

THE IDEALS OF EDUCATION AND STUDENTS' SCHOOL EXPERIENCES

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Abstract

The main question of this article below is: what happens to education at school? What society think of education, at school it gets a real existing concreteness. Taking the holistic character of education as a ground we assume that emotions, experiences, state of minds wishes and others, that happens by living the school-reality, becomes a part of young peoples' world-view. At first we concentrate on the ideals, that are bonded usually with the traditional notion of Education (Bildung). After that we stop at litigious side of Bildung - what kind of emotional attitude is expected when becoming educated and bonding it with the notion of intentionality from phenomenology. We handle education as relative concept, noting the fact that the specific way of being in relationship of educational processes goes with searching, aspiring, self-changing me.

The everyday school experiences of Estonian students are researched empirically where the interpretation of researcher are spontaneous school-oriented sayings. These meanings which are given to school on the level of experiences and associations are analysed with phenomenological methods and connected to an ideal which belongs to educational idea-content and has an education-allowing cognitive attitude. The result of research says that the associations of Estonian students in everyday life of school reality develop next signs: the knowledge of learning is experienced as an external dictated recession, it is their discipline and engrosses time. The school everyday life way of intentions mainly goes with what concerns students subsistence of school control mechanisms and self-esteem. It is more like self-defence than aspiration for new knowledge. Created and repeated intentions in school reality can (according to Hussler) become as a creator of impulses for the next attunement for the reality.

Key words: *ideals of education, educational relation, intentions of consciousness, school-reality, meanings of school on the level of associations.*

Introduction

Hoping for sustainability of education that should guarantee the continuation of our civilisation, it is determined by the fact that the legitimate places for education in our society are schools. The spirit of postmodernist times has raised the problem of meaning to the centre of discussions in talks about school and education – both on the individual and cultural level. For the fact that changes have struck not just the functioning of values and institutions that promise to secure our existence, but the sense of their very being. Many seemingly timeless cultural meanings and their corresponding structures, believing in what seemed to be self-evident, are losing their strength or becoming empty of meaning. For example, the young German researcher T. Ziehe (1996) finds that the aura of school is crumbling, in so far as the school, with all that is happening within it, is becoming empty of

meaning. However, in school receives that, what the society considers to be education, a realistically functioning concreteness. This is lived through in everyday school life, whereas the experienced receives its own meanings in one's life. Feelings, experiences, states of mind, wishes that the school reality evokes, leave presumably a mark also on young persons' approaches to education.

The concept of education (*Bildung*) has in our cultural space become an existentially meaningful symbolic notion. In addition to being the bases for human and societal development and renewal of culture, it has started to designate a dignified form of human life: we are living a meaningful life only through educating ourselves. The ideas and ideals of *Bildung* have through times as if gathered in itself everything from where man could look for the bases of one's existence, to find the dimensions of both the present and the future, and at the same time to look for explanations and solutions to troublesome questions. The relativity of postmodernist paradoxality, playfulness, and values, to which new-liberalist ideologies add piquancy, has not left the ideas and ideals of *Bildung* invulnerable. The changing meanings of education together with recalling its traditional ideals have been subject to many discussions (Mittelstrass, 2003; Maschelein & Ricken, 2003; Jämsä, 2005; Pöggler, 1998; etc.). The technological civilisation and complex structures of the collective body need different qualifications compared to earlier ones. At the same time education as a giver of life ideals, and as a value one its own, has become more and more a means for something or a servant of the mercantile interests of life practices. Education itself appears in the middle of life realities not any more as a chance for self-actualisation, but as an external *force majeure* that needs to be served in the interest of one's sustainable existence. From here further it depends on contextual factors, whether one heads in addition to different expectations and demands for serving the mental dimension of his/her existence, or is everything limited only with coping with external forces.

The new-liberalist mentality is naturally not interested in education's traditional promises like spirituality, higher capacity of consciousness, understanding the world, emancipation. It is satisfied with easily comparable and measurable surface indicators. However, we can't excuse ourselves in this with postmodernism, since it only makes apparent and magnifies many facts that stayed earlier in shadow, like formality, the illusory sense of security, desire for positivist measurement (the so-called transparent postmodernism (Vattimo, 1989)). It is worth to look for reasons not just from the ideologies of money- and consumption society, but from structures of institutions that follow our long-time practices and are kept alive no matter what. Although at school things appear to remain the same – teacher teaches, asks to answer, and gives grades, students make exams at the end of school – its influence and meaning are apparently different compared to ten years ago. The external indicator of this, e.g. in the Estonian context, is a huge number of school dropouts and a low level of satisfaction with school (Ruus, 2006). Something makes school unacceptable for a large number of young people. The changed and continuously changing relation between the ideals of *Bildung* and the everyday school reality young people face would merit closer investigation. As follows, I would like to give a prompt look in one of the aspects of this multifaceted phenomenon, by relating students' meanings given to school on the level of experiences and associations, and one of the ideals belonging among the *Bildung* ideas – the cognitive disposition that enables education.

First, we will shortly concentrate on these ideals, which have traditionally been related to the concept of *Bildung*, since from this gains continuously strength also the idea of education's sustainability (Jämsä, 2005). Thereafter we will review the process side of *Bildung* or in case of which cognitive disposition has one a chance to become educated, relating this with the phenomenological concept of intentionality. As follows we will review Estonian students' everyday school experiences, in case of which the researcher interpreted spontaneous school related appraisals, relating them with the previously mentioned. What will happen to education at school should be a continuously inspiring question for researchers.

Question of the perspective of *Bildung* ideals

Bildung with its wide spectrum of meanings has been one of the main concepts of the humanist tradition, including learning contents, societal organisation of education, as well as the development of individual's inner qualities. Hereby the focus is on the latter. I would like to observe these rich ideals and expectations, which are related to an individual educating oneself, in two dimensions: 1)

Education as human becoming a human (in German *Bildung*-discourse marked as *Werden*). This includes man's possible future dimension: into what kind of a person could we in ideal develop thanks to the educational processes; 2) Education as a functioning relation with the phenomena of reality. This is the dimension of the present: human's being in the educational processes is observed as the carrier of a cognitive disposition that includes certain qualities.

The concept of *Bildung* is considered to be one of the main concepts of humanism. The discourse of educational ideals is carried by faith in the human being and his/her ability to develop in every way. The meaningful and holistic character of education is expressed in the writings of many thinkers through the *metaphor of a journey*. Education as a journey is substantially a long cue of multilevel meetings, through which realises the dialectics of an individual and the world. In its way it is a dialectics of alienation and overcoming it. During this journey the human consciousness develops capacities, which enable intelligent and productive action. Education is a journey as a lifestyle: belonging somewhere, then distancing from familiar things, mental processing of the encountered phenomena and new encounters with the unknown. This is the dialectics of me and non-me (Wagner, 1995; Gustavsson, 2000). The so-called journey of human becoming a human (*Werden*) should gradually open immeasurable possibilities that are comprised in us and in our relation to the world. The educational discourse of the Enlightenment period holds a conviction that human's have innately potentials, which enable education (*Bildsamkeit* – ability for education), and at the same time these potentials are themselves objects for development – we can polish our taste, ability to distinguish, flexibility to think and originality, behavioural skills etc. Human being learns to know oneself through knowing the world (Wagner, 1995; Uhle, 1993).

Discussions about educational ideals are for an individual thus as if reflections about his/her best possible qualities, comprising simultaneously the responsibility to give an effort for the sake of one's existence. Various texts that discuss about education have found that humans are unique, can develop in multiple ways, are characterised by free will, have unlimited possibilities of consciousness, spirituality, subjectivity, an ability to become itself independent. (Subjectivity in German educational ideas – *in sich selbst stehendes Sein*). In Humboldt's educational ideas, education means experiencing the self in the diversity of the world. Man is an energetic substance, an actor, a self-creator. Education becomes possible through man's creativity, spontaneity, imagination, autonomy, comprehension (Wagner, 1995). Man's exceptionality that becomes actualised especially through education constitutes in becoming someone not previously determined. Thus, education is not calculatingly governed, but a process that creates new and unforeseen (Siljander, 2002). In Gadamer's famous discussions education means cultivating and growth of the mind, through which one obtains distance from his/her current horizons and learns to open oneself toward wider horizons of experience. The fruit of education is also tact and taste (Gadamer, 1972). The ability for freedom comes from the fact that in educational processes can one shape his/her actions to be purposeful, intentional, value oriented and can direct oneself free from others' will (Böhm, 1998).

It is true that man also has an animal side: instincts, fears, dependency, violence, passions. But education gives hope to free oneself of them. In Kantian writings that believe in man's rationality, this side is taken under control and overcome by educational processes. Thus, the animal part doesn't have to be an inevitable and inseparable burden on our being. The German humanist Hentig defines educated human being (*der gebildete Mensch*) through the idea that demons in him/her have found peace (Hentig, 1996).

What kind of a function do these ideals carry today? Do they still have vigour or have they been laughed out and declared to be belonging to the past by real life and by many critics in the process of the deconstruction of ideals (e.g. Kivelä, 1994; Maschelein & Ricken, 2003)? Do they constitute a self-deception for a human being who carries hopelessly the animal side in itself? Or are they past classics, which like music are performed at the best moments, to remind one the best sides of school. Or was it all a beautifully disguised form of Foucault's omnipresent power, with what the modernist man hoped to govern the future? If *Bildung's* ideals are destined to share the fate of big narratives, then on what will the individual base his/her development and self-confidence in future? Perhaps these ideals should today be consciously protected as endangered species in nature and threatened cultural objects.

***Bildung* as a relation carrying certain qualities**

Being in educational processes is always being in relation with something – somewhere and in some moment in time. The metaphor of education as a journey inspires discussions about with what sentiments does one walk this way or in what mental disposition one meets the unknown. Becoming human in its best prospects can be realised when in real life it is possible to step into such a relationship with the reality, where one's potentially latent best sides become actualised – are lived through, experienced, and rehearsed. How to characterise this relationship?

Becoming educated does not happen on its own through whatever experiences, rather it depends a lot on *how one experiences* and what kind of a relationship one forms with one's experience (Kuurme, 2004). Here the question is about cognitive processes that actualise, and about impulses that would awaken them. Various writings about mental dispositions that are characteristic to education stress the following: it means obtaining the truth through reflection, argumentation and dialogue, breaking traditions, participation in societal life (Uhle, 1993), activeness, creativity, personally relating knowledge with reality (Gustavsson, 2000). Being in an educational relation includes seeking, achieving, and changing one's self (Uhle, 1993; Wagner, 1995). The educational relationship has been characterised as an inquiring appeal toward reality since Antiquity. Educational aspiration means to give effort, to obtain a protective relationship toward reality (Messner, 1989). Education is born by working mentally through the experience (Hentig, 1996).

One can conclude that the main quality of a mental disposition that is a premise of education is the activity of consciousness, which includes multilevel mental processes like openness, mastering thinking operations, interpretation, understanding, reflexion, valuing, remembering, making prognoses, relating previous knowledge with new, etc. When recalling the concept of pre-comprehension from phenomenology, it should also include the pre-comprehension of oneself. The mental disposition, which education presumes, should not include a power that would close many cognitive channels, because one's ego would start prescribing the objects of reality what they should be like.

More attention in creating premises for educational processes (or shaping the educational environment) should be given to the mode and nature of human experiencing, since experience can also make man inflexible, chain him/her to rigid habits; and routine and drilled habits make cognitive activities automatic, although on the other hand they help to save from an additional effort. Thus, *Bildung* is as if a relation with the dialectic and dynamic character, carrying certain qualities. It would be fruitful to understand the realisation of this relationship in the best way as a dialogue that could be like a main attitude toward everything, with whom or what one meets, since it helps to look at things from the point of view of the other and achieve new wider dimensions from self-centeredness (cf. Buber, 1983; Gadamer, 1994; Freire, 2005).

The generation of grownups, who have the obligation to take responsibility for the education of the following generations, should sense this responsibility especially in case of the processes, where bases are created for a creative open relationship to the world. When keeping alive and functioning young peoples' wish and ability to practice a multilevel active mental disposition, then this wish accompanies also one's life, being a resource for remaining in educational processes throughout life. Sometimes it is the best of what school can give a person in the name of education. This institution created for the sake of education should be able to offer possibilities for situations, which enable learners to experience and test the possibilities of their consciousness in its best way. This knowledge has belonged to the classics of pedagogics throughout several times, expressing for example in Bollnow's approach about education's awakening nature (Bollnow, 1984). As follows, we will try to relate *Bildung* as a certain mental disposition with the main quality of consciousness, intentionality.

The role of intentions in the educationally functioning relation to world

Bildung as a multilevel phenomenon that is related to human value and dignity, includes a particular intentionality – directedness toward the development of higher self-actualisation forms. Intentionality – directedness of consciousness toward something – awakens and functions constantly also in the participants of educational processes. It is worth studying and clarifying, which intentions prevail in the consciousness of young people, when they are so to say completing their state provided

school obligation. We assume that (1) due to its holistic character, everything in education has an influence, what and how we live through, including the interpretations of one's own experiences; (2) experiencing and how the experienced is first comprehended is to a large extent unconscious; (3) intentionality, the main quality of consciousness, receives impulses from real contextual factors and facts that are experienced as challenges; 4) as a result of repeatedly similar experiences develops a tendency toward certain stereotypic intentions.

Thus, a mental disposition that is a premise of education, gives us a sign about what intentions of consciousness one has predominantly lived with – what has one aspired to, been involved with, in what state of mind has one been in.

Intention is a phenomenological term, part of the nature of consciousness that characterises the directedness of consciousness toward something. Intention is born when elementary forms of cognitive processes and situational factors meet (Husserl, 1993; Rauhala, 1993). The contents of consciousness are sensual manifestations of something, that indicate to an outside object. This object can also be immaterial or imaginary. According to Husserl no world can be lived through, experienced, and evaluated, without already being connected to my thought or a thought originating from me. Intention is a previously acquired knowledge of something (Husserl, 1993). Besides the actuality of perceptual processes, Husserl stresses their potential; there is something in the horizon of perceptual processes that points further, something that is perceived in future (ibid.). Intentions do not function only on the border of the so-called internal and external; perception has also an inner intentionality that presumes the ability of self-reflection. Thus, the objects of experiences are not adequate with natural realities, but are similar to the representations of my consciousness about them (Rauhala, 1993). Intentionality can be latent (unconscious, intuitive), or manifested (Rauhala, 1993). Especially sentiments are rather latent, mosaic, but influence strongly the constitution of man's worldview. The significance of feelings maintains always to a certain extent its implicitness. Feelings are related to man's value capacity and with the problems of the significance of human life (Silkelä, 1998). Thus, experiences that are shadowed by emotions and feelings are more difficult to reflect.

One can conclude that in educational processes the intentions of consciousness, or what is made into a content worthy of impressions and experiences, play a key role. It would be misleading to deny the role of sentiments. In school reality, which in the societal consciousness relates to education, the emerging and repeating intentions create according to Husserl bases for future intentions, which human being is apt. One can presume the development of certain automatic stereotypical intentions (predisposition to grades when learning texts, predisposition toward the mood of teacher and toward being accepted by him/her in the classroom, predisposition toward competitive atmosphere of rankings, toward cognitive surprises in the lesson of a good teacher, etc.). On the surface of repeatedly lived through and stereotypic intentions develops a tendency toward certain predispositions, points of view, attitudes, behaviours. Significant as the bases of future intentions become hereby especially latent sentiments, since these are not totally reflective. To sum it up, later capability for an educational relationship with the world depends on what learners' consciousness is busy with in terms of the activities that are appointed to them in the form of learning and acquiring knowledge.

Methodology of Research

In everyday experiences at school a basis is created in an invisible way also for intentions that are directed more generally toward future life experiences. In addition, a disposition may develop, whether education is a personal thing that is connected to my inner world, responsibility and fate or means just answering to the expectations of external forces.

During the change of the millennium a multilevel material, in the form of an open ended questionnaire, was collected about Estonian students' school experiences. Since the everyday reality of school has in the following years not developed to be more humanist, but predominantly in the new-liberalist spirit or measurable results and the continuing emergence of exams, and the disappearance of a discourse related to the development of students' personality from open educational discussions, the results of this enquiry are actual also in the present day. Questioned were 144 eleventh grade students from eight schools. The study was qualitative. The results were analysed in a text-hermeneutic way, focusing on themes repeating in students' texts and on meanings related to them. These were

classified according to the content and were paralleled: e.g. when one talks about one's good school day, then to what meaning is it related to.

Hereby we focus on the analyses of responses given to three questions. 1. Write spontaneously the first 10 words that you remember in connection with the word school. 2. Describe, how does a good school day look like. 3. Describe, how does a bad school day look like.

Results of Research

Most important among the meanings that were spontaneously related to school were those of people: *teachers, students, and friends*. On the second place was everything that was connected to school as an institution, especially its obligatory side: *grades, homework, exams, lessons, mathematics, recess, discipline, good behaviour, school holidays, class, compulsory literature, teachers' room*. The third important school everyday factor for students was their own mood. Predominant in the school day were two: *tiredness and tension*. Of all meanings concerning the mood (there were altogether 151 of them) only 22 had a positive content, at the same time 129 words expressed negative sentiments, e.g. *boredom, effortlessness, senseless feeling, fear, depression, disappointment etc.* The fifth place according to meaning belonged to words that marked activities. Dominating here was studying, the place of other activities was unimportant. Only on the sixth place (altogether 77) were presented those meanings that could be related to the meaning of school: *education, future, knowledge*, whereas education was mentioned 31 times. These meanings were predominantly connected to future: *finding self, fate, preparation for independent life, good future, beginning of life, etc.* Next followed a school depicted through things: *school bench, blackboard, dining hall*.

In conclusion: the institutional framework and teacher, who represents it, are on the level of spontaneous associations on the foreground of students' world of experiences. These are accompanied predominantly with negative sentiments. A counterbalance to it is friends and school's social life. Especially poor was school for its activity possibilities. Thus on the level of spontaneous expressions the school is dominated by all kinds of static factors and demands exterior to the self, while connections with development and with inner interests is lacking. Noteworthy is the amount of negative sentiments, which certainly do not inspire having an educational relation to the world. Thus, intentions here are strongly related to the framework that holds the school world together and relatively little to what schools were created for.

Now about the meanings connected to good and bad school days. The characteristics of a good and successful school day were in students' experiences in general emotional and connected to young peoples' moods. Emphasised appeared to be worrying about one's world of feelings and experiences and vulnerability of the state of mind. Sentiments depended prevalently on teachers' attitudes and on institutional demands. The institution demands young people a lot of energy and creates tensions, which are not connected to learning contents or education. Second, very visible becomes time factor. Time is always lacking or then time is dragging and sitting in boredom doesn't want to end. Often goodness of the school day is determined by the lack of bad things. As follows some typical sayings:

A good school day is one, when I don't feel tensions or depression; a good day is, when nothing terrible is coming; one should be able to be without fears at lessons; a good day is, when I can do my exercises freely without hurrying; a good day is when teachers are not picking, teasing, nor mocking.

The inner sense of lessons was mentioned as a factor of a good school day by a third of students: *interesting things, educational impact, one can talk about important things with teachers, there are interesting tasks and activities*. But also: *teacher noticed me and made a compliment*. Discerningly more, two thirds of the respondents marked as a factor of a good school day to be good grades: *a good grade belongs to a good school day; I get good grades whether from natural intelligence or with the help of little speculations*.

From descriptions about a bad school day comes significantly forward the part of school's demands that create strong negative sentiments and pressure of time, which doesn't allow enjoying the happening. Fear in front of possible sanctions makes the student to study all night. One is an object of hard control and evaluation. The source for all bad for students is one, the teacher. Some

typical expressions: *a teacher with many complexes pours his/her anger on students. I feel often that I am a burden for teachers in the class and they do their work reluctantly. I don't dare asking anything from them.*

Conclusions

Students' descriptions about a good and a bad school day form a picture, as if the main task of young people at school was to constantly solve with the help of their mental resources, how to cope with the institutional framework of the school and to be acceptable to external demands. On the level of feelings one is dependent on the role representing the institution, the teacher, whom one wishes to see and to experience more as a person. The time factor that became apparent on many grounds, gives school the image of a detention centre. The main idea of school or education retreats in order to train skills for coping with school's frame conditions and to save one's world of feelings from being harmed. The meaning of the content of knowledge acquired was in case of a good school day mentioned by a third of the students; in case of a bad school day it became a nightmarish sanctioning obligation.

In conclusion, the current study shows that, what in educational ideas is considered to be common for an educational relation to the phenomena of reality, or to an active open mental disposition, is not at all a natural state of consciousness in the everyday school. Rather it is a relationship alienating from education. What is studied has become an external pressure in young persons' world, something that obliges them, disciplines and takes their time. Coping with punishment and control mechanisms creates emotional tension. The pleasure of getting to know new does not entirely lack from school, but remains extraneous and more arbitrary. The direction of intentions belongs to what concerns youngsters' existence, their sentiments and self-esteem, or to self-protection from everything negative and to earning the mercifulness of the institution. At the same time an important factor of a good school day was having friends and human relations, that compensated a lot and even became most important compared to everything else. "Education" that is acquired without joy, and through enforcement, might for an external evaluator not become an education in terms of human's inner qualities, and talking about educational ideals seems on the background of the experienced school reality inappropriate and impracticable.

Since according to Husserl a tendency toward certain intentions gives also ground to future experiences and orientations, then in the present school everyday one is shaping the future of the entire society – it is a directedness toward the external and diminishes one's responsibility to adapt to it and obey the external. Whether we are talking about benefits achieved with whatever method, avoiding sanctions, coping strategies for circumventing power mechanisms etc.

Discussion

School critical literature has throughout decades shown elaborately and vividly light on what is really happening at school. The Finnish educational sociologists R. Rinne and E. Salmi write: school as an institution is characterised by a structural indoctrination, as a result of which the institutional factors influence man not just on the behavioural level, but penetrate to the core levels of being (Rinne & Salmi, 1999). The core level processes of school have been opened in gloomy and sobering tones by Foucault's power discourse. The impact of all knowledge has turned out to be feeble or unfruitful in changing the school reality, or the trials to change have given setbacks, because seemingly school cannot differ a lot from what the society values.

The school critical discourse has today somewhat subsided. However, education stays as before the main aim of school in the eyes of both students as well as the whole society. Therefore, three questions remain actual: 1) what does school do with people, 2) what does school leave undone in terms of human development, 3) what should school as an educational institution do.

Unfortunately, the rigid system leaves these questions for the teacher to solve, who doesn't feel oneself freer in the school's institutional framework than the student. However, especially the teacher can change student's school reality toward an educational relation to the world. He/she can significantly mitigate confrontations that we try to open in the table below. And perhaps teachers

have done it as well.

Table 1. An educational relation to the world in comparison with the habitual canons of school reality.

An educational relation to the world	The habitual canons of school reality
The seeking, aspiring, oneself changing self	Student's foreseen role in its frames
A questioning relationship with reality	Obligation to give the right answers
Multilevel active activity of consciousness: interpretation, argumentation, reflection, investigation, dialogue, etc.	Measurable knowledge foreseen by an official curriculum
Relating knowledge through personality to the reality	A consuming attitude toward knowledge
Imagination, healthy scepticism	The growth of knowledge for the sake of the evaluator
Interpreting one's pre-comprehension, relating new knowledge to earlier experiences	The student is an empty blackboard
Responsibility for one's thinking, decisions, and actions	"Results" are produced for an external observer
Critical thinking	Structural indoctrination
Disposition toward knowing oneself	It is a personal matter not concerning education
The result is personal authenticity and development	The result is coping skills in the world of institutions

The tendency toward certain intentions is not just a personal thing of individuals, which can start determining their choices and course of life. It is simultaneously a force in the culture, which has an impact on the societal sphere of values. The spirit of the school class, school culture is eventually an important force constructing the society. In Estonia we have created a society, where existential fears, obedience to external forces and formal criteria, repress courage and the sense of criticism, but also a responsible work with ones inner world, personality traits and values.

The potentiality in an individual that is also referred to in texts talking about educational ideals is still rather intangible, so that open-minded, intelligent, and positive persons have developed in whatever conditions. Gisela Roggendorf presents in her book "Kann Bildung Schaden?" the term: Resilienz. This marks the fact that some persons have an inner ability to live through whatever unfavourable conditions, maintaining an inner harmony and becoming healthy educated persons in its genuine meaning. Man is not the product of external conditions. Roggendorf looks for the key factors that must still exist, so that a child maintains a positive force of life: possibility to communicate, flexible gender roles, active confrontation in case of problems, an ability to cope in conflict situations, ability to decide. For that one needs a place, where to retreat, and a person, who responds to child's existence with support and understanding (Roggendorf, 2003). Although changing school to be more humane has up to the present day appeared to be in many ways a rather difficult task and have born fruits only in a few countries and in single cases, the teacher as an educator can always help certain children in certain conditions, awakening in them intentions for an educative relation to the world.

Some spiteful questions. Since the theme remains on the agenda without having real functioning solutions, one must continue asking questions that – if they do not interest deciders and educational policy makers – would at least keep awake researchers' own *Bildung*-intentions. Of these we could name the following. Why do the educational ideals often die or are implemented in a comic way in institutions meant for education? Why has the passion to control, supervise and measure affected strongly especially institutions that are meant for liberating an individual? Why has the animal side, that is hoped to be silenced and overcome through education, become a problem in the whole world and the main content of media production, this also in old cultural countries? Do keeping alive structures, like schools that function according to old canons, give us a sense of security in the general uncertainty or rather take it away? How can young persons choose, what is good for them, if they had no chance to study it? And finally – should we forget the educational ideals that believe in man and the beautiful reflection they give of a human being and throw them to the rubbish bin of history, since most of it hasn't come true? However, what to offer instead?

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