

## Editorial

### Theta, Phi and Pi on the Stage of the World Theatre The logo of the journal *Theology and Philosophy of Education*

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The image of the world as a theatre, known for many centuries and used by many thinkers, can also be read in the logo of this journal of which the first issue of the second year we are now offering. If we look at the logo of *Theology and Philosophy of Education*, we see on the left three arches symbolizing the galleries of the theatre, such as can still be seen today in many places in the world, including, according to Pausanias (2, 27, 5), the most beautiful one, in Epidaurus in Greece. On the right we see three Greek letters that symbolize the three areas or spheres that are at the heart, centre, or core of our journal. These three letters are therefore in our logo as what is “on the stage of the theatre” of our world. Certainly, what we deal with is not all that can be seen in this world. Surely what is on the stage of our world is not on the stage of all worlds. And what is at the core of our journal is not what primarily interests everyone.

If we wish to give particular attention to theology, philosophy and education in our journal, then, to write articles in our virtual medium, we are not inviting only those who are engaged in theology, philosophy or education in universities, various schools of other types or in professional publications. The choice of the logo as an image in which theology, philosophy and education are on the stage of the theatre of the world is meant as an invitation to all who are interested in thinking about what the cultivation (education) of man means, what the way of life that knows that wisdom and love are to be united means (philosophy), and what any talk about what transcends us is, supposes and implies (and what religions that profess the one God call theology).

Because the ancient Greeks called that wondrous possibility of education *paideia* (παιδεία), we have chosen the letter pi (Π) from the Greek alphabet as a symbol for education. We want to see it as a wondrous possibility because it refers to the reality of the openness of man or the possibility of such. If man did not have the possibility of receiving the action of other people and did not have the possibility of subsequent change or conversion, then we would not speak of the possibility of education in him. *Paideia* would still be possible for such a person, however, because this Greek term has also been translated, for example, as nourishment. So, if a person is alive, he has a chance to receive what the ancient Greeks referred to as *paideia*. In *Theology and Philosophy of Education*, we do not want to see education as an instrument or

only as a means to a clear end or purpose, namely, as an instrument of which its aim is intentional formation. We want to see education much more broadly or universally, and as the very backbone of life. This is how Comenius perceived education in the 17th century. Unlike Descartes, Comenius was aware that methods were not the most important thing, albeit very important. Indeed, unlike many even in today's world, Comenius was aware that our views here in the world are only partial, incomplete, and that "playing" for a complete view of the world is akin to "playing" at the theatre. Such a theatrical play can have a purifying effect as it can move a person, his thinking, emotions and will, very much, but the play itself is not the real whole of the world. A theatrical play can only be a reference which, if it moves a man powerfully, has become connected with something which, though we perceive it, we do not have it entirely in our power, which means it transcends us, it is beyond our power. That the deepest movement happens is a phenomenon, a dynamical act that takes place in the core, the heart, the depth, which we can call, for example, the inner or inward man. For Comenius, education was not just one of the things of man, but was for him the very backbone of life, that very thing that is capable of shaping our existence into human existence.

The letter pi is placed in the middle of our logo between the letter theta ( $\Theta$ ), as a symbol for theology, and the letter phi ( $\Phi$ ), as a symbol for philosophy. The letter pi is placed horizontally so that the top of the letter pi can connect the letter theta and the phi in extension. At the same time, the two lines of the bottom of the letter pi can be interpreted as parallel lines, as those paths that, according to projective (non-Euclidean) geometry, intersect at infinity. Yet here we are, and we cannot perceive that intersection, much less perceive it in its fullness. Thus, for now, Euclidean geometry is often perceived as sufficient for us. But this does not mean that we want to claim that there is nothing other than classical Euclidean theory. This is why we see education as the backbone of life because it helps us see our world as an order. Rather, paideia as education is seen here as a way of seeing our world as a meaningful whole, in which we leave the vision of one order behind as we grow into other connections and as new horizons open up. It is of course often possible to survive successfully with the order of the clear and distinct. Indeed, it is possible to live successfully in this way. And it is quite likely that if you are truly seeking success above all else, then this way with clear and distinct order should be enough. But if the idea of human life is broader than the idea of successful living, then we want to show that it is good to have gained from education that which both philosophy and theology have to offer: philosophy as not only the love of wisdom, but also as the wisdom of love; and theology, not just as talk about God, but above all as that which grows out of talk with God and which is above all love of God, theophilia.

*Theology and Philosophy of Education*, or TAPE, launches the first issue of the second volume with a look at the horizons of education and training that open up in the Hebrew vision of education, expressed in the Bible and in rabbinical literature as well. The second article offers teacher education a dialogue with mystical theology and thus a glimpse of what is The Eye of the Storm. The third article analyses a particular method of character education. The contribution of phenomenological philosophy to education is discussed in the fourth article,

which focuses specifically on the three original positions of phenomenological orientation in Polish pedagogical thought. The fifth article introduces how one can prepare for ministry in a different cultural setting, specifically here the preparation of medical students from a university in Europe in an African hospital. In particular, it is about gaining multicultural competence and acquiring cultural competence, both of which are seen as essential for service to the human person, for service in which we are called or urged to be human. The issue concludes with a conversation about visions for the paths of education, but also about the paths themselves that we have been taking so far.

Dear readers, I wish you to experience the joy of seeing that we are not alone in the theatre of the world, that we are different, and that this diversity can bring us something truly new,

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