

## Formation of the Heart by the Heart – Scheler's Conception of the Ordo Amoris as a Challenge (not only) for Contemporary Leisure Pedagogy

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*The heart possesses, within its own realm,  
A strict analogon of logic, which it does not,  
however, borrow from the logic of intellect.  
... Whoever has the ordo amoris of a man  
has the man himself.*

(Max Scheler, *Ordo Amoris*)

### Abstract

The article deals with the reflection of Max Scheler's thought legacy for the field of contemporary leisure pedagogy. The central and key concept of his philosophy of values was the ordo amoris. Its pedagogical legacy is thus sought in the perspective of the development of the individual ordo amoris of an individual as the most important factor in the educational process, not only in leisure education. Through the lens of free time, the article focuses on Scheler's concept of 'Bildung', the key role of affective education and the professional identity of the leisure pedagogue. His perception of the phenomenon of leisure time and his concept of man in the context of his philosophical anthropology, personalistic and phenomenological approach become inspiration. Reflecting on his work opens up space for axiologising and humanising contemporary upbringing and education, which has philosophical and anthropological significance and refers to the formation of the ordo amoris. In the light of Scheler's phenomenology of emotional life, the key role of 21<sup>st</sup> century leisure pedagogy is seen in the affective level of education.

**Keywords:** ordo amoris, heart, love, Bildung, anthropology, phenomenology, personalism, axiology, otium, leisure pedagogy, humanisation, value education, affective education

The intellectual legacy of Max Scheler (1874–1928), philosopher, sociologist, political scientist, pedagogue, and ethicist, becomes a call for pedagogical reflection and the search for answers to current issues of upbringing and education in the 21<sup>st</sup> century. Although Scheler did not create an

independent philosophy of upbringing, a detailed and systematised concept of education can be traced in his work.<sup>1</sup> He became the founder of philosophical anthropology, sociology of knowledge, and modern phenomenology of religion.<sup>2</sup> He bequeathed an immense amount of original observations and original ideas to European culture. He developed a unique theory of 'material value ethics' and 'philosophy of feeling'. He is one of the most important representatives of the emotive-cognitive line in the theory of knowledge; he is a classic of the phenomenology of feeling.<sup>3</sup> Although upbringing and education were not the primary and central subject of his interest, he dealt with them primarily in the field of ethics (especially ethics of values), and the abundance of the author's insights provides a rich source for his inclusion among the representatives of the philosophy of education par excellence.

We return back to the personalist philosophy of Max Scheler, of which the important feature is the Christian dimension, in order to extract from it elements that will contribute to a renewed view of the education of man as a person.<sup>4</sup> The phenomenological approach provides an analysis of the ontological structure of the person and at the same time an epistemological and ethical orientation for educational practice. In response to the current instrumentalisation of education, contemporary pedagogy requires a phenomenological approach, the quality of which lies in the analysis of lived experience. Scheler's most significant contribution to the development of philosophical thinking both in European and world scales is represented by the philosophy of emotionality.<sup>5</sup> We choose the legacy of Max Scheler as a way of returning to the axiological perspective, which needs to be incorporated into the foundation of education in today's time, being a time of painful devastation and relativisation of values, and the disappearing of the spiritual and human dimension of education.<sup>6</sup> Currently, there is a need to develop knowledge related to personal experience and the moral dimension. Scheler's philosophical anthropology is a rich source of inspiration. Scheler provides us with a guide in the search for education and training that would support a person's spiritual and ethical growth towards responsible humanity. The touchstone of Scheler's thought is the concept of *ordo amoris*.<sup>7</sup> Scheler, referred to as a philosopher of spirit and feeling, a philosopher of love, considers love to be the core of education, and offers a way of cultivating love and educating love – the educational concept of the *ordo amoris*. The concept of the *ordo amoris* can lead society to transformation, which is why affective education is becoming truly key today.

Our goal is to analyse Scheler's theory of education in the light of the *ordo amoris* from the point of view of its use in contemporary free time pedagogy in a phenomenological perspective. In the works of leisure pedagogy theorists, Scheler is cited in connection with the concept of man within his philosophical anthropology with reference to the work *Die Stellung des Menschen im Kosmos* (1928).<sup>8</sup> For us, Scheler's concept of man becomes the starting point for focusing on anthropology, which refers to the *ordo amoris*. We reflect on the phenomenon of free time and the concept of *homo faber* by comparing the views of M. Scheler and J. Pieper, Christian

1 Rafael A. Burkhanov and Anatoly S. Gagarin, 'Max Scheler's Education Concept in the Light of his Philosophical Anthropology', *Perspektivy nauki i obrazovania – Perspectives of Science and Education* 48, no. 6 (2020): 12, <https://doi.org/10.32744/pse.2020.6.1>.

2 Ivan Hodovský, 'Max Scheler – filosof ducha a citu', in Max Scheler, *Můj filosofický pohled na svět* (Praha: Vyšehrad, 2003), 12.

3 Milan Nakonečný, *Emoce* (Praha/Kroměříž: Triton, 2012), 287.

4 Andrej Rajskeý, *Filozofia výchovy (Vybrané state)* (Trnava: Trnavská univerzita v Trnavě, Pedagogická fakulta, 2021), 141.

5 Hodovský, 'Max Scheler', 34.

6 Taťána Göbelová, *Axiologická dimenze ve výchově a vzdělávání* (Ostrava: Ostravská univerzita v Ostravě, Pedagogická fakulta, 2006), 5.

7 Karolina Enquist Källgren and Ingrid Vendrell Ferran, 'Scheler and Zambrano: on a Transformation of the Heart in Spanish Philosophy', *History of European Ideas* 48, no. 5 (2022): 635, <https://doi.org/10.1080/01916599.2022.2064077>.

8 Mario Pollo, *Animazione Culturale: teoria e metodo* (Roma: LAS, 2004), 53.

philosophers interested in the *ordo amoris*. Through the lens of leisure pedagogy, we focus on Scheler's concept of *Bildung*, the key role of affective education and the professional identity of the leisure pedagogue. The title of the article, 'Formation of the Heart by the Heart', corresponds to the *ordo amoris* as the education of the culture of the heart, defining the axiological horizon of a person. The text includes a mention of the specific use of the concept of the *ordo amoris* in education in free time – in the field of literary and religious education, Salesian education, and cultural animation.

Scheler's key works for the reflection of ideas about upbringing and education are especially *Der Formalismus in der Ethik und die Materiale Werthethik* (1913) and *Die Formen des Wissens und Die Bildung* (1925) – published in an abridged form in 1947 under the title *Bildung and Wissen*. Notable are his essays on education contained in *Philosophische Weltanschauung* (1928) and *Der Mensch im Weltalter des Ausgleichs* (1929). There is no mention of the *ordo amoris* in *Der Formalismus in der Ethik und die Materiale Werthethik*. It is likely that Scheler began to develop this idea only after completing his seminal work on the philosophy of value. He intended to develop this concept further to make it the central and key concept of his entire philosophy of values.<sup>9</sup> The last time he addressed this topic was in his unfinished manuscript *Ordo Amoris*, which was published after his death in 1933 in the book *Schriften aus dem Nachlass*. He further dealt with the phenomenon of love in the article *Liebe und Erkenntnis*, and a large part of his interpretations of love can be found in the study *Das Ressentiment im Aufbau der Moralen* (1915). In Scheler's work *Der Formalismus in der Ethik und die Materiale Werthethik*, love and hatred occupy the highest level in the hierarchy of material values.<sup>10</sup>

## Present Time

The time we are living in now is a time of crisis in all areas of life. Jan Patočka in his study *Max Scheler – an attempt at overall characteristics* (1968) predicted that 'time will return to him as soon as it is forced to reflect on its roots'.<sup>11</sup> In his anthropology, Scheler foreshadowed the development of society towards individualism. The urgent sign of the present time is individualism (extended self), subjectivism, and narcissism as symptoms of the broken order of love. Today's society is often referred to as a performance, industrial-technological-bureaucratic, hyper-consumer, global, postmodern, multicultural, free market, and social mobility society. It is going through various crises – ecological, energy, economic, migration; it is experiencing political, social, and economic upheavals, the consequences of the covid-19 pandemic and the ongoing war in Ukraine. Ethics gives way to aesthetics. Basic values represent subjective peculiarities and unique individuality, the value of life is subordinated to the value of utility. Judgment based on values has been replaced by judgment based on taste. Man separates himself from nature and the spiritual world. Relativism prevails: even the truth gives way to purpose. The primacy of instrumental reason and the dominant position of technology leads to the flattening of lives.<sup>12</sup> In postmodernity, fluidity and

9 Timo Purjo, 'How a Holistic Conception of the Human and Objective Spiritual and Ethical Values Can Be Used as a Basis of Spiritual Values in Contemporary Education and Research', (paper presented at a colloquium on The Significance of Spiritual Values in Contemporary Education and Research, Snellman College, Finland, 6<sup>th</sup> October 2017), [https://www.academia.edu/es/34899468/HOW\\_A\\_HOLISTIC\\_CONCEPTION\\_OF\\_THE\\_HUMAN\\_AND\\_OBJECTIVE\\_SPIRITUAL\\_AND\\_ETHICAL\\_VALUES\\_CAN\\_BE\\_USED\\_AS\\_A\\_BASIS\\_FOR\\_YOUTH\\_EDUCATION](https://www.academia.edu/es/34899468/HOW_A_HOLISTIC_CONCEPTION_OF_THE_HUMAN_AND_OBJECTIVE_SPIRITUAL_AND_ETHICAL_VALUES_CAN_BE_USED_AS_A_BASIS_FOR_YOUTH_EDUCATION).

10 Michal Janata, *Voda a diamanty: hodnoty, zlo, dobro* (Praha: Malvern, 2022), 113.

11 Jan Patočka, 'Max Scheler – pokus celkové charakteristiky', in Max Scheler *Místo člověka v kosmu*, translated by Anna Jaurisová (Praha: Academia, 1968), 6.

12 Jakub Sirovátka, 'Volný čas z (post) moderní perspektivy', in *Svobodný čas: pedagogika volného času jako výchova ke svobodě*, ed. Zuzana Svobodová (Praha: Univerzita Karlova, Karolinum, 2023), 75.

disposableness rule. Even education focused primarily on the market of knowledge and skills has not avoided fluidity.<sup>13</sup> Education today is lost in a shifting (fluid) maelstrom of values, information, and identities.<sup>14</sup> Today, education has become a means of the vertical. Disruption of order and confusion of values is a serious pedagogical problem.<sup>15</sup> In the light of the possibility of turning a crisis into an opportunity, space opens up for the development of the value potential of education, for the axiologisation of contemporary education, and the humanisation of education, which has a philosophical and anthropological significance and refers to the *ordo amoris*. We live in an epoch of confusion of hearts, of a broken order of love. And it is precisely the failure of the order of heart that stands at the deepest roots of all evil.<sup>16</sup>

Max Scheler's work bears witness of his time. He experiences the modern technical world of the 1920s and 1930s with its positivist-pragmatic view, the development of executive knowledge within the division of labour of professional sciences. Educating and salvific education takes a back seat and, according to him, the devastation of education is generally occurring: 'We are literally a jungle in which efforts to educate the nation have almost disappeared.'<sup>17</sup> According to Jan Patočka, Scheler's material ethics allows the reconciliation of ethical and value absolutism with the relativity of the socio-historical context, in which values are experienced.<sup>18</sup> Scheler becomes our guide in a time of crisis of values when axiological questions begin to move to the centre of scientific reflection and pedagogical praxis.

## Scheler's Philosophical Anthropology, the Concept of Man

In the age of pluralism and complexity, upbringing and education must primarily face a philosophical and anthropological challenge. We need an anthropological curriculum that puts the person at its centre. Man and his image becomes an urgent, anxious problem of the present. In the foreground is the search for the image of today's man. With the work *Man's Place in the Cosmos*, Scheler became the founder of modern/contemporary philosophical anthropology.<sup>19</sup> His philosophical-anthropological conception understands man in a cosmological perspective, in which he focuses on the relationship between man and animal. The specificity of man is spirit (*Geist*).<sup>20</sup> The spirit is a specifically human creative layer with the specific property of openness to the world. Openness to the world means that man relates to the world, evaluates it, and hierarchises it.<sup>21</sup> Scheler attempts to redefine the essence of man in relation to the animal and the metaphysical special position of man. In the above-mentioned work, the author defines three historical anthropological paradigms: the Greek-ancient, the Judeo-Christian, and modern natural scientific (modern thought) traditions, which correspond to theological, philosophical and natural anthropology.<sup>22</sup> With the arrival of the postmodern era, A. Rajský proposes an extension to a new paradigm – the postmodern situation with its efforts for the image of the whole man.<sup>23</sup> Scheler gives a complex picture of man, including

13 Zygmunt Bauman, *Tekutý život* (Praha: Pulchra, 2021), 173.

14 Virgínia Da Silva Ferreira and Vera Rudge Werneck, 'Educate to Humanize of Max Scheler and the Post-modernity of Zygmunt Bauman', *Revista Brasileira de Educação* 27, (2022): 9, <https://doi.org/10.1590/s1413-24782022270052>.

15 Naděžda Pelcová, *Vzorce lidství: filosofické základy pedagogické antropologie* (Praha: Portál, 2010), 160.

16 Peter H. Spader, *Scheler's Ethical Personalism: Its Logic, Development and Promise* (New York: Fordham University Press, 2002), 7.

17 Max Scheler, 'Formy vědění a vzdělání', in Scheler, *Můj filosofický*, 183.

18 Patočka, 'Max Scheler', 17.

19 Blanka Kudláčková, *Člověk a výchova v dějinách evropského myšlení* (Trnava: Pedagogická fakulta, Trnavská univerzita v Trnavě, 2007), 24.

20 Ibid., 133.

21 Naděžda Pelcová, 'Je schopnost úcty věcí výchovy?', in *Lze vychovávat k úctě a sebeúctě? (Studia didactica II.)*, ed. Lea Květoňová et al. (Praha: Univerzita Karlova, Pedagogická fakulta, 2020), 26.

22 Kudláčková, *Člověk a výchova*, 25.

23 Andrej Rajský, *Filozofia výchovy (Vybrané state)*, 69.



the aspect that man is born as a person. The concept of the person is a central theme for him. The core and starting point of his personalistic anthropology is the emotional life that makes cognition possible.<sup>24</sup> Scheler defines man as a microcosm (a part of the world containing the whole). His theory is a link between the Christian teachings of St Augustine and the 'non-theological' anthropology of the 20<sup>th</sup> century, precisely because it combines both. More than the theological dimension, it emphasises the personalistic character of love.<sup>25</sup> According to Scheler, before man as 'ens cogitans' (a thinking being) or 'ens volans' (a willing being), there is 'ens amans' (a loving being).<sup>26</sup> The idea of love as the central act of man will contribute to Scheler's thesis that man is a loving being above all other abilities – thinking, decision making, doubting. Scheler thus expands the traditional concept of man being of reason by the fact that man consists above all of love, of the heart, and values mediated by feeling.<sup>27</sup> Man is the act of constant becoming a man. Man is a cosmic being, responsible for his stay in the world.<sup>28</sup>

Education thus means seeking participation in everything that is essential in nature and history, wanting to be one's own microcosm, an individually erudite centre, a concentrated world.<sup>29</sup> Scheler saw man's life mission as active participation in spiritual life and personality development, for which belief in God is the deepest source.<sup>30</sup>

## Free Time, Homo Faber

Otium (free time, inactivity, idleness) is the litmus test of the entire paradigm of anthropogenesis. The attitude we take towards the phenomenon of free time reveals our image of the perception of man. The struggle for education is also a struggle for the meaning of free time, as it plays a central role in our being and becoming a man.<sup>31</sup> Scheler calls for renewed attention to otium in philosophical anthropology and education (Bildung). He pleads for the recognition of free time as a possibility that belongs to human beings and belongs to the definition of what it is to be man. Inactivity allows us to transcend the borders of usefulness and be open to the world as a whole.<sup>32</sup> Scheler calls for a rediscovery of the role of leisure in culture.<sup>33</sup> He points to the end of work in otium and concentration on the contemplation of life, inspired by deep spiritual impulses, resulting in the effort to uncover the spiritual form of material nature and become a co-creator.

The philosopher Josef Pieper (1904–1997) refers to Scheler's critique of modernity, the one-sided emphasis on the importance of the production of material values, and the expression of concerns about the instrumentalisation of man in his book *Muße und Kult* (1947). Both personalities of German Christian philosophers are united by an interest in philosophical anthropology, personalism, and phenomenology. They equally arrive at a positive perception of free time and an accentuation of its qualitative dimension. For Pieper, free time is a state of the soul, and

24 Kudláčová, *Člověk a výchova*, 124.

25 Hana Oravcová, 'Ordo amoris jako rámec sociální práce' (master's dissertation, University of South Bohemia in České Budějovice, 2010), 47.

26 Ján Šlosiar, *Od antropologizmu k filozofickej antropológii* (Bratislava: Iris, 2002), 93.

27 Tapio Puolimatka, 'Max Scheler and the Idea of a Well Rounded Education', *Educational Philosophy and Theory* 40, no. 3 (2008): 365, <https://doi.org/10.1111/j.1469-5812.2007.00337.x>.

28 Jan Patočka, *Komeniologické studie II.* (Praha: OIKOYMENH, 1998), 354.

29 Pelcová, *Vzorce lidství*, 170.

30 Hodovský, *Max Scheler*, 24.

31 Michele Averchi, 'The Role of Idleness in Bildung a Schelerian View', *Thaumazein, Rivista di Filosofia* 3 (2015): 549, <https://doi.org/10.13136/thau.v3i0.61>.

32 Ibid., 554.

33 Max Scheler, *Vom Umsturz der Werte* (Francke-Verlag-Bern, 1955), 367.

taking care of it is a priority.<sup>34</sup> He calls for a refocusing of attention on the power of the human soul. Following Aristotle's *Nicomachean Ethics*, he calls for a return to *scholé* as the highest value, the prerequisite of which is contemplation.<sup>35</sup> Scheler's idea of derealisation shows similarities with Pieper's concept of contemplation. In both authors, anxiety about life (*vita activa*) is overcome by passive openness to the whole.<sup>36</sup> Commenting on Heidegger's book *Being and Time*, Scheler states: 'The philosophy of the everyday must be countered with the philosophy of Sunday. Sunday reflects its light into everyday life. We live from Sunday to Sunday, work is only a means from Sunday to Sunday'.<sup>37</sup> Against Heidegger's existential philosophy of the everyday, Scheler sets his 'philosophy of Sunday'. Instead of the fear of finitude and loneliness, *Dasein* posits love as the basic emotion through which the world is revealed, 'the world, which is bathed in God's light'.<sup>38</sup> For both Scheler and Pieper, the phenomenon of love refers to the centre of existence (it is the centre of man), and according to them it is necessary to provide food primarily for the starving heart of man.

Both philosophers share in criticism of the doctrine of *homo faber*, which gained primacy in the modern age victory of *vita activa* over *vita contemplativa*. Scheler supports the idea of Max Weber presented in the article *The Protestant Ethic and the Spirit of Capitalism*, where the origin of the one-sided focus on performance is associated with Protestantism. Scheler criticises the modern subjugation of life to utility or the ethos of industrialism. In his famous lecture in Cologne on the grounds of the Association of Catholic Academicians in 1920, Scheler expressed that the decadence of modernity, finding its original motivation as early as in the Protestant Reformation, led man to the overestimating of work.<sup>39</sup> He rejects the idealised archetype of the industrious worker (*homo faber*) promoted by Werner Sombart. According to Scheler, being thoroughly familiar with the philosophy of pragmatism, it is necessary to build the concept of *homo faber* in a new way, because it does not correspond to the metaphysical dignity of man.<sup>40</sup> Pieper shares Scheler's criticism of Werner Sombart's idealising of the image of *homo faber*.<sup>41</sup> Man is not (only) an animal rationale, nor a mere *homo faber* (an active and purposefully acting being), but man has a special position in the cosmos that is not embodied by purposeful work. Work must not be a purpose, but a constitutive component of man. It is a shift from the ideal of a productive individual to the reality of a person experiencing the present moment.<sup>42</sup> Within the *ordo amoris*, Scheler tries to give the flattened conception of *homo faber* its organic place.<sup>43</sup> The idea of the *ordo amoris* allows him to include in the traditional metaphysical concept also pragmatic motifs of perception and the whole area of *homo faber* with modern science and technology. In his book *Muße und Kult*, Pieper expresses his criticism of *homo faber* in reference to the ever-busy and restless working spirit that is the disease of the modern age. In his later works he states that man is neither *homo faber* nor *homo ludens*, but *homo religiosus*.

34 Paul Heintzman, *Leisure and Spirituality: Biblical, Historical, and Contemporary Perspectives* (Michigan: Grand Rapids, Baker Academic, 2015), 41.

35 Michal Kaplánek, 'Kontemplace a její místo v životě', in *Svobodný čas: pedagogika volného času jako výchova ke svobodě*, ed. Zuzana Svobodová (Praha: Univerzita Karlova, Karolinum, 2023), 52.

36 Averchi, 'Role of Idleness', 549.

37 Ibid., 554.

38 Frédéric Vandenberghe, 'Sociology of the Heart: Max Scheler's Epistemology of Love', *Theory, Culture and Society* 25, no.3 (2008): 47, <https://doi.org/10.1177/0263276408090656>.

39 Hodovský, 'Max Scheler', 79.

40 Patočka, 'Max Scheler', 26.

41 Josef Pieper, *Leisure The Basis of Culture: the Philosophical Act* (San Francisco: Ignatius Press, 2009), 44.

42 Kaplánek, 'Kontemplace', 55.

43 Patočka, 'Max Scheler', 26.

## Education

Scheler understands upbringing and education in a double meaning and context: on the one hand, as a process of acquiring practical knowledge or as a mental activity, but also as creation and self-creation. Scheler's second concept arose under the influence of the classic humanist ideal, expressed in the German environment by the term 'Bildung'. Bildung is associated with the idea of a harmonious and all-round development of all human abilities and dispositions. Education, *cultura animi*, is not conceived as a process of acquiring knowledge, but as an ideal of perfect human formation of the structure of the entire world.<sup>44</sup> It is the ability to understand and master what gives life its overall meaning. Scheler connects the essence of education with the definition of man as a microcosm. Another purpose of education is Bildung as becoming a person (humanisation of man) and an attempt at self-ideification, because the idea of humanity and the idea of divinity are united in man.<sup>45</sup> The highest knowledge, the so-called salvific knowledge, is the completion of ruling (executive) and educating knowledge, and at the same time their transcendence.<sup>46</sup> Scheler's vision of becoming the world through becoming a human corresponds to the principle of the third dimension of education. The sense of education is also the third dimension (wanting something higher), i.e., personalisation and transcendence. For Scheler, Bildung is a category of being, not knowing and experiencing.<sup>47</sup> According to him, upbringing and education are based on values. It is a process that leads the student to recognise and hierarchise values in a correct and appropriate way so that he can situate himself in the world as a man and a person.<sup>48</sup> The foundation of all knowledge and understanding is an act of love, and the very core of Bildung is the education of the heart.<sup>49</sup> Values can only be known through the heart. The process of upbringing and education thus becomes a process directing the student to understand the order of love as the main principle of life.

## Ordo Amoris

Scheler suggested turning to the concept of *ordo amoris*, because it means finding the key to identification of the direction in upbringing and education.<sup>50</sup> His concept of *ordo amoris* seems to be a deep probe into the essence of human being, a concept that highlights the true values of humanity and points to positive values.<sup>51</sup> What Scheler defined in his early work as the *ordo amoris* became the essence of his Bildung. Education and upbringing therefore mean the formation of the *ordo amoris*, which Scheler identified in 1925 as Bildung. And thus Bildung and formation of the heart are the same thing. *Ordo amoris* becomes an educational concept.<sup>52</sup>

Scheler points to the need for a culture of the heart: 'What we figuratively call the heart of man is not a chaos of blind emotional states. On the contrary, it is the structured counterpart of the

44 Naděžda Pelcová, *Filozofická a pedagogická antropologie* (Praha: Karolinum, 2000), 126–127.

45 Ibid., 128.

46 Daniele Bruzzone, 'Max Scheler's Concept of Bildung and the Affective Core of Education', *Thaumazein, Rivista di Filosofia* 3 (2015): 524, <https://doi.org/10.13136/thau.v3i0.41>.

47 Scheler, 'Filosofický pohled na svět – Formy vědění a vzdělání', in Scheler, *Můj filosofický*, 189.

48 Almiro Schulz, 'Max Scheler: educar é humanizar', *Revista Espaço Pedagógico* 24, no. 3 (2017): 556, <https://doi.org/10.5335/rep.v24i3.7765>, <https://www.researchgate.net/publication/321991365>.

49 Bruzzone, 'Max Scheler's Concept of Bildung and the Affective Core of Education', 524.

50 Luigina Mortari, *The Practice of Self-Care* (Cambridge: Cambridge Scholars Publishing, 2022), 66.

51 Eduard Roreček, 'Ordo amoris jako princip rozumění se zřetelem k hermeneutické problematice jazyka a řeči', *Teologické texty*, no. 4 (2008), <https://www.teologicketexty.cz/casopis/2008-4/>.

52 Ulla Solasaari, *Rakkaus Ja Arvot Kasvattavat Persoonan – Max Schelerin Kasvatusfilosofiaa* (Helsinki-Yliopistopaino, 2003), 116.

cosmos of all possible values of love, a microcosm of the world of values.<sup>53</sup> The heart has its strict analogon of logic, its *ordo amoris*, just as objectively, absolutely, as Scheler explains in the context of Blaise Pascal's words. Scheler enriched the idea of *ordo amoris*; he followed up on the thought legacy of St Augustine and B. Pascal in his phenomenological philosophy.<sup>54</sup> He was inspired by the personal version of the Platonic idea of the universal Eros in the context of love as the discoverer of the world of values, and he also accepts B. Pascal's vision of the '*ordre du coeur*', the order of the heart, and agrees with Pascal's statement that 'the heart has its reasons which reason does not know.'<sup>55</sup> Therefore, whoever has the *ordo amoris* of a man has the man himself. Man sees all the empirical multiplicity and complexity of values through the basic structure of his heart, which can be called the centre of man as a spiritual being. The human heart is the seat of the *ordo amoris*, so it is the microcosm of the entire objective world of values.<sup>56</sup> *Ordo amoris* is love as the core of the world order, which is the divine order and includes man as well.<sup>57</sup>

Scheler illustrates the essence of the *ordo amoris* using the metaphor of a box with windows. According to Scheler, every person has his core, his law of love, from which he cannot escape, his 'box' and 'through the windows of this box, he sees the world and himself, and he does not see of the world and himself more than what these windows, according to their position, size, the colours show.'<sup>58</sup> *Ordo amoris* is not only a metaphor with an anthropological meaning, but also with an epistemological and ontological dimension.<sup>59</sup> The manuscript of *Ordo amoris* remained unfinished, for Scheler did not have time to thematise this concept further ontologically.<sup>60</sup>

The *ordo amoris* defines the axiological horizon of the person, the core of human identity, the basic ethos of every human being, the core of personality.<sup>61</sup> Our own *ordo amoris* (preference or suppression of certain values) configures the essence of the world and determines the modus of our existence. Because the *ordo amoris* defines the axiological horizon of the person and represents the realisation power in his modus of thinking and feeling, it becomes the background of every movement of the person's existence.<sup>62</sup> The *ordo amoris*, although it is essentially a hierarchy of preferences and aversions, is not static but inherently dynamic. The order of the heart represents an axiological structure, a unique 'face of an individual' that develops over time.<sup>63</sup> The *ordo amoris* is not only an individual-affective order, but also a cosmic axiological order. A person's affective maturity is realised only to the extent that he opens himself up to the world and accepts the order that transcends him.<sup>64</sup> A serious problem is the disruption of order, '*désordre du coeur*', which manifests itself in the confusion of values. In the broken order of love, hatred and confused experiencing can prevail. Basically, man is only what his heart is. The task of upbringing is to help in finding something to put your heart into. The correctness or perversity of human life depends on the arrangement of love and hatred into the 'objectively correct order (*ordo amoris*) and on the ability to recognize this order and instill the *ordo amoris* into your heart.'<sup>65</sup> This aspect of *ordo*

53 Ibid., 122.

54 Sabína Gáliková Tolnaiová, *Idea psychagógie v holistickej perspektíve* (Bratislava: Iris, 2014), 60.

55 Max Scheler, *Řád lásky*, překlad a doslov Jaromír Loužil (Praha: Vyšehrad, 1971), 37.

56 Edward V. Vacek, 'Scheler's Phenomenology of Love', *The Journal of Religion* 62, no. 2 (1982): 164.

57 Šlosiar, *Od antropologizmu*, 93.

58 Scheler, *Řád lásky*, 37.

59 Källgren and Ferran, 'Scheler and Zambrano', 644.

60 Purjo, 'How a Holistic', 8.

61 Pelcová, *Vzorce lidství*, 159.

62 Mortari, *The Practice*, 66.

63 Bruzzone, 'Max Scheler's Concept', 524.

64 Ibid., 529.

65 Purjo, 'How a Holistic', 10.



amoris ethics needs to be incorporated into the basis of upbringing and education. The whole system of values, the whole ordo amoris, becomes a kind of value-based natural theology.<sup>66</sup> It is a manifestation of the basic moral formula that man follows in his life. It determines man's being in much the same way as the formula of a crystal determines its shape.<sup>67</sup>

## Application of Ordo Amoris in Leisure Time Pedagogy

We will view Scheler's contribution to contemporary leisure pedagogy through the lens of his concept of ordo amoris, which brings new sap of the 'green tree of life' into the greyness of many theories. The sad picture of today's times calls for a cultural change, a fundamental change in the attitude of today's people, leading to the regeneration of humanity. However, this requires a revolution in values, which then generates an evolution in behaviour.<sup>68</sup> And upbringing and education in free time could become the space where this change in the overall attitude of a man could be induced.<sup>69</sup> It is about realising one's own value potential and one's own responsibility, about moving towards responsible humanity. Scheler's thought legacy becomes a rich source of inspiration for leisure pedagogy – the concept of man, the priority of the affective domain, the phenomenological approach, the emphasis on the development of emotional intelligence and the psychagogic dimension of education with a philosophical and religious dimension. In it, we find stimuli for defining the professional identity of the contemporary free time pedagogue. In the following chapters 'Formation of the Heart' and 'Formation of the Heart by the Heart', we will try to show how the concept of ordo amoris can become a functional ethical model for leisure pedagogy.

## Formation of the Heart

### 1. Scheler's Philosophical Anthropology Referring to the Ordo Amoris

Scheler's philosophical anthropology, based on the spiritual principles of Christianity, can become a methodological basis for leisure pedagogy. We find here the concept of a human being corresponding to his needs. Scheler gives a complex image of man, including the fact that man is born as a person. Recognising others as persons, being recognised by them as a person, and thus being a person, is both ontologically and ethically the foundation of the good of existence.<sup>70</sup> For Scheler, the concept of person is a central theme.<sup>71</sup> The person participates in his being human, humanisation. Scheler further defines man as a microcosm (concentrated world) and the world of upbringing and education as a correlate of wholeness. He also understands man as 'ens amans (a loving being)' and 'ens volans (a willing being)' and bases education on sympathy.<sup>72</sup> His philosophical-anthropological conception perceives man in a cosmological perspective with a 'metaphysical special position'. As a spiritual being, man is the highest level of intelligence and is (unlike animals) 'open to the world'; he relates to the world, behaves in a certain way, evaluates it, and hierarchises it. Opening the world with love is actually creation.<sup>73</sup> Scheler expands the traditional

66 Patočka, 'Max Scheler', 18.

67 Pelcová, *Filozofická a pedagogická antropologie*, 118.

68 Gilles Lipovetsky, *Paradoxní štěstí: esej o hyperkonzumní společnosti* (Praha: Prostor, 2007), 405.

69 Sirovátka, 'Volný čas', 81.

70 Oravcová, 'Ordo amoris', 20.

71 Bruzzone, 'Max Scheler's Concept', 524.

72 Göbelová, *Axiologická dimenze*, 21.

73 Lumír Ries, 'Pedagogická láska a prosociálnost', *Pedagogická orientace* 21, no. 3 (2011): 272.

concept of man, so that man consists primarily of love. His personalistic anthropology refers to the *ordo amoris*; its basis is emotional life. Scheler's anthropology has a certain theological dimension, but love, which occupies a prominent place in it, is grasped on the basis of the empirical knowledge of psychology. More than the theological dimension, he emphasises the personalistic character of love.<sup>74</sup> It is very important that the leisure pedagogue starts from a holistic concept of the person.

## 2. Scheler's Concept of Formation as *Ordo Amoris*

From the previous text the need for an anthropological educational curriculum follows, which the heart (as the place of love in a person) would place at its centre. The idea of *ordo amoris*, which became the core of Scheler's *Bildung* from 1925, represents formation, the cultivation of the heart.<sup>75</sup> Scheler speaks of the movement of the heart, which must be subject to an objectively correct order. Values can only be recognised by the heart. The heart plays a central role in accepting values. According to Scheler, the purpose of value formation is to teach pupils to have (respect) values, to cultivate the sense of values. Scheler calls the system of evaluation and hierarchy of values an *ethos*. Revealing the axiological dimension of reality and directing pupils towards value potential is a key task of formation and education in free time. The metaphysical conception of values within Scheler's axiology can be a way out of the prevailing relativism of values and the danger of their subjectivisation.<sup>76</sup> The concept of *ordo amoris* represents a formation style based on values formation. *Ordo amoris* shapes the axiological identity, the unique 'face' of man as a person. The order of love is what organises the chaos of being. It is the core of the world order, which also includes man.

Romano Guardini (1885-1965), whom Scheler described shortly before his death as 'a German Christian educator in the true sense of the word', continued the ideas of the *ordo amoris*. Scheler's phenomenology itself can be placed in the context of Guardini's 'phenomenology of Christian existence'; both are united by a Pascalian emphasis on the way of the heart. (Guardini is the author of a study on Pascal published under the title *Christian Consciousness*.<sup>77</sup>) For Guardini, prayer and culture are inseparable. He understands the divine creation as an *ordo amoris*, where man discovers himself as a creature called to fulfil his nature by freely responding to God's love through prayer and works.

The phenomenon of love seems to be disappearing from the current pedagogical discourse. Scheler considered love to be the basis of all education; he found the truth about the depth of the anthropological phenomenon of love in philosophy.<sup>78</sup> Thus, we perceive leisure pedagogy as a science 'about man' (a humanities science), not a science 'about society'. The basis of our perception is the accentuation of the phenomenon of pedagogical love and its significance for current pedagogical theory and educational practice in contrast to the phenomenon of prosociality, resulting from the understanding of leisure pedagogy of free time as a social science.

For Scheler, his phenomenology became the means how to describe *ordo amoris*. The traditional phenomenology of his time overlooked the experience of love or the human heart. Through his phenomenological approach, Scheler was able to describe the order of the heart, the experience

74 Spader, 'Scheler's Ethical Personalism', 253.

75 Bruzzone, 'Max Scheler's Concept', 524.

76 Göbelová, *Axiologická dimenze*, 21.

77 Romano Guardini, *Křesťanské vědomí: studie o Pascalovi* (Brno: Dobromysl, 1998).

78 Ries, 'Pedagogická láska', 272.

of love for a person, and the giving of the absolute.<sup>79</sup> Value ethics thus arose within the framework of phenomenological philosophy, and Scheler was one of its most important representatives. His phenomenology recognises the cognitive basis of emotional life, the primacy of emotions.<sup>80</sup> Today, there are not many theorists who look at upbringing and education through the phenomenological perspective. Scheler's legacy becomes a challenge for leisure educators. They can take inspiration from the phenomenological approach – even M. Scheler revealed the bases of upbringing in scholé. It is necessary to turn pupils back to the things themselves, not to their constructs.

The philosophy of emotionality is Scheler's greatest contribution to the development of philosophical thought. He anchors emotionality ontologically and epistemologically. In Scheler's time, the world of emotional life was left to psychology and its partial view. Emotionality ceased to be a philosophical and epistemological question. Scheler developed a distinctive theory of 'material value ethics' and 'philosophy of feeling'. Feelings are the central theme of his ethics; he subjects them to phenomenological analysis from various points of view.<sup>81</sup> The emphasis, with which Scheler insists on distinguishing the emotional state (in which the subject experiences values) from the non-value emotional state, results from the need not to associate every emotion with a cognitive function.<sup>82</sup>

According to him, emotional formation has a decisive place in upbringing. Scheler developed the motif of the emotional engagement of man in the ontological, social, and existential realities of the modern world.<sup>83</sup> There is no thinker who has thought through, specified, and developed the motive of man's emotional engagement as deeply as him. By restoring the link between feelings and values, he made it possible to place education firmly within the framework of ethics.<sup>84</sup> The affective growth is a necessary condition for authentic existence. The emotional life is an access tool to the world, a coordinated cosmos of values. Emotions relate to the heart of man. They reveal to us the extent and height of our world, they are rooted in our spiritual dimension. This appears to be a key point for contemporary pedagogy. It is an affective education that goes beyond psychologism and subjectivism. We propose the concept of free time pedagogy as a pedagogy of affective life. D. Bruzzone describes it as a pedagogy that goes beyond the reductive paradigm of 'emotional intelligence' towards emotional formation as a deep examination of ourselves which enables a deep understanding of others.<sup>85</sup> Emotional education has been marginalised for a long time; its renewal today is more associated with the psychological concept of well-being. In leisure pedagogy, a space opens up for emotional formation towards the existential idea of 'fulfilment of meaning'. In the light of Scheler's phenomenology of emotional life, we see the key role of leisure pedagogy in affective formation.

Leisure pedagogy as a formation with a psychagogic focus has a philosophical and religious dimension, which is concretely reflected, for example, in subjects with literary, philosophical, religious/spiritual content. The interpretation of literary, philosophical, and spiritual texts is grasping the author's *ordo amoris*. When interpreting texts, the process of interpretation is accompanied

79 Zachary Davis and Anthony Steinbock, 'Scheler on the Moral and Political Significance of Emotions', in *Oxford Handbook of the History of Phenomenology* (Oxford: Oxford University Press, 2018), 177.

80 Spader, 'Scheler's Ethical Personalism', 253.

81 Patočka, 'Max Scheler', 12.

82 Soňa Dorotíková, *Filosofie hodnot: problémy lidské existence, poznání a hodnocení* (Praha: Pedagogická fakulta Univerzity Karlovy, 1998), 85.

83 Hodovský, 'Max Scheler', 14.

84 Bruzzone, 'Max Scheler's Concept', 525.

85 Daniele Bruzzone, 'The Strength of Emotions and the Weakness of Feelings: The Phenomenology of Affectivity as an Educational Challenge', in *Emotions-Feeling-Mood. Phenomenological and Pedagogical Perspectives*, eds. Malte Brinkmann, Johannes Türistig, Martin Weber-Spanknebel (Wiesbaden: Springer Verlag, 2021): 21.

by the act of love. The *ordo amoris* is a general principle of understanding, but in the case of understanding an artistic text it is much more fundamental than in the case of a scientific text.<sup>86</sup> Scheler's conception of the meaning of the heart and *ordo amoris* is a way to understand the meaning of Salesian education as a 'pedagogy of the heart'.<sup>87</sup> There is an analogy between M. Scheler's axiological thinking and Salesian pedagogy. Salesian anthropology considers love in the human person to be central. Don Bosco suggested *amorevolezza* (love) as one of the pillars of his preventive system. Mario Pollo, the author of cultural animation, draws on Scheler's anthropology in his book *Animazione Culturale*.<sup>88</sup> Cultural animation represents an attitude guided by the love of life. It is an educational style based on values education. The goal of cultural animation is enculturation.

## Formation of the Heart by the Heart

### The Professional Identity of the Leisure Time Pedagogue from the Perspective of the *Ordo Amoris*

The previous defence of the concept of *ordo amoris* as a model for leisure pedagogy, representing the process of helping the student to lead his own life in the order of love, takes into account the personal assumptions of the educator. The pedagogue should become a guide or mentor to his wards on the way to axiological maturation. The title of this article *Formation of the Heart by the Heart* refers to the formation by man who is freely realising humanisation, a pedagogue who takes his student into his heart as a uniqueness, opens his heart to the spheres of values, and sees in him the potential of 'who he could be'. A human being is most of all the *ordo amoris*. Man's *ordo amoris* is the key to the opening: 'Whoever has the *ordo amoris* of a man has the man himself'. The *ordo amoris* characterises the personal ethos: 'it determines what we love, what interests us, what is valuable to us, and in what order, it defines us'.<sup>89</sup> This is why the personality qualifications of the leisure pedagogue are the most important. It depends on the level of the teacher's own personal growth, the acquisition of self-knowledge and self-reflection, and the achievement of affective maturity. The development of emotional competences needs to be included in the training of future pedagogues. The ideal is an exemplary person with a developed and deep emotional life, who is able to open the hearts of students to higher moral levels and who does not perceive his profession as a job, but as a mission. The teacher's individual *ordo amoris* and the atmosphere of openness based on love and trust are decisive for the growth of students' sensitivity to reality, and the expansion of the hierarchy of their preferences.<sup>90</sup> The key domain of the professional identity of a leisure pedagogue is the affective domain.<sup>91</sup> The teacher should understand what *paideia* is, experience *scholé*, and base his educational work on the relationship of sympathy. We recommend that leisure pedagogues familiarise themselves with the *ordo amoris* as a basic approach to good education – upbringing that is understood as *Bildung* and the 'eternal task' of

86 Roreček, 'Ordo amoris jako princip', 4.

87 Silvana Soares, *Aspectos Ontológicos e Antropológicos da Amorevolezza na Educação Salesiana* (Universidade Metodista de São Paulo: São Bernardo do Campo, 2018), 145.

88 Pollo, *Animazione Culturale*, 53.

89 Jan Patočka, *Věčnost a dějinnost* (Praha: OIKOYMENH, 2007), 54.

90 Chien-Fu Lin, 'Love in Education: a Philosophical Examination with Special Reference to the Phenomenology of Max Scheler' (thesis, University of London, 1997), 298.

91 Petr Bauman, 'Je možné ke svobodě vychovávat?', in *Svobodný čas: pedagogika volného času jako výchova ke svobodě*, ed. Zuzana Svobodová (Praha: Univerzita Karlova, Karolinum, 2023), 100.



humanisation, together with the holistic concept of man.<sup>92</sup> Light exists, but warmth and life are often absent. This is the challenge for leisure pedagogy, a space for assimilated knowledge that becomes life and function.

Scheler emphasises self-education through examples, which is part of his exemplarist theory of *Bildung*. In his text *Vorbilder und Führer* (1914) he develops the idea of exemplification already presented in the book *Der Formalismus in der Ethik und die Materiale Werthethik* (1913). The theory of exemplary personalities is much more important and fundamental than the issue of leaders. Scheler connects the idea of *ordo amoris* with the sphere of values and its hierarchical order. According to the hierarchy, he distinguishes the main model types – the saint (value of holiness), the genius (value of creative abilities), the hero (value of nobility), the leading mind of civilisation (value of usefulness), and the master of the art of living (value of bliss). Each person must seek the right examples for building the realisation of values within *ordo amoris* and be initiated by the great patterns that indicate the ‘measure’ of possible humanisation. This opens up space for pedagogues to lead their students properly by their own example. According to Scheler, by becoming humanised, man becomes both the object and the subject of salvation. Jesus is an example of the highest type of value (holy person), but also a moral genius. His *ordo amoris* allowed him to see higher values and thus opened up the world to new areas of higher values.<sup>93</sup> Scheler refers to Jesus’ Sermon on the Mount from Matthew 5-7 as evidence of the discovery of a new realm of values.<sup>94</sup> In Jesus Christ there is achieved the perfect union of divine revelation and the purest humanity.

## Conclusion

Max Scheler is truly a founding and inspiring personality who left a deep mark on the soil of philosophy. His work is not only an extraordinary milestone for philosophy and philosophical anthropology but also an important contribution to pedagogy and the philosophy of education – it contains important knowledge about many educational questions that are still open and fundamental for our time. Although his legacy of thought provides a fruitful source for pedagogical reflection, his insights have nevertheless been largely ignored within pedagogical practice. Moreover, he did not have the grace of years (he died at the age of 54) to complete the mission that he set out also in the field of his concept of *ordo amoris*, which is the subject of this article.

The idea of the *ordo amoris* is more than 1,500 years old and seems to have lost none of its validity in that time. On the contrary, it can be said that it represents a concept that is a sufficiently flexible response to the problems brought about by the present. This is a concept that is valid and functional in every society, if love in the universal form of love for God and neighbour is part of the relational framework on a general level. Researching the concept of *ordo amoris* led to the final defence of love as the basic principle of the relational framework and the order of love as a structure defining man’s place in the world with his life orientation towards the highest good. The *ordo amoris* is the order that will bring harmony to the current chaos of quicksand ethics without a firm foundation. The development of the student’s individual *ordo amoris* represents the most important factor in the educational process. Scheler’s concept of love as the determining principle of man’s relationship to the world and God is a challenge to contemporaries. Nothing great can be achieved without the passion of love, which is a challenge for today’s teachers and

92 Bruzzone, ‘Max Scheler’s Concept’, 533.

93 Spader, ‘Scheler’s Ethical Personalism’, 38.

94 Ibid., 232.

educators who are called to cultivate and educate love.

One of the touchstones of upbringing and education in free time will be its ability to offer students building material for experiencing and understanding the meaning of life. Scheler's concept of education, which directs man to higher values, becomes a popular philosophical and pedagogical idea. In leisure pedagogy, it updates the idea of paideia (care for the soul) and the opening of education for philosophical, value, emotional, indeed affective formation.

Education is currently urgent in building a planetary education that is focused on humanisation. As a protector of the whole and a helper in the renewal of humanity, Scheler becomes a great challenge not only for contemporary leisure pedagogy, where he can become an invaluable guide. To bring up man's heart means to enable man to be in the world and to act in the world according to consciousness. Even for the 21<sup>st</sup> century, the idea that 'It is only with the heart that one can see rightly' (Antoine de Saint Exupéry) remains valid. It is our wish that one day the time will come when the primacy of heart will be universally recognised.

A detailed analysis of M. Scheler's philosophical and axiological proposal, including a critical reflection of his concept of values, is beyond the scope of this article. Below we refer to the latest reflection of Scheler's value ethics in Czech philosophy.<sup>95</sup> Nevertheless, his legacy remains a contribution to the field of development of contemporary axiology and ethics. His philosophical anthropology can become the methodological basis of modern education not only in the field of upbringing and education in free time. His philosophy of education can be enriched with modern phenomenological and hermeneutic ideas.<sup>96</sup> Next year we will celebrate the 150<sup>th</sup> anniversary of the birth of Max Scheler. We firmly believe that his ideas will stand the further test of time and that through his phenomenological lens we will learn to 'see again'.

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95 Helena Machulová, 'Hodnotová etika jako snaha o překonání Kanta: Kritická reflexe Schelerovy teorie hodnot', *Filozofia* 78, no. 2 (2023): 86–100, <https://doi.org/10.31577/filozofia.2023.78.2.2>.

96 Nadezhda Valeryevna Tsepeleva, 'Anthropological Concept of Max Scheler Education', *Professional Education in the Modern World*, no. 3 (2015): 37, <https://doi.org/10.15372/PEMW20150305>.