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Editorial

Theology and Philosophy of Education or on the Meaning of Academy

Zuzana Svobodová

*...I see myself
standing upon your shoulders touching
a grey, broken sky—
but you, weighted down with me,
yet gripping my ankles,—move
laboriously on,
where it is level and undisturbed by colors.*

William Carlos Williams: A Portrait in Greys

Fulfillment of an existence as *homo educandus* (Palouš, Svobodová 2020, 8, 162) was the task of life seen by Radim Palouš (1924–2015), the founder of the philosophy of education as a doctoral study programme at Charles University (Prague, Czech Republic), Faculty of Education. Despite this programme being today named philosophy as is usual at several places in these days, we can see a specific school of philosophy of education that stems from these roots which were planted by Radim Palouš and Jaroslava Pešková (1929–2006), philosopher and one of the first women with the title of professor from the Czech nation. Both were known as phenomenologists, students of Jan Patočka (1907–1977), and researchers in comeniology – from Jan Amos Komenský or Comenius (1592–1670). This school, founded in Prague, has its followers in more than seven universities in Central Europe today. A seal of this school is the meaning of education as the spine of life, as it was for both Comenius and Patočka (Komenský 1987, 35, 156; Komenský 2008, 43; Patočka 1998, 357; Patočka 2003, 488; Patočka 2018, 365; Patočka 2022, 44–45). However, education does not mean only a preparation for employment or a career. Education should be the way how we can prepare to live as humans, humanly (Patočka 1975, 115; Patočka 1996, 117): “Education is where the free, autonomous ideal lives and breathes” (Patočka 2022, 44).

Although we are still living in all levels of schools more from the tradition founded by René Descartes (1596–1650), we are able to see also the negative consequences of this approach. Almost four centuries after the beginning of a systematic approach to the world and man as objects, explained by Descartes (1637, 1642) in the subject-object method that should give us

clare et distincte percipere (1642, III, 1) or *connaissance claire et assurée de tout* (1641, I), or understanding clear and the most certain (*claire et plus certaine* – 1637, II) or very clear and distinct (*fort clairement et fort distinctement* – 1637, 4), we can see the change of our world and relationships in a society as consequences of this approach. Comenius saw danger in the method of Descartes in his time (Komenský 1989, 156; cf. Komenský 1989, 92; Patočka 2003, 358, 361; cf. Patočka 2016, 23; cf. Čapková in Komenský 1992b, 40). Therefore, Comenius wanted to explain what is necessary to do for improving our humanity (Komenský 1974, 286; Komenský 1992a, 19; Komenský 1992b, 52).

At the beginning of the 20th century, many writers, artists, philosophers, scientists saw that science alone is not enough for preparing a better future for human beings and the world. At the beginning of the 21st century, all people could see that we are challenged by more than one crisis and that we are in these crises globally. However, do we have something new in education after the children-centred school programmes started at the beginning of 20th century? Practising student-centred learning today, are we doing enough to meet the challenges of today? Edmund Husserl (1859–1938), a philosopher and mathematician who recognised the value of phenomena and our task to save phenomena as most important since the beginning of philosophy, was (therefore obviously) not the first phenomenologist, but he is known as the founder of the school of phenomenology. In his book *The Crisis of European Sciences and Transcendental Phenomenology*, he mentioned the problem with “fact-minded sciences” which “make merely fact-minded people” (Husserl 1970, 6). Husserl described the situation of European sciences as being blinded by a vision of prosperity produced by the positive sciences (Husserl 1970, 6). Jan Patočka, the only Czech from Husserl’s students (Patočka 1976, 631), tried to show the way from (not only European) crises in the task of the true change, *metanoia*, conversion (Patočka 1975, 129; 1996, 134), that could give us a new direction for “a life in truth” (Patočka 1975, 87; 1996, 82; cf. Pieper 1989, 64; cf. 3J 1:3–4). This change should be the change of the whole approach to the world and life. Only those who are able to change in this way, who are “capable of conversion, of *metanoia*”, are spiritual people, as Patočka put it (Patočka 1975, 129; 1996, 134–135).

Many of the students of Jan Patočka started to educate the new generation about the role of the true change. On 6th November 2024, some previous students of Jan Patočka spoke at the conference *Philosophy and University*, which was organized as a commemoration of 100 years from the birth of Radim Palouš. Patočka, Palouš and Pešková were mentioned in many papers presented on this occasion as thinkers who reminded us of and promoted philosophical ways in education that are necessary for having universities as places, where academy still has the meaning given in Athens in antiquity (cf. Pieper 1954, 102; Pieper 2015, 7).

Theology and Philosophy of Education is a journal that reminds us of these roots where philosophy is philosophy of education and theology is theology of education; it means both philosophy and theology realize, in a way, care of the soul (or care for the soul, ἐπιμέλεια τῆς ψυχῆς, *epimeleia tēs psuchēs* – Patočka 1975, 105; 1996, 104), as education.

Tim Quinlan with his article *Dedication to the Truth: Newman's Philosophy and Theology of Education* opens this second issue of the third volume of TAPE. John Henry Newman and especially his notion about our compound nature requires our reflection if we want to share inspirational ways for education. Paul Lentern describes the method of the Jocist movements – ‘See, Judge and Act’ – in his article *Reflection, Action and the Double Transformation* and its relevance for today. Lucia Bielíková analyses the didactic potential of the work of C. S. Lewis in her article *The Theme of Love in Religious Education Built on the Story of Psyche and Orual*. Pedagogical implications of the movement of existence (where care for the soul is realised, as Jan Patočka described) are shown by Lina Marcela Gil-Congote in her article *Individuation and Movements of Existence in Jan Patočka: Horizon of Education*. Dominika Jagielska analyses *The Concept of Education of Paweł Smolikowski*. Jana Kucharová offers a brief overview of *The Role of Teacher and Pupil in the Context of Autonomous Learning*.

Dear readers, see, judge and act, the second issue of the third volume is here for you,

Zuzana Svobodová

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Dedication to the Truth: Newman's Philosophy and Theology of Education

Tim Quinlan

Abstract

The main thesis of this article is that Newman's philosophy of education can only be understood within his Christian vision of the nature and vocation of humankind. That vision included a deep appreciation for real dialogue and human encounter at the very heart of education as well as an equally profound understanding of the deep complexity and inter-relation of all areas of knowledge including that of theology among the many subjects taught at university. For Newman, education, like truth, must result in wisdom and positive action as well as more intellectual and theoretical advances. Real education informs the intellect as well as forming the moral heart of the person. We may learn all the knowledge available to us, but we must also be agents of that knowledge by acting morally for the wellbeing of our fellow human beings, that is, in Newman's language, to be able to marry our doctrine (knowledge) with our devotion to action and prayer (spirituality).

Keywords

head; heart; reason; faith; dialogue; the gentleman; universal knowledge; truth; multidisciplinary

Introduction

We live in deeply uncertain and troubling times. Public debate is too often drawn to the extremes of ultra-right and ultra-left by way of inflammatory comments on social platforms, and much of this often results in public disorder and destruction. Dialogue that engages both head and heart, or both intellect and respect for the other, is sorely lacking. John Henry Newman (1801–1890), knew well that real dialogue involves what he termed 'the whole man,' (Newman 1959, 225) which undoubtedly, if he had lived in modern not Victorian times, he would have expressed in more inclusive terms as 'the whole person.' For him the head and heart had to move together. In other words, his theology and philosophy were the results of deep and prayerful reflection on his lived experience. It was this turn to experience, or in other words, this personalist approach, bolstered by both his knowledge of the Christian tradition and his painstaking scholarship, that led many to attest that Newman was the 'invisible peritus' of Vatican II (Cross 2006, 5), 'peritus' being a newly-coined term from the Latin, first used during Vatican II for an expert theologian or canon lawyer who advised their bishops on points of

doctrine and church law. In other words, such was the influence of Newman's thought on Vatican II that he acquired this much-used attribution.

If one is to understand Newman's theology and his philosophy, a necessary requirement is to get to know 'the whole man' that he was, and this requires us to read his illuminating memoir *Apologia Pro Vita Sua*. In that memoir, he set forth both his philosophical and theological anthropology as well as giving a deep insight into the process of his conversion, a spiritual experience closely allied with the development of his academic thoughts. Likewise, his philosophy and theology of education can only be understood and appreciated within the context of this comprehensive approach to the nature and meaning of human life, which for him can only be fully understood through a theological anthropology that sees every human being as a potentially graced recipient of the indwelling of the Holy Spirit. (Newman 1908, 217).

1. Centrality of Dialogue in Life and in Education

Newman possessed a most astute and comprehensive mind and a sensitive and open personality. For him, dialogue was the only human way forward in any disputatious context. Furthermore, true education could only proceed by way of dialogue, a central tenet of his educational philosophy. Deeply schooled in the Greek philosophers and the Latin and Greek Fathers of the church, he had a subtle, nuanced and fine style that mirrored a mind open to wherever the truths of his faith and intellect were to lead him. In his finely argued epistemology, no two truths could contradict each other: for example, no truth in science, properly understood, could contradict any tenet of faith, properly assimilated.

It is significant to note that Newman had experienced the abandonment of belief close to home: his younger brother, Charles, had become sceptical and had given up religious belief early in life and by today's standards appears to have had some kind of mental illness. Graves (2023), a research scholar at the National Institute for Newman Studies, calls Charles (1802–1884) the 'black sheep' of the Newman family as a result of her studies of the Cardinal's private letters. His second brother Francis (1805–1897) was completely unorthodox in his beliefs, changing his religious stance very often in life, professing to be a deist at one point and an agnostic and Unitarian at other times, but he was also a scholarly professor in his own right and published much. Ker (1980, 199–200) gives a fulsome account of John Henry's robust arguments with Frank mainly because the latter's liberal principles would "lead to scepticism on all points whatever." Consequently, Newman (1978, 219) began in his early twenties to think seriously about the questions of agnosticism and unbelief. It was his arguments with his brothers that led him to one of his most incisive and abiding conclusions that "the rejection of Christianity" arises "from a fault of the heart, not of the intellect," since a "dislike of the contents of the Scripture is at the bottom of unbelief." Right up until the end of his life John Henry kept up correspondence with his brother Francis with regard to the provision of money to care for their sickly brother Charles (Graves 2023). These dialogues, mostly through letters, led Newman to listen to and empathise with the viewpoints of others, even if he could not share their opinions or beliefs. Surely, such an openness to listening to others, while at the same time not being shy to state one's own deeply held convictions, must be a hallmark of all good education.

2. The Complexity of the Person

From his experience of life, Newman (1892, 61) was deeply conscious that our permanent convictions and beliefs are reached, not by the intellect alone, but by the whole person functioning as a thinking, feeling and willing unity. This he called our ‘compound nature.’ He found it simply impossible to be a reductionist, to think otherwise than in a continual reference to the whole. In all his writings, Newman was continually aware of the partial character of his viewpoint on any specific subject. As the late Belgian theologian Jan Walgrave (1960, 7) put it: “he is possessed by a longing for the concrete ‘whole’ that eludes expression. He cannot prevent his intuition disturbing the course of his abstract disquisition.” Newman (1959, 178) was passionately insistent on this basic vision throughout his long life, as is evidenced especially in the *Apologia*. Therein, he insists that in any controversy in which he was involved that he “had a great impatience, whatever was the subject, of not bringing out the whole of it, as clearly as I could.”

This concern of Newman’s to see all sides of a problem, “to bring out the whole of it,” as he put it, could lead to many misunderstandings and misrepresentations, but also it was a wise course in the long term as it invited on-going dialogue which could lead to better solutions to more intractable problems. Watkin (1958, 191) puts it succinctly by stating that Newman was “a man of balance, who could not see every question black or white, distrustful of extremes, sensitive to the intellectual difficulties, felt not only by non-Catholics, but by Catholics whose minds were not hermetically closed against the contemporary environment.” In other words, Newman’s approach to finding the truth in any situation must necessarily involve consultation and mediation. No wonder he was acknowledged as the ‘invisible peritus’ of Vatican II where many debates were fraught with heavy theological and controversial argumentation. Truly, Newman, is an educator open to finding middle ground in all things, a path where reason and faith can walk hand in hand. Such dialogue can and should exist in our classrooms and lecture halls.

3. Newman, Liberalism and Liberal Education

One of Newman’s greatest fears, in the wake of the incursions of Enlightenment thinking into society at large, was, as he termed it, ‘Liberalism,’ a designation he usually capitalised. However, his use of the expression was substantially different to how we define it today. In short, it was Newman’s term for rationalism, which even existed within the Christian Church itself – where everything was reduced to being studied from a very narrow understanding of reason and reason alone. Newman (1965, 97–98) had defined liberalism in the *Apologia* as “a false liberty of thought, or the exercise of thought upon matters, in which, from the constitution of the human mind, thought cannot be brought to any successful issue.” His biographer Ian Ker (1988, 721) underscores the fact that Newman stressed in his *biglietto* speech on elevation to the cardinalate that all his life’s work was inspired by his desire to combat liberalism or unrestrained reductionist reason.

However, with regards to education, Newman uses the word ‘liberal’ entirely in a different and unique way, and this can add to much confusion. In fact, not being a systematic theologian, he

often uses several terms in diverse ways. Speaking at a recent conference, Ian Ker (2019), perhaps the foremost Newman scholar of more recent times, stated: “Newman declared that Philosophy should be at the heart of university education. In a way it is his own fault because he speaks about philosophy with a capital P. What did Newman mean by liberal education, this has been much misunderstood ... [He] does not mean the academic subject we now call philosophy... what he is saying with special philosophy is the ability to think, a real cultivation of the mind.” He continued, “When Newman speaks about liberal education he isn’t speaking about the liberal arts ... it [is] any subjects that could encourage students to think.” And theology, the Queen of the Sciences (Hartley 2024) was also one of those subjects that would certainly encourage them to think.

4. Two Levels of Reasoning

The subtlety and originality of Newman’s thought can be seen clearly in any of the *University Sermons* (1826–1843) where he speaks of man’s spontaneous reasoning which is largely ‘implicit’ or ‘unconscious’. In other words, ‘implicit reason’ is unconscious of its own nature. In the sermon “Implicit and Explicit Reason,” he adverts to two distinct processes which commonly fall under the heading of reason: (i) the original or raw process of reasoning, and (ii) the later stage of investigating our reasonings. In Newman’s (1897, 258–259) own words: “We may denote, then, these two exercises of the mind as reasoning and arguing, or as unconscious and conscious reasoning, or as Implicit Reason and Explicit Reason.” In this sense Newman would have been pursuing his theology both at a ‘first level’ and at a ‘second level’ of reflection in the language of the Jesuit theologian Karl Rahner (1978, 9) who goes so far as to mention Newman’s contribution to the justification of faith at the first level. Rahner would see this ‘first level of reflection’ as being both “scientifically ... and intellectually honest ... in its own right.” Another way of putting this would be to say that implicit reason operates at the level of primary or first order language, i.e., at the level of religious experience. As such, in Newman’s (1892, 259) own words, it includes “antecedent probability, analogy, parallel cases, testimony, and circumstantial evidence; and such states of mind as prejudice, deference to authority, party spirit, and the like.” Education, as a result, values reason as acting on a broad spectrum, and its real value lies in “enlargement of mind, or illumination.” (Newman 1976, 135)

As the reader will have gathered by now, the Cardinal was a man of great imagination, being a novelist, a poet, a hymn writer, a musician as well as a theologian and philosopher. In particular, Newman (1909, 92) vehemently defends his own view of man as more than a ‘reasoning animal’ in a merely logical or scientific sense. Human beings are made for action and moved by feeling, and in this context he says: “the heart is commonly reached, not through the reason, but through the imagination.” Likewise, a ‘real’ faith commitment, as opposed to a merely ‘notional’ adherence, will be characterised by the light of imagination, capable of piercing the heart. The ‘notional’ truth explored in theology always needs to be “appropriated as a reality, by the religious imagination.” Let me appropriate this insight into ‘real’ as opposed to ‘notional’ faith for my purposes in this essay by saying that like faith, education must be both ‘notional’ (head)

and ‘real’ (heart) if our students, teachers and lecturers are to grow in comprehensive knowledge and positive relationship.

5. The Idea of a University

The focus of this paper falls upon Newman’s philosophy and theology of education, worked out in response to Archbishop Paul Cullen’s (1803–1878) invitation in 1851 to establish a Catholic university in Dublin. Cullen was the first Irish Cardinal and was responsible for the Romanisation of the Irish Catholic Church. His interest in Catholic university education was more a partisan response to the British Government’s decision to establish a secular and non-denominational Queen’s University of Ireland, rather than a genuine interest in third level education *per se*. The Queen’s Colleges of Ireland were established in 1845, and the colleges so designated were to cater for all religious denominations. The Queen’s Colleges of Belfast, Cork and Galway finally opened their doors to students in October 1849. Newman’s Catholic University opened in November 1854 and its founder resigned almost four years later, having crossed the Irish Sea some fifty-six times in seven years in its service. However, the Archbishop, a dyed-in-the-wool Roman conservative, was deeply suspicious of Newman’s methods and caused the new rector much angst: the freedom he allowed the students, the appointment of laymen as professors and lecturers, and his proposed intellectual freedom for such an institution. (Hollis 1967, 118–119)

Čaja (2023, 18–24) rightly contends that Newman’s famous *Idea of a University* cannot be fully appreciated without acknowledging that it arose essentially as a reaction to and rejection of the utilitarian philosophy of Jeremy Bentham. This philosopher, inspired by the *Principle of Utility*, regarded education as a prime vehicle for maximizing the greatest happiness of the greatest number. The utilitarian perspective on education thereafter focused on producing students who would be able to fit into society, fulfil its needs and ultimately fill its job quotas. In short, the student in this system of education was to be trained to be a productive citizen. This utilitarian perspective has been used for many years around the world as a formal schooling basis, and it could be argued that this happened and still happens with the intention of benefiting elite and wealthy individuals. However, Newman could never subscribe to such a principle for education. It is against this background that Newman set out his response to utilitarianism in his famous book on university education to which we now turn our attention.

In *The Idea of a University*, Newman (1965, xxix) states that a university must be considered to be “a place of universal knowledge” and his guiding principle is, as he states in Discourse IV, that “all knowledge is a whole and the separate sciences part of one ... all branches of knowledge are connected together, because the subject matter of knowledge is intimately united in itself – as being the great Creator and His work” (Newman 1965, 80). Therefore, if a university is to teach universal knowledge, it can omit theology only at its peril from its curriculum of studies: “A university, I should lay down, by its very nature professes to teach universal knowledge: theology is surely a branch of knowledge: how then is it possible to profess all branches of knowledge, and yet to exclude not the meanest, nor the narrowest of its number.” (Newman 1965, 90) It is through the interplay of all these subjects and sciences that

truth is explored and its boundaries enlarged. No one subject can be given undue prominence in the circle of sciences on the simple basis that in doing so it would be perpetrating an injustice on another.

In his lecture ‘Christianity and Scientific Investigation,’ Newman (1969, 229) makes a passionate plea to all academics, from whatever discipline, science, humanities or theology to have “a great and firm belief in the sovereignty of truth.” He goes on to point out that “error may flourish for a time, but truth will prevail in the end.” No two truths can contradict each other. They may seem to do so at first sight or in the immediate present, but later on through further study and investigation one realises that the contradiction was only apparent. “If he (the academic) has one cardinal maxim it is that truth cannot be contrary to truth” and all the while “we must be patient with such appearances and not be hasty to pronounce them to be really of a more formidable character.” (Newman 1969, 214)

In Discourse IV, Newman (Newman 1965, 88) gives the following definition of liberal education: “that alone is liberal knowledge which stands on its own pretensions, which is independent of sequel, expects no complement, refuses to be informed by an end.” Consequently, he excludes from his ideal university the teaching of any practical secular knowledge, useful or utilitarian training of any sort. However, he did make allowances for one practical area by founding a faculty of medicine at Cecilia Street. Such a philosophy of education inevitably led to much criticism, especially at a time in Ireland when professional men were desperately needed. Newman had gone to Dublin with no real interest in, and little understanding of, Irish problems or politics. The political and social dimensions of the Irish situation were of secondary importance to him. What interested him was the implanting into the Irish Catholic world of the Catholic university.

The most acute attack on Newman’s theory of liberal knowledge and on the inevitable dissociation of universal education from the pressure of social needs appears in Corcoran’s (1929, 10) introduction to a collection of Newman’s writings in education. Corcoran charged that Newman showed “a defectiveness of moral and intellectual vision as regards grave issues of social justice concerning educational rights and opportunities.” He went on to castigate him for focussing his educational philosophy chiefly on the moulding of a gentleman while money was collected from peasants to pay for it. (Corcoran 1929, 15)

However, in fairness to Newman, his task was the foundation of a University, with Victorian ideas of what a University should be, not the establishment of a Technical College or special schools for trades which might train Irishmen to save their country from depression and poverty. Dwight Culler (1955, 216–217) also takes Newman’s philosophy of liberal education to task in his monumental *The Imperial Intellect*. Therein, Culler charges that Newman contradicts himself. Did not Newman in effect assign a utilitarian end to a university in his moulding of a gentleman? He further charges that in the pursuit of liberal knowledge “as a kind of mental gymnastics, a mere exercise of the mind, are we not in danger of sacrificing the power which knowledge has of placing us in communion with reality?” However, in answer to Culler, Vargish (1973, 130) correctly points out that Newman would stress that liberal knowledge is independent of, but is in no way irrelevant to, the improvement of society. Knowledge for the

sake of knowledge does not lack a point of reference. Benefits to society in leadership, wisdom, the arts, in culture and in good citizenship do accrue from liberal knowledge.

Conclusion

In short, Newman's educational aims were startlingly modern – he established scientific faculties, and the school of medicine became the most flourishing of all his foundations. Newman (1976, 197) had always insisted that a university is “not a convent, not a seminary; it is a place to fit men of the world for the world.” Hence, his famous definition of a gentleman at the end of the eighth discourse. – “[H]e is one who never inflicts pain... He has his eyes on all his company; he is tender towards the bashful, gentle towards the distant, and merciful towards the absurd; he can recollect to whom he is speaking; he guards against unseasonable allusions, or topics which may irritate; he is seldom prominent in conversation, and never wearisome. He makes light of favours while he does them and seems to be receiving when he is conferring.” In short, this quotation portrays some of the qualities of the ideal product of a university, apart altogether from religion. Again, let us be mindful that the gentleman does not represent his ultimate ideal of the human character – his ultimate ideal is the Christian, but that ideal lies beyond the scope of a university and falls within the remit of the Church.

Svobodová (2024, 1) underlines the importance of an interdisciplinary approach to education in the journal *Theology and Philosophy of Education*, and no greater apostle of such an approach, as early as in the nineteenth century, could be chosen than John Henry Cardinal Newman, a scholar some one hundred years before his time. As such, he is an ideal educationist and a most important promoter of ecumenism for modern times. Ireland, no more than any other European nation, is facing a growing crisis on the immigration front and, consequently our system of education must be one of welcome firstly, and secondly, one which expresses acceptance to students of all backgrounds in concrete actions. For Newman, truth results in practical knowledge, too: we may know the truth (doctrine), but we have to put it into action (spirituality). So, as teachers and lecturers, our greatest gift and task is to open the doors of universal knowledge to our students by encouraging their talents and indeed by caring for them through acting as would a gentleman. This will mean concrete actions on our part in keeping our office door open not alone to their intellectual enquiries but also, when and where feasible, to their pressing emotional and human needs. In doing so, we will be embracing the essence of Newman's philosophy and theology of education.

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Reflection, Action and the Double Transformation

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Abstract

An examination of the ‘Jocist’ reflection/action method as a tried and tested means of effective social transformation as well as profound personal transformation for the individual. Widely recognised for its efficacy as a tool used among young workers and students, the reflection/action method is equally valuable in animating lay women and men, of all ages, in the much neglected work of the lay apostolate and the task of being a ‘leaven’ in the world (Lumen Gentium N31).

Keywords

Cardijn; Jocist; Young Christian Workers; See, Judge, Act; Lay Apostolate; Lay Ministry; double transformation; evangelisation; mission

Introduction

The Jocist method of ‘See, Judge and Act’, (Manuel de la JOCF 1926, Cardijn 1938) encompasses three inter-related phases – to ‘See is to closely examine the reality of experience. What is happening in a situation? Who is affected? Who is able to bring about change? To ‘Judge’ is to apply the Gospel lens to the situation. Where does this reality align with the Gospel? Where is it at odds with the vision of God’s Kingdom? What would Jesus do in this situation? To ‘Act’ is to work within spheres of influence to transform the reality into the image of the Gospel. This profoundly holistic approach can be applied with equal effect from the simplest of inter-personal situations to complex social issues and has served to provide a means of formation for literally millions of Catholics, across the world, in the last century.

Despite the proven efficacy of this method of reflection and action, it has evidently fallen from favour or gone out of fashion, particularly among the Churches of the Global North. This paper, in presenting just one aspect of this method, seeks to spark an interest in rediscovering such an instrument in these ‘kairos’ moments of human history.

See, Judge, Act and the Lay Apostolate

November 21, 2024, marked the sixtieth anniversary of the publication of Lumen Gentium, a remarkable document for many reasons, not the least of which is its affirmation of the mission and vocation of lay people, in and through their lives and activities in the secular world (Pope Paul VI 1964) . This affirmation, emphatically articulated in Chapter 4 of Lumen Gentium is the basis for what has come to be known as the lay apostolate (Pope Paul VI 1965). It was also

the confirmation of the work of the Jocist movements and their founder Cardinal Joseph Cardijn who, for the decades before Vatican II, had been systematically following a method of See, Judge and Act, using this to transform their realities in the secular milieu, in the light of the Gospel, while, at the same time, effectively transforming themselves in the likeness of Christ (Cardijn 1938). The influence of the Jocist method is unmistakably evident in the documents of Vatican II and, similarly, it has profoundly shaped the approach of Pope Francis through the work of CELAM the Latin American Bishops Conferences, especially in Medellin in 1968, Puebla in 1979, and Aparecida in 2007 (CELAM 2024). Yet, despite the emphasis on this lay mission and vocation at Vatican II and despite the remarkable achievements of Cardijn and the Jocist movements, the notion of the lay apostolate has all but disappeared from ecclesial consciousness .

The notion of lay apostolate has, effectively, been replaced by that of lay ministry. Where once lay people were formed to make a difference in the world these lay people are now formed to take on roles in liturgy, pastoral work and church governance (XVI Ordinary Assembly of the Synod of Bishops 2024). While these spheres have value, in their own right, they should not be the focus of lay vocation at the expense of the essential vocation of lay people as a leaven in the world (Pope Paul VI 1964) . This shift from lay apostolate to lay ministry has profound implications for the task of evangelisation as it changes the focus of the lay vocation from a transformative, outward looking engagement, with the world, to an insular, maintenance focused support structure, for a clerical centred Church.

Coinciding with the shift in emphasis from lay apostolate to lay ministry has been the gradual withdrawal of support for lay movements from the Diocesan, National and International Church structures. This has had a devastating effect on the Jocist movements in the Western World which are now little more than a shadow of their former selves. This could be viewed as a necessary and inevitable transition, as the world changes, so must the Church and that the withdrawal of support for the Jocist movements is but a reflection of that transition. Some have argued that we are now in a post-Cardijn Church (Cornish 2024) where new approaches such as spiritual conversation (XVI Synod General Assembly 2023) are replacing the Jocist method of See, Judge and Act.

Lay Mission, Evangelisation and a New Epoch

There is no doubt that this is a time of transition. Pope Francis himself has said that “we are not living an epoch of change so much as an epochal change” (Pope Francis 2015b, 2). Yet, rather than engaging with the heart of this revolutionary change, Church communities are evidently withdrawing within their own cloisters and focusing on ministerial maintenance rather than apostolic mission. If the Church today is indeed post-Cardijn then where is the new movement that will propel lay people into the world and where is the formation that will enable them to work together to transform this world with the power of the Gospel? Certainly, it will not come from the focus of lay ministry on liturgy, pastoral work and church governance.

In his encyclical letter on evangelisation Pope Paul VI posed three critical questions which have something of an ominous resonance fifty years later. He asked:

“— In our day, what has happened to that hidden energy of the Good News, which is able to have a powerful effect on man’s conscience?

— To what extent and in what way is that evangelical force capable of really transforming the people of this century?

— What methods should be followed in order that the power of the Gospel may have its effect?”
(Pope Paul VI 1975 N 4)

In Australia about 20% of the population, of 27 million, identify as Catholics. Of those, about 9% (National Centre for Pastoral Research 2019, 2024) are present in their local parish community. That means less than 2% of the Australian population are hearing the Gospel within the embrace of the Church. Evidently, this is very similar to situation in much of the Global North. So what does this say for the work of evangelisation?

It has often been observed that the Church is 99% lay people and that the vocation and mission of a lay person is lived out 99% in the world (Barron 2023). If evangelisation is to be effective then it must engage the lay person, the 99%, in and through the social milieu where they live the 99% of their lives. It is not, and cannot be, through forming lay people as lectors, cantors and acolytes, nor can it be through forming them in ecclesial governance so they can serve effectively on a board or a committee. These roles are important, of course, but they do little, if anything, to progress the task of evangelisation, and the reality of lay people’s lives ‘in’ and ‘of’ the world, remains virtually untouched.

The focus on the mission and vocation of lay people, as agents of the Gospel in the secular domain, is clearly and consistently set out in Church teaching. *Lumen Gentium* 31 refers to the role of the laity as the “sanctification of the world from within as a leaven” (Pope Paul VI 1964 N 31) while the decree on the Lay Apostolate (Pope Paul VI 1965) speaks of renewing the temporal order. Decades later, following the 1987 Synod on the mission and vocation of the laity, Pope John Paul II renewed the call to be “present and active in the world” (1988 N 15). Pope Paul VI insists that evangelisation does not stop with bringing a message of love to an individual. “For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new” (Pope Paul VI 1975 N 18).

The socially transformative character of true evangelisation will only be effective when it is conveyed in ways that resonate with the experience of the listener. That is, with contextual care and cultural awareness. The Apostle Paul was the master of such inculturation, heralding Jesus as the fulfilment of the Torah to the Hebrews (Acts 13:14-52), and as the mystery of the unknown god to the Greeks (Acts 17:22-23), while at all times proclaiming the liberating heart of the Gospel.

This is why evangelization involves an explicit message, adapted to the different situations constantly being realized, about the rights and duties of every human being, about family life without which personal growth and development is hardly possible, about life in society, about international life, peace, justice and development — a message especially energetic today about liberation. (Pope Paul VI 1975 N 29)

Pope Francis speaks of the need for ecological conversion (Pope Francis 2015a), however, when this is examined more closely it can be seen that he is, in fact, calling for an anthropological conversion, a change of heart both personal and societal that sees a radical recalibration of what it means to live fully human lives in community with one another and in harmony with all of God's creation.

The Double Transformation

In this context, it is appropriate to examine the notion of the 'double transformation' which is seen as an integral part of the formative process among the Jocist movements and stands out as a critical element of effective evangelisation. To illustrate this notion a recent example will be used, drawn from the Young Christian Workers Movement in the Diocese of Parramatta (Parramatta Young Christian Workers 2024).

In this instance some young YCW (Jocist) leaders had encountered a group of international students who were working on a construction site to support themselves while studying. Tragically, some of these young people had not been paid for their work when an employment agent vanished, leaving them destitute in an unfamiliar world. These young people, newly arrived in Australia, did not know where to go for help and were unaware of their rights, as workers, in Australia. Thus, they were vulnerable to exploitation such as the wage theft they experienced. The young Jocist leaders worked with these international students to identify the business concerned and with the help of Trade Union officials they were able to recover the stolen wages and provide some relief for these international students.

This step, in and of itself, was a pleasing outcome. A reinstatement of stolen wages, an act of solidarity with vulnerable migrants, an example of the Gospel in action in and through the secular milieu of these young lay people. However, this was only the beginning.

As part of their See, Judge and Act process, the Jocist leaders recognised that this situation of wage theft was not an isolated instance and that international students were vulnerable to many forms of exploitation, especially if they sought work in unregulated sectors to help meet their living costs.

While it was satisfying for the young Jocist leaders to have helped these particular international students recover their lost wages, their reflection led them to understand that further action was needed to protect other vulnerable young people from being exploited in their workplace. This reflection resulted in further action where seminars were held to educate young workers about their rights in the work place and to identify where they could get support if these rights were being violated (Parramatta Young Christian Workers 2023a). This action was also supported through a social media campaign named 'Worker Wednesday' where the young Jocist leaders provided regular updates with crucial information safeguarding worker's rights (Parramatta Young Christian Workers 2023b).

These actions were transformative for scores of young workers and had the potential to flow out to many more. Additionally, the actions also had a profoundly transformative effect on the young Jocist leaders who worked for this change through their See, Judge and Act approach.

The double transformation recognises that, as an activist engages with their social reality, seeking to transform it through the lens of the Gospel, they are, likewise themselves undergoing a transformation, as they learn about themselves, realise their capacity to bring about change, and experience growth in discipleship that can only come from active engagement. This type of transformation cannot be achieved through a course of study or a program of reflection. It arises uniquely when a disciple of Christ, reflects on the reality of their experience, applies the Gospel lens to the situation and acts to bring about change.

Having engaged in this cycle of reflection and action, the agent of change finds themselves changed. They are newly empowered, newly aware, newly motivated and newly transformed. Through the experience of this double transformation they have been formed into a more effective and more motivated agent of evangelisation and through their work for social change they have transformed the reality of others, bringing the light of the Gospel to situations of injustice and exploitation.

There is one further piece of critical information to note about the young Jocist leaders and their workers' rights action. All of this happened beyond the realm of the lay ministry. It happened in the world of the 99% where true evangelisation must be focused. For the international students who suffered the wage theft and for the scores of young people who learned about their rights at work, there is no other connection to the Church or to the Gospel. They are not attending Mass on a Sunday, they are not in a Parish Youth Group and they will not be found among the crowds at a World Youth Day event. Some might be Catholic, in name only, though many are not.

This is truly an image of evangelisation in today's world and it is one that ought to be repeated in every city and town supported by every Parish and Diocese, however, it is becoming increasingly rare as institutional support is progressively withdrawn from the Jocist movements. So where is the new movement that will propel lay people into the world and where is the formation that will enable them to work together to transform this world with the power of the Gospel? Where is the initiative that will enable such examples of grass roots evangelisation to flourish? Significant amounts of money are given over to support lay ministry initiatives which do little more than satisfy the needs of some of those already present in the Church pews (Mason 2010). At the same time, lay movements, such as those of the Jocist tradition, continue to do heroic work, in the real world, with little or no support from Parishes, Dioceses or Ecclesial Conferences.

It is hard to find other examples, in the Australian context, where lay women and men are systematically engaged in intentional processes of formation leading them to reflect on their own temporal reality. Then, through the lens of the Gospel, to collaborate with others in transformative actions that help God's kingdom to be realised in our world. There are, no doubt, other inspiring examples, however, they exist in the absence of a planned, systematic and resourced program of formation for engagement with the temporal order (Flannery 1996).

Conclusion

If the work of evangelisation is to flourish then it must move beyond the realms of liturgy, ministry and Church governance and it must embrace the secular world as its primary and fundamental focus. This is the place of the lay person and this is the essence of the lay mission and vocation. Cardinal Cardijn demonstrated, well and truly, how this could be done and for the decades that followed, the young people of the Jocist movements lived this mission with energy and passion. In recent years this has been waning with a lack of institutional support. The Church today and the people of our world, whom she serves, are so much the poorer for this occurrence. There is a critical need to discover anew the transformative power of See, Judge and Act as a means of propelling lay people into the world where they may, once again, become effective instruments of evangelisation as humankind embrace this new epoch of humanity with challenges and opportunities not yet imagined.

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The Theme of Love in Religious Education Built on the Story of Psyche and Orual

An analysis of the didactic potential of the work of C. S. Lewis – Till We Have Faces

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Abstract

The article presents a brief analysis of the well-known novel by C. S. Lewis *Till We Have Faces* with regard to its didactic potential in religious or ethical education. It focuses on the theme of love and the fundamental principles on which interpersonal relationships should be built from a Christian perspective. In the story of the mythological sisters Orual and Psyche, the author has depicted all the key ideas about the nature of love and its relationship to God that are also found in *Deus caritas est*, the encyclical on the love of God by Benedict XVI. The ambition of this article is to present these basic motivational story lines as a starting point for the possible use of this work in school teaching or catechesis.

Keywords

Christian love; *Till We Have Faces*; Psyche and Orual; *Deus caritas est*; religious education

Introduction – background, aims and nature of the article

Methods of working with works of art that develop religious perception and understanding in pupils through aesthetic influence are an important part of the didactics of religious education. A distinctive category among them are methods of working with narrative, i.e. fiction, which, against the background of the reading experience, invites students to reflect on the moral values and problems with which the literary characters are confronted. The advantage of this method is that it is an activation strategy (Hábl 2014, 10), as the human brain identifies with the situations depicted during reading as if it were actually experiencing them itself. Thus, a higher stage of thinking occurs than in a simple straightforward transfer of information. That the use of narrative is highly desirable, especially in the education of moral values, is confirmed by the studies and research of many authors, for example, Carr and Harrison (2015, 38), looking at the phenomenon of narrative in the history of mankind and formulating the thesis that stories are an indispensable and indispensable means for us in the process of moral cognition. Tappan and Brown (1991, 175) touch on the reflection of story as a means to the learner's self-understanding and narrative formulation of his or her own experience. Bohlin (2005, 31)

explains the great importance of experiencing stories of archetypal depth for the development of one's own framework of moral reasoning and narrative.

Among many other principles and findings on this issue, educators who choose to work with fiction in religious or ethics education need to be able to choose literature that is of the highest quality and value, not only in terms of content, but also in terms of literature. Among the authors who stand out in world literature for such quality is the Northern Irish writer C. S. Lewis, whose work is analysed in our article. *Till We Have Faces* is a novel that presents a creative retelling of the ancient myth of Cupid and Psyche. However, the protagonist is the minor character Orual – Psyche's half-sister – who narrates the story as her own biography with a surprising ending. In the multitude of motifs and storylines that can be explored in her story, we have focused our analysis on the fundamental questions that arise in the story from the beginning. What is love? What does and doesn't true love for another person look like? And what role does God play in it? In the following lines, we will try to present the basic ideas of the Christian teaching on love as they are depicted in the plot of the novel *Till We Have Faces*. Given that we are exploring the topic in the context of teaching religious education, we have chosen Benedict XVI's encyclical *Deus caritas est* (hereafter *DCE*) as the theological framework on which we will draw. By its very nature, this document is an appropriate representative of the Church's teaching, from which all the contents and ideas conveyed in religious education should be based. For this reason, the themes of the chapters and their sequence are also inspired by the structure of *DCE*. The aim of the analysis thus compiled, is to provide a starting point and to offer tips on the possibilities of working with the work in the teaching of religious education.

The relationship of receiving and giving love – *eros* united with *agape*

When Benedict XVI (*DCE* 5) discusses romantic love and the ideal that marriage should represent, he explains in detail the basic principle of the intertwining of *eros* and *agape* love. Indeed, these two forms are often simplistically considered to be antithetical – *eros* denotes a love that is erotic and physical, while *agape* denotes a love that is spiritual and fully altruistic. If *eros* is truly separated from *agape* in a partnership, as worldly morality often promotes, it becomes nothing more than selfish lust aimed at self-gratification. But if *eros* is patiently purified and shaped by restraint in a relationship, it gradually becomes intertwined until it is completely united with *agape*, when we no longer seek our own gratification but desire to give selflessly for the good of the other person. This principle can be translated into any interpersonal relationship as love drawing and giving (*DCE* 7). A person's relationship that undervalues and omits either of these forms would gradually become distorted and lose its authenticity.

Lewis's characters Psyche and Orual are two royal sisters who represent contrasting qualities and actions on many levels. Psyché is an ideal example of love unifying both *eros* and *agape*, but the importance of this principle can be seen much more concretely in the character of Orual, who was incapable of *agape*, a giving love. As an unloved and humiliated child, she learned to look for happiness and love in a few close people to whom she clung with an unhealthy attachment with possessive behavior. This mechanism was most evident in her relationship with Psyche, who was the dearest being to her. When she was chosen as the Great Sacrifice – which

meant death – it was an irreconcilable loss to her. However, after learning that Psyche continued to live and was very happy in her marriage to the god of the Mountain, Orual was unable to rejoice in her happiness. She could not accept the fact that someone other than herself had made Psyche happy, that she would not return to her, and she struggled to convince Psyche and herself that her husband was a mirage or a monster. She refused to accept her freedom and considered herself justified in forcing Psyche to do what she thought was right for her by violent means (under threat of suicide). Psyche thus had to violate the prohibition against looking at her husband's face, which led to disaster in the form of her banishment. But even this event did not yet bring Orual to self-reflection. She blamed the gods for the tragedy and continued to treat people the same way.

Another victim of her possessive love was her tutor, Fox, whom, though released from slavery, she prevented from returning home freely by her emotional blackmail. A poignant illustration of true and false love is also found in the episode of Orual's encounter with Ansit, who is the widow of her general, Bardia. This soldier had become a platonic love for Orual, but since a real relationship with him had not been possible, she had sought to at least make the most of the fact that he worked for her. She had kept him in her presence through a lot of work and had humiliated him with taunts in expressions of love for his wife Ansit. In this way she had managed to earn a great deal of his time and presence for herself. It was only after his death that Ansit, in a joint interview, made her realize what a destructive effect this "love" of hers had had on Bardia's life. It had suffocated his married life, depleted his physical and mental strength, and caused him to succumb to illness and die prematurely.

This episode is among the first impulses that begin to open Orual's eyes and show her the truth about her own selfishness. Its depth also lies in the fact that, as a contrast to Orual's selfish love, Ansit explains to her her own attitude towards her husband, who is very self-sacrificing and altruistic. Ansit explains that even if she had had the option of limiting her husband's career to get him more for herself, she would not have done so because she was convinced that Bardia was living the fulfilled life he desired, and she had not wanted to limit his freedom and self-fulfillment for her own satisfaction. Her expression of love was that for her husband's satisfaction she had endured for years a situation that had cost her self-denial and sacrifice. This testimony came as a great surprise to Orual, for she herself had never been able to think like this. Rials and Walls (2022, 83) call this behavior the result of Orual putting the people she "loved" on a pedestal of a god, which caused her to adopt an attitude of unbounded devotion towards them. This grew into a destructive obsession with them that, instead of seeking their good, made the "beloved" people slaves to her needs and ideas. In addition to self-centeredness, this "love" was also largely based on pride, which did not allow Orual to admit that her actions were not motivated by the good of her fellow man, but only by the gratification of herself.

The pattern of self-giving in the sacrifice of Christ – the sacrifice of Psyche

When we consider the ideal of Christian love, the theme of sacrifice is an integral motif and a key characteristic. Benedict XVI, who recalls that Christ's sacrifice on the cross is the ideal model for every Christian of how to live sacrificial self-giving in daily life (*DCE* 12), addresses

it in a special way. Similarly, C. S. Lewis specifically highlighted the motif of sacrifice for the good of one's neighbor in the figure of Psyche. It is represented on an explicit level by the event of the Great Sacrifice, which was to propitiate the wrath of the gods and bring lost prosperity to the land of Glom. Psyche was chosen by the sacred lot to be sacrificed, and the king decided that he would agree to this request. It was not, therefore, her own decision, but it was remarkable that she accepted the request with inner peace and acquiescence, believing it to be the right and good decision to which she was destined. So Psyche was led away and tied to a sacred tree, there to mysteriously become the wife of the god who would devour her.

Given that the sacrifice brought real blessings to the land, and the similarity to biblical ones can be seen in many other motifs, several interpretations see in it a reference to the image of Jesus' death (Aarflot 2019, 264). From our perspective, however, it is more noteworthy the attitude that Psyche took towards Orual when she tried to persuade her to break her husband's command. Orual was hostile towards her and insisted with violent aggression on an act that Psyche knew was likely to destroy her happiness altogether. But in spite of such conduct, Orual was still to her a beloved sister for whom she wished well, and she was determined to find a way to share with her the happiness in which she lived. The threat that Orual used to force obedience from Psyche was to kill Psyche first and then herself. Psyche's reply was: "Orual, you could have spared yourself the threat of killing me. All your power over me lies in the latter" (Lewis 2014, 163). This statement shows Psyche's decision to sacrifice her perfect happiness – to risk losing it forever, not out of fear for her life, but out of a desire to save her sister's life. If we try to find a concrete similarity to the Christological motif in this scene as well, we might consider that, just as Christ made himself sin for our salvation (2 Cor 5:21), Psyche puts herself in the position in this situation of betraying her husband's trust and sinning against him by her disobedience in order to save her sister – despite the fact that she is in fact perfectly faithful and convinced of his goodness and love. Through this sacrifice, Orual's story continues so that she can go on to live her life for as long as it took to discover the truth about herself and heal her personal sinfulness.

Meeting God as a necessary condition for the ability to love

At the end of *Till We Have Faces*, Orual's story flows into the key and most important event of the whole work – the meeting with God, in which he undergoes a personal trial and transformation. Earlier, she has recognized both her sinfulness and the desperate fact that she herself can do nothing to change it. This realization was the gateway to understanding that her attitude toward the gods had been unjust and built on lies all her life. Orual was not a non-believer because she did not deny their existence. However, she had been convinced all her life that the gods were evil and insidious beings who only played tricks on people and brought them suffering. Unlike Psyche, who had longed to be united with them since childhood and had an unwavering faith in their goodness even in times of trial and tribulation, Orual was unwilling to entertain the idea that what was happening might not actually be as bad as she saw it from her position.

When Psyche became the wife of a god, Orual refused to believe she was happy, but created an image of a monster who had insidiously stolen her sister's love. She blamed the gods for all the bitterness of her life and summoned them to court to convict them of these deeds. The gods' response was for Orual to recognize the truth of her sinfulness and selfishness, the realization that she had messed up the lives of her "beloveds" by desiring to possess them. In this knowledge, she tensely approaches her own divine judgment, which, surprisingly, does not consist in punishing her. In a moment of a personal encounter with God, she realizes his greatness and holiness, and this experience eclipses every form of love she has known until then. From this moment on, Orual is personally transformed – she is no longer a sinner, but has become, as it were, a second, equally beautiful Psyche. She realizes that she can love no one more than God, but because of this and through him, she already loves Psyche more than ever. Orual has thus experienced divine mercy, and through a single moment of personal encounter, she has come to understand what she herself had been unable to realize all her life. This conclusion aptly depicts what Benedict XVI presented as the framing truth of Christian charity in *DCE*. It is the idea that each of us can only become an authentic Christian who can love others in the way of Jesus through a personal encounter with God. Only if we truly give God the most important place in our lives because we have come to know His love personally can we love other people much more than if that first place belonged to them (*DCE* 1).

Conclusion – suggestions for didactic use

Through the analysis of the novel C. S. Lewis' *Till We Have Faces* and its comparison with the theology of the encyclical *Deus caritas est*, we have shown that the work has great potential to bring several Christian values and principles to the reader in an engaging and understandable way. From a didactic point of view, it can thus become a very good tool in the teaching of religious education. Based on the analysis presented in this article, it would be possible to use excerpts from the work, for example, in teaching topics related to love and relationship building. A comparison of the work with the encyclical of *DCE* gives us confidence that we would find in it a sufficiently good portrayal of each of the essential principles of love that are supposed to characterize the Christian. Our analysis can be a useful basis for teaching topics in the area of building interpersonal relationships or marriage in the high school age group. A lesson based on the story, could be built mainly on reading and analyzing the text passage and then discussing it. One possible concrete way of setting it up is given in the following example.

The teacher chooses one of the sub–themes we have identified in the analysis and formulates a question as the topic of the lesson to which the idea will provide an answer. The aim of the lesson will be to get the pupils to discover this idea and to take their own position on it. Specifically, the questions might be: What does true love look like? This is about explaining the principle of the union of eros and agape. What is the meaning of sacrifice? This explores the importance of selfless sacrifice. Where does love come from? This is about discovering the relationship with God as the source of true and perfect love. For each of these themes, one or more textual excerpts from *Till We Have Faces* could be selected in which the themes mentioned in the analysis could be clearly discerned. The teacher's task would be to prepare them for the

pupils in such a way that they are a sufficiently coherent and at the same time not too time-consuming reading the part of the story.

It is appropriate to work with the text of the passage on several levels. The basic one is to understand the text on its literary level, to identify the theme, the characters and the relationships between them, and to orient oneself to the key issues and motifs that the plot deals with. At the next stage, pupils should be able to articulate the general message of thought that the text presents, based on specific images and situations in the passage. The last, very important part of the reflection should be the pupils' discussion of the values and ideas they have discovered in the text. They should have enough space to confront each other with their own opinions and arguments about the ideas depicted or be able to relate the readings to examples from their own lives. All of these phases of work with the text need to be moderated by the teacher with a set of appropriately prepared questions that will stimulate the pupils and follow the set lesson line in a concise way. Appropriate supplements to more thoroughly internalise the ideas being discussed could be time for quiet and individual reflection, or an activity providing some kind of artistic reflection and fixation.

The essential difference of a lesson designed in this way as opposed to a simple presentation of the Church's doctrine becomes a process in which the students themselves, accompanied by an aesthetic experience, discover and discuss the key message. The ambition of this article is to inspire and motivate educators and catechists to discover the potential not only of this novel, but also of other high quality fiction texts that can contribute to a more attractive and effective teaching of religious or ethical education.

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Individuation and Movements of Existence in Jan Patočka Horizon of Education

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Abstract

Jan Patočka addresses the concept of individuation in relation to the three movements of existence. This article argues that education functions as a process of individuation, requiring educators to engage with the third movement of existence in order to summon learners' potential in their search for truth, autonomy and responsibility. The article is structured into three sections: *Education in Patočka*, *Individuation and the movements of existence*, and *Pedagogical implications* of the third movement, characterized by the open soul, as the horizon of education.

Keywords

individuation; movement; care for the soul; existence; education (Bildung); educator; authenticity; inauthenticity

Introduction: Education in Patočka

For Patočka, education is a cultural process situated within a natural framework where maturation and learning converge, grounded in experience and habit.¹ This process encompasses both biological determinations and social purposes within an intentional structure that engages with the question of life's meaning, as a way of life that holds value for both the educator and society as a whole.

Describing the nature and essence of education, along with its subsidiary, pedagogy, is fundamentally a philosophical task. This essence "(...) arises precisely where the process of education ceases to be unconscious, entirely natural, and where it becomes a problem" (Patočka 1939, 378). Patočka identifies key invariants: the presence of adults (more educated) and younger individuals (uneducated or less educated) in an intergenerational relationship of co-ownership.

The *pedagogical situation* unfolds within an agonal field of struggle and tension, where the educator's guidance contrasts with the pupil's natural abilities, passive dimensions, and resistance. The outcome of this process – and to a large extent, this challenge – is the expression of individuality, "where the newness that every person somehow brings with them is

¹ This article is part of the research internship on a phenomenological psychology of individuation, carried out at the Jan Patočka Archive of the Academy of Sciences of the Czech Republic (October – December 2023), with the support of the University of Antioquia. I express my gratitude to the hosts Prof. Dr. Vera Schifferová and Dr. Jan Frei.

manifested. It is a life not marked by merely passive repetition of the content from previous generations, but rather one where these contents are revived in a new way, with a truly living vitality, even if this entails negating the achievements of predecessors” (Patočka 1939, 411).

The educator is required to possess a high level of emotional disposition towards what imbues life with meaning, striving to preserve this not only for themselves or for the individual pupil in front of them, but also for society. The educator serves as a guardian: “(...) lives with the concern and feeling that humanity, in its highest achievements, may be threatened, and that it is necessary to defend it in some way” (Patočka 1939, 423). This role is founded on a threefold expression of “love” and “enthusiasm”: for humanity (the universal), for the community (the particular context), and for the individual learner, including their uniqueness (Patočka 1939, 423).

Thus, the process of individuation, under certain conditions, can lead to a transformation in the learner, potentially surpassing the teacher as the learner discovers his or her own path (Patočka 1939, 411). Through his or her individuality and critical stance, the learner understands and incorporates the highest values (Patočka 1939, 424). This process is not solely cognitive; it also involves an engagement with the movements of existence.

Individuation and movements of existence

In Patočka’s work, the concept of *movement* refers to the dynamics of being and its becoming: a process that begins in the *real*, associated with the natural, and not only on a perceptual level dependent on a subject. It involves an “‘indirect objectivation’ of which movement is the decisive occurrence” (Patočka 2015, 72).² There exists a prior totality, characterized by a non-individuated phase that refers to the *real*, as it has not yet been shaped within an organized world. This phase is *potential*, in a state of becoming and possibility: “individuation (...) means movements in a world which is not a mere sum of individuals, a world that has a nonindividual aspect, which is prior to the individual” (Patočka 1998, 178) and is, at the same time, that “which rules in all particulars” (Patočka 1998, 169). Thus, the world is more than a sum of individualities or a totality given to the senses for comprehension, there is always unveiling and concealment.

Only humans are aware of their own individuation, they cannot be indifferent to their own being or to being in general—in Heidegger’s terms.³ We relate to both things and the whole: existence as movement differentiates itself from the whole, yet it aspires to reconnect with it: “humans are capable of encountering being as things are not. The openness for being, understanding

² Patočka draws from Aristotle the concept of movement in terms of a process and realization; however, he finds this notion “still too static and objective” (Patočka 1998, 146) and argues that it needs to be radicalized in order to understand existence as embedded within the world. Similarly, he adopts the concept of *arché*, the *physis* of the pre-Socratics, as a *beginning*, a whole from which beings emerge and to which they return.

³ Vargas-Guillén identifies in existence a fifth approach to phenomenology, as proposed by Heidegger through his hermeneutics of facticity, and he sees in Patočka the dynamics of existence, manifestation, and asubjectivity. However, “Patočka extends Heidegger’s position, it is not merely ‘the modest sense of existence’ resulting from self-annihilation, but rather ‘the possibility of salvation (...) an absolute vocation for truth, grounded in freedom, that paves the way for absolute responsibility for the meaning of the world’” (Vargas-Guillén 2024, 163).

being and, on the basis of that, the possibility of encountering things, with existents as existents” (Patočka 1998, 170). The human being is, therefore, a “universal being” (Patočka 1998, 170). Patočka links aspects of movement in Aristotle, as an ascending path leading man to knowledge, with a modern understanding of existence (particularly influenced by Heidegger and Jaspers): “a movement of existing, is a being that understands itself (understanding possibilities in realizing them); it is a being that makes possible clarity, understanding, knowledge, and truth” (Patočka 1998, 156); however, it can be experienced as a path of realization or decadence.

The three movements identified are: *reception* or *rootedness*, *defense* or *self-prolongation*, and *truth*. The first movement, although in a rudimentary way, can be sustained independently of the others, but not vice versa. This movement of *rootedness*, *acceptance*, *anchorage* or *reception*, characterized by a predominance of corporeality: “is a movement of instinctive-affective harmony with the world” (Patočka 1988, 148); it signifies the arrival in culture and the reception of parental instances that provide the basic care necessary for the survival of the “human puppy”. “The movement of acceptance consists in (...) which an existence ‘positions itself’ with respect to the lightning of individuation, of entry into the universe” (Patočka 1996, 29–30).

This is the moment of “anchoring or rooting” (Patočka 1998, 156) that emerges from an *a priori* – a real, the world, nature itself, the organic – that works in each individual in their care for others while fostering progressive autonomy. This stage cannot be expected to represent authenticity, in existential terms; Patočka describes it as an “original inauthenticity” (Patočka 1998, 150) where the individual is submerged in or driven by an “aesthetic ideal”, with the immediate pursuit of pleasure hindering fidelity to oneself. While “instinctive-affective (...) at first dominates our life almost exclusively, then subsequently is modified by other movements, tinted and increasingly articulated by them” (Patočka 1998, 143), this sets the stage for the unfolding of other potentials in the second movement.

The second movement is one of “self-extension” (...) “not merely one of personal or community self-extension but rather one of constituting our inorganic body, extending our existing into things” (Patočka 1998, 150). This movement is associated with labor (drawing on Hannah Arendt’s concept) as it signifies a departure from the protection of the hearth (Latin *lar*), the initial space of socialization. However, the conditions of survival persist, marked by “conflict, suffering, guilt” (Patočka 1998, 150), from which no one can escape. These characteristics define the “limit situation” of this movement: the human being exists in a state of “blindness”, where “existence in this entire realm is an *interested* one” (Patočka 1998, 151), focused on the functional activities dictated or imposed by social roles. In this state, there is no awareness of existence, of being actively engaged in it.

The inauthenticity of this movement is characterized by a repetitive engagement with the present, and is described as “self-depriving self-extension, self-repeating” (Patočka 2015, 75). While this movement is rooted in the present and involves personal defense, it also encompasses the search for immortalization as a species and the preservation of one’s own culture.

In this stage, the pleasure principle and the satisfaction of drives begin to be modulated by repression and by “intelligence”, involving secondary processes. This transition reflects a shift

from a purely perceptual relation to things: we move from the immediate to the mediate, where “instinctual goals become conscious, habitual” (Patočka 1998, 158). The ideal of this stage is “ascetic” (Patočka 1998, 159) as the individual faces the choice to either distance from themselves, or turn towards self-knowledge and reflection on the possibilities for his own individuation and relationships with others. This entails a shift from being in a state of “always together in the mode of against one another” (Patočka 2015, 70), to embracing other forms of care and cooperation.

The third movement is that of *truth*, described as “self-winning through self-surrender and dedication” (Patočka 2015, 72). It involves opening one’s eyes to realities previously unseen, it is “an attempt to break through our earthliness” (Patočka 1998, 151). As he notes in *Heretical Essays* (1996): “Scales fall from the eyes of those set free” (Patočka 1996, 40), allowing individuals to perceive what was once hidden. With newfound time and energy previously consumed by necessities of survival and labour, individuals can now turn their focus toward the spiritual. Acknowledging their finitude and earthly existence, they integrate these dimensions into their lives rather than being blinded by them, which is a form of inauthenticity characteristic of the previous period. In this movement, they gain the potential to project into the future and to integrate themselves into the whole: “existence, in the sense of the third movement, is neither a matter of sinking roots in the world nor of the prolongation of being but rather a task for all of life in its integrity” (Patočka 1998, 151); it is “the realm of spirit and freedom” (Patočka 2015, 72).

Here, individuals confront the *limit situation of finitude*, a reality they had previously been unaware of: “The very ground, the earth on which it was standing has quaked (...). It discovers here its existence not as accepted and anchored but rather as naked – and it discovers at the same time that earth and heaven a *trans*, a beyond” (Patočka 2015, 71).

The third movement is the ascent of the *open soul* (Patočka 2023a), characterized by a transformation of perspective – metanoia – or *conversion* of the individual who fully embraces their freedom and responsibility towards themselves, others and the world as a whole, leading to a “mutually interpenetrating inwardness” (Patočka 2015, 72).

Pedagogical implications

While Patočka emphasizes individuation in the first movement, which is more anchored in corporeality, the relationship among the three movements is dialectical, forming “the unity of our vital reality” (Patočka 1998, 163). Patočka consistently warns of the risks of decadence and self-forgetfulness: “To say that life can overcome its fallenness is not to say that it will necessarily do so. The discovery of finitude holding sway over life, of life as endangered, can also become a means of the external control of life: (...) especially command and domination” (Patočka 2015, 71).

The phenomenological perspective, rooted in experience, challenges determinism and explores human possibilities, capacities, and potentials. It relies on the “plasticity” of the human being to orient action in different directions, accepting pre-established goals while simultaneously participating in the “co-creation” of new possibilities and meanings (Patočka 1939, 418). Just

as the soul has both an upward and a downward slope, training serves as a path leading to the third movement of existence, characteristic of the open soul:

When Klaus Schaller asked Jan Patočka in which movement of life we might find education, Patočka responded that it was in the first movement of acceptance, but the essence of education is to come to the crisis of human life and to a turning from subjective preoccupation to a subjective openness, meaning not only to give man the means to manage the tasks of the second movement, but to open him up to the human privilege to live in truth (Svobodová 2020, 98–99).⁴

Patočka (2023) identifies “layers of intentionality”, some of which are unconscious and profound. An educational process encompasses biological determinations (such as maturation and development), alongside the realm of experience. This process is enriched by an education that begins in the world of life, allowing each student, within their unique context, to progressively achieve autonomy, freedom, and responsibility.

The concept of individuation is essential to the issue of formation, as it involves examining the movements of existence at its deep layers of passivity. This study traces the constitution of meaning from the pre-predicative and implicit stages to more complex expressions through a reflexive or self-conscious function, expressed particularly in the third movement characterized by the quality of the open soul.

Education shifts from passivity to activity through an existential and spiritual process, rooted in “our original drive [...] the natural reflective tendency of our drive into things” (Patočka 1998, 173). Rather than merely observing life from a cognitive perspective, life is realized and lived within the sphere of *praxis*. The educator embodies this praxis, practicing *epoché* to unveil potentials and engage with the phenomenological “*I can*”. Beyond imparting knowledge, the educator conveys a sense of wonder, a desire to learn, and an openness that counters the threats of instrumental education, characterized by mere repetition and a loss of meaning.

From an existential perspective, formation offers a return to the psychic powers, *tês psychês epimeleia*, that allows to navigate the dark night of individuation – especially in its most challenging moments – and to discover the clarity and luminosity that come with the experience of meaning. This process is fundamentally about being, revealing itself – in Patočka – through a phenomenology of history that begins with the concept of human and universal humanity, intricately connected to the historicity of the communal – *polis* (cf. Hejduk 2023).

A process of formation is, therefore, an *opening of the soul* – confronted with *corruption*, the birthplace of nonmeaning – and a courageous effort to shape the meaning of a common project that enables us to *live together, to be-with-others*. It embodies an aspiration – never fully

⁴ As the author points out, see: Letter 4/69 Jan Patočka to Klaus Schaller, 11.8.1969, in Patočka *Korespondence s koleniologi II*. Edited by Věra Schifferová and Ivan Chvatík. Prague: OIKOYMENH, 2011, 126. Svobodová (2020) studies the movements of existence as a process of transformation and self-realization leading to the *care for the soul*, to an authentic life that extends to the social, in an attitude of dialogue and truth, of existential and metaphysical responsibility. Patočka witness both with his teaching and his life, to this open soul, which leads to the immortality of the soul, to the spirit.

realized – towards community.⁵ Both the lived body and self-consciousness are phases or dimensions that are always present in the becoming of being during individuation, moving from more determined states (such as welcome and defence) towards truth, freedom and responsibility. In a successful process, the struggle or tension between educator and learner results in overcoming repetition and transcending the teacher, allowing for the unfolding of potentials and authentic living within a shared, common horizon.

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⁵ In our recent research, we find in pedagogy a link between philosophy and psychology. Individuation is itself a process of formation, of education, to put it with Patočka and his work on Comenius: a “pedagogy of conversion” (Schifferová 2023, cf. Duque, 2023).

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The Concept of Education of Paweł Smolikowski CR (1849–1926)

Dominika Jagielska

Abstract

Paweł Smolikowski CR was a priest, missionary, doctor of theology, as well as a philosopher, historian and writer. A member of the Resurrectionist congregation, he is still regarded as one of the main representatives of Resurrectionist philosophical and pedagogical thought at the turn of the nineteenth and twentieth centuries. He left behind a rich legacy. His concept of education fits in with the Resurrectionist educational system that was introduced in many places in Europe. In this article, I would like to present the main elements of Paweł Smolikowski's concept of education with an emphasis along with its anthropological foundations.

Keywords

Paweł Smolikowski; the Resurrectionists; the Resurrectionist system of education; education; Catholic education; Paweł Smolikowski's concept of education

Introduction

Issues relating to the education of young people have been one of the important areas of human thinking for centuries. Many concepts of education were developed in reference to the values, cultural norms, knowledge, approved philosophies and ideologies, and dominant religions in force at a particular time and place. Catholicism has also, over many centuries, more than once become the inspiration and basis for concepts of education. In this article, I would like to present one such concept, by Paweł Smolikowski, emphasising the link present in the author's thought between anthropological foundations and the theory of education and the postulated principles of educational practice. The Resurrectionist educational system, of which Smolikowski was a co-author and representative, for a long time represented a particular educational programme put into practice based on a Christian view of man (cf. Kostkiewicz 2012; Mleczko 2007–2008), and although nowadays the Resurrectionists rather do not manage schools, their educational activities (running parish groups and day-care centres, boarding schools and dormitories, catechetical and didactic-scientific activities) are still based on the principles worked out by the founders of the congregation (Zmartwychwstańcy 2024).

Paweł Smolikowski co-created the concept of education of the Resurrectionists as one of the members, and for a time general, of the Congregation of the Resurrection of Our Lord Jesus Christ [Congregatio a Resurrectione Domini Nostri Iesu Christi (CR)], also known as the Resurrectionists. This congregation was founded by Bogdan Janski in 1836 in Paris, with the aim of the moral and social renewal of Poles who found themselves in exile after the fall of the

November Uprising (1830–1831),¹ and of deepening their faith through educational and parochial work. The Order was initially active in France and Italy, and later also in the USA, Canada, Bulgaria and Austria. It was not until 1880 that the Resurrectionists settled on Polish soil (in Krakow and Lviv). At that time, they established various educational institutions (boarding schools, schools and orphanages), creating and perfecting their own educational system (Traczyński 1990; Kostkiewicz 2012; Mleczko 2007–2008).

Biography of Paweł Smolikowski CR

In order to present Smolikowski's concept of education, it is worth briefly outlining his biography. He was born on 4 February 1849 in Tver, Russia. He came from a noble and deeply religious family. He was brought up quite strictly. Initially educated at home with his siblings, he began his school education after moving to Warsaw. He was a polyglot, speaking Russian, German, English, French, Latin and Old Church Slavonic (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

In 1866, he joined the seminary in Warsaw. In 1867 he went to Rome, where he continued his studies and became a member of the Resurrectionists. In 1873 he professed his perpetual vows and was ordained and received a doctorate in theology. In 1874 he went on a mission to Bulgaria, where he taught Latin, German and Old Church Slavonic and worked in a boarding school, perfecting his educational skills. His aim was to prepare his pupils to fight against the false principles of the world of that time, to develop clear political views, civic education, and to broaden his pupils' knowledge of Catholic theology and philosophy. During this time he also worked at the seminary in Adrianople, where he lectured on philosophy and theology, Greek and Latin (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

In 1882, Smolikowski was sent by his superiors to work at the Lviv boarding school, where he worked as tutor, boarding school administrator and later also as superior of the religious house. Here he put into practice the Resurrectionist programme of education. He took care of the integral education of the boys at the boarding school, provided further education and tutoring, maintained the institution's library and periodicals, and founded various groups aimed at the spiritual development and deepening of the faith of his pupils (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

Smolikowski was called to Rome in 1891 to carry out work of a theological and historical nature. It resulted in the preparation of a history of the Resurrectionist congregation, with which he wished to commemorate the order's fiftieth anniversary in 1892. In the same year, he was appointed rector of the Pontifical Polish College in Rome, and a year later he was nominated consultor to the congregation of the Council – he was in charge of matters concerning the

¹ Poland did not exist on the political map of Europe from 1795 to 1918. Its lands were divided between three partitioners: Russia, Prussia and Austria. In this political non-existence, uprisings to regain independence broke out from time to time on Polish soil. One of these was the November Uprising. All the uprisings in the 19th century did not lead to the restoration of Polish statehood in the form it had before the Partitions. Their suppression was associated with numerous persecutions by the authorities of the partitioning states of the people who took part in them and their families, which often resulted in Poles emigrating to Western countries. After the fall of the November Uprising, many people fled from persecution, settling in France and other European countries.

discipline of diocesan clergy and the fidelity of Catholics to the Church (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

In 1895 he became General of the Resurrectionist congregation, in this function he carried out visitations and clarified the purpose and character of the order. In 1902, he led them to the final confirmation of the congregation's constitution and the definitive approval of the Resurrectionists as an order. Due to problems in the congregation, which were triggered by problems with the adaptation of individual houses to the accepted regulations, he resigned as general (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018).

Smolikowski had to leave Rome in 1915 due to the outbreak of the Italo–Austrian War, and in 1916 he went to Kęty, where he became chaplain to the Resurrectionist Sisters. Here he gave retreats and lectures and also completed his literary works and wrote stage plays. In 1919 he returned to Rome, to the Polish College, but at his own request he was dismissed as rector in 1921. He moved to Poland, where he was responsible for a religious house in Radziwiłłów near Warsaw. He did scholarly work and led retreats, and was also involved in the formation of seminarians. He died on 11 September 1926 at the convent house in Krakow, and was buried in the Rakowicki cemetery (Mrówczyński 2001; Kardaś 2017; Wójtowicz 2018). His life was subordinated to the service of God and fellow human beings, and the educational programme created on the basis of his experiences seems to have put into practice the Catholic principles of love of neighbour and respect for the dignity of the other person.

Anthropological foundations of Paweł Smolikowski's concept of education

The basis of Paweł Smolikowski's assumptions relating to education is the concept of man, based on Thomistic realism, whose adherents were the Resurrectionists.² Thomism as a philosophical concept centred around the problem of human nature, resolving it with reference to Aristotle's hylemorphism. It therefore assumed the unity and integrity of the human being, consisting of form (soul) and matter (body). The soul is the form and functioning principle of man, shaping him through his cognitive and desire faculties, which, when subjected to perfection, become virtues (Cichosz 2000; Horowski, 2011). Referring to this, Smolikowski distinguished three faculties of the human soul: the will, the mind (intellect) and the heart (feelings), which constitute the basis of man's material and spiritual life. He regarded their synergy as an expression of man's unique place in the work of divine creation. The will is the source of man's freedom – Smolikowski emphasises that freedom can only be limited in an educationally desirable direction by a free act of the will directed towards itself. (cf. Smolikowski 2010a, 35, 58; Smolikowski 2010b, 73,79–81, 84, 86–88; Smolikowski 2010c, 73).

Also characteristic of Thomism and Thomistic pedagogy seems to be the concept of good and evil in man, which can be seen as a simple and easily translatable demonstration of possible disharmonies in the simultaneously spiritual and material nature of man (Horowski 2011). This

² They delivered a memorandum to the Pope for a return to Thomism, deepening the study of this philosophical perspective and recognising it as the basis of Catholicism. This initiative probably contributed to Leo XII's encyclical *Aeterni Patris*, which indicated the need for the study of Thomism and contributed to the development of Thomistic pedagogy (Kostkiewicz, 2013, 180-182).

is because Smolikowski points to the presence of seeds of good and evil in every human being. The seeds of evil are presented in his work as a consequence of original sin, which seems to be a certain simplification of Thomistic assumptions. Both good and evil can be developed to varying degrees, depending on man's free will. Their perception is related to the degree of knowledge of human nature and of specific persons (as individuals) (Smolikowski 2010a, 35). These seeds of good and evil form the potential of man, who remains in a certain split, and his choices actualise in everyday action the direction of his development. Similarly, a little later, Jacek (Adam) Woroniecki (1925), counted among the Thomistic pedagogues in Poland, wrote about man as a potential being (cf. Kostkiewicz 2013, 87–175). Smolikowski also emphasises that in this constant distinction between good and evil, in perfecting himself, man is not alone. The relationship with God allows him to choose the good – through contact with values, prayer, the good example of others. Man achieves this by building up his conscience (Smolikowski 2010b, 81).

What emerges from Smolikowski's writings is a reverence for the human being, an emphasis on his dignity (although the notion of dignity, characteristic of contemporary personalist pedagogy, does not appear in them in a direct way). Certainly, this anthropology is drawn from Thomism, but it seems to be presented in a simplified way, more comprehensible to people who are not exposed to in-depth philosophy, woven in between other discussions on man, education and facts from the life and work of Resurrectionist boarding schools. This seems justified by the purpose of Smolikowski's writings, who focused more on describing the functioning of the institutions where he had contact with young people, giving guidelines for practical work with young people, rather than on philosophical and theological issues with a high degree of abstractness.

The concept of education in the writings of Pawel Smolikowski

Paweł Smolikowski's conception of man, as defined above, is directly reflected in his understanding of education and his proposed methods of working with young people. It is worth beginning with his understanding of education. Smolikowski defined it as the shaping of character through the improvement of the will (2010a, 58; 2010b, 90; 2010c, 73). He perceived the will as the most essential authority in man's soul, which pushes him to act. For this reason, he emphasised its improvement in education, although he also spoke of the need to introduce harmony between the education of character and the education of the intellect and feelings, referring to the other authorities of the soul. According to Smolikowski, man should know good, feel good and aim for good. This will only be possible with a balance between all the faculties of the soul (Smolikowski 1895, 377; 2010c, 68). The concept of character education, based on emphasising the will and its development in the pupil, was characteristic of Polish thinking about education in the nineteenth and early twentieth centuries, and was built on the teachings of the Catholic Church (Bednarz–Grzybek 2014). Thus, on the one hand, Smolikowski referred to a concept characteristic of his time, acknowledging it, while on the other hand, he emphasised its inadequacy. He referred to Thomistic anthropology, in which man, as a rational being, is able to recognise what is good and strive for it. However, he enriched it with issues that were fully

brought out later in personalist conceptions (in the first half of the 20th century): the necessity of harmonious development, of educating the whole child and not just his ‘parts’.

In his concept, Smolikowski tried to demonstrate in more detail how such education should be carried out. The formation of the will had to be based on the child’s freedom, aiming to build up a conscious and voluntary desire to follow the right course of action, which can be achieved through example and responsibility in the performance of duties. For the will cannot be formed if it is constantly constrained by parents or educators (Smolikowski 2010b, 90). According to Smolikowski, the aim of educating the will was to create a sense of duty by leaving the pupils free and enabling them to be self-governing. Such behaviour was intended to build conscience, which was served by the educator’s attitude of trust towards the pupils (Smolikowski 2010a, 36). At the same time, Smolikowski emphasised that excessive discipline in education can be harmful – the child learns to perform duties only under control, to do the right thing for fear of sanctions, and not from a sense of duty (2010b, 88).

In addition to the will, the heart must also be brought up – Smolikowski had the emotional sphere in view. To educate the heart for him is to sensitise the child to good and evil, to awaken empathy, sensitivity, love for God, but in a balanced way so as not to make the child over-sensitive or over-sensitive about himself. In doing so, he emphasised the need to show the child a true ideal, which the child would accept as his or her own and strive towards with enthusiasm (Smolikowski 2010b, 84).

Intellectual education, on the other hand, should involve building efficient reasoning skills, so that the child is able to distinguish between truth and falsehood. But teaching only logical thinking was an insufficient safeguard against false cognition of reality. Smolikowski points out that the supernatural world, in particular, can elude cognition based on logic; besides, human beings have a tendency to decide under the influence of feelings, and therefore also to self-deceive, to accept what pleases the person and is not necessarily in accordance with the truth (2010b, 86). Prepared and inspired to develop, the human intellect cannot stop, it strives for a broader, truth-based cognition of reality (Smolikowski 2010d, 111). It therefore needs new incentives and new material to develop.

The aforementioned need for balance in education was evident in Smolikowski’s approach to religion. He emphasised that faith and religiosity are indispensable in education. Firstly, they participate in the education of the will, directing it in the right direction: ‘It is not enough then to be able to want, one must also want God, his will’ (Smolikowski 2010b, 88), because this is the only thing that brings man happiness. Secondly, in the case of feelings, faith and religiosity can become the source of this ideal that young people choose to realise (Smolikowski 2010b, 84). Thirdly, they are an important element for the development of the intellect. Smolikowski points out that human mind will eventually come into contact with religious questions (which he describes as the most vital). The human intellect cannot leave them unanswered. Religiosity and faith provide the mind with deeper data concerning these issues, which allow for a truthful recognition of supernatural reality (Smolikowski 2010d, 111).

Ensuring a balance between the education of the will, feelings and intellect was Smolikowski’s basis for his appreciation of educational work methods. He believed that it is examples that

attract children more, so the teacher in his work should be authentic and harmoniously developed (Smolikowski 2010b, 81). Indeed, he considered the ideal method and personal example in direct relations with children to be the most important methods of education (Smolikowski 2010a, 42, 60; Smolikowski 2010b, 81; Smolikowski 2010c, 69–72; Smolikowski 2010d, 106–107). The relationship between teacher and student should be based on trust and respect. Smolikowski's approach to the child carries the characteristics of a later understanding of the person in the personalist sense with respect for his or her dignity and freedom, as well as the vision of the child as a separate, complete being, able to determine himself or herself, which was widely spread only at the beginning of the 20th century by the New Education Movement (cf. Luoto 2023). He was therefore ahead of his time in this context. At the same time, his thought on education is firmly rooted in Thomistic realism. This was particularly evident in the so-called pillars of Resurrectionist pedagogy, which showed certain goals to be achieved by the teacher. Firstly, it was necessary to make the pupils aware of the evil in them as a result of original sin and to develop in them a sense of duty to combat it – and therefore a desire for self-improvement. Secondly, it was necessary to show pupils their strengths, skills and abilities – the good that is in them – and to help them develop it. Thirdly, it was necessary to empower pupils for self-education, by developing their conscience, their sense of duty by means of persuasion, with appreciation of their freedom (Smolikowski 2010b,35). These three pillars of educational work with young people are thus directly related to the anthropological assumptions of the concept, indicated above, and follow from them – making the whole concept a coherent whole.

The main task of the pedagogical system described was, according to Smolikowski, to bring up good and wise Catholics. However, individual goals (development, self-improvement of the human being) and religious goals did not completely exhaust its meaning. Smolikowski also placed within its framework an important social task: building harmony, unity between representatives of different nations, and in a special way (in the context of the Lviv boarding school) between Poles and Ruthenians – today Ukrainians (1888, 15–16). The Resurrectionist concept and practice was based on the principle of not differentiating pupils by origin, of mitigating conflicts, of learning from each other (Smolikowski 1888, 16). Here again, therefore, respect for human beings, whoever they may be, emerges as the main determinant of Resurrectionist education. As it seems, the pedagogical system proposed by Smolikowski is based on love of God and fellow man (Smolikowski 2010b, 78), which is the starting point for his claims about man and his education

Conclusion

Undoubtedly, the Resurrectionists created an innovative pedagogical programme, focused on the dignity of the child, far ahead of its time. Its basic outlines had been created earlier, mainly in the writings of the founders of the Resurrectionist Order: Piotr Semencko, Hieronim Kajsiewicz, and Walerian Kalinka, and were inspired by their stay at the College Stanislas in

Paris³ (Smolikowski 1925, 81–93). Paweł Smolikowski made his contribution by gathering together and expanding the pedagogical system, both from the theoretical and practical side. The inspiration of Catholic religion and philosophy (Thomism) and Catholic social doctrine is evident in it; it seems to realise the ideal of love fellow and attitude towards children contained in the New Testament. On the other hand, certain aspects concerning respect for the child, his or her freedom and the proposed methods of education seem to predate ideas developed more widely only in the twentieth century – personalistic and those associated with the New Education. Given that work was already being carried out on this system in the second half of the 19th century, it can be considered that these assumptions were not an obvious novelty at the time.

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³ It was an educational institution for young people in training. It was based on religion, which permeated all spheres of life and school subjects. Various methods were used to motivate pupils to learn and a sense of duty was fostered. The system of education was based on trust, activities shared by pupils and educators, and being together during study and rest time (Smolikowski 1925, 81–93).

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The Role of Teacher and Pupil in the Context of Autonomous Learning

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Abstract

The paper offers a brief overview of the role of teacher and pupil in the context of autonomous learning. An autonomous pupil means an active pupil. His activity consists not only in motivation to learn, but also in participating in social processes, defining one's own goals and responsibly managing the way to achieve them. The teacher accompanies the active student through the learning process as a manager, mediator, advisor, but also as a fellow pupil. The aim of the paper is to specify the roles and characteristic features of the autonomous teacher and pupil and to point out their differences with respect to the traditional perception of the teacher and pupil in the process of upbringing and education.

Keywords

autonomous learning; autonomous pupil; education; active pupil; teacher; manager; organizer; advisor

Introduction

The teacher and the pupil and their mutual interaction are an integral part of the teaching process, not only in the framework of religious or ethical education, but in the framework of every teaching subject at school, or in the context of inter-subject relationships.¹ If we are talking about autonomous learning, in which the pupil and his activity are in the centre of attention, it is necessary to specify his role and characterize the autonomous, i.e. active, pupil. The pupil's activity can be manifested in various areas, for example, in the area of social processes, organization of own learning activities, taking responsibility for one's own educational process or in the area of the atmosphere in classes. Equally important is the characteristic of the teacher and his role in the context of autonomous learning, because in the teaching process understood in this way, the role of the teacher takes on a new dimension. His priority role is to accompany his pupils in acquiring knowledge and developing competence.

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Autonomous pupil

In the framework of autonomous learning, pupils should actively participate in the learning process together. For example, they can bring their own learning documents and materials to class, learn to evaluate the level of acquisition of their competences or reflect on their own learning process. Based on cooperation, set goals and tasks, a learning community is created, which makes teaching more interesting, enriches it and, above all, motivates pupils to cooperate with each other and change their attitude towards the teaching of the given subject. The individual's own activity is also underlined by Vygotskij (2017), who claims that the pupil is not just a passive receiver, who is influenced by the environment and education, but actively chooses, is an active organism within the environment. For many pupils, this way of participating in classes is still new and unusual.

Konrad and Traub (2023, 26–37) emphasize that autonomous learning must be learned, while pupils must have and develop readiness for self-regulatory activities. In addition, they need to have skills or competences that will contribute to starting and maintaining the process of self-regulated learning. In this context, the following three important personality aspects are involved:

1. Motivation – within the framework of motivation, we can talk about three components that theoretically justify and explain the fundamental elements of autonomous learning. It is a component of values (attachment to consequences, incentives important for action). Another component is that of expectation. The last component of motivation for autonomous learning is the affective components of self-related feelings (emotions) and task-oriented emotional reactions.
2. Learning strategies – if pupils want to successfully manage their tasks, they must have strategic competences. Cognitive strategies that serve to process information, connect it with existing knowledge and maintain it are especially important.
3. Metacognition – every self-initiated learning process involves gradual adjustments and fine-tuning of the learning process. These are carried out using the self-regulation process itself. The pupil must be able to:
 - o determine the starting point of the proceedings,
 - o define goals,
 - o derive courses of action,
 - o recognize the difficulties of the procedure,
 - o perform the necessary learning steps,
 - o during the realization of the procedure, modify one's own procedure, or previous goals.

In this sense, metacognition can be distinguished and implemented at two levels: at the level of metacognitive control (planning, monitoring, management of the learning process) and at the level of metacognitive knowledge (knowledge about one's own cognitive system).

Autonomous pupils decide for themselves what they want to learn, how they will proceed with learning, what materials and aids they will use, what learning strategies they will prefer, whether

they will learn alone or in a team, how they will organize their learning time, and how they will check whether their learning process has been successful.

Berger, Darn and Winter (2023, 18) also note that in this type of learning, the pupil's role must also change – pupils are still active in autonomous learning. This means not only responsible performance of tasks by pupils, but also their participation in the teaching process. In this way, active pupils have the following characteristics:

- they participate in social learning processes, because they cooperate with others and agree on topics and the sequence of learning steps;
- they define their own goals, select relevant material or appropriate activities to achieve these goals, evaluate their own learning progress;
- they are willing and have the will to take their own learning into their own hands and take responsibility for it;
- they participate in improving the processes and atmosphere in classes;
- they feel co-responsible for learning and the feeling of well-being in their learning group.

Konrad and Traub (2023, 38) formulate the following theses, based on which an autonomous pupil can be characterized:

- A successful autonomous pupil possesses numerous general and specific learning strategies and can use them flexibly and thoughtfully.
- In addition to strategic knowledge, he also possesses a wide range of general knowledge and can use it as a rich prior knowledge related to specific learning contents in learning.
- The strategic, metacognitive components and the prior knowledge component are closely involved in the current learning process.
- A good autonomous pupil sees a causal connection between personal effort in implementing and managing a strategy and learning success.
- Finally, he successfully protects his learning behaviour from competing behaviours and inappropriate emotions.

Achieving such a level of pupils' readiness for autonomous learning and their maturity for it requires time and the gradual implementation of changes in their attitudes. In addition, it is necessary that the activities within the autonomous class or learning group are based on the initiative of the pupils, that is, that the pupils choose and decide what they want to do (*learner – initiated activities*). However, it is necessary to realize that the inclusion of autonomous elements in teaching must be a conscious process. Pupil autonomy cannot in any case mean that the pupil does whatever he wants in class, but we emphasize again that he must be accompanied by the teacher in order to come closer and closer to complete autonomy.

Teacher and autonomous learning

According to Tassinari (2010), in order for a change in pupils' participation in the education and training process to be successful, teachers should talk to pupils about the topic of pupil's autonomy and gradually transfer to them more and more responsibility for the form and

regulation of the learning process. Scharle and Szabó (2000) define three steps that can help pupils become more autonomous.

1. The teacher should first create awareness among pupils about autonomy by clarifying the advantages and new perspectives regarding this form of learning. Pupils should be motivated to get involved in this process and think about their learning options outside of the classroom.
2. By practising new skills and competences, the teacher can influence and even slowly change the attitudes and behaviour of pupils.
3. Then the pupils can take on more and more responsibility. They can change the form of the lesson; they have more freedom. This gives them more space to implement their own decisions and ideas regarding the use of different materials or the performance of tasks.

According to the authors mentioned above, the following attributes can also be formulated for classes or learning groups supporting autonomous learning:

- The teacher becomes less of an instructor or trainer, but more of a mediator.
- Pupils are discouraged from relying on the teacher as a central source of knowledge.
- Pupils' ability to learn independently is supported.
- Pupils' awareness of their own learning style is supported.
- Pupils are encouraged to develop their own learning strategies.

Since the degree of self-regulation is individual for each pupil, it is necessary to emphasize the role of the teacher in the process of autonomous learning. In the teaching process, which also includes autonomous learning, the teacher is still an integral and irreplaceable link that is responsible for the organization and outcome of this process. In pedagogical theory, the teacher is referred to as a subject and at the same time as the most relevant motivational factor of teaching. His action also acquires the character of an initiator – a manager of classroom activities (Borsuková 2005, 159). Průcha, Walterová and Mareš (2003, 261) note that the teacher is jointly responsible for the preparation, management, organization and results of the educational process. At the same time, they add, the current perception of the teacher's role is based on an extended professional model and emphasizes his subject-object role in the relationship with pupils and the environment. The teacher co-creates the educational environment, the classroom climate, organizes and coordinates the pupils' activities, manages and evaluates the learning process. From the above, it follows that, according to these authors, the importance of the teacher's social roles in the relationship with pupils, in the team of teachers, in cooperation with parents and the community is increasing. The authors also define two areas from which the specific functions of the teacher arise:

1. the different nature of the activities at certain grades and types of schools, to which the relevant approvals of teachers correspond,
2. differentiation of tasks within the educational process.

Therefore, the teacher is not primarily the main mediator of information and knowledge, the main coordinator leading pupils to acquire and improve knowledge, skills and attitudes. In

addition to didactic and professional competence, which are a matter of course for the work of a teacher, he should have the ability and effort to arouse his pupils' interest in the subject and awareness of the need to develop competences for their application either in professional or private life. In professional literature, these abilities are referred to as general competencies supporting the identity of the SELF. They include:

1. empathy (willingness to approach other people),
2. distinguishing positions (do not accept others unreflectively, but maintain a critical distance),
3. communicative competence – the ability of an individual to communicate with other people (Baňasová 2006, 25).

Kalhous and Obst (2002, 114–117) define five performance standards of the teaching profession, on the basis of which they characterize the teacher and his belonging to a certain status and representing his values and ethos in such a way that a certain standard of performance is guaranteed:

1. The teacher is passionate about his pupils and their learning.
2. The teacher knows the subjects he teaches and knows how to teach them.
3. The teacher manages and monitors the pupils' learning.
4. The teacher systematically reflects on his work and learns from his experience.
5. Teachers are members of the learning society (“learning community”).

It is also clear from the mentioned standards that the teaching profession is a dynamic and constantly changing phenomenon. In connection with autonomous learning and the teacher's role in it, we are convinced that at the present time every teacher should support the development of autonomous learning. Just in the recent past, when current events in society in our country and in the world required the active implementation of distance learning in all subjects and at all levels and types of schools, the form of autonomous learning was actively supported by many teachers. The teacher's ability to create an environment, in which pupils feel autonomous and themselves feel the need to become more independent, to participate in the teaching process, is very important today. The teacher helps, instructs, supports, motivates and gives feedback to the pupils, which is very important in our opinion. In this way, it supports the pupils' development of the ability to give instructions to themselves, as well as the ability to guide their learning even when the teacher is not around. Thus, it will gradually pass from the stage of incomplete autonomy to complete autonomy.

Similar to Tassinari (2010, 1), we believe that every teacher should listen carefully to his pupils and know their strengths and weaknesses well. We consider the teacher's ability to motivate pupils to take the initiative to formulate their educational goals, as well as participation in the compilation of learning procedures, to be important. The teacher still coordinates the events during the lesson, and prepares current teaching materials, assigns tasks, which he then constructively evaluates. He is available to pupils as an advisor, a guide to the learning process. Hao (2017, 568) adds that the autonomous training mode for teachers is a lifelong professional awareness accompanying the entire process of the entire teaching career.

According to Bimmel and Rampillon (2000, 33), autonomy in teaching means a change in thinking for many teachers. Their pedagogical activities should contribute to the emancipation of pupils: they should support their independence, initiative and critical thinking. The teacher should no longer be the centre of the teaching. His task is to moderate the teaching process and create interesting and motivating study situations (stimuli) linked to real life, so that pupils are able to find a job in it after completing their studies. Oates (2019, 1) emphasizes that the role of the teacher is considered paramount in the development of self-regulated learning and the relationship between teacher and pupil is central to the initiation and support of autonomous learning.

Berger et al. (2023, 17) specify the teacher's role in autonomous learning as quite different from traditional, joint teaching. According to them, it is a complex phenomenon that includes several areas of tasks:

1. The teacher as manager and organizer – he prepares appropriate activities for a specific age category of pupils, which are supposed to support their interest and motivation and must be indicated by a clearly formulated assignment and clearly defined results that are expected from the pupils.
2. The teacher as mediator, moderator – the teacher supports the motivation of the pupils and strengthens their responsibility for their own learning process. He guides pupils in planning, implementing and evaluating assignments. In addition, this conveys knowledge and helps develop competence in the given subject. From such a perception of the role of the teacher, it clearly follows that autonomous pupils should in no case learn by themselves but should be accompanied and supported by their teachers.
3. The teacher as a counsellor – the teacher advises and supports pupils by giving them feedback on their work during the learning process.
4. The teacher as a fellow learner – in this sense, the teacher is also understood as a learning being. He learns from his pupils and together with them, growing personally and professionally, because he gains new experiences.

The above-mentioned authors consider the most important role of the teacher in the process of autonomous learning to be relinquishing control of the learning process, so that each pupil can take control of their own learning process. It is a different role than many teachers are familiar with. This task is characterized by many characteristics (Berger et al. 2023, 17) If the teacher acts on his pupils in this way, he

- prepares new work methods for his teaching groups,
- is open to ideas and suggestions from his pupils,
- enables and supports pupils' own initiatives,
- guides students' self-evaluation and evaluates it together with them,
- observes pupils' behaviour and documents it for the purposes of joint evaluation,
- is aware of the individuality and complexity of his pupils,
- informs pupils and parents about lessons – what and why is done in lessons,
- is both a teacher and a pupil and focuses his attention not on teaching, but on learning.

Berger, Darn and Winter (2023, 18) add that such a change in the teacher's role is subject to a process of development and a change of perspective, which is manifested mainly in the teacher's attitude. This changed attitude puts the focus on learning, not teaching. This fact can be concretized by the question: *How can my pupils learn this? And how can I help them?* One can absolutely agree with the stated opinion of the authors, especially in the context of religious or ethical education, when the teacher should eliminate his dominance in the learning group and leave the process of learning and formation to the pupils themselves while on the way to acquiring knowledge, developing competence and forming their own attitudes, they should support and show them the right way.

The key tasks of the teacher in the context of autonomous learning can be summarized in the following key points, which are presented by Haas (2015, 338):

- preparation of the educational environment (activating complex learning situations, cancellation of complexity of teaching materials, taking into account competence models, designing process evaluations),
- structuring learning processes as content reconstruction (use of appropriate methods),
- perception of the extended role of the teacher,
- being a member of the teaching class,
- work in (extracurricular) professional learned groups.

In order for the teacher to be able to take on this new dimension of the teaching profession, he must be active in a form other than face-to-face teaching. However, it should also be borne in mind that the teacher is not only a moderator and a guide to the learning process.

Conclusion

This teaching concept which is based on independent, self-regulated learning, in which the pupil takes responsibility for his learning process, is largely autonomous. It means that teachers cannot monitor all individual and cooperative learning processes at the same time. It follows that both parties participating in such an organized learning process (teachers and pupils) must be aware of their roles. The roles of the teacher and the pupil, which are relevant in autonomous learning, are diametrically different from the traditional perception of the teacher and the student as the subject and object of the upbringing and education process. Due to the scope of the paper, it is not possible to analyse specific examples of the work of the teacher and the pupil within the framework of autonomous learning in the lessons of, for example, religious or ethical education in pedagogical practice. This topic and its deeper investigation will certainly be the subject of further research and open possibilities for more detailed investigation of the issue as well as space for further publications on this topic.

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