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Education as Support for the Integral Development of the Pupil

Wychowanie jako wspieranie integralnego rozwoju wychowanka

Summary: Seventy years after the publication of *The Universal Declaration of Human Rights* (in 1948), as well as ninety years after Pius XI's publication of the *Encyclical 'Divini Illius Magistri'* (1929), special remarks were made about the concept of integral upbringing, which these events clearly indicate and for which the philosophical and ideological foundations were outlined by J. Maritain in his publication – *Integral Humanism*. The origins of this concept of education can be found even in ancient times, and particularly from the beginnings of Christianity. This sheds light on its contemporary role as an expanding approach to secularism for transcendence. Integral humanism, through openness to anthropological integrity and axiological integration, appreciates the whole person, respecting the integrity of the human person and accomplishing his/her in-depth integration. Such upbringing is reflected in the pedagogical wisdom of the Catholic Church, as well as in its practice, manifesting the educational potential of the Catholic Church with “a powerful

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educational apparatus ... with all its spiritual life, with its teaching, liturgy, sacraments and pastoral care” (as stated by Father Jacek Woroniecki).

Keywords: education; upbringing; supporting; integral development; educated; integral education; integral pedagogy; integral education.

Streszczenie: W siedemdziesiąt lat od ogłoszenia *Powszechnej Deklaracji Praw Człowieka* (1948), jak również dziewięćdziesiąt lat od ogłoszenia przez Piusa XI *Encykliki 'Divini Illius Magistri'* (1929), powstały szczególne racje przypomnienia o koncepcji integralnego wychowania, na które to wydarzenia wyraźnie wskazują, a których filozoficzne i ideowe podstawy nakreślił J. Maritain w swojej publikacji – *Humanizm integralny*. Początków tej koncepcji wychowania możemy szukać nawet już w starożytności, a zwłaszcza od początków chrześcijaństwa, które rzuca światło także na współczesną jego rolę poszerzającą podejście sekularyzmu o transcendencję. Humanizm integralny przez otwarcie na integralność antropologiczną i integrację aksjologiczną dowartościowuje całego człowieka, respektując integralność osoby ludzkiej i realizując jej dogłębną integrację. Takie wychowanie posiada swoje odzwierciedlenie w pedagogicznej mądrości Kościoła katolickiego, jak i w jego praktyce, manifestując potencjał wychowawczy Kościoła katolickiego posiadającego „potężny aparat wychowawczy... z całym jego życiem nadprzyrodzonym, z jego nauką, liturgią, sakramentami i duszpasterstwem” (jak twierdził O. Jacek Woroniecki).

Słowa kluczowe: wychowanie; wspieranie; integralny rozwój; wychowanek; humanizm integralny; integralne wychowanie; integralność; pedagogika integralna.

It is now seventy years since the proclamation of *The Universal Declaration of Human Rights* (in 1948), which took up the issue of recording the rights of man in their general context and dimension. This proclamation can be seen as the result of the special strength and dynamism of personalism as a direction in the way of thinking in Europe destroyed by totalitarianism – the result of the idea of national socialism in Western Europe (in Germany) and the implosion of communism – class socialism in Eastern Europe. These two great threats for the individual, for society and life revolving within it and other spheres of human existence, gave rise to a special openness within European and world societies and countries leading to the foundations of personalism. As a result, *The Universal Declaration of Human Rights* came

into being. There was talk of the dignity and condition of the human being, as well as the place an individual had in the society around him¹.

In the context of the European experience a declaration has emerged that the individual has a right to comprehensive development; this includes education and an upbringing in its thorough *integrity*. This as a goal should have the “full development of the human personality and the strengthening of respect for human rights and fundamental freedoms”². Article 26 of this *Declaration* speaks of teaching that it: “Promotes [...] understanding, tolerance and friendship between all nations, racial or religious groups; supports the activities of the United Nations to maintaining peace” (Article 26, paragraph 2). This wording clearly shows that what occurred in the thinking of many philosophers, particularly from the beginning of the Christian era, in the *Universal Declaration of Human Rights* took the form that was specified and recorded not only in a declarative sense but also with some legal principles.

The declaration became, from this moment on, the basis of reference, also in matters relating to an *integral upbringing* which was considered adequate for the human individual. For example, we can recall a 1993 document issued by the World Conference on Human Rights organized by the United Nations in which the striving for “directing upbringing to the full development of a human being and strengthening of human rights and fundamental freedoms. It is [...] about integral education capable of preparing personal entities and respecting the freedom and dignity of others”³.

The present article, focusing on integral education, its understanding and significance for the development of the human being and the communities it creates, begins its presentation by pointing to a historical outline of such aspirations and developing the idea of integral education, aiming to provide an explanation: What is integral education? This will allow an indication of the basis and justification and the timeliness of dealing with this issue. The message in this article aims to propose and promote the concept of integral education, based in particular on the concept of integral humanism of Jacques

¹ Jacques Maritain, “L’uomo come persona”, “Libertà e liberazione dell’uomo”, “La condizione umana”, “Persona e società”, “I diritti dell’uomo”, in: *Persona – Società – Educazione in Jacques Maritain (Antologia del pensiero filosofico e della critica)*, ed. Giancarlo Galeazzi (Milano: Editrice Massimo, 1979), 61–87.

² UN, *The Universal Declaration of Human Rights*, proclaimed the 10.XII.1948.

³ Francesco Follo, “L’educazione integrale, un cantiere aperto, difficile, necessario”, http://www.notedipastoralegiovanile.it/index.php?option=com_content&view=article&id=412:educazione-integrale-un-cantiere-aperto-difficile-necessario&catid=114:il-decennio-cei-sulleducazione&Itemid=169 [access: 12.12.2018].

Maritain, as well as on the existing fairly rich practice of such upbringing, especially in the Catholic school tradition – implemented as Catholic education.

1. The history of the aspirations for the integral education of man

In the history of education we find numerous manifestations of concern for the integral upbringing of man. We discover this striving in the most distant periods of history. As noted by Werner Jaeger, in ancient Greece, alongside physical prowess, moral beauty and spiritual nobility were also sought. Children (especially boys) were given healthy moral principles, they were taught to be humble and full of restraint. They were introduced by Saint Ambrose as basic virtues, named the cardinal virtues: prudence, justice, moderation, bravery⁴.

Along with singing and reciting to the sounds of a lute (the national instrument) hymns and poems were taught in ancient Greece (by heart). Musical education was usually held privately, but under the care of public supervision⁵.

Aristotle (384–322 BC), a student of Plato, managed to maintain the independence of his own thinking which was characterized above all by extreme sobriety and practicality. For eight years he was the mentor of Alexander the Great, later he established his own philosophical school in an Athenian high school (i.e. gymnasium). According to him man consists of three elements: the animal soul (moral education), the plant soul (health education) and the thinking soul (mental education). He distinguished sensory perception (one must first see, touch, smell), then memorize and generalize.

Like Socrates, Aristotle also saw a close bond between man's moral conduct and his happiness. Only the integral human formation makes it possible to achieve balance – which is, moreover, the basic nature of Aristotle's thinking achievable through upbringing. For Aristotle, education is basically moral education and involves the shaping of a good citizen, including his awareness and conscience, striving for an unselfish love for knowledge. In the traditional sense, he understands moral virtue (*areté*), applying it to knowledge and to the moral sphere.

⁴ Cfr. Werner Jaeger, *Paideia. Formowanie człowieka greckiego*, trans. Marian Plezia, Henryk Bednarek (Warszawa: Fundacja Aletheia, 2001), 47s.

⁵ *Ibidem*, 29s.

Aristotle, in the doctrine of virtue, speaks of two kinds of virtues strengthened by teaching and repetition. These are:

- diaethetic virtues, indicating the exercise of intelligence;
- ethical virtues that are related to the control of emotions and passion by reason.

Striving for a balance between them, man achieves happiness when virtues are absorbed at the highest level. All this requires adequate and complete education – adequate for free citizens. In this education, three factors coincide:

- 1) nature, i.e. predispositions related to the body and the spiritual realm;
- 2) customs – habits, ways of acting, traditions;
- 3) teaching received from the master⁶.

According to Aristotle, mental education without involvement of the heart is not really an upbringing. Education should strive for perfect harmonious human formation, taking into account:

- physical education,
- mental education,
- moral education, in which, in particular, the theater carries out the undertaking of the educator which liberates emotions in the viewer.

The following should play an important role: literature, gymnastics, music and drawing⁷.

It can also be considered that these great educational intuitions instigated concrete educational pursuits in a more detailed way, referring to the pedagogical thoughts of Saint Augustine (354–430), Saint Thomas Aquinas (1225–1274). Of course, one may find many important descriptions and papers of good practices of such integral education in each country, as well as many authors taking up these issues in their studies. In addition to the basic references to selected authors representative for integral education, I have selected a few less known examples of the traditions of the Polish history of the pedagogical thought, to show that this heritage includes also the Polish tradition of pedagogical explorations. Above all in the Polish pedagogical thought we would indicate Father Stanisław Konarski (1700–1773), also

⁶ Cfr. Otto Willmann, *Aristoteles als Pädagog und Didaktiker* (Berlin: Reuther u. Reichard, 1909).

⁷ Aristotle, *Nicomachean Ethics*, trans. William D. Ross (Kitchener: Batoche Books, 1999); cfr. Willmann, *Aristoteles*; Carmela Marcello, “Aristotele: la formazione integrale e l’educazione di Stato”, <http://carmemarcello.blogspot.com/2018/03/aristotele-la-formazione-integrale-e.html> [access: 12.12.2018].

noteworthy is Jędrzej Śniadecki (1768–1838) better known as a chemist and biologist, and less often as an author of pedagogical reflections.

In work acknowledged across Europe: *The Theory of Organic Issets* Śniadecki included the beginnings of psychophysiology (with remarks about the nervous system) psychology of personality, developmental and social psychology, defining seven stages of human development. A special expression of his pedagogical interests is the series of articles titled, *On the physical upbringing of children* (1805), where he combines psychological and physical development, principles of psychodidactics in teaching children, indications of scientific sexuology, social adaptation, remarks on the upbringing of infirm and weak children – which were the nucleus of Polish developmental and educational psychology⁸.

A contemporary of Śniadecki was J. H. Pestalozzi (1746–1827), a teacher and writer, called the father of the people's school, the creator of the first theory of early education in Switzerland. He was an advocate of naturalism; he believed that education should take into account the individual characteristics of the child and how can this child develop. The only role of the educator which he envisaged was to revive the nature and teach about it. It is necessary to satisfy biological needs, while the spiritual needs are fulfilled by satisfying these biological ones, but it should be noted that excessive satisfaction destroys agreeable peace and leads to the creation of evil, sensual excitement, which results in distrust and the will to violence. However, delayed satisfaction results in nervousness.

Pestalozzi, as one of the first, pointed to the advantages of care and upbringing in the family and he became a precursor in this field. He claimed that in-house education must imitate the upbringing taking place in the family, and its purpose should be the development and education of the inner forces of human nature. Thus, the family was to be the basis of education.

The role of the educator is limited only to reviving and learning about nature. Just as we have mainly the head, heart and hands, teachers should educate intellectually, emotionally – morally and in the field of hands – shaping an ability to do something⁹.

⁸ Cf. Stefan Kunowski, „Polscy teoretycy wychowania”, in: *Wkład Polaków do kultury świata*, eds. Mieczysław A. Krąpiec, Piotr Taras, Jan Turowski (Lublin: TN KUL, 1976), 248–249; Marian Nowak, *Teorie i koncepcje wychowania* (Warszawa: WAiP, 2012), 127.

⁹ The initiative of the Pope Francis for the cooperation between catholic schools – Scuelas Ocurrentes addresses this problem [Cfr. Michel Soëtard, *Pestalozzi ou la naissance de l'éducateur* [Pestalozzi or the Birth of the Educator] (Bern: P. Lang, 1981)].

Closer to our modern times, it is worth mentioning Otto Willmann (1839–1920), a philosopher and educator, creator of the methodological foundations of Catholic and social pedagogy and one of the precursors of integral education.

Analyzing the existing definitions of upbringing, he noticed that in many of them there was a lack of universality and that in upbringing the authors most often paid attention to only one aspect, e.g. physical, intellectual or ethical-religious upbringing. Willmann also noted that upbringing is an activity in which two people take part: an educator and the pupil, and that it is linked to certain functions in social life¹⁰.

Education is not only individual, personal, subjective, but also social and objective. Willmann gives his definition of upbringing, according to which “upbringing is a caring, regulating and educating influence of mature people for the development of maturing people, so that they can participate in the shared space and the good of the community which are the basis of social life”¹¹.

‘Education’ thus includes categories such as ‘care’, ‘teaching’/‘formation’, ‘management’, ‘discipline’, ‘educational goals and ideals’, ‘social institutions’. These are the basic categories of pedagogy and can be classified into two groups expressing a twofold sense of upbringing: basic pedagogy and ethics¹².

According to O. Willmann, in order to build a real pedagogy and pursue real upbringing, one should pay attention simultaneously to each of the six mentioned above basic categories, which form the basis of entire pedagogy. Real education and true pedagogy are characterized by the fact that all these basic categories not only co-exist, but help each other and remain in an organic relationship. Each of these categories has its own nature, its value and its own tasks, which the other does not have and cannot replace. These two ‘pedagogical triads’ (*‘pädagogischer Ternar’*), with six categories entered and linked to the process of education, contain aspects such as: 1) concerns of psycho-physical development, 2) external and internal discipline, 3) cultural formation, 4) goals and social institutions¹³.

Their presence is indispensable and complementary in the process of education, and where it is lacking, we deal with radical educational concepts.

¹⁰ Cfr. Otto Willmann, *Historische Einführung in die Metaphysik* (Freiburg: Herder, 1914), 6; Otto Willmann, „Allgemeine Pädagogik. Die Erziehung als Erneuerung der Gesellschaft (1875)“, in: Otto Willmann, *Sämtliche Werke*, vol. 4 (Aalen: Scientia, 1980).

¹¹ Otto Willmann, *Die Fundamentalbegriffe der Erziehungswissenschaft* (Kempten–München: Kösel–Verlag, 1912), 21.

¹² *Ibidem*, 16s.

¹³ *Ibidem*, 19–21.

Willmann includes among them individualistic education, naturalism, intellectualism, autonomy, nominalism and monism. Of course, here it is only possible to mention a few of the major contributors to this project. In *Crossing the Threshold of Hope* John Paul II refers to the contributions of two Jewish thinkers, Martin Buber (1878–1965) and Emmanuel Lévinas (1906–1995), who had drawn on the personalist tradition of the Old Testament and had influenced his own thinking. In Buber’s perspective, man is a being made for relationships at three levels – with his fellow man, with the world, and with God. Other philosophers, such as Gabriel Marcel (1889–1973), Jacques Maritain (1882–1973), and Emmanuel Mounier (1905–1950) made their own individual contributions to this personalist philosophy. Other valuable insights were added by the Göttingen Circle of Edmund Husserl (1859–1938), Max Scheler (1874–1928), and Dietrich von Hildebrand (1889–1977).

These were some of the insights and strands of thinking which, added to traditional philosophy, gave impetus to the articulation of the Christian anthropology in Vatican II and subsequently in the magisterium of John Paul II. These positions in a sense collect the teaching of the Second Vatican Council, which in the Declaration on Christian Education defines the task of defining integral education in words:

True education is aimed at shaping the human being, bearing in mind its ultimate goal and at the same time the well-being of societies a member is a man and in whose duties he will participate when he grows up. ... therefore, children and young people should be helped to harmoniously develop innate physical, moral and intellectual advantages and to gradually acquire a greater sense of responsibility for the proper formation of their own lives and the pursuit of true freedom through constant effort as well as courageous and persistent overcoming of obstacles (GE, n. 1)¹⁴.

2. What is integral pedagogy?

The above-quoted examples of such aspirations allow us to capture the main features and goals pursued as part of integral upbringing. Only the basic reflection on ‘integral upbringing’ and the anthropology that assumes

¹⁴ Sobór Watykański II, „Deklaracja o wychowaniu chrześcijańskim *Gravissimum Educationis*”, in: *Służyć wzrastaniu w prawdzie i miłości. Wybór dokumentów Kościoła na temat szkoły katolickiej i wychowania* (Kraków: Wydawnictwo AA s.c., 2010), 16–17.

such upbringing should lead us to define what is effectively humanizing for all humanity, and especially for those in situations threatening exclusion and marginalization.

What is meant by ‘integral education’?

Integral education is the philosophy and practice of education for the whole child: his/her body, emotions, mind, soul, and spirit. Integral education includes approaches to education from biological, neurological, social, cultural, psychological, and spiritual fields of study.

In the simplest terms, integral education can be characterized as the form of the relationship of the educator and pupil, teacher and student, in which the physical (body) and spiritual (soul) sphere, all noticed areas of education are taken into account, starting from physical education (upbringing) through intellectual, cultural, moral and social education, as well as patriotic and religious education¹⁵.

Using the category of ‘integral education’ we can talk about two traditions and places of its occurrence that can be divided into civil and Christian. Saying so, I want to look for opposites, but much more to show the Catholic approach as expanding and reaching further than the proposals. In principle, they complement each other, or one can speak of some additional dimension of opening to transcendence in the understanding of integral education within the Christian meaning. In the latter approach, integrity is understood as support in raising human development in both its bodily and spiritual dimensions, reaching out to the eschatological perspective or eternity. Let us take a closer look at them:

1) in relation to civil tradition of the understanding of integral education, we can state that using the category of ‘integral education’, we have in mind, among others, the occurrence of this category in the sense quoted at the beginning of the article from the 1993 document issued by the World Conference on Human Rights and organized by the UN, which explicitly refers to upbringing “towards the full development of the human being and strengthening of human rights and fundamental freedoms” and “integral education ‘capable of’ preparing personal entities and respecting the freedom and dignity of others”¹⁶.

In this optic, as we know, the defence and promotion of the right to education, of which UNESCO has made the basic direction of its influence,

¹⁵ Cfr. Nowak, *Teorie*, 202s.

¹⁶ Cfr. UN, *The World Conference on Human Rights* (1993).

includes not only the ability of every human being – in terms of education, to develop their own talents and participate in the public, economic and social life, but also the ability to truly humanize and fully enjoy that human dignity belonging to every human being. Therefore, it is not only about the offer of intercultural education, in which children and adolescents of different nationalities, races, cultures and different genders would learn mutual respect through dialogue. It is also that the goal of intercultural education would take into account the shortcomings and obstacles of equality and justice resulting from ethnic categorization. In this perspective, integral education should also include mastering the art of living in community, solidarity, and thus assimilating responsibility¹⁷;

2) the second understanding to which we refer to in its forms of realization is not too far from the concept proposed by the United Nations. It is about education from the view of the Catholic Church, which in defining the concept of education understands it as an “integral upbringing of the human being”. This concept of upbringing seeks to form a human being in the integral unity of its existence, by taking up methods using teaching and learning tools where “the criteria for judging are created” for specific values, directions of interest, lines of thought, sources of inspiration and models of life¹⁸.

This educational project is based on the position that “in the context of globalization, entities capable of respecting identity, culture, history, religion and especially suffering and the need of others should be formed with the awareness that we are all really responsible for everyone”¹⁹.

In this context, it is particularly necessary to offer young people an appropriate path of school education, which will not be reduced either to the individual or institutional level, not to mention that the awarding of a diploma is not the goal of education.

The great benefit of this educational project is that it is practically implemented in the world; it has its rich history and opportunities to develop the imagination and creativity. Despite many economic and political difficulties, this educational project and its implementers feel responsible for the social and cultural development of various communities and nations, which are

¹⁷ Ibidem.

¹⁸ Paul VI, “Apostolic Exhortation *Evangelii nuntiandi*”, n. 19, *Acta Apostolicae Sedis* 68 (1976): 18.

¹⁹ Congregation for Catholic Education, “Educare insieme nella scuola cattolica”, n. 44, http://www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_20070908_educare-insieme_it.html [access: 12.12.2018].

promoted by the institution of Catholic education at various levels of education around the world.

While the initiatives of the first direction of inspiration are not focused on searching for more in-depth theoretical foundations or assumptions for their position, the second perspective has such foundations, especially in the form of the so-called *integral humanism*²⁰.

3. Integral humanism as the basis of integral pedagogy and education

Integral humanism²¹ – as humanism values are appreciated in terms of anthropological integrity and axiological integration; this is about humanism which aspires to enhance confidence in man, and therefore respects the integrity of the human being, which values highly all that is positive in various human concepts, realizing their in-depth integration.

This is the double meaning of the adjective ‘integral’ by which Maritain defined his humanism, describing it as a “concrete historical ideal” on the one hand identified by criticism of anthropocentrism (*pars destruens*), and on the other proposition of new humanism (*pars costruens*). The continuity of Maritain’s thought should not lead to forgetting the diversity of the parts which it divides.

In total, three basic stages of the development of Maritain’s thought stand out:

- 1) the first covers the years 1910–1920;
- 2) the second was implemented in the years 1930–1950 and
- 3) the third covered the sixties and seventies of the twentieth century²².

These three phases, although encompassed by the program of new humanism, differ one from the other because of the particular two parts of the question: the part of *destruens* and the part of *construens* in Maritain’s reflection. They will be briefly characterized:

²⁰ Jacques Maritain, *Integral Humanism*, trans. Joseph W. Evans (Notre Dame, Indiana: University of Notre Dame Press, 1973), 184–191, 228–240 [in Polish: *Humanizm integralny. Zagadnienia doczesne i duchowe nowego świata chrześcijańskiego* (Londyn: Katolicki Ośrodek Wydawniczy „Veritas”, 1960)].

²¹ Cfr. ibidem.

²² Cfr. Diego Fusaro, “Jacques Maritain: L’educazione integrale per un umanesimo integrale”, <https://francescomacri.wordpress.com/2017/03/02/jacques-maritain-leducazione-integrale-per-un-umanesimo-integrale/> [access: 12.12.2018].

Ad. 1) in the first period, the above mentioned part *destruens* was carried out as a criticism and consisted in particular in confrontation with positivism and idealism, and the proposal was directed at the revival of Thomism. Maritain responds to cultures referred to as cultures of separation and identity. Maritain binds the culture of separation with those whom he calls the ‘three reformers’ – Luther, Descartes and Rousseau (they compared first of all nature – grace, reason – faith, nature – reason). In turn, he saw the culture of identity as being conditioned in various ways by idealism and positivism.

Maritain responds to these cultures by restoring the value of Thomism as a philosophy of existence centered on a human being who must be defended in his universality against individualisms. In this first period, Maritain’s position is in fact anti-individualistic (against three reformers – on the one hand) and anti-monistic (against idealism and positivism – on the other hand)²³;

Ad. 2) in the second period, Maritain’s criticism focused on the one hand on bourgeois individualism, and on the other on Marxist collectivism, against which he exposed the proposal of a new Christianity. In this stage of the development of Maritain’s thought, he is engaged against ancient and modern cultural imperialism, as well as against ideological totalitarianism of the right and left. In this way Maritain becomes a supporter of epistemology and existential metaphysics, characterized by noetic and realistic pluralism, being an alternative to classical ontologism and contemporary scientism, no less as to idealism and positivism. Liberalism and socialism, which in extreme forms can be connected with Nazi and Soviet totalitarianism, Maritain compares with personalism characterized as pluralistic and based on solidarity. The works of this period include: *The Degrees of Knowledge*²⁴ and *Integral Humanism*²⁵, which from the position of the philosophy of existence and knowledge – on the one hand, and the philosophy of culture and politics – on the other hand, become alternative to neopositivism, existentialism and Marxism.

Maritain’s humanism is inspired by the Gospel, but this inspiration is not so much denominational but ethical, not just religious but valuable, adding light to what is inspired by Christianity, but in its expression it is open uni-

²³ Cfr. Jacques Maritain, *Three Reformers: Luther, Descartes, Rousseau* (New York: Scribners, 1929) [in Polish: *Trzej reformatorzy. Luter, Kartezjusz, Rousseau*, tłum. Konstanty Michalski (Warszawa–Ząbki: Fronda – Apostolicum, 2005)].

²⁴ Cfr. Jacques Maritain, *Distinguer pour unir, ou Les Degrés du Savoir* (Paris: Desclée de Brouver, 1948).

²⁵ Cfr. Maritain, *Integral*.

versally. Together with the *Letter of Independence*²⁶ of 1935 and *The Person and the Common Good*²⁷ of 1947, Maritain's personalism is presented as the 'third way'. Personalism embracing the values of liberalism and socialism, which according to Maritain are Christian secularized values, goes beyond bourgeois individualism and Marxist collectivism. Maritain's realism takes the form of organic pluralism, in which the divisions of reality and levels of cognition are reflected²⁸;

Ad. 3) in the third period of Maritain's work, his critics focused on relativism and nihilism, and the creative proposition was aimed at the liberation of intelligence and new spirituality. Throughout this time, Maritain, in the Thomist key, engages in a reflection that can be described as personalistic, and according to which the concept of a human being is at the heart of Maritain's criticism and proposition at every stage of the development of his speculation.

In this phase, as the title of one of his works from 1960 suggests, the philosopher feels involved in restoring the value and significance of the philosophy of existence and of the human being in a completely changed context confronting the new cultural, social, religious and educational challenges. In this context, his work, such as: *Man and State*²⁹, *The Peasant of the Garonne*³⁰ and *Towards Philosophy of Education*³¹ offer interesting indications of a renewed personalistic inspiration capable of resisting nihilism, Machiavellianism, secularism and technocratic totalitarianism. The complexity has become a new challenge, the characteristic feature of which is the temptation of relativism.

²⁶ Cfr. Jacques Maritain, *A Letter on Independence* (Notre Dame, Indiana: University of Notre Dame Press, 1996).

²⁷ Cfr. Jacques Maritain, *The Person and the Common Good*, trans. John J. Fitzgerald (Notre Dame, Indiana: University of Notre Dame Press, 1966).

²⁸ Antonio Pavan, "Maritain e il pluralismo", in: *Persona – Società – Educazione in Jacques Maritain (Antologia del pensiero filosofico e della critica)*, ed. Giancarlo Galeazzi (Milano: Editrice Massimo, 1979), 281.

²⁹ Cfr. Jacques Maritain, *Man and The State* (Chicago ILL: University of Chicago Press, 1951) [in Polish: *Człowiek i państwo* (Kraków: Znak, 1993)].

³⁰ Cfr. Jacques Maritain, *The Peasant of the Garonne. An Old Layman Questions Himself about the Present Time*, trans. Michael Cuddihy, Elizabeth Hughes (New York, Chicago, San Francisco: Holt, Rinehart and Winston, 1968) [in Polish: *Wieśniak znad Garonny* (Poznań: W Drodze, 2017)].

³¹ Cfr. Jacques Maritain, *Pour une philosophie de l'éducation* (Paris: Fayard, 1969); Jacques Maritain, *The Education of Man. The Educational Philosophy of Jacques Maritain* (University of Notre Dame Press, 1967).

Thus, in these three phases, we find Maritain's position as anti-individualist, then anti-ideological and finally anti-relativistic, manifesting also a certain crossroads to which the humanistic option is opposed on the one hand and individualism, ideologism and nihilism on the other.

Three positions that have something in common: the inability to combine elements that co-exist: truth and freedom, without which the very concept of a human being is threatened. Maritain therefore rejects the emphasis on the individual (as the three reformers do), states (as totalitarianism did) and masses (as we find in the consumer society): a human being is more than self-centred, more than a totalitarian state, more than a standardized society. A human being is an entity that desires and craves for being and is involved in gaining freedom.

From what has been said above, Maritain, during the period between the 1920's and 1960's, was involved in the re-proposal of Thomism, focused on making possible the concrete defence of the human being in the various fields of knowledge, action and realization. Let us therefore look closely at these sectors – epistemological, political, pedagogical and aesthetic – in which Maritain's reflection and practice contributed³².

Together with ontology, we enter into the breadth of the interaction of wisdom, which is philosophical, but not only. Apart from metaphysics – which is the wisdom of reason and is natural in its essence, theological cognition must be recognized; which stands out as dogmatic theology being the wisdom of faith and reason, the wisdom of faith using reason and mystical theology, which is the wisdom of love and unity. Thus, at the top of the stages of knowledge and human knowledge there is mysticism, whose specificity is indisputable, but it is also indisputable that it also concerns knowledge, which must be separated and at the same time bound to other degrees of knowledge³³.

4. Integrative education for the realization of integral humanism

Proposing the ideals of a new Christianity (integral humanism) and a pluralistic community, we find in Maritain a constant effort to build a personal-

³² See: Paul VI, *Closing Speeches* (Boston: Daughters of St Paul, 1965); see new translation in the *Appendix*, p. 245.

³³ Cfr. Maritain, *Distinguer*.

istic concept of life based on the primacy of the human being – as a value in itself; with respect for pluralism as an appreciation of diverse institutions, cultures, etc. For the sake of achieving the common good, which is not the sum of individual goods, or the majority, but is the good of the community as composed of people; in the knowledge that nothing worldly can be absolute in itself, therefore the recognition of absolute as transcendent can resist the temptation of political perfectionism. For all these qualities, democracy shapes politics as ethical rationalization and not as some mere technical rationalization³⁴.

Transferring this to the level of pedagogy, indeed we also find a Maritain treatise heading directly towards analyzing the problems of upbringing entitled: *Education at a crossroads*³⁵, constituting the first part of his reflection on the philosophy of education and the proposal of the direct implementation of ‘integral humanism’. The message coming from these given inspirations can be read as an indication that integral human education is required to realize integral humanism.

Maritain, however, without disregarding the contribution of teaching about upbringing and teaching technology, evokes a definite relationship between pedagogy and philosophy and also their close relationship with politics related to each other in seeking the possibility of the gaining of freedom by man³⁶.

Education in Maritain’s approach, starting from anthropology, through issues in the field of methodology, tends to teleology, understanding the pupil as a human being in the development process. For this human being, for the pupil, education is a human awakening; it means then the pursuit of an integral and harmonious formation that will be able to overcome one-sidedness and division.

Education is aimed at the full development of the human personality with its simultaneous targeting of social goals. Maritain also enlists seven basic mistakes that should be avoided by education and pedagogy: 1) rejection of goals (forgetting the purpose or allowing resources to dominate goals); 2) false or incomplete notions about the nature of the purpose (related to the

³⁴ Cfr. *Persona – Società – Educazione in Jacques Maritain*, ed. Giancarlo Galeazzi (Milano: Massimo, 1979).

³⁵ Cfr. Jacques Maritain, *Education at the Crossroads* (Yale: Yale University Press, 1960).

³⁶ Bernard Doering, *Jacques Maritain and the French Catholic Intellectuals* (Notre Dame, Indiana: University of Notre Dame Press, 1983).

lack of consistency in adopting the concept of a human being); 3) error of pragmatism; 4) error of sociology; 5) an error of intellectualism 6) error of voluntarism; and the last, 7) false belief that everything can be learned³⁷.

Maritain lists them and calls them seven errors of modern upbringing, and because of these errors, modern upbringing is at a crossroads, in the sense that it is forced to choose between a humanist position and pseudo-humanist positions. In the end, it means applying a permissive or authoritarian strategy, but marking freedom as a gain in education in the humanistic tradition for all who will find the possibility of overcoming the emptiness of a metaphysical and ethical, hostile upbringing.

In the 1940's, in which Maritain developed his concept of aesthetics, he emphasized in many publications that aesthetics is one of the problems he dealt with. In the work: *Art and Scholastic*, he points out that art is distinguished by its two-fold character: it is intellectual (it is a value belonging to practical reason) and autonomous (it is sovereign in its rule). Art finds its expression in the most elevated form in poetry, precisely by emphasizing the intuition (emotion) of a spiritual nature neglected in psychoanalysis which insisted on the material subconscious.

Maritain rejects the anarchic conception according to which what is written is irrelevant; as well as the totalitarian conception, according to which what one writes should be controlled by the state and thus rejecting aestheticism (according to which art is for art) as well as populism (according to which art is for the people). He also perceives the artist's relationship with society as a sign of "the true sense of the common good and the respect of intelligence and cognition that the common good requires as bases"³⁸.

In this sense, he also wanted to see the freedom of art, which, however, is not absolute in as much as the human community legally wants to protect itself against certain consequences of the produced artistic works: in which, however, he saw the greater task of the social community than the state. In this sense, he also attributed the special role of education and its influence to the national ethos. The function of education should be to form vital resistance, criticality and discernment for the authorities' mind as well as crit-

³⁷ Cfr. Piero Viotto, "Maritain e De Hovre: per una pedagogia filosofica", in: *Persona – società – educazione in Jacques Maritain*, Giancarlo Galeazzi (Milano: Massimo, 1985), 355–357.

³⁸ Cfr. Jacques Maritain, "Arte e prudenza", in: *Persona – Società – Educazione in Jacques Maritain (Antologia del pensiero filosofico e della critica)*, ed. Giancarlo Galeazzi (Milano: Editrice Massimo, 1979), 95s.

icism, which is to constantly purify and enlighten first the artist's creative activity, and then to nurture the general consciousness of people³⁹.

5. How the integral pedagogy is understood and implemented in theory and practice of education?

Such integral upbringing enable us, especially children and adolescents, not only to achieve human, moral and spiritual maturity, but also to engage in the transformation of the community. That is why, particularly from the Catholic Church, we find criticism of the progressive fragmentation of education and upbringing, as well as encouragement to care for the full upbringing of a human being, starting with a reflection on the anthropology that underlies such education:

Indeed, although it is true to say that in recent years there has been an increased interest and a greater sensitivity on the part of public opinion, international organizations and governments with regard to schooling and education, there has also been a noticeable tendency to reduce education to its purely technical and practical aspects. Pedagogy and the sciences of education themselves have appeared to devote greater attention to the study of phenomenology and didactics than to the essence of education as such, centred on deeply meaningful values and vision. The fragmentation of education, the generic character of the values frequently invoked and which obtain ample and easy consensus at the price of a dangerous obscuring of their content, tend to make the school step back into a supposed neutrality, which enervates its educating potential and reflects negatively on the formation of the pupils. There is a tendency to forget that education always presupposes and involves a definite concept of man and life. To claim neutrality for schools signifies in practice, more times than not, banning all reference to religion from the cultural and educational field, whereas a correct pedagogical approach ought to be open to the more decisive sphere of ultimate objectives, attending not only to "how", but also to "why", overcoming any misunderstanding as regards the claim to neutrality in education, restoring to the educational process the unity which saves it from dispersion amid the meandering of knowledge and acquired facts, and focuses on the human person in his or her integral, transcendent, historical identity⁴⁰.

³⁹ Cfr. *ibidem*, 95–98.

⁴⁰ The Congregation for Catholic Education, "The Catholic School on the threshold of

A man cannot be raised when he is reduced to, for example, anthropology derived from the concept according to which man is only a freedom, a decision, a subject, devoid of transcendence and deprived of truth. A man cannot be raised if he fails to articulate the issue of equality of subjects in respecting their cultural differences.

In the Western context, philosophers are unable to understand equality in diversity; and even the issue of gender equality is an example of this difficulty. But I do not want to accent the teaching of the Bible and the voice of the Church in this regard. On the other hand, the basic text containing the “fundamental truths of anthropology”, as Pope John Paul II taught in *Mulieris Dignitatem*, n. 6, is the message of Genesis: “God created man in His image and likeness, created him man and woman” (Gn 1, 27).

The definition of human existence is understood only in the recognition and respect of gender diversity. This diversity resulting from biology is not any limitation, but rather a sense to the human being himself. The woman and the man are on the same level, both created in the image of God. The Christian faith retains the conviction that no one can deny the human being, man or woman, the constitutive value which God has given them and which He will never take from them. It guarantees human rights, thanks to their relation to the love on which they are based and constantly recreated⁴¹.

In conclusion, it should be stated that such integral upbringing, which means man’s access to his full humanity, is very binding but necessary. It is, as Pope Benedict XVI taught: “a primordial necessity in the fight against deprivation”. Global economies should be in the service of man. Education has priority, but must be integral, because “it is not enough to teach just technical and scientific formation”, but it is essential to raise “men and women responsible for their families and at all levels of social life”⁴².

the Third Millennium”, n. 10 [Kongregacja ds. Wychowania Katolickiego, „Szkola katolicka u progu trzeciego tysiąclecia”, n. 10, in: *Służyć wzrastaniu w prawdzie i miłości. Wybór dokumentów Kościoła na temat szkoły katolickiej i wychowania* (Kraków: Wydawnictwo AA s.c., 2010), 487–488].

⁴¹ Cfr. John Paul II, “Apostolic Letter *Mulieris Dignitatem*”, n. 6, w2.vatican.va/content/john-paul-ii/en/apost_letters/1988/documents/hf_jp-ii_apl_19880815_mulieris-dignitatem.html, n. 6/ [access: 12.12.2018].

⁴² Cfr. Benedict XVI, “Address of His Holiness Benedict XVI to the new ambassadors on the occasion of the presentation of the letters accrediting them to the Holy See”, 13 december 2007 [in Polish: *Przemówienie do nowych Ambasadorów przy Stolicy Świętej*, 13 grudnia 2007 r.].

Italian educator Francesco Follo states: “Integrative education is like an open construction site, difficult but necessary”⁴³. Behind such an approach to the proposal of integral education, the following facts express this teacher’s opinion:

- it is an open construction site, because it is supposed to be an event, a systemic introduction that will help to experience upbringing as a dialogic meeting with other people (past and present) and with other cultures, and not just as education and acquiring specific content;
- it is an open construction site, as it assumes a certain critical approach with regard to the selection of knowledge taught and in relation to such knowledge. Different disciplines do not only present the content to acquire them, but also the values to be accepted and the truth to discover;
- it is an open construction site, because it is a critical approach with regard to the interpretation of the basic values of the secularized Western society. Everyone should be guaranteed the right of a human being to receive adequate education in accordance with his free choice;
- it is a critical approach in the end due to the very nature of the school space. The educational community, taken in its entirety, is called to promote the purpose of the school in question as an integral formation environment through interpersonal relations and reawakening responsibility;
- it is also an open construction site, because contemporary reflection on integral education becomes involved in opposites, it is obvious in political life, but little present in reflection about upbringing, when we notice – on the one hand, identity tensions and discrimination, and on the other – values of community within the social and political organism. This is, therefore, one of the currents in pedagogy, which can feed our reflection on the upbringing of a human being as both an individual and a community of human beings, not omitting education for living in a democracy or as a citizen⁴⁴.

Today when we look for ways to solve the calamities that humanity has been haunted so many times, the eyes of many begin to see that the unique and prophetic intuition of Catholic Church teaching is an integral concept of man’s education, or, as it is often said, “integral upbringing of the human

⁴³ Follo, “L’educazione”, 4.

⁴⁴ Ibidem, 4.

being”. This is how Father Jacek Woroniecki wrote about the foundations of this hope, noting the educational potential of the Catholic Church: “We have a powerful educational apparatus, which is the Church with all its supernatural life, with its teaching, liturgy, sacraments and pastoral work”⁴⁵.

It is, therefore, a concept that includes the pursuit of forming a human being in the cohesion and unity of their existence, through the use of teaching, learning and upbringing tools that will allow us to say, as Pope Paul VI wished it in *The Apostolic Exhortation ‘Evangelii nuntiandi’* from 1975 in n. 19:

about the human race, which must be transformed: Now the Church is not only supposed to preach the Gospel in ever more distant corners of the earth and to more and more people, but also through the power of the Gospel to reach and turn over the assessment criteria, the material hierarchy, attitudes and habits of thought, incentives for behaviour and life models of the human race, which are in contradiction with the word of God and the plan of salvation (EN, n. 9).

This concept of upbringing takes the position that: “in the face of globalization, it would be necessary to form entities capable of respecting identity, culture, history, religion and, above all, suffering and the needs of others with the awareness that we are all responsible for all”⁴⁶.

The Congregation for Catholic Education, in: *Educating Together In Catholic Schools*, from 18 September 2007, in n. 44, points to the particularly urgent need to give youth a certain path of formation, upbringing and education that will not be limited to serving individual or institutional goals of those who are getting to receive a diploma.

The great value of this concept of education is also in the fact that it is already practiced in the world, rich in all its historical experience, also endowed with extraordinary imagination, invention and creativity.

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⁴⁵ Jacek Woroniecki, „Program pedagogiki integralnej”, in: Jacek Woroniecki, *Wychowanie człowieka. Pisma wybrane* (Kraków: Wydawnictwo Znak, 1961), 11.

⁴⁶ Ibidem.

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