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## **Role and Meaning of Formation in Teacher Integral Development**

### **Rola i znaczenie formacji w integralnym rozwoju nauczyciela**

**Summary:** The article is aimed at presenting the role and meaning of formation in teacher integral development. Formation can be treated as one of the fundamental pedagogical categories supporting the effective educational processes. It is tightly connected with integral upbringing. The key point in formation is the person's interior where the whole process starts. It needs a strong person's commitment to it. However, an individual should, first of all, understand the whole concept of formation paying attention to spirituality which is the source of any activities determined

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axiologically. In particular, educators dealing with teacher education cannot neglect such crucial factors seen from three dimensions: personal, pedagogical and professional. Considering the fact that the matters connected with teacher formation are not often undertaken, the theme of article seems justified. Hence, the method used in the article is the analysis of gathered material that bears some of the implications included in the conclusion.

**Keywords:** person; teacher; integral upbringing; integral development; formation.

**Streszczenie:** Celem artykułu jest ukazanie roli i znaczenia formacji w integralnym rozwoju nauczyciela. Można przyjąć, iż formacja stanowi jedną z fundamentalnych kategorii pedagogicznych wspomagających efektywny przebieg procesów edukacyjnych. Jest ściśle powiązana z integralnym wychowaniem. Kluczowym punktem formacji jest wnętrze osoby, gdzie ma ona swój początek. Domaga się silnego zaangażowania osoby. Najważniejszą rzeczą jest tu zrozumienie zamysłu formacji ze zwróceniem uwagi na aspekt duchowości, będącej źródłem wszelkiej aktywności zdeterminowanej aksjologicznie. W tym względzie zwłaszcza edukatorzy zajmujący się kształceniem nauczycieli nie mogą tak istotnego czynnika, postrzeganego w wymiarach: personalnym, pedagogicznym i zawodowym, zaniedbać. Biorąc pod uwagę fakt, iż poruszane zagadnienia związane z formacją nauczyciela nie są często podejmowane, temat artykułu wydaje się być uzasadniony. Metodą badawczą stosowaną w tym artykule jest analiza zgromadzonego materiału, która rodzi pewne implikacje zawarte w zakończeniu.

**Słowa kluczowe:** osoba; nauczyciel; integralne wychowanie; integralny rozwój; formacja.

A discussion of the subject of the role and meaning of formation in teacher integral development requires a primary focus on the analysis of fundamental terms, such as 'integral human development' and 'integral development of a teacher' and 'formation'. This requires the phenomenon of formation in the teacher integral development to be tightly connected to an integral upbringing. The analysis of the aspects already mentioned has elicited the core of the topic undertaken in this article. The goal is to show how important is teacher formation for his/her integral and holistic development as a human being. What is more, the teacher formation may also be crucial for students who experience a more or less fruitful meeting with their teach-

ers. The research method applied in this piece of scientific work is an analysis of the material presented below.

## 1. Relation between human integral development and integral upbringing at the basis of formation

Depicting human integral development implies the necessity of referring to man's concept theory in the light of personalism, regardless of whether it is a Christian or humanistic point of view. Hence, the term 'man' concerns a person who acts as an entire global unit and reveals herself/himself in acts of doing that engage intellect, will and emotions. A person is hence someone who is individual, unique and who possesses 'interior', experiencing his own acts of doing, his feelings and his own subjectivity<sup>1</sup>, who comes into relations with others<sup>2</sup>. A person can also be defined as a complete, corporal-spiritual unit that is capable of acting in a reasonable, voluntary and social way in order to enrich harmoniously self, and manhood within the whole existence<sup>3</sup>. The quality of dignity is thus vital to a person and is the highest value in the value domain of the creation.

This value distinguishes the person from other creatures living throughout the world. The other elements determining a person are morality and moral experience<sup>4</sup>. Franciszek Adamski claims that the person is able to know the inside, subjugate the reality which is known thanks to the ability of abstraction that enables the discovery of the order of values etc. in this reality and creates this order in the Self and nearby<sup>5</sup>. Alfred Wierzbicki exposes the relational aspect of character the person possesses, but he also states that the person is the first principle, the goal of social life and history.

What is more, for Self he/she is the field of formation and upbringing, while the gift and challenge demand a personal response and care of Self

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<sup>1</sup> Alina Rynio, *Integralne wychowanie w myśli Jana Pawła II* (Lublin: Wydawnictwo KUL, 2004), 33.

<sup>2</sup> Alfred Wierzbicki, „Osoba”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 696.

<sup>3</sup> Wincenty Granat, *Osoba ludzka. Próba definicji* (Lublin: Wydawnictwo KUL, 2006), 293.

<sup>4</sup> Wierzbicki, „Osoba”, 696.

<sup>5</sup> Franciszek Adamski, „Wprowadzenie: personalizm – filozoficzny nurt myślenia o człowieku i wychowaniu”, in: *Wychowanie personalistyczne*, ed. Franciszek Adamski (Kraków: WAM, 2005), 10.

inside<sup>6</sup>. In the light of the article, it appears very crucial. The person gifted with dignity should act in a reasonable and wise way in truth, freedom, responsibility, love to Self and others. Such attributes of acting indicate the ethical background where conscience and consciousness perform a dynamic, integral functions in human integral development. The goal of development understood as integral is to achieve complete humanity on the path of integral upbringing tightly connected with formation.

Taking for granted that human development means the process that enables a new 'higher' state to be obtained in contrast to the previous one, it is positive change that has to take place<sup>7</sup>. A 'higher' state can be understood as being more valuable for Self and others who create the community and environment as a whole, in which this community can exist and acts fruitfully. Ongoing process of upbringing and formation covering the whole person can help in obtaining the goal mentioned above; therefore, both of them are worth analysing in the context of integral development.

Alina Rynio understands the human integral development as a complete, multisided and sustainable course of structural and functioning changes that depends on inner and outer causes. It runs towards higher, more perfect states of a person and society<sup>8</sup>. According to Stefan Kunowski, the human integral development comprises of the development of layers such as the biological, psychological, social, cultural and spiritual (religious, or ideological) which have own potentiality determined individually<sup>9</sup>.

Development of these layers shows that every change in one layer has an impact on development of another one. Thus, the changes in biological layer (e. g. the growth of organism including particularly the nerve and hormone system, language development, motor–sensory coordination, manual praxis, cognition aspects, natural temperament) are not indifferent to the process of psychological, social, cultural and spiritual development. The changes within psychological layers (e.g. the growth of intelligence and mental skills such as logical, dialectical, and science-methodological enabling to control and regulate emotions and to make appropriate choices, decisions, to

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<sup>6</sup> Wierzbicki, „Osoba”, 696.

<sup>7</sup> Wojciech Sroczyński, „Rozwój człowieka”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 971–981.

<sup>8</sup> Alina Rynio, „Integralny rozwój człowieka”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 448.

<sup>9</sup> Stefan Kunowski, *Podstawy współczesnej pedagogiki* (Warszawa: Wydawnictwo Salezjańskie, 2000), 196.

discern what is false or true; the growth of interests, curiosity; the growth of individuality) are aligned with the changes in the social layer responsible for developing the moral character that is formed by ethics<sup>10</sup>, strong will, hard work, conscience and self-discipline<sup>11</sup>.

As far as a cultural development is concerned, it is a need to focus on the process of creativity tightly aligned with culture and such values as the cultural-identity of a person. According to Jan Paweł II, culture is an expression of inter-humanity communication, co-thinking and people's collaboration; it occurs on the basis of servitude to common good and becomes the fundamental good of human communities<sup>12</sup>. Maria Szymańska adds: "A valuable collaboration of those environments can bring fruitful effects in mastering a personal mature approach to life as a citizen of the world, whose self-conscience of own identity is on a high level"<sup>13</sup>.

The cultural layer has a lot in common with the spiritual one. Spirituality features reason, the ability to value and make an assessment of life experiences within the framework of freedom, creativity and metaphysical openness to life situations<sup>14</sup>. It gives man the opportunity to experience a deeper sense of life while exploring his interiority. This reflection on inner and outer 'events' taking place at any moment of existence fosters spiritual activity specific for a concrete person. Thus, it is not surprising that the trajectory of human integral development is dependent on the individual and social-environmental factors, where social and cultural ethos of community contributes to the processes of bringing up the person and cannot be trivialised.

Within this context, one can observe that to achieve a mature level of each layer development is a complicated process demanding both individual and social engagement. It needs some factors enabling this achievement. Amongst them, an integral upbringing appears as a crucial element. Such a way of thinking can justify the concern of trajectory of the process of integral upbringing which resonates with integral development. Alina Rynio defines the term 'integral upbringing' to mean a complex, multi-aspect and dynamic reality supporting a pupil on the way to achieve a wholeness of humanity and development of his/her potentiality and predispositions existing

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<sup>10</sup> Ibidem, 220.

<sup>11</sup> Stanisław Gerstmann, *Rozwój uczuć* (Warszawa: WSiP, 1986), 29.

<sup>12</sup> Jan Paweł II, *Przemówienia. Homilie. Polska 2VI–10VI 1979* (Kraków: Znak, 1979), 54.

<sup>13</sup> Maria Szymańska, *Transformative creativity in teacher formation. A pedagogical approach* (Kraków: Wydawnictwo Akademii Ignatianum, WAM, 2017), 30.

<sup>14</sup> Kunowski, *Podstawy*, 227.

in the spheres: physical, psychical, social, cultural and religious, and their integration with each other<sup>15</sup>.

The author emphasises the necessity to regain an integral value of a human person and the value of human being life<sup>16</sup>. Therefore, the integral upbringing performs a significant role in making the human being integrated with self and environment. The effects of this activity are reflected in the man's attitudes of peace, joy, harmony, social love, sense of safety, responsibility, justice, freedom etc. These attitudes become transparent for others who participate in the trajectory of the processes of integral upbringing and development. The problem that is observed nowadays points to the lack of such transparency in the educational environment.

Teachers and parents sometimes appear to get lost in the world that offers 'products' referring to the values constituting these attitudes, which do not have anything in common with their deep understanding. Hence, activities taken up in order to make an individual feel intellectually, emotionally and practically harmonious should draw attention to the wholeness of person in terms of each developmental layer of his/her personality perceived globally. They can reply to actual educational challenges to which educators and teachers are to confront.

To make this approach successful, some conditions have to be fulfilled. As far as the personalistic approach is taken into consideration, they should include: man's openness to absolute values; his mature attitude to existential and metaphysical sense of life; belief in the transcendental power that enables transgression of an individual "I"; a wise collaboration with it; mental and affective engagement in and orientation towards integral development of mature personalities<sup>17</sup>.

As each sphere is correlated with each other, there is a need to evoke the dynamisms of integral upbringing leading to mature integral development. They are as follows: bios, logos, ethos, agos, los<sup>18</sup>. Bios is responsible for the biological (physical) layer development, logos for psychological one, ethos

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<sup>15</sup> Alina Rynio, „Integralne wychowanie”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 440.

<sup>16</sup> Ibidem, 442.

<sup>17</sup> Ibidem, 447.

<sup>18</sup> Kunowski, *Podstawy*, 172–179; Mieczysław Rusiecki, „Religijność a dojrzałość osobowa człowieka (wyzwanie dla polskiego nauczyciela na III tysiąclecie)”, in: *Kształcenie kandydatów na nauczycieli. Teoria – praktyka*, eds. Teresa Gumuła, Tadeusz Dyrda (Kielce: UHP, 2006), 74–81.

for social one, and agos for cultural and spiritual ones. Discussing these matters, one cannot omit the functions of upbringing that are as follows: *sanare*, *edocere*, *educere*, *educare* and *initiare*<sup>19</sup> which are tightly aligned with the upbringing dynamisms mentioned above. Thanks to their appropriate activity person can feel healthy biologically, psychologically, socially, culturally and spiritually. They will be presented from S. Kunowski's point of view.

The first one, *sanare*, indicates the necessity of being responsible for biological growth from being conceived to death, as it accompanies and supports a person on his/her way to achieve the physical maturity reflected in their ability to procreate. *Sanare* fosters man's biological identity aligned with the natural character of person that S. Kunowski names as temperament<sup>20</sup>. It also realises the preventive tasks as they are widely understood. The next function of the integral upbringing called *edocere* activates a necessity to take care of psychological development, including the mental and emotional aspects of it.

Stimulation of individual potential connected with interests and scientific curiosity requires the competences of those who have influence on the trajectory of psychological development. In its result, the person should gain the skills of critical, reflective thinking, controlling and regulating emotions, the ability to recognise what is good and bad, what is true and false, select information etc., making mature choices and decisions, deepening and clarifying the conscience<sup>21</sup>. Thus, *edocere* has a lot of demanding tasks to be realized and needs a competent leader of upbringing. Another function, *educere* is responsible for building moral character, working on skills necessary to set a family and support it, good person's preparation for performing social roles on micro and macro scale.

It is possible that, thanks to strong will, hard work and communicative skills enabling fruitful cooperation through responsible participation with others<sup>22</sup>. Upbringing in this domain should result in achieving the mature social identity. In this context, we can claim that without well-realised tasks comprised by *edocere*, there is no possibility to get up to this point. All these aspects mentioned above are tightly connected with each other.

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<sup>19</sup> Kunowski, *Podstawy*, 247–263.

<sup>20</sup> *Ibidem*, 217.

<sup>21</sup> *Ibidem*, 250.

<sup>22</sup> *Ibidem*, 250.

Furthermore, they affect the results of upbringing in area of its function educare, referring to the cultural development<sup>23</sup>. This function stresses the need of reaching the cultural identity as a result of process of creativity leading to self-conscience, self-fulfillment, self-realisation taking what is necessary from others. It enables a person to stand by values of culture and traditions built throughout ages in regional and national environment. It enables to build an attitude of mature connoisseur, creator and receiver of culture.

This function of upbringing appears to be tied with the another one which is called *initiare*. Initiare opens an individual to profound understanding the human existence seen from the spiritual perspective, where questions concerning a sense of death, suffering, joy, external life, transiency and transcendence are posed. It seems clear that not all the questions find sufficient answers; however, an attempt to understand these phenomena seems important<sup>24</sup>. All these functions interfere with each other depending on the specific individual aspects of a person's development.

They are oriented towards constructive and creative integration of human being what should be the object of efforts made by educators. The positive sense of being united with self, others, world and God enables the man to master own personality in an intrapersonal and interpersonal dimension. It fosters raising the axiological and moral consciousness in the domains being the subjects of the integral upbringing resonating with self-upbringing. Nevertheless, the matters discussed seem to be insufficient as far as effective and fruitful upbringing functions are concerned. They need to be deepened especially in the phenomenon of introception of values taken up particularly by Stefan Kunowski<sup>25</sup> or Krystyna Chałas<sup>26</sup>.

The first author claims that the function of educating actions through values becomes actual thanks to a 'transformer' that induces a concrete action that results in shaping the person's activity. The entire of this relation, action, causes and effects is named by him as an introception of values<sup>27</sup>. The second author understands this phenomenon as the process of the acquisition of foreign aims, in which values exist as their own and are directed towards the interior. Here, the acquisition of the values created by an individual's

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<sup>23</sup> Ibidem, 251.

<sup>24</sup> Ibidem, 251.

<sup>25</sup> Stefan Kunowski, *Wartości w procesie wychowania* (Kraków: Impuls, 2003), 56–57.

<sup>26</sup> Krystyna Chałas, „Introcepcja wartości”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 460–464.

<sup>27</sup> Kunowski, *Wartości*, 47.



surrounding and treated by a person as his/her own then takes place. This process is revealed in acts of doing performed by man according to values<sup>28</sup>. The introception of values can also be described as a complex, transformative-transactional process, in which the affirmation of values takes place within the structures of personality and is revealed in acts of doing that show off the grade of maturity of this personality<sup>29</sup>. The authors of this article following S. Kunowski's theory on the introception of values and its analysis made by K. Chałas exposes the stages of the process of values introception presented by them as follows:

encountering the item to know its phenomenon attribute; an intuitive, emotional introception of materialistic value; knowing the name of object; obtaining descriptive knowledge; the introception of beauty inspiring the value realization; the introception of value in immanent hierarchy; learning the logicalness that leads to the notion classification and logic defining it; the introception of value place in the objective hierarchy which can result in making the correction in the material value introception and the immanent introception hierarchy<sup>30</sup>.

The constructive process of the introception of values clearly exposes the inner environment of personality. It resonates with the processes of integral development, forcing the person to reflect on internal experiences and so fostering reflective, creative and critical thinking. In this context, one can notice the deep correlations between the quality of shaping and mastering the internal environment, responding to values and external acts of doing that reflect what happens inside the man. What is more, the architecture of inner "fortress" is revealed through these acts.

It implies the conclusion that if this architecture is of high quality, the acts of doing performed by man also becomes of high quality. Thus, the more qualitative the inner "fortress" is, the higher level of activity taken by man is shown. Here, the inquiry about the upbringing functions appears: *Are they sufficient even if they are fulfilled well?* In the light of matters taken in the article, we can say "No". They must be completed by factor that accompa-

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<sup>28</sup> Chałas, „Introcepcja”, 460.

<sup>29</sup> Maria Szymańska, „Introcepcja wartości w kształtowaniu dojrzałości ludzkiej podmiotów edukacyjnych. Perspektywa pedagogiczna”, in: *Człowiek – edukacja – społeczeństwo. Wybrane zagadnienia i problemy*, eds. Małgorzata Gogolewska-Tońska, Maria Szymańska (Pułtusk: Akademia Humanistyczna im. Aleksandra Gieysztorą, 2017), 59.

<sup>30</sup> Szymańska, *Transformative*, 57.

nies upbringing and the factor that is not indifferent to education. This factor means formation.

## 2. From the formation of a person to the formation of a teacher

The analysis of a series of research sources does not show such a connotation between the introception of values determining the integral upbringing and formation. The term ‘formation’ comes from Latin word *formatio* and, more often, appears in pedagogical research. Sometimes it is understood as a synonym of upbringing, goals and the result of the process of upbringing that lasts the whole life<sup>31</sup>. Sometimes, it is seen as a set of acts producing a portrait or form perceived from cultural, social and spiritual perspective, particularly evangelical one<sup>32</sup>. Teresa Paszkowska understands the formation as a complicated, long-lasting process which goes towards obtaining a concrete form in different domains of life.

A person develops his/her own inner and outer abilities in pursuit of an appropriate form of their own humanity that is given by God. The formation levies itself on the natural and social process of a person’s development and brings the complete portrait of the person to this reality. This portrait should be the object of efforts made by the formed and formators who apply appropriate tools for it<sup>33</sup>. What is more, this formation can help other people to recover or die in a dignity state. Marion Nesbit and Susan DeCristofaro show how the “formation of a partnership between faculty and staff of Lesley University and the Dana-Farber Cancer Institute, a Harvard University affiliated research hospital, to pioneer a graduate student and patient’s vision toward creation of a hospital-based arts and healing Program”<sup>34</sup>.

In turn, Amedeo Cencini sees the correlation between the formation and upbringing. Upbringing should be followed by formation, as without up-

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<sup>31</sup> Marian Nowak, *Podstawy pedagogiki otwartej. Ujęcie dynamiczne w inspiracji chrześcijańskiej* (Lublin: RW KUL, 2001), 287.

<sup>32</sup> Ibidem, 283.

<sup>33</sup> Teresa Paszkowska, „Formacja osoby”, in: *Encyklopedia Aksjologii Pedagogicznej*, eds. Krystyna Chałas, Adam Maj (Radom: POLWEN, 2016), 368.

<sup>34</sup> Marion Nesbit, Susan DeCristofaro, “Creative Arts as Companion Therapy in Cancer Treatment: A Patient Partnership”, *Journal of Pedagogy, Pluralism, and Practice* 4 (2007): 81–90.

bringing there is no formation, or there is the risk that it can become useless. The formation contents may remain some time in man's behavior, but they will not become deeper motives<sup>35</sup>. A. Cencini hence understands formation as the proposal of a new form thanks to which a person will get a new identity<sup>36</sup>. M. Szymańska claims:

From A. Cenci's point of view, formation starts when the person is conscious of own central incoherence that affects the integrity of a personality and is reflected in behaviors, attitudes, feelings (emotions), incentives that curves the cognition of own identity, God's picture, the picture of another man, and ideals. The formation goes to new incentives, new feelings, new attitudes, and new behaviors what is reflected in an accurate picture of Self (as a weak, but, beloved creature), an accurate picture of God, and man (with the possibility of understanding and acceptance of his weakness, responsibility for him, servitude, be freed from unreal ideals and expectations from the future). It has the beginning when the person understands that the weakness, incoherence and helplessness experience in the light of Cross leads to mending the cognitive curves<sup>37</sup>. The formation refers to the integrity of a person seen from theological and psychological perspective<sup>38</sup>.

Furthermore, Ilma Passos Alencastro Veiga claims:

The formation means the construction of knowledge related to different social, cultural, educational and professional contexts. To form is not something ready which completes or finishes. Formation is a continuing and permanent process. It is interdisciplinary for articulating scientific, ethics, pedagogical and experimental knowledge. To think the formation like a personal process is like an interaction of collective character<sup>39</sup>.

Therefore, the role of formation in the integral development seems to be incontrovertible, since it can affect the integrity of the person. Consequently, we may notice the fact that it influences the process of integral upbringing

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<sup>35</sup> Amedeo Cencini, *Od wychowania do formacji* (Kraków: Salwator, 2005), 127.

<sup>36</sup> Szymańska, *Transformative*, 19.

<sup>37</sup> Cencini, *Od wychowania*, 127.

<sup>38</sup> Szymańska, *Transformative*, 19.

<sup>39</sup> Ilma Passos Alencastro Veiga, "Teachers' formation for Higher Education and the diversity in the docence/teaching", *Rev. Diálogo Educ.* 42 (2001): 330.

fostering a new quality of identity rooted in the cultural-spiritual dimension. Parker J. Palmer, who writes:

Formation is a concept from the spiritual traditions, and it involves a concern for personal wholeness. Where training asks if the person has the right knowledge and technique, formation asks after the state of the person's soul. Where training offers the person new data and methods, formation offers the person help in discerning his or her identity and integrity<sup>40</sup>.

Hence, educators should also make teachers more aware of their responsibility for both their own and students' integral development, contents and methods used in work. All the things that teachers do in their work have direct and indirect impact on the students' formation. Hence, the formation of teacher assumes three dimensions: personal, pedagogical and professional<sup>41</sup>. These dimensions correspond to the biological, psychological, sociological, cultural and spiritual upbringing reflected in a holistic and integral development. Looking at it from the personal, pedagogical, professional perspective hence implies the necessity to take responsibility for designing the pedagogical activities based on values deepening the belief that formation is a very demanding art. M. Szymańska states that:

The key point in the formation is the domain of values, especially spiritual ones, and believes that are formed by these values that determine the moti-

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<sup>40</sup> Parker J. Palmer, "Reflections on a Program for "The Formation of Teachers" An occasional paper of the Fetzer Institute", <http://www.couragerenewal.org/parker/writings/reflections-on-a-program/> [access: 20. 08. 2016]. Parker J. Palmer is a "founder and Senior Partner of the Center for Courage & Renewal, a world-renowned writer, speaker and activist who focuses on issues in education, community, leadership, spirituality and social change. He has reached millions worldwide through his nine books, including *Let Your Life Speak*, *The Courage to Teach*, *A Hidden Wholeness*, and *Healing the Heart of Democracy*. Parker holds a Ph.D. in sociology from the University of California at Berkeley, along with eleven honorary doctorates, two Distinguished Achievement Awards from the National Educational Press Association, and an Award of Excellence from the Associated Church Press. In 2010, Palmer was given the William Rainey Harper Award whose previous recipients include Margaret Mead, Elie Wiesel, and Paolo Freire. In 2011, he was named an Utne Reader Visionary, one of "25 people who are changing your world" [<http://www.couragerenewal.org/parker/writings/reflections-on-a-program/>; access: 10.06.2016].

<sup>41</sup> Doris Pires Vargas Bolzan, Silvia Maria de Aguiar Isaia, Adriana Moreira da Rocha Maciel, "Teacher's formation: the construction of teaching and pedagogical activity in Higher Education", *Rev. Diálogo Educ.* 38 (2013), 57.

vations, feelings, and the attitudes. The formation requires time for reflection upon the matters to be considered in the relation to ethics, social factors, culture, and soul. It needs referring to the individual and social differences, to the community that shares the knowledge, experience in order to transform the personal and social environment. It enables to overcome the gaps between theory and practice, subjectivity and objectivity, ideas and action, formation and teaching<sup>42</sup>.

This belief should be grounded in different scientific disciplines to make a professional diagnosis and self-diagnosis of man's inner life and what can help achieve the goals of formation. According to Zbigniew Marek, when understood as permanent, formation becomes one of the fundamental pedagogical category<sup>43</sup>. Considering the fact that the quality of educators, or teachers' activities, can resonate with the reception of those who passively and actively participate in the educational processes, the formation should evoke deeper reflection in the personal, pedagogical and professional dimension. As a result, it should require that some principles be followed in a permanent reflection upon the following: the individual's own acts of doing (in the personal and pedagogical dimension); the praxis component sources; a reflective auto-assessment of one's own personal, pedagogical and professional attitude; a reflection upon valorising team work (collaboration, participation); self and social responsibility.

The thesis that there is no formation without upbringing can be explored, entailing that there is not an integral development without the integral upbringing and formation accompanying the last one. The formation that flows from the interior of human personality is tightly aligned with the process of introception of values that demands a very delicate, concrete design of activities responding to the spiritual recognition of what the person really needs to develop. We can also state that formation stimulates the quality of realisation of upbringing functions molding the dynamisms of upbringing specific to the person's individuality. Hence, the educators responsibility for the quality of formation and upbringing processes trajectory demands a permanent alertness and commitment to the whole art of teaching and upbringing. These require cognitive, reflective, creative, critical and practical skills which should be transferred to the teachers' competences.

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<sup>42</sup> Szymańska, *Transformative*, 29.

<sup>43</sup> Zbigniew Marek, *Pedagogika towarzyszenia* (Kraków: AIK, 2017), 61.

## Conclusion

To sum up, dealing with the element of formation in its role and meaning in the integral development of teacher, we can state that formation:

- accompanies the integral upbringing leading to the human integral development;
- fosters the elevation of the quality of the upbringing functions: *sanare, edocere, educere, educare, initiare* on the path of achieving the wholeness of humanity according to the individual's own ideal of personality;
- stimulates the mature development of the biological, psychological, social, cultural and spiritual layers resulting in achieving the maturity of humanity;
- fosters an appropriate trajectory of the process of the introception of values;
- enables the trajectory of the introception of values to transform fruitful feelings, motives, beliefs, attitudes etc.;
- makes the person more morally conscious of the inner and outer activity-oriented self and of others;
- fosters the sense of responsibility for his own acts of doing, their results on self and other people;
- fosters the processes of self-diagnosis of their own inner environment, also in relation to others;
- activates and makes dynamic the auto-stimulation of integral development on the personal and social level to stimulate the other person's integral development;
- makes the person more reflective and meta-reflective upon the knowledge obtained from the inner and outer experience;
- fosters the mastering of the competences of reflective practitioner on the intrapersonal and interpersonal level including inner listening to self or God;
- fosters achieving the goal of a new quality of life reflected in a new dimension of identity.

These effects of the formation directed towards the human integral development can be transposed into the educative reality which requires conducting the research upon the formative relation between teachers and students, parents and children etc. The results of the research on this phenomenon can indicate the factors that have to be considered while designing

any educative programmes on a micro and macro scale. The area of formation can conceal the core points that are taken into consideration to bring new fruitful solutions to the problems affecting the integral development of a young generation.

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