

## Editorial

# Freedom as an Aim of Education

**Zuzana Svobodová**

Dear readers of the journal *Theology and Philosophy of Education*,

The title of this editorial shows what could be seen as a common topic for all of the articles published in this second issue. However, our journal for the theology of education and philosophy of education is too young to publish monothematic issues. On the contrary, for our authors, we want to offer the freest possible environment in which they can create and publish articles. This medium (in all meanings of the word) seeks to point out that freedom is not only an aim but also a way how to live humanely. We are not free in many aspects. We can see illnesses, wars, barriers, obstacles or impediments all around us. Nevertheless, or precisely because of this, we long for freedom, and we try to seek freedom. We hope, believe or know about the possibility of changing unfree situations and overcoming these barriers. In all epochs, real educators have been people who are helping others to find more freedom. For Christians, Jesus is the Educator, as, for example, Clement of Alexandria clearly described in his hermeneutics of the Biblical texts, regarding God as the one and only Teacher. In this perspective, we cannot use complete freedom in our everyday life here and now. However, we could and we should live as human beings, humanly. Living humanly means to live with openness to others, with friendship, love, acceptance, and not with violence. Again, real educators know about this openness necessary for the possibility of starting education. This openness is crucial for the existence of human society and participation in human culture. The word culture has its root in the Latin *cultura* (care). Cicero by translating the Greek words *epimeleia peri tes psyches* (ἐπιμέλεια περὶ τῆς ψυχῆς) with the Latin words *cultura animi* (care of the soul, care for the soul, “the culture of the mind” – Cicero 1872, 342) knew that this care (ἐπιμέλεια, *epimeleia*) was the unique experience of pupils or disciples with Socrates as a true philosopher at the agora in Athens (Cic. Tusc. 2.13): Socrates cared not for himself, but he cared for his soul (ψυχή) and for their souls, by searching for t/Truth (ἀλήθεια), and not only a probability, rightness, correctness (ὀρθότης) or actual facticity. Therefore, his education went over or behind the present unfree situation to freedom. The Latin word *educatio* has this in the prefix “e” from “ex” (from) in its root. The difference between the Latin verbs *ducere* and *educere* is tiny but essential in the aim and way of acting and behaving. Feeling more freedom is described by the second of the verbs; the experience of free human life was given by or through education.

Therefore, an educated person can distinguish between the important and unimportant in his knowledge and his life, as David Rybák explains in the first article of this issue. The main goal

of this article is to clarify the connection and unity of educational disciplines in the Platonic curriculum that one could see in the so-called allegory of the cave. This issue begins with this article because this return to Plato means, according to David Rybák, *initiating the question of the meaning of education*. This *initium* (beginning) was and still is (has been) a reason for establishing our journal. Education situated in an ethical context springing from the “face to face” relation, as a novel view outlined by Levinas, is described by James Mensch in the second article of this issue. How inspiration for education through reading could be the first medieval didactics, The *Didascalicon*, written by Hugh of St Victor, is explored by Rastislav Nemeč in his article about reading as a creative process. There must be the ‘unspoken’ beyond all discussion between teacher and pupil and as such this ‘unspoken’ could and should be seen, or, in this case, better: listened. The cruciality of such mutual humble listening, especially important in musical education, but essential for all dialogues, is expressed by Michael Pinkas in his article *Tempting of Speech in Music Education: Reflections on Thomas Mann’s Doktor Faustus*. What we seek by longing for love is considered by Miriam Prokešová in her *Outline of the Philosophical Concept of the Child and the “Child in us”*, where she explains her own view on the child and childhood from seven perspectives which originate in her research and extensive study of various concepts of the child and childhood in literature and philosophy. In the last reviewed article of the presented issue, Mária Spišiaková reflects on death as a part of education at different levels in her article *Why Death Should Be a Topic for Education*.

A short but dense translation from the work of the Czech philosopher of education Radim Palouš is offered to our respective readers as an invitation to TAPE, to bind and connect different perspectives of education. With wishes for open seeing and listening that have a possibility of becoming the intention of attention and bring us closer to freedom,

Zuzana Svobodová

## References

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**PhDr. Zuzana Svobodová, Ph.D.**

<https://orcid.org/0000-0001-5151-056X>

Charles University

*Theology and Philosophy of Education*

editor in chief

[svobodova@tape.academy](mailto:svobodova@tape.academy)