

Philosophy and Pedagogy in Dialogue. Questions about the Truth

Summary

In my dissertation entitled *Philosophy and Pedagogy in Dialogue. Questions about the Truth* I try to deal with the dilemmas faced by modern Pedagogy. I watch them from the perspective of classical Philosophy, taking into account the teaching concepts of leading philosophers, who created their works especially in a period in which the theocentric worldview was salient. Most of all, I concentrate on the thought of Augustine, Anselm and Thomas Aquinas. However, I do not avoid showing the educational achievements of Antiquity, in which the prominent philosophical educators were the Greek authors of *Paideia*, the Philosophy of education, focused on shaping beautiful and good people (the anthropocentric idea). Among the promoters of human virtues one can mention particularly Socrates, Plato and Aristotle. In the work I also refer to the postulates in the philosophy of Immanuel Kant, where we do not find any space for a personal God or for full-blooded psychology, nor even for the conviction of the existence of the world. Thanks to it, however, we can discover a clear imperative to think and shape ourselves and others to an attitude of autonomy and therefore to lawmaking, which will be significantly respected.

The work consists of five chapters. Each of them is guided by some sort of reflection on the reality of the teacher-student relationship. Additionally, the dissertation is preceded by the introduction part entitled *Diagnosis of contemporary Pedagogy – praxis and theory*, in which I look at the discussed issues from a bird's eye view and present, among others, Karl Jaspers' view on education and compare this with Thomas Aquinas's thought. Because of the complexity of the discussed issues, I proposed a metaphorical convention as a parent.

In the first chapter *Back to the sources of thinking about upbringing* I focus on the legitimacy of resorting to inner Truth, which - after Augustine of Hippo - I call the Inner Master. In this way, I draw attention to the fact that everybody should discover their personal principles in their own way. For one person the Christian God will be the basis; someone other may want to achieve the state of nirvana; someone else will look for references to a specific philosophical doctrine or even to something else. Nevertheless, the discovery of a certain inherent value and

finding its potential references to Transcendence is essential for human development in his upbringing as well as in the huge toil of self-upbringing and self-discovery of the Truth (understood as our personal source).

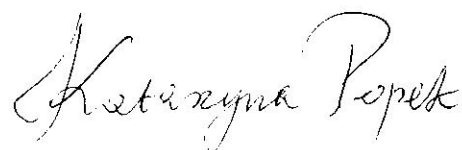
In the second chapter *Discovering the truth (Augustine, Anselm and Thomas)* the attention is focused on the epistemological and ontological defining of the truth by the - remaining in the dialogue - teacher and student from philosophical works. As to a teacher in a metaphorical sense, we try to relate to the Christian God, who is caught especially by Augustine, Anselm and Thomas. Thus, the student is a man who gets to know the surrounding world and, most importantly, discovers God in himself (intrinsically) and as the principle of all creations (transcendently). The best way of human behavior is considered to be acting as a result of the right will. When the concept of time in human life is related to eternity, it turns out that the only principle we should head for is the Truth, understood as the compliance of all our activities with its proper nature, its higher purpose.

The idea of the third chapter (*The vocation of human*) is to consider responses to the question of the true vocation of human to respect in teaching and education. In compliance with this announcement we present different, referring to traditional values, educational options. Actually there are presented the positions of Augustine, Thomas and, for comparison, Kant. In this chapter we consider new, previously only mentioned issues, which relate, inter alia, to the differently accentuated educational role of God and man in the proper formation of human individuals. In this part of the work there is also carried out a general criticism of the disturbing in practice concepts of "the belief in the workability of the student" and, on the other hand, "lack of education" from the perspective of Kant's philosophy.

The chapter *The Road to the Truth - the Right to the Truth*, which is the study of humility as (especially conceived) a way to the Truth and to Law, understood in the biblical sense, is composed of parts, concerning successively to the identified problems. I discuss the concept of "humility" by referring to the person of Christ, who is portrayed in the Bible as the Way, the Truth and the Life. I show this thread from the perspective of Bernard of Clairvaux, who undertakes to explain the issues of humility in reference to the Bible and also describes the degrees of humility and pride. We believe that humility as a base virtue is particularly important in the teacher-student relationship and that it should be practiced by each of its subjects. It is, in fact, the way to the Truth which we need to take to finally adopt the attitude of love like the

pattern of Love and Law in the person of God. This attitude is the most important commandment of moral nature (it has its origins in the Bible). I believe also that the right to the truth should be respected by educators also for the sake of the individual nature of particular people, students who get to know the truth thanks to a variety of different skills and talents (hence the five proofs for the existence of God as “the five ways” of recognition of the Truth described by Thomas Aquinas, as an example).

The last chapter *Teacher – student: empiric research* is the practical part of the study on the dialogue of Philosophy and Pedagogy. I can say that the fifth chapter is an attempt to verify the previously presented theory. The most important conclusion from the interviews with the participants of the teacher-student relationship at various levels of education is, supported by their statements, the assertion that truth is invariably an important value in human life, and in this case, in the teacher’s and the student’s situation.

A handwritten signature in black ink, reading "Katarzyna Popelk". The script is cursive and elegant, with the first letter 'K' being particularly large and stylized.