

## MORAL INITIATION AND TRANSMISSION IN PEDAGOGICAL DISCOURSE

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### Annotations:

**Волков Олександр. Моральна ініціація і трансмісія в педагогічному дискурсі**

Розкривається екзистенціальний аспект моральної ініціації та трансмісії в педагогічному дискурсі. Педагогічна ініціація тлумачиться як засіб формування моральності, а трансмісія – як передача досвіду існування. На основі зіставлення відношень між можливим і належним з'ясовується можливість формування моральності. Досліджуються аспекти реалізації вимоги «стати таким» щодо Іншого та світу. Розглядається здатність до конституювання у процесі екзистенціальної трансформації. Висвітлюються різні аспекти педагогічної трансмісії, визначаються її недоліки та критерії достовірності.

**Волков Александр. Нравственная инициация и трансмиссия в педагогическом дискурсе**

Раскрывается экзистенциальный аспект моральной инициации и трансмиссии в педагогическом дискурсе. Педагогическая инициация трактуется как способ формирования нравственности, а трансмиссия рассматривается как передача опыта существования. На основе сопоставления отношений возможного и должного показывается возможность формирования нравственности. Исследуются различные аспекты осуществления требования «стать таким» по отношению к Другому и миру. Рассматриваются возможности конститирования в процессе экзистенциальной трансформации. Показываются разные аспекты педагогической трансмиссии, ее недостатки и критерии подлинности.

**Volkov Oleksandr. Moral initiation and transmission in pedagogical discourse**

The article reveals the existential aspect of moral initiation and transmission in pedagogical discourse. Pedagogical initiation is interpreted as a method of forming morality, and transmission is examined as a transmission of experience of existence. On the basis of comparison of relations between possible and due the possibility of forming morality is shown. Different aspects of realization of the requirement to «become such one» in relation to Another and to the world are probed. Possibilities of constituting in the process of existential transformation are studied. The diverse aspects of pedagogical transmission, its drawbacks and criteria of authenticity are shown.

### Key words:

ініціація, трансмісія, існування, гіпотетичний і моральний імператив, моральність, конституювання, рефлексія.

инициация, трансмиссия, существование, гипотетический и моральный императив, нравственность, конститирование, рефлексия.

initiation, transmission, existence, hypothetical and moral imperative, morality, constituting, reflection.

An educative process is examined by us as an aggregate of ethics motives or initiations. The problem of initiation appeared in anthropology, that arrives at structuralism the root, and afterwards found its illumination in the works of A. Genep, R. Guenon, M. Mead and M. Eliade [2; 3; 11; 15]. So, for example, in his work “Notes about initiation” R. Guenon touches only general aspects of initiation, and his address to its separate forms has a character of illustration [3]. The author pays a considerable attention to the research of the state of initiational and and pseudoinitiational organizations, determining as the foundation for existence of the humanity a tradition which takes place from an inhuman source. Comparing initiative and mystic ways, the thinker underlines that they do not have between themselves nothing in common, and denies their coexistence. The difference of initiative way from mystic one consists in that an initiative of realization, controlled by that organization which an individual belongs to, belongs to the individual. To understand the setting of initiation, which, above all things, touches the mental world, it is necessary to pay attention to its comparison with the world corporal. The initiation is related to intellectual intuition and is a “pure spiritual” experience. R. Guenon considers it is that wrong to attribute initiation to the moral or social order, as conceptions which describe them have an “earthly” character. It is difficult to consent with this assertion,

as a transmission of moral and social experience is impossible out of tradition.

Other researcher, A. Genep, probing the transition ceremonies, contrasts the profan world, what is incident to modern societies, and sacral world, claiming, that the last touches the religious experience. The advantage of the sacral consists in that it engulfs all spheres of life of a man and society, helping the stability of the last. Thus the researcher criticizes modern societies, where solidarity is erected to the minimum [2, p. 8]. In the work of the Romanian researcher M. Eliade the “The sacred and the mundane” [15] these two concepts are compared. The researcher analyses the attitude of a man toward the sacred in religious experience, and more precisely – in ierofany, that in the act of display of the sacred. Ierofany is also considered as any object which is included in it, and its difference is determined by originality of culture. To our opinion, we should pay our attention to the mention about pedafany, which appears in the submission of will of educator and submission to moral norms M. Mead analysed the pedagogical problems of initiation in an anthropological aspect, studying the terms of life, way of life, and relations in the family of the Indian tribes. Basic attention of the researcher was concentrated on the exposure of differences in styles of education in different cultures [11]. She selected a free style (the conduct of a child is limited to nothing almost, adults execute all whims of a child who all

the time dedicated to games with coevals) and a style of dependence (a child is brought over to life of adults, certain duties depend upon him, as a result of what he is as if not “having childhood”)

The analysis of different forms of initiation from point of anthropology grounds to affect a question about the social setting of initiation. Philosophical and culturological research of problems of initiation is mainly related to the study of inheritance of the philosophers mentioned higher, and also with the problems of communication. Most meaningful in this context are works of O. Gritsanov, N. Demina, S. Tolkacheva, A. Filippovich and other [4; 7; 13]. In a most degree the aspect of initiation is exposed by Guenon, who, as a representative of traditionalism, asserts, that humanity in a moral plan does not perfect, but degrades, as it loses the traditions formed before. Perfection of existence, as respects Guenon, consists in tradition which is the mean of maintainance of sacred experience. In the modern world in the conditions of secularizing of the social such approach to the decision of the problem of humanity can not be justified. It is necessary at first to find out originality of forming of the existential states, and consequently to find out pre-conditions and conditionality of existence. Actuality of existential dialectics as an independent trend in research of pedagogical discourse is underlined.

So, the purpose of our article is a ground of existential dialectics, and also pedagogics as a sphere of transmission of existence experience from the side of other (teacher), coming from the substantive statements of traditionalism. In this context pedagogics already is not an independent discipline, but the sphere of direct translation of experience of existence. At description of this experience it is necessary to use both fenomenologiyu which enables to find out the phenomena of existence and substantive provisions of existentialism, accordingly to explain existence in his spontaneity as a presence.

Acknowledging expansion of laical limits in modern societies, in our opinion, one should pay attention to that, how the process of humanity reproduction as morality is carried out in the context of education problem. Taking it into account, the works of two prominent philosophers I. Kant and M. Heidegger acquire actuality. In particular I. Kant affected a question about correlation of the possible and the proper which can be considered basic in existential dialectics. We should mark that, as a rule, that this aspect of Kant’s inheritance is not paid proper attention. Interest to the works of M. Heidegger is caused by basic existential problems, that they were examined by the thinker, lead among which are relations between a man and world. The use of basic ideas of inheritance of the indicated philosophers, on our persuasion, will enable to light up problems of existential dialectics in a pedagogical aspect.

In the most general view the initiation in the context of Kant’s moral philosophy can be understood as a laying-on of duty to “be moral”. Using the terminology of I. Kant, the initiation is co-operation of “the possible” and “the proper”, that foresees the partial removal of vagueness of existence with the help of a choice and acceptance of certain general moral norms. To our opinion, in an existential aspect the initiation assumes the acquisition by the individual the personal signs through acceptance “the possible” as a “the necessary” the table of contents of which is determined by a concord, which is both a separate group and humanity. In the process of pedagogical initiation the integrity of existence is determined as an aggregate of relations between I and Other on the basis of norms observance which are obligatory. For this reason education is possible to perceive as a process of morality forming in pedagogical discourse with the help of initiation.

The presence of pedagogical initiation, if it is examined as a sphere of discursive practice, appears in advancement of requirement to “be such”. From the side of educator it is a transmission, that by the transfer of morales with the help of a motive and compulsion. The pedagogical initiation belongs to the sphere of professional duties of a teacher and foresees the presence of the requirement adopted higher. Its necessity is predefined that in it “the possible” is determined as “the due”, that such which must be executed. The difference of initiation from a simple compulsion consists in that it assumes not only implementation of requirement but also forming, on persuasion of M. Heidegger, willingness to “be such” [14, p. 134–140]. A “willingness to be” means to be responsible not only for oneself but also for other, and also for the state of the world, as K.-O. Apel considers. This ability is formed by an educator and is perfected depending on terms and state of that, which is educated. Control is carried out in the form of evaluation which foresees the use of estimation as the instrument of influence, which accordance of the due appears through. Therefore the execution of any task in an educate process is examined as a way to the “willingness to be”. In a general view it can be formulated in the form of a slogan of socialism epoch: “Be ready!” and answers: “Always ready!”

At determination of existence “how to be” the infinitely wide horizon of possibilities, that freedom, according to J. P. Sartre [12, p. 652–822] is limited. At the same time existential freedom foresees the responsibility before Other in the form of “willingness to be” for him – then the due is executed not under constraint, but of own free will. Thus a necessity in execution of the due arises up due to pedagogical initiation through “awakening” of the moral experiencing. In this aspect of acceptance of the proper is nothing but overcoming of existence

vagueness, which consists in that I “roams on possibilities” which are opened before him locally depending on a situation. Such vagueness is related to misunderstanding of that which “it must be”. From here uncertainty for oneself, that is overcome in the act of initiation, where senses of existence are determined. For this reason a question about character and methods of establishment «proper» appears, and also about that, how exactly it will be realized/

For finding out the originality of pedagogical initiation it is necessary to consider the differences between categorical and hypothetical imperative (I. Kant). Originality of the categorical consists in that the implementation of the proper does not depend on subjectivity of individual and circumstances, that desire and obstacles, which appear on a way to his realization, are not considered. The initiation is instrumental in it, as it contains a requirement to “execute at any terms”, that provided for to “be such, but not other”, which, in essence, is already not formal but existential. Consequently, if to explain Kant’s imperative in the aspect of morality forming, it becomes the model of positive existential transformation. We will notice that the pedagogical initiation engulfs the reduction with the help of which the lacks of subjectivity are removed by. As a result of pedagogical initiation realization the special preparation is formed, that is executed not which is “liked”, but that which “must be”. It becomes possible due to pulling out the concrete requirements, in particular to “be such, as necessary”. They are implicitly present in an act of initiation, that is why they need obligatory implementation.

The most widespread pedagogical requirement contains the statement that an individual “can not be an exception”, that is why the rules, which were strengthened, are “obligatory for all”. This argumentation was used by I. Kant for the ground of categorical imperative due to implementation of which the co-ordination of existence of oneself and Other becomes possible. We will underline that a requirement, “which must be”, is set from the side of Other, who is a teacher in pedagogical initiation. Such requirement is universal, as leans on the equality principle. Efficiency from the observance of this principle is possible to illustrate on the example of the pedagogical system of A. Makarenko, where requirements are collective. Their productivity is explained that they are formed as obligatory in the process of initiation. The pedagogical form of distribution of general requirements is meetings, at which situations, actions of individuals are estimated on, that it turns out, whether they answer to the due. For this reason meetings are the form of correlation of individual with a concord as aggregate other that forms integrity. They enable to carry out moral initiation as they foresee the establishment

of obligatory for requirements implementation. So, there is “tripping” of individuals in an integral concord, that collective in which an individual is “not strange”, if he executes the proper requirements.

Unlike categorical, implementation of certain desire assumes the hypothetical imperative depending on circumstances, stimuli, for example, of gratitude, praise, and others like that. Its discursive articulation is an ordinary form of display of subjectivity, accordingly, vaguenesses in relation to moral position. For its overcoming such discursive form is used in which through the awareness the necessity of submission to the principle of accordance the desire of non-fulfillment of moral norm is removed. Hereupon an imperative acquires general character; its requirements are perceived by each, that it becomes categorical. To provoke transformation of hypothetical imperative in categorical one is very difficultly in the conditions of the personal relations of “I–Other”, as in order that it takes place, the initiation is necessary which foresees the world presence. In essence, the initiation in this context is forcing to actions against own will, that is why it can be viewed as humiliation. Indeed, the character of initiation on the face of it, testifies that it assumes the suppression of free will, then the participant of act of initiation perceives oneself a victim. But such position does not assume, that he will become free, but vice versa, because he will expend all his forces for that, to be opposite a concord. Such look is erroneous, as it does not follow to forget that total character of compulsion, present in initiator, proves to be correct obligatoriness of moral norms for all.

Consequently, legalistically the pedagogical initiation assumes the realization of Kant's principle of accordance of I and Other in a concord through the establishment of relations between “the possible” and “the proper”. In an existential aspect it can be examined as a sphere of forming of the real existence (M. Heidegger), that the pedagogical initiation is completed with confession that one must submit to a moral, one must “be respectable”. It goes to show that the character of existence depends on that what exactly comes forward as the “due”. Recognition of the “possible” as the “due” takes place, from which it is impossible to renounce under any circumstances. The process of such existential transformation is exposed by I. Kant in the work “Critic of practical mind”: “Implementation of categorical dictate of morality is at the mercy of each. To execute the empiric predefined order is rare happiness, it is possible far not for each even in relation to a certain goal. It is explained that in the first case all depends only on “maxim” which must be the real and pure, and, in any case, – from forces and physical capabilities to make the subject of the desire into life” [8, p. 356]. We will notice that the advantage of categorical imperative consists in that

its implementation depends only on will, but not on some terms. In other words, one should not pay attention to these terms; the acceptance of “maxim” is enough, i.e. the denotation of the “possible” as the “necessary” which must be fulfilled.

The existential aspect of initiation becomes clear at the consideration of being (Dasein) in the interpretation of M. Heidegger, when the speech goes about firmness [14, p. 267–300]. Its origin is fully sufficient to execute the order, which goes out not from the Other, but from oneself. The requirement to “become such” has an absolute character. Then it does not intrude upon Other, but it is the sphere of display of oneself. However the presence, to according to M. Heidegger is the presence-in-the-world as life with the Other [14, p. 41–52]. But there is the own world which is created for oneself, in which the presence is the loneliness. As a rule, it burdens, that is why there is a necessity to go outside the borders of one’s subjectivity, to become participating to the outward world. The mean of influence of this world with the help of existence experience transfer is exactly a pedagogical transmission. As for the “former oneself”, it will be transference, moving of oneself into the world. Such transmission has not only gnosiological but also ontological, more precisely ontic character. It provokes changes in oneself, as the world pulls out the requirement to “become such” to whom who came into him.

(1) Requirement to “become such” foresees the establishment of the due for oneself according to the Other, as a result it acquires general character. It is possible with the awareness of equality oneself with the Other, that is marked in the requirement to “follow the due”. To find out the character of one’s attitude toward the Other, and also to discover, what he is for himself, one should appeal to the views of E. Levinas. The thinker examines the phenomenon of the Other through the origin of his image: “It is possible to inform about him in such a way: the phenomenon of appearance of the Other is also an image (visage), or (to show each time the new entry into immanency and essence historic character of phenomena): the epitaph of an image is visits. If the phenomenon (in any quality) already is an image, a display in which its silent plastic form is caught, the epitaph of the image is alive. Its life consists in that, to “force” one’s way behind this form in which the being is dressed in and which is caught, when it enters into immanency, that is thematised” [10, p. 619]. This appearance of the Other through an image and with its help can provoke a submission to him (the duty to “be alike”), that is thematization. It is explained that the Other charms with his meaningfulness, brightness, due to what a «step» to him is done.

Exactly the presence of meaningfulness of an image of the Other explains his existential

productivity: he subordinates himself, forces to “be such”, but not “other”. At the same time, thematization is a direct establishment of the due, which already is perceived by all as a duty to “be only such”. In addition, from the side of the Other, I is also caught by the world, obeying to the due which induces to implementation of duties. Just like this there is transformation, correction, conversion into “some other”. Due to the acceptance of compatible image from the side of the world another appearance is formed, id est to “become such” is quite possible as a result of Other character borrowing. But an image belongs to the world, it characterizes its originality and unicity. An educator that leads the way becomes the transmitter of this image from the side of the world. It is Therefore it is possible to consider borrowing of an image from the world as education through its appropriation – it will be a pedagogical transmission, id est the “transfer” of morality.

(2) A requirement to “become such” assumes the correlation of oneself with the Other, with such, who owns moral (not) perfection, is a standard for imitation. When they say “he is such”, they mean the degree of moral (not) perfection. The advantage of moral perfection consists in that it is pre-condition of plenitude of existence, of self-realization, by a certificate what experiencing of gladness is. The establishment of relationships with the Other takes place because he, according to G. Deleuze, is the “implicit and unique value” [6, p. 315]. As it is an object of imitation, so due to tuning on it it is possible “trying on” of its image. The Other attracts attention to him by his persuasiveness, confidence, plenitude and expressiveness, i.e. by the method of display, for example, that he is active, energetic, independent or aggressive, strong, impulsive and others like that.

The expressed does not exist out of that which it expresses, here that “which is expressed” is a show. Due to expression possibility of understanding oneself and the Other appears. In the expressed the state and position appear in the world, as well as that, how its application is possible. Appropriation of the expressed, mastering the expressiveness, are the result of transmission as a reiteration of the Other. It becomes possible due to accordance to the Other as to that, who owns a value. Such Other charms, so a desire to “be such, as he is” appears. Gradually this aspiration begins to prevail, that will be the result of transmission. Its productivity is determined by the presence of mental abilities. In this sense G. Deleuze’s comparison of the intellectual and unintellectual subjects is actual. The first, unlike the second, is able to behave critically to Other and even to cast aside him, if he does not answer the requirements of categorical imperative, that an intellectual subject is apt at a productive reflection.

This comparison touches a question about the presence of limits of submission to the Other, that about impossibility of transmission. An answer for it foresees finding out the character of attitude toward the world, which the Other belongs to. But here is the character of involvement to the world – in one case I directly is present in the world, in other case it is an observer. I can show its capacity for the Other's thinking, if it is an observer, accordingly, the influence of the world does not have total character. Absolutely other situation is, when it is in the world. In this case to show thinking is substantially limited. It is explained by that the world influences, compels to understand something definitely. Therefore only the Other from other world can be doubted, but also there is prohibition on criticism of anybody from its own world.

(3) Clearly, that a requirement to «become such» is pulled out by the world to which certain norms of existence are peculiar. Consequently, it is possible to “become only such” which is “defined” by this world. We will remind, that the world concept on denotation of presence as to the method of life is used by M. Heidegger. It is possible to consider some discursive concord as the world, and in particular secondary school, class and others like that.

Noteworthy in the context of our research is a process of worlds constructing as it is seen by a German philosopher E. Husserl: “Constructing of any worlds, beginning from the stream of one's own experiencing, from his open endless varieties up to the objective world with its different levels of objectivity, is subordinated to the conformities of the oriented constitution. Consequently, the world of culture is also given as oriented in relation to an unchanging zero link, that to some person. Here I and my culture are primary in relation to any other culture” [5, p. 58]. E. Husserl underlines the unity of the world and the “zero” I. So, to “be other” means belonging to other world. The philosopher examines constituting which assumes a conditionality of I and the world, underlining that the process of constructing provides that I belongs to it. Therefore to understand I is possible through the address to the world, in which it exists, taking into account the circumstance that I belongs not to one world, but to a few, as a result of what it acquires different properties.

However E. Husserl simplifies the process of constituting superfluously, equating the state of the world and I, which belongs to him. In actual fact the involvement to the world is relative, as both acceptance and tearing away of the world is possible, here tearing away of one world assumes the acceptance of the other. In addition, I belongs to a few worlds simultaneously, each of which has its own culture. I is characterized by certain originality, due to which it is possible to understand the unicity and plenitude of the world which it belongs to. In other

words, actually I cannot be the “zero”, it is such as it “became”, “was formed”, “unique”, and others like that. This example testifies that in every world I will differ substantially, that it will not be the “zero”. He proves that E. Husserl does not take into account, that in constituting, and consequently, in transmission, the Other takes part, which comes forward as a transmitter of culture. Exactly he brings over to the world, passes his inheritance. Therefore, if there is not the real transmission, the involvement to the real (moral) world grows into dreaming, so it will remain for I unattainable. Consequently, a transmission will be a transfer of I cultural legacy from the side of the Other as the world “representative”. Such Other has another, more perfect modus of constituting.

Such interpretation of relations of I and the world shows, that not only the world determines the realization of I, I influences its state. Therefore constituting foresees the relation of the world reflections, I and the Other, accordingly, the transmission with the help of which the becoming of I, able to follow the due happens.

(4) Consequently, a requirement to «become such» is realized within the framework of reflection which is correlated with I and the Other and depends on oneself and the Other. If a reflection is productive, I becomes proof, he has ability to “hold on to itself”, remain unchanging. But if firmness does not have moral subsoil, contains pre-condition of impossibility to “be Other”, for example, perfected. I can not “be Other”, as it sees the insuperable obstacles. Persuasion in relation to impossibility to change oneself belongs to them, to understand to oneself one's own essence and to realize a necessity to “be oneself”. It is a taking root in oneself. Other problem is the growth of totality in the world which subordinates to itself and leads the way. At that rate a necessity to be “faithful” begins to prevail, predefined that the world determines, which I must be, what E. Husserl pays attention to. This requirement from the side of the world can be very hard, assuming the discursive violence, what is determined by the dependence submerged in the world and consists in imposing of concrete duties. Thus requirements can be not expressed, but realized as possible orders. So the requirements may be not expressed, but realized as possible orders.

(5) These orders go from the Other, which comes forward on behalf of the world. Let's consider, as J. P. Sartre explains an orientation on the Other: “In actual fact I never perceive myself abstractly as pure possibility to be by myself, but I live by my selfconfidence in a concrete projection or simply a purpose, I exist only as engaged and such who has consciousness of life as it is. From it I perceive the Other-object only in the concrete engaged getting up of his transcendence” [12, p. 460]. J. P. Sartre shows that the Other here comes

forward not in oneself, but from the side of the world. Such Other is in abstractedness, as an object, but not directly as such. His secret which generates inability to understand his essence is herein covered. He is examined as possibility of that the Other is denied. His remoteness results in that only his casual features, that strikes the eyes are caught. However in any case, I appears as the engaged Other, obeys him, grows partly into him, but not in "such which he is in actual fact". A basic sign and contradiction of transmission consists herein. Otherwise speaking, subordination has an arbitrary character, as a result of what a transmission "suffers" from vagueness and chance. We will notice that a concept of "engaging" characterizes a transmission from the side of the Other which is its initiator.

The situation becomes complicated because "I" coexists with many others, which are necessary to attract. But that who attracts me often appears a casual Other, who is not moral, and that is why he can not be an object for an imitation. This chance can be partly removed by the way of institutionalization of the relations which assume an orientation to moral norms. At that rate a student always has an obligation before a teacher, as the last comes forward from the side of society, accordingly, the due. If for that, who is educated, advantages of morality are opened, he feels gratitude which positively paints a transmission in relation to a teacher. Formal Kant's ethics can not explain this phenomenon, unlike existential ethics which substantive statements were expounded in the works of J. P. Sartre. As the thinker asserts, an orientation to the Other is characterized by the richness of content. The Other appears as the aggregate of the personal signs which are accepted or cast aside. His appearance attracts or pushes away, due to what he engages in some way.

(6) Sooner or later the problem of the productivity of initiation, which can be formulated differently, appears: how is it exactly possible to give an educate action? A question about the productivity of initiation arises up, as a rule, at the analysis of authentication, which B. Waldenfels characterizes as so: "Authentication means that I become myself due to bringing in other. I become that, who I am, due to those, who I identify with my parents, predecessors, group, social self in understanding of William James. This process can be above authentication, in which I become almost nothing, and the social becomes almost all" [1, p. 56]. We will notice that the philosopher shows, how the origin of the world becomes possible, but not from its side, but from a side of I. Consequently, it is clear, that authentication assumes a transmission and vice versa: they complement each other. Authentication is predetermined by the necessity of involvement of I to the world, the transmission – by the personal interest of I in the world, as in the world there is a requirement in such I, which would assist

its development. For this reason the transmission can have a total character. We pay our attention to the correlation of transmission and authentication, as they belong to the sphere of relations of I and the Other in the world. During authentication the degree of accordance with the collective I is actualized, the transmission characterizes the process of borrowing.

A problem consists in that the complete submission results in facelessness, shortage of independence, accordingly, to inability of I to defend oneself and to create; it is one side of transmission. Other turns out at clarification of maintenance of transmission. If moral experience is passed, doubts disappear in relation to the necessity of total influence. Therefore "facelessness" in relation to moral norms assumes the plenitude of responsibility and honesty. Such "facelessness" becomes precondition of unity of creation and freedom. It is denied then, when the collective We morally is not perfect. Actually, facelessness appears then, when morality yields before worship to some external, for example, to the thing or idea which is amoral. The criterion of originality authentication determination of is the attitude toward I.

(7) Taking into account the above-mentioned analysis of initiation there is a question about sanctions from the side of the world in connection with a refuse to execute an order. Such sanctions have an institutional origin and assume the discursive expression, for example, in description of the Other, the conviction of his acts, as he goes out from the side of the world, and has a public character. That, who is guilty, appears in a spotlight, tests criticism, as a result all are turned against him. To "reform", he must confess his guilt in public which will be the display of his consent and confession of moral. On persuasion of an Argentine philosopher E. Laclau, the sanction is realized with the help of the chain of equivalents, that aggregates of requirements: "It means that every separate requirement in its basis comes forward split: from one side, it expresses its own particularity, and from other it sends other requirements through its equivalent copulas to totality" [9, p. 60]. Due to the equivalency separate requirements which come forward as integrity and can be reflected with the help of a symbol are "summarized". Sanctions as such within the limits of hegemony are the unity of their aggregate. In the system of education the requirements acquire imperative and universal character, as they are realized as absolute and general ones.

The analysis of initiation and transmission in pedagogical discourse enables to examine education in an existential aspect. Obviously, the pedagogical initiation foresees not only determination of criteria of moral norms and exposure of acts, which provide their implementation. It assumes forming of "willingness to be", preparation to implementation and altogether the narrow-mindedness of possibilities

horizon and determination of the proper. The pedagogical initiation assumes the clearing up of existential aspect of categorical imperative. Undoubtedly, the establishment of the proper is possible only in relation to the Other, through the appropriation of his image, when he becomes an implicate value. The requirement to “become such” is pulled out by the world which is a discursive concord. Thus constructing takes place through the relation of the world conditionality, I and the Other. It conduces to acquisition of firmness and at the same time to impossibility to “be the Other”. The problem of the productivity of initiation is solved due to the transmission, which is understood as transferrableness of spiritual experience, which is possible on condition of complete submission which is proved by the positiveness of moral.

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