

# GUILLERMO ROVIROSA

## EDUCATOR OF CHRISTIAN MILITANTS

*Have the courage to dialogue.*

Julián Gómez del Castillo

### APOSTOLIC EXPERIENCES IN THE TRAINING OF CHRISTIAN MILITANTS

In the years of hunger after the Spanish Civil War the need arose to develop a plan to educate adult workers in the interests of their own personal and collective advancement. It was Rovirosa who first recognised and set out the conditions to respond to this need in a tormented society, disfigured by fratricide.

The militant action proposed by Rovirosa involved a completely new form of organization, quite different from that expected in the traditional Christian circles who had founded the HOAC (Catholic Action Workers Brotherhood) as a workers' association on which to base the future Christian Democracy.

Rovirosa felt that the methods used by Catholic Action were based on practices that were inappropriate and even counterproductive for human advancement. They consisted of study circles that were far removed from experience and context, based on a deductive, essentialist, Platonic method in which thesis was foremost and which was abstracted from historical context and phenomena. The emergence of a methodology of human advancement with an apostolic mentality did not occur *spontaneously* because as Rovirosa said *there is no such thing as spontaneous occurrence*<sup>1</sup>.

In the early twentieth century, Father Ayala, followed later by Ángel Herrera, began his education of select minorities founding *the Workers' Education College* in 1944<sup>2</sup>. In contrast to National Catholicism's attempts to set up workers' apostolates, characterized by paternalistic attitudes, a workers' apostolate based on advancement emerged. Others such as Father Arboleya also sensed something new was happening and pointed out the need for a lay apostolate and the training of militants.

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<sup>1</sup> ROVIROSA. G. Boletín (Marzo1948) N° 4,4.

<sup>2</sup> GARCÍA ESCUDERO, J. Mª. (1986): Conversaciones sobre D. Ángel Herrera. Madrid. BAC.

The dominant mentality of the members of Catholic Action was paternalistic, viewing workers as incapable of self-improvement and in need of direction from above. Roviroso totally rejected this need for a leader:

*We, that is to say, those of us who live in a situation of privilege, are the ones who have to 'raise up' the rest of society. (...) The others are little more than serfs, incapable of doing anything by themselves. It would be better if they didn't even try, because they will only do it wrong or act subversively (...) this attitude and way of thinking is unfair and humiliating. (...) The Christian way of showing charity to the people is very different. It consists, primarily, of trying to understand the people, accept them and then become flesh with them. If, in addition to this and at the same time, we may generously offer up the things we possess, then the truth will begin to appear to everybody, the beauty and the perennial presence of Christian charity, capable of converting the world<sup>3</sup>.*

Guillermo was aware that organizations already existed in Spain for the training of bourgeois militants<sup>4</sup> and that for the first time in Spanish history it was necessary to do the same for the poor, so enabling *a genuine social-catholic workers' philosophy to be developed in Spain, something which hitherto had been completely lacking<sup>5</sup>. It was during this process in the 1940s that, simultaneously with National Catholicism, but in direct contrast to it, a specialised workers' apostolate appeared<sup>6</sup>.*

At that time there were two main working class apostolic experiments in Europe, one in France that emphasized the apostolic and one in Italy that stressed the social dimension. Roviroso opted for the French *enquête* or questionnaire, which was based on the experience of the early Belgian Catholic Workers' Youth (JOC) and Joseph Cardijn, who on his visit to Spain said: *Above all, don't slavishly copy the JOC. (...). I am impressed to see that you have been able to set up a workers' apostolate for adults and by the spiritual sense and sense of intense generosity with which you have done this.* The Belgian organization ran into difficulties trying to establish a stable adult militancy to follow on from the youth stage.

The difference between workers' training in France and in Spain was that in France it only involved the odd, isolated questionnaire while in Spain the HOAC went on to plan a *system of questionnaires*, which culminated in the Cyclical Plan. The main difference then lay in the order and the internal logic of the process, which led militants to initiate themselves in

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<sup>3</sup> MALAGÓN, T. (2002): Militantes Obreros I. Madrid. Prólogo, 13.

<sup>4</sup> Como 'La Escuela de formación obrera', en 1944 que pone en marcha Ángel Herrera, siendo párroco de Santander, en GARCÍA ESCUDERO, J. Mª. (1986): Conversaciones sobre D. Ángel Herrera. Madrid. BAC.

<sup>5</sup> ROVIROSA, G. Carta a X. García el 2 de octubre de 48. en Obras Completas VI, 48.

<sup>6</sup> GOMEZ CASTILLO, J. Apostolado militante, 6.

the questionnaire methodology, finally reaching an understanding of the questioning spirit.

The innovations made by Rovirosa were not simply adaptations. In Spain the socio-political and religious context was not comparable with any other European country. Something new was needed. New realities had to be created, that took into account the life and psychology of adult Spanish workers in order to enable a smooth transfer from the youth organization to its adult counterpart.

Objections started to be raised in particular from those sectors that underestimated the capacity of the workers, arguing that workers were incapable of understanding many of the articles in the organisation's own Bulletin. The attitudes of many political and ecclesiastical figures revealed a similar paternalistic vision of working people.

Rovirosa reacted strongly to the critics accusing them of infantilising adult workers in that no serious attempts were made to develop their understanding or their will. He believed strongly in workers' personal advancement.

Another point of contention arose as to whether or not it was desirable to discuss issues arising from news from abroad, as according to some, workers had no interest in such things. Rovirosa once more bitterly criticised the infantilism that had arisen with the good life by highlighting the close links between information and education.

*There have been protests about the publication of certain news items (such as the one about the state of agriculture in Israel), alleging that such information was not of the least interest to our militants. If you look at this purely as information, they are undoubtedly right. The same might be said about the items in this issue that are merely informative. But if, instead of considering it purely as "information", the educational value is also taken into account, the perspective is entirely different. Try reading those articles that appear to be "difficult" slowly and then discuss them with other readers, and then re-read them, and you will see how difficult they are "for ordinary men" (...).Some say there's no time for this. Rubbish! This is nothing more than a cocktail of infantilism mixed with a bourgeois spirit that prevents us from becoming real men.*

## ATTITUDES TOWARDS MILITANT TRAINING

In the training of militants there were two very specific dangers related to the education-action field.

*The major obstacle stems from the existence of radically opposing attitudes when*

*it comes to planning the best procedure for the advancement of new militants*<sup>7</sup>.

a) There are some for whom training is just studying, never advancing beyond mere knowledge, never preparing for action. They claim that you cannot act until you have been sufficiently trained. Behind this theory lurks the fear of making mistakes, the fear of taking action because of the risks that this entails.

b) On the other hand, there are those who argue that militant training can only be acquired through action, sacrificing knowledge for strategy and tactics on the altar of effectiveness. A reductionism that identifies training with activism, defending action for the sake of action.

*HOAC was accused of employing methods lacking in all realism, going so far as to call the JOC's 'life review' a realistic questionnaire, in order to contrast it with the HOAC's questionnaire. (...) He criticised them for not taking into account either the workers' life or their psychology, and because they believed that for workers the facts were not the base but only points of reference and that the worker was no friend of systematic training and did not need any (...)*<sup>8</sup>.

In the face of this criticism Roviroso replied that if a questionnaire did not result in action it was doomed to fail. In other words, he rejected both intellectualism and activism and proposed instead a questionnaire that was rooted in and served life.

*The questionnaire, first and foremost, must be in the mind, and then on paper, and finally in life itself. A questionnaire which remains in the mind and on paper has little or no point. The result is that there are people who naturally soon tire of making questionnaires and there are schools where the same thing happens. Even countries, like Belgium and France, which introduced the Questionnaire Method, and focused on carrying them out first in the mind and finally in discussions in Study Circles, have since dropped the Method as uninteresting. Of course! If a Questionnaire is not brought to life ...it is not a questionnaire*<sup>9</sup>.

However, we should not confuse the questionnaire with the life review. The questionnaire is a systematic training plan, while the life review is a plan of action. The specific application of the life review depends in each case on those who carry it out and above all on those who give it its direction, as often as not without sufficient preparation<sup>10</sup>. This means that a systematic questionnaire plan must be drawn up prior to life reviews, to

<sup>7</sup> MALAGÓN, T. (s/f): Militantes, grupos de acción y centros de interés, 1 (AMCC)

<sup>8</sup> MALAGÓN, T. Medios y método de formación 608/609, 9.

<sup>9</sup> ROVIROSA, G. Vocal de equipos, *la vida*, Boletín 121 (21.4.1954)

<sup>10</sup> MALAGÓN, T. Medios y métodos de formación de la HOAC..15.

teach and consolidate a cosmovision, through which actions can be oriented towards explicitly planned goals. From a perspective of applying modern pedagogical principles, the systematic questionnaire is much more relevant for what it teaches us about process, planning, orientation and cultivation of habits, virtues and systematic thought.

## HIS WORK IN PUBLISHING, A SCHOOL

During the HOAC's First National Week, held in 1946, the initial decisions were taken towards the launching of an apostolic workers' organisation:

- a) The publication of the newspaper *¡Tú!*
- b) The *Information bulletin sheets*
- c) The organization of the first *Study Circles* and
- d) *Night Classes* began to be taught all over Spain.

With the appointment of Tomás Malagón as HOAC National Counsellor in 1953 the first steps taken by Roviroso years before were strengthened and consolidated. Above all in the Bulletin, in which Roviroso had been developing a genuine lay spirituality, perhaps the most serious work on this question prior to Vatican II. Let us take a closer look at some of the specific features of each publication.

The *Information bulletin*: The six months between July and November of that year were crucial for setting up and officially establishing the HOAC and making it fully operational. Eight issues of the Information Bulletin of the National Commission were published during this period. They came out fortnightly in the form of a mural newspaper.

*It was without doubt the first living document of the Obra and a faithful chronicle of its birth. It was edited mainly by Roviroso, who was also responsible for its distribution in all Catholic Action circles, personally taking care of the minutest details, as he would later when he explained how to shout out the name of the weekly newspaper ¡Tú! when selling it in the street. In the case of the HOAC Information Sheet (nº1) he even gave exact instructions as to how the paper should be fixed to notice boards with drawing pins.<sup>11</sup>*

It was active, direct and engaging journalism, full of questions that were waiting for the readers to answer. All the *Information Sheets* ended with a question, except the last, which ended with seven. Educating through questions was always part of Roviroso's style.

The newspaper *¡Tú!* was first published in November 1946 as the organ of Catholic

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<sup>11</sup>Ruiz Camps, A. (1996): Un incunable hocista. De julio a octubre de 1946: OC, III. Madrid. Ediciones HOAC, 379-393.

Action workers with an initial print run of 7,500. It was soon the only genuine workers' weekly published in Spain, until 1951, when it closed in the face of censorship by the Franco regime with a readership of up to 45,000 per issue.

In December 1947 the first *Leaders' Bulletin* was published. Renamed *Militants' Bulletin* at the end of 1950, its name changed again to the *HOAC Bulletin* in 1953. It combined doctrinal subject matter of a social nature aimed at militants and supporters and additional information about organizational structure and internal dissemination. In general its purposes were educational and sought to further internal cohesion.

To carry out this editorial work the printing press at the Montserrat monastery, one of the oldest in Spain, was repaired and overhauled, after being severely damaged during the Civil War. This is where Rovirosa wrote, laid out, printed, bound and sent out the first 14 Bulletins. The whole organization threw itself into distributing the Bulletins and proved a useful source of feedback, thus creating an efficient network for extending the training plan all over Spain.

The Bulletin was published in difficult conditions because of its criticisms of the regime, on many occasions leading to prosecution and prison.

In the Bulletin's *monthly programmes*, Rovirosa developed and modified the structure of the script on which the questionnaires of each *Study Circle* were based. The monthly programmes (*for Study Circles and General Meetings*) were published at regular intervals right from the beginning.

In 1956, he was dismissed as Editor of the Bulletin for refusing to allow the infrastructure he had created to be used for the political ends of the Christian Democrats. Rovirosa spent most of the year giving *Cursillos* (Courses) throughout Spain, constantly travelling, always third class, getting to know and making friends with militants one by one, finding time to write his articles for the Bulletin on his travels and launching a large number of projects. He wrote editorials, proclamations and other articles which, in general, revolved around a set of main ideas that he repeated from different perspectives and in different sections. He wrote nearly all the articles published in the Bulletin until 1954 and a great number of those published before 1957, most of them short and in a professional journalistic style.

In his articles Guillermo would take an idea and develop it step by step methodically and masterfully, not moving on to another point until he had extracted from the first idea the

lesson he wanted to teach or created the mood he wanted to create. From beginning to end his aim was to make the reader think and he ended by urging the reader to reflect on what he had read.

The *Bulletin* made a permanent dialogue possible between all groups and teams of workers in Spain, working on the questionnaires in the *Study Circles*, developing a single cosmovision and methodology. This arose from the need to channel the enthusiasm generated by the workers' apostolate, sharing experiences and doing so using the same method, thus making the Bulletin a unifying link.

The publication of the Bulletin made it possible to disseminate the *monthly study programme*. The scripts for the questionnaires for each *Study Circle* or idea-sharing meeting appeared on a regular basis in these Bulletins. The programme was a genuine training plan and had three essential parts:

- a) the religious section (Evangelium) accompanied by a doctrinal commentary,
- b) the workers' life review, and
- c) the questionnaires, which always focussed on a particular topic.

It is important to bear in mind the topic of each questionnaire and the structure of the scripts for the Bulletins. A knowledge of the period from 1947 to 1951 is important for gaining a deeper understanding of the foundations of this training plan and appreciate the logic behind it.

The questionnaires that Rovirosa published in these Bulletins from 1947 onwards underwent variations in both the topics and the number of questions asked in each of their three parts: see, judge and act. Even so, it is clear that Rovirosa was aware from the beginning of the key importance of system in his training programme.

The first five years (1947-1951) laid the foundations on which, together with Tomás Malagón, he would later build his greatest work, the Cyclical Plan.

During the first three weeks of each month the militants would participate in the Study Circles according to the normal programme. In the last week of the month they would prepare the *General Meetings* in detail. These meetings were open to everybody and earned a wide audience. Rovirosa insisted that care must be taken to maintain the warm, inviting atmosphere that he wanted transmitted.

*The problems that are dealt with in our questionnaires should not be presented in the General Meetings in Questionnaire form, but we need to show the results achieved after*

*gathering various opinions and especially with regard to "how" to act, while making it clear how useful and necessary a strong and disciplined organisation is for achieving this end<sup>12</sup>.*

The discussions at these meetings were to be based on evidence and facts. *A dialogue based on evidence is infinitely more productive than a dialogue based on reasons, with the advantage that it leads to the interlocutors listening to each other, and getting to know and love one another<sup>13</sup>.* The climate thus created was the best propaganda; as Rovirosa said *the best propaganda was not producing any at all*, i.e. when there was no need to do so.

With the questionnaire we come to the *school of reality*. *We may distance ourselves from books, but we grow closer to men. The questionnaire is an efficient medium for gathering the information we need to ensure that our actions are well directed. It is also an efficient educational medium.<sup>14</sup>*

Rovirosa was very expert in the creation of public opinion (*the Bulletins, the Information Sheets, ¡Tu!*, which would later become the series *CooPin* and the publisher *ZYX*), essential tools for creating public opinion in general and more particularly a specific mood amongst workers' groups, providing them with topics of conversation, subjects for debate and questions which were discussed passionately all over the country.

#### A COURSE OF INITIATION INTO THE QUESTIONNAIRE METHODOLOGY.

Rovirosa raised many issues for reflection and action within the HOAC. Of special note were the first meetings in 1948 of the *Workers' Social Studies Groups* (GOES), small groups of militants who came together to study social topics. In 1949 45 groups were active all over Spain. Nevertheless, Rovirosa realized that this success was premature and decided to make his priority the training of a larger number of militants by systematising the initiation stage.

The *Course of initiation into the questionnaire methodology* was set up to teach the habit and technique of questionnaire methodology and to discover its potential. The aim of the night classes was to convince oneself through knowledge, and then to commit oneself through conviction.

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<sup>12</sup> ROVIROSA, G. Boletín de Dirigentes. (Diciembre 1948) N° 4, 4.

<sup>13</sup> ROVIROSA, G. La virtud de escuchar, 57.

<sup>14</sup> ROVIROSA, G. Boletín( n° 1, 1947).

*More or less all of us rationalists had the "questionnaire spirit" (to the extent of our rationality). The method (like all methods) can only stimulate, develop and improve what already exists<sup>15</sup>.*

In this way the classes became a necessary link in the development and consolidation of the training plans. Rovirosa's ideas heralded a training methodology for reflection and action in which the active participation of the worker was assured.

## CYCLICAL TRAINING PLAN

By 1950 the method was already well implanted and with it the insistence on making correct use of the questionnaires. *The time for trial and rehearsal is over<sup>16</sup>*. The top priority of the plan for the inter-diocesan courses of 1950 was to promote the implementation of the questionnaire methodology throughout Spain.

The cyclical plan was the stage that came after the initiation phase. This cyclical plan underwent changes in its structure and systematisation as a result of the collaboration of all those involved and especially thanks to Rovirosa. Although the plan was developed collectively, it is fair to say that Rovirosa was *one of the great designers of the HOAC questionnaire, and of the essential principles of the Cyclical Plan<sup>17</sup>*.

Although Rovirosa had drawn up a number of trial questionnaires and courses for the training of militants, it was from 1954 onwards, that Tomás Malagón, now national counsellor, systematised Guillermo's original creative ideas.

The first edition entered circulation between 1954 and 1956 and from then until 1961 the questionnaires were continuously being improved thanks to the contributions and criticisms of the teams of militants.

*The IX National Week, which was held in Bilbao in 1954, will be remembered as one of consolidation of the cyclical plan and in this way became a school for worker militants<sup>18</sup>.*

The cyclical plan was an effective school with its roots in the life of the workers and led to a broad education built around solidly humanistic work; in the words of Malagón: *humanistic and Christ-centric*.

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<sup>15</sup> ROVIROSA, G. Boletín. Enero 1951, 15.

<sup>16</sup> ROVIROSA, G. Boletín de Militantes. (3-1950), nº 30, 1.

<sup>17</sup> MALAGÓN, T. Un testigo de la fe: Guillermo Rovirosa., 77.

<sup>18</sup> ROVIROSA, G. Boletín, nº 34., en Somos I, 144.

The plan included a systematic presentation of the topics studied by the militants over a three-year period with a view to forming their Christian conscience. There are 36 topics in all structured in accordance with the methodology of the systematic questionnaire. The aim of the first year was to forge a sense of responsibility, the second to consolidate the team, and the third to become aware of one's vocation. In this last year great importance was given to knowledge of psychology and sociology.

These topics are dealt with cyclically, the first time in the light of the New Testament and the second on the basis of the Church's Social Doctrine.

The pedagogy of responsibility is a central aspect of the whole educational process of the cyclical plan. It is a learning process which enables us to come to terms with our responsibility before God, as well as before our own conscience, before history, before the family and in the specific world of each one. *Each and every successful action increases and develops the sense and the breadth of responsibility. But a rational method is needed to make sure that overly heavy burdens are not imposed on growing forces*<sup>19</sup>.

Málaga's achievement was to make this systematic perspective operative and functional as a pedagogy of the conscience. He added the philosophy and pedagogical systematics to the construction Roviroso had erected.

Each questionnaire would be carried out simultaneously at a personal, environmental and institutional level and according to the see-judge-act method. The purpose of this was to make them aware of all the implications of the topic they had studied by considering it in all its breadth and depth.

According to Roviroso, man has these three dimensions: *individual / I; social / the others; institutional / human structures*. He goes on: *each man's personal I may be considered to be made up of these three components: the individual or internal I, the universal or external I, the institutional or internal-external I*<sup>20</sup>. Guillermo is the person who best complements, corrects and develops Malagón's contribution to pedagogy.

In 1964 Malagón stated that: *It was Roviroso who introduced the questionnaire methodology and the cyclical plan in the HOAC. Later these training instruments acquired a new structure and their present-day systematisation, fruit of his collaboration with other contributors. But it is only fair to remember that it was Roviroso who gave us these methods*

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<sup>19</sup> ROVIROSA, G. Publicado en *TemoignageChrestien*, 1957, Francia. *Imágenes de la fe*, 1990, n° 242, 16.

<sup>20</sup> ROVIROSA, G. *Gremio de Teología Social*, en *Obras Completas*. III, 91.

*to which all we HOAC militants and counsellors owe so much*<sup>21</sup>.

Over ten years Malagón and Roviroso engaged in a productive and intense collaboration which was only interrupted by Guillermo's untimely death. These two men were not only able to convince, but also and above all to enthuse.

*The methodology we have described is not by any means one built on ideas over a study table; it is the fruit of more than fifteen years of constant efforts and tests carried out on life itself*<sup>22</sup>.

Depending on the stage reached, the necessary training instruments included publications (shared reading and dissemination), a wide variety of talks, courses covering a wide range of topics, clubs, cultural centres, theatre and a rich diversity of creative activities with a specifically evangelising, socio-cultural and political purpose.

## THE QUESTIONNAIRE SPIRIT AND MILITANT STYLE

Neither Roviroso nor Malagón supported methodologies aimed at making things easier. They both agreed that what was needed was a challenging methodology that enabled all workers to develop their capacities and possibilities as far as possible. As a result facilitating methods were systematically rejected on the grounds that they failed to maintain the tension that drives the educational process. The key was militant style.

The main thing was to want. There was no reason to lower the bar. Commitments had to be acts not words, and what is more, voluntary actions which were not imposed from outside.

*The "half-hearted" may tire quickly*<sup>23</sup>. *But difficulties with the questionnaires practically disappear once you realise that what counts is not study in itself but the generosity, the consistency and the spirit with which it is done.*

The questionnaire methodology does not seek to produce wise men but rather to create men of judgement. It is necessary to work hard with a persevering, methodical attitude, which

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<sup>21</sup> MALAGÓN, T. Lo que la HOAC debe a Roviroso, Noticias Obreras (1330), 127-129.

<sup>22</sup> MALAGÓN, T. (1967) HOAC: sus objetivos y experiencias. 466-9.

<sup>23</sup> ROVIROSA, G. La HOAC, ¿Qué es esto? En Obras Completas, 447.

logically is not devoid of difficulties.

*A training plan requires hard work; not difficult work, but work which has its own merits after a long day devoted to earning one's living<sup>24</sup>.*

What the questionnaire methodology values most highly are the natural human faculties, with the harmonious development of our potential in three areas: memory (seeing), understanding (judgement) and will (taking action), and all of this with a supernatural spirit, developing the theological virtues of faith, hope and charity.

Rovirosa related the questionnaire spirit to man's conscience. To act with conscience was to act with consequence<sup>25</sup>. To practice the questionnaire methodology required training to set about extending the horizons that we faced in life. Confidence was gained as one gradually discovered one's possibilities and limitations. The questionnaire was an invitation to become an actor taking an active part in events in society and not just a spectator looking on.

These pedagogic innovations were not easily understood at the time, often receiving outright rejection. With regard to the persecutions and attacks suffered by HOAC militants, Malagón commented *that what most saddens us is the way they condemn us without understanding either the ideas or the methods of the HOAC and without taking into account The result of our work (in terms of the growing number of Christian militants) which is becoming stronger day-by-day and is being achieved by using training methods that had to be created<sup>26</sup>.*

This training plan has proved to be more effective than any other in helping the working adult, in spite of his or her difficulties, to reach a consolidated personal conscience. You cannot build on shifting sands, a building needs sound foundations. *Do not build on the sands of ease but on the stones of difficulty<sup>27</sup>.*

*The Questionnaires were used to gather reliable data about the real situation in Spain<sup>28</sup>.* Although they were never thought of as 'statistics' they certainly proved to have a tremendous potential when it came to developing a serious apostolic and political strategy, as was the case, for example, with the 'bread questionnaire'. Rovirosa was always on the lookout for a training plan that genuinely responded to the needs of the worker.

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<sup>24</sup> MALAGÓN, T. Encuesta y formación I, 56.

<sup>25</sup> MALAGÓN, T. Encuesta y formación de militantes I. .

<sup>26</sup> MALAGÓN, T. Carta a Tarancón, (9.8.1956)

<sup>27</sup> ROVIROSA, G. Copin, XI, 24.

<sup>28</sup> ROVIROSA, G. Encuesta de marzo de 1950: Boletín (2.1950) 2-3.

*This has an incalculable value for the campaigns in our press, for subsequent complementary studies and for a possibly definitive influence in the administrative centres and even in legislation itself. But above all it is a moral weapon (...) for the creation of essential elements for the wellbeing of working people<sup>29</sup>.*

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<sup>29</sup> ROVIROSA, G. Cómo se inicia un centro HOAC: OC, IV, 324.

## THE QUESTIONNAIRE AS A LEARNING METHODOLOGY

A fundamental principle is that knowledge should serve life. All knowledge should serve to understand and respond to life. Reality is the first and last reference point for theory. If moral, social, economic, political, labour and educational problems are becoming more and more complicated, is that not because where a good questionnaire was urgently needed, they have been replaced by improvisation, routine, mimicry, fantasy, speeches...?

Team work is common in science and technology. But the great challenge for Rovirosa and Malagón was how to educate for a life of solidarity. The questionnaire methodology was devised to engender team spirit. This was the Gordian knot.

The training plan based on the questionnaire methodology is a scientific method that enables at one and the same time the development of knowledge and the development of conscience, focusing on attitudinal development as a shaper of personality. It is a question of developing pedagogy of conscience that responds to the demands of the scientific, technological society of the twenty-first century<sup>30</sup>.

To educate attitude is to cultivate sensitivity and the capacity for awe. Routine never inspires awe, the absence of which makes robots of us all, turns us into machines, shrinks the heart; *in the face of egotism the soul withers away*.

## A CHRISTIAN COSMOVISION

The model underlying the questionnaire methodology is one of education in action by means of action aimed at creating a world of humanity and solidarity. Like all pedagogical methods, the questionnaire presupposes a philosophy.

What distinguishes us from all other living beings is the Ideal, something which animals cannot have. Ultimately, human conscience as world view is not limited to the intellect but embraces life. The only truly rational thing is life itself, because only life allows us to discover the complexity of reality in its connections, that is, to understand it, to

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<sup>30</sup>No se trata que el profesional reflexione sobre su trabajo, ni simplemente de resolución de problemas, sino que implica el planteamiento de problemas, busca mejorar y comprender al mundo a través de cambios y del aprendizaje de cómo mejorarlo a partir de los cambios conseguidos. No es "el método científico" aplicado a la enseñanza. La investigación-acción no se limita a someter a prueba determinadas hipótesis o a utilizar datos para llegar a conclusiones. Adopta una visión de la ciencia social distinta de aquella que se basa en las ciencias naturales (en las cuales los objetos de la investigación pueden ser tratados legítimamente como "cosas"); la investigación-acción concierne también al "sujeto" mismo. Su ángulo de visión es distinto del de las ciencias históricas porque la investigación-acción se preocupa por el cambio de situaciones y no tan sólo por su interpretación.

apprehend it.

Rovirosa differentiated between *individual, collective and absolute conscience*. *Individual conscience*: spontaneous; it could also be referred to as subjective or internal conscience. *Collective conscience*: only refers to facts. This is the judgement that all the others make about each one of us. This conscience is what dictates the laws (written or unwritten) of the collective and gives rise to human conscience. It could also be referred to as objective or external conscience. *Absolute conscience*: the knowledge of good and evil in the mind of God, which we know through the revelation of the New Testament, and which could also be referred to as *transcendental conscience*.

Human conscience has evolved over time, according to Tomás Malagón, through the different historical periods from a primitive conscience, through metaphysical, individualistic, and rationalistic conscience, to social conscience. *Social conscience is quite categorically a new reality. But we are still in a phase of transition*<sup>31</sup>.

Rovirosa left us in no doubt as to what the priorities in life of a Christian militant should be: 1.- God, absolute Lord, 2.- Man, supreme value of creation, 3.- Natural Law, moral, basis of honesty.

In the face of these three fundamental values, three idols have emerged: 1. The "I" is worshipped as an alternative to God. 2. The dignity of man serves as a pedestal for the god "money", 3. The whims of the individual have dethroned Natural Law.

Man is a unit. Mind and hand form a single unit in living man. What Rovirosa meant was that *man, as well as thinking, can do what he thinks. The validity and survival of a work of intelligence can only be guaranteed if it has passed through the hands of man. Today we can read the poems of Homer because someone wrote them down; if there had only been an oral tradition, who knows where we would be! The great concepts of art and science, what would they be without hands to bring them up to date?*<sup>32</sup>

Along with the radical personalization of each individual, Rovirosa defended the communal, social and political dimension of the individual. Man found himself subject to three main kinds of needs: needs of a material, moral and supernatural nature.

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<sup>31</sup> MALAGÓN, T. (2003): Conciencia cristiana, ayer y hoy, 5-6.

<sup>32</sup> ROVIROSA, G. Una cuestión de manos. Introducción "manual" a la teología, 140.

1. Those of a material nature, basically those that affect the life of the body. 2. Those of a moral nature, relating to the soul. 3. Those of a supernatural nature, those that refer to eternal life. This means that when we talk about education we have to consider the social and religious dimensions simultaneously.

The phenomenology of encounter is a central pillar of this method. We are going to identify some essential features in this phenomenological conceptualisation on which the questionnaire is based. We need a subject that is open to encounter, that wants to be better, more honest, more consequent and more coherent. We need to promote the education of people open to life with a profound desire for change; unless of course we have extinguished that thirst, denying what is evident, in exchange for a nihilistic option or for the superficiality and conformism of the dominant culture.

Indeed, he who lacks an ideal in his life cannot find an answer, because he is not looking. This stifles enthusiasm and motivation, nourishing feelings of frustration and impotence.

With an initiation into the questionnaire methodology we pave the way for the individual to search for truth and meaning, because the person who embraces relativism, is incapable of encounter, making an absurdity of the world and life.

The ultimate aim of education is love and this requires facing reality head-on. To a large extent this is what the questionnaire methodology gives us<sup>33</sup>.

## KNOWLEDGE

Epistemology indicates that man possesses three faculties by means of which he relates to his environment: 1. Experience; empiricism gives the senses the dominant role in acquiring knowledge. 2. Reason; in rationalism deduction is king, which means that the source of genuine knowledge lies within man and that it can be drawn out by means of questions and suggestions. 3. Intuition; as with Husserl, great importance is given to emotional and intellectual intuition as ways to accede to a direct knowledge of reality.

Roviroso distinguished between *experiences* and *experience*. For him, life was the source from which all knowledge flowed. We all have experiences. Experience is gained by combining our experiences with thought and reflection.

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<sup>33</sup> MALAGÓN, T. Identidad cristiana. Madrid., 9-3.

Creating the habit of reflexive, complex critical thought demanded by life is the key to seeing and *unfortunately this is something you do not learn at university or anywhere else for that matter, which is why we must emphasize it in the first part of the questionnaire*<sup>34</sup>.

Understanding is a condition that precedes dialogue. A lack of understanding leads to communication breakdown, which in turn causes suffering. *We have yet to realize that there is a form of love called understanding*<sup>35</sup>. That is why Roviroso urged us strongly to *make our presence felt at all those frontiers that divide one man from the next (...) and in so doing we would see in the subconscious of these fragments of humanity the emptiness produced by a lack of understanding. Only by rising above them can we overcome these deep psychological abysses: love through understanding*<sup>36</sup>.

Constructing and assimilating knowledge means establishing a necessary relationship with the truth; for the sake of systematisation this process has been classified under seven principles: *the principle of discovery, of comparison, of analysis* (the best way to reconcile antagonisms and allow dialogue to advance), *of synthesis* (the personal questionnaire should be completed with the team questionnaire), *of expansion, of totality* (everything is interrelated with everything; the *questionnaire* seeks to integrate all aspects: social, religious, organizational...), *the principle of unity* (the truth affects the whole person).

## DIALOGUE

Dialogue is not simply one person speaking and then the other. This would be a pluri-monologue with various participants but with each one speaking in a vacuum independently of the rest. Nor is dialogue wanting the other to accept everything we say and getting angry if he does not. Nor is it a quest to find patient and submissive interlocutors who have nothing critical to say or who dare not say it if they do.

For there to be dialogue it is not even necessary for there to be a material conversation with various people expressing their opinions. We should be in a permanent state of dialogue, not only when we are conversing. The reason for this is that dialogue is above all an internal attitude which has its roots in knowledge and in the appreciation of others' opinions. When we listen, we hear words in the present. When we read, we hear words from the past.

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<sup>34</sup>MALAGÓN, T. Encuesta y formación I, 12.

<sup>35</sup>MALAGÓN, T. Militantes Obreros II.,13.

<sup>36</sup>Ibid. 12.

Dialogue is holding each other in mutual esteem, acknowledging the other; it is humility, reaching beyond one's own thoughts. Real dialogue takes place when, while continuing to value one's own truth, the interlocutor's truth is also valued. Dialogue is learnt in the search for truth. Dialogue means treating ideas with intelligence and people with respect<sup>37</sup>.

In group work, as Rovirosa pointed out in *the virtue of listening*, learning to listen was an essential part of learning to dialogue. Understanding things meant referring to everything that had material and cosmic existence; understanding ideas involved resorting to the immaterial world of notions, concepts, etc. Understanding people however requires a synthesis of these two aspects due to the fact that in people the material and the immaterial are inextricably entwined.

#### PEDAGOGY OF ADVANCEMENT<sup>38</sup>

Rovirosa presented the questionnaire methodology as a synthesis of the didactic method and the intuitive method, a knowledge which is the fruit of scientific and everyday knowledge.

*Only three methods have been invented to help us escape from our ignorance in any subject. The didactic method involves learning by means of effort, combining intelligence, memory and will. Intuitive learning by contrast is learning things by seeing them, which is how we gain almost all ordinary knowledge in life. The perfect method lies somewhere between these two and consists of learning what is seen, in other words, incorporating knowledge into life. That is how learning should happen, at school or work and in life. This is what we call the QUESTIONNAIRE METHODOLOGY. The aim of the Questionnaire is: 1. To produce militants with the capacity to make decisions and to reason things out. 2. To produce good questionnaires in order to be informed and capable of action<sup>39</sup>.*

What is a questionnaire? Etymologically it has to do with investigation, a rigorous process of discovering the truth. The *pedagogical questionnaire*<sup>40</sup> is not limited to teaching-learning, it aspires to constructing a way of being, educating people who grow in

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<sup>37</sup> MALAGÓN, T. (2003): *Conciencia cristiana. Ayer y hoy*, 13.

<sup>38</sup> RODRÍGUEZ, M. I. (2007): *El método de encuesta como estrategia de aprendizaje*. Una experiencia concreta en la formación inicial del profesorado. Tesis doctoral. Universidad de Granada, disponible en <http://bibliotecasolidaria.blogspot.com>

<sup>39</sup> ROVIROSA, G. *Encuesta*. Boletín (1950), 6-11.

<sup>40</sup> ROVIROSA, G. *Libro del cursillista*, 58.

consciousness of the world in which they live, so that they may develop combative values, becoming people who can take decisions, people with personality.

The Questionnaire is a fundamental tool for understanding and changing reality, at both a personal level and in communal circles (environmental and institutional). It is a question of combining the rigour of rational logic, which teaches us to think, with the flexibility of a living logic, which teaches us to live. Our educational commitment cannot be satisfied with mere adaptations that continue to conform to the established system. Instead we must join together to create new realities.

#### THE SEQUENCE: SEE – JUDGE- ACT

In order to avoid disorder, the Questionnaire is structured into three essential parts, see, judge, and act. This division prevents us from mixing up the different operations. Observing events, reasoning and deciding to get involved.

It is a question of cultivating a *reflective outlook*. Of being able to look at what we do not want to see because it disturbs, hurts or accuses us. We must allow suffering and pain to affect us, as this humanizes us, because if not we grow more insensitive and inhuman by the day. The first condition therefore is to shake off our prejudices and the second is to look at things realistically and not go chasing ghosts. Malagón laid out three simple steps in this process of perception.

1. See what is there. What is there in reality and not what you imagine or what you have been told or what others would have you believe.

2. See who has put it there; everything that happens in life has a cause, a creator, a reason, an antecedent.

3. See how much there is there, where it is. How it got there. What conditions it is in.

All that obliges us to develop our attention to detail; it teaches us to look at the living landscape in which we evolve, it sharpens our power of observation, accustoms us to seeing reality as it is; without being taken in by clichés or slogans, propaganda or the adulterated vision that so often comes with routine.

Malagón listed three ways of looking: watching out, oscillating, scrutinizing. *Watching out is looking from a position that allows you to take in the whole panorama. Oscillating means looking carefully, not overlooking objects which are in full view, or letting*

*yourself be entranced by things of greater bulk, ignoring what at first seems to be of lesser importance. Scrutinizing is looking for what may be hidden in the shadows, examining things against the light, seeing things close up. All this will prevent us from falling into vagueness, generalities and inexactness.*

A commitment to the reality that must be changed requires a long-term view. Dynamism cannot spring from a static attitude and mere thinking. The point is to capture the dynamics of things, things in motion. As Rovirosa would say: *our ideal is active, dynamic*<sup>41</sup>.

There is a danger of becoming obsessed with events, responding only to the immediate, to the here-and-now. Short-term answers always lead to meaningless activism. When trying to solve a problem, a long-term view is essential<sup>42</sup>. Keep your eyes wide open!

*Seeing is the first step, beyond which the vast majority of us never get, our understanding being limited to the reception of physiological sensations. For “the penny to drop” understanding is required, backed by memory and sensual perception. When, with fully lucid understanding, the penny finally drops (the “judgement” stage of our Encounter), then will enters the stage and the time to act has arrived (...). The truth is, we all - even the blind-see. But there are few for whom “the penny drops”, who go on to judge. Instead what happens is that the judgements of others are accepted. And hardly anybody acts according to their own conscious decision. Almost throughout our lives, we oscillate between mimicking others and reacting*<sup>43</sup>.

The above process leads us to feel a greater responsibility for what happens, which in turn creates a need in us to *enquire what lies beneath the facts, what is their root, the life-giving or intoxicating sap that nourishes them, making them grow, to the benefit or detriment of working people*<sup>44</sup>.

We need to go about it like scientists; as we do when we have a problem in our everyday life. Reflection is, in principle, to approach things like a question that has to be answered; then to find a solution and test it out, measuring it against concrete facts<sup>45</sup>. Yet when it comes to social or educational problems, for example, it is common for routine or biased answers to be given. We must decide how to react to this web of causes, facts, and

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<sup>41</sup>ROVIROSA, G. Somos I, 39.

<sup>42</sup>En un artículo se refiere a la mirada corta y la mirada larga. En él toca aspectos políticos y educativos, pero sobre todo religiosos. ROVIROSA, G. (1951) Encuesta sobre la visión corta y la larga vista, en Boletín, 24-33.

<sup>43</sup>ROVIROSA, G. Boletín 12 (1948), 4.

<sup>44</sup>GARCÍA, X. Rovirosa, 100.

<sup>45</sup> GOES. Reflexiones sobre la reflexión Boletín, nº 18, (18.5.1949), 12.

circumstances, in order to alter, correct or annul them.

*But this should on no account lead us by procedure to the sort of academism that has been so dominant in recent times. We must never forget that the best way to create is by creating, just as will is formed by wanting and the heart is expanded by the act of loving. And exercising this will and this love requires on our part a large measure of simultaneous internal and external action<sup>46</sup>.*

Acting correctly must be the result of seeing all facets of a problem clearly and then lucidly judging the causes and effects related to the problem in question.

*An action taken before becoming fully aware of the actual circumstances (of the world and of one's own life, which determine and on which depend what, how, where and with whom action is to be taken) will either be ineffective, or inopportune, or doomed to failure for not having been adapted to the terrain. To avoid this, the action should be guided by a clear idea of the concrete ends to be achieved and by an exact understanding of the means at one's disposal. Most people do not work in that way. They lack the habit of the specific. And within the field of the specific, they lack in particular an accurate perception of their own life and of their real possibilities<sup>47</sup>.*

Most people lack the habit of the specific. And within the field of the specific they lack in particular an accurate perception of their life and of their real possibilities. (...). *The cure for this illness is the systematic questionnaire.*

Conscience is educated by duly orientated conscious acts. The executor of the questionnaire must be in touch with reality and understand its true meaning, make his own judgements, carry out the action, develop the spirit of collaboration and the team spirit, and plan well focused activities.

In learning to carry out questionnaires, commitment is an element of great educational value. Commitment must be crystallized in the form of very precise questions which can be answered and later reviewed; providing in their formulation clear answers to some essential questions: what, when, where, how, with how many and with whom I am going to do such and such a thing. Commitment is an element of great *formative* value for the development of the will. To be genuinely formative it needs to be specific, proportionate and on a small scale.

*But our ridiculous nineteenth century individualism makes us extremely hostile*

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<sup>46</sup>ROVIROSA, G. Boletín, (28.3.1950), 10.

<sup>47</sup>MALAGÓN, T. Encuesta y formación I., 66.

*towards a technique which requires openness, acceptance of others, communicability, humanism, common sense, in a word humility. If these virtues exist, carrying out the required commitment correctly is just a question of practice*<sup>48</sup>.

Commitment is educational because it has to be specific. A commitment will therefore be more specific the more defined all its details are, in terms of when, where, who, how etc and the more detailed the commitment, the more one feels obliged to carry it out. *Not expressed ambiguously, with vague generalities, but clearly establishing what actually needs to be done, and the circumstances in terms of time, place etc in which it must be done*<sup>49</sup>. In this way, life-lessons are learnt and we are educated about responsibility, experience etc. *Commitment must not be let slip away to the level of good intentions, it must be operative and oriented towards gaining responsibility, experience and seriousness*<sup>50</sup>.

It must be supplied, supplying enthusiasm to the strengths and possibilities of the person who does so. It should not be a question of bringing new actions into our lives, but more of new ways of doing what we already do on a regular basis, the subjects discussed in the Questionnaire. In this way we are educated in realism.

It must be small. The commitment must be small in that what we are trying to do is to train our initiative and to live out to some extent the ideas expressed in the Questionnaire. It must be immediately performable, in other words we must act on it before the next meeting, at which we have to report on whether we have carried it out or not.

This is why the active pedagogy of the See-Judge-Act method is so important. The effectiveness of this pedagogy is increased even more when the real life aspects or issues we are experiencing are systematized. In this way through reflection and action, we manage to create habits which later become a way of life that goes far beyond mere theoretical and academic formulations.

## THE DIALECTICS OF THE QUESTIONNAIRE

The structure of the method respects the dialectic processes of thought. In “seeing” we always consider the thesis, antithesis and synthesis, on the basis of the questions. The same

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<sup>48</sup>MALAGÓN, T. Encuesta y formación militante I.

<sup>49</sup>GARCÍA, X. Rovirosa.,100.

<sup>50</sup>Ibid, 100.

happens with “judging” and “acting”. We are talking about a method that is both extremely simple and extremely profound.

*In SEEING we always consider the thesis, antithesis and synthesis, in relation to the three questions that always involve SEEING. The same goes for JUDGING, and for ACTING. But the first question in SEEING always refers to the first question in JUDGING, and to the first one in ACTING, dialectically speaking; the same happens with questions two and three respectively. In this way, the entire set of questions forms an assembled whole that is indestructibly solid<sup>51</sup>.*

The structure of the questionnaire is the result of a dialectic vision in the process of knowledge of reality. It affects all its processes and its gnoseological contents. In his *Course of Philosophy of conscience and action (Curso de Filosofía de la conciencia y la acción)*, Malagón expresses the different steps and stages of thought and the itinerary from there to knowledge:

Reality- Sensitive Perception-Image		
SEE	Image – Analysis/Synthesis- Conscience	
	JUDGE	Conscience – Will – Action
		ACT

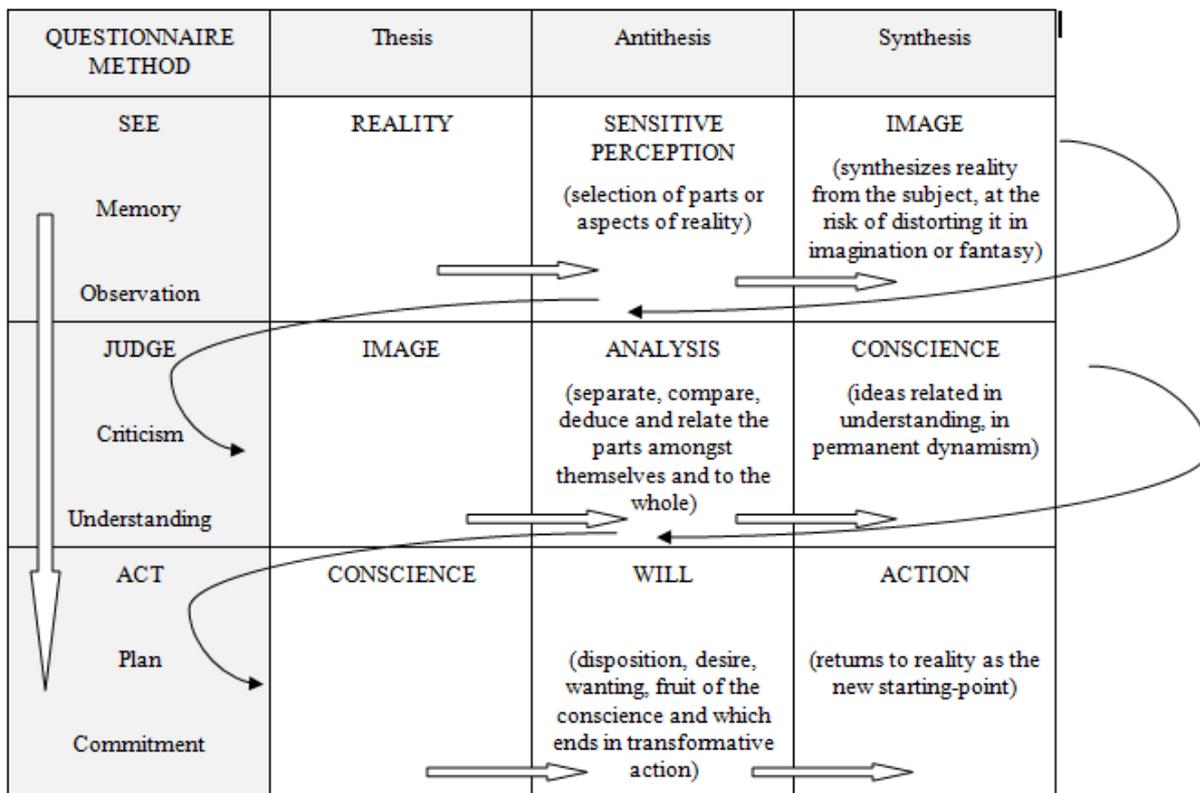
Genuine education is impossible without action. Tomás Malagón emphasizes two important factors. For pedagogy of conscience, we must bear in mind that man thinks, and on the basis of what he thinks, he acts. Action springs from conscience; conscience determines action. Activism is a distortion.

But where does conscience come from? It comes from life. One has conscience according to one’s style of life. Our cosmovision depends on our perspective, on where we are, which means that our cosmovision varies according to the way each of us lives our lives.

The table<sup>52</sup> below summarizes the dialectic process of the questionnaire with two entries: sequences (see-judge-act) and moments (thesis-antithesis-synthesis).

<sup>51</sup>ROVIROSA, G. Ser cristiano. 63.

<sup>52</sup>MEDINA, J.J. (2010): *Una investigación evaluativa: la Casa-escuela IqbalMasih*. Una experiencia de iniciativa de los padres en la educación no formal. Tesis doctoral. Universidad de Granada.



As regards the specific contents or topics in the questionnaire method, we previously observed the order and systematic nature of the topics proposed by Roviroso and Malagón in the 1950s. Since then numerous plans have been drawn up by different organizations. Today we feel that it is important to highlight the experiences in the field of education; especially the one described in *Educación para la solidaridad* (Education for Solidarity) by the team of teachers from the IqbalMasih School<sup>53</sup> designed for educating young people or the pedagogical surveys conducted in the initial training of teachers.

The selection of topics has a dichotomous relation rather than a juxtaposed one. In line with the theory and pedagogy underlying the questionnaire method, the subjects selected respect the dynamism typical of a dialectic relationship.

#### METHODOLOGY: LEARNING STRATEGY

All pedagogical methods take into account a psychology of learning on which their teaching principles are based<sup>54</sup>.

<sup>53</sup>Equipo de educadores de la Escuela IqbalMasih (2009): Educación para la solidaridad .

<sup>54</sup>MALAGÓN, T. Encuesta y formación militante I, 27.

PSYCHOLOGY ==>	Vital energy Desire Feelings	Context
PEDAGOGY ==>	====> MAIEUTICS	ACTIVE METHODOLOGY
QUESTIONNAIRE ====>	Seeing Judging Acting	School of responsibility

According to Malagón, the following forces and capacities come into play:

Vital energy: *Defeatist or winning spirit*. The questionnaire method seeks to develop all those internal forces that nourish and strengthen the impulse towards action.

Desire: *Enhances creativity*. The first thing is the desire to be and to do. For any action, there must first be a will, or even more so, a desire of will, an ideal. Malagón talks about *intentional vocation*; man is what he wants to be.

Feelings: *Personality*. Psychology also shows us that feelings play a decisive role, the preeminent position of this set of forces and currents hidden deep within our personality, which are expressed in the form of sympathy and disdain, happiness and sadness, attraction and rejection etc., and which are the driving force behind being.

The questionnaire takes these contributions from the field of psychology into account and in so doing attempts to spark all this flow of energy in the person that enables them to respond to reality.

Capacities: *Fighting spirit*. The questionnaire is a method replete with humanism. It ensures a greater knowledge of our own possibilities and capacities, and of atmospheres and structures. It develops the life of the group and a sensitivity that leads us to cultivate dialogue and will.

The questions posed in the questionnaires are formulated in such a way that we have to consider solutions and identify those genuinely vital facets which in the normal run of things are left hidden behind the mistakes, routine and stock phrases that surround us. The questions in the questionnaire must provide sufficient orientation, but must not do the work

for us.

Questions must always be clear and brief and aimed at a precise target and the mentality, beliefs, attitudes and aspirations of the group we are working with must be taken into account. With a view to action, the questions must be transparent so that it is almost unnecessary to think before coming up with an answer. The answer should occur to the respondent quickly as if reacting to the question.

Questions must always relate to life and should never refer to purely cultural subjects or technical knowledge that can be acquired from reading books or attending lectures.

## PEDAGOGICAL ASPECTS OF A QUESTIONNAIRE PLAN

The use of the questionnaire as a training method, process and tool is an innovation that helps achieve the following objectives:

1. Learn to observe reality,
2. Understand the complexity of educational processes,
3. Undergo transformational learning from the perspective of professional ethics,
4. Carry out cooperative learning,
5. Discover experience-based learning,
6. Improve organizational learning.

And this must be structured into six pedagogical moments or objectives:

### 1. Learning to observe reality

1. Expressing ideas
  - 1.1. Prior knowledge
  - 1.2. Meaningful language
2. Experience
3. Motivation

### 2. Understanding the complexity of educational processes

1. Analysis of reality
  - 1.1. Reading comprehension
  - 1.2. Organizing information
  - 1.3. Comparing
  - 1.4. Causes-consequences
2. Relating between the different parts of reality
3. Critical reflection
  - 3.1. Logic of the discourse
4. Becoming aware
  - 4.1 Of oneself
  - 4.2 Of others as people
  - 4.3 Of educational problems. Logic of the discourse.

### 3.- Undergo transformational learning from the perspective of professional ethics

1. Review of attitudes

- 1.1. Will
- 1.2. Responsibility
- 1.3. Taking decisions
2. Intervention strategy
  - 2.1. Plan: Design
  - 2.2. Commitment: Development
3. Professionalism
  - 3.1. Ethical dimension
4. Carry out cooperative learning
  1. Cooperative learning
    - 1.1. Collaboration
    - 1.2. Dialogue
  2. Conflict resolution
  3. Shared organization
5. Discover experience-based learning
  1. Learning
    - 1.1. Process
    - 1.2. Globalizing approach
  2. Innovation
    - 2.1. Creativity
  3. Climate
  4. Function of the teacher
6. Improve organizational learning
  1. Contents
    - 1.1 Present day
    - 1.2. Interdisciplinarity
  2. Sequencing
    - 2.1 Timing
  3. Resources
  4. Evaluation/Review

COMPLEMENTARITY REQUIRES COLLABORATION



conscience of reality.

*Each member of the group brings his own personal riches and is enriched by the riches brought by others. The pedagogical fruit of this experience is a conscious man, who is impervious to routine, to manipulation, to domestication; instead by contrast he is a democratic, caring man in the strictest sense of these words<sup>57</sup>.*

Each person attending the meeting has contributed his truth, which has been compared and added to the contributions made by everyone else, such that the contribution made by the group is always greater than that of the individual. Teamwork is very important in this case. The creation of this atmosphere is a conquest of confidence. The act of taking arguments to the meeting that have been prepared in advance helps create a more open spirit for understanding others. It requires each person to have thought about and reflected on their own contribution.

*It helps us to discover the meaning and the significance of the facts, so that our vision of things is not that of an animal, mere perception of shapes and movements external to us; it encourages the emergence of habits of thought that are more modern, scientific and realistic and more aware of the exhaustive analysis of the facts, good use of our senses is fundamental, (...) But too many of us get bogged down in the first part of the questionnaire, and this is when the exaggerated emotions, the sentimentality appears<sup>58</sup>.*

## PEDAGOGY OF TIME

In the pedagogy of the questionnaire it is important to take into account the *pedagogy of time*. The process is the path which glides along between the rhythms of learning over the course of time. Its learning does not happen overnight. It requires time, dedication and patience to create the necessary conditions and climate to enable each person to find his place, his rhythm, his position and for the organic vision of the team to be achieved through complementarity.

Each person alive today must respond necessarily through what he or she does or does not do to the world of today, but also to the world of yesterday and to that of tomorrow. It is true that we do not all have the same degree of responsibility, but it is equally true that we must all respond.

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<sup>57</sup>GARCÍA, X. Rovirosa., 101.

<sup>58</sup>ROVIROSA, G. Otro camino, 80

Cooperation is a higher form of solidarity that is far above that of the struggle for existence. In this way the love of truth and justice takes us to the personal questionnaire and that of the team, which leads us to the spirit of the questionnaire, which in turn opens the way to the cooperative person and the Christian militant.