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***FIDES ET RATIO***  
**TERRITORY OF CONSTRUCTING FREEDOM**  
**IN PERSONALISATIONAL PEDAGOGICS**

For thousands of years various philosophical, theological, psychological, anthropological, pedagogical theories on existence of a human being have been created. All sciences: philosophy, theology, pedagogics have to take the view in this matter. Still, there is an extremely important question of the correlation between faith and reason. When speaking about constructing a person's freedom within space restricted by two poles; „fides et ratio”, it is necessary to remember that separating faith and reason cannot be done without depriving a person of the possibility to comprehend himself, the world and God. It is not necessary for faith and reason to compete with each other. Both realities overlap, each having its own territory. As St. Anselm from Canterbury said: *credo ut intellegam et intellego ut credam* (I believe to comprehend and I comprehend to believe).

In Europe basically two main concepts of personalisational notion of a human being have sprung up. One, represented by Emmanuel Mounier, called *open personalisation*, is also known as social engagement personalisation. The other one, represented by Jacques Maritain, is called integral humanism. It is important to ascertain that a human being is a fleshly-spiritual existence given freedom, moral responsibility, awareness and will. In this respect E. Mounier's statement that „everyone has to learn the job of a man” becomes significant. J. Maritain continues: „we are human beings but we turn into people”. 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 personalisational 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. Neither does the value mean intellect and reason, acquiring knowledge about the world and a human being nor educational techniques. But what it really means is acquiring spiritual, internal freedom by knowledge, wisdom, love and reaching the peaks of external freedom in the process of subordination to all values which ensure the growth of a human being. According to personalisational viewpoint there are always two people who take part in the process of education: a fosterer and a foster child. Education should always concern personal values. Intellect and absolute freedom are not the most important values but the meeting of two people: a master and a pupil, which reveals the range of values due to which a man becomes a man, regardless of his/her beliefs and social system.

In the process of personalisational education it is the master-a fosterer who leads a pupil-a foster child to the good, the truth and the beauty. Personalisational Christian view recommends continual building of the relation: Me-You, You-Me. The fosterer is not only the master leading the pupil but also an example to follow. Personalisational 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. 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.

In personalisational-dialogic encounter of a pupil with a tutor the rule of the golden mean, presented by Aristotle: *nec temere, nec timide* (neither audaciously nor fearfully) is very important. Analogically, the same holds for education towards freedom: in faith and wisdom. The tutor-master ought to realise the confidence bestowed upon him by a pupil, his parents and God. When educating young generations in the atmosphere of a free encounter of individuals, the tutor- master is obliged to prove by himself and by the educating process that faith and reason (*fides et ratio*) are like two wings leading human spirit towards contemplation of the truth. A free individual has to verify mutual relation between faith and reason. Shifting the balance to the benefit of the first one leads to dangerous fideism, fundamentalism and radical traditionalism. Relying solely on reason creates ontologism, scientism and rationalism. Thus, it is necessary to remember that there are two ways of comprehension, different with regard to its principle and its object. To be a truly free man means to realise the fact that although faith is above reason, there can never be a great discrepancy between them. *Fides et ratio* are two poles of comprehension, in which a free individual can experience the truth, the good and the beauty.