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PEDAGOGY TOWARDS THE PROBLEM OF INITIATION. THE FIRST INSTALLMENT: FROM CONCEPT TO APPLICATION, AN ATTEMPT TO RECONSTRUCT LITERATURE ON THE SUBJECT. THREADS SCATTERED

INTRODUCTION

The content of this text opens up an important space in the pedagogical discourse. The category of initiation can be an important area of interest in pedagogy, which at the same time will fill the gaps in its narrative. The words of Lech Witkowski included in the third volume of the triptych *Between pedagogy, philosophy and culture. Studies, essays, and sketches* became the inspiration and at the same time the opening to the perspective of incorporating the category of initiation into/for pedagogy, in which we read: “[...] far from appreciating the importance of this category in thinking about our contemporary times, and in a situation where the rank of initiation into death, sex, and other spheres and aspects of culture more and more often appears to us beyond pedagogy as a major educational challenge, requiring a new perspective of thinking about the quality of our interactions and offers introducing into the culture of young people. Not every introduction to culture is the initiation. It is necessary to emphasize the experience of mystery, pain generating *catharsis* and giving what we most often care about and what we can rarely reach, i.e. that intellectual contact with the content of culture translates into emotional contact, an experience that shapes sensitivity” (Witkowski, 2007, p. 176-177). The article is the first installment of the description of the initiation category, trying to gather as many observations as possible, reflection on it; building in this way, by means of a mapping strategy, certain fields, areas, thereby finding clues that will help to establish the category of initiation in pedagogy. This kind of pedagogy will become at the same time a pedagogy of new impulses, which by opening up to diversity, multi-paradigms, enriches its “own room,” as Virginia Woolf (1997) wrote, followed by Monika Jaworska-Witkowska (2011). It can thus come to taming the category by category.

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The clues and traces presented in the text are inspired by the thesis put forward by Mircea Eliade that “an experience important existentially must have the character of an initiatory experience” (Witkowski, 2007, p. 35). This initiatory experience, as a kind of awakening (Hesse), is an important factor allowing for constant renewal, transgression and constant entry into new existential areas. Initiation, as an action that always starts something new, requires a look at everyday life in initiatory terms. As Anna Janko wrote in her book, one could say that all life consists not only of these explosive and maximizing initiations, but all kinds of specific transformations of everyday life can constitute an initiatory impulse: “When I look around in my life, I have the impression that it consists only of the beginnings. Nothing but beginnings, starting from scratch, initiations, prologues and introductions, estimates and projects. Good or bad beginnings, but some Sundays start well!” (Janko, 2012, p. 42). So perhaps it is also time for pedagogy to claim the category of initiation as an attempt to open itself to the category of rebirth, to enter into the perspective of death, sex and the sacred.

INITIATION – CATEGORIAL PRELIMINARIES*

“Having a concept” about what to write about (see Witkowski, 2007, p. 241), is associated with a cognitive perspective of having interpretative tools. According to Lech Witkowski, already mentioned in the text, having a concept means: “to understand, to comprehend, to associate, and not having a concept means not to understand, not to realize in a proper way. Secondly, having a concept stands for having tools, means necessary to be able to understand, that is, to capture, seize, catch in the field of vision” (Witkowski, 2007, p. 241). Thus, following Witkowski’s idea, it seems important when “introducing” a concept, to try at the same time to find an important place for it in the pedagogical discourse, which in turn requires constant training in perception. To have the ability to look and at the same time to see, because to look is not always to see.

The term initiation means: “a set of rites and oral teachings whose aim is to lead to a radical change in the religious and social status of the initiate. In philosophical terms, initiation is the equivalent of the ontological transformation of the existential situation of man. The novice comes out of the test he has been subjected to as a completely new person: he became different” (Eliade, 1997a, p. 155).

Eliade divides initiation into three types: “the first covers collective rituals through which the transition from childhood or youth to adulthood is made, applying to all members of society [...]. The second category of initiation covers all kinds of rites of entry into the secret society, *Bund* or brotherhood [...]. Finally, the third category of initiation is distinguished: the one characterized by the mystical vocation, i.e. at the

* *Preliminaries* – concept taken from Lech Witkowski (2007).

level of primitive religions, the vocation of a «quack» or a shaman” (Eliade, 1997, p. 17). Eliade also emphasizes that between these three types of initiation there is some kind of integration that makes them similar to each other (Eliade, 1997, p. 17). An important clue, which is emphasized by the author of *Initiations, rituals, secret societies*, is the fact that the central point of initiation is man, his development, progress, transformation. As he continues, initiation “is an act that engages not only the religious life of the individual in the modern sense of the word «religion», but his entire life” (Eliade, 1997, p. 18). Initiation also means “death or resurrection” (Eliade, 1998, p. 56), as well as the “process of spiritual maturation” (Eliade, 1999, p. 156). And as Eliade wrote: “initiation puts an end to «the natural man» and introduces the novice to culture” (1997, p. 13).

**PROBLEM CROSS-SECTIONS.
INITIATION AND ITS EPISTEMOLOGICAL TRACKS
AROUND THE REFLECTION OF THINKERS – JUNG, ELIADE,
AND ERIKSON – AS BOTH IMPORTANT AND ALARMIST
CATEGORIES. THREADS SCATTERED**

At this point, I would like to point out that along with an enthusiastic approach to the category of initiation in/for pedagogy there is also a fear that is connected with the prospect of creating a conceptual hybrid that will disturb the way in which it is understood. Certainly the understanding of the category of initiation goes beyond the commonly accepted way of identifying it with archaic societies, for which initiation is an element related to the transition from childhood to adulthood. As Katarzyna Przyłuska-Urbanowicz wrote in *Pupilla*, it is an element of larva’s transformation into a beautiful creature (2015). Therefore, I am trying to undertake an attempt to reconstruct the concept of initiation for pedagogy with all its attributes.

**ABOUT FORMS AND REBIRTH AS TRACKS
FOR INITIATION IN THE APPROACH OF CARL G. JUNG**

In Jung’s approach initiation takes on a mystical character, strongly associated with spirituality, religiousness, and this is also associated with the sacraments. As we read in the book *Freud and psychoanalysis*: “baptism is, of course, the rite of initiation and consecration. Therefore, we must collect all the memories in which all initiatory rituals are preserved” (Jung, 1961, p. 146). The initiation process in Jung’s approach is included in the category of individuation which is defined as the “process of the “ego culturalization,” reaching for patterns rooted in the collective unconscious, dialogue with symbols and archetypes. The leading thresholds of individuation are the construction of the ego, the construction of persona and its dethronement, the

recognition and crossing of one's own psychological type, the organization of the ego axis – archetypes, and above all the ego relation with the archetype of the Self” (Dudek, 2012, p. 5). It is also interesting that the “hero” is revealed, that is, the one who chooses the path he is following, experiencing different contexts of initiation on his way. This is how Dudek writes about it: “[...] a great initiation is to discover the true path of the hero on one's way. The challenges I face are not only my little story, but also a great story that spans the boundless time and cosmic space. That's how we are made to think about ourselves and our personal path by archetypes, which are a reflection of the deep unconscious mental structure rooted in symbols, as well as timeless and supra-historical culture. The center of consciousness moves from the ego to the Self. Following the path of the hero, we can stumble, hurt ourselves, fall into the abyss, go crazy and lose life. These are negative initiations, initiations for the role of victim, convict, madman and damned person. In order to reverse the destructive and negative initiations into their positive and constructive counterparts, you must be a double hero, first save yourself, defeating the outer enemies and your own Shadow, and then build your own story to measure your talents and abilities. It's not only about life as an existence, but also about its meaning” (Dudek, 2012, p. 5-6).

Jung also emphasizes his interest in the issue of initiation, especially of the ritual one, also because of his patients, in whom he encountered this type of symbolism in a dream (Jung, 1961, p. 337). Noteworthy are also his reflections on the mystical and divine relationship between man and spirituality, as well as the thread that: “[...] for thousands of years, the rituals of initiation taught rebirth from the spirit; however, surprisingly, man forgets again and again about the meaning of divine procreation. Although this may be a weak testimony to the strength of the spirit, the punishment for misunderstanding is neurotic decomposition, bitterness, atrophy and infertility. It is easy to throw the spirit out of the door, but when we did so, the meal lost the taste of the salt of the earth. Fortunately, we have proof that the spirit always renews its strength in that the basic teaching of initiation is passed down from generation to generation. From time to time there are people who understand what it means that God is their father. Equal balance of body and spirit is not lost to the world” (Jung, 1961, p. 340).

When talking about the initiation in the reference to psychoanalysis, and in this case to Jung's conception, it is quite important to refer to the category of archetypes, and more specifically the archetype of rebirth. Jung mentions its following forms: metempsychosis, reincarnation, resurrection, rebirth of *sense strictiori*, indirect rebirth (Jung, 1981, p. 125-127).

Metempsychosis is defined by Jung as the “journey of souls.” It is a kind of transformations and co-optation through “different incarnations” (Jung, 1981, p. 125). In turn, Jung describes reincarnation as “personal continuity,” which means that the state of reincarnation does not erase the existence of our personal continuity, on the contrary we remember, and “our ego has the same form.” And that means that reincarnation is about “rebirth in human bodies.” The third form of rebirth is

the resurrection that Jung describes as “the renewal of human existence after death.” He points out that there are other contexts as well, such as “transformation, transmutation or transformations of being.” Transformations in the resurrection can take the form of proper and improper transformations, which Jung describes in the case of the first one, “when the resurrected being is someone else,” and in the case of the latter, i.e., an improper transformation, when firstly the conditions change in relation to the previous one, and also “when we are in another place or in some other body that is differently built.” The rebirth of *sense strictiori* is another example of the form of rebirth that Jung characterizes as a “rebirth within an individual period of life” (Jung, 1981, p. 126). The author of *Archetypes and Symbols* also recalls the notion of *rebirth*, which is a reference point to the description of the idea, in which it is possible to see “renovatio-renewal or even improvement of something by magical action.” Indirect rebirth as the last form mentioned by Jung refers to the “transformation [which – J.R.-P.] does not occur directly due to the fact that man himself dies and is born again, but indirectly through the participation of the individual in some transformation process conceived as taking place outside of him” (Jung, 1981, p. 127). In fact, as Jung points out, it is about the participation in transformations, as well as the very observation of such rites.

RITUAL TRACK AND THE MYTHICAL IMAGE OF INITIATION IN THE REFLECTION OF MIRCEA ELIADE

Eliade, being strongly influenced and at the same time fascinated with mysticism and rituals connected with archetypal societies, as well as the functioning of traditional cultures, outlines a wealth of interpretative possibilities. For him, initiation is an important, perhaps the most important set of considerations. Due to the fact that his reflections are constantly invoked in the text, which makes it possible for the reader to follow the presented intentions of Eliade regarding the category of initiation, I would not like to describe all the truths cited by Eliade here, but I would certainly like to take into account the ones that in my opinion are the most interesting. At this point I would like to emphasize that I will show a thorough analysis of Eliade himself in the nearest texts which will complement the first installment referred to in the title.

I would certainly like to draw attention to two key categories in determining what initiation really is, invoking after Eliade the metaphor of ladder, labyrinth and mandala. And so, in one of his books, i.e. *Images and Symbol. Studies in religious symbolism*, Eliade writes: “[...] stairs and ladders play such a significant role in initiation rituals and myths, as well as in funeral rituals, not to mention royal, priestly or marriage rituals” (Eliade, 1952, p. 50).

Climbing the rungs always guarantees a transformation, in a situation when it is not possible to come to the very top, due to external or internal blockades, we

certainly have guaranteed existential challenges that can be noticed. In addition to the ladder, the path of transition as the path of initiation, whose goal is also transformation, is presented in the literature by means of a labyrinth. The labyrinth as a metaphor for putting a man to the test, entering, crossing and leaving the labyrinth is also to be an existential challenge, and at the same time an element of rebirth. As Monika Kusek writes: “in the European tradition, the labyrinth is associated with the path that is supposed to lead to the center, the hero traversing it, enters a new, higher stage of existence, overcoming his own weaknesses, is subject to initiation.” Next Kusek, pointing at the author of the *Transformation of myths*, writes that “the initiatory experience opens. It allows us to get to know the surrounding reality as something that has its own activity independent of our will, which is the process in which we are involved. Something that speaks to us and what we should listen to. The lack of this kind of experience means that people remain closed” (Kusek, 2016, p. 25). In turn, Agnieszka Izdebska, in her text on the Gothic labyrinths, emphasizes the fact that: “[...] the labyrinth retains its sacral and initiatory significance in this case, it is connected with the movement, with the cognitive process. It is perceived as a space to cover, to control, to conquer, to overcome, to go through in order to achieve self-knowledge and initiation. The consequence of the labyrinthine initiation as the fulfillment of the duty of the ritual rite of transition was to be the rebirth, in a transformed form” (Izdebska, 2002, p. 35). Eliade, in turn, sees links between the labyrinth and the mandala: “[...] placing the neophyte in the mandala can be compared to initiation by entering the labyrinth: some mandalas are clearly labyrinthine in character. Approval of the mandala can be considered at least twice as large as in the case of a labyrinth. On the one hand, the penetration of the mandala drawn on the cave is equivalent to the initiation rite; and, on the other hand, the mandala «protects» the neophyte against any harmful force from the outside, and at the same time helps him to concentrate in order to leave his «center»” (Eliade, 1952, p. 53). Generally, the idea is for the convert to go “into different zones and gain access to different levels of the mandala” (Eliade, 1952, p. 52).

INITIATION TRACK IN THE CONCEPTION OF THE LIFE CYCLE OF E.H. ERIKSON

Erik H. Erikson's conception is invoked by pedagogues, sociologists and psychologists. Unfortunately, still appreciated by a few. Fascinating and both phenomenal reconstruction of Erik H. Erikson's conception was made by Lech Witkowski (2000, 2004, 2009, 2015). In the last book titled *Versus. O dwoistości strukturalnej faz rozwoju w ekologii cyklu życia psychodynamicznego modelu Erika H. Eriksona (Versus. On the structural duality of the phases of development in the ecology of the life cycle of the psychodynamic model of Erik H. Erikson)*, the author tries to resolve the key category,

which is also the title of the book, pointing to the fact that “man is inevitably in the field of vertical tensions, in all eras and all cultural spaces” (Witkowski, 2015, p. 25).

My goal here is not to recall and describe all stages of the development of the life cycle, but to try to find a place for the category of initiation, which may just become a correct and appropriate approach, and not overinterpretation.

Recalling here the words of Eliade that through initiation “man becomes who he is and who he should be: a being based on the life of the spirit, participating in culture” (Eliade, 1997, p. 18), allows to formulate the thesis that consecutive crises represent a specific element of initiation in the life cycle. Initiation is the driving force and triggers successive stages of transition, which starts a certain scheme activating vital forces which are a specific element determining the transition, as well as the modalities typical for specific crises and also the category of initiation. Therefore, one could speak of initiation into trust, initiation into will, initiation into initiative, initiation into professionalism, initiation into the complement of identity, initiation into intimacy, initiation into care and initiation into wisdom.

However, taking into account the polarity of the concept of Erik H. Erikson, the initiation may also take the other side, i.e. of the negative pole. So initiation into distrust, initiation into shame and doubt, initiation into guilt, initiation into a sense of inferiority, initiation into identity confusion, initiation into isolation, initiation into stagnation, initiation into despair. Which of the poles will be reached, of course, is established by the decision on the line of crises. Although deciding on positive – negative continuum is not about the determining perspective of taking side of a party, it is rather a “second attempt of «social birth» in response to the identity crisis and the task of solstice” (Witkowski, 2015, p. 261). This relation “does not require removing one pole as spontaneously harmful and advocating the other as self-beneficial developmentally” (Witkowski, 2015, p. 255). At the same time, Witkowski points out that “polarity or duality can thus be a source of either pathological antagonisms that reduce references, but also escalate some link from a tense pair, leading to almost sectarian fractures and a dualistic... split (giving further complications) or creatively mobilizing duality, igniting new forces from the poles confrontation, each of which brings with them and for the understanding of the other new impulses of important, though difficult, integration up against... doubling efforts to face the challenges [...]” (Witkowski, 2015, p. 53). In addition, the poles aspire to equilibrium, despite the constant tensions between them (Witkowski, 2015, p. 255). Witkowski also draws attention to the “functional dominance of a certain existential task” (Witkowski, 2015, p. 160), as well as the fact that the existential solution consists in “resolving what type of tension accounts for a periodic unstable equilibrium in the triple structure of references to corporeality, psyche and the social context (*soma – psyche – ethos*) in the basic pair of polar interwoven opposites, expressing the main aspect of the vitality of a given period [...]” (Witkowski, 2015, p. 260).

As part of the above-mentioned reflections, one can see an important element that includes the categories of initiation into the circulation of Erikson’s conception.

For example, because of the existential tasks that stand before man as part of his development. Certainly, subsequent readings of the texts of both Erikson, Eliade and Witkowski will open the spectrum of interpretation possibilities constituting the basis for postulating for the presence of the initiation in the field of pedagogy.

INITIATION – INTO FEMININITY, INTO MOTHERHOOD, INTO LOSS

The starting point in this part of the considerations are the stories of women who fit into the title context related to the initiation. Looking at this problem opens another thread of seeing the broader perspective that the title initiation opens before us. This is not an easy analysis because of the relationship, which is not directly visible, between femininity, motherhood, loss and initiation. Certainly these considerations do not constitute the closure of cognitive perspectives in subsequent searches on the tracks and traces of pedagogy, this is only the first installment that is penetrating the area that demands and asks for its presence. The openness of discipline which is pedagogy to areas that are difficult to define and at the same time constantly demanding attention, is an important, perhaps the most important element of the study of the category. In this case, the reference to literature in search of the inspiration for the description of the initiation phenomenon makes it possible to follow the path charted by Justyna Bargielska in *Obsoletki* (2010) or Anna Janko in *Dziewczyna z zapalkami* (*Girl with matches*) (2012). The path that allows you to observe the “lost dimension of the world and individual existence or symbolic death as a phenomenon that restores the value of life through understanding and acceptance of the fullness of its life-giving tragedy” (Jaworska-Witkowska, 2008).

The first installment is the initiation to the role of the mother. The heroine of *Dziewczyna z zapalkami* (*Girl with matches*), who “after all gives life and should always be beside” (Janko, 2012, p. 65). And having offspring by her is associated with: “Child. Child. I must have a child. [...] The child will build a house for me, the child will take care of me. The child will find friends for me. It will tame my mother-in-law and father-in-law. It will be mine. It will be Paw’s. It will be ours. It will be like a beautiful bow that will bind us and decorate ... I decided to have a child. It is not difficult to have a child” (Janko, 2012, p. 62).

As I think, the quotation presented above shows the non-individual motives that women are sometimes guided by - a strong need associated with being loved, sometimes just becomes dominant, even paranoid and compulsive. In turn, *Obsoletki* – as Bargielska writes – are: “beyond all medical connections – a convenient literary form for those who do not like to forget. For those who value not only good memories, because one of the methods of searching for meaning for them is the analysis of loss. Finally for those whose awareness that loss can come at any moment, from every side lets them achieve happiness” (2010, cover). In one of the stories described in

Obsoletki we read: “[...] I want to prepare for little Peter’s death, playing with my own children and feeding my own children [...] [because] little Peter is supposed to be born rather dead. [...] Little Peter has left-sided isomerism, that is, displaced organs left-right, he has half of the heart [...], that is, he has two pulses. [...] That’s what Peter’s mother says, who Peter also has, [...] I want to prepare properly and make up through Peter’s death for this pathetic, pathetic, pathetic unpreparedness that we once presented” (Bargielska, 2010, p. 85). Initiation into loss indicates a category of transgression in the role. The change of the social role that is being the mother of a dead child is a very important element that transforms the identity of a woman. What kind of woman am I after losing my child? Am I still a woman? Social ostracism in the face of a given role may be a proverbial social lynch. Support is replaced by the rating. So what initiation is it about? A kind of re-intimate initiation. Monika Jaworska-Witkowska (2011), who also refers to Bargielska’s prose in her book, writes: “Bargielska creates or rather opens a focusing zone common for obsoletes. And she invites to this united space of thinking and reflection of parents, pedagogues, psychologists, husbands, children – who – live. Although Bargielska seems to be saying that it is impossible to prepare for such events, in her prose there is *implicite* the potential of educational hope, awakening reflection and motivating to rethink the whole system of introducing women and men in overcoming the next thresholds of intimate initiation” (Jaworska-Witkowska, 2011, p. 191). This kind of intimate initiation is only important: “[...] now it is very morning, I am sitting in the kitchen and I am looking for the star that needs to be pressed to stop” (Bargielska, 2010, p. 10). How do you stop it when: “I had an ultrasound scan on the ward. The doctor warned me that I would hear different sounds, but that none of them would be the heartbeat of my child. – Oh, I know – I flinched. – My child’s heart is in a jar.” Women after the loss are joined by a common tragedy and the feeling that “for some time they were a grave” (Bargielska, 2010, p. 28).

This opens the next thread of initiation as existential dramas that can also be found in Anna Janko’s prose. Following the reflection of Monika Jaworska-Witkowska, I quote: “In Janko’s prose, we will *implicite* find desperate questions: where were they... parents, pedagogues, educators, tutors when the fear of femininity, the shame of puberty and drastic initiations in the secrets of sexuality and their pathologies were barriers beyond which she could not get out of her namelessness, beyond the initial of her name as a shameful cryptonym of identity” (Jaworska-Witkowska, 2011, p. 195). In Janko’s prose we read: “So I was for myself the initial, H – a letter after which no myself followed. I really needed some phonic code to catch my identity. I waited for an invention that will open me for myself and for someone else” (Janko, 2012, p. 10).

Julita Orzelska, writing about *Trzy kroki w stronę przemiany statusu cierpienia* (*Three steps in the direction of changing the status of suffering*), refers inter alia to the works of Mihály Csikszentmihályi, whose reflections can be an important step in the initiatory dimension of dealing with suffering. Thus, Orzelska, following Csikszentmihályi, writes: “[Csikszentmihályi – J.R.-P.] highlights the concern that a man can

autotelically reevaluate sufferings afflicting him, and even tragedies into experiences that maintain the ability to see the meaning of life with them, including noticing in them the generators of new horizons of self-realization and existential satisfaction. Pointing to the importance of learning the approach to suffering, which will give it such explanations and understanding that it will release «positive life themes», mobilizing existentially” (Orzelska, 2014, p. 221). Besides, he draws attention to the possibility and the chance to reformulate one’s identity when accepting the fact of being a person in pain, as he himself calls it getting away beyond the „neurotic reaction to suffering” (Orzelska, 2014, p. 221), and, more specifically, it is about „transforming a hopeless situation into an optimal experience” (Orzelska, 2014, p. 221). Remaining under the influence of such thinking, it would be worthwhile to use also the thought formulated by Hesse, for whom “a man [...] is the one who learns to listen and reveal in initiating sudden amazement and illuminations «The Eternal Principle of All Things»,” discovering and shaping “a prepared soul to understand the chord and harmony, everything that is alive” (Hesse, 2001, after: Jaworska-Witkowska, 2008, p. 41), to read “«nature’s stigmata», which inscribe «genesis» in the soul of man, by giving him the burden, his own fate and the task of discovering his soul” (Hesse, 2001, after: Jaworska-Witkowska, 2008, p. 5).

This is just the beginning, an attempt to find the threads of initiation in prose. Because of this, two books were taken into account for the analyses. The author intends to provide a more in-depth analysis in the search for impulses to build a coherent picture of the category of initiation. Using Eliade’s categories of revelation in sex, death and the sacred.

CONCLUSION

The first installment of reflection on the category of initiation presented to the reader is an attempt to include it in the discourse of pedagogy, and thus perhaps finding a place for it “in” and “for” pedagogy. This text in its assumption presents only the tracks that are certainly demanding to be complemented, and this is also the author’s intention, who is guided by the idea that the epistemology of learning a given category is associated firstly with the principle of „watchful mindfulness” (Jaworska-Witkowska), secondly with openness to the text, as well as being sensitive to reading.

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PEDAGOGY TOWARDS THE PROBLEM OF INITIATION. THE FIRST INSTALLMENT: FROM CONCEPT TO APPLICATION, AN ATTEMPT TO RECONSTRUCT LITERATURE ON THE SUBJECT. THREADS SCATTERED

Keywords: initiation, ritual, psychology of rebirth, Carl G. Jung, Mircea Eliade

Abstract: The article is the first installment of looking at the category of initiation, trying to gather as many observations as possible, reflections on it. Therefore, by means of a mapping strategy, we are building certain fields, areas in which it is possible to find tracks that will help to establish the category of initiation in pedagogy.

PEDAGOGIKA WOBEC PROBLEMU INICJACJI. ODSŁONA PIERWSZA: OD POJĘCIA PO APLIKACYJNOŚĆ, PRÓBA REKONSTRUKCJI LITERATURY PRZEDMIOTU. WĄTKI ROZPROSZONE

Słowa kluczowe: inicjacja, rytuał, psychologia odrodzenia, Jung, Eliade

Streszczenie: Artykuł stanowi pierwszą odsłonę, przyjrzenia się kategorii inicjacji, próbując zebrać jak najwięcej spostrzeżeń, refleksji na jej temat. Budując tym samym, za pomocą strategii mapowania, pewne pola, obszary, w których to właśnie odnaleźć można tropy, które pozwolą ugruntować kategorię inicjacji w pedagogice.