

Adaptation of Service-Learning in Lithuania: a Hermeneutic Perspective

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Abstract

The aim of the article is to demonstrate problems of transfer and adaptation of *service-learning* method in Lithuania by linking them with development of understanding of this method. Development of understanding is explicated by hermeneutic pedagogy. Therefore, the article pursues to demonstrate relations between hermeneutics and pedagogy, interactions between hermeneutics and education practice, in relation with changes in understanding. At Šiauliai University, *service-learning* was adapted and construed as *Cooperative Studies* (kooperuotos studijos). Similar creative interpretations of the method by transferring innovative project are applied in other countries as well. Such a transfer is related to additional aspects of explication, interpretation, application, correction and discussion. Hermeneutic pedagogy discusses relations between circles of interpretation and practical activity. In essence it corresponded to development of at Šiauliai University, Šiauliai and Panevėžys Colleges as well.

Key words: hermeneutics, understanding, intercultural transferability, adaptation, service-learning, cooperative studies, reflective thinking, practice.

Introduction

Service-learning, interpreted at Šiauliai University as Cooperative Studies (kooperuotos studijos), are related to paradigms of social constructivism, hermeneutics and understanding empowerment. Social constructivism discusses ability to adopt world's best pedagogical, social, economic practices on purpose to increase well-being of people, ecological environment. To this end, methods and practices are transferred from one culture or civilization to another culture, thus realizing diffusion of cultures. Another innovation strategy is related to creative expressions, when scientists seek to discover something new that could be proven by experiments.

USA-origin service-learning methodology adapted in Lithuania was not only creative expression of Lithuanian scientists, but more creative, interpretative adaptation. It means that it is important

to give thought to concerns of translation, understanding, and adaptation to new conditions. This is why hermeneutic interpretation of transferability and adaptability is important.

Many researchers of contemporary social anthropology claim that mechanical and at the same time efficient transfer of cultural forms is hardly possible. Duplication does not ensure comprehensibility. Even though mechanical transfer is imitated, it does not become relevant and remains only with support of colonial government. Reasonable transfer of alien experience presupposes that it will be interpreted and understood in our living world of structuring consciousness. In practice, such interpretation is juxtaposition and evaluation of the experience in transfer and experience that we have. It is given sense by present knowledge, ways of time and space organization, social relations, popular modern myths and legends, rules of daily life. Transfer of alien experience must be interpreted in all mentioned contexts. Such attitude towards transferability and adaptability is followed by representatives of neoevolutionism: M. Sahlins (1972, 2003), J. H. Steward (1968, 1977). In the book *Islands of history* (Sahlins, 1985) Sahlins notices that educational paradigm of world understanding and explication, which captain Cook tried to impart to Hawaii inhabitants in XVIII century, was interpreted by Hawaiians within their rhythmic of myth and time. Natives only partially changed their mythical interpretation of the world taking into account the proposals of Cook and later colonialists; they did not reject their world view. From Sahlins's position, this is precisely how process of intercultural understanding and adaptation takes place.

When transferring various methodologies, science paradigms, social constructivism encounters a problem of understanding and application. Development of understanding in this respect is not less important factor than social, economic, military persuasion, disciplining or forcing. Clashes of local awareness and social biasing result in multilinearity and different dynamics of development of cultures.

Service-learning method mostly builds on multiple pragmatic, utilitarian and communitarian USA experience, on acknowledgement and nurture of Ame-

rican communal values, on complicated practices of connection of individualism to communitarism. Lithuanian internal world experience is different: traumatic historical memory, devaluation of community values, development of non-critical individualism during post-soviet period, conflict between ideals of nationality and hidden individualist-utilitarian attitudes. All of the mentioned factors differentiate USA and Lithuanian cultures and aggravate possibilities to transfer educational methodologies and methods, increase requirements for responsible but creative interpretation of methods. These differences are made even more profound by different narratives, legends and collective and personal ideals related to them that are enshrined and cherished by both cultures. Service-learning is an education method harmonized with communitarian utilitarian way of life of the USA. Respectively, it is not easy to understand and transfer to Lithuania due to differences in thinking, comprehension and practices. Therefore service-learning method underwent a heap of transformations during transfer and adaptation. Firstly, it changed its essential, core value: serving the communities. It must be noted that this serving in the USA is largely related to Christian aim to indoctrinate and expand fundamental principles of the right (mainly Christian) and less often, left (trade unions) communitarism. But in Lithuania, for instance, in case of Šiauliai University, not serving, but cooperation with the same communities is emphasized. Only technical principle of interactions (part-time practice of the subject for students) remained the same. Such team practices in communities both in the USA and Lithuania help to adjust programs of the courses being studied, enable useful interactions of student and social partners, communities, stimulates voluntarism, project activities, support civic ideas.

All these differences and identities motivate to think more deeply, reflexively over problems of transferability, understanding, interpretations and adaptation of service-learning. The main scientific problem dealt with in the article is application of hermeneutic pedagogy in construing transferability of pedagogical methods of education, selecting a particular case of service-learning for analysis.

The aim of the article is to disclose significance, functions and potential of hermeneutic pedagogy in transferring innovative methods from one culture to another. Selected case for analysis is transfer and adaptation of service-learning in Lithuania and development of at Šiauliai University and Šiauliai and Panevėžys Colleges. To this end the objectives set in this article are to discuss links between classical, ontical hermeneutics and pedagogy, features of hermeneutic pedagogy, possibilities to apply it to explication of intercultural transferability as well as adaptations of

methods. Finally, an important objective for hermeneutics is to interpret the main ideas of service-learning: serving, practice, citizenship.

Hermeneutics and education

In my opinion, today the main stimulus for development of hermeneutics is not fundamental philosophical reasoning which is analogous to works by M. Heidegger (1986), H.-G. Gadamer (1990), J.-P. Ricoeur (1969), but researches of applied hermeneutics. These are anthropological hermeneutics (Cl. Geertz), literary hermeneutics (Szondi, 1995) and hermeneutic pedagogy (Sotirou, 1993). In this instance important parallels and influences of hermeneutics and local knowing, detailed description, myth, literary interpretation and creative imagination, human development, his socialization and individualization are discovered.

Modern hermeneutics is not only a philosophy of understanding, it also aims to reveal human entity, showing that existentially deep and careful understanding is an essential way of human entity, too. Such a dissemination of hermeneutics is significantly different from hermeneutics as a text explanation method dominated before creations of F. Schleiermacher and Dilthey. Hermeneutics of Renaissance and New Ages, of Enlightenment in particular, increasingly moved away from elucidation of relations between sacred word and human spirit, but at the same time it liberated from Biblical teleology of interpretation, when all words and phrases had to point to transcendental reality, the great account or salvation. Hermeneutic reasoning of the New Age is related mainly to historical criticism of literary form, style and reasoning in pursuit of greater objectivity. Of representatives of hermeneutics of that period, J. Grodin distinguishes Dannhauer, Cladenius, Meyer and pietists (Grodin, 2003).

Dilthey's reasoning about importance of hermeneutics for interpretation of literary works is contradictory, same as contradictory is the philosopher's way to philosophy of art of understanding. He constantly floated between holistic evaluations of influence of spirit of époque, and interpretations of internal expression, between Kantian mind-structuring apriority and Hegelian spirit of world and nation. Nevertheless, this ambivalence is essential generally for all hermeneutics which strives to liberate itself from individualist psychology but not to become descriptive historical science, to put that differently, it wishes to preserve identity and historical character, creativity and nationality. For example, Dilthey in the work *Das Erlebnis und die Dichtung* (1906) claims that Goethe expressed his creative spirit and aspirations of time and nation at the same time:

The entire spiritual development of Europe was influenced by this new world-historical force. It was from this standpoint that Goethe accomplished the greatest poetic task of understanding life in terms of itself, and thus representing it in its significance and beauty. His poetic talent was only the highest manifestation of a creative power which was already operative in his own life. In Goethe, the processes of living, forming, and producing poetry (Leben, Bilden und Dichten) achieve a new unity based on the scientific study of nature. This unity has established a model of truthfulness, a pure naturalness, of clear vision, and of unprejudiced interpretation of our existence – a model which has influenced all subsequent thinkers, poets, and writers. (Dilthey 1985: 253–254)

According to Dilthey, the fact that hermeneutics laid claims to become the most important explainer of expression of self-understanding spirit denied neither its historicity, nor individuality. The circumstance that this author separates “explaining” natural sciences from “understanding” ones does not mean that Dilthey ignored explaining. It is more likely that he criticized explanation, indicated its conditions, but not rejected by replacing it with expression. On the contrary, he aimed to complement explanatory psychology by imagined psychology of understanding. Pedagogy created on this basis of hermeneutics and psychology of understanding differed from traditional religious education at Jesuits schools and from educative edification or Prussian education and discipline. Hermeneutics as art of spirit understanding questioned claim of natural sciences to essentially explain human development, encouraged doubts about achievements of traditional psychology and psychophysiology, but did not suggest rejecting them. In this case it is worth to remember another divide between natural and psyche sciences, which was developed by Kantian scholar W. Windelband. He considered natural sciences to be nomothetic, and psyche sciences – ideographic (Windelband 1998). However, expression of psyche is influenced by natural and social factors that are described using nomothetic instruments, like on the contrary: nature is colonized using ideas.

This dialectics of explanation and understanding is important from the points of view of literary criticism, anthropology, and pedagogy.

The main method of hermeneutics, explanation of meanings, is rather playful and therefore indeterminate. It must be noted that in application of this method it is referred to present knowledge, prejudices, legends, philosophical insights, researches, thoughts of scientists, in other words, “spirit” of époque and nation. For explaining texts and events, hermeneutics employs various supporting methods: analogy, explication of symbols, interpretation of historical ex-

perience, cultural comparativistics, analysis of metaphor or meaning transfer, dispersion of implications of collective or individual subconscious, critique of style or genre, description of myths and stereotypes, creative interpretation, empathy for imagined period, etc. All this wide spectrum of assumptions, devices and methods of reasoning encourage to philosophize creatively, artistically, by playing, thus striving for the best, deepest understanding (Hogan, Smith 2003: 133). Sources of meaning are usually considered to be texts, works of art, actions, practices related to essential, existentially deep human experience. After all, of greatest importance for hermeneutics is not to use method, not to understand at random, but to comprehend essence of process, its existential implications for human destiny.

All this set of rather inaccurate methods is related to, according to Gadamer, one procedure that is essential for hermeneutics: the hermeneutic circle, which indicates that explanatory procedures listed above can be repeated several times, for the purpose of deeper and fuller understanding of situation or sense, noticing of its existential depth. For example, if we have quite a stereotypical opinion, superficial knowledge and completely different personal experience on a certain phenomenon, it is necessary to understand implications of these horizons of experience or stereotypes and, by employing imagination, power of decision, historical, psychological or psychoanalytical, linguistic knowledge, to create own, possibly alternative or parallel, understanding of situation, demonstrate different possibilities to understand an event, and compare the obtained results. This constantly repeated hermeneutic circle of understanding is what not only opens ontological importance of truth, but also implements it, shapes us. Thus alien practices are transformed and converted into development or modification of our own activity. By going around explaining and practicing we enable development of human soul, or, as it is called today, of holistic, synergetic competence. Education, existential human development is related to interpretations, to game, to the widest, philosophical meaning (Lammi 1991).

Modern hermeneutics reveals human ontology, performs spread of human existence, and is related to pedagogy as a system for development of understanding. Heidegger was one of the first to try to relate contemplations of entity, education and hermeneutics in the work *Entity and Time (Sein und Zeit)*. As Thomson notices, Heidegger’s aim was to ontologize pedagogy (Thomson 2004), and that also meant relating education and hermeneutics. This project of the German thinker manifested as explanation of education of understanding, revealing life perspective of this action. Development of essential understanding is also formation of soul. Heidegger goes back to this issue

once again in creation of *Doctrine of Plato's Truth* of 1940 and in the *Letter on Humanism*.

In the work *Doctrine of Plato's Truth* (*Platons Lehre von der Wahrheit*¹) Heidegger related Education (*Bildung*) with image (*Bild*) and idea (*Eidos*). To learn is to empower (be able) to publicly present, open personal Eidos which is also a basis of experience of all beings, to open this Eidos in a way that is essential to people, which would bring out for a person the being of all beings, or, metaphorically speaking, the idea of good. This Heidegger's reasoning only partially corresponds to Dilthey's attitude to reveal aprioristic premises of consciousness and experience, premises that are obligatory when presenting historical criticism of intelligence and showing coherence of the world. Dilthey was developing philosophy of life (*Lebensphilosophie*) but he tries to escape the metaphysical theories about substance. For him it is not enough to highlight and make public the fundamental idea of perception, i.e., antecedent assumptions of cognition. It is important to show them in horizon not masked in being, in that light of the world that enables seeing all the ideas. Education, or *Paidea*, as Plato calls it (in the work "The Republic") (Plato 2000), is learning to distinguish fundamental ideas from their expressions and shadows, and comprehend assumption of explanation of ideas: the light of primary idea of good, in which non-mystery of being reveals. Competence to constantly observe phenomena, compare them with fundamental ideas, contemplate the life is acquired during learning (*Paidea*). Thus learning acquires lifelike, ontological dimension and liberates itself from burden of classification of phenomena or shadows, or, I would say, idea of untruthful learning. Heidegger notices that this light of primeval idea is metaphor of life for not hidden ones. This light is not something far, but is related to environment that we existentially give sense to, surround with concerns (Heidegger, 1997). Idea of good emerges not from abstract pages of texts and not in faraway lands, but in the locality that we live in, where our *Dasein* unfolds. Therefore any cognition must be carefully interwoven into existentially deeply revealed organization of inhabited locality, into our light of idea of good that is shining here in the world.

When explaining idea of service-learning, such a relation with the world we live in becomes particularly important. Adapted equally teach how to see textbook truths and learned ideas in horizon of

¹ Lecture on *Doctrine of Plato's Truth* was read for the first time in 1930/1931 at Greiburg University. Text *Platons Lehre von der Wahrheit* was published for the first time in publication *Geistige Überlieferung*. Berlin, 1942 (2): S: 96–124. In translations into Lithuanian, this text is sometimes translated as „Platono mokslas apie tiesą“ (“Plato's science of truth”). But Heidegger has specially emphasized unsuitability of the term „mokslas“ (“science”) when talking about pre-Aristotelian works.

cooperation and partnership, learning to see it in the world light empowered by *Dasein* takes place. In the words of Heidegger, gradual learning to see ideas in light of life, criticism of shadow and thorough examination of what is not hidden is at the same time an existential liberation of human being. Nevertheless, interpreting Plato's doctrine of truth, Heidegger does not clearly show the importance of community, relations between the polis and truth – the issues that Plato gave most of attention in his work *The Republic*. Heidegger notices that Plato's idea of good, in the light of which everything emerges, is related to moral law. However, he does not discuss preconditions of this moral law. And thus both freedom and liberation, deprived of foundation of idea of critically thought over communal good, become unclear. I think that in this case Heidegger was still under the influence of F. Nietzsche's philosophical pathos to get free from dogmatic chains that were often associated with community and canonized vision of good.

Pay most of attention to local knowledge; this is a source of ideas of belonging to community, of good, and also openness of Being of human beings. However, developed at Šiauliai University still lack clear connections with vision of good, clearly spread sense of belonging to community and interpretation of the Being. This is explained by that didactic and administrative practices and project aims, traditional pedagogy of teaching constantly overshadows the most important dimension of the Being.

In the work *On Humanism*² Heidegger continues the contemplations of relations between fate of explaining of pedagogy, perfecting of human being and entity in the light of Being and pedagogy itself started in *Entity and Time* and *Doctrine of Plato's Truth*. Heidegger relates humanism with idea of human nurturing (*Vollbringen*). He writes:

We view action only as causing effect. The actuality of the effect is valued according to its utility. But the essence of action is accomplishment. To accomplish means to unfold something into the fullness of its essence, to lead it forth into this fullness — producere. Therefore only what already is can really be accomplished. Thinking does not become action only because some effect issues from it or because it is applied. Thinking acts insofar as it thinks. Such action is presumably the simplest and at the same time the highest because it concerns the relation of beings to humans. (Heidegger 2003: 96)

² Text *Über den Humanismus* was published in 1947 and was a reaction to J. P. Sartre's work *L'existentialisme est un humanisme* (Existentialism is humanism). Sartre did not directly relate humanism to education. On the contrary, Heidegger proposed relations between humanity and education, bringing out existential and subsistential plane and thus indirectly criticized Sartre.

This human nurturing which takes place in the light of Being or God's sanctuary is related by Heidegger to Grecian idea of *Paidea*, which was later turned into *erudito et instituto in bonas artes*. In the context of ideas, this subsistential paradigm of education was related with idea of *studium humanitatis* and its genesis from ancient Rome to the very end of Italian Renaissance (Heidegger, 2003: 99). Heidegger's remarks written out in his article *On Humanism* are important for pedagogy for their expressed criticism, addressed to classical metaphysics and principles of humanism and ethics explicated under its influence. Metaphysics not nearly closes or cancels openness to Being, but contemplates it employing existentialist terminology which covers neither fate presupposed by history nor existential dramatics of locality or its relation with finite experience of the world. I assume that many of these critical Heidegger's remarks also apply to modern learning, which is not sufficiently oriented neither towards spread of local historic consciousness, nor towards critical contemplation of native person and his finite worries in the light of Being.

Interpretation and adaptation of service-learning in Lithuania, dramatic discrepancy between certain essential American postulates and Lithuanian reality stimulates to think over contemplation voluntary public and social service and community spirit in the presence of Lithuanian traumatic and imagined heroic history and relating it to concerns of people living here and now in the horizon of the world they live in. Thus hermeneutic interpretation of transfer, interpretation and adaptation of service-learning by itself presupposes explication of educational self-understanding in the light of Being.

Heidegger talks of perfect maturing and coming true of human Being, *Dasein* that occurs due to theoretical, practical, creative and existential efforts. It should be noted that this thinker also raises practical realization of human existence, which he considers to be formation of understanding. Practical unfolding of understanding is also an interpretation of the world around us, and change of us and the world: through activities, creation, efforts of communication. It is true, however, that importance of dialogue, from the point of view of *Dasein*, in my opinion, remained insufficiently disclosed in the works of Heidegger. This remark is important; rejecting that theoretical interpretation is often related to and conforms with dominant ideology. Therefore, abstract knowledge lays claims to overshadow what is the most important for human fruition. Nonetheless, Heidegger's remarks on connections between education process and experiential activity in developing understanding are very important when explaining transferability of education methodology, where practical experience, closely related

to the social world around us become more important than abstract postulates of *service-learning*.

Heidegger distinguishes authentic human Entity, *Dasein*, which changes over time and depends on our abilities to be, and simply human existence which has no outstanding feature of authenticity and which is mainly ruled by possibility to become something under the influence of teachers, education systems, etc. Teacher in this case, in Heidegger's philosophy, appears as a "culprit" of pupil's development. In this respect, a thinker continues Socrates'-Plato's idea about conception of a teacher as an obstetrician of reminiscences and ideas put forward in Heidegger's work *The Question Concerning Technology* (Heidegger, 1977), where various education instruments are allocated function not of the main reason, but of assistance. Implement this provision, having in mind that it is a situation, environment of linguistic game, practical tasks that educate, and lecturer only performs functions of correction, stimulation, consultation. Development of understanding, as well as of perception, also means deepening of interactions between a person and a community, and at the same time intensifying of Being of participants in this dialogue.

Gadamer in one of his most important works, *Wahrheit und Methode* (Gadamer, 1975) notices that ontological assumptions of hermeneutics are related to conception of formation and also of education. He points out that *Bildung* – formation, education, is essentially identical to transfer of image (*Bild*) to writing, to formation of soul, to giving it certain imagery (*Ur-bild*). Gadamer, like Heidegger, considers this allotment of public image to the being developed intellect of a person, formation of soul to be ontology of education, which is related to practical activity of interpretation, dialogue and play (Gadamer 1990: 23). Gadamer, by partially continuing tradition of "Criticism of power of decision-making" of I. Kant, also maintains that such formation of soul is only possible when this soul independently makes creative, synthetic decisions, making effort of spirit and refection (Gadamer 1997: 39). But, in contrast to Heidegger, he also emphasizes that this effort of soul becomes efficient during interpretational dialogue and game. And dialogicity by itself presupposes strong sense of belonging to community, at least active mutual relations during game of ritual. True, idea of sense of belonging to community and its explication for hermeneutics also remained insufficiently revealed in Gadamer's philosophy.

At present, when we speak about hermeneutic pedagogy, we already can clearly distinguish some competing approaches to human education:

- Disciplining, educative;
- Hermeneutic, which emphasizes spread of expression of soul;

- Social constructivism, which stresses empowering, implementing of social roles and their ideological criticism;
- Hermeneutic, which emphasizes importance of social-existential dialogue.

Hermeneutic pedagogy

Hermeneutic pedagogy is related to historical trend of pedagogy in Germany – humanitarian pedagogy (*Geisteswissenschaftliche Pädagogik*). Hermeneutic pedagogy emphasizes that in education process not only factors of social constructing, didactics and discipline, but also a purposeful dialogue, cooperation, free – playful interpretations are important. All this bridges pedagogy, education science, and humanities: philosophy, literature, communication. Hermeneutic pedagogy (Sotirou, 1993; Weinsheimer, 2004; Smith, 2006) is construed either as development of understanding or as philosophical reflection of being developed understanding. Historically, hermeneutic pedagogy as a means for development of understanding was developed as early as Middle Ages, as Judaic interpretations of Torah or practices of Christian exegetics. Nonetheless, it is not completely clear to what extent a liberal, dialogical, teacher-assisted method of explaining was used during exegetics in schools and universities of Middle Ages, and to what extent it was a discipline and canonical interpretation. And scholastics, which delineated necessity to present all pros and cons, prove or reject them, was an art of discussions. But their dialogue form was restricted by arguments of Aristotelian logics. Yet exegetic explication of figurative meanings and comparisons was already a hermeneutic education process and religious act at once.

Sotirou, one of the most prominent representatives of hermeneutical pedagogy, considers historicity of human Entity-here (*Dasein*), existential relations with locality, region, as well as interpretational, complex dialogicity to be hermeneutic assumptions of education. Social, understanding-stimulating dialogicity is precisely what Sotirou aims to derive from Gadamer's work *Wahrheit und Methode*. However, Sotirou relates his reasoning not to transferability of experience (literary, historical, methodological, etc.), but more to idea of hermeneutic classroom, what undoubtedly narrows possibilities of hermeneutic pedagogy and makes it one of methods of didactics. During lectures and seminars of the present-day, hermeneutically can be explained poetry, folk proverbs, works of art, experience of other civilizations. Sotirou contrasts his idea of hermeneutic pedagogy with both pedagogical expressiveness and social constructivism, showing advantages of dialogicity, concerns

of I and YOU, existentially deep interpretation and dialogue. However, according to C. Wulf (1996), hermeneutic orientation of pedagogy differs from philosophical hermeneutics as interpretation of texts, and is more related to pedagogical-practical understanding which emphasizes pragmatic aspect.

Today hermeneutics, including pedagogical one, employs a variety of methods that enable understanding and its development:

- practical “know-how”. Grodin has noticed that perception or interpreting “how it works” is important precondition for comprehension of entire subject. Ability to explain stages, steps of activity, to understand contents and essence of moments of the process is a precondition for broad and rather liberal interpretation without distorting the essence of the matter (Grodin, 2002: 37). Grodin points out that “know-how” is related to ability to do something similar, to practical development of competences. This Grodin's interpretation is directly related to modern understanding of competence, which consists of knowledge, practical skills and abilities, and moral, ethical, mainly local culture-related attitudes;

- understanding as dialogue and agreement. It is associated with dialogicity, search for consensus. Dialogue has logic of its development and crosses the boundaries of personal attitudes, broadens horizons of comprehension and explanation. But by itself dialogue without acknowledgement of its development and conclusions is not sufficient action of understanding. Dialogue comes to fruition when it is acknowledged. Later, critics of discourse were of similar opinion: L. Althusser, M. Foucault, who claimed that acknowledgement of discourse turns us into its subject. Agreement on dialogue that is important for hermeneutics is also sanctioning of personal development, changes, crossing the boundaries. Sotirou (1993) notices that the most important feature of hermeneutic pedagogy is dialogic interpretation when unfamiliar text, idea is jointly explicated by not one, but at least two persons. In most cases, they are a teacher or lecturer and a pupil/student. It should be noted that pupil/student must not listen to, but participate in discussion. Many moments of translation, adaptation and implementation of service-learning have been publicly discussed in public seminars, conferences, focus and Delphi groups. Neither experts, nor actively participating faculty staff, nor students, employers nor social partners had monopoly of knowing in these seminars. Therefore dialogical interpretation was broader and deeper than usual in lecture (more than is usual according to hermeneutic classroom methodology). Sotirou writes:

Further, the teacher does not come to a composition classroom with heuristics or tools that students can faithfully use to make texts mean. There are no

routine ways to interpret a text or to apply what a text says to one's own life. These effective reading ways emerge as the student, peers, and teacher examine each text, engage it in conversation. The teacher also allows for students to misunderstand a text, to re-vise what they had to say. Students are, in fact, encouraged to realize that only in initially misunderstanding a text can they participate in the activity of reading. What the teacher foregrounds are the questions that the teacher and the students ask about the text, for the teacher realizes that it is in questioning that the dialogue between reader and text begins and continues. The teacher also encourages students to see how interpretations can end with a question, and that in responding to a text, one never fully interprets it (Sotirou, 1993: 370).

Sotirou notices that dialogic hermeneutics partially opposes expressionist and constructivist pedagogies:

In a very important sense, a hermeneutic pedagogy serves to mediate the expressivist and social constructionist positions. A hermeneutic pedagogy does not deny that one's history is essential to meaning making. Yet, it does not assume that one's history or ideology is the sole contributor to meaning. Moreover, like the expressivists, hermeneutic theorists assume that the self does influence the understanding of this history; in order to interpret the histories of others, an interpreter recognizes his or her beliefs and places them at risk. What hermeneutic theorists assume is that both the self and society are necessary participants in the activity of interpretation, yet they can only emerge within this activity (Sotirou, 1993: 378).

Hermeneutic pedagogy shows that understanding occurs only during partnership and dialogue, and a priori knowledge and its power is not personal property, but communal way of world perception, which manifests in student's communication with pedagogue, social partner, surrounding world. Such a dialogue is possible when lecturer and student, teacher and pupil found not on hegemonic, domination, but partnership, play relations;

- **explaining using analogies and comparisons.** This is a classical hermeneutic action which lost its generalizing function today, but still remains one of essential steps of method of hermeneutics. We should remember that classical ancient hermeneutics, exegesis of the Middle Ages, modern philosophical hermeneutics is first of all a text interpretation practice. The aim of hermeneutics is not to explain for itself, but for others too, in such a way that they would understand the statements depending on their abilities. Gadamer notices that this is why already sophists star-

ted using method of comparisons and analogies as one of the simplest means for explaining. We can also use similar analogies to explain for us and others the contents of *service-learning*. The first analogy would be related to community education in pre-war Lithuania, which was mainly related to activities of religious communities, activities that were spontaneous, full and had no more apparent applied character. In other words, if you are already enrolled into activities of a certain community, it is implied that you believe in ideals of that community, trust colleagues and can independently carry out the chosen mission. However, such an altruistic attitude is hard to transfer to secularized, deeply pragmatic and individualist society that developed in Lithuania in 1990–2008. It is only in the recent years that strengthening and rather rapid development of communities and non-governmental organizations is felt, but even it has no stronger religious character. For this reason that community sense and voluntary public and social service that was developed in pre-war independent Lithuania found no stronger reverberation today. This is why idea of cooperativeness proved to be more appropriate when adapting principles of voluntary public and social service for modern higher school. From interviews conducted by J. Lenkauskaitė³, can be seen that less than 20 per cent of lecturers of Šiauliai University who participated in the project would be inclined to speak about ideals of public and social service. And more than 80 per cent unambiguously support principles of cooperativeness. Another analogy of *service-learning* is soviet public education. This parallel is close both historically and causally, bearing in mind that one of the inspirers of service-learning, J. Dewey methodologically cooperated with ideas of public education cultivated in Soviet Russia's S. Shatsky school (Mažeikis, 2007: 63). This analogy is also related to idea of serving the homeland, party and therefore after restoration of independence of Lithuania was associated for a long time with serving in the soviet army. After all, associations with serving the masters that remained in Lithuanian soviet literature have also left a deep negative trail related to this idea;

- Another principle of hermeneutic interpretation that Gadamer talks about and which is related to education is **rhetoric**. In baroque period, the thinker notices (Gadamer, 1999: 211), historian and philosopher Vico dignified rhetoric as the most suitable means to convey historic experience and thus develop *sensus communis*. Rhetoric in XVI–XVII centuries was being closely related to ability to use historic arguments, similes, ability to persuade and propagate.

³ One can get familiar with contents of her interview in her master thesis: Lenkauskaitė, J. 2008. *Kooperuotų studijų adaptavimo patirtis ugdymo metodų tarpkultūrinio perkeliamumo kontekste*. Šiauliai: Šiaulių universitetas (research adviser G. Mažeikis).

Then it was thought that understanding originates from figurative, acceptable, well-grounded persuasion. Today as similar means for explaining and persuading is often to be considered genre of success stories, narrated in management, marketing sciences. Group discussions, seminars are also to be considered rhetoric devices. Development of at Šiauliai University and Šiauliai and Panevėžys Colleges in years 2006–2008 have shown that for most lecturers joint seminars, discussions became an important means to persuade self and implement, and not independent studies of monographs on service-learning and Cooperative learning. Judging from popularity of books on service-learning available from Šiauliai University Library, a claim can be made that out of more than fifty lecturers, not more than six borrowed easy to get books. Therefore, understanding of this method is was first of all related to rhetoric devices of persuading, arguing. And they in their own right implied public adaptation of principles of *service-learning* for the listening audience in a way that is most acceptable and easiest to recognize. Two main interpretation tendencies were noticed in the audience. One to relate *service-learning* to part-time practice of the subject or to practice in general, and in this way finally not only idea of voluntary public and social service was lost, but also ideas of pragmatic, objective cooperation. Another, equally wrong interpretation was to relate *service-learning* solely to development of cooperativeness in the auditoriums, for example, in debates classes, by totally rejecting any practical cooperation with the accepting organization. Rhetoric, public discussions and persuasion practices help to develop pedagogic intuition, encourage overcoming misunderstandings, creatively and using dialogue explain the faced ambiguities, interpret pedagogical texts and methods. Respectively, any translation of literature and its practical adaptation implies certain public hermeneutic procedures of explaining and rhetorical, individual and collective persuading;

• **gradual creative and scientific distancing from false interpretation.** Gadamer (1990) states that understanding starts from local and most often more or less false interpretation, which builds on local theories, habits, prejudices, communication skills, collective discussions. Reflections of personal understanding and criticism of collective discussions help to critically evaluate development of understanding. Distancing from false interpretation takes place by developing practically of scientifically grounded interpretations. In case of, it meant further analysis of literature on *service-learning* method, criticism of practical experience, explaining of innovations, attempt to relate them with other, already tested te-

aching methods. It should not be forgotten that the aim of circles of hermeneutic interpretation is to stimulate reflexive, analytic changes that would be related to competences, behaviour. Respectively, depending on the state of changes, concepts and terms that define the being interpreted experience are created. When implementing at Šiauliai University, Šiauliai and Panevėžys Colleges in years 2006–2007, plenty of theoretical and practical mistakes have been noticed and brought out. First, damage was being done to by stereotypical attitude towards traditional practices as general character activities, not related to studies of concrete subjects, or, what is even worse, viewing students as unpaid labour force. Another mistake was irresponsible allocation of two credits that were not enough even to start. The third one was incomprehension of communities' interests neither at university, nor in groups of social partners. The fourth one was nearly absolute ignoring of the idea of service serving, related to incomprehensiveness and irrelevance of it. The fifth one was associating of elements of public spirit with soviet public-political activities. The sixth one was that expecting socially important dialogue with communities in most cases turned out to be illusion, bearing in mind mutual disability to hold such a productive dialogue. All this reflected state of civic, social awareness, its historical results in Northern Lithuania. More of such false interpretations could be mentioned. Nevertheless, all of them not eliminated possibilities of, but presented new requirements for further interpretation and adaptation of the service-learning. Making these mistakes public, discussing and eliminating them, modernizing of the method, transformations of concepts, dialogue help to gradually overcome discrepancies between the method and local historical and cultural awareness. This is what should be considered practically important, existential experience-related, hermeneutic rectifying of mistakes;

• When adapting, a **practical adaptation of the method** to conditions of traditional Lithuanian education also takes place. Conclusions of contrastive education science are important for adaptation. When adapting, it was necessary to assess similarities and differences of U.S. and Lithuanian education systems. Simplifying action also took place, because experience is transferred following models. And dissemination of the simplified model is a subject of interpretation. When adapting experience to yourself, it is simplified, so that it would be understood and accepted in a new culture. Then, in turn, interpretation and comprehension of new experience takes place. It is a recurrent process.

Hermeneutic interpretation of public and social service

Pursuant to the above-mentioned ontological and pedagogical conclusions of hermeneutics, concept of public and social service should be discussed in context of in accordance with interpretation of local contemporary and historic texts and practices, with a view to understand possibilities for development of public and social service in Lithuanian universities and colleges.

In a book *Kompetencijų ugdymo sistema taikant kooperuotų studijų metodą* (System of Competences Development by Applying Method of Cooperative Studies) (Mažeikis, 2007), a heap of historical problems of explanation of ideas of public and social service in Lithuania is already pointed out. Idea of voluntary social and sacral service has been widely and deeply developed by representative of Christianity. Catholic Church in Lithuania constantly heightened idea of serving God, which was transformed, turned into social service for catholic community. Nonetheless, social and communitarian experience of church in developing activities of communities has not been sufficiently revealed in the indicated book.

Catholic Church consistently supports community movements and relates its idea of worldly community social service. For instance, one of the most beautiful stories of sense of belonging to community in Šiauliai is written by priest J. Lapys in *Annual of Šiauliai St. Jurgis Church* from 1920 until 1954. The priest, describing hardships and joys of his parish, recorded that associations founded at church organized charity actions, pursued philanthropic activity, established and maintained kindergartens and primary schools, cooperated with secondary schools, supported choirs, cared of health protection, library, and how all this complex network of communities was destroyed in 1940. These communities ensured continuation of moral traditions, stimulated equality of people. As it is usual for communitarianism, organizations of local parish strived for welfare by encouraging mutual aid, solidarity, voluntarism, dedication and Christian serving. Abundant pre-war church societies mentioned by priest Lapys, even though they were not related to socialists or labour unions, but protected families of workers, stimulated and supported their education, medical care, mutual community aid (Lapis, 2008).

Today more and more widely seen community movement in Lithuania often has nothing to do with Catholic Church, with ideas of voluntary social and community service, dedication, and is very little related to ideals of voluntarism. Finally, communities in Lithuania are created not only by principle of neighbourhood, what is emphasized by the USA Service-

learning program. Much more active are various associations, clubs, non-governmental organizations, labour and professional collectives. All these organizations cluster with a view to solve issues that are important for them and for people around: parents' organizations help kindergartens and schools, communities of houses and areas deal with education, medical, public spaces problems. Such communities strive to protect children playgrounds, yards, solve car parking problems, resist idea of ungrounded compaction of cities, reduce local alcoholism, drug addiction, crime, improve ecological environment. When solving these social issues, communities cooperate not only with city administration, but also with private companies, church, universities. Accordingly, primary idea of has changed after voluntary public and social service was replaced by utilitarian cooperation. But this by no means rejected idea of citizenship, which is an important component of service-learning. It is only that citizenship in this case is related to idea of policy, i.e., to solution of social, health, education, safety problems. Similar possibilities have also been demonstrated by implementation of in Lithuania (Balčiūnienė, 2006). Citizenship can be related not only to idea of service serving, but also to that of mutual cooperation. Students understand their activity in organizations and communities not as help, but as cooperation: by writing their papers, carrying out subject research, they at the same time help communities to solve their problems. Students help to keep accounts, translate from foreign languages, organize public relations actions, help with surveys, educate children and teenagers, help to solve problems of time organization in disabled families, etc.

As we see, explanation of cooperation, understood both as cooperation and as collaboration, replaces idea of voluntary social service. Unpopularity of ideas of serving in society can be explained differently: by memory of serfdom in Czar Russia in XIX century, compulsory service in Soviet Union, ideas of egalitarianism that are popular since times of soviet ideology, attitudes of emancipation from obligatory domestic service stimulated by various feminist, ethnic minorities, labour unions and other movements, consciousness of consumer society that in general disrupts community system. I will give recently actively associated stimulation of public spirit by criticizing remaining elements of serfdom consciousness and serfdom relations in Lithuania and Russia as an example. Philosopher, public intellectual L. Donskis treat hierarchical relations of submission and serfdom service present at Lithuanian universities as remained serfdom rudiments (Donskis, 2006), and when describing the killing of journalists in Russia, he states: "A. Politkovskaya was feared by everyone who did not overcome serf in oneself and tried hard to silence

those who were not afraid to say the truth” (Donskis, 2007: 186). It must be noted that historians, sociologists, representatives of post-colonialism studies tend to grope such elements of serfdom-like consciousness. These particular remaining elements of serfdom consciousness, nomenclature obedience, weak clans are the reason why idea of voluntary public and social service is understood negatively, nihilistically.

Today communitarism in Lithuania revives together with fight for public spaces: parks, gardens, squares, cinemas, internet public spaces and internet security, what presupposes more protest or at least alternative citizenship, but not rhetoric of voluntary social service. In Lithuania, modern communitarism is associated with alive and active civic society. But when defending their interests, these communities have to confide more in themselves, in their civic feelings and competences than in state and political parties. When fighting and defending own rights this way, idea of civic alternatives is born and alternative citizenship forms. Alternativeness shows by proposing different visions of development of cities, by demanding different networks of education and medical services than offered by councils of municipalities, by asking for different solution of ecology problems than provided for by municipalities and the Seimas (parliament). Finally, communities are forced to also talk about economics, factories that pollute, damage environment, about occupied lakeside territories. And since ideology and order of representations developed by the media and dominating parties not always match the needs of communities, development of alternative ideological, political visions begins. Therefore, project or public activeness that is not given sense by rhetoric of voluntary social service is expected from students who come to such socially and civically active communities.

A similar track of cooperation and civic solidarity is also taken by labour unions that, with a view to avoid political manipulations, raise concrete plans and requirements for education, social care, health, transport and other. Therefore labour unions are forced to offer alternatives for solutions proposed by state or city municipality organs. Nevertheless, lecturers of , managers have not yet discovered labour unions as possible and very promising social partners. However, anyway, even that narrow experience of solidarity and cooperation with labour unions shows that for them acceptable is more left rhetoric of solidarity and partnership, not the right one of service serving and voluntarism. Carefulness should be exercised in this case, though, because voluntary activeness and support is an integral part of idea of solidarity.

However, these differences between religious, commercially-oriented, civic and occupational com-

munities are more conditional. Every religion, ethnic group, labour union strives to create, develop own symbolic organization of values, distinctive symbolic world. Professional pride of teachers or transport workers, farmers or fishermen builds on ideals, certain symbols, festivals, rituals, legends, community relations. This ideal and symbolic foundation of communities is a prerequisite to development of narrations of those communities, preserve distinctive memory, write microstories, and, after all, create full symbolic world. Accordingly, variety of ethnic, professional, religious, sometimes – subcultural, symbolic worlds is another stimulus for cooperation, civic representation of interests. After all, Otherness reveals own and other face, its distinctiveness. However, I think that participants of must take into consideration that traditional nomenclatural, administrative hegemonic discourse is still strong enough in Lithuania. Community movements, on the contrary, by promoting alternative ideas and thus increasing diversity, stimulate differences, representation of interests and are attractive partners for.

Hermeneutic interpretation of *practice*

Similarly to idea of service serving and related positive and critical texts, practices-enabling discourse should be analyzed from hermeneutic perspective, too. It should not be forgotten that Marxism-Leninism and related paleoanthropology, social and cultural anthropology stated that source of human genesis is socially important work. Yet researchers of neoevolutionism, for example, E. Gendrolis (1994), noticed that ability of community to generalize, remember, and transmit its experiences is prior to work, is rational basis of practical activity. Thus experience of community interests, historical memory, visions to be protected and cherished is precondition of successful work sharing and competences absorption. This remark on priority of important, community ideas from perspective of work essentially changes approach to practice as certain magic action of work education.

We shall call the provision that work activeness educates by itself a mysticism of practitioners. Large uninterrupted practices are related exactly to this belief. But this greatly diminishes the level of their rationality. Experience that students gain during practices is considered an integral part of their competence. However, most often students at that time form neither a portfolio of their competences, nor give sense to and fix their gained experience in any other way. Therefore concept of experience that is related to uninterrupted practices is also insufficiently rationalized. Nevertheless, tasks that students fulfil during traditional long-term practices create a possi-

bility for more rational attitude towards competences and attitudes developed during the practice.

A part of these problems are dealt with by. They do not have that mystical veil of work and experience, are far more rational, easier to manage. But the fact that they lose a part of mysticism of traditional long-term practice partially devalue them in the eyes of various experts thinking that such practical interactions with social partners lack the comprehensiveness that uninterrupted practices give.

Finally, concept of long-term and uninterrupted practices is derived from society of the masses and is related to elementary works that are less related to high-end technologies or projects.

Performance of modern practice, differently from practical activity implied by society of the masses, is related to individualized experience, its critical reflection, correction of experience according to modern industrial requirements. Therefore, a very important matter considered to be explaining of experience of practices. However, as reflexive diaries of students collected during at Šiauliai University and reports of uninterrupted pedagogical, managerial practices indicate that reflection of experience is either not given attention to in them, or it is recorded formally. To put that differently, critical understanding that would be related to experience of the matter and existential, psychological empathy is not considered to be a valuable result of practices, though exactly these intellectual-emotional, personal and collective, subject-specific and daily worries, conflicting and dramatic processes and experiences of socialization and individualization best open development of education.

Attention should also be paid to change of understanding of practice as importance of communities and cooperation increases and requirements for pragmatism of such cooperation become more demanding. This way, when analyzing topics of Lithuanian practice, transitivity must be taken into consideration. It should be noted that from political approach the transitive period in Lithuania lasted from 1990 till 2004 (till joining the EU), and education reform is still in progress, particularly in higher education. Selfsame, communitarism in Lithuania just gets established, communities movement just accelerates and term "transitivity" is applicable to all these spheres.

Correlations between intercultural transferability and hermeneutics

Intercultural transferability is transference of experience, methods, organizational structures from one cultural environment to another and application, deployment in the new environment. Such a transfer, if performed by efforts of colonialists, is usually ba-

sed on force, discipline, and alien elite. Examples of similar transfers can be found in all former colonies around the world: in India, Pakistan, African and Latin American countries. Similar processes also took place in the Soviet Union, when educative and managerial models were designed far away from Lithuania and later with help of soviet administration or instructed specialists (at centres of colonisation) and support of repressive structures they were brought into life. Such intercultural transferability implies first of all hidden creative interpretation. Therefore the new methods being implemented were not adequately understood for a long time.

At present in Lithuania many new methods of education or activity are implemented without undertone of colonial transfer. There is no external forcing, discipline or specially prepared specialists who would do the mechanical transfer. Many innovations implemented in Lithuania build on distinctive interpretation, local understanding, creative mistakes, endless dialogue, correction of terms and ideas. In Lithuania this happened to service-learning program which became one of the classical examples of intercultural transferability.

Free, dialogic, experimental intercultural transferability are related to contrastive analysis: of education, cultural, social systems and processes. Contrastive interpretations leave a lot of space for creative interpretation, intuition, critical reflection, comparison of owned and brought experience and thus enable process of understanding.

For instance, U.S. universities that develop service-learning or analogues of this method are characterized not only by wide experience and initiatives of community activities, but also by abundant and strong multiculturalism, independent cultural systems of memory and symbolic self-representation. On the contrary, there is very weak experience of interculturality in Lithuania, rather homogeneous structures of memory, rather smooth symbolic system of values. These ethnical, demographic, memory structures, symbolic worlds and symbolic organizations changes in Lithuania only pick up steam. Therefore, even though many things can be formed, but at present no effective system for cooperation with all this diversity of communities is created. Confederations of non-governmental organizations, community houses, career centres and other organizations try to cover and institutionalize this process, make it controllable.

Education innovations. Intercultural transferability and adaptation of service-learning

Not only historical memory or old documents, but also innovations transferred imply interpretational and dialogic stimulation of understanding. But

without understanding there are plenty of other important factors that determine successes or failures of experience being transferred. First, it is important to distinguish absolute innovations, i.e., discoveries or inventions made by us, from transferred innovations that have experience of many years in other countries, large corpus of critical texts and researches. Difference between absolute and changeable innovation determine particularity of change management (administering of changes, innovations, crises, project).

Transferable innovation is more related to hermeneutic efforts of understanding than to decisive creativity. But it does not mean that methods of development of other culture do not require creative approach, but it is related not to implementation of absolute innovation, but to changes of transfer and adaptation. When developing, huge innovation has been shown which was implicated by rather substantial differences among cultures. A hypothetical statement can be made that scale of difference among cultures determines size of innovations in case of transfer.

Difference among cultures enable not only innovations, creativity, but also help to implement personal visions and at the same time create internal dialogue of transfer. During such a dialogue appeared among institutions (Šiauliai University in the project KOOPERIA and Vytautas Magnus University in the project CIVICUS), and also among individual scientists. Differences of personal visions and interpretations, models in turn ensure appearance of dialogic space and innovative cooperation, putting forward of hypotheses and experimenting.

B. Janiūnaitė also emphasizes that innovative activities are also directly dependent on intelligence of activity. i.e., on integration of deep and well-founded intellectual reasoning and activity (Janiūnaitė, 2004, 2007). Intelligence of activity is also important for creation and successful launching of a new product, and for transfer of innovation, its creative, practical adaptation.

Practical adaptation can be treated as learning to do and doing. According to Heidegger, understanding comes from learning to produce, write, develop something. Adaptation is action of such understanding by doing. Interpretation and understanding by doing can be considered one of hermeneutic actions. Adapting to concrete time and location takes place, but it is also a pragmatic action. And the method being transferred must be concerted not with abstract visions or ideals of welfare, but with consciousness of the period and conditions dictated by locality. Adaptation of *service-learning* at Šiauliai University was different in approach not only from Germany, Britain and other countries where a similar method is implemented, but also from Vytautas Magnus University in Lithuania, which mostly emphasized citi-

zenship and public service for society. Yet adaptation of Vytautas Magnus University was more a copy of the USA with no further consequences of implementation of the method. Šiauliai University, on the contrary, took route of adaptation to environment, to local mentality, and in part simplified the method with a view to model it, put into practice, criticize, correct and develop again.

The following stages of interpretation and adaptation of service-learning at Šiauliai University can be enumerated. Basically, all these stages can be considered a specific, large practical hermeneutic circle. This can be done taking into account that activity mentioned has always been reflected, analyzed, efforts were put to understand and help others to understand it, evaluate its pedagogical outcomes and psychological-existential possibilities. These stages were (Mažeikis, 2003, 2004, 2007):

- Studies of foreign texts and experience. They were developed in years 2002–2003. At that time there was much communication with experts from the USA, USA literature on service-learning, lectures material, organizing of lectures was analyzed. There were numerous discussions with professors, social partners of the USA universities, representatives of municipalities, USA congressmen on contents, meaning, activities of service-learning. Then it was noticed the unacceptability of idea of voluntary social service for weak Lithuanian communities and historical memory and expectations of cooperation. For this reason the adapted program was named.

- Initial local interpretations of and service-learning based on principle of creative misreading. In 2004–2006, at Šiauliai University many seminars, discussions were organized, popular and research articles were published and methodical material was created, trial classes were conducted where discussion on how to practically best adapt took place.

- In years 2004–2006, the first classes of were organized at Šiauliai University. They were conducted by G. Mažeikis, I. Balčiūnienė. It was a stage of experiments, adaptations and innovations in education process. At that time attempts were made to find and develop reflexive journals as a means to stimulate reflectivity of students and lecturers, and also as a method for scientific research.

- Years 2005–2006 – a stage of expert assessment. Its most important component is creation of administration system (Liukinevičienė, 2007). Furthermore, all previously gained experience was perfectly evaluated by various auditors who evaluated results of run projects related to service-learning.

- Years 2006–2007 – stage of systematic and wide implementation into education process, involving entire Šiauliai University and partially Šiauliai College and Panevėžys College in the project of

KOOPERIA. In this stage particularly many discussions and debates took place, many discoveries and mistakes were made, the first dissertation in field of education science related to was defended (Balčiūnienė, 2007). It was this stage that showed attractiveness of system of.

- In years 2007–2008, essential and broad stage of quantitative and qualitative measurements started, judging effectiveness, comprehensibility, viability of the project of KOOPERIA. In the same year, a wide-ranging scientific discussion, development of quantitative and qualitative research methods adapted to research on started.

Conclusions

Hermeneutic pedagogy is a part of philosophical hermeneutics and aims to explain, enable development of understanding and human ontic process. In philosophical works of Schleiermacher, Dilthey philosophical requirement to understand development of spirit and its manifestations, not only to describe its functions, classify and evaluate, was developed. Later understanding as ontically fundamental and existentially defined action was explained by Heidegger. Gadamer and Ricoeur gave hermeneutics more dialogicity, sociality, playfulness, interpreted human desires and ideologies that affect him. Hermeneutic pedagogy aims to develop creative, critical, rational and also emotional understanding of world and history, and employs a variety of special methods: interpretation, practical implementation, dialogue, game. Most often these specialized methods are generalized by a single concept of hermeneutic circle. Development of existentially deep and efficient understanding, its stimulation is one of the most important aims of education, implementation of which took place during .

Development of existentially, socially responsible understanding is also a dissipation of human existence. For this reason hermeneutic pedagogy associates itself not only with elucidation of texts, not only with concept of *hermeneutic class*, but also with interpretation of practical activities.

Transfer and adaptation of service-learning to Lithuania covers all activities of hermeneutic pedagogy: critical, dialogic interpretation of culturally and historically distant texts, interpretation of theories on service-learning taking into account historic realities of the USA and Lithuania, creative-practical application of results of these interpretations, broad critical dialogue among specialists who effectuate, students and social partners.

When explaining service-learning method, the following ideas were analyzed, interpreted, criticized, discussed, tested and changed: voluntary public and social service, practical activity, cooperation and

collaboration, community and public activeness, civic representation and critical, reflexive thinking.

The following was disclosed during adapting and interpreting:

- Developed at Šiauliai University are creative adaptation of service-learning method, innovative transfer of model working in another culture and its adaptation to conditions in Lithuania.

- Practical intercultural transferability is also a creative interpretation that enables hermeneutic understanding of the being adapted model.

- Hermeneutic pedagogy is important when transferring a complex innovative method from one culture to another and implementing it.

- Implementation of at Šiauliai University and Northern Lithuania region disclosed poor vitality of ideals and principles of voluntary social service. Respectively it also affects voluntary participation, which is understood as lower value than disciplinary collaboration, partnership, creative and objective cooperation.

- Service-learning is associated in the USA with civic competences to represent interests of communities. However, small yet dynamically growing civic engagement was noticed during . Bearing in mind that community movement in Lithuania grows bigger each year, it can be said that tendencies of citizenship and sense of belonging to community observed during are related to transitional period in Lithuania.

- Methodically correctly developed imply not only part-time practice of a subject, but also reflexive activities, teamwork, keeping diaries, project activities, group discussions.

- Implicated these positive changes: improvement of critical thinking and reflectivity, growth of practical life attitudes and market understanding, development of socialization and individualisation, growth of cooperation competences, increase in voluntarism and partnership skills, innovativeness, strengthening of project activities and pragmatic attitudes, openness to otherness and improvement of psychological adaptation.

Nevertheless, sense of belonging to community remained insufficiently developed, voluntary activities were not understood enough, civic competences of representation were more mechanical. Development of reflexivity by filling in various reflexive journals demonstrated that students still understand this method of training very mechanically. All this shows that even after adaptation service-learning is not adequately understood yet, it remains unfamiliar, weakly connected to environment. Only idea of cooperation during part-time practice of the subject was recognized to be unconditionally useful and more advantageous than uninterrupted, general practices.

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Kooperuotų studijų (*service-learning*) adaptavimas Lietuvoje: hermeneutinė perspektyva

Santrauka

Straipsnio tikslas yra parodyti *service-learning* metodo perkėlimo ir adaptavimo problemas Lietuvoje, susiejant jas su šio metodo supratimo raida ir praktiniu įgyvendinimu. Supratimo ugdymą aiškina hermeneutinė pedagogika. Todėl straipsnyje siekiama parodyti hermeneutikos ir pedagogikos sąsajas, hermeneutikos ir ugdymo praktikos ryšius, atskirai pažymint supratimo, gyvenimo būdo ir egzistencinės savimonės pokyčius. *Service-learning* Šiaulių universitete buvo adaptuota ir aiškinta kaip *kooperuotos studijos*. Panašios kūrybines metodo interpretacijas perkeliant inovacinį projektą taiko ir kitos šalys. Toks perkėlimas susijęs su papildomomis aiškinimo, interpretavimo, taikymo, koregavimo ir diskutavimo veiksmis. Hermeneutinė pedagogika kalba apie interpretacijų ratų ir praktinės veiklos sąsajas. Iš esmės tai atitiko kooperuotų studijų (*service-learning*) raidą Šiaulių universitete.

Pedagoginė hermeneutika yra filosofinės hermeneutikos dalis ir siekia paaiškinti, įgalinti supratimo raidą ir žmogaus ontinį procesą, priklausomai nuo ugdymo. Schleiermacherio, Dilthejaus filosofiniuose kūriniuose buvo išplėtotas filosofinis reikalavimas suprasti dvasios raidą ir jos raišką, o ne tik aprašyti jos funkcijas, ne tik klasifikuoti ir įvertinti. Vėliau supratimą, kaip ontiskai pamatinį ir egzistenciškai apibrėžtą veiksmą, aiškino Heideggeris. Gadameris ir Ricoeur suteikė hermeneutikai daugiau dialogiškumo, socialumo, žaidybiškumo ir interpretavo žmogaus geismus ir jų veikiančias ideologijas. Pedagoginė hermeneutika (Sotirou, Weinsheimer, Smith) siekia išplėtoti kūrybinį, kritišką,

racionalų ir emocinį pasaulio ir istorijos supratimą bei naudojasi daugeliu specialių metodų, kaip interpretacija, praktinis įgyvendinimas, dialogas, žaidimas. Dažniausiai šie specializuoti metodai apibendrinami viena hermeneutinio rato samprata. Egzistenciškai gilaus ir dalykiško supratimo raida, jo skatinimas yra vienas svarbiausių ugdymo tikslų, kuris buvo įgyvendinamas kooperuotų studijų (*service-learning*) metu.

Egzistenciškai, socialiai atsakingo supratimo ugdymas yra kartu žmogaus būties sklaida. Todėl pedagoginė hermeneutika save sieja ne tik su tekstų aiškinimu ir *su hermeneutic class* samprata, bet ir su praktinių veiklų interpretacija.

Service-learning perkėlimas ir adaptacija Lietuvoje aprėpia visas hermeneutinės pedagogikos veiklas: kritinį, dialogišką, kultūriškai ir istoriškai atitolusių tekstų aiškinimą, *service-learning* teorijų interpretavimą, atsižvelgiant į JAV ir Lietuvos istorines realijas, kūrybinį-praktinį šių interpretacijų rezultatų taikymą, platų kritinį dialogą tarp vykdančių kooperuotas studijas (*service-learning*) specialistų, studentų ir socialinių partnerių.

Aiškinant *service-learning* metodą, buvo analizuojamos, interpretuojamos, kritikuojamos, diskutuojamos, išbandomos, keičiamos šios idėjos: tarnystės, praktinės veiklos, kooperacijos ir kolaboracijos, bendruomeninio ir visuomeninio aktyvumo, savanorystės, pilietinio atstovavimo ir kritinio, refleksiškaus mąstymo.

Hermeneutics is an interpretive technique that, rather than examining individual signs or sign-systems, considers the elucidation of a text as a whole, focusing on shared meaning. From: Exploring Education for Digital Librarians, 2013. Related terms Hermeneutics, in general terms, is the art of interpretation. As such, hermeneutics has a rich history and can now be identified with four major strands: conservative, critical, radical, and moderate. Out of these strands, the moderate hermeneutics of Hans-Georg Gadamer has proven to be the most relevant to educational thought. While many hermeneutic themes speak to educational concerns, four "questioning, world-historical situation, language, and disciplinary knowledge" are especially relevant. Analyzing Blogs: A Hermeneutic Perspective: 10.4018/978-1-60960-744-9.ch014: An operating public blog was selected as a case for a depth study blending mixed perspectives. The aim of the research was to compare the face value of the. For any library that invests in IGI Global's InfoSci-Books and/or InfoSci-Journals databases, IGI Global will match the library's investment with a fund of equal value to go toward subsidizing the OA APCs for their faculty patrons when their work is submitted/accepted under OA into an IGI Global journal. Learn More. Subscribe to the Latest Research Through IGI Global's InfoSci-OnDemand Plus. Hermeneutics, briefly, can be defined as the science and methodology of interpreting texts. The philosophical background on which hermeneutics is based is demonstrated by the forerunners in this area such as Gadamer. According to Gadamer, words, that is, talk, conversation, dialogue, question and answer, produce worlds. In contrast to a traditional, Aristotelian view of language where spoken words represent mental images and written words are symbols for spoken words, Gadamerian perspective on linguistics emphasizes a fundamental unity between language and human existence. Interpretation can n