

**EDUCATIONAL TRANSFORMATIONS AND THEIR DOMINANTS:
BETWEEN THE DYNAMIC AND STRUCTURE OF PROCESSUALITY**

The aim of research was to make a synthesis of most modern approaches to transformations of processes important from the point of view of human development, activity like education and communication, and showing links between structures and dynamic characteristics of change against dualistic divisions. The theoretical framework consists of references to the so called "duality turnover" in humanities and social sciences and uses the concepts of "order through oscillations" as well as the 'explosive effects" and "sociological ambivalence" of social roles. The paper indicates new meaning of the term "theory" from the point of view of "antipositivistic turnover", including theories in pedagogy, sociology and philosophical pragmatic conceptions.

Key words: dominants, duality, dynamic, the versus operator, structures, traditional approaches to processes, transformations.

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This article discusses meta-pedagogical transformation contexts in the areas of human actions and the course of human life from the perspectives of hermeneutics, critical reflection, psychoanalysis, anthropology, and the project of "applied humanities." The following problems are addressed: 1) shifts of the dominant among factors participating in professional processes and practices, such as dialogue, the rationality of actions, the understanding of tradition, freedom, changes, and the ideal of the space of actions; 2) transversality, structural duality, and oscillations around dilemmas of action and dominants in psychosocial development; 3) traps, limitations,

and gaps in traditional approaches to relations between factors in a person's identity transformation; losing track of discontinuities and internal tensions; 4) the anti-positivist breakthrough in considering the explanations of processes and the trifold "explosion effect" in transformations of agents' emotive-cognitive representations, including their auto-transformations and interactive alliance in actions; 5) alternative approaches to the conceptualizations presented in this article. The paper indicates new meaning of the term "theory" from the point of view of "antipositivistic turnover", including theories in pedagogy, sociology and philosophical pragmatic conceptions.

There have been many attempts to "think transformation" in many ways for a long time, noticing its different manifestations in nature, history, social life, and the individual development of man. New manifestations of these change processes, such as globalization and probably the most dramatic phenomena in the sphere of the "Anthropocene" epoch, bringing about the threat of the destruction of civilization and even the planet, have started to dominate. Many of them significantly affect social practices in many areas, including the management of macro processes, institutions, and procedures in professional activities. The Enlightenment myth of a linearity of progress has fallen, and the principles of "growth zero" or "nuclear moratorium," and "sustainability" of processes, have long since been formulated. All this becomes necessary in terms of the chances of survival in the face of the multiplied threats resulting from the scale of the potential for self-destruction and self-degradation. We know that we can transform the world into a ruined civilization or planetary rubbish dump with excesses in some spheres and deficits in others. However, this has not led to effective care for sustainable development, and many activities turn out to be counterproductive. Thus, they serve radical changes, often contrary to the intended or declared ones, having their own life in the "hidden program" mode at various levels and at various scales of harmful effects. In addition, the reflective valorization of processes is sometimes delayed, devoid of any insight into the real "logic" of the changes taking place. It has been common for a long time to disregard their importance or manifest excessive attachment to the assumption of their safe automatism, self-regulatory ability to self-correct. Meanwhile, transformation is

sometimes entangled in the dynamics of a “snowball” beyond control and the possibility of stopping without radically changing the imagination, habits, and procedures. Social activities are too often dominated by the lack of awareness of impending crises, generated catastrophes, and even the most painful deficits or mistakes. Impacts are not subject to the necessary reflection or self-correction in time. Unrecognized complexities take their revenge by surprisingly destroying assumptions about the rationality of actions. More and more in the daily ritual of Lech Witkowski social appearances, rush, and instrumentalization, the process of spiritual atrophy grows (as a cause and effect), accelerating the “disappearance of space for reflection” (Baudrillard, 1998; Sloterdijk, 2014). This is done with the participation of institutions that were supposed to serve this reflection, such as schools, churches, and the institutions of democratic life, including parliaments, which often provide mainly an *ad hoc* spectacle of electoral arithmetic. The COVID-19 pandemic runs in a long chain of epidemics of increasing degradation, self-degradation, frustration, anxiety, and phobias on the one hand, and blindness, fanaticisms, violence, and narcissism on the other. Not only do the processes of change and their pathologies get out of hand, as with populism, but they are not engulfed in time in self-critical reflection and correction by those who unconsciously and egoistically escalate them, deepening contradictions and inequalities, and hate speech.

We are not sufficiently sensitive to the complexity of the processes, to their often-paradoxical course and effects, requiring changes in their perception, still too superficial, immediate, and local. Additionally, it is only slowly and not without hesitation that we learn to assign new meanings to various terms and their practical implementations, and to associate them with the newly postulated normativity, requiring fundamental corrections in the practices of professional influence. Transformation may require resistance, it may face resistance on its own, even a blockade of susceptibility to change, or a refusal to cooperate. Sometimes it comes to the fore by activating coursealtering pressures that have their own direction, even inertia, which one tries to break in the interests of some other process that cannot break through. These are the dramatic contexts that must not be forgotten when

wanting to “think transformation” for social theory and practice.

Full documentation and illustrations of the theses presented above, together with their in-depth development, are to be found in the author’s books mentioned (Witkowski, 2010, 2013, 2014, 2015, 2018, 2020). It is worth emphasizing that the approach suggested above can be found more and more often as present and developed – regardless of the above-mentioned references – in analyses from different perspectives and from different disciplines, such as sociology or philosophy. It is certainly significant to consider the aspects of transformation in terms of social transactions, the conceptualization of the in-between (l’entredeux) in the contexts of social fluidity (Foucart 2016), and some versions of hermeneutics emphasizing, among other things, unstable balancing as a type of state that still requires transformation (Wierciński, 2003, 2019). Also, in the sociology of education and the theory of social work in Poland, structural and dynamic references to the terms of the new lexicon as the theoretical basis and methodological framework – such as dilemmas, duality, weaves, tensions – constitute the axes of analyses and application attempts (Frysztański, 2019). The broadest framework in sociology for this type of approach seems to be proposed in terms of the civilization process (Elias, 2011).

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