in its temporal character. However, when temporal can no longer hold the meaning of only *existing in time*. Phenomenon’s existence finds its meaning in temporality, at the same time being the condition of *historicity’s* possibility, as a way of being temporal of the phenomenon itself, leaving aside the question of *whether* and *how* there is existence in time.¹⁸

Talking of a map of time, we can affirm that the profound level of present culture, can distinguish several types of time, including the syncrotime or the tripartite stance of time: past-present-future. This stance of time, in a way *encompasses past, present and future, within an accumulation of new quality*. Present is the actual moment, very evanescent, affected by both – *immediate past and near future*. Present takes shape when, simultaneously, it can be based on a previous experience, but also, anticipate the possibilities of any future action. The past is an act of re-conquering, of recall, of re-possession or re-actualization of what has once happened. This retrieval

¹¹ Heidegger, M., *op.cit.*, p. 27.

¹² Kant Imm., *Critica rațiunii pure*, Bucharest, Univers Enciclopedic, 2009.

¹³ Lyotard, J.-F., *Condiția postmodernă*, Cluj, Design Print, 2003.

¹⁴ Nicolescu, B., *Transdisciplinaritatea*, Iași, Ed. Polirom, 1999.

¹⁵ Ulrich, C., *Postmodernism și educație*, Bucharest, Ed. Didactică și Pedagogică, 2007.

¹⁶ Macavei, E., *op.cit.*, p. 20.

¹⁷ Albulescu, L., *Polis și Paideia*, Iași, Polirom, 2005.

¹⁸ Heidegger, M., *op.cit.*, p. 27.

creates and strengthens the sense of identity, of continuity with own, personal and social history. The past constitutes a stipulation of possibilities and actualizations without which future cannot occur.

Pedagogical phenomenon, whichever it may be, is traveling through the given time between two limits, and in this alternation between past and future it builds its identity, as a certain *presence in time*. Of course, the pedagogic phenomenon does not only exist in an amount of moment of achievements, but throughout its existence within the temporal “outside” framework, during which it has already been and in the one in which it will be. Pedagogic phenomenon’s appearance, from the very beginning is constructed based on *extension*. Its appearance is not something that passed, but is manifested through permanent appearance up till the moment it “walks into” the past. Both points limit- the appearance and disappearance of the pedagogical phenomenon, as well as its existence interval, unite in a specific manner of *temporality*. Its existence in a specific mobility of appearance is called *occurrence*, and the highlight of its existential-temporal conditions and possibilities in this extension assumes the pedagogic phenomenon’s *historicity*.

In this sense, a pedagogic phenomenon is based on its specific temporalization and historicity, and in this case, does not “have the need” of grounding in historiography as science. Historicity should be brought to light starting from authentic temporality. Existential construction of historicity of a pedagogic phenomenon begins from the temporalisation of its daily temporality and openness to explanation.

Therefore, we can formulate one of the actual pedagogic theses: *Analysis of the pedagogic phenomenon’s historicity indicates the fact that it is not “temporal” because “it is placed in history”, but on the contrary, historicity exists and can exist, as the pedagogic phenomenon is being temporalised within the base of its necessity*. The existing pedagogic phenomenon is in need of a “calendar and watch” and their “usage”, although lacking development of historiography and everything produced by it, it experiments as an *occurrence* in time based on what has happened in the *meantime*.

Involvement of the aspect of historicity in the pedagogic field, aims at discovering a new path, with means at hand, for now lacking the context of pedagogic research and specifying the fact that this aspect is remarkable in relation to the *General World Order History*. History refers to historical reality, as well as to its possible science, historiography. An account of the world order history includes:

➤ Reflection of something of the past, what is especially evidenced when being said that something “is already kept in history”. Which does not only have an effect on present; it irreversibly belongs to the time passed;

➤ Something that has passed, but which, at the same time, continues to have effect, having said that a specific work cannot escape history; a work belonging to past time, but can be present “now” through its effects on present (i.e. old things, preserved in a museum, which are historic based on their belongingness to *another world*, talking this time of a historical appearance of world order);

➤ Something that *derives* from this past and has a “history”, being present in a context of becoming, it determines future out of present. In this case, it involves a series of events and effects, that cross both past, present and future, without holding special prominence;

➤ Something that changes over time, for example, transformations in culture;

➤ Something that has been transmitted *per se*, be it something that is known, be it something taken for granted, the derivation remains hidden.

Distance “in time” of the present moment and of today does not have great significance for historicity, because it exists temporal in *primary form*, but its projection, through pre-walk, through possibility towards future. Through historicity, pedagogic phenomenon “submits” its own to itself under the form of a possibility from the “past”, it is open to everything that “comes its way” in form of “merry” aspects and makes the future manifest its power in it. Historicity also implies the idea of the need of “appearance” arises from what has been submitted in presence, in its time or through a “throw” into future. In this case, the possibility of reiteration is not a revival of what has passed and not a forced reconnection of the present to what was left behind. Historicity is composed of “preface”, pedagogic phenomenon’s content and “afterword”, because its developments are highlighted from both, its internal logic, as well as the external one, as present, actuality is the emergence of a new culture, different from the one of modernity and futurism, which are still “waiting” for their explanation in a civilization marked by changes, far greater than the ones that have occurred in history up till present.

Pedagogic phenomenon’s understanding begins from what can it “come across” inside the ambient world, which in its turn, is composed of a daily come and go, having its own “history”. Thus, raises the question of, in virtue of which fact does a phenomenon get “lost” in a way by

following which it would need to “gather” itself from this dispersion and to invent itself a unit?

Therefore, pre-walk of the phenomenon submits itself, and exists due to its historicity. Appearance and disappearance are embedded in the pedagogic phenomenon’s existence. Appearance is embedded in existence and the given phenomenon represents its own “today”. Historicity of a pedagogic phenomenon implies the possibility of its “history of present”, influenced by what was and what will be. Pedagogy, as life itself, is historic and is pronounced each time for its phenomenon’s historicity, Historicity is manifested in the unity of future and past, that is represented by present, which opens the present day of the phenomenon itself. [cited 3, p. 494].

Any present pedagogic phenomenon in alternative has a foundation that it transcends, as it does not appear out of nothing, but is based in what has once happened or what will be. Otherwise, this pedagogic phenomenon is “poor” in terms of pedagogic historicity and culture. The sample of the past and future’s co-participation in the architecture of the present pedagogic phenomenon are not present only temporal, however, the value they constitute a dimension of what is the phenomenon presently. Historicity of the pedagogic phenomenon amplifies the critical spirit of the researcher and practitioner, neutralizing exaggerations, errors, routine, however, it nuances, re-interprets, re-fundaments the actual field of its function.

Pedagogy, facing a closed circle, out of which it is to come out, can achieve this by appealing to the historicity of the pedagogic phenomena, thus removing the dominance of consumption over culture and exploitation of the sustainable views that reach an apex in the full interpretation of consequential pedagogy. Critical “approach” and taking responsibility for *concomitance, and not only of the continuity* of past, present and future in addressing pedagogic phenomenon’s historicity increasingly arouses specialist’s interests, often not allowing the unambiguous assessment of the presented problems’ format. Current problems of the pedagogy, raising public interest, are complicated and require expert’s knowledge in the field. Accurate historical reconstruction is not all in pedagogy. There is a need to give a rigorous explanation to the existing complex correlations between different historical segments or, according to J. Habermas, *to historicize them* and, also, to look at pedagogy through the prism of its historicity.

Pedagogic thought has to come out of its contemporary academic marginalization, taking responsibility for “path discovery”, releasing itself from “colonization shaped by cultural contract” [cited 2, p.549], which attempts to ignore the old meanings, creating a free exchange of

immeasurable values. It takes historical and futuristic premises to form the students not only in the traditional understanding of individual education, but also in the development for community discourse, integration, actually means stepping on the elite ground of pedagogy.

Pursuant to the above, we can note the following:

- Historicity in pedagogy is a field of innovation, driven by the current guidelines circumscribed to the panformative education, its pragmatism and integrity.
- Pedagogic phenomena can be temporalized into the unity of past and future represented by present. Pedagogic phenomenon assumes itself, through reiteration, to transmit through pre-walk towards the time of opening.
- Through historicity, pedagogy can neutralize the dominance of the consumer attitude over culture, having a “critical” approach of concomitance, and not only the continuity of past, present and future in addressing the pedagogic phenomena.

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