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Discussion Panel 1: Logos and paideia: models in time and history

Title of the paper: Applied phenomenology to educate citizens open minded with true spirit

Abstract

In a special moment of history a philosophical movement called *Phenomenology* came up in Europe. Already the first steps showed its potential of a wide spread impact, which is still in use nowadays. Meanwhile this philosophy is spread all over the world.

It started with the book *Logische Untersuchungen I* published by Edmund Husserl in 1900. Husserl became, besides other scientists, the acknowledged founder of Phenomenology.

We do not want to question the uncontested importance of phenomenology as a true philosophy, but rather discuss:

- What was the founder's intention,
- some hints concerning the development and
- the view of some of the famous followers of Husserl like, Rainach, Sepp, Koyré and Edith Stein, who became Saint Teresa Benedicta a Cruce, Patrone of Europe in 1999.

Applied Phenomenology to educate citizens in an open minded, true spirit

The intention of Husserl

At the beginning of the 20th century after a period of idealistic thinking, which led philosophy into a blind alley, the philosophical movement of phenomenological research arose. The movement was formed, taught and principally represented by Edmund Husserl¹ and became known under the name of *Phenomenology*. It connected with Greek philosophy, guided European thinking into a hopeful way of understanding and composing real life and tightened some philosophers with good reputation. Amongst these we may mention Max Scheler

¹ Edmund Husserl, (* 8. April 1859 in Proßnitz in Mähren, Kaisertum Österreich; † 27. April 1938 in Freiburg im Breisgau, Deutsches Reich) war ein Philosoph und Mathematiker. Husserl gilt als Begründer der Phänomenologie, mit deren Hilfe er die Philosophie als strenge Wissenschaft (Titel einer programmatischen Schrift von 1910/11) zu begründen suchte. Er ist einer der einflussreichsten Denker des 20. Jahrhunderts.

(Germany), Adolf Reinach (Germany), Edith Stein (Germany), Hedwig Conrad-Martius (Germany), Alexandre Koyré (French), Martin Heidegger (Germany), Roman Ingarden (Poland), Winthrop Bell (Canada) and others. This way of thinking didn't end here; Edith Stein and other followers of the Phenomenology of Husserl showed specifically this method in their work, as to continue this way of thinking². In reality there are some more efforts needed in the philosophical education with methods in favor of adults, young people and children in accordance with a philosophy furnished by an open-minded method.

Edith Stein witnesses that "Husserl instructed his students to observe things-in-themselves and educated them to look at these things sharp-eyed and open-minded, as to be able to describe them soberly, religiously and conscientiously. He liberated the students from arbitrariness and arrogance to cognition, guiding them to an ordinary, obedient and a matter-of-fact and so humble attitude of epistemology."³

The development of phenomenology

Already during the life of Husserl some of his followers expressed their results in accordance with the metaphysical philosophy, whose very beginnings are founded in the Greek and Hellenistic civilization, in an open-minded discussion. The results of the later used philosophy of Husserl differentiate from the principles of the metaphysical philosophy and at the same time take a contrary position in the sense of how his earlier students and now responsible scientists have developed. Among these philosophers we find Reinach, Stein, Sepp and others, who didn't follow Husserl in the conception of the constitution of contents in the human mind.⁴The constitution first designed by Husserl in the so-called transcendental phenomenology [*transzendente Phänomenologie*] allows the revealing [*Aufdeckung*] of the whole sphere of conscience and facing the problems of the constitution.

² Edmund Husserl, *Brief an Rudolf Otto*, Freiburg, 5.3.1919: „Nichts weiter will ich, als die Jugend zu radikaler Redlichkeit des Denkens zu erziehen“. („Nothing more is my intention, than to educate youth to last fidelity in thinking.“ The translation is ours.) Zitiert nach: Jaques Vidal, *Phénoménologie et Conversions*. In: *Archives de Philosophie* 35, 1972, 215.

³ Edith Stein, *Die weltanschauliche Bedeutung der Phänomenologie (1930/31)* (WBP) in: »*Freiheit und Gnade*« und weitere Beiträge zu *Phänomenologie und Ontologie (1917-1937)*, ESGA 9, Herder, Freiburg-Basel-Wien 2014, 156f.

⁴ WBP, 152.

Scheler and other group-members of the “Göttinger-Husserl-Schüler” separated themselves at this point. Stein got into contact with Thomas Aquinas’ theology, supported decisively by the metaphysical philosophy transmitted from Aristotel and Platon onwards.

Some critics don’t evaluate integrally the relation founded in the philosophy of Husserl and of Thomas Aquinas’ thinking, found out by Edith Stein⁵. But as Angela Ales Bello arguments, this wrong point of view in the relation of Phenomenology and Thomas Aquinas is due to

- “the exclusion of the theological dimension” and
- “a reduced synthesis of the religious experience as such, as well as in relation to Christianity”.⁶

R. Raschke describes in an article the high scientific philosophical quality of the synthesis between the thinking of Thomas Aquinas and Stein’s phenomenology, discussing the new-edition of Steins translation of Thomas Aquinas’ *De veritate*.⁷

Steins reflections in the article “Edmund Husserl und Thomas von Aquino (1929)” are also a good enrichment for present time, an “interesting oscillation between approach and refuse, taking into consideration both positions of Husserl as well as of Thomas Aquinas”⁸, resumes Ales Bello.

Scheler’s teaching of virtue was adopted in some intellectual circle in the German-speaking area. This direction of easing the mind and willpower by virtues, a way of expanding “the suitability and virtue of being open-minded to the heights and depths of the cosmos, „being bonded with things and God” [Dt.: “... der Entspannung des Geistes und Willens, der Expansion“, der Tauglichkeit und Tüchtigkeit eines Aufgeschlossenens zu den Höhen und Abgründen des Kosmos, „der Vermählung mit den Dingen und Gott“]⁹ is still followed in the spiritual orientation of some institutes.

The act of *learning* in the phenomenological way of investigation is seen “in contrary to an estimated accumulation of knowledge, as it is predominant in the comprehension of not skilled people or professionally high qualified people. It is a process with

⁵ ESGA 9, LXXXVIII.

⁶ Angela Ales Bello, *Edith Stein zwischen Husserl und Thomas von Aquin. Phänomenologie und christliche Philosophie*, in: Francesco Alfieri, *Die Rezeption Edith Steins. Internationale Edith-Stein-Bibliographie. 1942-2012*, Sondernummer des Edith Stein Jahrbuchs, Würzburg 2012, 11-31,12.

⁷ René Raschke „Vielleicht hat so ein ahnungsloser kleiner David dem Goliath zu Leib rücken müssen“ - *Edith Stein und ihre Übertragung der Quaestiones disputatae de veritate des Thomas von Aquin in einer neuen kritischen Ausgabe* (ESGA 23/24), <http://www.edith-stein-gesellschaft.de/deu/literatur/Rez/ESGA2324.pdf>. „Sie verstand unter Übertragung keine Übersetzung, sondern vielmehr philosophische Vermittlungsarbeit mit wissenschaftlichem Anspruch [XIV], die sie auf epistemologische und konstitutionstheoretische Fragestellungen zugespißt umzusetzen wusste. [XVI]

⁸ Angela Ales Bello, *op.cit.*

⁹ Johannes B. Torelló, *Erziehung und Tugend*, in: Grundwerte der Erziehung, Adamas-Verlag, Köln 1979, 65.

interaction between teacher and taught person, in which something occurs, that hasn't occurred before in the possession of the involved persons".¹⁰

As we pointed out until now, phenomenology creates a school of thinking, which opens the mind towards reality. Isn't it a worth contribution, when viewed by an educated man of science in accordance with the teachings of the Church about God and the presence of divine consciousness in the world? In one of the documents of the latest Ecumenical Council, the highest authority of Church's teaching, we read: "Children and young people must be helped, with the aid of the latest advances in (...) science of teaching (...) so that they gradually acquire a mature sense of responsibility in striving endlessly to form their lives properly".¹¹ Steins phenomenological reflections on pedagogic work could attribute true elements, to be integrated in philosophies contribution to education, "a science of teaching", as required by catholic faith.

Stein's way from phenomenology to pedagogy

Probably due to the callow, young science of pedagogy, at the beginning of 20th century, in combination with Steins principal and first interest in philosophy before, all other sciences followed, Stein doesn't reflect on the science of pedagogy as we understand it today. In her pedagogic writings we find so called "réflexion engagée"¹², answers to questions of actuality¹³ and not scientific articles. The arguments formulated sometimes in speeches and articles of pedagogical reviews, seem to avoid the phenomenological method in pedagogy¹⁴.

¹⁰ Christiane Giese, *Lernen*, in: Helmuth Vetter, *Wörterbuch der phänomenologischen Begriffe*, Meiner, Hamburg 2004, 339, 3.

¹¹ 2nd Vatican Council (1962-1965), *Gravissimum educationis*, 1.

¹² Beate Beckmann-Zöller, *Bildung und Entfaltung der Individualität. Beiträge zum christlichen Erziehungsauftrag. Einleitung*, in: Edith Stein, *Schriften zur Anthropologie und Pädagogik 4, Bildung und Entfaltung der Individualität*, (ESGA 16), (kurz: *Bildung*) Herder, Freiburg · Basel · Wien 2001, XV, FN 44.

¹³ Beate Beckmann-Zöller, *Bildung*, XV..

¹⁴ Beate Beckmann-Zöller, *Bildung*, XIII: „Sie erwähnt die Phänomenologie gar nicht, wendet nur in einem sehr weiten Sinne die phänomenologische Methode an, indem sie eine Bedeutungsanalyse im Sinne der Münchner-Göttinger Phänomenologen durchführt (z.B. zur Bedeutung von Wahrheit, Klarheit, Erkenntnis, Bildung usw.) und indem sie auf das Wesen hin fragt“. (“She doesn't even mention phenomenology, applies only in a rather wide sense the phenomenological method, practicing it in the analysis of concepts (e.g. the meaning of truth, clearness, knowledge, and others) asking for their nature”. - The translation is ours.)

Treating Stein's arguments to pedagogy, we now follow Beckmann-Zöller, as "today's readers, who should not lose sight of the catholic addressees, to whom Stein spoke"¹⁵, but we can't even find more in our society; we address open-minded people as such, catholic or not.

It is possible to analyze Stein's pedagogy from two angles:

- First in "**controversy with theories of her time**"¹⁶ asking especially how to think individuality;
- Secondly and more important than the controversy, due to revealing Stein's original thinking and her trust in phenomenology – we are looking on "**phenomenology of the pedagogic act**" in a schedule named "**Entwurf einer pädagogischen Systematik**" (English: "Draft of a pedagogic systematic").¹⁷ Stein couldn't develop this systematic, perhaps due to the historical circumstances.

The method of phenomenology applied by Stein in the "réflexion engagée" contributed already to some philosophical knowledge in general and in the pedagogic act in special.

As we see in the "draft of a systematic pedagogy" three aspects are found in the pedagogic act: Knowledge, orientation, act. These aspects always appear in an unimitable cooperation between teacher and pupil.

- The knowledge in "teaching and learning"
- The orientation in "guiding and be guided"
- The act in "giving a good example, imitate (mimesis) and success."¹⁸

We will now specify some arguments found in Steins pedagogic writings. These may help to develop a pedagogic systematic according to reality of education¹⁹ of mankind today.

1. Respect **individuality**²⁰ without an "anxious research of individuality, dominating the whole modern pedagogy."²¹ In this context Stein explains the "theory of mankind's

¹⁵ Beate Beckmann-Zöller, *Bildung*, XVI.

¹⁶ *Op .cit.*, XXIV: „Was wir aber als Steins „réflexion engagée“ finden, ist ihre Auseinandersetzung mit zeitgenössischen Theorien (...) sowie mit Elementen der Philosophie und Erziehungslehre des Thomas von Aquin und mit Theoretikern der „philosophia perennis“ in den 20er Jahren des 20. Jahrhunderts. („what we found in the „réflexion engagée“ is her controversy with the theories of the time as well as with elements of Thomas Aquinas' philosophy and pedagogy, with theoreticians of the „philosophia perennis“ in the twenties of the 20th century”. – The translation is ours.)

¹⁷ ESGA 16., 171: „Entwurf einer pädagogischen Systematik. (...) III. Phänomenologie des pädagogischen Aktes.“

¹⁸ *Op. cit.*

¹⁹ Stein uses the concepts of education and formation synonymously, as Beckmann-Zöller points out, in: *Bildung*, ESGA 16, XV, FN 45.

inner form, taking part in the divine mystery present in mankind”²²and shows the excellence of Christian faith, arguing, that “individuality isn’t washed by baptism”, on the contrary, as those“ who give their life up into the hands of God are the ones, who can be sure and only they can be sure, that she/he becomes totally her/himself, (i.e.)that she/he becomes the one, who has been foreseen by God in the most personal way.”²³

2. **The task of education is** not only possible, but **unavoidable**, because of the arisen necessity and experiences from deficient individuality of man and the help of grace demanded by the nature in generous: “Definitely the soul experiences in her most inner part renovation and the influx of strength not from spiritual good in the exterior world, but from a principle of formation, coming out from the prime fountain of all to be (Dt.: alles Sein] and life, infused in her, through the divine grace.”²⁴ Religious life must be integrated on the specific place in the education of the individual. Christians – and in a Christian view of mankind all people – “are formed according to the image of Christ, (...) imprinted in his soul”, this includes going “the way of succession of Christ.”²⁵
3. In continuation to the respect of individuality the formation should **respect the sexual difference of mankind** and be done in a gender-specific way, to avoid “real difficulties” in education.²⁶
4. Education done by **good example** and the correspondent imitation [Nachahmung] (Greek: mimesis) is guiding Steins thinking about pedagogy and also her own pedagogic work. Important in this matter is the so-called “inner authority” of the teacher, which he gets by imitating a most perfect model – in the case of a Christian teacher, namely Christ himself. This imitation has to be aware of two perversions: exterior acting in contrary to “what we are”,²⁷ and a “Cesaric Attitude” [Cäsarenwahn] as misuse of authority; she also mentions, that one shouldn’t choose this profession to

²⁰ Edith Stein, ESGA 16, 83: „... die *individuelle Natur* des Menschen. (...) Diese Idee berufen ist.“ Auch: Edith Stein *Die theoretischen Grundlagen der sozialen Bildungsarbeit*, in: ESGA 16, 25: „Wäre die Menschennatur schlackenlos rein, wie sie aus den Händen des Schöpfers hervorging, und verlief das menschliche Leben rein nach den Gesetzen der Vernunft, so würde sich die Einordnung des Individuums in die Gemeinschaft reibungslos vollziehen. Es würde jeder erkennen, an welchen Platz er durch seine Individualität gehört, und würde diesen Platz bereitwillig einnehmen, und die andern, ebenfalls von der richtigen Erkenntnis geleitet, würden ihm den Platz ebenso bereitwillig einräumen.“

²¹ Edith Stein, *Wahrheit und Klarheit im Unterricht und in der Erziehung*, in: ESGA 16, 7.

²² Beate Beckmann-Zöller, *Bildung*, in : ESGA 16, XXVII.

²³ Edith Stein, *Wahrheit und Klarheit*, in: ESGA 16, 7.

²⁴ Edith Stein, *Zur Idee der Bildung (1930)*, in: ESGA 16, 47.

²⁵ Edith Stein, *Wahrheit und Klarheit im Unterricht und in der Erziehung*, in: ESGA 16, 6.

²⁶ Edith Stein, *Aus dem Leben einer jüdischen Familie*, Herder, Freiburg . Basel . Wien 2002 (ESGA 1), 150.

²⁷ Edith Stein, *Notzeit und Bildung*, in: ESGA 16, 132 (not 131, as wrongly written in ESGA 16, XXI, FN 77).

only earn money, but following an “inner virtue and vocation ... and an objective willingness to serve” [“sachlicher Dienstwille”]²⁸.

5. **Freedom**, seen as the faculty of decision, is constituent with the act of education, as a decision may be influenced by education and formation, concludes Stein.²⁹ What Stein doesn't reflect, but what seems basically and worth to remember, is that today's people have to develop a conscious of the personal freedom, to choose the kind of education for oneself and entrusted to their children, exercising a fundamental human right, developed in the teaching of the Catholic Church at the 2nd Vatican Council³⁰ and announced to all people of good belief based on the life and teaching of Jesus Christ.
 - a. Stein doesn't reflect of this fundamental personal freedom of education. She and most of the addressed listeners of her arguments saw and experienced this freedom in official catholic Institutions of the Church. The defense of freedom was seen and done in an institutional way by defending the freedom of the institution of the Church in the political society (“schulpolitisch”³¹). This is not wrong and will be necessary at all times but doesn't yet guarantee the personal freedom of education in an open-minded spirit, in the truth and with full responsibility for each person, respecting each other in their own faith.
6. Important in phenomenological research of pedagogy is **the dialog with Greek philosophy**. Stein practices this dialog especially reflecting upon the education of citizens, e.g. criticizing Plato and his idea of philosophers being governors, as impractical.³² It is difficult to find other applications of Greek philosophy in pedagogy by Stein, as is the usage of rhetoric within the education of human virtues and affections, which are vital for the development of a personality.
7. The education in phenomenological philosophy includes personal **communication amongst teacher and taught people**, bearing in mind the possibility to also be misunderstood³³. Therefore this type of education also needs the instrument of an

²⁸ Edith Stein, *Die theoretischen Grundlagen der sozialen Bildungsarbeit (1930)*, in: ESGA 16, 30.

²⁹ See: Edith Stein, *Zur Idee der Bildung (1930)*, in: ESGA 16, 46.

³⁰ See: *Gravissimum educationis*, 1 and 3.

³¹ Edith Stein, *Rezension: Katholische Kirche und Schule*, in: ESGA 16, 140

³² Edith Stein, *Der Intellekt und die Intellektuellen*, in: ESGA 16, 152: „Everybody versant with history of ideas and political history knows about the strongest influence of political theory on practical life” as well as he knows, “that the practical outcome of political ideas performs in a very slow motion.”

³³ Adolf Reinach, *Sämtliche Werke*. 2 Bände. Hg v. Karl Schuhmann u. Barry Smith. München 1989 (kurz: Reinach I, Reinach II), Reinach I, 383, in: Beate Beckmann-Zöller, *Phänomenologie des religiösen Erlebnisses. Religionsphilosophische Überlegungen im Anschluß an Adolf Reinach und Edith Stein*, Königshausen & Neumann, Würzburg 2003, 82: „beginnt mit der möglichen Verwechslung zwischen dem Grunde oder der Ursache und dem intentionalen Korrelat innerhalb von Gefühlserlebnissen.“ („... starts with the possible mistake

oratory, which “demands knowledge in dialectic, psychology and moral integrity of each participant”³⁴ as it was seen by the Greeks. Mistakes, even in the most perfect knowledge, always “appear on the agenda” as daily experience teaches us.

8. **Education can't deny it's communicative** and therefore “**ethic-political aspect**”³⁵, defended according to the circumstances by Stein arguing – in this case - before catholic teachers in Germany. “A double task is required from us: on the one side (...) that we live effectively as members of our Germanic people, not allowed to detach us. – On the other hand (...). that we have to live as alive members of the Church. (...) Yes to values all along the line, open to the world and worldwide in the most comprehensive and most high-minded sense”. (...) It isn't dark, problematic, it is just simple, clear and specific, what does it mean: to be catholic and to do what Catholics have to do. Each child can tell it to us, when it has learned his catechism and has understand the teaching”.³⁶
9. Addressing Catholics, Stein most favors **intellectual education to distinguish right and wrong** in new developments. Faithful people have to be open to the things of the world, verify what is good and integrate it, without regard to its origin. For this verification we need a norm, but this norm isn't the teaching of the Church only, “we have to be familiar with the principles and methods of epistemology of the science in question and should use them as norm”³⁷. The argument expressed here is not new for people, who adopted catholic faith; but perhaps it was never said in the Church's teaching as clearly, as at the last Council concerning the teaching of “the legitimate

between the fundament or reason and the intentional correlate in experienced emotions”. - The translation is ours.) Also: Sabine Gürtler, *Einführung* in: Helmuth Vetter, *Wörterbuch der Phänomenologischen Grundbegriffe*, Meiner, Hamburg 2004, 129: „Die Differenz von gegenstandsbezogener und fremderfahrender → Appräsentation, die in den *Cartesischen Meditationen* so wichtig für die Charakterisierung der E. wird, (...) nimmt Stein in ihrer Schrift bereits vorweg. Im Gegensatz zu ihrem Lehrer schenkt sie dem Problem der Täuschung bei Einfühlungsprozessen ausführliche Beachtung. (Engl. ... In contrary to her teacher she [Stein] attributes wide attention to the problem of misunderstanding in acts of empathy. – The translation is ours).

³⁴ Krapinger Gernot, *Nachwort zu „Aristoteles, Rhetorik“*, Philipp Reclam jun., Stuttgart 1999, 249.

³⁵ *Op. cit.*

³⁶ Edith Stein *Rezension: Zum Kampf um den katholischen Lehrer*, in: ESGA 16, 117: „Dadurch ist ein Doppeltes von uns gefordert: einmal (...), daß wir wirklich als Glieder des deutschen Volkes leben müssen, uns nicht von ihm absondern dürfen. – Auf der anderen Seite aber – (...) -, daß wir als lebendige Glieder der Kirche leben müssen. „Wertbejahung auf der ganzen Linie, Weltoffenheit und Weltweite im umfassendsten und edelsten Sinn“ (...). Es ist doch aber nichts Dunkles, Problematisches, es ist etwas ganz einfaches, Klares und Bestimmtes, was es heißt: Katholisch sein und was man als Katholik zu tun hat. Jedes Kind kann es uns sagen, wenn es seinen Katechismus gelernt und verstanden hat.“

³⁷ Edith Stein *Rezension: Zum Kampf um den katholischen Lehrer*, in: ESGA 16, 118: „... daß die Prinzipien der Kirche nicht als einziger Maßstab in Betracht kommen. ... mit den Prinzipien und Erkenntnismethoden der betreffenden Wissenschaft vertraut sein“. („That the principles of the Church are not the only standard to be kept in mind. ... to be familiar with the principles and methods of epistemology of the science in question.” – The translation is ours.)

autonomy of temporal things”.³⁸ This way of teaching is new and important simply because it enlightens a blind spot in the catholic view, as proven by Stein herself. She affirms, that the “natural light” of the intellect “is dimmed”; and according to catholic faith she adds, that the intellect “is dimmed by the fall”, this being the first sin. Fading-out that we stand before the **natural** light, which needs a corresponding improvement, Stein and all the catholic tradition since centuries answers to this human condition: “To avoid wrong ways and to repair original strengths **grace is required**, infused as *supernatural light* into the mind”.³⁹ That is true. But the teaching of the Church on the 2nd Vatican Council draws more light on this blind spot between the “dimmed natural light of intellect” and the “supernatural light” (of grace) in the minds understanding the world’s things, stressing the “very circumstance of them having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. Mankind must respect these facts as he isolates them by the appropriate methods of the individual sciences”⁴⁰, including man and the philosophical anthropology. Steins applied phenomenology opening the way of the investigation and new teaching, as we tried to show above, defending “principles and methods of individual science” and theology, treating the elevation of mankind with supernatural grace in accordance with his free and individual nature.

10. Stein also brings to light some basic theory elements of learning, speaking about structured assimilation of concepts and points out a tripartite soul: intellect, mind and matter of mind [Gemüt] and will,⁴¹ which objects in the reflections on the “pedagogic systematic”. “Basics of pedagogy” are found in the “philosophical anthropology”.⁴²

So we conclude, that based on phenomenological thinking of Edith Stein, elements of pedagogy already exist starting in her anthropology, being worth to reflect more upon

³⁸ *Gaudium et spes*, 36, § 2: If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually deciphered, put to use, and regulated by men, then it is entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes also with the will of the Creator. For by the very circumstance of their having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. Man must respect these as he isolates them by the appropriate methods of the individual sciences or arts. St. Josemaria Escrivá *Conversations with Monsignor Escrivá de Balaguer*, Ecclesia Press, Dublin, 1972 (1^a, 1968), 90: “... forming your own opinions with freedom in all those temporal matters in which Christians are free, and accepting personal responsibility for your opinions and actions, which should be always in keeping with the Faith you profess”.

³⁹ Edith Stein, *Der Intellekt und die Intellektuellen*, in: ESGA 16, 148 f.

⁴⁰ See footnote 38.

⁴¹ Edith Stein *Der Intellekt und die Intellektuellen*, in: ESGA 16, 144 f.

⁴² ESGA 16, 171: IV. Aneignung und Darbietung geistiger Güter: 1. a) Erkenntnis und Wissenschaft; 2. Gemüt und Werte; 3. Wollen, Handeln, Ziele. (IV. Learning and presenting of spiritual contents: 1. a) Knowledge and science; 2. Mind and values; 3. Will, acting, aims. – The translation is ours.)

in a modern scientific pedagogy for a development of mind in truth and freedom. This should be done according to the destiny of individual men and women taking role-models of one. Education is based on the free individual search for one's own destiny, helped and supported by educators; the basic relation of education between teacher and taught people being activated by imitation, not by motivation.

Reflections about the educative impact of phenomenology

The education of people through the phenomenological method showed a great impact on scientists as well as on ordinary people [weite Laienkreise⁴³]. Due to this development, reflected in the argumentation of Edith Stein we support the thesis: applied phenomenological method leads to true results in philosophical working at university and scientific institutes, as well as in the transmission of any human knowledge belonging to the reality of everyday's life. We advocate the introduction of the phenomenological method in the education of adults, young people and children in new formation centers⁴⁴ including the simultaneous formation of adults, who form their own children. The method is orientated in the totally new acknowledge of Husserl, who "doesn't stop at the fact of a single *cogito*, but uncovers the whole domain of conscious as a field of undoubted reliability and assigns to phenomenology as her area of research".⁴⁵

Conclusion

The development of Husserl's Phenomenology proves the intention of Husserl, to educate people in a rigorous critical way, to look at the things-in-themselves, to open the mind to the truth, which the mind receives in cooperation with the contemplation of the things in the exterior world and education. Object of research is not only the one act of *cogito*, but rather the intuition of the things as they are. To teach the phenomenological method, opens the mind to the reality of the whole world as seen by

⁴³ Edith Stein *Weltanschauliche Bedeutung der Person*, in: ESGA 9,,150.

⁴⁴ *Gravissimum educationis*, 3.: Parents "**must be recognized as the primary and principal educators**". S. Josephmaria Escrivá, *Christ is passing by*, Scepter, New York 1974,n. 27: "The parents are the first persons responsible for the education of their children, in human as well as in spiritual matters. They should be conscious of the extent of their responsibility". Also: Francisco Ponz Piedrafita in: *Remembering Msgr. Josefmaria Escrivá*, Pamplona 1976, p. 105: "In the school there are three important things: first the parents, then the teachers and third, the pupils".

⁴⁵ WBP, 151. „... nicht bei der Tatsache eines einzelnen *cogito* Halt macht, sondern die ganze *Domäne des Bewußtseins* als ein Gebiet unzweifelhafter Gewissheit aufdeckt und der Phänomenologie als ihr Forschungsgebiet zuweist“.

God from the very beginning of existence until the end of the days, including the existence of God himself. The existence of God reaches mankind contemplating through creation and receiving revelation, which took place in history through Jesus Christ. Be educated in phenomenological method of Husserl and his followers in the group of the “Göttinger Husserl-Schüler” cleans the individual and common conscience from artificial ideas and opens the mind to reality.