

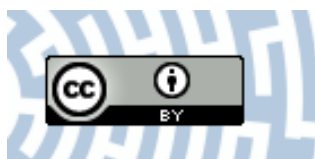


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Citation style: Misik Maria. (2021). Personalistic transformations of pedagogy : inspirations - postulates - perspectives. "Transformacje" Nr 3 (2021), s. 147-160



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Maria MISIK

PERSONALISTIC TRANSFORMATIONS OF PEDAGOGY. INSPIRATIONS - POSTULATES - PERSPECTIVES

"Personalism also reveals the meaning of the cognitive tasks articulated by pedagogy. In particular, it is about getting to know reality and getting to know the man closely connected with it. This sense is to help man in the constructive dynamization of his possibilities in the course of building community with other people [...]. Personalists do not avoid formulating practical (though not technical) suggestions how to provide this help"¹.

Lucyna Górka

"From the personalistic view of man in the process of his socialization and upbringing stems the affirmation of him as a fundamental and autotelic value, the primacy of spiritual life, the irreducibility of the person to things, body, senses and biological needs, the inalienability of the rights inherent in human nature, the awareness of duty to others [...] and the rejection of the anarchic concept of the freedom of the human person"².

Bogusław Śliwerski

ABSTRACT

Personalistic ideas are one of the sources of inspiration, postulates and aspirations of pedagogy, they open perspectives of seeing a man as a person (endowed with personal dignity). Assimilating personalistic views by pedagogy contributes to the personalistic transformation of pedagogy. If personalism makes a reevaluation in the sphere of axiological and anthropological assumptions of pedagogy, then it is worth considering from many points of view the personalistic inspirations and postulates that change the pedagogy, cause the processes of its transformation. In this article selected inspirations, postulates and perspectives of personalistic transformation of pedagogy will be considered. At the end of the considerations the question will be asked, which opens perspectives for further reflection and stimulates to continue the discussion - formulated by Bogusław Śliwerski: "What does pedagogical personalism bring with it, that some are inclined to see in it more threats than positive values?"

Keywords: person, personalism, pedagogy, transformations

¹ L. Górka, Filozofia jako źródło inspiracji w badaniach pedagogicznych, in: Personalistyczny wymiar filozofii wychowania, red. A. Szudra, K. Uzar, (Biblioteka Katedry Filozofii Wychowania, vol. I), Wydawnictwo KUL, Lublin 2009, p. 113.

² B. Śliwerski, Współczesny spór o istotę i zakres wychowania personalistycznego w Polsce. „Annales. Etyka w życiu gospodarczym” 14, 2, 2011, p. 21.

INTRODUCTION

Personalistic ideas are one of the most vivid sources of inspirations, postulates and aims of modern pedagogy, they open perspectives of seeing the human being as a person who is endowed with personal dignity that needs to be respected. Assimilating personalistic views by pedagogy contributes to the personalistic transformation of pedagogy. As Wojciech Chudy puts it: „In the twentieth century a new shape of education and a new idea of pedagogy were born. The main creative role in this process of thought and praxis was played by the philosophical and theological current of personalism, which was firmly rooted in the spiritual tradition of humanity. Jacques Maritain, Emmanuel Mounier, and Karol Wojtyła gave the strongest impulses to a new understanding of pedagogy by emphasizing the importance of the individual human being and his personal value. [...] the most important dimension of the personalistic concept of education [...] [is] the individual human person himself, his value and his acts, essentially ascribed to dignity, which is the objective point of reference of personalistic pedagogy”³. Many researchers are convinced that personalism leads to a far-reaching - even radical - transformation of pedagogy. This is also the opinion of Bogusław Śliwerski: "Personalism is [...] also a radical current in educational science that affirms every subject - involved in the process of socialization, education and upbringing - as a person. The name personalism [...] refers to those [...] currents in educational theories, which explicitly expose in their views the person as an autonomous being, his dignity and reasonableness"⁴. If personalism makes such a significant re-evaluation in the sphere of axiological and anthropological assumptions of pedagogy, then it is even more worthwhile to consider from many (and different) points of view the personalistic inspirations and postulates, which change pedagogy and cause the processes of its transformation in various areas. In this article, as a

³ W. Chudy, *Istota pedagogiki personalistycznej*. „Ethos”, nr 3, 2006, p. 52. See: A.M. Wierzbicki, *Osoba i moralność. Personalizm w etyce Karola Wojtyły i Tadeusza Stycznia*, KUL, Lublin 2021; M. Nowak, *Pedagogika personalistyczna*, in: eds. Kwieciński Z., Śliwerski B., *Pedagogika. Podręcznik akademicki*, PWN, Warszawa 2019, pp. 487-508.

⁴ B. Śliwerski, *Dialog – jego istota, formy i uwarunkowania*. W: Gara J., Jankowska, D., Zawadzka, E. eds. *Pedagogika dialogu. Pomiędzy w intersubiektywnej przestrzeni edukacji*. Wydawnictwo Akademii Pedagogiki Specjalnej, Warszawa 2019, pp. 23-24. On the issue of dignity exposed in personalism, see: A. Wierzbicki, *The Ethics of Struggle for Liberation. Towards a Personalistic Interpretation of the Principle of Non-Violence*, Peter Lang, Frankfurt am Main 1992; J. Mariański, *Godność ludzka jako wartość społeczno-moralna: mit czy rzeczywistość? (Studium interdyscyplinarne)*. Wydawnictwo Adam Marszałek, Toruń 2016; J. Mariański, *Godność ludzka – wartość ocalona? Studium socjopedagogiczne*. Płocki Instytut Wydawniczy. Płock 2017; J. Mariański, *Godność ludzka - wartość doceniona czy puste słowo? Studium socjopedagogiczne*. Warszawskie Wydawnictwo Socjologiczne, Warszawa 2019. .

contribution to the research on the role of personalistic ideas in pedagogy, selected inspirations, postulates and perspectives of personalistic transformations of pedagogy will be considered⁵.

ON THE MULTIPLE MEANINGS OF PEDAGOGY AND PERSONALISM AS ONE OF THE DRIVING FORCES (AND TROUBLES) OF THE PERSONALIST TRANSFORMATION OF PEDAGOGY

The ambiguity of the terms pedagogy and education, just like the ambiguity of the terms personalism and human person, causes a lot of trouble and misunderstandings. Especially, when these notions appear together, they may additionally cause unwanted ambiguity. About the sources of the personalist awakening as an intellectual movement, Alfred Marek Wierzbicki writes: „The theoretical interest in the category of person, introduced by ancient Christian thought, became part of the personalistic awakening that swept through culture in the first half of the 20th century. Personalism appeared as an answer to the crisis of humanity, brought hope for overcoming the forms of alienation experienced by modern societies, indicated an alternative to violence, restored the transcendent sense of human existence. It had something of the dream, something of utopia, and was more of an idea than a theoretically "finished" philosophy”⁶. However, ambiguity in this case can also have its inspiring and creative face, if accompanied by (disciplining) reflection. However, it is difficult to recall a whole series of attempts to define these concepts, reflecting also the personalistic transformations of pedagogy. At the beginning selected attempts of definitions of pedagogy will be approached and confronted in order to show such an understanding in which a personalistic element is integrally inscribed, in which the personalistic sense of pedagogy in its theoretical and practical dimension is revealed. As Bogusław Śliwerski states: "The essence of personalism, like that of other currents of thought, lies in the attractive force of the pedagogical ideal underlying it and in the people for whom it has become the main value. It is they who are most often the carriers of the message inherent in it [...]"⁷.

⁵ See: M. Misik, *Idee personalistyczne jako filozoficzne inspiracje we współczesnej polskiej myśli pedagogicznej (problemy i perspektywy badawcze)*, „Studia z Filozofii Polskiej” vol. 13, 2018, pp. 341-350.

⁶ A.M., Wierzbicki *Filozofowie personalistycznego przebudzenia: Karol Wojtyła i Tadeusz Styczeń*. „Studia Pigioniana” [online]. 22 marzec 2021, T. 3, nr 3, pp. 9–26; see: K. Wiczorek, *Osoba, czyn, dramat. Personalistyczne inspiracje Wojtyły i Tischnera*, in: Dancák, P., Hruška, D., Rembierz, M. (eds.): *Personalizmus a súčasnosť I: Zborník príspevkov z medzinárodnej vedeckej konferencie*. Prešovská univerzita v Prešove, Prešov 2010, pp. 167-182; M. Rembierz, *The person and the human individual*, in: *Political ethics*. ed. P. Świercz, Ignatianum University Press, Kraków 2021, pp. 123-143.

⁷ B. Śliwerski, *Współczesny spór o istotę i zakres wychowania personalistycznego w Polsce*. „Annales. Etyka w życiu gospodarczym” 14, 2, 2011, p. 22.

Among the various ways of understanding pedagogy, at the starting point it is worth recalling the meta-pedagogical inquiries of Tadeusz Lewowicki: "Pedagogy [...] is seen as a reflection on upbringing, knowledge about the conditions of development and upbringing and about the possibilities and ways of influencing the personality and behavior of people, but also as knowledge about the ideals of upbringing, the goals of upbringing and education, the norms regulating educational actions"⁸.

A different approach to the essential content included in the definition of the concept of pedagogy is presented by Wincenty Okoń and Stefan Kunowski. W. Okoń defines pedagogy as "the science of upbringing, the object of which is the educational activity, aiming at equipping the whole society - especially the young generation - in knowledge, general and professional skills, interests, value systems, attitudes and beliefs, as well as preparation to affect their own development"⁹. When the issues of personalistic orientation in pedagogy are considered, the attention is attracted or even "struck" by a phrase sounding similar to some collectivist formulas: "activity [...] aimed at equipping the whole society". S. Kunowski, on the other hand, in his proposed definition, contains, as it were, the quintessence of the personalistic aspects of the pedagogical approach to educational activity, showing that in pedagogical reflection one should emphasize the orientation of educational activity towards the good of the person and treat it as a continuous and fundamental way of influencing the human person, in which his ontic status is taken into account. S. Kunowski perceives pedagogy as "[...] a comprehensive science of the entire educational reality, in which the essence is the lifelong development of man and all the positive and negative influences of one person on another and the influences of the environment"¹⁰. The sense and role of pedagogy as a science in the context of the practice of various types of pedagogical activities is quite clearly shown here. The personalistic character of pedagogy is shown. The personal dimension of the pedagogy is unambiguous and put in the first place. Such clearly presented understanding of the pedagogy does not allow to "dodge" or to go to the so-called "side track" in the concepts of pedagogical activity. It is made clear that in all practical and theoretical forms of pedagogical activity, the human person must come first. Without taking into account the good of the person and without a personal reference, pedagogy seems to lose its fundamental sense.

⁸ T. Lewowicki, *Pedagogika - od wiedzy potocznej ku synergii doświadczenia, refleksji i wiedzy naukowej*, „Nauka” 2007, 4, p. 43.

⁹ W. Okoń, *Pedagogika*, in: *Nowy słownik pedagogiczny*, Wydawnictwo Akademickie „Żak”, Warszawa 2001, p. 285.

¹⁰ S. Kunowski, *Podstawy współczesnej pedagogiki*, Wydawnictwo Salezjańskie, Warszawa 2004, p. 26.

What, after all, is personalism and what constitutes its specific (according to some, unique) character? Is every reflection using the terminology "human person" or directed at a person already a personalistic reflection?

In his reflections on personalism, Ignacy Dec reflects on the following: "Is it not sometimes the case that anthropological orientations which do not provide an objective basis for this are called personalisms, and is not the word "personalism" misused today because of this?"¹¹. In order to avoid the misuse of the word "personalism" mentioned by I. Dec and to avoid attributing personalistic traits in an erroneous and sometimes even blatant manner to all person-oriented activities, I will quote a few formulations that capture the essence of personalism.

Using the „Lexicon of Classical Philosophy”, it can be noted that: "Personalism (from Latin *persona* - *person*). The term originally (in the writings of F. E. Schleiermacher) defined the idea of a personal God as opposed to the pantheistic one. In modern times, personalism is defined as: (1) a doctrine that emphasizes the autonomous value of man as a person and postulates his full affirmation; (2) programs of action that support the development of the human person, subordinating economic and technical values to personal-spiritual values"¹². Also Józef Herbut in his definitional description of a person emphasizes, highlighting as if the quintessence of the idea of personalism, the short definition of the discussed concept: "Person (Latin *persona*) - in metaphysics: a self-existing substance of rational (spiritual) nature; in ethics: a person as a subject of moral development (freedom, responsibility, self-improvement); in psychology: a permanent subject of conscious mental life of a person; in legislation: a natural/legal person: a subject who has rights and who has duties, enshrined in an appropriate code"¹³. For J. Herbut, at the end of the definitional description of the concept of person, points out that: "The doctrine emphasizing the autonomous value of man as a person is called - personalism"¹⁴. Also Czesław Stanisław Bartnik characterizes personalism as: "a system and a direction which treats of reality through the prism of the phenomenon of the human person,

¹¹ I. Dec, *Personalizm w filozofii (próba systematyzacji)*, in: *Personalizm polski*. Ed. M. Rusecki; Biblioteka Teologii Fundamentalnej 3, Lublin 2008, p. 301.

¹² M. Żardecka, *Personalizm*, in: *Leksykon filozofii klasycznej*, ed. J. Herbut, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 1997, p. 422.

¹³ J. Herbut, *Osoba*, in: *Leksykon filozofii klasycznej*, ed. J. Herbut, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 1997, p. 417.

¹⁴ J. Herbut, *Osoba*, in: *Leksykon filozofii klasycznej*, ed. J. Herbut, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego, Lublin 1997, p. 418.

taking the person as a point of support, a starting point, a certainty and a method of thought. It is then about the concept of being on the principle of a person”¹⁵.

The characteristics of the personalistic direction formulated by Krzysztof Guzowski and Michał Kosche also seem to be useful for the pedagogical reflection. They emphasize in their description what definitely personalism is not and which main features should be considered as proper and rightly attributed to personalism. In order to show the basic essence of personalism as proposed by K. Guzowski and M. Kosche, it is necessary, despite the rather long description, to adduce it in its entirety, or at least to emphasize this fragment of the characterization, which points to its sort of defining form. The authors write: "Personalism is characterized by a great ethical and pragmatic sense and therefore does not 'settle' for any kind of 'parsimonious' view of the person. It does not stop at a merely biological or purely spiritual or conscious description of the person. It does not agree to treat human being only in substance-individualistic categories nor does it reduce a person to a bundle of consciousness deprived of subjectification on the basis of being. Personalism opposes presenting man solely in the individual dimension, as some kind of monad or free atom. A person is a relational and communal being who exists and fulfills himself in relation to other persons without losing his subjective constitution. Finally, personalism treats the person as a historical being, that is, someone who lives and fulfills himself in history, who is called to be actively involved in the community"¹⁶. In this description, apart from showing the proper form of the personalistic dimension of actions undertaken and directed towards the person, apart from a number of suggestions as to how the human person should be perceived so that the efforts undertaken in favour of the other person could have a personalistic dimension, there is also a definition of the human person, which in its essence is a culmination of the characteristics of the basic determinants of personalism. Moreover, K. Guzowski and M. Kosche draw attention to the two-dimensionality of presenting personalism, as personalism in the narrow sense and personalism presented in the broad sense. For the authors write that: "[...] personalism can be grasped in a narrow and a broad sense. In the narrow sense, it is a philosophy whose theoretical center is the person. In the broad sense, personalism is an ethical-political doctrine which finds in the concept of person and a certain personalistic

¹⁵ Cz. S. Bartnik, *Wprowadzenie*, in: Cz. S. Bartnik, *Personalizm*, Oficyna Wydawnicza „Czas”, Lublin 1995, p. 30.

¹⁶ K. Guzowski, M. Kosche, *Personalizm jako próba jednoczenia „zwaśnionych antropologii”*, „Horyzonty Polityki”, vol. 7, 19, p. 62.

anthropology a criterion for evaluating social assumptions and programs"¹⁷. Here, then, the two-fold manner of acting in a personalistic way becomes apparent: the manner as a style of thinking about the human person and the work on behalf of the person in the broadest sense, which is not only to be manifested in individually directed action directed towards the concrete person, but also much more broadly, as a manifested idea in all social endeavours which concern the human person both directly and indirectly.

When introducing the notion of personalism, it is also worth noting that in the literature on the subject, one can find statements speaking of the plurality of personalisms, the plurality of styles of understanding the notion of personalism, as well as personalism being presented as "an imperfect notion"¹⁸. Moreover, Ignacy Dec, among others, points out that: "Reflection on personalistic currents and attitudes can lead us to the conclusion that there is one basic, fundamental personalism and that there are also apparent personalisms, ascribing to themselves such a name"¹⁹. It is impossible at this point to recall and characterize all the types and currents of personalism. For the purpose of this study, we will only briefly indicate the current of Christian personalism.

Christian personalism is indispensably connected with the notion of the human person, and first of all with its proper treatment and understanding²⁰. K. Guzowski and M. Kosche give a brief historical outline of the roots of the notion of "person" and "personalism" especially in its Christian version: "The word "person" has been settled in Christian and also European culture since antiquity, while the term "personalism" appeared only in 1799. Personalism is a philosophy that places the person at the center of reflection, conceptual structure, and reality. It derives from numerous sources, the most important of which is the Christian doctrine of the

¹⁷ K. Guzowski, M. Kosche, *Personalizm jako próba jednoczenia „zwaśnionych antropologii”*, „Horyzonty Polityki”, vol. 7, 19, p. 58.

¹⁸ Personalism as an imperfect notion has been discussed in a conversation with Piotr Augustyniak and Tadeusz Gadacz, arranged by Mateusz Burzyk. See *The Imperfect Notion. With Piotr Augustyniak and Tadeusz Gadacz, interviewed by Mateusz Burzyk*, "Znak," July-August 2016, no. 734-735. <http://www.miesiecznik.znak.com.pl/pojecie-niedoskonale/> (accessed August 31, 2020)

¹⁹ I. Dec, *Personalizm w filozofii (próba systematyzacji)*, in: *Personalizm polski*. Ed. M. Rusecki; Biblioteka Teologii Fundamentalnej 3, Lublin 2008, p. 301.

²⁰ While providing only a brief outline of the description of Christian personalism, attention should also be paid to the ethical personalism of Karol Wojtyła. Tadeusz Biesaga explains what is to be understood by the concept of ethical personalism as understood by Karol Wojtyła. In the *Encyclopedia of Polish Philosophy*, he writes that it is: "a current of philosophical anthropology and ethics, initiated and developed by K. Wojtyła, which combines a phenomenological description of the human person with a metaphysical explanation of the person, according to which the norm of morality is constituted: in the obligation dimension - in the cognition of and response to the innate value, the dignity of the person; in the equity dimension - in the reading of the nature of the person; in the existential dimension - in the discovery of the ultimate explanation of the human person in the personal God." See T. Biesaga SDB, K. Wojtyła's ethical personalism, in: *Encyklopedia filozofii polskiej*, vol. 2, ed. by A. Maryniarczyk, PTTA, Lublin 2011, p. 328.

Persons in the Trinity [...]”²¹. Additionally, the authors emphasize that: "The concept of person is among the significant contributions of Christian thought to Western culture, and the great 'invention' of Christian scholars was the separation of nature and person"²². Czesław Stanisław Bartnik also emphasizes that the most essential basis of personalism is the person. For he writes that: "Personalism starts from the phenomenon of the person. Thus, everything is determined by understanding the person. Of course, there is a feedback: understanding of a person influences the description of reality and understanding of reality influences the description of a person"²³. Moreover, Cz. S. Bartnik clearly emphasizes that: "Today [...] the Phenomenon of the Human Person stands before us more and more clearly - from the substantive side as a first and unusual reality and from the methodological side as a way of thinking. In any case, the Phenomenon of the Person shines forth as the 'reality of reality', the 'world of the world' and the center of being"²⁴.

It also seems necessary to pay attention to the basic assumption of Thomistic (classical) personalism where, according to this current, "the metaphysics of human being as a person"²⁵ is considered to be the foundation of personalism.

ON ATTEMPTS TO CONCEPTUALIZE THE ESSENTIAL FEATURES OF THE PERSONALISTIC TRANSFORMATION OF PEDAGOGY

The essence of personalism lies in the human person, which is why a proper understanding of who the human person is and how he/she should be understood is considered a priority. The main representative of the current of Christian personalism - Jacques Maritain - presents his understanding of the concept of "person" in this way. "A person [...] is a complete, individual substance of rational nature, governing his actions and preserving his autonomy"²⁶. In addition, J. Maritain points to the basic characteristics that constitute human being as a person. These are: "[...] unity, integrity, selfhood, intelligence, willing, freedom, and self-

²¹ K. Guzowski, M. Kosche, *Personalizm jako próba jednoczenia „zwaśnionych antropologii”*, „Horyzonty Polityki”, vol. 7, 19, p. 60.

²² K. Guzowski, M. Kosche, *Personalizm jako próba jednoczenia „zwaśnionych antropologii”*, „Horyzonty Polityki”, vol. 7, 19, p. 61.

²³ Cz. S. Bartnik, *Rozumienie osoby*, in: Cz. S. Bartnik, *Personalizm*, Oficyna Wydawnicza „Czas”, Lublin 1995, p. 157.

²⁴ Cz. S. Bartnik, *Wprowadzenie*, in: Cz. S. Bartnik, *Personalizm*, Oficyna Wydawnicza „Czas”, Lublin 1995, p. 29.

²⁵ I. Dec, *Personalizm w filozofii (próba systematyzacji)*, in: *Personalizm polski*. Ed. M. Rusecki; Biblioteka Teologii Fundamentalnej 3, Lublin 2008, p. 311.

²⁶ I. Dec, *Personalizm w filozofii (próba systematyzacji)*, in: *Personalizm polski*. Ed. M. Rusecki; Biblioteka Teologii Fundamentalnej 3, Lublin 2008, p. 311.

possession"²⁷. These constitutive features of human being as a human person demand to be properly understood and respected. This postulate should be considered important, even fundamental, in every field of life, but it seems to acquire particular significance in the field of pedagogy, especially in its educational aspect. This is because it reveals the practical dimension of understanding Christian personalism, and not only the theoretical one, or understood only as a lofty idea. In my opinion, it is through pedagogy that one can understand more fully what Christian personalism really is in its essence and realize what benefits can be drawn from the discussed current. As Pavol Dancák states: "Maritain's philosophical concept of integral humanism sees in education great possibilities for the realization of the good and social justice. The appeal to respect for human situatedness in the universe suggests educational lines that are proving to be relevant today, especially in the global context of ecological and economic crisis."²⁸

Katarzyna Olbrycht, in her analyses, and especially in the essay „The Essence of Personalistic Education”, systematizing the personalistic issues in pedagogy, especially personalism in its Christian aspect, explains - as if from within personalism, accepting the personalistic point of view - the understanding of personalistic upbringing. He writes: "Personalistic education is an educational concept growing out of the unequivocal concept of man as a person, a physical-psycho-spiritual being, developing in the process of actively becoming a person. This becoming, as it develops, must be the result of a conscious, autonomous building of oneself as a person, first of all, of building the good in oneself (as in the concept of K. Wojtyła), and thus of self-cultivation based on a free decision in favor of the recognized good"²⁹. At this point the question may arise, what basic characteristics should characterize the educational process, so that it can be called an education realized in accordance with the ideas of Christian personalism. According to K. Olbrycht, "[t]he upbringing of a person takes place through the activation of all potential human qualities associated with the search for truth, striving with free will for the true good discovered in conscience, as well as - which should not be forgotten - with admiration and delight in the beauty of the world and man [...]"³⁰. The idea of a personalistic upbringing will sound even more clearly in the following formulation

²⁷ I. Dec, *Personalizm w filozofii (próba systematyzacji)*, in: *Personalizm polski*. Ed. M. Rusecki; Biblioteka Teologii Fundamentalnej 3, Lublin 2008, p. 311.

²⁸ P. Dancák, *Personalistický rozmer vo filozofii 20. storočia*. Prešovská univerzita v Prešove, Prešov 2009, p. 85.

²⁹ K. Olbrycht, *Istota wychowania personalistycznego* (2007), stowarzyszeniefidesratio.pl/Presentations/01aOlbrycht.pdf (2.10.2020).

³⁰ K. Olbrycht, *Istota wychowania personalistycznego...* See: K. Olbrycht, *Prawda, dobro i piękno w wychowaniu człowieka jako osoby*. Wyd. UŚ, Katowice 2000.

by K. Olbrycht, which seems to crown the concept of upbringing in accordance with the current of Christian personalism. For she writes that: "The essence of personalistic upbringing is the rooting of both the goals and educational activities in personalism as a concept of man - person"³¹.

CONCLUDING REMARKS: PERSPECTIVES

Can pedagogy fulfill its essential roles without respecting the fundamental idea of the human person? Can an educator not be a personalist? If the unambiguous answers to the questions are given that the human person is the foundation and the guarantor of the meaningful existence and existence of pedagogy as a science, then the irresistible personalistic dimension, as if the personalistic mark of pedagogy, is revealed. Carlo Nanni, in his reflections contained in *The Personalistic Dimension of the Philosophy of Education*, emphasizes that: "Personalist pedagogical reflection, taking different forms and carried out in different ways, has often been the conscience of pedagogy and education, and has participated in the pedagogical debate, on the one hand to defend rights and personal dignity, and on the other, to draw attention once again to the need for epistemological vigilance against fashionable pedagogical claims"³². C. Nanni, in a way appealing for personalistic vigilance and awareness in the multitude of emerging notions, including pedagogical notions and phrases, encourages those who identify themselves with personalism to undertake, as the author indicates, a daring but necessary task, which would consist in a new rethinking of "personal reality, which on one hand would remain "faithful" to the historical personalistic tradition and on the other would remain closely related to contemporary manifestations and ways of shaping individual and group existence"³³. An additional impetus is provided by the words of Wincenty Granat, in which it is recalled that: "The personalistic attitude to life, i.e., the respect and recognition of the rights of every human

³¹ K. Olbrycht, *Istota wychowania personalistycznego...*, p. 2. See: M. Misik, *Edukacja międzykulturowa w perspektywie personalistycznej – pedagogiczne idee i poszukiwania Katarzyny Olbrycht*, „Edukacja Międzykulturowa” 2020 2(13), pp. 215-232.

³² C. Nanni, *Personalistyczny wymiar filozofii wychowania*, in: *Personalistyczny wymiar filozofii wychowania*, eds. A. Szudra, K. Uzar, Biblioteka Katedry Filozofii Wychowania, vol. I, Wydawnictwo KUL, Lublin 2009, p. 67.

³³ C. Nanni, *Personalistyczny wymiar filozofii wychowania*, in: *Personalistyczny wymiar filozofii wychowania*, eds. A. Szudra, K. Uzar, Biblioteka Katedry Filozofii Wychowania, vol. I, Wydawnictwo KUL, Lublin 2009, p. 68.

being and his natural dignity, applies to all, otherwise it would be impossible for human beings to coexist"³⁴.

Therefore, pedagogy should undoubtedly draw on the wisdom of personalistic thought, especially on the richness of the thought of Christian personalism. Obviously, it is not a question of completely unreflective and uncritical absorption of all thoughts coming from the broadly understood personalism, especially from the Christian personalism. This will allow, in my opinion, for a continuous pedagogical activity, especially in situations where pedagogy does not find concrete solutions, where it seems to remain powerless. In such situations, which could be called "no way out", thanks to the personalistic support, the pedagogical activity will still be accompanied by a personal reflection, a constant concern for the person. And even if the pedagogical activity of a personalistic character does not provide clear and immediate solutions, it will provide something often more valuable: accompaniment, continuity with and for the person.

Drawing attention to personalistic perspectives and transformations of pedagogical thought and practice - and more broadly: personalistic perspectives and transformations of social thought and practice - Marek Rembierz formulates a conclusion about dynamics of understanding a person that exceeds so far reproduced patterns and schemes: „The dynamic contents of the terms *person* and *individual* should not be entrapped in a system of ideas that will make them hostage to previous assumptions; it should be forbidden to act like a “crazy tailor” who cuts a client to fit a uniform. It is necessary to constantly recognise and learn the (non-definable) meaning of the concepts of the person and the individual in connection with experiencing the value of “being a person” (experiencing values as an individual and as a member of a community). Analysis of the concepts of the person and the individual also reveals their practical and pedagogical dimension, a call to learn to “be a person” in accordance with personal dignity (especially when personalistic *paidea* is confronted with various forms of collectivism)”³⁵.

To conclude the considerations, it is worth quoting the question that opens perspectives for further reflection and stimulates to continue the discussion - formulated by Bogusław Śliwerski - "What does pedagogical personalism carry that some are inclined to see in it more

³⁴ W. Granat, *Osoba, osobowość, personalizm jako pojęcie narzędziowe w odczytywaniu tajemnicy Boga i człowieka*, in: W. Granat, *Personalizm chrześcijański - teologia osoby ludzkiej*, Księgarnia św. Wojciecha, Poznań 1985, p. 78.

³⁵ M. Rembierz, *The person and the human individual*, in: *Political ethics*. ed. P. Świercz, Ignatianum University Press, Kraków 2021, p. 138.

threats than positive values?" . It is worth remembering about this disturbing question in order not to make personalism the "only right doctrine" and not to weaken or extinguish the intellectual and spiritual powers aroused also in pedagogy by personalism, which have contributed and can contribute to the further personalistic transformation of pedagogy.

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