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PERSONALISTIC PERSPECTIVES OF FREEDOM IN THE PROCESS OF EDUCATION

The notion of a human being is in the centre of all issues of our civilisation. All the humanities: philosophy, theology, pedagogics have to take the view in this matter. Thus, such basic questions as: „Who am I?”, „What does freedom mean?”, „What is pedagogics and what makes the sense of education?” still remain to be answered.

In order to talk about education and a man in general it is important first to find the answer to the question: „Who am I?”. According to Christian personalism education does not reveal the man's relation to material goods since the world of objects is perceived as impersonal, but directly refers to interpersonal relations. Education is assisted by the following hierarchy of values: material, spiritual, absolute. In no way does absolute value refer to freedom as arbitrary activity or freedom without limits: individualism, egoism, relativism, excessive tolerance. In the process of personalist education it is the master- a fosterer who leads a child to good, truth and beauty. Christian personalist view recommends continual building of the relation: *I – Thou, Thou – I*. The fosterer is not only the master leading the pupil but also an example to follow. Personalist education needs a dialogue, not a monologue. Furthermore, it does not need terror since the person who in the atmosphere of real conversation concentrates on his/her influence as the speaker of what should be said by him, is a destructor. At the outset the dialogue vanishes, the conversation stops and, finally, interpersonal relations die. When the aim is to build the relation: *I – Thou, Thou – I* then a particular, social fertility appears. The two people in this process are grasped in the depth by the dynamics of being together. One of the well-known Heraklit's saying: „*panta rei – all flows*” is exposed in the personalistic education. Thus, unique pedagogical efforts are strongly emphasized. The famous statement says: „*You cannot go twice into the same water*”. Dynamic growth of a foster child in the personalisational perspective implies a variety and

complexity of pedagogical efforts towards good, beauty and truth in the following hierarchy of values: material, spiritual, absolute.