

this conception of teaching is the education oriented to the individual, to the present time, and to his/her complete realization and happiness. Such focus would set the professional questions like the one about the aspects that embraces the students' life and the school, but this is not the only one, neither the most important; this is only a consequence. So, here is the importance of this Japanese pedagogue, here is our challenge to promote (to recover) the meaning of education to the young and rip them out of the massacre that has been subduing them since the modernity.

UDK 13 + 316.7 + 37.0

MULLAH SADRA'S IDEA ABOUT "EXISTENCE" AND "MOTION IN SUBSTANCE" AND ITS EDUCATIONAL IMPLICATIONS.

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Abstract. *The purpose of this paper is to examine "existence" and "motion in substance" in Mullah Sadra's view and to develop some of its educational implications. Accordingly, first Concept of Existence, Principality of Existence and Motion in Substance are explained and in part of Motion in substance are illustrated that while philosophers previously admitted the possibility of existence of motion in four categories; quantity, quality, position, and place, however; they considered the essence or substance of objects which were the locus of quantity, quality, and position as being fixed and motionless, Mullah Sadra proves that the trans-substantial motion of objects exists in their essence and does not occur to them as an accident. Through the principle of motion in substance, Mulla Sadra proved that the substantiality of substance and the quality of its creation are in the form of addition of a strong degree to the previous weak degree.*

Then, some of useful consequences of Mullah Sadra's theory for philosophy are mentioned. Finally, in section of educational implications are explained that soul needs a materialistic ground for appearance and perfection is obtained by the aid of education. The important point in the educational system based on Sadra's philosophy, is preparing the ground for human development, i.e. in an education system, situations should be created in such a way that the student can understand the subjects in depth and add to his essence of being through active participation in teaching-learning processes. Hence, in Sadra's education system, the most important objective of education is teaching how to learn.

Key words: *Mullah Sadra, existence, motion in substance, educational implications, Islamic philosopher.*

ИДЕИ МУЛЛЫ САДРА О «БЫТИИ» И «ДВИЖЕНИИ В СУБСТАНЦИИ» И ИХ ПРИЛОЖЕНИЯ В ОБРАЗОВАНИИ

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Аннотация. Цель статьи состоит в том, чтобы исследовать “бытие” и “движение в субстанции” с позиций муллы Садра и развить некоторые приложения для образования. Соответственно, сначала объясняются понятие “бытия”, главенство бытия и движение в субстанции. В частности, как саюющей движению в субстанции показано, что в то время как ранее философы допускали возможность существования движения в четырех категориях – количество, качество, положение, и место – однако, они рассматривали сущность или субстанцию объектов, которые были носителями количества, качества, и положения, как фиксированные и неподвижные. Мулла Садра доказывает, что транс-субстанциональное движение объектов существует в их сущности и не происходит с ними случайно. Опираясь на принцип движения в субстанции, мулла Садра доказал, что субстанциональность субстанции и качество его создания проявляются в форме добавления их сильной степени к предыдущей слабой степени.

Далее, упомянуты некоторые из полезных следствий теории муллы Садра для философии. Наконец, в разделе образовательных приложений объяснено то, что душа нуждается в материалистическом основании для своего появления, а ее совершенство достигается при помощи образования. Важный момент в образовательной системе, основанной на философии Садры, – это подготовка почвы для развития человека; то есть в системе образования ситуации должны быть созданы так, чтобы учащийся мог понять предметы глубоко и добавить их к своей сущности через активное участие в процессах учения-обучения. Следовательно, в системе образования Садры, самая важная цель образования – это научить учиться.

Ключевые слова: Мулла Садра, бытие, движение в субстанции, следствия для образования, Исламский философ.

Introduction

Before explaining Mulla Sadra's view about 'existence' and 'motion in substance', it is first necessary to define some technical terms. The first term is 'existence' in Islamic philosophy. 'Existence' or 'being' is a mental concept that is in contrast to the concept of '*Nihil*' (non-existence). External existence' is concrete and identical with the realization of things and individuals in the outside world. Another technical term is 'quiddity'. When one asks about the reality of 'things', the response he receives is 'quiddity'. The definition of 'tree' is equal to describing its quiddity.

Thus every external thing can be considered as consisting of two parts, one being its existence, since we see that it is present and exists, and the other being its essence and characteristics. Those separate it from other things; they are employed in defining that thing, and are used in the response given to the question of 'what is it? This is called its quiddity.

In spite of the fact that every thing has a quiddity and an existence, we know that considering its external realization, it is only one thing and cannot be more than that. For example, we can only see a tree or a man before our eyes, rather

than both the existence of the tree and the tree itself, or the existence of man and the man himself. This is because every external thing, that is, the realized and existing thing, is only one thing rather than two. Therefore, the realization of things is through either their quiddity or their existence, and it is only one of them that are principal, with the other being only its shadow which man's intellect abstracts from the other. This apparently simple plan is the response given by Mulla Sadra to the same intricate problem which had remained unanswered for centuries.

Concept of Existence

Existence is the only thing that is needless of demonstration, and that everyone perceives instinctively either in his essence or in practice and through experimentation. There is nothing more obvious than existence, and everything is realized in the light of existence. The instincts of every animate being indicate that its 'existence' dominates it and the world surrounding it. There is no definition for existence, and it can be perceived only by means of intuitive knowledge and internal personal feelings. It is the very 'reality of existence' which has filled the world; of course, we sometimes perceive the 'concept of existence' (only in the mind); however, we should not mistake it for the reality of external existence, because their characteristics are different from each other and sometimes lead man to confusion (2010; www.mullasadra.org).

Although 'existence', itself, can be called a 'thing', it actually grants existence to things and makes everything a 'thing'. The quiddity of things in the world are various and of different types.

In fact, each existent has a specific mould and pattern for itself which is called quiddity in philosophical terms.

Existence can be viewed from two perspectives. On the one hand, we abstract the concept of existence from the presence of objects, that is, the existing external quiddities in the world – although different from each other – and maintain that these or those objects exist, that is, possess existence.

On the other hand, closer inspection reveals that, quite the opposite, it is the quiddity of objects which is a mental phenomenon, is located in the mind, constantly uses it as its workshop, and is abstracted from the existence of the external existent. Therefore, quiddity does not require existence at all times, and is not concomitant with it. As the famous saying goes, quiddity, by itself, is neither existent nor non-existent; it is only itself (quiddity).

In other words, as a philosophical argument, we should pay attention to the point that quiddity is not always concomitant with real and external existence and its effects, since the truth of everything is something which possesses the effect of that thing, and the effects of things arise from their existence. A great number of quiddities which appear in our mind, writing, and speaking are created there inside, and lack the effect of an external existent; thus they have not yet been realized (Sulaymani Amiri, 2010; www.mullasadra.org).

Mulla Sadra argued that if quiddity is not in ‘permanent concomitance’ with existence, how it could be considered as the main underlying reason for the existence of external existence; however, we actually see that the existence of external realities (not mental ones) is self-subsistent and independent of another existence for its existentiality and realization. This is because existence is an ‘essential’ feature rather than accidental.

In other words, existence exists per se (by its essence) and not through something else. These are quiddities that require existence to be realized. In fact, existence is not an accident for quiddity; rather, it is quiddity which, like a mental mould and linguistic and conventional garment, ‘dresses’ the external realized existent (Ahmadi, 2007).

Principality of Existence

Mulla Sadra adduces several reasons for demonstrating ‘the principality of existence’. For one thing, when proving an accident or attribute in a proposition for a subject, or issuing a judgment, there should always be an existential unity between the subject and the predicate. This is because the subject and the predicate are two different concepts, and what permits predication or judgment is their unity in existence. Thus principality belongs to existence.

Now, if we consider the quiddity of objects, rather than their existence, as being primary and as the reality of their essence (we know that quiddities are different from each other in existence and essence), the predication of the predicate on the subject will be impossible. We can no more say that in the statement, ‘the tree is green’, the quiddity of the tree is essentially different from the quiddity of green. If the verb ‘to exist’ – ‘to be’ – (which is the sign of the interference of external existence) does not appear between the two, these concepts will never come into unity with each other, and no predication or unity will ever be realized in the world (2010; www.mullasadra.org).

Mulla Sadra maintains that if the ‘realization’ of every thing or quiddity is due to the addition of existence to it, thus existence, itself, is prior to realization in the outside and more attainable than other things. For example, if we believe that the existence of water in something justifies its being wet, the demonstration of wetness for water is more necessary, and the water itself is prior to wetness and closer to it than other things. And, basically, the affirmation of ‘existence’ for existence does not require any proof, since ‘existence’ is essential for ‘existence’, as wetness is essential for water (2010; www.mullasadra.org).

Mulla Sadra illustrates his point by referring to whiteness in the case of white objects, and says that when you qualify a piece of paper, which is not identical with whiteness but occurs to it, by whiteness and say that ‘it is white’, whiteness, itself, is prior to and more deserving than the paper to possess the ‘whiteness’ attribute (since it is whiteness by itself).

By viewing the problem of quiddity and existence from another angle, Mulla Sadra asserts: sometimes we assume a quiddity without existence; that is, we

ignore its external existence (while that is not the case with existence). In other words, quiddity is not such as to be always concomitant with realization in the objective world; therefore, it is existence which is primary and necessary for the realization of things and existents. And it is our mind that abstracts the quiddity from that external existent and posits it: ‘individuations are mentally-positing things (Ghaffari, 2006; www.mullasadra.org)’.

The problem of the principality of existence has a long history. A study of the ideas of Ishraqi (Illuminationist) philosophers of ancient Iran and of pre-Aristotelian philosophers reveals that this principle was known as a crude theory in the past, and that they considered existence as being principal, and as possessing external realization. At that time, there was no word of quiddity except as an object or the matter and element of the world. The significance of propounding this issue in Mulla Sadra’s philosophy was stating it in practical terms and demonstrating it by means of a number of philosophical reasons which were peculiar to him, as well as responding to his opponents’ arguments.

Attributes of Existence

Mulla Sadra did not suffice to the important task of demonstrating the principality of existence and its being abstract. Rather, he tried to formulate some principles for it by drawing on Ishraqi and Islamic philosophies and proving in philosophical terms that they are: Gradation of Existence, Simple Truth is All Things, Indigence Possibility, and Motion in Substance, Platonic Idea and Love. In this paper, I explain “motion in substance”.

Motion in Substance

No one has ever denied the principle of existence of motion, but philosophers previously believed that it existed only in four categories of Aristotle’s ten-fold categories, that is, quantity, quality, position, and place. The most obvious of them is motion in place; the motion of individuals and vehicles, as well as birds’ flying, are good examples of this kind of motion. Another type of motion is motion in quantity, which is also called growth. The examples in this regard include a child’s growth and his becoming mature or reaching perfection, or the growth of a sapling and its transforming into a tree. Another type of motion witnessed in the case of humans, trees, and other animate beings is the change of their state, which is called motion in quality in philosophical terms. In this regard, we can refer to changes in man’s appearance, chemical changes in fruit, which lead to their change of color, taste, or form, or internal evolutionary changes in one’s psychological states.

The fourth motion is of the type of a body’s rotation around itself and around a specific axis, such as the motion of wheels, gearwheels, and the conventional and physical motion of bodies, which is called motion in place.

Philosophers admitted the possibility of existence of motion in these four categories; however, they considered the essence or substance of objects which

were the locus of quantity, quality, and position as being fixed and motionless. They did not dare or were not able to demonstrate motion in substance and essence (not states) of objects, or even express it or make any claim in this regard. Even the prominent philosopher of all centuries, Ibn-Sina, harshly refuted it and believed that if we accept motion in substance, every substance will leave its self and identity with that motion and turn into something with an identity other than its previous one.

Mulla Sadra provided a simple argument to demonstrate motion in objects' substance. He said if the objects' substance and essential nature – which are characterized by quantity, quality, position, and place – were void of motion, it would be impossible for their attributes, states, and status to be affected by motion, since, in relation to accidents, substance plays the role of the cause for the effect. It is impossible for the cause to be separated from the effect (otherwise, there could be no causal relationship), and it is absurd for the effect, which is, in fact, the manifestation of the existence of the cause, to be superior to it.

We can also observe a kind of behavioral coordination and unity among these four-fold moving accidents, which is itself evidence for their harmony and unity with their essence and substance. For example, the growth of a fruit (which is a quantitative motion) usually results in changes in its color and taste (which is a qualitative motion). The attributes of a body are not separate from its essence. So, how is it possible for motion to be in one thing and, at the same time, not to be there?

This issue has a long historical background in a purely theoretical form (and without reasoning), and existed in the philosophical schools of ancient Iran and old Greece. Heraclitus, who came from Asia Minor (475-535 A.H), believed in the permanent and continuous motion of nature and had a famous statement in relation to this issue: “You can never swim in the same river twice/you can never smell the same flower twice” (Saidi, 2006; www.mullasadra.org).

Reference has also been made to this permanent motion and moment by moment existence in Islamic gnosis under issues such as ‘continuous creation’ and ‘renewal of similars (creatures)’, and several moral and educational benefits have been derived from it. The theory of moment by moment existence, stating that, like the pulse and the heart, the world has beats, had been exposed to Muslim sophists through revelation and intuition, and they called it ‘state’. And some believe that this theory also has a record in Chinese philosophy and the school of Xen.

However, from the viewpoint of Peripatetic philosophy, motion in substance was so indemonstrable that even the supreme genius of the time, Ibn-Sina, considered it as being impossible, and assumed that if there were motion in the substance of motion, its quiddity would change into another quiddity; as a result, its identity and essence would be transformed.

Mulla Sadra drew upon the two theories of the ‘principality of existence’ and ‘gradation of existence’ and proved that the essence of every material existent (whose essence or nature is a limited existence), is, firstly, gradable (since

existential motion is a gradual one, and since every existence is gradable, i.e., capable of motion), and, secondly, in self-motion (motion by essence). This is because the nature, structure, or quiddity of objects is of two types: the first consists of immaterial (abstract) substances, which due to being immaterial, are fixed and static (however, this is limited to immaterial objects), and the second consists of material substances of objects which all possess an essentially fluid and moving nature; that is, their existence is gradual and step by step rather sudden and repulsive. If the existence of material existents were not 'fluid', there would be no development (no sapling would grow into a tree, and no infant would reach maturity). Unlike preceding philosophers (as well as physicists living before the advent of relativity physics) who believed that time (like place) has an objective existence and is a fixed receptacle for objects and events, Mulla Sadra argued that time possesses an immaterial rather than objective existence and is abstracted from the trans-substantial motion of things and events (Kalin, 2004).

This argument proves that the trans-substantial motion of objects exists in their essence and does not occur to them as an accident, and, thus, it does not need a particular reason and cannot be questioned. In other words, we never ask 'why does material substance have motion?', for it is like asking 'why is water wet?', and 'why is oil oily? Such a question is absurd, because it is similar to asking why water is water, or why oil is oil.

If the essence or inner nature of something – and, in philosophical terms, its quiddity is fluid, nothing can stop its motion except annihilation.

The general theory of relativity in modern physics confirmed Mulla Sadra's philosophical theory, since in this theory 'time' is a part of everything, i.e., its fourth dimension, and everything has its own time, as well (Rahimiyan, 2010 www.mullasadra.org).

The problem which existed in Peripatetic philosophy, and which Mulla Sadra removed was that Peripatetic philosophers maintained that the changes in substance or accidents are always in the form of annihilation of the previous component and the coming into being of another component in its place. This process is philosophically expressed in terms of 'dressing and undressing' (exactly like the case in which man should first take off his overcoat to be able to put on another one). It was for this reason that they thought if substance were in motion, substance **A** had to be first annihilated so that substance **B** could replace it; however, through the principle of motion in substance, Mulla Sadra proved that the substantiality of substance and the quality of its creation are in the form of addition of a strong degree to the previous weak degree (Akbarian, 2002).

He explains this by resorting to the expression of 'dressing after dressing' (as according to Fuzzy logic, we can change the light of a one-hundred-candle chandelier to that of a one-hundred and one- or more chandelier by means of pressing a button without its being necessary for the first 100-candle chandelier to be completely turned off and the one with more light can be turned on). This is

because one of the characteristics of existence and light is to be capable of being graded and increased without having their quiddity undergo any change. The principle of perfection in human beings and the world is also based on this very graded motion, and its being essential for humans.

According to Mulla Sadra's reasoning, motion in substance never causes a change in its essence and, for example, everybody clearly understands and feels that, in spite of the changes that continually occur during his long life, he is the same person that he was before. When we see a person after a long time, we never say that we have seen a different man; rather, we agree that he is the same person he was years ago.

If, due to its motion, unity in substance – a substance which is in motion – were not preserved, we had to believe the same with respect to accidents, too. For instance, when a sapling turns into a tree, we must accept that this big tree is different from the previous sapling, while no one has such a conception, if another person claims that this fruit tree belongs to him, and is other than the young sapling it was previously, no legal entity will ever surrender to this belief. Quite conversely, to solve the problem respecting accidents, we should attribute their motion to motion in substance, and, inevitably, believe in unity in this very continuity regarding the moving substance.

Through the theory of trans-substantial motion, Mulla Sadra managed to solve some other problems in philosophy. One of these problems was the 'origination or pre-eternity of the world', which philosophers and theologians had not been able to solve before, and the other was the problem of the relation between the originated and the pre-eternal, that is, the relation between the world, the universe, and all existents (which are all 'contingent' in philosophical terms), on the one hand, and the Necessary Being, on the other. All existents are effects and originated beings, and every originated being must be related to its pre-eternal cause and creator in a rational way. Thus, how could the pre-eternal be similar to and commensurate with the originated?

The other problem which was demonstrated on the basis of the theory of the trans-substantial motion was Mulla Sadra's theory of man's soul. He believes that the soul rises from Man's body, but develops in the light of perfectional motion and, finally, becomes independent of matter. We will refer to this issue later.

Resemblance and Concordance

This theory has had a number of useful and sublime consequences for philosophy, as follows:

1. The dynamic essence of the world is identical with nature. Sadrian nature, unlike Aristotelian nature, is a dynamic one.
2. Motion in nature is purposeful and leads the world and all its existents towards perfection.
3. The nature of time and, to some extent, its relativity is revealed in the light of this theory and, in this way, one can provide an exact definition for time.

4. Perfection is one of the products and necessities of the world.

5. Motion is conjunctive, linear, and chain-like. In Mulla Sadra's view, the curve or the linear and directional movement of nature (the so-called Harekate qat'iyah) is a real and objective quiddity rather than an imaginative and hypothetical line, and it is the only thing that portrays time.

Educational implications

Concerning human being and expressing motion in substance, Mulla Sadra believes that human being's self-consciousness is evidence of a non-materialistic essence in him which is his soul. The relationship of soul and body is not like the bird and cage but it is similar to the relation between fruit and tree. In this interpretation, soul needs a materialistic ground for emergence and appearance. Its occurrence and emergence is physical and materialistic but its survival and continuation is spiritual and non-materialistic; therefore, it is not soul which descends towards body, but it is body that ascends towards soul.

Nature plays the role of a ladder for metaphysics. Soul traverses the transitional path of realization from potentiality to action until it becomes independent of body. About the refutation of metempsychosis, Mulla Sadra states "any body in its motion in substance seeks and finds its appropriate soul and accompanies it. Thus, it may be said in brief (Khosronejad, 2002):

A. The world is united and all its components are in an incessant motion. This motion is a directional process which has an origin and destination. The world has emerged from God and ascends towards Him.

B. The motion emerges from the essence of any phenomenon and external circumstances prepare the essence for motion.

C. The character of any phenomenon is a process.

D. Existence dominates the quiddity.

According to Mulla Sadra's thinking, existence has priority over quiddity. In other words, human being's perfection is in the subsequent stage of his existence. But this perfection is not obtained automatically.

Soul which is the conscious element of body, from the internal part, provides the essence of motion and the external circumstances prepare the ground for motion. These two should be directed and regulated by a superior soul. Perfection is not obtained unless by the aid of education.

On the other hand, concerning the necessity of education, it may be said that „education“ as other phenomena, has been created in a stage of creation, therefore, it has been necessary; so, its possibility is also evident. Since human being, as any other phenomenon, possesses potentiality and action and the power of realization of potentiality for action is in the essence of being, therefore, education is possible.

Thus, education is filling the gap of existence and perfection is the intervention of soul (conscious action of a developed soul of a human being) in incessant process

of creation. Such an action causes the development of operant soul. Mulla Sadra has a rule entitled “the unity of wisdom, wise and rational idea”. It may be said that the philosophical conclusion of this rule in a simple expression is that any person is the same thing as he knows or the soul of any person is built during his life with the aid of his gained knowledge and actions (Khosronejad, 2002).

In Mulla Sadra’s philosophical system, due to belief of motion in substance of soul, i.e. belief in the fact that soul passes the stages one by one and in any stage, it acquires the perceptions appropriate to that stage, therefore, it is not possible for knowledge and perception and/or other accidents of soul to be transferred from one person or thing to human being. In other words, the transition of an accident from an essence to another one is impossible from a philosophical point of view. Human being develops due to motion in substance and reaches the limits of perceptible things and rational ideas.

Therefore, the important point in the educational system based on Sadra’s philosophy, is preparing the ground for human development, i.e. in an education system, situations should be created in such a way that the student can understand the subjects in depth and add to his essence of being through active participation in teaching-learning processes. Hence, in Sadra’s education system, the most important objective of education is teaching how to teach. In such a system, memorization of knowledge and transferring it to others is wasting time and has no value from the educational point of view. Why? Because in that way, students learn subjects which are not added to their essence of being but it amounts to transferring an accidental essence of the other persons to their essence. This is why the learned subjects do not penetrate their being deeply and are forgotten easily (Khosronejad, 2002).

Therefore, in Mulla Sadra’s educational system, the development of rational and intuitive thinking can be considered as one of the most important objectives of education, i.e. an education system should provide an atmosphere in which the students can understand all the aspects of facts through rational and intuitive thinking.

Moreover, recognition of soul and its stages can be one of the objectives of Mulla Sadra’s educational system. Because of this, in his view, recognition of soul prepares the ground for recognition of God. For example, if a human being understands that intrinsic soul is one but its actions and ranks are diverse, he can see the unity of God and understand easily how God, in spite of being one, can have different manifestations and signs.

The important point which is embedded in recognition of soul and its different stages of being, is the fact that, as it is expressed by the psychologists and experts in education, the recognition of different stages of human development and the characteristics of any stage is necessary for achieving human perfection in order to succeed in educating a human being. Therefore, it is an important matter to which educators should pay attention. In other words, for educating a human being, in addition to recognizing him from the scientists’ and psychologists’ viewpoints,

the views of philosophers about soul and its stages of being should also be studied and analyzed. Therefore, recognition of soul and its stages should be considered as one of the most important objectives of the education system of a society.

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EUROPEN MAN AND CRISIS AT J. A. COMENIUS AND JAN PATOČKA

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Abstract. There are considered the issues of human existence and crisis on the basis of ideas of J.A. Comenius and Jan Patočka.

Key words: Crisis, human being, redemption, spirituality, phenomenology.

ЕВРОПЕЙСКИЙ ЧЕЛОВЕК И КРИЗИС ПО Я. А. КОМЕНИУСУ И ЯНУ ПАТОЧКЕ

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