

# Paweł Kaźmierczak

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## A Report of the 3rd International Congress „The Word in Education. Good Practice in Times of Crisis”, Barcelona, November 27–28, 2015

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Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

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## A Report of the 3<sup>rd</sup> International Congress

### **„The Word in Education. Good Practice in Times of Crisis”. Barcelona, November 27–28, 2015**

The International Congress „The Word in Education” (or „La palabra en la Educación”), directed by Marcin Kazmierczak, Vice Chancellor for Research and International Affairs, Universitat Abat Oliba CEU, was held for the third time on the host’s premises on 27–28 November 2015.

This time, the Jesuit University Ignatianum acted as co-organizer with the Dean of the Faculty of Education, Krzysztof Biel SJ, as a member of the Scientific Committee, and Barbara Surma and Paweł Kaźmierczak on the Organizing Committee.

The Congress had a truly international aura around it, with 41 participants from Spain and Portugal, France and Belgium, Poland and Slovakia. This international character was reflected in the number of languages in which the papers were presented (English, Spanish, French, Catalan and Italian). The Congress focused on education from the interdisciplinary perspective. Its main thematic fields were: Literature in Education, Philosophy and Theory of Education, Psychology in Education, Narrative and Biographical Method in Education.

The Congress was opened by the Rector of the Universitat Abat Oliba CEU, Carlos Pérez del Valle together with Director of the Congress, Marcin Kazmierczak. The first keynote address, entitled

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*The Narrative Identity in the Perspective of Postmodernity. The Implications for Educational Practice* was presented by Krzysztof Biel. The paper demonstrated how the concept of narrative identity as worked out by Taylor, Giddens and Ricoeur can be applied to the practical field of the rehabilitation of offenders by enabling them to retell their life story.

The first session was devoted to literature in education. Miguel Aranguren presented his large-scale project *Excelencia literaria* aimed at junior-high and high school students, geared towards selecting and fostering young literary talents. Maria Turu's paper *Reconstruir los puentes de la literatura... (Rebuilding Bridges of Literature...)* took the example of Roman Brandstaetter's play *Dies irae* (recently translated from Polish into Spanish) to illustrate the methodology of literary analysis reconstructing the communicative process which links the author to the reader by means of the literary text. Mariano Bártoli explored the subject of his paper *El amor oblativo en los cuentos de hadas (The Sacrificial Love in Fairy Tales)* illustrating it by the example of the two main protagonists of Oscar Wilde's *The Happy Prince*, namely the Happy Prince and the swallow. In the paper entitled *The Resilience in 'Hansel and Gretel'. A Neo-Aristotelian Proposal of how to Educate through Fairy Tales* Marcin Kazmierczak sought to adopt the classical Grimms' tale as an educational tool for cultivating resilience (the psychological equivalent of the virtue of fortitude). The concluding paper by María Teresa Signes *La literatura infantil como herramienta para la educación de una actitud resiliente (Children's Literature as a Tool for Educating a Resilient Attitude)* was a further elaboration of Marcin Kazmierczak's proposal putting it in a more universal perspective.

At 12 noon two concurrent sessions followed. Section A was entitled "Philosophy and Theory of Education". Paweł Kaźmierczak's *Teacher's Professional Ethics* dealt with various approaches to the field, including axiological, aretaic, and deontological perspectives, striving to attain an integrated personalistic position. Two papers discussed philosophical aspects of *Don Quixote*. In the paper *La Insula Barataria y la instrucción política del buen gobierno, espejo de príncipes y compendio de sabiduría sapiencial (The Insula Barataria and the Political Instruction in Good Governance, Mirror of Princes and Compendium of Wisdom)* Lola Esteva reconstructed *Don Quixote's* political philoso-

phy tracing numerous parallels between the Spanish classic and the Bible. Jaime Villarroig, who also chaired this session, presented the paper *Valores fugaces y eternos de Don Quijote. Una propuesta para el grado de Magisterio desde la Antropología filosófica (Fleeting and Eternal Values of Don Quixote. A Proposal for the Course in Philosophical Anthropology for the Students of Education)* in which he drew on his own experience of teaching philosophical anthropology to Education students through the prism of *Don Quixote*. José María Forment in his text *A 'Los Increíbles' se les propone un brindis (A Toast to 'The Incredibles')* found a parallel theme in the 2004 Pixar cartoon and in C.S. Lewis's 1959 essay *Screwtape Proposes a Toast*, namely the imposition of mediocrity and denigration of excellence, and discussed its relevance for our current educational system.

Meanwhile, Section B dealt with the domain of Literacy in Education. Five papers were presented in this Section: Mercè Sánchez, *Factores, condicionantes y materiales a tener en cuenta en el proceso de aprendizaje de una lengua extranjera (Factors, Conditions and Materials to be Considered in the Process of Learning a Foreign language)*, Belisanda Tafoi, *Apprendre le portugais dans la classe d'accueil (Learning Portuguese by Immigrant Students)*, Abel Company, *El ajedrez como juego educativo (Chess as an Educational Game)*, Ricardo Coronas, *Análisis valorativo del planteamiento didáctico del estudio de la coordinación sintáctica en diez libros de texto de tercero de ESO (Evaluative Analysis of the Didactic Approach to the Study of Syntactic Coordination in Ten Textbooks of Third Year of Secondary School)*, and, finally, Agustina Lacarte, *Didáctica del inglés a través de la literatura (Teaching English through Literature)*.

The third, afternoon session was also divided into two sections. The subject discussed in Section A was Psychology in Education. Amparo Acereda delivered a paper *Estrategias de aprendizaje y metacognición: un análisis de su relación (Learning Strategies and Metacognition, an Analysis of their Mutual Relationships)*. Laura Amado in her paper *Déjame que te cuente: historias que ayudan a crecer emocionalmente (Let Me Tell You a Story: Stories that Help Grow Emotionally)* proposed some texts particularly relevant as psychoeducational tools. The next paper, *The Role of Dialogue in Education and Family Communication* prepared by Maria Potocarova and Zlatica Plasienkova, adapted the insights from the philosophy of dialogue to the relationships within

the family. Barbara Surma discussed *The Philosophical Aspects of the Narrative Constructing of the Identity of a Child in Maria Montessori's Pedagogical Thought* drawing on Martin Heidegger's definition of the narrative and Charles Taylor's concept of self-formation. The last two papers in this section: Helena Rebelo-Pinto's *La educación del sueño en niños y adolescentes: modelo teórico e instrumentos (Sleep Education for Children and Adolescents: Theoretical Model and Instruments)* and Teresa Rebelo's *La educación del sueño en las escuelas portuguesas (Sleep Education in Portuguese Schools)* reported, respectively, theoretical assumptions and the practical implementation of a large project of sleep education carried out in Portugal.

The concurrent session in Section B chaired by Enrique Martínez had as its theme "The Way of St. James: Educational Perspective". It was inaugurated by the keynote address "*Cammino di fede*" di San Giacomo Maggiore alla luce del Nuovo Testamento ("*The Way of Faith*" of St. James the Great in the Light of New Testament) followed by a panel discussion. In the first panel talk *¿Peregrino o turista? El Camino de Santiago y los desafíos de la postmodernidad (Pilgrim or tourist? The Way of St. James and the challenges of Postmodernism)* Piotr Roszak mentioned an interesting portmanteau 'turigrino' or 'tourgrim' (tourist + pilgrim). Enrique Alarcón spoke about *La pedagogía de Santiago: notas epigráficas (The Pedagogy of St. James: Epigraphic Notes)*. Finally, Adam Machowski discussed the subject *El peregrino en Santo Tomás de Aquino (The Pilgrim in St. Thomas Aquinas)*, pointing out that it is the pilgrim's role to save the city and its inhabitants from forgetting about what is the most important.

The last Friday session focused on Philosophy and Theory of Education. Michel Boyancé delivered a paper *En quoi l'éducation au bien commun est-elle nécessaire à l'éducation de la personne (Why is Education for the Common Good Necessary in the Education of the Person)*, in which he discussed Jacques Maritain's concept of the relationship between individual good and common good and its implications for educational practice. Alberto Filipe Araújo and José Augusto Ribeiro in their paper *La sociedad posmoderna y el fin de la educación (Postmodern Society and the End of Education)* proposed personalistic philosophy as the remedy to the educational powerlessness of postmodern societies. In the next paper *Virtue Ethics y educación moral: nuevas posibilidades de nuevas teorías éticas (Virtue Ethics and Moral Education: New Possibilities of New Eth-*

ical theories) Laura Cortés argued for the potential of virtue ethics to contribute to the character formation of the moral agent. Javier Barraycoa's paper *La etimología como acceso la realidad arquetípica: un ejemplo en el libro del Génesis (The Etymology as an Access to the Archetypal Reality: an Example in the Book of Genesis)* demonstrated the immense symbolic, imaginative and relational richness of etymological studies of the first book of the Bible. The last Friday paper was delivered by the session's moderator Jorge Martínez Lucena *Despertando al animal narrativo de la mano de David Foster Wallace (Awakening the Narrative Animal under the Guidance of David Foster Wallace)*.

Saturday morning session commenced with the keynote address by Conrad Vilanou *Palabra, formación y hermenéutica: La experiencia vivida como base para una teoría de la formación humana (Word, Education and Hermeneutics: Life Experience as the Basis for a Theory of Human Education)*. The fifth session was dedicated to Literature and Education and it featured five speakers: Stefano Abbate *El camino educativo de Dante con el maestro Virgilio en la Divina Comedia (The Educational Path of Dante with Master Virgil in the Divine Comedy)*, Josep Maria Giralt *L'atenció a la diversitat. Reflexions arran del relat 'El nen jueu', d'Àngel Guimerà (The Attention to Diversity. Reflections on the Story 'The Jewish Boy' by Angel Guimerà)*, Sergio Gómez, *La "brutalidad" en la educación. Comentario de la novela The Sentimentalists de Robert Hugh Benson (The "brutality" in Education. Commentary on the Novel 'The Sentimentalists' by Robert Hugh Benson)*, Cintia Carreira, *Lectura de The Chronicles of Narnia en clave de mimesis figurada de una realidad teologal (Reading of 'The Chronicles of Narnia' as a Figurative Mimesis of Theological Reality)*, Miguel Ángel Belmonte *Robinson Crusoe y la biografía espiritual del hombre moderno (Robinson Crusoe and the Spiritual Biography of Modern Man)*.

The final paper *L'accompagnement en formation d'adultes (The accompaniment in Adult Education)* was delivered by Evelyne Charlier from the University of Namur. She presented the results of a research project realised in Belgium which focused on the support provided to in-service teachers.

To sum up, the Congress proved a very fruitful scientific experience, enabling the participants to share their insights and expertise in a very congenial atmosphere. Its proceedings are scheduled to be published soon. The next Congress is planned for October 2016 at the Jesuit University Ignatianum in Krakow.