Theology and Philosophy of Education

An international journal for perspectives in the theology of education and philosophy of education

www.tape.academy 2024

ISSN 2788–1180 Volume 3 / Number 1

Content

Editorial

Hope in Education as Hope in Love

Zuzana Svobodová

May there be kindness in your gaze when you look within.
May you never place walls between the light and yourself.
John O'Donohue, For belonging

Theology and Philosophy of Education is a journal dedicated to education. But in what sense do we want to be concerned with education in this journal? The explanation of the acronym of the journal, which is TAPE, has already been indicated, namely, that our endeavor is to contribute to the extension of life, to the healing of wounds, to the healing of pains, just as taping nowadays also means a connection that is intended to heal and to cure. Therefore, we have deliberately taken an interdisciplinary path in our journal, not only through the topics we want to open up in the articles we publish, but also by opening up different paths or methodological approaches, because we are convinced that nature also teaches us a great deal here, because nature also does not heal in one single way, but often for the same disease or diagnosis it is necessary to develop several methods of treatment in order to find out in the end which one is the best possible in a particular case. We are, therefore, responsible for the plurality of methods we learn and develop.

This means in practice that published articles in our journal have to go through a peer-review process, which is by no means formal, and so far there has not been a single case where an article has been published in the same version as it was uploaded into the editorial system. I dare say that this will not happen in the future either, as we strive to have a creative dialogue with all authors in the peer review process. That is why no one author has yet published his or her text as his or her own monologue, but as the result of a dialogue to which the suggestions, criticisms, comments, questions of the reviewers and editors of our journal have also contributed. We respect this dialogue as the seedbed from which words grow which can hopefully support the healing of the situation in education.

What is the situation of education? In the first place, with the acceleration of the transmission of information, something associated with education has accelerated, but it has not created proximity or nearness, as Martin Heidegger already knew from his knowledge of the implications of technology: "Yet the frantic abolition of all distances brings no nearness; for nearness does not consist in shortness of distance." (Heidegger 2001, 163) Since generations are now forming faster than before, when it was true that one generation meant those born during a period of about 20–25 years, the time when women first give birth, contemporary

families have also changed significantly. If today we speak of a much shorter period of time as one generation, it is quite common to find people of three generations in one nuclear family with parents of approximately the same age and three children. If we then include relationships with grandparents, we are already talking about at least four generations. And that in itself is a call or challenge to more pluralistic openness than any previous generation has experienced. That is, we have more and faster information thanks to technology, but we are in many ways more distant from each other than before. If we are to live in harmony, to form harmony between at least four generations, we must learn harmony more than before. Here, Aristotle already knew this was the challenge for any quality community or *polis* formation (Polit. 1263a 15, 1331a 25).

Perhaps intuitively, we have begun to look for help in nature, where many different species also interact and co-create life, in many places new, surprising, and in many ways different from life before. We recognize that we are part of nature, and even with our advanced technology we do not cease to be part of nature. Thus, we logically seek help in a better, improved, more detailed understanding of natural processes. And that includes cognition and understanding related to education.

Opening up to plurality is only one possibility, which can be pursued in different ways. The other option in response to plurality is closed-mindedness. It is logical that this closedness does not lead to the multiplication of life, because it is a way of defence, a way of escape from reality, a way with a preference for survival in the way we have been used to (as opposed to the way of transformation, *metanoia*). Again, the great philosophical thinker, Plato, could be named here, who knew about this way of responding to plurality and described it very well in the most famous philosophical text we find at the beginning of book VII of the *Republic*, the so-called Allegory of the cave, or Myth of the cave (Rep. 7.514a–520a). It is a speech about those who respond to the call for change (Rep. 7.516c) by fleeing to what they have hitherto mastered and in which they have hitherto felt at home.

However, if today we have transformed homes precisely because plurality is more at their core than before, we are already facing this challenge not only in the society outside the home (*polis*) but also in the households themselves (*oikos*). Marriage breakdowns can be seen as one of the consequences of these changes. That these changes are challenging was already evident to Plato (Rep. 7.515d–e). But he sought a way out of the crisis (for him, the crisis of the state – *polis*) in a better, deeper awareness of the meaning of social coexistence. In the awareness of what life in society is directed towards (Rep. 7.519e–520a).

The search for a way out in our time may bring a similar question, but now posed not only in the environment of the state – *polis*, but also in the environment of the family, the household – *oikos*. And here, more than ever before, it becomes comprehensible that the solution cannot concern only a part of the members, only a special group, but that it must concern absolutely everyone, without exception, if it is to be a real solution to the crisis.

What is the role of the school in this regard? Anyone who asks this question today and knows the environment of today's primary and secondary schools understands that the role of the school is no longer that of contributing to employability and competitive skills. The role of the

school today, more than ever, is one of acceptance, of welcoming individuals from diverse backgrounds, of providing them with facilities, of giving them the opportunity to root themselves in the basic structures that can provide an environment conducive to a fruitful life. The role of the school today, then, is above all to provide an experience of the reality of the interrelationships and bonds that are the bonds that make life in society, but also life on the planet or life in general, possible. Without an understanding of these connections, any information about anything will not only be unnecessary, but this information can be harmful. Again, Plato could be mentioned here, who has already pointed out the difference between sharpness and wisdom (Rep. 7.519a).

Acceptance, rooting, embracing, is the basis for any possibility of education. Opening to the other, as opposed to sterile closure, is a challenge not only to all environments that want to nurture, but is related to the possibility of new life in general. We can call it friendship or love, i.e. a relationship, a relation. If this positive relationality can be cultivated, to the extent that friendship and love can flourish, so much hope is there that life will flourish. (Although I believe this is unnecessary for most readers of our journal, yet I prefer to express explicitly at this point that it is not just about biological fertility, but about mutual understanding and openness to otherness, which need not lead to biological fertility in the sense of new biological offspring.)

Hope in education is therefore hope in love. If there is to be true education, there must be a positive openness to one another, in an effort to develop, not destroy, the possibilities of life. The fact that many young people today, even very bright people, are facing destruction more than cultivation should be a challenge to all of us already strong enough to look for ways out. We cannot find them within the framework of only one discipline, that is already clear enough today, because even disciplines like theology and philosophy no longer pose the question for the meaning of life and for help to cultivate it in us and for us clearly, deeply and broadly enough. There is a need for disciplines like pedagogy, theology, religious studies, psychology, management, philosophy, and other helping professions to meet each other and to seek common ground, common ways to help us to live, to help us to be able to live in harmony, in joy, in happiness, in a meaningful life. There is hope in education to the extent that we are able to open ourselves to each other's otherness and to learn from each other, to educate ourselves, to learn to live in love, in friendship, in openness. Then this hope is also a hope for life.

The third edition of *Theology and Philosophy of Education* opens under this statement with the article *Autonomous Learning in Religious Education in Slovakia* by Jana Kucharová. This is followed by a paper also on religion and education by Yusak Tanasyah, Bobby Kurnia Putrawan, Ester Agustini Tandana, authors from Indonesia, entitled *Religious Freedom in Indonesia: Worldview of Bhinneka Tunggal Ika for Multicultural Education*.

In his article *Deep Callings: The Will of the Heart*, Adhip Rawal writes about the creation of relatedness or belonging. David Krámský, Petr Nesvadba, and Tomáš Římský described *Shaming as a key factor in the process of personality disintegration*.

Dariusz Stepkowski considers *Learning from Negativity of Experience in School Moral Education*. Bert Meeuwsen shows orientation at the *Crossroads of Leadership, Ethics, Higher Education, and Worldviews*. What can be done in the *Crisis in the Life of Professionals in Pastoral Ministry*, explains Jana Jičínská.

Dear reader, we hope that you can find some relatedness in the words we prepared for you and that you will see hope in education,

Zuzana Svobodová

References

Aristotle. 1999. *Politics*. Translated by Benjamin Jowett. Ontario: Batoche Books, Kitchener.

Heidegger, Martin. (1971) 2001."The Thing." In *Poetry, Language, Thought*. Translated and introduction by Albert Hofstadterp. New York: Harper & Row.

O'Donohue, John. 2007. *Benedictus. A Book of Blessings*. London: Bantam Press.

Plato. 1969. "Republic." In *Plato in Twelve Volumes*. Vols. 5 & 6 translated by Paul Shorey. Cambridge: Harvard University Press; London, William Heinemann Ltd.

PhDr. Zuzana Svobodová, Ph.D.
https://orcid.org/0000-0001-5151-056X
Charles University
Third Faculty of Medicine
Department of Medical Ethics and Humanities
Theology and Philosophy of Education
editor in chief
svobodova@tape.academy

DOI: 10.5281/zenodo.12532289

Autonomous Learning in Religious Education in Slovakia[1]

Jana Kucharová

Abstract
The article deals with the issue of autonomous learning in the context of religious education. It offers a definition of autonomous learning and its characteristics. Autonomous learning is subsequently included in the context of religious education. The implementation of autonomous learning in the teaching of religious education is carried out based on the competency model of religious education, which is part of the prepared curriculum for this subject in Slovakia. The paper justifies using autonomous learning in religious education regarding this teaching model and presents autonomous learning as one of the possible forms of acquiring religious knowledge and developing religious competences and connecting them with other subjects and with everyday life.

Key words
autonomous learning; competency model; religious education; teacher; pupil

Introduction

Autonomous learning is already a relatively established concept in didactics. It is related to the right of an individual or group to manage and organize their own learning process independently. Autonomy does not mean independence in the sense that the pupil learns on his own. Even this form of learning requires support, but not dominance by the teacher. The priority task of the teacher is to accompany his pupils in acquiring knowledge and developing competence. An autonomous pupil means an active pupil. Its activity can be manifested in various areas, for example, in social processes, organization of one's learning activities, taking responsibility for one's educational process, or in the learning atmosphere in class.

Definition of autonomous learning

Autonomous learning can be understood as a process in which individuals initiate action with or without the help of someone else, usually a teacher, to diagnose their own learning needs, set goals, identify appropriate sources of information, work with them, choose their learning strategies, apply them and then evaluate their achieved results (Knowles 1975, 5). We can talk about autonomous learning when pupils make central decisions about their learning. Pupils themselves decide, for example, that they want to learn, how they will proceed while learning,

[1] The article is part of the KEGA project 020UKF-4/2023 "Innovation of teacher education programmes in Religious Education, Ethics and Citizenship Education with a focus on the competences development."

what materials and aids they will use when learning, what learning strategies they will use, whether they will learn individually or in a group, how they will divide their time for learning, how they check if their learning process has been successful. Thus, the initiators of learning are the pupils themselves, who manage, organize, and evaluate their learning (Bimmel and Rampillon 2000, 33–34). Koksal (2018, 794) introduces autonomous learning into a wider context, emphasizing that the learning process must be considered part of lifelong learning.

In all three of the above-mentioned points of view of autonomous learning, the pupil is the centre of attention, not as an object of the educational process, but as its subject, as the initiator of his own learning process and the one who manages his own learning process. As part of autonomous learning, pupils should gradually take over not only the initiative, but also the co-responsibility associated with it for the course of the teaching process. They can select, make correct decisions, and also evaluate their learning activities, which take place at any time, in any place and through any means and at any age. In this context, Straková (2003) formulates five principles of autonomous learning:

1. goal setting,
2. definition of content and sequence in learning,
3. determining of the methods and techniques used in learning,
4. monitoring of the acquisition process,
5. evaluation of the achieved results.

Such a method of the teaching process is also called self-regulating. In this context, Tatarko (2011, 86) draws attention to the definition of Mareš (1998), according to which self-regulated learning is a level of learning where a person becomes an active actor in his own learning process, in terms of activity, motivation and metacognition. In doing so, he tries to achieve a certain goal, for example, in the form of knowledge, skills, social recognition, or professional application. Such a person can manage his own efforts and knows how to use appropriate strategies that will enable him to achieve his set goals.

The development of autonomous, also called self-regulated, self-directed learning becomes an important part of modern teaching. According to Tatarka (2011), pupils' ability to make informed decisions regarding the time, place, method, and content of learning requires knowledge, experience, and disposition. The easiest way to acquire such an ability is through direct instruction and training. In this context, we note that autonomous learning cannot in any case be considered the only correct learning strategy, that is, its inclusion in teaching should not be forced, but gradual, considering the pupils (specific target group), their age, abilities, but also on the nature of the curriculum, etc. As part of the gradual training of autonomous activities as part of teaching, pupils will reach the ability to work autonomously more and more, from a pedagogical and psychological point of view. These two aspects of self-regulation of learning are described by Průcha, Walterová and Mareš (2003, 22), who speak of self-regulation of learning as managing oneself while learning. They state that in the context of self-regulation of learning, two perspectives are usually distinguished – pedagogical and psychological. The pedagogical view – which refers to self-regulation of learning as *self-direction* – can be explained by the concept of internal control and management, which is the opposite of external

control and external management. This view can be characterized based on two dimensions – sociological and pedagogical. The sociological dimension means that the pupil works on tasks independently of the teacher and classmates, manages himself: it is about the *self-management* of the pupil. The pedagogical dimension means that the pupil teaches himself, which in this case is *self-teaching*. From a psychological point of view, self-regulation of learning is referred to as *self-regulation*. This is a way of learning where the pupil becomes an active actor in his own learning process in terms of activity, motivation, and metacognition.

Čapek (2015, 395) talks about the independent work of pupils as their activity depending on the goals and nature of educational work. In such an activity, pupils acquire knowledge through their own efforts, relatively independently of external help and external guidance, by solving problems, self-study or completing a variety of tasks. According to Čapek, this form of learning is closely related to independent and critical thinking. The pupil takes responsibility for the results of the learning process, relies on his own strength, will and pace of his work, implements his ideas, and respects his specific assumptions and the specific assumptions of his classmates in the class or learning group. The author also notes that the negative of this form of work is the zero cooperation of learners in the classroom or in the learning group, the consequence of which is that social relations are not supported, and forms of social learning are not developed. However, this negative can be eliminated by the teacher by changing the methods, so that the students can work in all ways and adapt to both individual and teamwork. Čapek's opinion confirms what we have already stated above that autonomous learning must be gradually integrated into the teaching process and cannot be absolutized and considered the only correct way to achieve the set learning goals. Undoubtedly, social learning also has its place in teaching, because a person (and therefore every student) is by nature a social, sociable creature and requires work in a larger or smaller group. However, autonomous learning, in our opinion, can also be beneficial for social learning, because autonomy leads the student to self-regulation, and thus also to self-control and evaluation of his own actions, which can certainly contribute to his more effective cooperation in the group.

Autonomous learning and religious education in Slovakia

In the prepared new curriculum of religious education in Slovakia, the basic characteristic of this subject is the competency model of religious education. Among other things, the curriculum says that learning

> is understood as an individual process of construction, where pupils themselves actively develop and expand their own abilities and acquire religious competences through basic knowledge. At the same time, religious knowledge is integrated into the context of everyday life and affects several dimensions of the pupils at the same time. Therefore, knowledge requires not only understanding and deepening, but also application in personal life (Kurikulum rímskokatolíckeho náboženstva/náboženskej výchovy pre primárne, nižšie stredné, stredné a úplné stredné vzdelávanie, 2020, 6).

The individual process just mentioned, in which the pupils themselves develop and expand their own abilities, includes elements of autonomy. We therefore hold the opinion that autonomous learning can be one of the means of helping to apply the competency model of religious education in educational praxis.

However, it requires, as Reimer (2020, 131–132) also states, a change in the role of the teacher. The competency model is by no means a simple emphasis on the autonomous learning of pupils, in the sense that the teacher would become useless. On the contrary, it should be about creative, engaged learning based on teacher-pupil interaction. The teacher is an expert in the content of the teaching and the person who is responsible for stimulating and supporting the pupils' learning processes. The goal of the school is to provide contents that are important and significant for life in society, while the teacher represents the basic agent of society. The way of working is new – pupils have the opportunity to work independently and creatively, based on pre-structured stimuli and situations. As stated by Fulková and Reimer (2016, 35), in current didactic theories, the pupil is an active subject of the education and training process, he is the centre of attention and teaching is focused on him. He ceases to be a passive recipient of the teacher's knowledge, but becomes an active creator of it, influencing the teacher's activities and everything that happens in the classroom. For all of this to be realized, it is necessary to give the pupil enough space so that he can actively implement the activities that will enable him to learn and achieve goals, i.e., to achieve a certain form of autonomy. Teaching and learning in this way are not only a prerequisite for the pupils' activity, but also their independence and creativity, which contribute to the development of the pupil's cognitive processes. It can therefore be concluded that, from this point of view, the teaching of religious education acquires a new dimension and becomes beneficial for the development of the pupil's personality as such. The way of learning, the strategies and methods used in class are a potential for building and developing interdisciplinary relationships, for example, also within the framework of various projects, in which religious education can (and must) also become a part.

Reimer (2020, 135–137) lists several attributes of good religious education, oriented towards religious competences:

1. Individual learning support: When acquiring and building competences, pupils are at qualitatively different levels. The teacher must recognize these competence levels of the pupils to subsequently be able to identify targeted learning offers that correspond to the acquisition of the next level of competence.
2. Metacognition: Competence-oriented teaching focuses on the individual acquisition of competencies by pupils. It requires that the teaching process, in addition to the phases of direct teaching, also contains phases of individual processing of specially selected educational offers. It means that pupils need to work independently in individualized learning phases.
3. Connection of knowledge and skills: Sustainable development of competences requires vertical and horizontal connection of knowledge and skills. Pupils must understand the connecting connections and main ideas of the subject. Vertical networking means clarifying the systematic connection of individual areas of knowledge and skills in teaching.

4. Horizontal networking requires the ability to apply acquired knowledge and skills to other areas.
5. Practice and training: We can talk about competences only when pupils know how to use their skills and abilities, as well as their cognitive knowledge in unfamiliar situations. Competences are not developed theoretically, but only when they "get under the skin". This can be seen especially in sports, music, or computer games, where the most important prerequisite for acquiring competences is practice and training.
6. Cognitive activation: An important factor for successful learning is to encourage pupils to use their existing knowledge and acquired skills and abilities to cope with new challenges actively and creatively. This is especially true for competency-based teaching since competencies are explicitly related to solving unfamiliar challenges and situations. If we want to support the acquisition of competences, we will not be successful if we confront pupils with routine or standard tasks. Rather, it is necessary to always create new situations in the classroom in which personal discoveries can be purposefully made. The challenge in competency-based teaching is to find tasks that challenge pupils to combine existing knowledge and acquired skills in a new way.
7. Application in everyday life: Didactic stimuli are important to the extent that they support the acquisition and development of pupils' competencies. Therefore, teaching must focus on the creation of situations that are also application situations in which students must demonstrate their competences. Competence here is shown as performance (in the sense of the ability to transfer and practically perform), which activates knowledge, abilities and will with the aim of solving situations independently and creatively. At the same time, we can find high-quality application situations in the immediate environment and surroundings of the students themselves. When assigning appropriate tasks, we can therefore be inspired by religious phenomena from the immediate environment in which pupils live.

An element of autonomy can be discovered in each of these attributes. The first aspect emphasizes the individuality of the pupils' competence level. If pupils learn autonomously, their learning process takes place on an individual basis – they learn independently, manage their learning process, develop their own competences, work at their own pace, etc. Even within the framework of metacognition, phases of individual pupil work are required. Autonomous elements can also be part of linking knowledge and skills and their application to other areas of life. If the pupil understands the given topic, he can independently connect it to, for example, everyday situations that he experiences in everyday life. Autonomy can also be used in the training of competences because pupils are often very creative and can simulate various new situations by themselves, within which the acquired competences can be trained. Undoubtedly, autonomous education encourages pupils to be active and creative because the very tasks that pupils receive in this type of teaching are prepared with this goal in mind – they are supposed to support the pupil's activity and creativity so that he can make full use of his strengths when solving problems. As we have already mentioned when linking knowledge and skills, we consider the application of acquired knowledge, skills, and competence to be a very valuable part of education, including religious education. Pupils must fully realize that religious

education is not only a subject taught at school but is a part of our lives. That is why we consider it very important to guide pupils to find connections between what they learn in religious education and what they live.

We conclude the topic of autonomous learning in the context of religious education with a summary of what the teaching of religious education should provide to pupils and today's young people. Reimer (2017, 251–252) very succinctly formulates the goals of religious education in schools when he states that it is important to:

- provide young people with identity and orientation;
- support the self-formation and autonomy of young people's religiosity;
- create space for mutual relations and meeting;
- support the everyday experiences of young people, because they can be a space for the free development of their religious spirituality;
- enable young people to participate in common experiences, because they support identification and help to be part of a whole;
- work in small groups, because identity development requires small groups in which relationships and trust can develop and where dialogue and testimony can find their place.

Conclusion

Autonomous learning means that the learning process of pupils takes place on an individual basis – pupils learn independently, manage their learning process, develop competencies, work at their own pace, etc. Autonomous elements also belong to metacognition and are also part of connecting knowledge and skills and their application to other areas of life. Autonomy can also be used in the training of competences because it encourages pupils to be active and creative. Pupils' individual work with the contents can also be very stimulating for the application of acquired religious contents in everyday life. In this sense, it can be said that this phenomenon can also contribute to the formation of the religious personality of pupils. All these connections of autonomy and religious education confirm our belief that autonomous learning can also be used in religious education classes. Due to the scope of the paper, it is not possible to analyse specific examples of the use of autonomous learning in religious education classes in pedagogical practice or its justification from a philosophical or theological point of view. The topics just mentioned open up possibilities for a more detailed research of the issue of autonomous learning in religious education in Slovakia, but also in other countries.

References

Bimmel, Peter, and Rsmpillon, Ute. 2000. *Lernerautonomie und Lernstrategien.* München: Goethe-Institut.

Čapek, Robert. 2015. *Moderní didaktika* [Contemporary didactics]. Prague: Grada Publishing, a.s.

Fulková, Emília, and Reimer, Tibor. 2016. *Aktivizujúce vyučovacie metódy v teórii a praxi náboženskej výchovy* [Activating teaching methods in the theory and practice of religious education]. Bratislava: Don Bosco.

Knowles, Malcolm. 1975. *Self-Directed Learning: A Guide for Learners and Teachers*. New York: Association Press.

Koksal, Handan. 2018. "Qualitatiove Evaluation for the Reasons of Foreign Language Learning." In *Prdagogika – Pedagogy*, edited by Lubomira Hristova, 794–804. Sofia: Natl Izadelstvo Az Buki.

Kurikulum rímskokatolíckeho náboženstva/náboženskej výchovy (pre primárne, nižšie stredné, stredné a úplné stredné vzdelávanie) [Roman Catholic religion/religious education curriculum (for primary, lower secondary, secondary and full secondary education)]. 2020. Online. Acessed January 28, 2024. https://kpkc.sk/wp-content/uploads/2020/04/KURIKULUM-KATOLICKEHO-NAB-ZS-A-SS%CC%8C-def-verzia-apri%CC%81l-2020.pdf.

Mareš, Jiří. 1998. *Styly učení žáků a studentů* [Learning styles of pupils and students]. Prague: Portál.

Průcha, Jan, Walterová, Eliška, and Mareš, Jiří. 2003. *Pedagogický slovník* [Pedagogical Glossary]. Prague: Portál.

Reimer, Tibor. 2017. "Der Religionsunterricht – Begleitung auf dem Weg: Jugendliche als Spaziergänger." *Studia Pastoralne*, no. 13: 248–252.

Reimer, Tibor. 2020. *Náboženská výchova ako rozvoj náboženských kompetencií* [Religious education as the development of religious competences]. Bratislava: Don Bosco.

Straková, Zuzana. 2003. *Vedieme žiaka k samostatnosti* [We lead the pupil to independence]. Prešov: MPC.

Tatarko, Michal. 2011. "Autonómne učenie ako špecifická motivačná stratégia vo výučbe cudzieho jazyka." [Autonomous learning as a specific motivational strategy in foreign language teaching] Online. Acessed January 10, 2024. https://www.pulib.sk/web/kniznica/elpub/dokument/Kacmarova2/subor/tatarko.pdf.

Mgr. Jana Kucharová, PhD.
https://orcid.org/0000-0001-5121-4787
University of Economics in Bratislava, Faculty of Applied Languages
Department of German Language
Dolnozemská cesta 1, SK-852 35 Bratislava
jana.kucharova@euba.sk

DOI: 10.5281/zenodo.12532748

Religious Freedom in Indonesia: Worldview of Bhinneka Tunggal Ika for Multicultural Education

Yusak Tanasyah, Bobby Kurnia Putrawan, Ester Agustini Tandana

Abstract
This study looks into issues facing Indonesian multicultural education and offers solutions based on the worldview of *Bhinneka Tunggal Ika*. The study tries to clarify how *Bhinneka Tunggal Ika*'s worldview applies to the nation's rich history, numerous tribes, nations, races, worldviews, including customs. The worldview is deeply established in the historical background of the Majapahit Kingdom and deeply embedded in Indonesia's identity as the world's largest Muslim nation; it can serve as a foundation for promoting religious freedom and building a peaceful, multicultural society for multicultural education.

Keywords
religious freedom; Bhinneka Tunggal Ika; multicultural education; worldview

Introduction

The freedom to change one's religion, belief, or worldview, which is mandated by universal human rights law, is under special threat. Although the freedom of religion and the right to practice one's religion is guaranteed by the Indonesian Constitution, citizens are required to comply with legal regulations. To protect the rights of others and, as stated in the Constitution, to meet "just demands based on considerations of morality, religious values, security, and public order in a democratic society." They have confronted the principle of universalism and basic international norms of religious liberty. Instead of supporting a kind of "religious narrow-mindedness" according to which different states and different religious communities should be allowed to regulate the religious choices of their citizens and members (Lepard 2011).

Fox documents that over three-quarters of the governments on the planet are involved in some way in controlling religion, extending privileges to superior faiths, or establishing a national religion (Fox 2010, 40). Such concern encompasses a wide range of possibilities – from prohibiting all faiths to requiring an exclusive national religion, from invasive and unequal law to minimal requirements applied uniformly. Societal oppression or hostile acts deeply undermine the free exercise of religion. A number of societies, including some with relatively low legal limitations, tend to discriminate against minorities, ex-communication, intimidation, and mob violence. Such pressure serves as a way of extra-legal control (Allen 2012, 125). Human rights should not lose their most valuable principles and objectives to defend good relationships with religious communities. Human rights defenders should not assert a division

between private religious morality and religiously motivated public policy that violates rights. Public expression and political participation of religious groups or believers on matters of rights are legitimate. When private religious morality enforces itself on society and warns to change public policy, it is, in a way, detrimental to the rights of others. However, the human rights movement ought to speak out and draw attention (Juergensmeyer 2000, 16).

At the intersections of religious dogma and human rights ideology, of personal moral conviction and public health, points of divergence appear to be growing. Attention given by the secular human rights movement to issues linked to freedom of speech, gender, sexuality, and sexual orientation—inherent in the human rights ideal but of growing prominence today—increasingly clashes with the positions taken by many religious groups. While the concept of moral rights can be extended beyond humanity, it is the moral rights possessed by human beings that have preoccupied philosophers. These rights, particularly for political philosophers, have been the most celebrated and are significant (Jones 1994, 72). A number of religious minorities have been accused of the criminal offence of insulting a religion, particularly in Indonesia. Religious freedom will explore the connection between education and religion, a topic that has been discussed and addressed in democratic Indonesia. (Crouch 2011).

In a systematic inquiry into the institutional requirements of democracy, Stepan developed a compelling thesis about the relationship between religion and the state, which he terms the 'twin tolerations.' Liberal democracy, he shows, depends on a reciprocal bargain between the institutions of religion and the institutions of the state. The state protects and thus tolerates the freedom of religious institutions to operate in civil society; those religious institutions, in turn, refrain from using the powers of the state to enhance their prerogatives and thus agree to 'tolerate' competitors (Stepan 2005, 48). While religious organizations can help promote human rights, at times, religious beliefs and religious associations have violated human rights and caused tensions and controversies (Juergensmeyer 2000, 19).

The tensions between ethnic and inter-religion in some regions in Indonesia indicate that Indonesian people are facing national disintegration. According to Magnis Suseno in Tilaar, the horizontal conflicts show signs of treason against the worldviews of the Indonesian people (Tilaar 2003, 123). The plural in Indonesia must adhere to ethnic diversity and religious pluralism. Multicultural civilization requires an educational approach that recognizes differences and respects particular neighbourhoods. One approach that could be taken is to develop a mastering model that is capable of increasing spiritual intellect and country-wide values. Discourage the younger generation from splitting off due to differences in lifestyle and religion, as they can be divisive and could undermine national unity. (Sariyatun 2015, 116). Grim stated that using our coding of the International Religious Freedom reports, he documented that religious freedoms are consistently promised yet often denied (Grim and Finke 2010).

Bhinneka Tunggal Ika as Philosophy of Education

A worldview is an established system of thought about life that has developed through time and is based on specific sources, customs, rituals, ideals, or dogmas (Van der Kooij 2016, 34).

Bhinneka is a worldview that is accepted by all tribes in Indonesia and makes it the cornerstone of society. *Bhinneka* Indonesia strives for social harmony, which they see in well-organized societies. Religion is important to Indonesians. One element of their identity is their religion. They do not distinguish between relationships in secular life and those in religion (Hartanti and Ardhana 2022). Our analysis of the literature uncovered a degree of cultural parallels and points to *Bhinneka* as an Indonesian worldview's historical and cross-cultural convergence.
Bhinneka Tunggal Ika can be traced back to the Sailendra or Sañjaya dynasty in the eighth and ninth centuries. This period was characterized by a peaceful co-existence and cooperation between Buddhism and Hinduism. This poem is a doctrine of reconciliation between the Hindu and Buddhist religions to promote tolerance between Hindus (Shivaites) and Buddhists (Farisi 2014, 47).

> They are indeed different, but how can they be identified?
> Because the truth of Jina (Buddha) and Shiva is singular
> The differences merge into one; there is no ambiguous truth.
>
> (Tantular 1975, 325)

The philosophy of *Bhinneka* is taken from Sutasoma, Old Javanese *Kakawin* poems written by Mpu Tantular at the end of the 14th century, during the Majapahit Era of East Java (Aghababian 2015, 21). Frans Magnis-Suseno said Indonesian nationality is nationality in the sense of Bhinneka Tunggal Ika. The actualization of the *Bhinneka* philosophy is to respect and support the diverse cultures of the nations and always to maintain the order of the nations (Armada *et al*. 2015). *Bhinneka Tunggal Ika* is a contract with the nation that all citizens of the nation, regardless of religion, ethnicity, culture, etc., are both Indonesians and citizens. *Bhinneka Tunggal Ika*'s values are nothing but a willingness to accept each other's uniqueness, a willingness to respect and support the diversity of the nation and to always organize the life of the Indonesian nation independently (Armada *et al.* 2015, 166). Discriminatory regional regulations – with religious bias, ethnic bias, and regional bias - can threaten the unitary state of the Republic of Indonesia, which is *Bhinneka Tunggal Ika* (Armada *et al*. 2015, 167).
Jasper explains that the unity that we call a nation, namely the Indonesian people, is not homogeneous; this is a Bhinneka society (Driyarkara 2006, 1014). He stated that Indonesian national identity is complex and multiplex. Indonesian nationality is not a monolith. There are various tribes with various shapes and colours. Nationality is the basis of the nations, but all that leads to unity does not eradicate diversity (Driyarkara 2006, 1021). *Bhinneka Tunggal Ika*, according to Eka, is an attempt to bring together a pluralistic society with a wide range of cultural backgrounds as the symbol of the Indonesian state. (Dharmaputra 1992, 89).
In the 1945 Statute, Unity in Diversity is described as an Indonesian National Cultural Identity. *Bhinneka Tunggal Ika*, in the history of the Indonesian statute, has provided an identity as well as a political resource for the unity of numerous ethnic groups in Indonesia. In the context of socio-culture, unity in diversity as a political source and the cultural identity of the Indonesian nation can be examined in the structure of socio-culture. The reflective form of *Bhinneka*

Tunggal Ika in the formation of national law should be able to accommodate the issue of diversity, both the diversity of elements of customary law, religious law, and international law (Atmaja, Arniati, and Pradana 2020, 62).

In *Bhinneka Tunggal Ika* itself, convergence becomes one of the main beliefs. The community should not prioritize only one party separately, but both parties can settle in a good way to have common ground between the two and diminish differences or conflicts that can take place in Indonesia (Farisi 2014, 49). This proves that the standards of tolerance and acceptance are highly regarded and have developed the prototype of Indonesian since the beginning (Fithriyah, Dewi, and Syafiudin 2014, 11).

We further contend that notwithstanding *Bhinneka Tunggal Ika*, the nation and the state are still hesitant to embrace certain local customs that are seen as being in opposition to the interests of the majority or the dominant group. Aiming at the principle and attitude on life built on *Bhinneka Tunggal Ika*, Indonesia's cultural and religious diversity originated from the ancient archipelago's original socio-culture, which is still significant for the country's ultimate local wisdom. The foundational idea of religious freedom in theological teachings is a reflection of the concept of *Bhinneka*, which emphasizes that the freedom to follow one's faith is a divine gift that ought to be preserved and honoured as a component of God's design for humanity. (Müller 2020, 24).

Bhinneka Tunggal Ika for Multicultural Education

While a multiculturalist society, Indonesia needs a well-planned system to reduce disparities. The education system can be placed as a mediator factor in the process of reducing differences. This issue is particularly focused on formal education due to scope and regulation. Nevertheless, informal education can also be a means of assistance in micro exposure. The education system is not only a source of pedagogical instruction but also attitudes, values, and behaviour based on the socio-culture of local wisdom (Fithriyah, Dewi, and Syafiudin 2014, 12).

Philpott believes religious freedom is important because it promotes democracy and peace and reduces evils like civil war, terrorism, and violence. Religious freedom is simply a matter of justice – not an exclusively Western principle but rather a universal human right rooted in human nature (Philpott 2019, 228). The term multicultural education has described a wide variety of programs and practices. This program is related to educational equity, gender, ethnic groups, language minorities, low-income groups, and people with disabilities (Banks and McGee 2010, 3). "*Bhinneka Tunggal Ika*" is not enough only as the national symbol. The implication of these symbols is needed. The school curriculum ought to adopt this issue in classes. The diversity of cultures, religions, races, ethnicities, and languages, i.e. worldviews, ought to be offered to students (Rachmawati, Pai, and Hua-Hui 2014, 323).

Anggrirawan, in his thesis, writes that multicultural education means instruction needs to be tailored to meet students' achievement. Not only for students who are in dominant or majority groups, but also for the minority students in an educational system. This approach to teaching and learning is based on consensus building, respect, and fostering cultural pluralism within

societies (Anggriawan 2020, 40). Based on the development of multicultural society and democracy above, the important role of education is unavoidable.

One important strategy that can be applied is multicultural education, which can take place in formal or informal education settings, directly or indirectly. Multicultural education is a concept or idea as a set of beliefs and explanations that recognizes and assesses the importance of cultural and ethnic diversity in forming lifestyles, social experiences, personal identities, and educational opportunities for individuals, groups, or countries (Sudarsana 2020, 5948). The theological dimensions of Bhinneka Tunggal Ika, considering how this principle aligns with theological teachings and perspectives of multicultural education. Highlight the unity in diversity as a reflection of divine creativity and emphasize its significance in the theological narrative (Aritonang 2016, 129–30).

Multicultural features should be incorporated into education within a cultural worldview. Efforts to improve local wisdom are necessary to support multicultural education in Indonesia. Themes can be applied like 1. Recognition that we are different, 2. Tolerance, that we honor the different; 3. Adjustment, which takes time and effort, or 4. Socio-cultural combination, mixing different kinds of culture with others. An education program gives teachers the abilities and information they need to design inclusive and culturally aware learning environments. This could involve methods for dealing with religious variety, encouraging acceptance, and avoiding prejudice.

Conclusion

Our research's main objective is that teacher educators require the Bhinneka attitude to be defined in three principles, namely recognize, assist, and multicultural. The approach to religious freedom in education should be established on socio-culture and the philosophy of *Bhinneka Tunggal Ika* and its implementation in multicultural education. The multicultural education system, especially when concentrated on formal education, can act as a facilitator factor in the process of decreasing disagreement. Multicultural education should be offered, beginning from early childhood to higher education. By educating distinctions and diversities, learners will consider that insight and open-mindedness are required to appreciate the differences in worldviews. The individual who understands diversity could promote strong competence in the way of thinking, expressing ideas, and socializing with others. Understanding the differences supports freedom of religion based on multicultural education on local wisdom and religious values.

References

Aghababian, Hana. 2015. "The Kakawin Sutasoma: A Look at "Bhinneka Tunggal Ika" & Perceptions of the Text's Religious Implications." *Independent Study Project* 2233. https://digitalcollections.sit.edu/isp_collection/2233.

Allen, Hertzke D. 2012. *Religious Freedom in the World Today: Paradox and Promise*. Pontifical Academy of Social Sciences.

Anggriawan, Robby. 2020. “Elementary School Teachers’ Perspectives And Practices Of Multicultural Education In Indonesia.” Illinois State University. https://doi.org/10.30707/ETD2020.1603713868516.

Aritonang, S. Jan. 2016. “Models of Inclusiveness in the Indonesian Church Context.” In *Inclusive Communities and the Churches – Realities, Challenges, and Visions*, edited by Jochen Motte and Theodor Rathgeber. Germany: United Evangelical Mission (https://www.vemission.org/fileadmin/redakteure/Dokumente/JPIC/2015_Buch_Inklusion_Suedafrika.pdf.

Armada, Riyanto, Johanis Ohoitimur, C.B. Mulyatno, and Otto Gusti Madung, eds. 2015. *Kearifan Lokal (Local Wisdom) – Pancasila*. Yogyakarta: Kanisius.

Atmaja, Gede Marhaendra Wija, Ida Ayu Komang Arniati, and Gede Yoga Kharisma Pradana. 2020. “Bhineka Tunggal Ika as Source Politics and Identity of Indonesian Culture in The Formation of Law.” *Cultura* 17 (1): 57–72. https://doi.org/10.3726/CUL012020.0004.

Banks, James A., and Cherry A. McGee. 2010. *Multicultural Education, Issues, and Perspectives*. Hoboken: John Wiley & Sons, Ltd.

Crouch, Melissa A. 2011. “Law and Religion in Indonesia: The Constitutional Court and the Blasphemy Law.” *Asian Journal of Comparative Law* 7 (April): 1–46. https://doi.org/10.1017/S2194607800000582.

Dharmaputra, Eka. 1992. *Pancasila Identity and Modernity*. Jakarta: BPK Gunung Mulia.

Driyarkara, N. (Nicolaus). 2006. *1913-1967. Karya Lengkap Driyarkara : Esai-Esai Filsafat Pemikir Yang Terlibat Penuh Dalam Perjuangan Bangsanya*. Jakarta: Gramedia Pustaka Utama.

Farisi, Mohammad Imam. 2014. “Bhinneka Tunggal Ika [Unity in Diversity]: From Dynastic Policy to Classroom Practice.” *Journal of Social Science Education* 13 (1). https://doi.org/https://doi.org/10.4119/jsse-687.

Fithriyah, Abida Nur Inda, Mayangsari Dewi, and Ridwan Syafiudin. 2014. “Unconsidered Ancient Treasure, Struggling the Relevance of Fundamental Indonesia Nation Philosophie ‘Bhinneka Tunggal Ika’ in Forming Harmony of Multicultural Society.” In *The Asian Conference on Cultural Studies.Proceedings*. Osaka: The International Academic Forum. https://papers.iafor.org/wp-content/uploads/conference-proceedings/ACCS/ACCS2014_proceedings.pdf.

Fox, Jonathan. 2010. *A World Survey of Religion and the State*. New York: Cambridge University Press.

Grim, B., and R Finke. 2010. “Religious Freedom.” In *The Price of Freedom Denied*, 25–60. Cambridge: Cambridge University Press. https://doi.org/10.1017/CBO9780511762345.003.

Hartanti, Priskila Shendy, and Dwi Ardhana. 2022. “Bhinneka Tunggal Ika: Indonesia Circumscribed Norm Multiculturalism.” *Global: Jurnal Politik Internasional* 24 (1). https://doi.org/10.7454/global.v24i1.699.

Jones, Peter. 1994. *Natural Rights and Human Rights. In: Rights. Issues in Political Theory*. London: Palgrave Macmillan UK.

Juergensmeyer, Mark. 2000. *Terror in the Mind of God: The Global Rise of Religious Violence*. Berkeley: University of California Press.

Lepard, Brian D. 2011. "Parochial Restraints on Religious Liberty." In *Parochialism, Cosmopolitanism, and the Foundations of International Law*, 225–49. Cambridge University Press. https://doi.org/10.1017/CBO9781139044165.009.

Müller, Sigrid. 2020. "Concepts and Dimensions of Human Dignity in the Christian Tradition." *Interdisciplinary Journal for Religion and Transformation in Contemporary Society* 6 (1): 22–55. https://doi.org/10.30965/23642807-00601003.

Philpott, Daniel. 2019. *Religious Freedom in Islam: The Fate of a Universal Human Right in the Muslim World Today*. New York: Oxford University Press,.

Rachmawati, Yeni, Fong-Yi Pai, and Chen Hua-Hui. 2014. "The Necessity of Multicultural Education in Indonesia." *International Journal of Education and Research* 2 (10). https://www.ijern.com/journal/2014/October-2014/25.pdf.

Sariyatun. 2015. "Kebhinekaan" Based Learning History to Increase Awareness of Democracy on the Younger Generation." *American International Journal of Social Science* 4 (6). https://www.aijssnet.com/journals/Vol_4_No_6_December_2015/14.pdf.

Stepan, Alfred. 2005. *The Twin Tolerations, in World Religions and Democracy*. Baltimore: Johns Hopkins Press.

Sudarsana, I Ketut. 2020. "Optimization of Culture in Multicultural Education in Indonesia." *Journal of Critical Reviews* 7 (17). https://doi.org/10.31838/jcr.07.19.688.

Tantular, Mpu. 1975. *Sutasoma : A Study in Javanese Wajrayana*. Edited by Soewito Santoso. New Delhi. https://catalogue.nla.gov.au/catalog/2529907.

Tilaar, HAR. 2003. *Power and Education*. Jakarta: Rineka Cipta.

Van der Kooij, Jacomijn Cornelie. 2016. *Worldview and Moral Education: On Conceptual Clarity and Consistency in Use*. Amsterdam: Vrije Universiteit Amsterdam. https://research.vu.nl/ws/portalfiles/portal/42160953/complete+dissertation.pdf.

Dr. Yusak Tanasyah
https://orcid.org/0000-0003-0450-8314
Sekolah Tinggi Teologi Moriah in Tangerang
Faculty of Christian Education
Ruko Verones No. 24. Gading Serpong, Tangerang, Indonesia
ytanasyah@gmail.com

Dr. Bobby Kurnia Putrawan
https://orcid.org/0000-0003-1651-7883
Sekolah Tinggi Teologi Moriah in Tangerang
Faculty of Theology

Ruko Verones No. 24. Gading Serpong, Tangerang, Indonesia
bkputrawan@gmail.com

Dr. Ester Agustini Tandana
https://orcid.org/0000-0001-5182-178X
Sekolah Tinggi Teologi Moriah in Tangerang
Faculty of Christian Education
Ruko Verones No. 24. Gading Serpong, Tangerang, Indonesia
yibhing@gmail.com

DOI: 10.5281/zenodo.12532845

Deep Callings: The Will of the Heart

Adhip Rawal

Abstract
Is something calling us? Maybe the heart knows something we love, but the head is not aware of or does not believe in it. In cultures driven by patriarchal modes more remains unconscious than needs to because we lack the means to contact deeper dimensions which could be inherently alive. The narrowing of epistemology is a loss of self. Considering whether the heart has qualities of self, dream, and desire may provide a framework to recognise it in an embodied education and to liberate ways of knowing that can deepen subjectivities and enable potentials that were interrupted to begin ripening again. It may also encourage us to consider our relational agreements and to create educational spaces that refine attention to the hosting of futures. Setting up mirrors to make the heart more cognisable may revive individualities and what is meant to be in the world.

Keywords
heart; intuition; intimacy; dream; desire; destiny

On a journey of the heart there is so much to see – Bliss

Introduction

This paper's assertion is that the heart is neither unconscious nor neutral to who we are and why we are here, and that we must involve its intelligence in education. The question I am holding is: '*Why is a degree not also a deeper purpose degree*?'. I don't know what this will mean, but I hope some of these words will be for somebody else to hear. I remember encountering the heart when I interviewed patients with severe anorexia nervosa. This is a complex affliction with considerable mortality where instinct is repressed by willpower, perfection takes over radiance, and ruminations replace embodied feelings. Yet there were moments in these conversations where it felt like the climate of death had constellated the heart's voice to break through. Fortunately, I was working within a paradigm that made room for this disassociation of the head-heart connection. But I want to begin earlier: In 1988, the Jungian scholar Marie Louise von Franz (1988, 195) highlighted the '*liberation of the heart'* as the key challenge facing humankind over the next 50 years. James Hillman (1989) was also concerned about the persistent dominance of rationalism over feeling responses in living and relating. He described the heart as the place of deep desire and imagination beyond social conceptions of the self in the forbidden realm of soul. The transgression to birth images could yield a person's star – their unique identity – and the voice to articulate dreams would bring gifts to person and community. Dreams can indigenise the mind, von Franz (1988) suggested when she implied that there is no such thing as a grounded American who does not dream about

the Indians. Dreams have shown me that within them lie the earth's promises to us and the heart's desires are guides towards them. The heart minds or tends to deep knowledge and moments that touch the heart can release depths of unexpected feeling, energy and vibrancy that expand our vision of reality and open the door to remembrance. Its sensibility and impulses speak to the aspiration to live out a meaningful life and we need to become aware of the potential resonating within us as a communication towards values and futures we are committed to – its importance outweighs the temptations coming from the outside world. This makes the person a giver of gifts by being who they are – this is not for sale – and the culture is to care for and invest in the expression they are to live into.

> At this point it would be helpful … to … perform a conceptual turn through 180 degrees, after which the question can no longer be: "What can I expect from life? but can now only be: "What does life expect of me?" What task in life is waiting for me? (Frankl 2021, 38).

Viktor Frankl stressed that the will to meaning was to be preserved, not the will to power or pleasure. If the opportunity for the fulfilment of an individual's unique duty in life was lost, it remained unrealised forever. Dreams can show us what opportunities were not realised in a life. In a dream some time ago, I entered the mailroom at my work. Next to the pigeonhole, which also exists in waking reality, was a large red letterbox. It was holding many letters that had been posted to me, but around it was a thick chained padlock. As I looked down towards my hand, I noticed that I was holding a keychain with dozens, maybe a hundred keys. The dream made me think of ancestors who were displaced and whose lives were put on hold. Perhaps there is a place where the forgotten gathers and nothing is truly lost, but time could be essential. Frankl's words themselves seem like an ancient letter. The Upanishads say: "You are what your deep, driving desire is. As your desire is, so is your will. As your will is, so is your deed. As your deed is, so is your destiny" (Easwaran 2007, 114).

Carl Jung framed the generativity of and responsibility to life in the wedding of conscious and unconscious:

> There are psychic goals that lie beyond the conscious goals, in fact they may even be inimical to them, but we find that the unconscious has a ruthless bearing toward the conscious only when the latter adopts a false or pretentious attitude. (Jung 1997, 63)
> The symbols of the self arise in the depths of the body, and they express its materiality every bit as much as the perceiving consciousness. The symbol is thus a living body… If man doesn't pay attention he pays in other ways. When whole countries avoid these warnings, we are in great danger. (Jung 1959, 173)

Jung affirms the reality that consciousness is embodied and the need to actualise the creative images that emerge in the earth's matter, which enable a person to live out of themselves. The conscious personality is to participate in a larger consciousness. Likewise, the unconscious yearns for and is minding the way of the conscious personality. The heart which perceives the

deeper reality makes demands that come into our thoughts, and we need to stand tall and participate in the building of a world in its images, hopes and dreams. As is evident, Jung was greatly concerned that individuals would lose touch with these ethical, ontological impulses that can correct our ideas and that the self we experience would become a disembodied entity, determined by the ego's own conceptions, divorced, and dissociated from the ground. This could repress reality to such a degree that it would flatten the complexity a human brings into the world and mean the loss of affection – the beginning of knowing loneliness.

Our lives are Swiss,—
So still, so cool,
Till, some odd afternoon,
The Alps neglect their curtains,
And we look farther on.
Italy stands the other side,
While, like a guard between,
The solemn Alps,
The siren Alps,
Forever intervene!

– Emily Dickinson

The Space Between Us

"When I look I am seen, so I exist. I can now afford to look and see", wrote the psychoanalyst Donald Winnicott (1971, 113) to highlight that the self is mentored into existence by being witnessed and, more so, that the quality of one generation's perception initiates the next into life and determines whether its developmental potential can be actualised. In the trust of deep seeing love enters and creates the feeling of intuitive relatedness that invites another being's expression into the world. This is reflected and affirmed so their nature can be birthed into consciousness and achieve the primal separation this requires, slowly bringing awareness of the star – the person outstanding and to arrive. This is consciousness creation in a so-called feminine mode and shows the primacy of subtleties in human relating. In Winnicott's terms, empathic seeing provides safety for feeling level contact and acts as the precondition for the authentic self to take residence within the body and animate the unfoldment of becoming. We could say destiny begins with the love of seeing when the interior, vertical space within is made visible by a fair and affectionate horizontal space between people. People of the Zulu tribe express feeling value when they say '*Sawubona*': '*I see you and you matter to me'*. The greeted person responds '*Shiboka*': '*I exist for you'*. The German '*Grüß Gott*' and the Sanskrit gesture '*Namaste*' – '*I bow to you'* – also express blessings in the space between people which affirm that seeing is knowing and that life is essentially related to meetings in realities beyond outer appearances. In contrast, injustices to beings are created in the absence of intimate perceptions. The absence of empathic seeing creates a reality where elements are missing and not personified in perception. This space is an ontological risk that threatens the settlement into embodied

subjectivity. We sacrifice who we are because we believe the other person saying: '*This is reality'*. This adaptation is an enforced carrying of what was seen as accepted or desired – a survival personality – which is based on the loss of inner dimensions and represents a shift from another's psychology influencing us as a gift to it affecting us as a hurt:

> When you don't have community, you are not listened to; you don't have a place you can go and feel that you really belong. You don't have people to affirm who you are and to support you in bringing forward your gifts. This disempowers the psyche, making you vulnerable to consumerism and all the things that come along with it. Also, it leaves many people who have wonderful contributions to make holding back their gifts, not knowing where to put them. And without the unloading of our gifts we experience a blockage inside, which affects us spiritually, mentally, and physically in many different ways. We are left without a home to go to when we need to be seen…. The absence of a welcoming village around a newborn may inadvertently erase something in the psyche; that lass, later on in life, will be felt like a huge gap. (Somé 1997, 23, 59)

These writers showed deep concern for the existential quest of people born into the despair of not being welcomed and losing sight of the heart's will to meaning. It must mean something for a person nearing the end of life to remember what they could not in living. Maybe it suggests that it is hard to dig down and know what we are missing before we leave the world. Serena Parekh (2017, 83) coined the phrase '*ontological deprivation*' to refer to ways in which a person's identity and mode of existence is maintained by tightly regulated interactions that situate them outside the ground of meaning and recognition. She developed these thoughts in relation to the refugee crisis, but they echo those of von Franz (1988) who reasoned that the communication of meaning to generate a real culture depended on the liberation of the heart so that people would become the real people they are and met each other in this realness to ensure that deeper conceptions would not be missed. This will however necessitate bringing people back from the complex history of their relatedness which has put them into the economic marketplace and virtual spaces. Modernity's systems of education and self-understanding have a biography we have interacted with for hundreds of years and this can make us believe we are separate from its inheritance and repress the reality of our suffering – the loss of feeling, seeing, dreaming – and all this could bring in helping us remember that we came here for more. Yet beneath thoughts of power, performance and perfection are cracks – the voices of inchoate feelings and the rebellion of instincts speak of forgotten losses: Our possibilities exceed our inheritance. It may seem strange that there is something within that can overcome what is keeping a human being from who they are and what they are committed to, but this impulse could be coming from what is excluded. José Ortega y Gasset implied that suffering opens to deeper ontological reflections when he said: "He who does not really feel himself lost, is lost without remission; that is to say, he never finds himself, never comes up against his own reality" (1964, 157). Hillman (1989) thought that the heart's desire and image of our wandering could be known in longing. He pointed out that beauty was of Persephone – the queen of the underworld – who could not be known unless one allowed for the melancholy in one's heart to

take one down low enough to hear her calling. Discontent then can be a way of seeing and finding missing soul and earth substances. "Another world is not only possible, she is on her way. Maybe many of us won't be here to greet her, but on a quiet day, if I listen very carefully, I can hear her breathing", said Arundhati Roy (2002). Is Persephone calling again – and is she upset at our distance from her?

A Path of Moonlight

What would it mean for educators to vow to existential depths and create spaces where we can live within the hospitality that is able to develop our psychologies towards the reach of our knowing? It may necessitate accepting that expanding our hospitality is primarily a question of contact at a level of reality where who we are is more important than what we say:

> The critical factor was the existence of others, the being of others, specifically their being role models. This bore more fruit than any talk or writing. Because existence is always more decisive than the word. And it was necessary, and will always remain so, to ask oneself whether this fact is not far more important than writing books or giving lectures: that each of us actualises the content in our own act of being. (Frankl 2021, 31)

This is a philosophy where the meaning of what we do lies in our willingness to be the persons we are for another's future. It will require giving up ways of knowing which have built our world on lesser levels of self-knowledge. The theoretical paradigm I alluded to at the outset posits the existence of two centres of knowing in human consciousness: (1) '*Knowing with the heart'* which reflects the activities of the intuitive mind and implicational (or holistic) meanings, and (2) '*Knowing with the head*' which reflects the activities of the conceptual mind and propositional (or partial) meanings (Teasdale and Barnard 1993, 216). The intuitive mind connects with somatic, emotional, and conceptual systems; it sources widely. This ancient mind which we share with non-human animals integrates implicit intricacies below the threshold of immediate awareness and reads these for meaning. The heart's possibility of deep knowing is informed by its sensitivity to existential and relational intelligences at levels of communication including the vibrational or vital resonance between beings. Conscious attunement with this centre enables this information to refine itself by synthesising intuitive and imagistic experiences that can overcome us with meaning:

> What one has truly felt, if only it can be made sensible to others, is always of importance to one's fellow men. If pictures which have taken shape in memory can be brought out in words, they are worth a place in literature (Tagore 2017, 15).

We cannot be in the world of the head and heart simultaneously. The mode that is prioritised determines our experience and this age agreed to move away from the heart. But its ancient leadership is still within range and this reacquaintance would expand our ability to reach levels of consciousness in the service of knowing the human being and making potentials cognisable. The perception that births the world anew requires the receptivity to lunar ways of knowing,

which are marginalised in patriarchal societies that have wounded the feminine voice and deny admission of these data points. They are likely to repress realities that need not remain unconscious. Yet intuitive intelligence evolved first and is prioritised in indigenous cosmologies that, believing more is perceptible, create initiatory moments when solar consciousness is dimmed and the inner eyes open to the wind to give something to the heart over the head.

It is evident when a student's self-expression shows the heart's striving and its place in literature. Feeling safe, the heart releases material that was interrupted and provides access to memories and the irrational that affect the quest and atmosphere in a room. These echoes continue to resonate, but they may not flower because we have experienced disappointments in love and are not used to trusting the ways of Eros (Theog. 120–121) where directions are to be sensed. We require educators who can suspend a life bound by logic and provide us with a point of consciousness to attune with in order to liberate ways of knowing that reach inherently conscious places of identity which are hidden from the eyes of modernity and where we can develop implicit capabilities of faith and courage, without thinking we are crazy. This is a reminder that some places should not be visited until invited and approaching the heart of a human being is not entertainment. Sometimes the best one can do is feel these places exist and protect them because they could be the future. Education that goes to the heart level of cognition can call forth the acuity of deep meanings and demand sacrifices. The reality of being can be revealed – learning what this means involves the integration of previously unconscious impulses and contents – and disturb or disappoint the conscious personality: There is a seriousness to deep callings beginning to resonate. Yet as Hillman said, "Until the soul has got what it wants, it must fall ill again" (1989, 78), so what alternative is there?

Conclusion

Perhaps there is something within us that we once knew but were callous with. Something that needs help with balance sheets, rules and regulations, and which makes us feel vulnerable but knows the way. Maybe one task for educators is to spend time in this classroom of soul before launching into the world, learning what she wants us to know and waiting for her hand.

Nothing is gained by flying
to escape this globe
that trapped you at birth.
And we need to confess our hope
that understanding and love
come from below, climb
and grow inside us

like onions, like oak trees,
like tortoises or flowers,
like countries, like races,
like roads and destinations.

– Pablo Neruda

References

Dickinson, Emily. 1982. *Collected Poems*. New York: Avenel Books.

Easwaran, Eknath. 2007. *The Upanishads*. Tolames, CA: Nilgiri Press.

Frankl, Viktor. 2021. *Yes to Life In Spite of Everything*. London: Rider.

Gasset, José Ortega y. 1964. *The Revolt of the Masses*. New York: Norton.

Hesiod. 2018. *Theogony*. Edited and translated by Glenn W. Most. Harvard University Press, Loeb Classical Library. DOI: 10.4159/DLCL.hesiod-theogony.2018, https://www-loebclassics-com.ezproxy.is.cuni.cz/view/hesiod-theogony/2018/pb_LCL057.13.xml.

Hillman, James. 1989. *The Essential James Hillman: A Blue Fire*. London: Routledge.

Jung, Carl Gustav. 1959. *Collected Works of C.G. Jung, Volume 9 (Part 1:) Archetypes and the Collective Unconscious*. London: Routledge & Kegan Paul.

Jung, Carl Gustav. 1997. *Jung On Active Imagination*. Princeton, New Jersey: Princeton University Press.

Neruda, Pablo. 2002. *The Yellow Heart*. Port Townsend, WA: Copper Canyon Press.

Parekh, Serena. 2017. *Refugees and the Ethics of Forced Displacement*. New York: Routledge.

Roy, Arundhati. 2002. *"*Come September*".* Lannan Foundation Lecture, September 18, 2002.

Somé, Sobonfu. 1997. *The Spirit of Intimacy.* New York: Berkeley Hills Books.

Teasdale, John, and Philip Barnard. 1993. *Affect, Cognition and Change*. Hove: Lawrence Erlbaum.

Tagore, Rabindranath. 2017. *My Reminiscences*. New Delhi: Niyoki Books.

von Franz, Marie. 1988. *The Way of the Dream*. Boston: Harvey & Associates.

Winnicott, Donald. 1971. *Playing & Reality*. London: Tavistock Publications.

Dr Adhip Rawal
https://orcid.org/0000-0002-6573-2371
University of Sussex
School of Psychology
Sussex House, Falmer
Brighton, BN1 9RH
United Kingdom
Adhip.Rawal@sussex.ac.uk

DOI: 10.5281/zenodo.12533003

Shaming as a Key Factor in the Process of Personality Disintegration

David Krámský, Petr Nesvadba, Tomáš Římský

Abstract
The text interprets shame as a fundamental way of social-moral experience of the world. This moral emotion is then crucial for self-awareness and the constitution of relationships with others. It is in this specific bodily experience of Self and relation to others that the ambiguity of the depersonalised Self opens up.

Keywords
shamed; shame; guilt; integrity; living body

Shame in the psychological and philosophical tradition

When Aristotle (1927, 5), in his *Metaphysics*, identified wonder and doubt as the "roots of philosophizing", he was referring to the fact that it is only at the moment when man steps away from the phenomenal form of the world, breaks through the "self-evident" of the unself-evident and problematizes it, only in this liminal situation that he embarks on the path of knowing the truth and not on the path of defending his (necessarily partial) subjective opinion. Thus, only the restrained man aims at true knowledge (i.e., he strives to grasp the general context, the essence, not just the individual, external form), whereas the Unrestrained man is "tempted" by mere Opinion (i.e., knowledge of the phenomenal aspects of things, their randomly individual form). In the *Nicomachean Ethics* (1937), Aristotle takes this observation to the moral level; we read there that "the unrestrained man when he succumbs to the temptations of pleasure possesses not Knowledge but only Opinion."

Those who step back show that they somehow do not feel fully "competent", that they have yet to properly "consider everything" and only then act (or do not act). Having distance is honest, because it shows that the person in question knows his presumptions; he knows that – as with everyone – his understanding of the world is necessarily biased. I think it is meaningful to speak also of a certain degree of scepticism, which I understand not as resignation, but – in the words of Wilhelm Weischedel (1999, 29) – as "open scepticism", as a questioning arising from the experience of radical uncertainty.

According to Sigmund Freud, the founder of the psychoanalytic tradition, shame is a reaction to the formation of sexually exhibitionist impulses (Tagney, 2002, 12). Shame in this conception is not understood as a cognitive construct. Guilt, unlike shame, is a cognitive construct based on the conflict of the Id or Ego with the moral standards of the Superego.

In the psychoanalytic concept represented by Helen B. Lewis (1971), both emotions are closely linked to neuroses. According to Lewis, the experience of shame is tied directly to the Self on

which the evaluation is focused. In contrast to guilt, where the Self is not the central object of negative evaluation, attention here is rather focused on the object of thinking.

Shame occurs when the individual experiences himself as a failure in terms of his own (socio-cultural) standards, rules and goals, and especially in regard to the person as a whole (the globalized self). The ashamed or shamed person longs to hide, to disappear, to shrink into himself, to "to sink into the floor" (Lewis, 1971). It is a highly negative and painful state of mind[1] that also disrupts the normal behavioural flow and causes confusion in thinking and the ability to articulate the whole matter. The body of the ashamed person appears "withdrawn into itself" until the person disappears from the eyes of others.

Sartre speaks of the situation of the displacement of the others' sight in shame as the objectification of our body for others (*corps pour autrui*, Sartre, 1956, 566, 620). These are situations where we experience our blushing due to the realization of some awkwardness, e.g., in dress, makeup, arbitrary gesture or facial expression, or during a physical examination at the doctor's office when the doctor objectifies our living body. According to Merleau-Ponty (1962), shame highlights the polarity of the living and embodied body, which is closely linked to the interpersonal sphere. The lived body becomes a body in a pure sense only when it is seen by others. This is a particular ambiguity associated with the phenomenological understanding of corporeality – being a body and having a body.

Shame and loss of face

In Greek-Homeric society, emphasis was placed on the practice of doing and living well (*eudaimonia*) – to live a good life one must be virtuous, one must know one's place and role in the society to which one belongs. According to good judgment *(orthos logos*), he should thus find the measure of his action – to distinguish the reasonable from the unreasonable, find the centre of *the mesotheos*. In Greek society, this applies to heroes as well as to any persons living in the *polis*.

According to Dodds (1951, 18), Homer in his texts deliberately associates honour and awareness of this measure with *aidós* – shame. *Aidaomai Troas kai Troadas* – Hector exclaims, "Now my army's ruined, thanks to my own reckless pride, I would die of shame to face the men of Troy and the Trojan women trailing their long robes … Someone less of a man than I will say, 'Our Hector – staking all on his own strength, he destroyed his army!'" What Hector fears more than his own death, according to Dodds, is losing Face to others, in the eyes of others.

[1] Erikson notes in this context that shame burns, as opposed to guilt which weighs down. Similarly, shame tends to be associated with sight and guilt with voice.

Intercorporalization in the eyes of others

According to Thomas Fuchs (2003, 228), shame is characterized by being "embodied in the eyes of others". The primordial *lived physical Self* is *split* and becomes a *body-object* for the others. Shame arises as an experience of this ambiguity constituted by the view of others. The lived body is *depersonalized* and experienced as *unworthy*. Similarly, in Genesis, knowledge (fruit from the tree of knowledge) grows out of the primordial experience of nakedness and shame mediated by the intercorporalized gaze of the Lord. Original sin objectifies the body as naked in the Lord's view. The consequence is shame coupled with a compulsive need to cover one's previously unseen nakedness.

The shame that comes from nakedness is constituted as an interruption of immediate self-expression (self-experience) in the reflection of our own primordial corporeality, growing in the intercorporalized view of others. Equally interesting, then, are the correlations with guilt, since it is possible to believe that shame always carries the germ of guilt. It transforms into guilt the moment we *internalize* our social norms as our own experiences of values and when our self-judgment anticipates public exposure. Erikson (1993) notes that visual shame precedes auditory guilt. First, we relate to the sight, then to the voice. The voice of (others') conscience represents guilt. Both shame and guilt substantially regulate our interpersonal relationships. Shame protects us from *injury* in self-exposure and self-disclosure *to others*. Guilt and conscience alert us to harm towards others that would lead to the disruption of our relationships with them.

Shame and depersonalization – clinical and pedagogical implications

A very important correlative theme is the clinical consequences associated with disruption of the "appropriate" level of shame. In addition to social anxiety disorder, self-body and disintegrative self-perception is primarily associated with dysmorphophobic disorder. Its main manifestation is a problematic or even pathological perception of one's own body leading to its rejection. The cause, then, can be seen precisely in the way the embodied gaze of others is constituted.

The social consequence of such shaming is the avoidance of social contact. In one study, Barrett et al. (1993, 483) showed a difference in the way shame and guilt are processed. Two-year-old toddlers played with a doll that was designed to be prone to being breaking. After the doll was automatically broken, two behavioural patterns then emerged as the predominant ways in which the children coped with the situation.

Some children *apologetically* showed the broken doll to their parents, others simply hid it from their parents' *view* to avoid getting into trouble. Some turned inward, refusing and avoiding what they had done – *avoiders*. Others admitted mistakes and actively sought to correct and change – *amenders*. The corrective behaviours were then interpreted by the authors of the experiment as *guilt*, while the error-hiding behaviours were interpreted as *shame*.

In a further elaboration of the research, it turned out that the shame-avoiding children, unlike the actively problem-solving children, consistently exhibited other problems in social behaviour and upbringing. According to Tangney, the crux of the problem lies in the nature of

self-evaluation. Shame grows out of an evaluation of the whole self – WHO I AM, whereas with guilt the focus is primarily on WHAT I DID. This, according to Lewis, has fatal consequences for the constitution of the integrity of the self and for the core of our self-concept. You did SOMETHING wrong in shame means you ARE a bad person. This negative self-concept makes shame emotionally painful and, unlike proactive corrective guilt, leads to regressive withdrawal into themselves.

According to Tangney (2002), then, in line with these two self-conscious 'processes' of experiencing the intersubjective bodily Self, we can also see a dual conception of education. Thus, education in the regulative sense should primarily articulate issues concerning WHAT you did WRONG, WHAT happened, rather than you did the wrong thing ergo YOU ARE WRONG, or YOU ARE WRONG and therefore you did the wrong thing. Such an upbringing cannot then be understood as anything other than a systematic depersonalization and disintegration of the personality that can lead to nothing but problems with self-esteem, self-identity, and correlated social behaviour disorders. A teacher, parent, or any educator in general who has the welfare of his or her young person in mind should be aware that prolonged exposure to a supercritical environment may do more harm than good in the end. Even if outwardly the child may appear to be obedient and well-behaved, there may be grievous wounds within him or her which will be very difficult to heal.

References

Aristotelés. 1927. *Metafysika* [Metaphysics]. Prague: Česká akademie věd a umění.

Aristotelés. 1937. *Etika Nikomachova* [The Nicomachean Ethics]. Prague: Jan Laichter.

Barrett, Karen Caplovitz, Carolyn Zahn-Waxler, and Pamela M. Cole. 1993. Avoiders versus Amenders – implications for the investigation of guilt and shame during toddlerhood?. *Cognition and Emotion*, 7, 481–505.

Erikson, Erik Homburger. 1963/1993. *Childhood and Society*. New York, London: Norton & Comp.

Fuchs, Thomas. The Phenomenology of Shame, Guilt and the Body in Body Dysmorphic Disorder and Depression. *Journal of Phenomenological Psychology*, 33 (2), 222–243.

Lewis, Helen Block. 1971. Shame and guilt in neurosis. *Psychoanalytic Review*, 58 (3), 419–438.

Lewis, Michael. 1992. *Shame, the Exposed Self*. New York: The Free Press.

Merleau-Ponty, Maurice. 1962. *Phenomenology of Perception*. London: Routledge and Kegan Paul.

Nathanson, Donald L. (ed.). 1987. *The Many Faces of Shame*. New York: Gilford Press.

Sartre, Jean-Paul. 1956. *Being and Nothingness*. New York: Philosophical Library.

Tangney, June Price, and Ronda L. Dearing. 2002. *Shame and Guilt*. New York: The Guilford Press.

Weischedel, Wilhelm. 1999. *Skeptická etika* [Skeptical Ethics]. Prague: OIKOYMENH.

doc. PhDr. David Krámský, PhD.
https://orcid.org/0000-0002-5745-7453
Police Academy of the Czech Republic
Faculty of Security Management
Lhotecká 559/7, 143 00 Prague, Czech Republic
david.kramsky@icloud.com

PhDr. Petr Nesvadba, CSc.
https://orcid.org/0000-0001-6754-8650
Police Academy of the Czech Republic
Faculty of Security Management
Lhotecká 559/7, 143 00 Prague, Czech Republic
nesvadba@polac.cz

Mgr. Bc. Tomáš Římský
https://orcid.org/0000-0001-6883-224X
Police Academy of the Czech Republic
Faculty of Security Management
Lhotecká 559/7, 143 00 Prague, Czech Republic
tomas.rimsky@polac.cz

DOI: 10.5281/zenodo.12533086

Learning from Negativity of Experience in School Moral Education

Dariusz Stępkowski

Abstract
The paper attempts to answer the questions of what learning from negativity of experience perspective is and if it could become the right way of teaching and learning morality at school. It consists of three sections. The first one explains the fundamental distinction between negative moral experiences and negativity of moral experience. In the second section, the author's attention focuses on the possibility of didactic application of teaching and learning from negativity of experience. The last section contains J. F. Herbart's concept of educative guidance as a permanently valid theoretical framework for contemporary moral education at school.

Keywords
negativity of experience; school moral education; teaching and learning morality; educative guidance; Johann F. Herbart

Introduction

Terms used in the title – i.e., negativity of experience and school moral education – may seem unconnected with each other at first glance. Some may even consider presenting them next to each other as inappropriate, especially when talking about teaching and learning morality at school. Can school reach out with seemingly negative measures in order to teach morality? Is learning from negativity of experience the right way of transferring morality in school conditions? Can an ethics teacher use this approach as a method of conducting classes on moral education? I will attempt to answer these questions in the text presented.

This paper consists of three sections. The first one explains the fundamental distinction between negative moral experiences and negativity of moral experience. In the second section, the author's attention focuses on the possibility of didactic application of teaching and learning from negativity of experience. The last section contains J. F. Herbart's concept of *educative guidance* as a theoretical framework regarding the conceptualisation of moral education in school conditions.

Fundamental distinction

Contrary to appearances, a long tradition combines education and morality with negativity, so that it seems to be a blind spot of educational thinking (Stępkowski 2018, 2). Therefore, until recently the notion of negativity of experience in relation to education and particularly moral education has not been addressed (Uljens 2023, 5–9). For this reason, before presenting (in the

last section) how morality can be taught and learned from the negativity of experience, it requires clarification on what the difference is between negative moral experiences and negativity of moral experience.

Clues to clarify the above-mentioned issue have been found in the research by Fritz Oser (1998), a long-time colleague of Lawrence Kohlberg (1981), known around the world as the author of the structural-genetic concept of moral development. Oser, however, identified the limitations of Kohlberg's concept, particularly regarding negative moral experiences and through his own research extracted the forgotten negativity of moral experience (Benner at al. 2015, 176–181). In his study Oser (1998, 7) proved that in the processes of moral education it is not only about the levels and stages of development and its governing psychological regularities, but also about appropriate (good) and inappropriate (evil) moral activities which depend on educative-formative intervention. This intervention consists of three stages: 1) identification and verbalisation of an improper activity, 2) transparent discussion on its moral incorrectness, and 3) development of private and public corrections.

Oser's concept of modifying the moral judgement contains a pedagogic element which is rarely noticed by psychologists. Nevertheless, this element displays a fundamental drawback, and even a theoretical error. In fact, it is about the key assumption – from the educational point of view – that the possibility of learning from negative moral experiences is based on mirrored opposites of evil and good. The acceptance of this assumption effects in a situation that the recognition of a moral evil leads almost automatically to the knowing about of what is good. Having analysed one's own negative moral experiences in accordance with the previously mentioned three principles, the learner discovers without reflection what the good is.

The possibility of learning from negative moral experiences, indicated above, points towards the phenomenon of negativity of experience, but this possibility should not be equated with the latter. It is necessary to emphasise that negative experiences and negativity of experience – despite their linguistic similarity – are not one and the same. To explain what negativity of experience and the resulting specific teaching and learning are, I will refer to the findings of Andrea English (2013; 2023) on John Dewey's theory of education.

Having examined Dewey's didactic publications, English places negativity of experience in the concept of reflective experience. Her analysis reveals the image of Dewey, a theoretician-pedagogue, who has assigned negativity of experience with a central role both in the processes of reciprocal teaching–learning and individual learning at school. English (2013, 55–109) interprets excerpts of *Democracy and Education* – where Dewey writes about "uncertainty", "doubt", "perplexity" and "confusion" in the course of learning – as evidence confirming his awareness of the existence and significance of negativity of experience in educational processes. On this basis she claims that:

> Dewey's theory of learning set the limits to a space between the interruption in experience and our arrival at a way out of a difficult encounter with the world, a space I refer to as the "in-between realm" of learning. On this basis, discontinuity in experience proves to have vital meaning for the learning process: only by means of the learner's own exploration

> within this opening – or in-between realm – can she identify and potentially change her relation to herself and the world. (English 2013, 65)

Dewey's description of five stages of learning does not allow us to deduce through reflective experience a symmetrical theory of teaching, where the teacher's activities could be correlated with the learner's experience. English backs up this correlation with the argument that the process of learning takes place in a specific realm, which is referred to as in-between. On the one hand this space is unavailable for teacher's direct intervention, and on the other it determines learner's effectiveness of learning. The latter, located in the in-between realm, without the support of educators, is not able to transform its experiences, i.e., uncertainty, doubt, perplexity and confusion, into reflective experience understood as pedagogical self-formation. Speaking illustratively, these experiences do not indicate to the learner a way out of the current situation. Therefore, the teacher's duty is to provide the learner with support regarding drawing their attention to feedback dependencies between the negative and positive sides of their experience and finding a solution to their problems. This support is artificial in the sense that its foundation is composed of "common" learning from life and through life but must be arranged by the teacher in a special environment which is school.

Didactic application of negativity of experience

Provided that negativity of experience plays such a great role in the teaching and learning process at school, according to English it is necessary for school education to become interested in this specific type of teaching and learning and incorporate it in order to support learning as deepened self-education. As regards the didactic use of negativity of experience, it is worth noting the remarks made by Mitgutsch (2009, 83–189), who stresses that learning from negativity of experience is not the only way of teacher-guided learning. In view of its highly reflective characteristic, this kind of learning can be used only at higher levels of school education.

On the basis of the understanding of negativity of experience presented in the previous section, English (2013, 142–146) has developed a model of a reflective learning process with negativity of experience, which consists of six stages. Their main objective is the productive transformation of educative reciprocal interaction, which is prepared and carried out by the teacher, into pedagogical self-education, i.e., students learning on their own. For this purpose the author distinguishes two key moments which she calls points of engagement. The first of these covers activities performed by the educator, who, after having prepared a learning situation, observes the learner's reactions and takes the next steps accordingly. The second point of engagement occurs inside the learner, who – unless he or she is open to taking the challenge set by the teacher – becomes aware of his or her current way of thinking and/or actions and provides a verbal or non-verbal answer. Thus, this model results in transforming the pre-reflexive beginning of learning into the reflective-transformative one.

Worthy to emphasise is the limitation concerning the concept of English which results from the specificity of learning from negativity of experience in school conditions. This specificity is aptly reflected by Dewey's elaboration titled *How We Think*. He wrote:

> The essence of critical thinking is the deferral of the judgement; and the nature of this deferral is investigation in order to determine the nature of the problem before attempting to resolve it. (Dewey 2008, 105)

On the basis of the above quotation it can be concluded that a person learning from negativity of experience is placed somewhere between knowledge and ignorance. On the one hand, the educator cannot leave the learner on his/her own, on the other hand he or she will help them only by facilitating the way out of the circle of the currently obtained knowledge and views, just as in the case in the Plato's cave metaphor (Benner & Stępkowski 2011). In line with this, it should be stated that educational causality (Benner 2023, 45) has its clearly marked boundaries, which on the one hand result from the learner undertaking his/her own activity, and on the other hand from the didactically appropriate ways of arousing this activity by the teacher. An example of what I believe to be a successful integration of these two requirements is presented in the next section.

Educative guidance as example for school moral education

How to create educational practice in the situation of discontinuity of experience and learning morality from negativity of experience was thoroughly analysed and resolved by Herbart in the concept of educative guidance (Germ. *Zucht*) two hundred years ago, which was recalled in recent times by several authors (Benner 1993, 119–136; English 2013, 30–34; Benner et al. 2015, 106–123; Stępkowski 2018, 3–5). This concept is the third and final stage developed by the German classic of educational practice theory, which combines educative-formative interaction and deepened self-education (Germ. *Bildung*). It is worth stressing that learners being on the third stage will become independent in thinking, which can be obtained with the help of teaching through "education by instruction" (Herbart 1902, 106–132; see also English 2013, 23–27). At the edge of adulthood, the learner should be able to make moral decisions and, more specifically, should become capable to decide to act towards the good.

Educative guidance was considered by Herbart (1902, 200–268) in the third book of his *Science of Education*. Of course, it is difficult to give a short summary of Herbart's complex concept of creating a moral character.

Herbart distinguishes between objective and subjective parts of character. By the objective part he understands a character which every human being creates by his/her own acts; the subjective part involves the intrinsic personality, which helps the acting subject judge the objective part. While the first part of the character is a natural phenomenon that arises spontaneously and largely without any reflection, the second part is of an ethical nature, i.e., it implies self-reflection on behaviour-determining principles.

The architectonics of the objective part of character consists of two components: "memory of the will" and "choice". The memory of the will includes past acts of willing and activities resulting from them. The remaining traces determine the direction for subsequent decisions. The choices made by the subject and his/her subsequent activities are reflected in the features of the objective part of character. According to Herbart (1902, 201–205), what a person will do in a particular situation does not result only from the inclinations perpetuated in the objective

part of character, but is simultaneously dependent upon the subjective part of character, which also consists of two components: "principles" and "conflict". The principles constitute a criterion, which helps the subject conduct self-evaluation. If this evaluation ends up in a disapproval, we deal with a conflict between the two parts of character. The result of the inner struggle ("conflict") determines whether the objective part will remain the same or will be modified by the acting subject. If the second alternative happens, we may speak of learning as pedagogical self-formation of morality.
English defines Herbart's concept of educative guidance with the term "dialogue" because it is not about the teacher telling the learner simply what to do.

> Through moral guidance, the teacher has the task of helping the learner attend to her/his own moral learning process by problematizing past experience, understanding the limits of her/his own knowledge and ability, and making new decision for action on that basis. (English 2013, 33)

Herbart developed four forms of educative-formative interaction. The above-mentioned author describes them using the contemporary language as follows:

> (1) "*gives pause*" [...] to the learner, so she/he does not act impulsively and so she/he remembers her/his past choices, good and bad, and remains consistent with past decisions insofar as these were representative of recognition of others; (2) helps the learner "*determine*" [...] present choices compatible with a "warmth for the good"; (3) requires that the learner "*creates rules*" [...] for future action on the basis of such choices; and (4) "*supports*" [...] the learner's inner struggle […] by supporting her/his act of self-restraint – that is, of opposing her/his initial self-serving interest and following through with actions that are based in a new understanding of the good or right thing to do. (English 2013, 34)

The above-drafted programme of moral education is, as a whole, based on teaching and learning morality from the negativity of experience. What makes this programme special is that in order to achieve moral education, which is self-determination and capability of moral critique, it does not only refer to negativity of experience but also gives an outline of an educative-formative interaction between the teacher and the learner culminating in self-education. To fulfil its purpose, this connection must be transformative (Benner et al. 2015, 193–197). So it seems that the concept of educative guidance by Herbart is worth a reminder and can be used in contemporary moral education at school.

Conclusion

Although the forming of morality has long been one of the fundamental tasks of the education system understood as the introduction of the young generation into adulthood, only recently has it taken the form of ethics lessons, which are conducted under the conditions and in the manner appropriate to the school as an educational institution. A growing number of European countries include moral education as an autonomous subject in their school systems. The urgent need to teach morality in the form of traditional lessons is often justified by such facts as a spreading

insensitivity to common good among the young generation, a drastically decreasing level of moral and ethical competence which may lead to a moral anomie among the young people, and a discontinuity in the intergenerational transmission of values and moral norms (Benner & Nikolova 2016, 18–23).

In order to teach morality in a school setting and at the same time to meet the challenges indicated, it is necessary to think deeply about the possibilities and limitations of school moral education. This is what has been undertaken in the above article in relation to the phenomenon of negativity of experience as a basis for learner self-education with the support of the teacher. It seems that this phenomenon can provide an effective reference point for the conceptualisation of school "morality lessons".

References

Benner, Dietrich. 1993. *Die Pädagogik Herbarts. Eine problemgeschichtliche Einführung in die Systematik neuzeitlicher Pädagogik* [Herbart's Pedagogy. A Problem-historical Introduction to the Systematics of Modern Pedagogy]. Weinheim – München: Juventa.

Benner, Dietrich. 2023. "On Affirmativity and Non-affirmativity in the Context of Theories of Education and Bildung". In *Non-affirmative Theory of Education and Bildung*, edited by M. Michael Uljens, 21–59. Cham: Springer.

Benner, Dietrich & Roumiana Nikolova. 2016. "Der Berliner Ansatz zur Konstruktion und Erhebung ethisch-moralischer Kompetenzniveaus im öffentlichen Erziehungs- und Bildungssystem". In *Ethisch-moralische Kompetenz als Teil öffentlicher Bildung*, edited by Dietrich Benner, Roumiana Nikolova, 13–68. Paderborn: Schöningh Verlag.

Benner, Dietrich, Alexander von Oettingen, Zhegmei Peng, & Dariusz Stępkowski. 2015. *Bildung – Moral – Demokratie. Theorien und Konzepte moralischer Erziehung und Bildung und ihre Beziehungen zu Ethik und Politik* [Education – Morality – Democracy: Theories and Concepts of Pedagogical Interaction and Educative Training and Their Relationship to Ethics and Politics]. Paderborn: Schöningh.

Benner, Dietrich & Dariusz Stępkowski. 2011. "Die Höhle als Metapher zur Beschreibung von Bildungsprozessen – eine Studie zur Transformation von Platons Höhlengleichnis in bildungstheoretisch relevanten Diskursen" [The Cave as a Mataphor for Describing Educational Processes: A Study on the Transformation of Plato's Cave Allegory into Educational-Theoretical Discourses]. In *Stationen empirischer Bildungsforschung. Traditionslinien und Perspektiven*, edited by Olga Zlatkin-Troischanskaja, 91–104. Wiesbaden: Verlag für Sozialwissenschaften.

Dewey, John. 2008. "How We Think". In *The Collected Works of John Dewey. The Later Works*, edited by John A. Boydston, vol. 10, 105–352. Corbondale: Southern Illinois University Press.

English, Andrea R. 2013. *Discontinuity of Learning. Dewey, Herbart, and Education as Transformation*. New York: Cambridge University Press.

English, Andrea R. 2023. “Dewey, Existential Uncertainty and Non-affirmative Democratic Education”. In *Non-affirmative Theory of Education and Bildung*, edited by Michael Uljens, 139–158. Cham: Springer.

Herbart, Johann F. 1902. “The Science of Education”. In *The Science of Education, its General Principles Deduced from its Aim, and The Aesthetic Revelation of the World*. Transleted by Henry M. Felkin & Emmie Felkin, 78–269. Boston: D.C. Heath & Co.

Kohlberg, Lawrence. 1981. “Moral Stages and the Idea of Justice”. In *The Philosophy of Moral Development: Moral stages and the idea of justice*, Vol. 1, 97–226. San Francisco: Harper & Row.

Mitgutsch, Konstantin. 2009. *Lernen durch Enttäuschung. Eine pädagogische Skizze* [Learning through disappointment: An Educational Sketch]. Wien: Braumüller.

Oser, Fritz. 1998. “Negative Moralität und Entwicklung – Ein undurchsichtiges Verhältnis” [Negative Morality and Development: An Opaque Relationship]. *Ethik und Sozialwissenschaft*, 9, 597–608.

Stępkowski, Dariusz. 2018. “Shaping of Morality under School Conditions: Herbart and Beyond”. *Scientia et Eruditio*, 2, 1–13.

Uljens, Michael. 2023. “Non-affirmative Theory of Education: Problems, Positionings and Possibiliteis”. In *Non-affirmative Theory of Education and Bildung*, edited by Michael Uljens, 3–19. Cham: Springer.

Ped. Dr. habil. Dariusz Stępkowski, Prof. Assoc.
https://orcid.org/0000-0002-6855-1517
Cardinal Stefan Wyszyński University in Warsaw
Faculty of Educational Sciences
Wóycicki Street 1/3, 01-938 Warszawa, Poland
d.stepkowski@uksw.edu.pl

DOI: 10.5281/zenodo.12533182

Crossroads of Leadership, Ethics, Higher Education, and Worldviews

Bert Meeuwsen

Abstract
Strategic leadership deals with, for example, ethical dilemmas. The article addresses differing worldviews in relation to decolonising the curriculum, and how to assist cross-cultural professionals' behavioural learning. Within pedagogics, critical thinking, based on normative rationales, allowing educational interventions, or concepts, other than empirically proven only is revealed. The common denominator of worldviews appears to be virtues. Descriptions of virtues need translation to touch on professionals. A practical intervention is introduced.

Keywords
Bildung; business; creating a better world; decolonising; educational design research; ethics; higher education; meaning-oriented reflection; onderwijs vraagt leiderschap; SEEC descriptors; strategic leadership; teaching and learning process; virtues; worldviews

Ancient and actual introduction

Mankind appears to have difficulties with peacefully living together. Empires came and often went due to individualistic behaviour (Wiesner-Hanks et al. 2018, 350). Worldviews remain. These have commonalities, like the 'Principle of reciprocity': "Do not do unto others as you would not have done unto you". Or: A ruler has a moral obligation towards his people's well-being. Why? Perhaps to ensure social existence. From ancestry we can learn to the benefit of current needs. This article helps us to address a gap in knowledge on the 'why' and the 'how', with respect to professional reflection, from the fields of theology and philosophy, as well as applied practice of education. The topic is important as it stimulates awareness, and therefore assists educators and learners to professionally reflect from a broader perspective than rationality alone. The article specifically contributes to opening up the mindset towards another perspective on interventions on the level of virtues as a safe reflective learning environment. In this article, from the perspective of 'strategic leadership', the first paragraph provides an introduction to the main question: How can people, having differing fundamentals, learn to cooperate? The second paragraph addresses two perspectives of difference. It touches on decolonising the curriculum, and on critical conceptual normative pedagogics. The third paragraph addresses reflective angles. The next paragraph connects worldviews towards professional leadership and virtues. Finally, a practical intervention combining behavioural competences and virtues is related to strategic leadership. Then, the article discusses

elements addressed, and provides a conclusion, with ideas for future applied scientific research and practice.

Strategic leadership in a strained world

The ruler's moral obligation towards his society's future can be described as part of strategic leadership. Samimi defines strategic leadership as 'functions performed by individuals at the top levels of an organization, that are intended to have strategic consequences for the firm.' (Samimi et al. 2022) Read 'Firm' as organisation too (*comment by the author*). Samimi identifies eight functions: 1. making strategic decisions; 2. engaging external stakeholders; 3. performing human resource management activities; 4. motivating and influencing; 5. managing information; 6. overseeing operations and administration; 7. managing social and ethical issues; and 8. managing conflicting demands (ibid.). One covers ethical issues. Ethical issues one can relate to corporate social responsibility. The United Nations' objective of 'creating a better world' is described by means of Sustainable Development Goals (SDGs) (United Nations, 2023). This is fundamental to strategic leadership. Managing conflicting demands needs having analytical tools aiding decision making processes. Tools to assist are present. One, developed by Winkler is the 'Moral Dilemma Analysis Tool' (Winkler 2005, 40–44; Meeuwsen 2022, 82–83). In Appendix A the practical application of the tool is provided. The tool connects three ancient types of ethics: 1. teleological ethics – positive or negative is based on the impact of an act; 2. deontological ethics – calibration by a current standard in relation to a comparable act, and 3. affiliative ethics – the actor's intention is the focal point (Winkler 2005, 40–44). These can be addressed as of Christian-Judaic origin, or ancient Greek origin. A question can be raised: Are these the origins, or offer other worldviews basics too? The question is important as in a global world where people from differing worldviews meet, cooperate, and are to act in line, e.g., with achieving SDGs.
Can people cooperate, while having differing fundamentals? This article provides food for thought on how to connect people not sharing a comparable worldview, while developing positive behaviour. From an educational design research, however, not proven, but allowed perspective (Gravemeijer and Cobb 2013, 107), a 'how to' practical concept is described.

Do we dare to want to do different?

Worldwide people meet in organisations, education, as well as within worldviews. While, being together these people are to study, or to collaborate towards achieving mutual objectives. As origins differ, teamwork is not always easily done. One has to overcome differences, stereotypes, misunderstandings, as well as other expectations. Scientific research provides textbooks on cross cultural communication (Meyer 2014, 10–12). While, as result of past centuries colonisation, colonisers' educational systems can still be present in former colonies (Wiesner-Hanks et al. 2018, 560; Moncrieffe 2022, 4). As a result, current strategic leadership can be more connected to a so-called Western European approach, instead of a more common cosmopolitan perspective. As a result, an international need for decolonising the curriculum, to reconnect, reorder and reclaim knowledge and teaching methodologies that have been

submerged, hidden or marginalised, urges connections to be made with modes of education originating from other worldviews. The idea is to learn from each other's backgrounds for the good of mankind (Moncrieffe 2022, 1–4).

Based on the Western epistemological principles of the Enlightenment within which proven research results appear key, other approaches may be under pressure. In educational sciences, in pedagogics, the fundament of proof, as a consequence of the Enlightenment is present. In line with decolonising the curriculum one can argue that other ideas are applicable. Within educational design research un- or not fully proven, however, critically discussed designs, are executed in educational practice (Gravemeijer and Cobb 2013, 73–75). Therefore, gradual proof, like 'learning-by-doing', and 'learning-by-reflection' is present. In pedagogics a recent tendency appears, that by means of critical thinking, based on normative rationales, one can allow an educational concept, other than empirically proven only (De Muynck and Kunz 2021, 40–41). The word 'critical' is related to the Greek word *krinein*, and touches on to distinguish what is essential (ibid., 49). While 'normative' is related to pedagogic sciences as widely recognised as a discipline that sets a standard or indicates what is normal and expected. This refers to the need to give direction to action, while linked to worldviews (ibid., 42; Ensie 2023; Encyclo 2023). The approach is known as 'conceptual-normative pedagogics' (De Muynck and Kunz 2021, 41–43).

Clockwise triangular thinking and connecting

De Wit describes the paradox of logic and intuition (De Wit 2020, 61–63). A manager's intuition is developed by gaining experience. However, during decision making on strategic issues, a bias based on inefficiency, unreliability and impression can occur. Then, explicit rational analysis is preferred (ibid.). A need to 'feel' intuitive thinking is linked to rational thinking (ibid.). This link can distinguish between fantasy and reality (ibid.). Intuitive thinking uses the brain's unconscious part of implicit information. Information comes forward, and later is linked with justification by logic, explicit information. Strategic subjects need more innovative and creative thinking to counter old-fashioned cognitive maps. Logical and intuitive thinking are difficult to blend within one person, and can lead to opposition. The paradox is its contradiction, as both are required for strategic leadership.

Can this be overcome? Being aware of the paradox, and the requirement of using both within strategic thinking is first. Second is assistance by systematic meaning-oriented reflection, like: 'MORe3.1.2' (Meeuwsen 2022, 81). However, 'Where to start the back-and-forward step-by-step method?' To counter preference of logic first, 'Clockwise learning' is applicable. This method was developed to help young people who have problems with reading, spelling and mathematics. 'Clockwise learning' is related to children's natural thinking system, being visual, and learning by 'doing'. These children process information differently from anti-clockwise learning. The latter is more based on listening and reasoning. 'Clockwise Learning' improves learning outcomes, and social and emotional problems (Rechtsomleren 2023). The reflectional order becomes: 1. 'Inspiration', sudden thought, 2. 'Intuition', implicit information, and 3. Logic, justification, using explicit knowledge. These three are thought over within a

comprehensive 'Perception', fundamental to the next steps of 'Wanting', and finally 'Doing'. In Appendix B the practical application of the tool is provided.

Connecting worldviews and educational views

The common denominator of worldviews appears to be virtues (Chun 2005; Dahslgaard et al. 2005). Dahlsgaard revealed a similarity of six core virtues: courage, humanity, justice, temperance, transcendence, and wisdom. 'It means that the motives, the powers, the reactions, and the being of man are gathered at any given time into a characteristic whole by a definitive moral value, and ethical dominant, so to speak' (Guardini 1967, 4). 'Virtue is also a matter of our attitude to the world.' (ibid., 6) The universal nature of virtues allows, within educational concepts, approaching learners originating from different worldviews in both a legitimate, and ethical equality.

When, 'virtue is a matter' (ibid.), an expression of our attitude to the world, then behaviour will show this. Showing behaviour is described by McClelland's Competency Ice-Berg Model. The most conscious ones: experience, knowledge, and skills, are those above the waterline, the visible tip of the iceberg. Whereas, the less conscious or unconscious ones, like social role, self-image, traits and motives, are submerged (Hay Group 2021). Competency is defined as 'any characteristic of a person that differentiates levels of performance in a given job, role, organisation or culture' (ibid.). Intervening is connected to above, and below the waterline.

An audience to educate is not only directed by means of structures and systems. Another angle is professional culture, stimulating vision and leadership, while being in connection to developing strategy. By making use of educators' vision and personal leadership, they become engaged, and own and feel responsibility. Based on quality of professionals, their cooperation, positive influence towards development of their organisation is stimulated (Both and De Bruijn 2020, 19–20).

Information on virtues (Dahslgaard et al. 2005; Guardini 1967; Havard 2007; Pieper 2004) can be used for preparation of educational concepts. To do this, one needs to connect with the target audience. This can be done by using the language and professional interest of their sectoral backgrounds. The descriptions of worldviews' comparable virtues need translation to touch on professionals' zone of proximate development (Vygotsky 1978, 86).

The higher education sector uses SEEC credit level descriptors 5–8 (SEEC 2021). These are: 5. Associate Degree, 6. Bachelor (Undergraduate), 7. Master (Graduate), 8. Doctoral. According to SEEC:

> Credit level descriptors are a useful reference point for anyone with a responsibility for benchmarking, contextualising and credit-rating learning, whether this learning derives from within or without a formal curriculum. Their considered use aids consistency and transparency of expectations and outcomes for all parties: higher education providers, practitioners, employers, professional bodies and learners (ibid., 4, 27).

These are grouped by: a. cognitive skills, b. practical skills, and c. behaviours and values: "The application of knowledge and understanding provide the basis for the development of many of

the other skills and attributes in the descriptors" (ibid., 9–10). Based on descriptors, an educational interventionist can design new(er) education concepts while using descriptors.

Educational design, an intervention

An example of a new(er) educational concept is a textbook aimed at educational leadership in the Netherlands: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). In this paragraph it is used as an educational concept connecting virtues and professional behaviour.

The textbook introduces eight behavioural aspects. These are used among four levels of professionals. They are part of an organisational pyramid. In contrast to a normal pyramid, it is turned upside down (Both and De Bruijn 2020, 173–175). The lowest stage of educational professionals to support and facilitate the level above, is the tier of Board of Governors (1), then followed by Managing Director (2), Heads of Departments (3), and finally Educators (4). In the end all four tiers, aim at the final top layer: being those who learn, students, pupils, etc. Designed for each of the four tiers, 'scans' assist their levels of understanding on how they regard their practice connected to the eight behavioural aspects (ibid., 213–227). These are: 1. Have a collective ambition, 2. Inspire, 3. Communicate, 4. Be clear about outcome and provide feedback, 5. Have an assertive performance, 6. Be a heat shield, 7. Have an authoritative but serving and humble attitude, 8. Direct flow.

During masterclasses, as an interventional concept, learning outcomes can be realised: a. aimed at each of the four tiers; b. introduction of theory per behavioural aspect, as addressed in *Onderwijs vraagt leiderschap!* (Education requires leadership!); c. small group meaning-oriented reflective learning (Meeuwsen 2022, 81); d. using behavioural aspect dedicated case studies; e. connected to relevant virtues (Theme Centered Interaction; Kaiser 2018, 191–207); f. 'transfer learning'; and ensuing in g. 'thrill' (sensation, auto-motivation) of participants (Hattie and Donoghue 2016).

Keys for development of these concepts are: a. SEEC descriptors; b. zone of proximate development; c. conceptual-normative pedagogic, but critical mind-set; and d. evaluative learning-cycle, e.g., Deming's PDSA Cycle (Plan-Do-Study-Act) (The W. Edwards Deming Institute 2023), and to be critically used.

Discussion

Strategic leadership comprises of, among others 'managing social and ethical issues', and 'managing conflicting demands' (Samimi et al. 2022). This leadership is related to the United Nations' objective of 'creating a better world' (United Nations 2023). Dealing with ethical dilemmas can be handled by means of systematic approach, like the 'Moral Dilemma Analysis Tool' (Meeuwsen 2022, 79, 82–83). People can cooperate, albeit having differing worldviews. Pedagogics shows that by means of critical thinking, based on normative rationales, one can execute an educational concept other than the empirically proven (De Muynck and Kunz 2021, 40–41). Approaches of logical and intuitive thinking are difficult to blend within one person, and can lead to opposition, although both are required for strategic

leadership (De Wit 2020, 61–63). A systematic meaning-oriented reflection technique can practically assist: i.e., 'MORe3.1.2' (Meeuwsen 2022, 81). To counter preference of logic first, a 'Clockwise learning' reflective order is asking oneself reflective questions originating from: Inspiration, via Intuition to Logic, etc. (Appendix B). The educator, as critical conceptual-normative pedagogue, uses an active and reflective learning approach, towards 'transfer learning', realising his self-motivational 'thrill' (Hattie and Donoghue 2016).

A common denominator of worldviews appears to be virtues (Chun 2005; Dahslgaard et al. 2005). Universal virtues allow approaching learners originating from different worldviews in both a legitimate, and ethical equality. Virtues are related to behaviour shown. Intervening needs to be connected to both above, as well as below an ice-berg's waterline, the less conscious or unconscious factors (Hay Group 2021). Professionals are to be stimulated on vision and professional leadership (Both and De Bruijn 2020, 19–20). Descriptions of worldviews comparable virtues need translation to touch on the zone of proximate development (Vygotsky 1978, 86). The higher education sector uses SEEC credit level descriptors 5–8 (SEEC 2021). Educational interventionists are to design new(er) educational concepts using descriptors.

One of the newer concepts makes use of a textbook within professional development of the educational sector in the Netherlands: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). While using the textbook behavioural aspects and virtues are brought together, per organisational level, by means of didactic learning cycle taking the target audience of professionals as the focus.

Conclusion

Actual strategic leadership invites us to dare to 'create a better world', while having to deal with: 'managing social and ethical issues' and 'managing conflicting demands'. This can be achieved by systematically using a clockwise critical reflection using a comprehensive combination of inspiration, intuition, and logic. The worldviews' common denominator of virtues can assist to bridge cross-cultural differences, and provide an answer to 'decolonising the curriculum', within a safe learning environment. Inside educational concepts virtues need translation to the zone of proximate development of target audiences. SEEC credit level descriptors provide an educational interventionist assistance to design educational concepts to approach a particular audience.

One concept is based on a Netherlands professional educational level textbook, offering possibilities of interventions connected to worldviews virtues and behavioural aspects: *Onderwijs vraagt leiderschap!* (Education requires leadership!; Both and De Bruijn 2020). Whereas, for another sector a comparable textbook is available: *Zorg vraagt leiderschap!* (Medical care requires leadership!; Both and De Bruijn 2015). Perhaps it is time to offer other sector-related versions in English, and other languages too.

Having practical translations of virtues into behavioural aspects to assist educational concepts may be helpful, while, creating within a safe learning environment an even more common worldviews virtuous language. By doing so, we assist ‘creating a better world’ by means of educational concepts, connected to decolonised theological and philosophical perspectives.

Appendix A – Moral Dilemma Analytical Tool (MDAT)

Seven basic principles

1. Mapping interests of all those involved.
2. Discuss, have a dialogue with others; offering differing angles.
3. Execute a total analysis before deciding; do not jump to conclusion.
4. Avoid fallacies, e.g., 'Everyone does it anyway'; 'We had no choice', 'It is an incident'; 'We do obey the law'; 'Business is business'; 'It is a matter of survival of the fittest'.
5. Use the principle of reciprocity: 'Do not do unto others as you would not have them do unto you'.
6. Use the principle of universality: 'Same decision in comparable situations'.
7. Reason from the perspective of three types of ethical principles:
   A. Teleological ethics or 'Impact ethics', positive or negative is based on the impact of an act;
   B. Deontological ethics or 'Ethics of principle', calibration by the current standard in relation to this or a comparable act;
   C. Affiliative ethics, the actor's intention is the focal point.

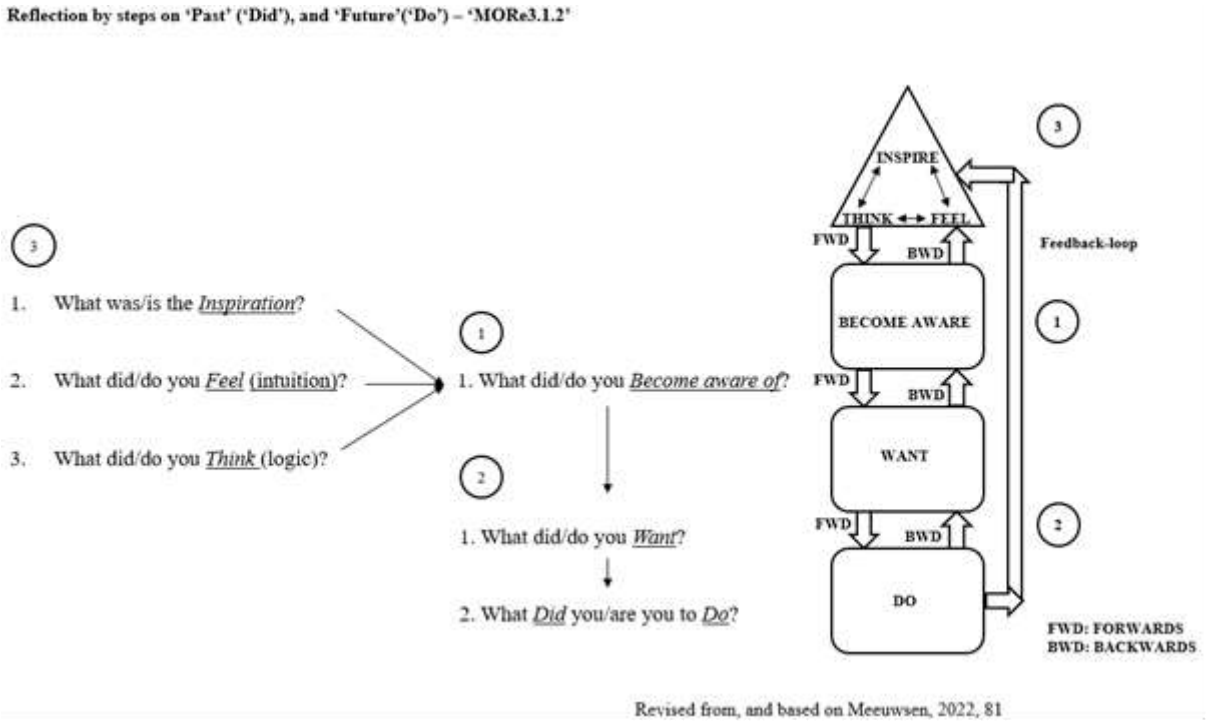
Six steps to take

The order shows a kind of hierarchy, and describes interests in a constrained manner.

1. What is the moral problem? What situation or behaviour is disputable, whether being morally right or wrong?
2. Who are the stakeholders and what are their interests? Is it: a. Isolated self-interest or egoism; b. Included self-interest; related to general moral principles, e.g., 'justice'; c. Interests of others, e.g., charities, or d. General interest of society as a whole?
3. Which different courses of action are present?
4. Which interests are affected positively or negatively?
5. Which standards or values are at issue in the case?
6. Balancing of interests and conclusion:
   A. Which interests are more important, and why?
   B. Am I using fallacies?
   C. What conclusion do I draw related to the dilemma?
   D. Can I defend my conclusion based on:
      a. The three ethical principles?
      b. Principle of reciprocity?
      c. Principle of universality?

Derived from and based on Winkler (2005, 40–44)

Appendix B – Reflection by steps on ‘Past’ (‘Did’), and ‘Future’(‘Do’) – ‘MORe3.1.2’



Two stages: ‘Past’ & ‘Future’, i.e., ‘Did’ and ‘Do’

1. One looks at what one ‘Did’ and reflects on the ‘Past’ activity. Appear steps 3, or 1, or 2 less clear, one goes backwards (BWD). When aspects are clear, one goes forwards (FWD) again. This BWD and FWD, is like an ‘Elevator’, until reflection on the ‘Past’ is concluded. Then, learning is at hand.
2. While one was reflecting on the Past (‘Did’), a learning path towards the Future (‘Do’) commences. With respect to what one wants to ‘Do’ in the ‘Future’, steps 3, 1, and 2 are taken. When less clear, use the ‘Elevator’. Finally, what to ‘Do’ in the ‘Future’ becomes clear.

The feedback-loop on ‘Past’ & ‘Future’, i.e., ‘Did’ and ‘Do’, continues.

Derived from, and based on Meeuwsen (2022, 81)

References

Both, Dick, De Bruijn, Alex, eds. 2020. *Onderwijs vraagt leiderschap!* [Education requires leadership!]. Schiedam: Spectrum.

Both, Dick, De Bruijn, Alex, eds. 2015. *Zorg vraagt leiderschap!* [Medical care requires leadership!]. Schiedam: Spectrum.

Chun, Rosa. 2005. 'Ethical Character and Virtue of Organizations: An Empirical Assessment and Strategic Implications', *Journal of Business Ethics* 57: 269–284.

Dahlsgaard, Katharine, Peterson, Christopher, and Seligman, Martin. 2005. 'Shared Virtue: The Convergence of Valued Human Strengths Across Culture and History'. *Review of General Psychology* 9 (3): 203–213.

De Muynck, Bram, Kunz, Bram. 2021. *Gidsen – Een christelijke schoolpedagogiek* [Guiding – A Christian school pedagogy]. Utrecht: KokBoekencentrum.

De Wit, Bob. 2020. *Strategy: An international perspective*. Andover: Cencage.

Ensie, 'Wat is de betekenis van normatief?' [What is the meaning of normative?]. https://ensie.nl/betekenis/normatief. Accessed December 6, 2023.

Encyclo, 'Normatief definities' [Normative definitions]. https://encyclo.nl/begrip/normatief. Accessed December 6, 2023.

Gravemeijer, Koen., Cobb, Paul. 2013. "Design research from the learning design perspective." In *Educational design research*, eds. T. Plomp and N. Nieveen. Part A: An Introduction. Enschede: SLO.

Guardini, Romano. 1967. *Learning the Virtues That Lead You to God*. Manchester: Sophia Institute Press.

Hattie, John, Donoghue, Gregory. 2016. 'Learning strategies: a synthesis and conceptual model.' *Nature Partner Journals Science of Learning*. 1, 16013.

Havard, Alex. 2007. *Virtuous Leadership: An Agenda for Personal Excellence*. New York: Scepter Publishers.

Hay Group 2021. *'The iceberg model explained'*. https://leadershipbyall.co.uk/wp-content/uploads/2021/04/OW001-Iceberg-Model-Leadership-Academy.pdf. Accessed December 8, 2023.

Kaiser, Franz. 2018. 'Theme Centered Interaction in Critical Vocational Teacher Education: An Introduction Into an Ethical Founded Method and Model to Strengthen Self-reflexive Autonomy and Socially Responsible Action'. *International Journal for Research in Vocational Education and Training* 5 (3): 191–207.

Meeuwsen, Bert. 2022. 'Thematic Paper on Ethics in Higher Business Education – Educational Design Research Need'. *Caritas et Veritas* 12: 72–83.

Meyer, Erin. 2014. *The Culture Map*. New York: Public Affairs.

Moncrieffe, Marlon, ed. 2022. *Decolonising Curriculum Knowledge – International Perspectives & Interdisciplinary Approaches.* London: Palgrave Macmillan.

Pieper, Josef. 2004. *Über die Tugenden – Klugheit, Gerechtigkeit, Tapferkeit, Mass* [On the Virtues – Prudence, Justice, Fortitude, Temperance]. München: Kösel Verlag.

SEEC 2021. *Credit Level Descriptors for Higher Education*. https://www.seec.org.uk. Accessed December 9, 2023.

Rechtsom Leren volgens de Kernvisie methode [Clockwise Learning according to the Core Vision method]. https://rechtsomleren.nl. Accessed December 6, 2023.

Samimi, Mehdi, Cortes, Andres Felipe, Anderson, Marc, Hermann, Pol. 2022. 'What is strategic leadership? Developing a framework for future research'. *The Leadership Quarterly* 33, 3. https://doi.org/10.1016/j.leaqua.2019.101353.

The W. Edwards Deming Institute, *'PDSA Cycle'*. https://deming.org/explore/pdsa. Accessed December 9, 2023.

United Nations. 'Transforming our world: the 2030 Agenda for Sustainable Development'. https://sdgs.un.org/. Accessed December 7, 2023.

Vygotsky, Lev. 1978. *Mind in Society: The development of higher psychological processes.* Cambridge: Harvard University Press.

Wiesner-Hanks, Merry, Ebrey, Patricia, Beck, Roger, Dávila, Jerry, Crowston, Clare, McKay, John. 2018. *A History of World Societies* – Volume 1: Since 1450. Boston: Macmillan.

Wiesner-Hanks, Merry, Ebrey, Patricia, Beck, Roger, Dávila, Jerry, Crowston, Clare, McKay, John. 2018. *A History of World Societies* – Volume 2: To 1600. Boston: Macmillan.

Winkler, Paul. 2005. *Organisatie-ethiek* [Organisation Ethics]. Amsterdam: Pearson.

Bert Meeuwsen MBA, MEd, FHEA
https://orcid.org/0000-0002-9174-3090
Notenboom Business Academy
Beukenlaan 145
5616VD Eindhoven
The Netherlands
www.notenboom.nl
bert@meeuwsen.cc

DOI: 10.5281/zenodo.12533240

Crisis in the Life of Professionals in Pastoral Ministry

Jana Jičínská

Abstract
This article presents the topic of crisis in the context of prevention in pastoral workers. It points to the possibility of coping with crisis and thus offers a theological view of overcoming it. It is based on the theoretical points of view and practical experience of pastoral workers. Selected aspects, types, preventions and therapies of crisis at the psychotherapeutic or spiritual-theological level are presented in this paper.

Keywords
crisis; pastoral care; prevention; saturation in the pastoral professions

Introduction

A current topic in spiritual care is the ability to manage the various crises and variable triggers that can enter the lives of helping professionals. In spiritual care, attention is often given to those being ministered to, but less care is given to prevention and support for those engaged in ministry. Therefore, an integral part of the training of theologians to be in pastoral ministry should be self-experience, prayer life, working with one's own traumas, and prayer for healing and deliverance. Dealing with crisis from a position of spirituality goes beyond the psychological model, it goes further. It traces the relationship between the pastor and Jesus Christ in his unmistakable and original state and vocation. It points out that crisis is a kind of desert in which hidden motives, traumas, non-acceptance of self, exposure of inner blocks, insecurities, distrust of God, false ideas about God, etc., are revealed. The Christian approach to crisis does not therefore abandon the findings of other sciences, but shows what other possibilities and tools spiritual theology and hodegetics have.

Crisis and specific issues and perspectives for the life of professionals in pastoral ministry

A crisis is a situation, a way of dealing with a certain reality. A crisis is a person's condition, not an external reality, but a person is brought into or finds himself in a crisis relationship to it. A crisis is a human condition.

> Psychospiritual crisis found in different religions, it is a specific experience with different spiritual experiences and contents. From the position of Christianity, it is appropriate to seek biblical discernment in accompaniment, or the cooperation of a psychiatrist or clinical psychologist is appropriate. Spiritual crisis can take different forms and trigger variable themes or traumatic events, inappropriate family patterns or dysfunctional family, manifested in the following areas: loss of meaning in life, loss of faith in God based on

> a traumatic event, experience of abandonment by God, etc. Spiritual theology has its own method to bring the crisis to a positive effect. A person in crisis is someone unique, and therefore different methods must come together and integrate – to electively help view the situation without a reductive approach and find an effective solution. (De Fiores 2003, 435)

Rosseti (2021, 125) highlights important aspects of self-care and at this point it is important to mention at least the following: contact with one's own feelings, the ability to relieve oneself by crying, anger, to navigate ambivalent feelings, to respect the emotions of others. The important aims for crises prevention are: ability to share and communicate issues, feelings, doubts with other pastors or priests, study of the Bible, personal prayers, openness to creative solutions, deep development of one's own spirituality in Christ, acceptation of suffering in life and ability to sacrifice.

On options for overcoming crisis, De Fiores (2003, 435) states:

> Realism – to place the crisis in its true dimension, one must beware of erroneous and misleading interpretations, one must know oneself and the quality of the crisis, then integrate this experience into one's life. *Sir 3:24 "Many people have been misled by their own opinions; their wrong ideas have warped their judgment."*
> Optimism – believing that the crisis will definitely have a positive impact. The outcome of a true crisis is an arduous and harsh transition to a situation different from the one from which one emerged. It will not be worse, but it will be for the better. *1 Cor 10:13 "God is faithful; he will not let you be tempted beyond what you can bear. But when you are tempted, he will also provide a way out so that you can endure it."*
> Complexity – to perceive the crisis in its complex existential situation. As is the case with any subject, the crisis loses its intensity. It only presents us with its detailed manifestations and prevents us from seeing the whole. Such a reality can cause – confusion, delusional thoughts.

Spiritual life (Linch 2002, 59–69) is absolutely crucial for pastoral workers. Growing into Christ and following him brings the strength to handle all difficulties, crises or doubts in a different perspective Jesus empowers his servants by strengthening them, bestowing gifts and graces. It supports maturity and stress management. It frees from addictions and the Evil One. Christian service is an extraordinary area of the Holy Spirit's action and its manifestation in various services. Pastoral care is not psychology or psychotherapy, but offers Jesus and his salvation, which transforms and heals human being.

The motivation (Baldwin 2018, 157) to serve in the church should be hidden in God's unique calling of a person. God gives gifts, trials and challenges to build a person. It is the original image that God restores and shapes. The composition is thus a space for self-giving and a selfless approach to God and other people.

Every Christian is called to be a unique member of God's Church. But Miller (2010, 63) states this service can become painful if we do not have an inner calling to it. A crisis in the life of clergy can take the form of fear, doubt, uncertainty, the search for a new path, and in some cases also leaving spiritual service. It is necessary to understand service as a vocation and to be rooted

in Christ, to trust in his choice and to ask for gifts. Every crisis can be overcome in Jesus, because he does not give tests beyond the limit of human possibilities. Relying on the Holy Spirit and biblical orientation is a fundamental investment for successful ministry and life fulfilment. The relationship with God is not a theory, but a love realized in God's concrete vocation of man. Each service is thus an original in the context of God's will.

Coping (Liguš 2024, 241) with a crisis in the Christian sense can be seen as a chance for a deeper decision for life in Christ. Whatever the origin of the crisis, it can always be offered to God and accepted as a chance to be free from negative qualities, unhealthy relationships or addictions of varying severity

A crisis can thus be a fruitful search for God, a path of self-purification and surrender into Christ's hands. A theological crisis is a difficult test, but at the same time an opportunity to sanctify one's life, searching for the essentials that influence our life decisions and patience in times of tribulation.

Crisis prevention – suggestions of the author

Psychological and spiritual-theological education is an opportunity for self-experience and individual accompaniment. This way can students more understand themselves. The university should give more opportunities for greater representation of practical subjects, including case studies within the university formation, and analysis of individual cases under the guidance of professionals from practice. Pastoral practice is built in connection with the development of experience and skills, exposure to various situations, meaning the individual gradually learns resilience and coping with challenging situations, and thus can better face potential crisis situations.

The actual spiritual life (Downs 2021, 211) is related to the internal vocation (the disposition of the candidate) and the external vocation (vocation based on the discernment of the church, community discernment based on the gifting of the Holy Spirit). It is necessary in the examination of motives for ministry: long-term discernment, searching for one's own intentions, treating one's own traumas, prayer life, life in the community of the church, reading Scripture as a basic spiritual and moral orientation, and at the same time reflecting objectively on the aspects and capacities for ministry in the context of cognitive, psychosocial and spiritual dispositions. Students of theology and pastoral counselling should be prepared for practice in the parish community with care about professional aims at supervision, pastoral counselling, communication skills and growth of Christian spirituality.

Conclusion

Crisis in the life of the clergy can take shape in different levels, emphases and contexts. In this article, selected aspects of crises and their types, the possibilities of crisis prevention and crisis therapy in the psychotherapeutic or spiritual-theological level have been presented. In the context of the care of helping professionals in churches, it is necessary to view specific problems and difficulties in the light of the Christian tradition, while not losing sight of the findings of other anthropological sciences. Preventing crises in clergy has a significant impact

on their quality of life, professional satisfaction, spiritual life and also on their overall attitude towards those they accompany. The orientation of spiritual Christian theology should lead the individual to accept his or her own life and task as a joyful responsibility in a Christocentric way, while reflecting on his or her own weaknesses and presenting them for healing. Crisis is a challenging moment in life, but it is also the moment of the greatest concentration of change. And this change may be reflected in the approach to clients, the approach to one's own life and relationships, one's own vocation, or in the awareness of one's own needs and a change of perspective.

References

Baldwin, Jennifer. 2018. *Trauma-Sensitive Theology: Thinking Theologically in the Era of Trauma*. New Jersey: Cascade.

De Fiores, Stefano. 1999. *Slovník spirituality* [Dictionary of spirituality]. Kostelní Vydří: KNA.

Downs, J. David. 2021. *Vocation, Formation, and Theological Education: Interdisciplinary Perspectives from Fuller Theological Seminary*. Kansas City: Claremont Press.

Liguš, Ján. 2024 *Poimenika. Pastorační služba církve v kontextu tradice a současnosti* [Poimenics. Pastoral ministry of the Church in the context of tradition and the present]. Prague: Karolinum.

Linch, Gordon. 2002. *Pastoral care and counselling.* London: SAGE.

Miller, Wiliam R. 2010. *Practical Psychology for Pastors.* Eugene: Wipf and Stock.

Rosseti, Stephen J. 2017. *Radost z kněžství* [Joy of the priesthood]. Kostelní Vydří: KNA.

PhDr. ThDr. Jana Jičínská, Ph.D., MBA
https://orcid.org/0009-0002-5735-2165
Hussite Theological Faculty, Department of Practical Theology
Pacovská 350/4, 140 21 Praha 4, Czech Republic
janajicinska@centrum.cz

DOI: 10.5281/zenodo.12533304

Colophon

Editorial Team

Editor-in-chief

Zuzana Svobodová, Czech Republic, Charles University, ORCID, Web of Science ResearcherID, svobodova@tape.academy, zuzana.svobodova@lf3.cuni.cz

Editors

John Anthony Berry, Malta, University of Malta, ORCID, Web of Science ResearcherID, john.berry@um.edu.mt

Andrea Blaščíková, Slovakia, Constantine the Philosopher University in Nitra, ORCID, Web of Science ResearcherID, ablascikova@ukf.sk

Dariusz Stępkowski, Poland, Cardinal Stefan Wyszynski University in Warsaw, ORCID, Web of Science ResearcherID, d.stepkowski@uksw.edu.pl

Carl Mario Sultana, Malta, University of Malta, ORCID, Web of Science ResearcherID, carl.m.sultana@um.edu.mt

Support

Stuart Nicolson (proofreading), Czech Republic, University of South Bohemia, ORCID, Web of Science ResearcherID, snicolson@tf.jcu.cz

Michal Zlatoš (administration), Czech Republic, Charles University, ORCID, Web of Science ResearcherID, zlatos@tape.academy

Theology and Philosophy of Education
Volume 3
Number 1
Editor of the issue: Zuzana Svobodová, Charles University, svobodova@tape.academy
Year 2024
Date of publication: June 25, 2024
Publisher: Česká křesťanská akademie, Pedagogická sekce
Address: Vyšehradská 49; CZ – 128 00 Praha 2; Czech Republic
ISSN 2788-1180