

SOCIAL EDUCATORS AND THEIR LIFE STORIES AS MOTIVATION TO REALIZE THEIR OWN, PEDAGOGICAL PROFESSIONAL CAREER

Jaroslav Balvín, Monika Farkašová
Tomas Bata University in Zlín
Museum of Roma Culture in Brno

***Abstract:** The contribution is based on a critical view of verbal approaches to the theoretical interpretations of social pedagogy and andragogy at universities, which often do not take into account the "human face" of a particular pedagogical personality with which students are often only formally acquainted. In the essay, we try to emphasize the need to penetrate deeper into the actual life "struggle" of pedagogical personalities and to show the methodical possibilities that we try to apply in this respect when teaching students of social pedagogy and andragogy at the Institute of Pedagogical Sciences of the Faculty of Humanities of Tomas Bata University. To this not only serves the literature and the experience of the long-term realization of the given approach, but also the research of the students' views on two important Czech teachers and their professional, philosophical-educative and human profile, which in good supervision can become an important source of motivation of students for their professional activity in today's conditions.*

***Key words:** Social pedagogy, life stories of social educators, motivation of social pedagogy and andragogy students.*

Introduction

In today's school, there is a painful abundance of verbal interpretation even about personalities that, symbolically, changed our world for the better. For each professional focus it is possible to get acquainted with personalities who have had great importance and benefit for the development of a particular field. Verbalism is evident in experience of schoolchildren and students, as well as teachers themselves, because that they are acquainted with the personality of the studied disciplines in a certain encyclopedic way. Teachers present them mostly only with dates of birth or death, roles in life, ranks and results achieved by these people. The negative consequence of such an approach is an uninterested and superficial familiarization with personalities that are of unique

relevance for the development of the field studied. The inner impression of a schoolchild or a student is therefore a certain superficiality of the relationship with living people, our predecessors, a certain duty only to "recite" something in class without real interest and connection.

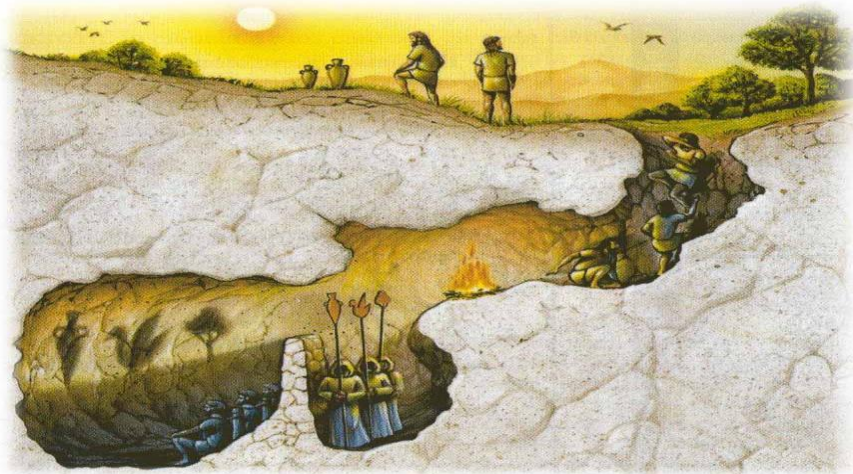
Because of the fact that curiosity is natural to children, but also students and of course to adult people, they should be encouraged to learn about the real stories of personalities, their struggle for implementing the new and beneficial to society and to them also. An important aspect of this teacher's focus (often they are innovators and advocators of the non-verbal approach) is that by deeper acquaintance with the life of the personality, the interest in lives of other personalities and history itself appears.

Motivation to familiarize with personalities based on their life story is also important and especially in pedagogy. Especially because people are being prepared by studies of pedagogical laws; people who, though education, realize their own professional life story and educate others who make their life-style and professional story. The aim of such a theoretical training should be a broad and deep penetration into the life fates of social educators, pedagogues, andragogues as educating personalities, as models, inspirations and leading of a student-professional in solving his/her own situations in life and in the profession.

In our text, we are trying to present a model of familiarization with history, personalities especially of social educators, here especially with the Czech social educators Přemysl Pittr and Miroslav Dědič (see e.g. Balvín, 2015) and with the methods we use in teaching social pedagogy and andragogy at the Institute Pedagogical Sciences of the Faculty of Humanities, Tomas Bata University in Zlín.

1 The Essence of the Educational Process in Understanding the Stories of Educators as a Motivation for Social Educators and Andragogues

The educators were and are imperfect, non-ideal, education will always have to do with a certain proportion of age, functional and formal authority. And here is the place for humble obedience and a generous overlook of human inadequacy: listening and listening to what to address alone, even though through an imperfect educator, perhaps through his good characteristics or his happy moments. It is not about obedience as subjectivity - we mean authentic participation. It is obedience to upbringing, to the upbeat of what is inaccessible without higher contributions. Radim Palouš, 2007, s. 13.



In the process of acquaintance with the personalities of social pedagogy, we try to learn from the philosophical systems of ancient philosophy in the teaching at the Institute of Pedagogical Sciences at the FHS TBU in Zlín, which the philosophers Sokrates and Platon have left us for permanent study and use for educational practice. Based on the so-called Platon Cave, the Platonian Triangle, and Sokrates's upheaval educational process, we try to show students how the educational efforts of teachers and educators who have become educators with real results and can be motivated by students as well as patterns to pursue their own professional activities are implemented.

The image of Plato's cave as a symbol of the essence of education

„Whoever Saves a Life Saves the World“ Talmud

In life of a man, according to psychologists, there are 1 800 typical situations that people have to deal with every day: in different territories of the world, in different cultural, ethnic, national groups, within the global and purely individual world. The parable of the cave in which the human struggle takes place in order to acquire an education can also be used to interpret the specific life stories of the educators who have gone through this way.

The philosophical approach portrayed in the Sokrates dialogue with the Glaukon in the Plato's Book of the Constitution (Platon, 1996, pp. 213-244) is such that, based on these situations, it reveals their essence, valid for all cases and for the whole of human history. This is also the case of Plato's a cave that is the symbol of a man's journey from the "bondage" of non-freedom to the world of freedom and autonomy, of real humanity. It is a symbolic image of a person going from ignorance to education. In each professional area, this process is different in different contours, but the basis and nature are common. As Blanka Kudláčová writes, "Plato here considers the nature of education". (Kudláčová, 2007, p. 47). In order to raise students' interest, it is possible to raise some controversy about whether some who escape from the cave of the shadows go to bonded slaves to free them as well, if they do so because of prosocialism. Kudláčová says that Sokrates does not mention the reason for this

turnover in the dialogue. Rather, it turns out that "the myth of the cave ends with the return of the "converted", brought-up, back to the original situation. This image is often explained by the fact that it is the mission to "open eyes" to others, to raise others. But this is not entirely clear from Plato's text. It's shrouded in silence. The educated simply returns... The return is more likely to resemble a return to the ordinary life, from which we have not even walked away. However, it is not the return of the same person. The cave myth, however, was in a sense of pilgrimage, which included turnover, it was an upbringing." (Kudláčová, 2007, p. 49) It is necessary to say that even such fine interpretations for students are sources for creative understandings of the sense of education and its promotion by specific educators and educated during assessing the life paths of pedagogical personalities.

Thus, the meaning of the knowledge of philosophy in relation to the pedagogical and andragogical profession is clear: when studying a particular subject, it is necessary to still see and realize that philosophical basis that the philosophic philosophers have gained and on which each of us can now participate in finding meaning and the importance of their future profession.

The image of the Plato triangle as a symbol for solving the situation of the educator in solving educational and life situations in the process of education

„True knowledge is thus possible by the fact that the soul and the true being of things are related to the idea (or ideas). The soul is associated with ideas in the sense of anamnesis (remembrance), natural things are involved in ideas in the sense of methex (share, participation). Sensual perception is only an external stimulus of remembrance.

With this problematic situation, which we can call the Platonic triangle, PLATON has placed a central role in the history of philosophy. He kept the inner context of this issue under the veil of myth, and philosophy has been trying to interpret it from then on.“

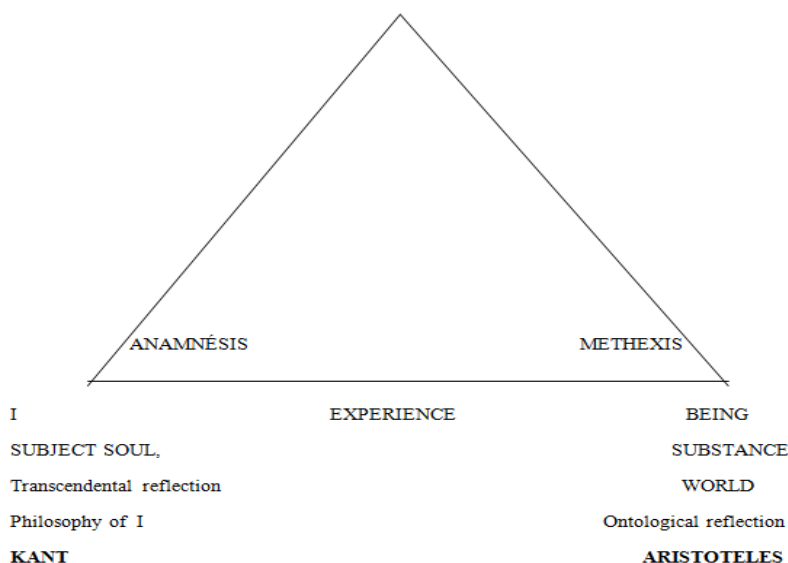
Anzenbacher, Úvod do filosofie. Praha: Portál, 2004, s. 45.

The Plato triangle's interpretation is of great significance for practice not only in philosophy, but also in pedagogy, education, and as a basis for thinking of a person about their position in the overall system of the world. In this sense, in the teaching of students of social pedagogy and andragogy, we use the symbolism of the Platonic triangle as the basis for judging life and

professional path of great personalities and educators who, in dealing with their life and professional situations, can be a model for students and motivation for their professional path.

The Platonic triangle shows that **I** (in the specific term I as a lecturer, teacher, educator) is not omnipotent even though their **SPIRIT** is very important in influencing the being. It shows that **BEING** (a specific pedagogical situation) is the natural foundation of the world and its essence is substance as a base not only in the inanimate nature, but also for the living nature and especially for man. Being is the foundation of the human experience which is drawn by and at the same time individual "I"s create general **SPIRIT, IDEA**, which can be called the thought of the richness of mankind. It manifest itself in ideology, politics, art and philosophy. This **GENERAL SPIRIT** is connected to the **BEING** and simultaneously with **I**, individual "I"s draw from the spiritual wealth and simultaneously develop this wealth (by its practical and theoretical pedagogical activity and creation). Continuity as a system of all three entities creates a space in which a person (a teacher) not only can, but also has to respond to the situations created in this connection. In dealing with these situations, they show their own strength and the possibility of achieving real humanity and freedom of action in civil and professional life. (See also Anzenbacher, 2004, pp. 45-46, in which the connection between the Plato triangle and Plato's paraphernalia about the cave is shown.) (Drawing of Plato's Triangle: Anzenbacher, 1990, p.44).

Philosophy of spirit GOD, SPIRIT, IDEA, ABSOLUTE (HEGEL)



The Socratic process of shock upbringing

The situation of a person, symbolically depicted by Plato's triangle as a relationship between I, BEING and spiritual superstructure, would not have to have a way out, unless a person had the ability of transcendence. Otherwise, one would move in a vicious circle. Even the great personalities of the educators faced in life situations before the necessity of constantly addressing new and new professional situations. And to overcome these situations. From the philosophical and pedagogical point of view, breaking through and getting out of the circle of philosophical considerations into practical solutions of situations in upbringing, in application of pedagogical art of social educator, andragogy educators and other personalities, Socrates' shock educative process can be seen.

As the leading philosopher of education, Jan Patočka, writes, "it does not just matter that a person gets used to something, but it depends on something more. The certainty of the original natural person must be shaken in some way, refuted. When it happens, a person feels something new, they feel a strange movement that is happening to him, everything is acquiring new meaning, the world suddenly opens in wide horizons, in which it has not yet appeared. Something like this, the actual break-up of everydayness, blunt normality, is the starting point of our own education process, which gives European humanity meaning throughout history "(Patočka, 1996, 367).

The use of shock in the pupil's consciousness depends on his/her affiliation to a particular culture, to a particular community. Teachers who are members of a particular nation will be orientated both by themselves and by the content of education towards certain values that characterize their own community and which they will use during "disproving everydayness" of their student. However, a multicultural teacher, who no doubt were Přemysl Pitter and Miroslav Dědič (see Balvín, 2015), should bear in mind that in the classroom, for instance with Romani pupils, the situation must be patterned on Romani pupils, how to form a community, on their traditions, on their interests and on their world-view and philosophical perspective. Only from this situation on can this "shock process" lead to more general universal values, which that European community holds. (See more Balvín, 2008, 4th chapter).

Students should understand from the explanations of philosophy and pedagogical personalities that the educational process that the educator implements in relation to his / her pupils and to himself / herself (and in that /she becomes a personality) is realized through the refutation of trained habits, breaking the everyday security. An educator should know how and at what stages this development takes place in the soul of the educated. Jan Patočka described this process in analogy with the development of philosophical

thinking in Greece. Plato described it in the *Prótagoras* dialogue. A young man on the threshold of adulthood comes to Sokrates to bring him to training to sophist Protágoras.. However, when Sokrates during walk to the sophist asks what he wishes to learn, why he wants to get a sophisticated education, the young man becomes less confident, and because he could not answer Sokrates's questions, he feels ashamed. *"This shame is the first index, the indicator that there is something else in this person, something that facing this the wrong must leave; our young man will be forced to go not to see Prótagoras, but to Sokrates"* (Patočka, 1996, p. 368).

From the point of view of the methodical leadership of the pupil to form a philosophical attitude towards the world, it is also instructive for the multicultural teacher, for andragogy educator and other professionals in helping professions to describe the stages of this as said Patočka, a shock process:

1. **Shame** - as the first entry, an index of the awareness that *"the man did not know what he wanted, he went blindly for some sense that immediately, naturally and without obligations presented itself to him."*
2. **Astonishment** – the first stage of a deeper process, *"a special sense in which one reveals what has been hidden from his very essence."*
3. **Interest in a idea** - acquiring the key, *"with which we can open all that is, and in this possibility to interpret everything that is, to open up every being, to ask about its meaning"*.

It is important, as Jan Patočka says, that *"it is not only in the philosophy of breaking of human everydayness. Not only here can happen the shaking of that naive, natural existence happen, but also in many other things, for example, in the interest of beauty. But there are other areas in which existence can be affected..."* (Patočka, 1996, 368-369).

With this Socratic shock upbringing process, we could conclude the philosophical and educational base from which we could begin (and that is what we do in the teaching of social pedagogues and andragogy students at the University of Zlín), in the penetration to the work of great personalities of social pedagogy. The Socrates personality reference is immense. That is why the students of helping professions should get deeply acquainted with his deeds and not just superficially. As Blanka Kudláčová writes, "Socrates did not turn to a general, anonymous group of people, but always personally, to a physically present individual. He was guided by faith in man and with love for him, he was not a teacher of universal rules." (Kudláčová, 2007, p. 45). For this he was an inspiration for both the great personalities of pedagogy but also for our present students.

2 Selected methods of deep penetration to educators' personalities as motivation of students for their own practice

Upbringing of a person cannot be done without deeper, not only superficial, knowledge about the person.

Monika Farkašová

Education has always been subject to the "examples attract" principle, especially when it comes to personalized examples. There is nothing more natural than pedagogical interpretations, intended for educators and teachers, who themselves also apply this method.

Miroslav Cipro, 1998, s. 2

The words used by Miroslav Cipro in the encyclopedic *Prameny výchovy* are also relevant for teaching students who should be acquainted not only with the theory of the field but also with the life stories of those who are important personalities in this field. And although the choice of methods to achieve this goal is often very complex, we will try to state some of the methods we use in teaching:

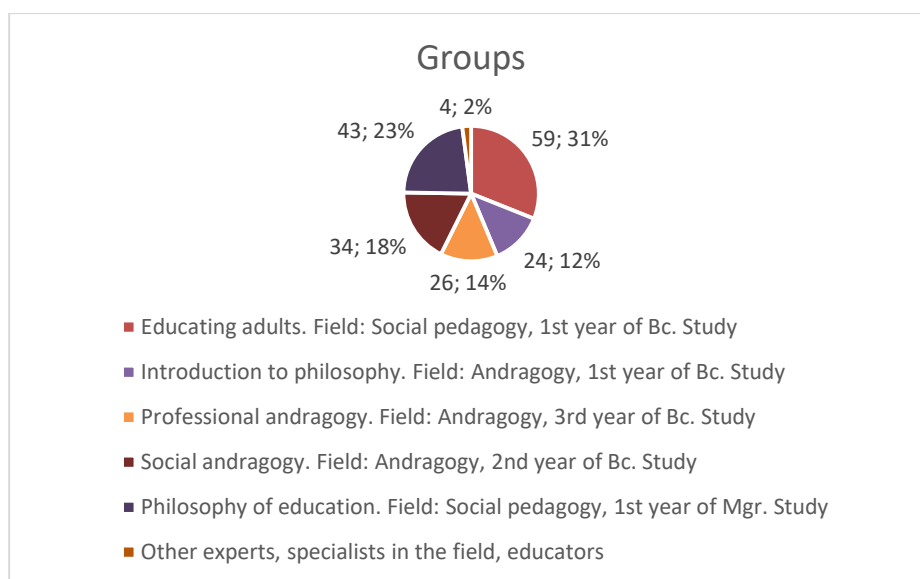
Methods connected with using films

With students of social pedagogy and andragogy we often use films with pedagogical themes as a theoretical source as well as sources for a deeper understanding of the profile of a social pedagogue. We believe that the importance of a film is undoubtedly also in the pedagogical field. (see Balvín, 2011). Through the form of contemplations and the subsequent discussion it is possible to activate in students deeper, not only superficial interest in upbringing and educational issues and also in deeper knowledge of the personalities of social pedagogy. In relation to the education of children and youth in our teaching practice, for example, students were interested in an American film called *Freedom Writers* from 2007 (actress Hilary Swank), in which the teacher tirelessly strives to overcome the negative relationship of socially marginalized pupils in the form of internal reflections of their pupils on their life situation and the possibilities of overcoming it. For our conditions we use well-done film titled *Kdo se bojí, utíká* (directed by Dušan Klein) from year 1986, shot based on a book by Josef Pohl titled *Na cikánské stezce* (Pohl, 1981). Suggestively, this film also illustrates the educational struggle of one of the Czech social educators, Miroslav Dědič, for the education of Roma pupils

in the 1950s. In connection with the film, artistic literature and specialized literature in our research (Balvín, 2017) we were interested in the opinion of students about the importance of these services for getting to know the personality of a social pedagogue, specifically the personality of Miroslav Dědič. Here are the results:

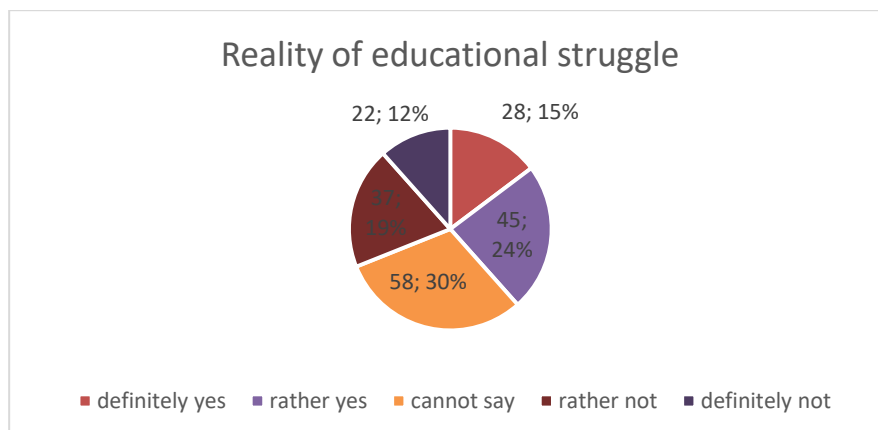
Note: 193 students answered questions based on division into groups within the subjects studied. This layout is shown in the graph below.

1) Please, select your group:



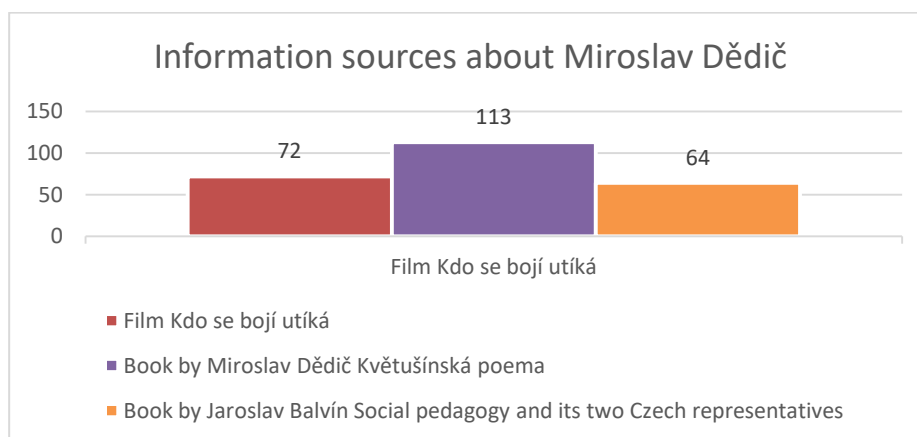
Other questions were connected to use of films, artistic and specialized literature:

2) Can a film show the reality of a child's educational struggle better than many read up books?



When asked about the importance of the film for learning about the work and the results of the work of social educators through film only students were mostly skeptical. A film, according to them, can not fully represent a broader view, mediated by the wider range of studies and literature, yet the students recognize its place as a method of penetrating into the deeper profile of the educator.

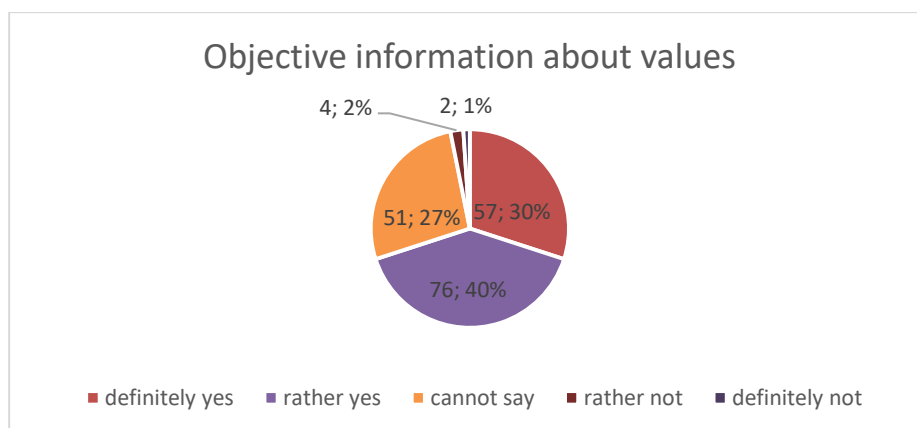
3) Which source of information on Miroslav Dědič impressed you the most?



Students mostly answered the next question by saying that they were most impressed by Miroslav Dědič's suggestive and emotional and informative artistic memoir work entitled Květušínská poema. We think that this result, which we present as the second answer, tells us that the memoirs of the social

educators have their great influence even on current students of social pedagogy and pedagogy at all.

- 4) Do you think that from all three sources, as a system of information in teaching and based on a discussion about them, you can obtain objective information about the values that Miroslav Dědič advocated in the education of Romani children?



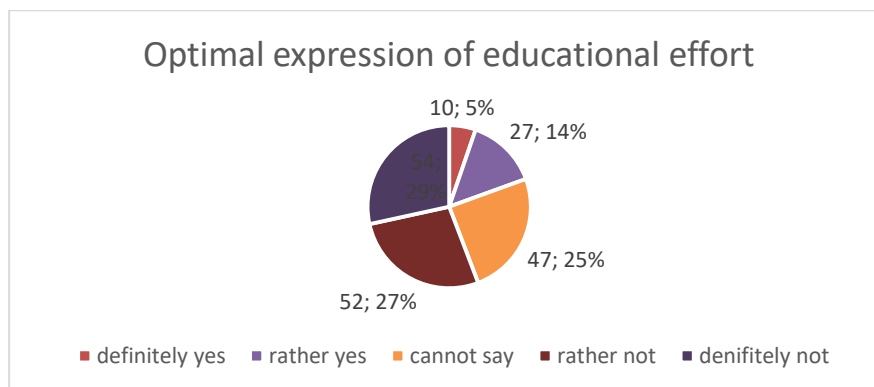
Another question concerned opinion whether it is possible from the system of the above mentioned and used means of teaching to form an objective view of the values promoted by a certain personality of a social pedagogue, in our case Miroslav Dědič, in the interest of the educated. We think it is very positive that 70 percent of students answered definitely yes or rather yes. It is a clear signal to use methods of acquaintance with pedagogy personalities in a complex way and from different sources, not just one and only method.

Methods connected to use of television production

From the television production in the past years, the wider audience - not just pedagogical - was captivated by television series *My všichni školou povinní*. The positive thing is that it has shown that not only great educators, teachers, social educators can be the motivation for current students and teachers in practice, but also those who lead their "pedagogical struggle" in daily contact with schoolchildren. The television series has shown not only the need to create an optimal relationship between a teacher and a pupil, but also between a teacher and parents. At the same time, the series also includes the need for a relationship between teachers in the sense of passing on experience for the sake of good and optimal education of a schoolchild. In this context, an analogy is created with the idea, by which the meaning of teaching profession

in the relation to pupil is often characterized. This idea was beautifully uttered by old teacher Lamač who gave an imaginary relay to teacher Karfík in the mentioned Czech series by **Markéta Zinnerová** titled "**My všichni školou povinní**": A pupil is not only a container to be filled, but a torch to be ignited. The use of film and TV work as educational means also important for parents and school co-operation, meaningful spending of free time, independent presentation of history and personalities in it. The essence is to engage the creative activity of the educated and not just passive and verbalist way of accepting reality. This is why the personality of social pedagogue Miroslav Dědič was so outstanding, who as an educator worked with schoolchildren of different nationalities after war. Although he used progressive methods in particular with Romani pupils, in the conception of some contemporary researchers and documentary filmmakers presented very intensively by the Czech Television during 2015, Dědič at the time allegedly committed fatal and irreparable mistakes and violated human rights both in relation to schoolchildren and in relation to their parents. This was the focus of the documentary film titled *Suppressed Letters* (*Zatajené dopisy*, 2015) by director Tomáš Kudrna (Kudrna, 2015) which was shot for Festival *jeden svět* and was based on diploma thesis of Barbara Šebová (Šebová, 2009) about Květušínská school and about Miroslav Dědič. (For more, see Balvín, Farkašová, 2018, p. 256-258). Jaroslav Balvín's research also shows the students' attitude towards the film *Suppressed Letters*, which they expressed both in their answers and in written form in the form of essay.

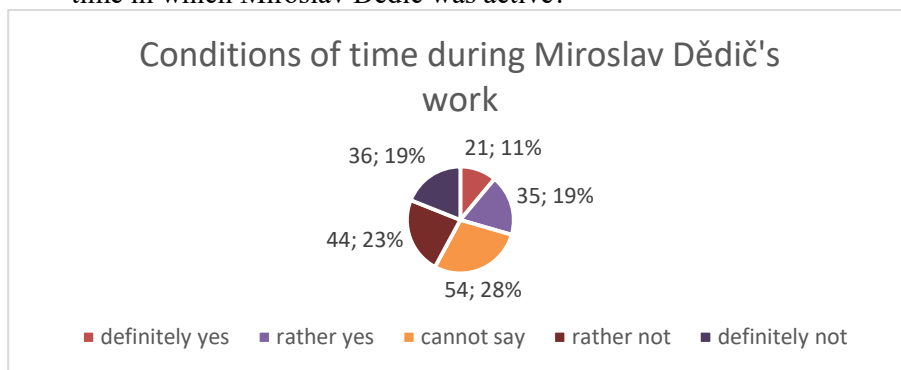
- 1) In your opinion, is the documentary "Suppressed Letters" an optimal expression of Miroslav Dědič's whole educational effort?



The majority of the students said the film "Suppressed Letters" is not the optimal expression of Miroslav Dědič's whole work. 25 percent of students do

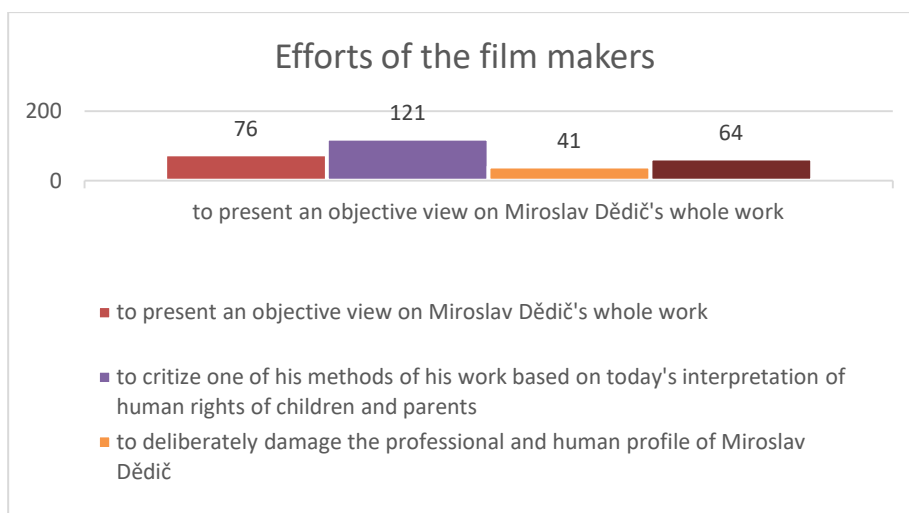
not dare to judge, but 19 percent of students think the film is an optimal picture of Miroslav Dedič's work.

- 2) Does the film Suppressed Letters take into account the conditions of the time in which Miroslav Dedič was active?



A similar picture of the answers was to the question whether the film reflects the conditions in which Miroslav Dedič worked. The overwhelming majority is of the opinion that film makers do not take into account conditions of the time or do not dare to judge it.

- 3) In your opinion, what did the documentary film makers of "Suppressed Letters" tried to show in relation to the social impact on Romani children?



The discussion and the students' statements in the questionnaire showed that the film was created as a one-sided critique of Miroslav Dědič's work, the effort to achieve success at the Festival Jeden svět, to which the authors used one-sided evaluation of work of the social educator with Romani children from today's understanding of human rights.

At present, the authors try in many ways to promote the documentary film *Suppressed Letters* as a serious and in some way as the only information about work of social educator Miroslav Dědič. However, the opinion of the students of social pedagogy clearly revealed the predominance of opinions in that "based on learning the complex image of Miroslav Dědič's work, not only based on one-sided documentary film, it is possible to conclude the value of his whole work. This way we can get a more complex view on the given topic even in the future. And not just through one documentary film, as it is today.." (Balvín, Farkašová, 2018, s. 256-257).

Methods of drama education

During teaching of students, other methods proved to be very useful, from which it proved to be interesting for students to play pedagogical situations from the life of social educators. One of the reasons for the use of dramatic education techniques was that, as Berik and Turzák wrote, "Dramatherapeutic techniques find their application in different areas because they help people gain insight, provide the opportunity to look at life situations from a different perspective, and contribute to finding effective problem solving " (Beriková, Turzák, 2018, s. 36).

Methods of work connected with the creation of final bachelor and diploma theses

For students, the culmination of the whole study process are final bachelor and diploma theses. Students often choose topics that focus on the study and research of the work of major social educators. In the case of good defense, the possibility of publishing such works with the supervisor's authorial contribution is revealed. So far, these theses have been published: J. A. Komenský (Smílková, Balvín, 2016), methods of pedagogical and andragogical work related to the personalities of social pedagogy and andragogy (Smílková, Balvín, 2017). Comparative work of several social pedagogues: Pestalozzi (comparison also Turzák, 2015), publication aptly entitled "Saviours of children" deals with Pitter and Dědič (Krajčovičová, Balvín, 2017). The publication by Jaroslav Balvín and David Sedláček (Balvín, Sedláček, 2016) deals with social educator Anton Semjonovič Makarenko and the publication by Jaroslav Balvín and Kateřina Smutná (Balvín, Smutná, 2016) deals with the pedagogy of writer Tolstoj. We consider filming the first part of the film about

social educator Miroslav Dědič (Kastlová, Balvín, 2017) to be a significant success.

Based on the applications of the authors of the final work and their approval, almost ten other publications from the students' pens and with the author's contribution by Jaroslav Balvín are expected to be published. We consider this method of producing good work together with the supervisor to be beneficial not only for authors but also for wider application in professional and laymen communities.

3 The life story of Miroslav Dědič as a demonstration of profound introduction to the model of access to pupils of other nationalities based on his philosophy of education

To be a human being - to get to know a person - a relationship to a person - to educate a person, that is what is important here even during the education of educators.

Monika Farkašová

In the publication about two Czech personalities of social pedagogy Přemysl Pitter (1895-1976) and Miroslav Dědič (born August 30, 1925) we deliberately published a publication about these personalities together. The meaning of Přemysl Pitter is undeniable. In connection with his name, with whom we learned in the teaching of students of social pedagogy and andragogy, I can not omit the publication of one letter from a graduate of social pedagogy. I think it well characterizes the meaning of familiarization in deep, not only superficially, with personalities of educators:

Dear Mr. Balvín, associate professor,

Last academic year I graduated from TBU in the field of Social Pedagogy. You accompanied us in our studies through several subjects. I recently returned from Israel, where during my travels I also visited the Holocaust Museum in Jerusalem, Yal Vashem. One of the places I had planned to see for many years was the Oskar Schindler's tree in the Alley of the righteous among the peoples surrounding the museum and to thank him in my mind and pay a tribute to him..

What I did not know was that right next to it even Přemysl Pitter, who I would not know without your lessons, has his own tree too. I immediately remembered you, and I thought you might be pleased with this feedback.

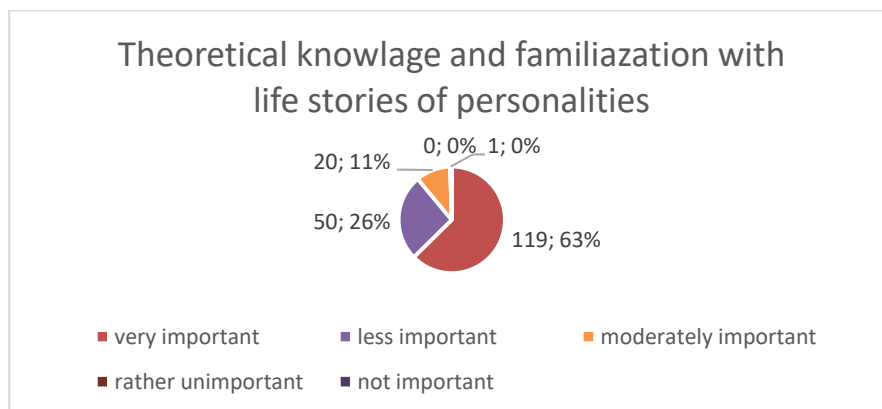
Thank you for all the information you gave us through lessons, if it was not for you, that day I would not have been proud of seeing the Czech name of a

person who did good at such a bad time. Thanks to you that person had a specific face for me, I was able to remember his life in many details and that means a lot more to me. Thank you for your kind approach, which you always had with us without exception, and I wish you a lot of good.
Yours sincerely Eva Machulová

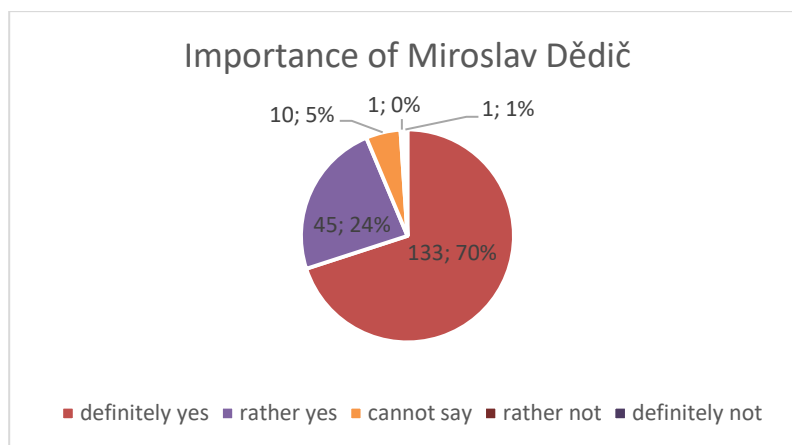
The personality of Miroslav Dědič became a significant figure of Czech social pedagogy for students. It is positive that even at the age of 93, he is able to share his experience with the realization of the model of education and education of Romani children in Květušín in Šumava. His criticism from the above-mentioned documentary film "Suppressed Letters" we consider to be one-sided, and we also opposed the simplifications that the media was promoting in order to promote this film. (See Matyášová, 2015 and Trachtová, 2016). Our reaction to the film and the incorrect approach to the person Miroslav Dědič we introduced together with Alice Václavková on the pages of the journal Special Education (Balvín, 2016 a) and in the publication of Jaroslav Balvín entitled Social Pedagogy and its Two Czech Personalities (Balvín, 2015, p. 75-89).

We studied the attitude of students to personalities of Miroslav Dědič and Přemysl Pitter in our research with 193 students of various subjects of social pedagogy in 2017. Here we also present them:

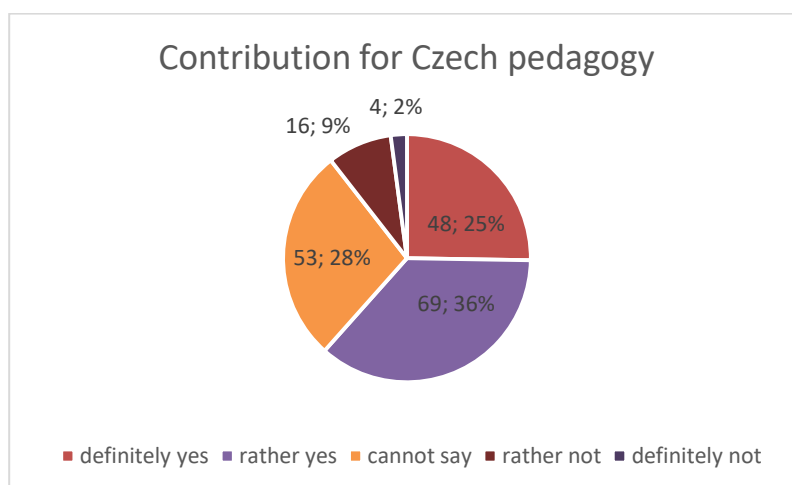
- 1) Do you agree that both the theoretical knowledge and the specific life stories of the personalities who excelled in this field are equally necessary for the teaching of social pedagogy or andragogy?



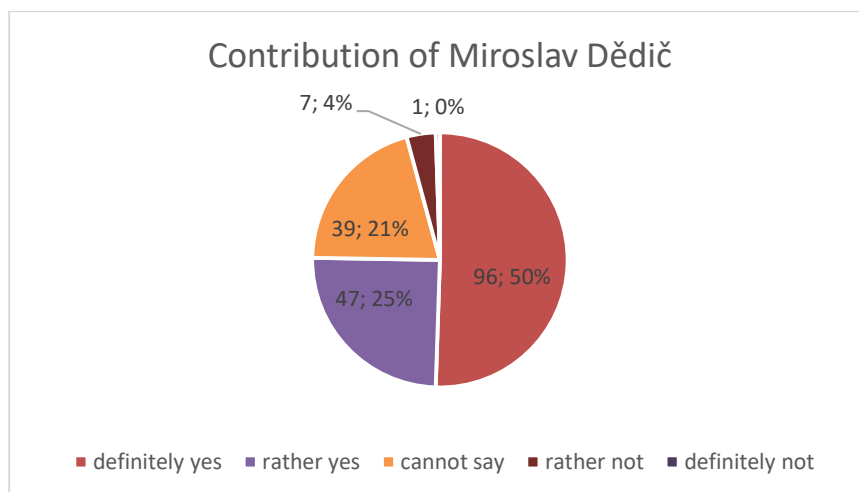
- 2) Do you agree that in our Czech history, in addition to the social pedagogue of Přemysl Pitter, Miroslav Dědič is also important?



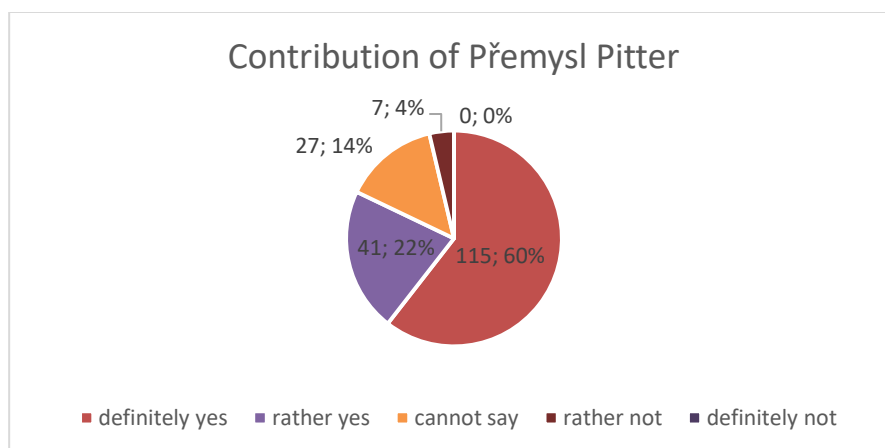
- 3) Did you learn enough about life and work of these two social educators so that you gained competence to assess the level of their contribution for Czech pedagogy and also for your own practice?



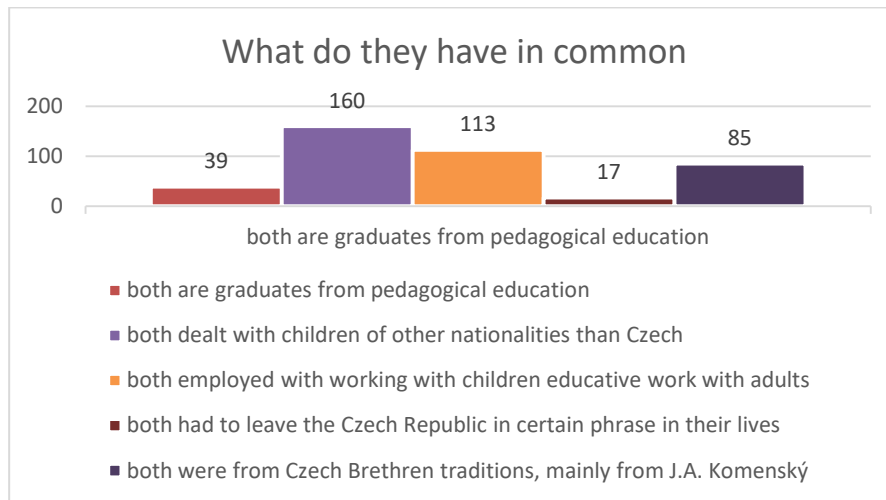
- 4) Do you think Miroslav Dědič's contribution also has a European and global dimension?



- 5) Do you think Přemysl Pitter's contribution has a European and global dimension?



6) What do these educators have in common?



In the presented results of the examination of the views on both social pedagogues prevails in the opinion that both personalities are very important for contemporary pedagogy both in theory and in practice. Also, in the question of what they both have in common, prevails the opinion and findings that they both dealt with different nationalities than Czech and they both were based on Czech Brethren traditions, mainly J.A. Komenský.

Summary

Education is also the transfer of moral ideals and principles between the educator and the educated. This is also the essence of human development. And also the relationship with other people. The teacher is often a spiritual leader and a model for his or her students. Also, on this basis, we strive to give students a deep relationship to personalities in their field. An example of this relationship is Socrates as a teacher, Plato as his pupil, and Aristotle as Plato's pupil. But we do not always have to go so far. Every good educating personality has its pupils and followers. We can name the philosopher Jaroslav Pešková, whose pupils still deal with there work and develop it. But we would have to write another essay, if not a book, about this. We therefore present the publications that develop her work in the literature: especially a book with a symbolical name: Dary J. Peškové (2007) and the articles of her students in them, as well as J. Pešková's teachers, especially Jan Patočka (1996).

References:

- BALVÍN, J. 2011. Film jako výrazná pedagogická a andragogická metoda ve výuce. In Sborník prací Pedagogické fakulty Masarykovy univerzity, Řada společenských věd, 25, 2011, č. 2, s. 99-104. <http://ped.muni.cz/sbspolecenskevedy/sbornik/sbornik252.pdf>.
- BALVÍN, J. 2013. Přemysl Pitter: významná osobnost v historické paměti Čech a Evropy. In Sborník prací Pedagogické fakulty Masarykovy univerzity, Řada společenských věd, roč. 27, 2013, č. 1, s. 136-141. <http://www.ped.muni.cz/whis/rsv131.pdf>.
- BALVÍN, J. 2015. Sociální pedagogika a její dvě české osobnosti: Miroslav Dědič a Přemysl Pitter. Praha, Radix. ISBN 978-80-87573-13-6. Dostupné také na www.jaroslavbalvin.eu. Rubrika odborná literatura.
- BALVÍN, J. 2016a. Etika učitele jako zápas. In Speciální pedagogika, 2016, s. 60-74. dspace.specpeda.cz/bitstream/handle/0/1603/2016_1_06.pdf?
- BALVÍN, J., FARKAŠOVÁ, M. 2018. Vzdělávání dospělých o romských komunitách s ohledem na regionální podmínky. The Education of Adults in the Topic of Romani Communities with Regard to Regional Context. In Viera Prusáková – Silvia Matúšová (Eds.). 2018. Vzdelávanie dospelých v regionálnom kontexte. Zborník vedeckých štúdií. Vysoká škola ekonomie a manažmentu verejnej správy v Bratislave, s. 248-266. ISBN 978-80-89654-40-6.
- BALVÍN, J., SEDLÁČEK, D. 2016. Sociální pedagog Anton Semjonovič Makarenko v komparaci s K. D. Ušinským a V. A. Suchomlinským. Praha, Hnutí R. ISBN 978-80-86798-75-2.
- BALVÍN, J., SMUTNÁ, K. 2016. Lev Nikolajevič Tolstoj a jeho pedagogika. Praha, Hnutí R. ISBN 978-80-86798-77-6.
- CIPRO, M. 1998. Prameny výchovy. Napříč staletími V. 1998. 1. vydání. Vydavatel: Cipro Miroslav. Praha. ISBN 80-238-2214-4.
- CIPRO, M. 2000. Slovník pedagogů. Vydavatel Miroslav Cipro, Praha 2000. ISBN 80-238-6334-7.
- DARY J. PEŠKOVÉ. Rozhovory, které pokračují. Knížka z příspěvků přátel a žáků. 2007. K vydání připravily Zuzana Svobodová a Irena Vaňková. VIP Books, s. r. o 2007. Eurolex Bohemia, a. s., 2007. 172 s. ISBN 978-80-7379-007-3.
- FARKAŠOVÁ, M. 2017. Střihové zpracování filmu Kdo se bojí, utíká se zaměřením na komunikaci učitele s dospělými Romy, Praha, Hnutí R, www.hnutir.eu.
- FARKAŠOVÁ, M. 2017. Střihové zpracování filmu Kdo se bojí, utíká se zaměřením na komunikaci učitele s romskými dětmi, Praha, Hnutí R, www.hnutir.eu.
- HANUŠ, R., CHYTILOVÁ, L. 2009. Zážitkově pedagogické učení. Praha, Grada. ISBN 978-80-247-2816-2.
- KASTLOVÁ, M., BALVÍN, J. 2017. Sociální pedagog Miroslav Dědič film – 1. díl. Kamera a střih Jan Grossmann. Praha, Hnutí R.
- KLEIN, D. 1986. Kdo se bojí, utíká. Filmové drama. Režie Dušan Klein.
- KRAJČOVIČOVÁ, P., BALVÍN, J. 2017. Zachránci dětí. Praha, Hnutí R. ISBN 978-80-86798-81-3.

- KUDLÁČOVÁ, B. 2007. Člověk a výchova v dejinách európskeho myslenia. Trnava, Pedagogická fakulta, trnavská univerzita v Trnave. 2. prepracované vydanie. ISBN 978-80-8082-120-3.
- KUDRNA, T. 2015. *Zatajené dopisy*. Dokumentární film. Režisér Tomáš Kudrna, 2015.
- Zatajené dopisy. 2015. Dokumentární film *Zatajené dopisy* pro Festival Jeden svět v roce 2015. Uveden několikrát v České televizi: www.ceskatelevize.cz/ivysilani/10871537383-zatjene-dopisy.
- PALOUŠ, R. 2007. Doba postedukační? In DARY J. PEŠKOVÉ. Rozhovory, které pokračují. Knička z příspěvků přátel a žáků. 2007. K vydání připravily Zuzana Svobodová a Irena Vaňková, s. 10-13. VIP Books, s. r. o 2007. Eurolex Bohemia, a. s., 2007. 172 s. ISBN 978-80-7379-007-3.
- PATOČKA, J. 1996. Filozofie výchovy. In PATOČKA, J. Péče o duši I. Sebrané spisy Jana Patočky Svazek 1. Péče o duši Soubor statí a přednášek o postavení člověka ve světě a v dějinách. První díl Stati z let 1925-1952 Nevydané texty z padesátých let. Praha, OIKOYMENH, s. 363-440. ISBN 80-86005-24-0.
- PELCOVÁ, N. 2007. Filozofování nejtěžší. In DARY J. PEŠKOVÉ. Rozhovory, které pokračují. Knička z příspěvků přátel a žáků. 2007. K vydání připravily Zuzana Svobodová a Irena Vaňková, s. 19-29. VIP Books, s. r. o 2007. Eurolex Bohemia, a. s., 2007. 172 s. ISBN 978-80-7379-007-3.
- PEŠKOVÁ, J., SCHÜCKOVÁ, L. 1991. JÁ, ČLOVĚK...Jak dělat vědu o člověku DNES A ZÍTRA. ISBN 80-04-21766-4.
- PLATÓN. 1996. Ústava. Druhé vydání 1996. První vydání 1991. Praha: OIKOYMENH. ISBN 80-86005-28-3.
- POHL, J. 1981. Na cikánské stezce. Praha: Albatros.
- SMÍLKOVÁ, J., BALVÍN, J. 2016. Jan Amos Komenský a jeho přínos filozofii výchovy a sociální pedagogice. John Amos Comenius and his Contribution to Philosophy of Education and Social Pedagogy. Praha, Hnutí R. ISBN 978-80-86798-76-9.
- SMÍLKOVÁ, J., BALVÍN, J. 2017. Vztah kulturní a multikulturní andragogiky k výchově a vzdělávání dospělých - the Relationship of Cultural and Multicultural andragogy to Adult Education. Praha, Hnutí R. ISBN 978-80-86798-80-6.
- ŠEBOVÁ, Barbora. 2009. „Škola Míru“ v Květušíně (a její pokračování na Dobré Vodě u Prachatic) – kritická reflexe v historickém kontextu 50. let. Diplomová práce. Filozofická fakulta Univerzity Karlovy v Praze Ústav jižní a centrální Asie Seminář romistiky. Praha, 2009.
- ŠTURZOVÁ, J. 2007. O významu filozofie pro výchovu. In DARY J. PEŠKOVÉ. Rozhovory, které pokračují. Knička z příspěvků přátel a žáků. 2007. K vydání připravily Zuzana Svobodová a Irena Vaňková, s. 14-18. VIP Books, s. r. o 2007. Eurolex Bohemia, a. s., 2007. 172 s. ISBN 978-80-7379-007-3.
- TURZÁK, T. 2015. Odkaz Jána Heinricha Pestalozziho jako úvod pre srovnanie so sociálnou pedagogikou Přemysla Pittra. In BALVÍN, J. 2015. Sociální pedagogika a její dvě české osobnosti: Miroslav Dědič a Přemysl Pitter. Praha,

Radix, s. 64-70. ISBN 978-80-87573-13-6. Dostupné také na www.jaroslavbalvin.eu. Rubrika odborná literatura.

ŽDÁRSKÝ, P. 2007. Filosofie pro každý den. Za prof. Jaroslavou Peškovou. In DARY J. PEŠKOVÉ. Rozhovory, které pokračují. Knížka z příspěvků přátel a žáků. 2007. K vydání připravily Zuzana Svobodová a Irena Vaňková, s. 30-35. VIP Books, s. r. o 2007. Eurolex Bohemia, a. s., 2007. 172 s. ISBN 978-80-7379-007-3.

Jaroslav Balvín is a graduate of two universities, fields Czech language, history and philosophy. In his professional work he deals with issues of multicultural education, andragogy, romology and philosophy of education. He is currently working at Tomas Bata University in Zlín. He focuses on promoting the learning about pedagogical personalities that have the potential to influence students in their professional growth. Professional literature and other literary and photographic activities can be found at: www.jaroslavbalvin.eu and www.hnutir.eu.

Monika Farkašová is currently working as a guide and pedagogue at the Museum of Roma Culture in Brno. He is a graduate of the Institute of Romological Studies at Konstantin Filozof University in Nitra. In her professional activities she focuses on the issues of the history and culture of the Romani people, on the issue of Romani people and their importance for the development of Romani as well as their communication with the majority society. She is a creator of poetic melodramas, she publishes in the field of genders and he teaches at the Museum of Romani Culture for Romani Children and the Public.

Doc. PhDr. Mgr. Jaroslav Balvín, CSc.
Department of Educational Sciences,
Tomas Bata University in Zlín
Náměstí T. G. Masaryka 5555
760 01 Zlín

Mgr. Monika Farkašová
Museum of Roma Culture in Brno
Bratislavská 67, Brno