

LES NOUVEAUX DEFIS DE LA PEDAGOGIE SCOLAIRE MODERNE

FORMATION OF THE NEW CHALLENGE OF MODERN PEDAGOGY OF HUMAN EDUCATION

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The development of civilization and progress of modern technology that makes modern school education make more and more new tasks to be performed by entities participating in the educational process. With the dynamic changes the requirements for modern man, he becomes a seeker of the ideals and often feels lost in a variety of patterns imposed on him by the present. According Blachnicki favors the formation of the modern civilization of man:

- disintegrated, mainly due to the disintegration between the cognitive and attitude sphere of life, between "know" and "be";
- consumption, consumption-oriented one side, and thus not very active and creative;
- high performance - focusing his attention on getting results in a narrow field;
- herd (manipulated), who acts and thinks according to the standards promoted by the mass media¹.

So the challenge for contemporary school education is to develop teacher and pupil in terms of timeless ideals, giving rise to the formation of a new man. Each of the actors of the process of education needs a road map to fully realize their humanity.

Citing the Olbrycht Katarzyna "The first task of education (..) is to enable his students learn the concept of man as a person, how to improve

¹ F. Blachnicki, *Personalistyczno-maryjna koncepcja wychowania młodzieży*, w: *Pedagogika pastoralna*, red. M. Marczewski, Lublin 2003, p. 139.

it by realizing the good in themselves through the pursuit of truth, the pursuit of good (his own and joint - or in community with others)"².

One of the main features of the new man should be turning to another man, to the neighbor. A man coming out of his selfish "being for itself" to "be for others". John Paul II emphasized that "man does not otherwise meet himself as the 'free gift'. That gift is a complete update of expediency, which is the right man - the person. His the fulfillment of one's being (autoteleologia) is thus not that to be 'for themselves', closed in upon itself in a selfish way - but to be 'other', be a gift. Christ is unmatched, while still the highest of such a model of humanity"³.

Pope John Paul II said that the measure of man's need to measure heart. A heart in the language of the Bible is a spiritual interior - conscience. The new man must, therefore, be a man of conscience. In the meeting with the youth at Jasna Góra, the pope during the Appeal of Jasna Góra explained what it means to be a man of conscience: "That this conscience is not drowned, not distorted. I call on behalf of good and evil, not a blur. Develops in the good and the bad I try to improve himself by overcoming them. It is such a very fundamental thing, which can never be out, push into the background. No. She is everywhere and always the prime. And this is more important, the more the circumstances seem to support this, we can easily get out of it absolution. Especially if others act as."⁴ In a homily addressed to young people gathered at Westerplatte pope recalled that the man is himself through the "inner truth" - the truth of conscience. The man faces a choice between good and evil. A man seeks the truth expressed by the conscience, or acts contrary to this truth. In the first case, it becomes more and more what it should be. The second man's sin diminishes and degrades it to⁵. The Pope called for continuous self-study, whose aim is to shape his own humanity. In the inner man must discover its characteristics, talents, ideals and noble desires, and yet discover our weakness, selfishness, pride and disadvantages. This discovery should lead to each of the first to develop and strengthen, while the latter to overcome and fight⁶. Vicar of Christ's words: "You must require from each other, even if others of you are not required to" fully reflect the commitment of the new man in building his own person⁷.

² K. Olbrycht, *Prawda dobro i piękno w wychowaniu człowieka jako osoby*, Katowice 2000, p.189.

³ Jan Paweł II, *Przemówienie do przedstawicieli świata kultury zgromadzonych w Teatrze Narodowym*, Warszawa 8.06.1991 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 735.

⁴ Jan Paweł II, *Apel Jasnogórski. Rozważanie wygłoszone do młodzieży*, Jasna Góra 18.06.1983 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 263.

⁵ Cf. Jan Paweł II, *Homilia w czasie liturgii słowa skierowana do młodzieży zgromadzonej na Westerplatte*, Gdańsk 12.06.1987 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 476.

⁶ Cf. Jan Paweł II, *Homilia w czasie Mszy św. odprawianej dla alumnów i służby liturgicznej*, Jasna Góra 6.06.1979 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 113-114.

⁷ Cf. tamże, p. 264.

The diversity and multiplicity of the everyday duties imposed on us to achieve the result that sometimes we become slaves, especially those at the threshold of building its maturity, in a special way to express a lack of subordination, arguing their false sense of freedom.

Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, points out that true freedom is a special sign of God's image in man (cf. KDK 17). Pope John Paul II, referring to the teaching of the Council stresses that "Freedom is the great gift of the Creator, as it is to serve the person and his fulfillment through the gift of self and openness to another human being. However, freedom is made absolute in an individualistic way, emptied of its original content, and it's very meaning and dignity. We must pay attention to even more profound aspect: freedom negates itself, tends to self-destruction and the destruction of another human being, when it no longer recognizes and respects it's *essential link with the truth*. When freedom, a desire to emancipate ourselves from all tradition and authority, shuts out even the most obvious evidence of the truth of an objective and commonly accepted as a basis for personal and social life, then the person no longer accepting the truth about good and evil as the sole and indisputable point of reference for their decisions, but only his subjective and changeable opinion or, indeed his selfish interest and whim "(EV 19).

Freedom requires a reference to the truth of the Gospel and permanent moral norms that help to differentiate between good and evil⁸. Freedom is rooted in truth. The Pope teaches that "Freedom (...) in the full development only by accepting the truth in a world without truth, freedom loses its foundation, a person is exposed to the violence of passion, and both open and hidden. Christian upholds freedom (cf. Jn 8, 31-32) and serves it in accordance with the missionary nature of his calling, offering to others the truth which he has met "(CA 46). Freedom demands the truth, plainly and clearly expressed it in the words of Christ himself: "You shall know the truth and the truth shall make you free" (Jn 8, 32)⁹.

There is a misconception that freedom is a goal for itself, that man is free when you use it in any way. "In the meantime - John Paul II teaches - freedom is a great asset if you know how to use it consciously for everything that is real good. Christ teaches us that the best use of freedom is love, which comes in their dedication and service. For such it is the 'freedom Christ has set us free' (Gal 5, 1, cf 5, 13) and continually releases" (RH 21).

Freedom requires order, especially in the sphere of values, because "this is free, who is able to make decisions in accordance with the hierarchy

⁸ Cf. Jan Pawel II, *Oreǳcie do Konferencji Episkopatu Polski*, Warszawa 11.06.1999, w: *Jan Pawel II...*, dz. cyt., p. 1097.

⁹ VS 34.

of values and higher goals"¹⁰. These include such values as truth, goodness and beauty, which are absolute values. Thus, the true freedom of man able to have the internal work, courage and generosity¹¹.

Truly free means to be a man the right of conscience, a person responsible, be a man "for others". "True freedom is measured by readiness to serve and the gift of self. Only in this way is truly understood the creative freedom, so conceived freedom builds our humanity, builds bonds between people. Builds and unites rather than divides!"¹².

In a speech to representatives of culture and science, Pope John Paul II stressed that the versatile talents of every human being is our humanity, our "being" (*esse*). The Gospel teaches us to multiply the first of this talent. The final court of our lives will be billing the same talent. He multiplies itself by "a sincere gift of himself", that is, by love for God and for others¹³.

Pope John Paul II has repeatedly called for humanity to build a culture of giving, which is a key factor multiplying humanity in man. During his recent apostolic trip to the Polish, 17 August 2002, the Holy Father asked warmly: "You have to look love to see next to each other brother, who accompanied the loss of jobs, shelter, opportunities for a decent living and education of children the family feels a sense of abandonment, confusion and hopelessness. The need for "imagination of mercy" to help the neglected child spiritually and materially, so as not to distract from the boy or girl, lost in a world of various addictions and crime; to bring advice, consolation, spiritual and moral support to those who take the inner fight against evil. The need of the imagination wherever people need to cry to the Father of Mercy, "our daily bread give us today." Let brotherly love with this bread will not be missed! "Blessed are the merciful, for they shall obtain mercy" (Mt 5, 7)¹⁴. In the context of the above expression grows task for educators and pupil: to become a new man by caring for another, engaged aid charity. This gift of service to another human need to constantly learn and teach others.

As Okon Wincenty writes, perch, "many of the conditions is made up of a good education, but one among them is of particular importance: a great education can only be the work of excellent teachers"¹⁵.

¹⁰ Jan Paweł II, *Prawda decyduje o wolności nauki. Przemówienie na Uniwersytecie Fryburskim*, Fryburg 13.06.1984, w: *Wiara i kultura*, p. 261.

¹¹ Cf. A. Kaczor, *Pedagogika kultury w ujęciu Jana Pawła II*, w: *Pedagogika kultury*, red. J. Gajda, Lublin 1998, p. 85.

¹² Jan Paweł II, *Homilia w czasie Mszy św. odprawianej na zakończenie Międzynarodowego Kongresu Eucharystycznego*, w: *Jan Paweł II...*, dz. cyt., p. 880.

¹³ Zob. Jan Paweł II, *Przemówienie do przedstawicieli świata kultury zgromadzonych w Teatrze Narodowym*, Warszawa 8.06.1991 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 736.

¹⁴ Jan Paweł II, *Homilia w czasie Mszy św.*, Kraków 18.08.2002 r., w: *Jan Paweł II. Pielgrzymki do...*, dz. cyt., p. 1215.

¹⁵ W. Okon, *Wszystko o wychowaniu*, Warszawa 2009, p. 239.

According to Pilch Tadeusz, it is the future of the school, the school free from politics and ideology, competence and high school teaching a simple, no exceptional integrity¹⁶ allows teachers and pupils, in their personal development. The fundamental goal of contemporary education is, therefore, the formation of a man who must be equipped with a team of fitness, ethical discipline (formed conscience) and a set of convictions relating to his person, his or her identity and dignity¹⁷.

The etymology of the word is a Latin *band. Formatio* - formation, creation, the importance of this concept points to an important educational role that pedagogy plays in the formation of¹⁸.

Human development as an essential objective of modern education is realized through the acquisition by students of art to use the products of civilization, but dominion over things, move around the areas of knowledge and culture. For this set of skills should include knowledge taught in the classroom, which is preparing to understand the world and skillful interpretation of the phenomena and the practical achievement of the objectives. The process of socialization, which involves fitting a young man in psychological and ethical dispositions to live together with others, is another element leading to the formation of a full human being. The third way is to conviction of their own dignity and self-confidence, acknowledging the basis of dignity and identity of the individual's personality developed, structured system of values and loyalty to their own beliefs which makes education the student is equipped with a moral conviction, willingness to carry out the principles adherence to ethics and faithfulness to them¹⁹.

The dignity of a man committing him to the respect in himself and another person, the dignity of man set point means that the primary task of man is to strive for excellence through ongoing activities and improvement of their actions in terms of integral development and the service of another person. This great value - and the dignity of reference - and its realization is a path of building a new man.

New man teacher and pupil realizes himself through the ministry. The attitude of service reaches heights of beauty and nobility of man. Its value determines the love that is genuine through selflessness. In this attitude of man discovers the true joy - the joy of being truly ourselves²⁰.

Olbrycht Katarzyna insightfully shows how the relationship should be handled between the teacher and student, "With regard to education of persons can talk about the natural formation of relationships master - pupil, which assume no blind imitation and passive submission, but a gradually increasing

¹⁶ T. Pilch, *Spory o szkołę*, Warszawa 1999, p. 156.

¹⁷ See also, p. 206-207.

¹⁸ Cf. Z. Chlewiński, *Formacja*, w: *Encyklopedia katolicka*, t. 5, Lublin 1989, kol. 389.

¹⁹ T. Pilch, *Spory o szkołę*, Warszawa 1999, p. 206-207.

²⁰ Cf. Blachnicki, *Charyzmat*, dz. cyt., p. 34.

awareness of the mutual enrichment of the uniqueness of its road improvement himself, the readiness of cooperation on mutually recognized the good as much as possible of each page on the master - self-giving experience in what really valuable, a student on the other hand – a readiness to recognize excellence, higher than its own and learning through the use of someone else's guidance"²¹.

The proper development of intrapersonal sphere of the new man teacher, teacher makes sense of mission and the binding of personal satisfaction with the development and progress of students²², and a creative attitude towards oneself is not only "(...) the search for self-knowledge, the pursuit of self-determination, to build an ideal self, the choice goals and values worthy of desire (...) "but also" (...) self-education, increasing their skills, improving his own workshop, participation in research, engaging in innovative activities, exploring new areas and tasks in teaching and educational work"²³.

The challenge for contemporary school education is the formation of a new man, living in community with others through the gift of self and openness to others, free, constantly working on himself, a decision-taking in accordance with the universal hierarchy of values, a man full of courage, dignity, responsibility, sacrifice, compassion, concern for others and committed support.

The process of formation is to serve the new man more "was" and not just more "had", and everything that is "no", which "owns" that contributed to the fact that he could more fully be a man.

²¹ Cf. K. Olbrycht, *Prawda dobro i piękno ...*, dz. cyt., p. 197.

²² Cf. D. Tuohy, *Dusza szkoły*, Warszawa 2002, p. 155.

²³ R. Schulz: *Nauczyciel jako innowator*. Warszawa 1989, p. 79-80.