

PEDAGOGY

ANDRZEJ PAWLUCKI¹

University School of Physical Education in Wrocław (Poland)

Contact e-mail: asp48@wp.pl

Review of the thematic monograph *New Paradigmatic Pedagogy* by Wojciech J. Cynarski, Wojciech Blazejewski, Wojciech Pasterniak²

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Abstract

Background. According to the reviewer everything related to pedagogy has probably already been said so it could seem that each new anthropological paradigm used, especially when it comes to the philosophical concept of the human being, will only be a literary repetition of some naturalistic or anti-naturalistic concepts. *New Paradigmatic Pedagogy* is most likely personalistic, as is indicated by the respect and honours given to the ideological granters, the founders of the unitarian philosophy of man.

Method. This is an analytical review of the thematic monograph by Wojciech J. Cynarski, Wojciech Blazejewski and Wojciech Pasterniak entitled *New Paradigmatic Pedagogy*.

Problem and Aim. The author of the review stresses the boldness of strong ontological assumptions of the monograph's authors and their view on personalistic pedagogy, embedded in its anthropological core which is based on quite new theoretical grounds.

Results. According to the reviewer most texts in the monograph are of key importance for understanding the philosophical concept of man, and undoubtedly require such study. He finds especially important for this anthropological thought in education thoughts on the physical and mathematical sources of human cognition. He has no doubt that the process of the enrichment of the humanities by quantum physics which has been sensationally initiated by the authors will be stretched with equal success to incorporate the sciences of physical culture and sport science.

This short book, by three outstanding teachers and trainers, who are also academic teachers of professorial status, has a surprisingly bold title – *New Paradigmatic Pedagogy*.

Everything related to pedagogy has probably already been said. It could seem that each new anthropological paradigm used, especially when it comes to the philosophical concept of the human being, will only be a literary repetition of some naturalistic or anti-naturalistic concepts. And rightly so. This essay *New Paradigmatic Pedagogy* can be placed alongside the same thoughts on education. It is most likely personalistic, as is indicated by the respect and honours given to the ideological granters, the founders of the unitarian philosophy of man. That is a philosophy which binds corporeality with spirituality into a theoretical wholeness and is connected to the

accepted hypothesis of the genetic transfer of awareness to the offspring, to its immortality which outlines a guaranteed world view perspective for scientific knowledge.

I could probably place the theonomic pedagogy of Andrzej Szyszko-Bohusz (the publishing reviewer) in the same tradition of personalistic thought if I were not aware of the author's previous publications. In these, the boldness of his strong ontological assumptions, in their application to philosophical anthropology, could make the head of more than one personalist, unable or unwilling to associate genetics and quantum mechanics with philosophical humanities, spin.

And if I did not also know the previous essayistic considerations of the authors of the *New Paradigmatic Pedagogy*, I would consider the study incomplete. It

¹ Prof. zw. dr hab. Andrzej Pawlucki

² Wojciech J. Cynarski, Wojciech Blazejewski, Wojciech Pasterniak, *New Paradigmatic Pedagogy. In search of new inspirations and educational applications*, University of Rzeszow Publishing House, Rzeszow 2016, pp. 174.

contains only the “ends” of the tree of anthropological knowledge, whose distant origins have been made elsewhere and then re-included in the philosophical trend of educational thought.

I will start by saying that one cannot go gently through *New Paradigmatic Pedagogy* as if nothing important had happened in the world of education, not so much in Polish education as in the universal one, without referring to the history of the birth of holistic education and theonomic pedagogy. Reading the essays should start with examining the metaphysical and philosophical-anthropological assumptions adopted in both pedagogies, to be able to understand the latter publication. It is also the case that to master all the texts the reader would have to have knowledge of the *first philosophy*, which is quite obvious in the intellectual work of a scholar, of quantum physics and cosmology, and, when it comes to life sciences – genetic biology.

Such theoretical leads can be followed in the holistic pedagogy of Szyszko-Bohusz and Cynarski and the theonomic pedagogy of Pasterniak and Blazejewski. In general, however, each of them looks at the ideal person for the reason for, and for the meaning of a righteous life. This is regardless of the sources of theoretical cognition pedagogy in the philosophical thoughts of man for the benefit of pedagogical thinking that they approve of. And in this sense, each of them is a *pedagogical personalist*.

These three scholars provide the reader with the gift of personalistic pedagogy, embedded in its anthropological core which is based on quite new theoretical grounds that “from a distance give off a scent” of naturalism. This is due to quantum physics and deductive derivation, for the benefit of philosophical thinking, and for the concept of Quantum memory, as indestructible spiritual properties of man, participating in a non-local and a universal divine spirituality. The naturalism of quantum physics “flowing” towards the anthropological theory is not nativism, which would result in the automatic acquisition by the student of personal qualities or even humanity even without a teacher. The paradigm of self-quantum foreshadows nothing which could determine negativism in the relationship with a student, and that would lead to paedocentrism in the school reality. Neither does the paradigm of immortal genetic memory, exhibited in another study, forecast a negative relationship between student and teacher. The return to a bygone hypothesis of innate features should not be feared when not only consciousness and spirituality (which is transcendent to the world) but above all, the omnipresent mathematical structure (the physical reality is the mathematical structure) which is primary to physical-material and socio-cultural reality [Tegmark 2015] are positioned as the underlying basis of the ontic philosophical concept of man as transferred to pedagogical anthropology and pedeutology. On the contrary, without a teacher, as was noted by Wojciech J. Cynarski, (who adopts the role of

the *meeting’s philosopher*) in attempting to achieve the truth based on dialogue with the student, the student’s personality will not be formed. *New Paradigmatic Pedagogy* has high hopes of the teacher, and speaks, not without fear, about the teacher’s ability to maintain a balance between *coercion pedagogy* and the *pedagogy of freedom* (Pasterniak).

The indispensability of studying the essays preceding *New Paradigmatic Pedagogy* is noted by the publishing reviewer, Andrzej Szyszko-Bohusz, who believes that “the work of these three authors raises many important, difficult and multi-faceted problems requiring deep study and reflection”.

Most texts in the monograph are of key importance for understanding the philosophical concept of man, and undoubtedly require such study. Hardly any Polish teachers known to me would find patterns of quantum mechanics useful in philosophical anthropology. Indeed the vast majority, putting themselves ideologically on the side of the atheistic spirituality, would not even wish to hear about the quantum physics of the soul as a source of knowledge other than as part of the structure of the personality of the mind. I know something about this from my own social experience. I remember the derision with which a *personalist* from a faith school, who was obviously on the side of theistic spirituality was received when, in an apologetic reaction to defend his philosophical orientation, he was cornered in public by post modernists. I was personally offended by an academic celebrity at the national convention of the *Polish Psychological Society*. Privately he seemed collegiate and friendly, on daily basis behaving like the ideal of a “people person”, not aware of being a *personalist*. However, when I argued that love is the highest reason for personal bodily asceticism he called me a “crazy” teacher in public. And this was at a time which favoured free educational thought in which the *absent discourses* along with anti-pedagogy had already been discussed as their biggest laughing stock. One might therefore have expected that in scientific pedagogy, a humanist, standing in the light of logical truth about good, was not limited by the ideology of political correctness.

I would not be writing about this entanglement of educators in ideological discourse, if I had not felt the lightness of normative rationality while reading about *new paradigmatic pedagogy*. This is characteristic of those deliberations which avoid the current political process, and at the same time advocate the ideal of the person’s humanity, as universal and *radically humanistic* the reason of social life, as Cynarski writes. What unites us as he writes in the Introduction, is “due to the subjective, personal treatment of man and his overall recognition – both in spirituality and corporeality”.

In the composition of the content of the whole monograph another *lightness of writing* is also visible which may not necessarily be regarded as its value. I under-

stand that when one writes an educational monograph with a surprising adjective in its title, it is impossible not to start with a reminder of its scientific value. I appreciate every attempt at meta-scientific effort and I am very glad when, in a group of cultural sciences, education is placed in the same row as the scientific humanities. I am talking about scientific pedagogy, not practical pedagogy i.e. the internally complex intellectual construction. Wolfgang Brezinka [2005] has always written about pedagogy as an internally diverse science. It is good that in the first chapter the author presents pedagogy "in general, simple terms". One could otherwise get the impression that the pedagogical humanities, considered scientifically, do not achieve their properties on their own, but merely support the nomothetics of the sociology of upbringing (when social sciences are concerned), and merely process philosophical thought, in terms of social ontology, the philosophy of culture and normative ethics for their own use.

Where does the internal differentiation of education and pedagogy come from and what is the difference between scientific pedagogy and practical pedagogy? These questions in themselves are worthy of an independent monograph, and not only a "brush" of reflective thought over the surface of science-related matter. I understand, however, that this monograph is not about pedagogy, but about the philosophical design contained in it. The concept of education as a result of metaphysical investigations about its essence must appear – and the notion of *humanum integrum* – as a result of a rejected in the anthropological dispute mechanical philosophy and reductionism in human understanding i.e. holistic understanding of the student and teacher. Especially important for this anthropological thought in education is a note by Blazejewski on the physical and mathematical sources of human cognition, which leads him to believe (justified by the law of *top-down causation* in quantum mechanics) that "changes in practice can be achieved by changing consciousness" on the basis of the impact of mind over matter. Theonomic pedagogy, which is close to Blazejewski's moral ideals was supposed to inspire teachers to act in order to "return humanity from the path of self-destruction, to foster in everyone a sense of belonging to the entire world community, of responsibility for oneself and others, and the entire planet and mutual solidarity". A prerequisite of attaining such a target would have to be the comprehensive humanisation of the content of teacher training courses.

It should be added that the theoretical construction of *top-down causation* of quantum mechanics has been empirically confirmed (on the basis of the hypothesis) by the authors of this monograph in their own teaching, coaching and sports practice. This explains how immaterial consciousness may create material reality, related to the situation in schooling, that is, in fact, related to social causality, I myself have referred to the principle of *top-down causation* in the essay on *asceticism of corpore-*

ality in the structure of national society, in which I wrote that quantum spirituality (of non-local and unstructured properties) reveals itself in the localised structure of the physical body. Quantum spirituality does not however, resolve the idea of the structure of the human being.

The authors of *New Paradigmatic Pedagogy* not only refer to the principle of *top-down causation* while introducing the technological principles of an athlete's training and also patient's therapy, but also incorporate concepts of quantum mechanics into the anthropological idea. They hope that they would be able to unite the knowledge of human corporeality, mentality and spirituality with a logically unified structure of GREAT THEORY – modelled on *grand unified theories* on the basis of pedagogy [Cynarski, Blazejewski, Pasterniak 2016: 166].

From this discovery it seems that spirituality has some potential in the causative actions of an athlete, and gives rise to scientific curiosity about the very quantum spirituality of all three authors, and most particularly of Pasterniak. For a long time, even when he was not familiar with the quantum physics of the soul and consciousness, he saw the possibility of using the induced field of his consciousness in an athlete's training. He conducted field experiments where he measured "the ability to make effective use of the achievements of quantum physics in football training".

An interview with Prof. Pasterniak has been integrated into his chapter, significantly entitled *Spirituality: Philosophy: Pedagogical Practice*. The author admits that the greatest difficulty he encounters in the design of subsequent research tasks, is due to the scarcity of conceptual clarification, especially of knowledge inaccessible to the logical states of *the quantum self, consciousness and spirituality*.

A generation younger, Prof. Cynarski, while conducting a conversation with Prof. Pasterniak, not only confirms the validity of the evidence of quantum physics in the design of the technology of an athlete's spiritual training, but he himself, as the creator of the *pedagogy of martial arts*, shows the way of spiritual development, of leading an athlete to holiness in their personal humanity. Similarly to Pasterniak's theonomic pedagogy, Wojciech Cynarski also achieves a sense of theoretical legitimacy for his holistic concept of man in the creative activity itself, in which (as an educator, teacher and coach) he adds some moral sense to the athlete's spiritual formation. In his pedagogical creed, he delivers the belief that "young people need moral law", and in the universal ideal of *homo creator nobilis* – the highest reasoning of the culture of martial arts – they find its confirmation by obviously following the example of their masters.

One needs courage in order to talk about the spirituality of a student in the pedagogy of corporeality and to preach the idea that authentic education is done at the level of quantum spirituality. One needs courage not only

to question the foundations of philosophical anthropology, the logical concept of the immaterial and non-local applied to education, and to add spiritual substance to it, but what is the most shocking, to add to it a causative power through the causative activity of the individual. The humanities were introduced to the “mechanism” of quantum physics for the benefit of philosophical anthropology and the philosophy of education, understood to be the philosophy of existence. This updated the eternally important question about the mystery of man, the pedagogy of life, and the pedagogy of physical culture benefiting from the scientifically creative potential. In a similar sense the philosophy of physical culture has gained norm-creative power, thanks to the inclusion of the ethics of natural law in its logos e.g. the ethics of natural law in the evaluation of the moral rightness of the extreme activities of an athlete [Pawlucki 2015]. Both integration processes have their advocates who deserve credit for undertaking the work of combining theories which bring the logical truth about mankind closer. And because the educators themselves undertook this task of taking pedagogical thinking about man to a higher level of self-knowledge the stratagems initiated by them can be regarded as *new paradigmatic*. Are they not, in themselves, the proof of the truth proclaimed by them, that were it not for top-down causality stemming from the “core” of their spirituality, there would be no collapse of the potentiality of their thoughts about *the quantum spirituality pedagogy of a person* towards its local actualisation?

I have no doubt that the process of the enrichment of the humanities by quantum physics (in the logical space of theonomic and holistic pedagogy) which has been sensationally initiated by the three Wojciechs: Cynarski, Błażejowski and Pasterniak, will be stretched with equal success to incorporate the sciences of physical culture and sport science. The educational, coaching and therapeutic practice of all three authors confirms the validity of the theoretical achievements of quantum physics on a daily basis and its usefulness in improving technological thought. In their teaching, when they pose the question about the complexity of human nature, the references to faith and the mind are noticeably both bold and promising. This was expressed by Pope John Paul II in *Fides et Ratio*, with the two virtues of the human spirit approaching the knowledge of the truth. Readers have to read these pedagogical essays to discover for themselves how promising this epistemic disposition is.

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Recenzja monografii tematycznej *Pedagogika nowoparadygmaticzna* – Wojciecha J. Cynarskiego, Wojciecha Błażejowskiego, Wojciecha Pasterniaka

Słowa kluczowe: pedagogika, paradygmat, podejście systemowe, duchowość

Abstrakt

Tło. Według recenzenta wszystko związane z pedagogiką prawdopodobnie już zostało powiedziane, więc mogłoby się wydawać, że każdy nowy paradygmat antropologiczny został już wykorzystywany, zwłaszcza jeśli chodzi o koncepcję filozoficzną istoty ludzkiej i będzie tylko powtórzeniem niektórych naturalistycznych lub anty-naturalistycznych koncepcji. *Pedagogika nowoparadygmaticzna* jest najprawdopodobniej personalistyczna, na co wskazują ukłony składane darczyńcom ideowym, założycielom unitarystycznej filozofii człowieka. Metoda. Jest to analiza krytyczna monografii tematycznej Wojciecha J. Cynarskiego, Wojciecha Błażejowskiego i Wojciecha Pasterniaka zatytułowana *Pedagogika nowoparadygmaticzna*.

Problem i cel. Autor opinii podkreśla odwagę ontologicznych założeń autorów monografii i ich opinii na temat pedagogiki personalistycznej, osadzonych jej rdzeniu antropologicznym, który jest oparty na zupełnie nowych podstawach teoretycznych.

Wyniki. Według recenzenta większość tekstów w monografii ma kluczowe znaczenie dla zrozumienia koncepcji filozoficznej człowieka i niewątpliwie wymaga dalszych badań. Za szczególnie istotną uważa sprawę dotyczącą fizycznych i matematycznych źródeł ludzkiego poznania dla myśli antropologicznej w procesach edukacyjnych. Nie ma wątpliwości, że proces wzbogacania humanistyki naukowej przez fizykę, który został rewelacyjnie zainicjowany przez autorów, zostanie rozciągnięty z równym powodzeniem na nauki o kulturze fizycznej i nauki o sporcie.