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The integral education of a person as an opportunity to develop and retain human identity in “liquid modernity”

The phenomenon of rejection or revision of traditional moral norms and spiritual values has been present in all periods of the human history. The denial of traditional norms and values became a common phenomenon at the end of the twentieth century due to absolutizing human subjectivity, promoting disturbed understanding of truth, freedom and tolerance, as well as promoting the lack of realism, naivety and cynicism. As a result, in Europe alone, millions of people surrendered to various addictions and deviations.

But before I present the essence of integral education of a person focusing on my own research constituting an attempt to read the educational thought of John Paul II, first I would like to draw attention to some, often too ignored in the educational literature, conditions and effects of the civilization crisis, which we are witnessing.

They are diverse and it is impossible to list them all, not to mention the possibility of their comprehensive description in a short paper. Therefore, I will highlight only some of them. The easiest way to divide them is to split them into internal and external ones. The former are rooted in a subject of education, who very often is not aware of the need to be educated, let alone the consciousness of who this person is, the direction in which they are going and what the purpose of their life is. The latter are present in the family, school, peer, religious and national environment, as well as in challenges posed by a given circle of culture and civilization. It is worth realizing that our civilization, by depreciating religious and educational needs of a human being and promoting the philosophy of temporary pleasure, is trying to create artificial needs in a person, at the same time drastically distorting and limiting human desires, ideals and aspirations. Promotion of a mediocre and primitive life based on what one owns (even at the cost of health or conscience) and not on who someone becomes is the effect of this civilization, not without a cause called “the civilization of death and addictions,” creating uncritical consumers of manufactured goods. The crisis of traditional normativity, with the crisis of a human being, God and a family at its base, entails the spiritual and cultural crisis.

I refer you to chapter 10 – *Requiem dla Ojczyzny* (Requiem for the Homeland) from *Koniec kresowego świata spisany przez A. Pawełczyńską*¹ (The End of the World of Borderlands Written Down by Anna Pawełczyńska) in order to briefly indicate the selected conditions and results of the crisis of traditional normativity. A careful reading of these only a few pages (444–452) ending the description of family epic of the author, coming from the borderlands of the Republic of Poland, makes us aware – with the full sharpness by the use of analogy – what actually lies at the roots of the contemporary crisis of a family, human being and upbringing in Poland and all over the world.

1 A. Pawełczyńska, *Koniec kresowego świata spisany przez Annę Pawełczyńską*, Warszawa 2002.

The awareness of own identity and participation in the heritage of a culture growing through centuries, to which everybody capable can make a contribution, depending on their strength, talent and knowledge, were included in the family's pride described by the author of *Koniec kresowego świata*. This awareness of own identity, belonging and participation presented by Pawełczyńska was accompanied by "the feeling of the shared responsibility for the land, people and goods, which were not only carefully preserved, but also perpetuated, strengthened and multiplied" instead of exchanging these goods for private interests and enlarging only a state of one's possession as it happens in our times.

At the end of her reflection, Pawełczyńska comes back to the question about the ways out: "But maybe a miracle will happen. Maybe now a way will be discovered to save the dying world of culture and custom, righteousness and friendship, bravery and duty."² This is not a rhetorical question but a challenge directed not only to parents, teachers, priests but also to educators as theory and practice specialists so that in the face of lack of understanding of the importance of education and self-education among children and youth, as well as despite multiple instances of compromising the idea of education, they search together with young people for proper ideals and new ways and forms of educational influence relevant to the circumstances.

In search of the answer to the question about "a way to save the dying world of culture and custom, righteousness and friendship, bravery and duty" I have systematically analyzed the whole teaching of John Paul II in this aspect for several years. The result of this adventure is a dissertation titled *Integralne wychowanie w myśli Jana Pawła II*³ (Integral Education in the Thought of John Paul II) published in March 2004 by the Publishing House of the John Paul II Catholic University in Lublin. This work, seen today from a time distance, makes me realize that the "world of culture and custom, righteousness and friendship, bravery and duty" threatened by the civilization of death and consumption can be saved by such

² A. Pawełczyńska, *Koniec kresowego świata spisany przez Annę Pawełczyńską*, p. 452.

³ A. Rynio, *Integralne wychowanie w myśli Jana Pawła II*, Lublin 2004. This paper uses some of the conclusions from the final part of the cited publication.

educators who are driven by a sense of realism in education and they can provide responsible and competent assistance to those who need it by their systematic educational work conducted with children and youth in every situation and circumstance and under any geographical latitude. Certain conditions have to be fulfilled so that the work brings desired effects. Undoubtedly, one of them is realistic understanding of education, the discovery of the pedagogy of faith and trust or values of dialogue, altruism and service to the needy. Another condition is “being interested in what youth means in a human life” and promotion of integral education of a person, to which the second part of this study is devoted.

Due to the limited number of characters of this paper, I will only try to present a few conclusions and thoughts to which I was authorized by my own studies and research extended in time, touching the essence of the papal educational message present in the integrity of the recognition of the phenomenon of education and “adequate anthropology” as a starting point. These conclusions show very clearly that a realistic understanding of a student and conducting their integral education constitute a chance of surviving a confusion of civilization.

2. Integral education of a person as a guarantor and a chance of survival of confusion of civilization

The subject of the study undertaken by me was a multidimensional analysis of the thought of John Paul II in terms of its importance for the modern theory and practice of education. Key terms included: person, education, integrity. These concepts form the basis of meta-realistic pedagogy of John Paul II and determine the manner of recognizing the essence of education in its full complexity and depth both in terms of theoretical and practical aspects. In the course of analysis, numerous statements of the pope were assigned to respective problems emerging from his overall teaching in this field. The analysis of the papal teaching allows us to notice that in respect to modern approaches and theories regarding education – there is a clearly distinguishable change of perspective in John Paul II’s

approach – from psycho-sociological to personal-theological. Specific papal personalism does not only apply to a human being. The thesis that if you want to understand man in their full complexity, in their special ontological nature and education they need, you should refer to “adequate anthropology,” turns out to be a main postulate. It embraces the whole human being, the way they are, with their whole intuitiveness, purpose, needs but also disorder. This anthropology has its source in the infinite divine plan, of “the First Beholder,” who sees – as we read in *The Roman Triptych* – “in terms so different from ours,” and for Whom everything that is “naked, transparent, true, good and beautiful” in a human being is “discovered and revealed in front of His eyes.”⁴ God is the first character and then a human being follows in the teaching of John Paul II.⁵ The latter is perceived as somebody, who while emerging from the Word, lasts still “continually becoming” and “is obliged by God to implement the most important values in their lives. Above all, values constituting a triad of divine virtues: faith, hope and love”⁶ and also “the truth that is the power of peace”⁷ and “faithfulness to God’s commandments, to the Covenant which Christ sealed with his blood poured out on the Cross.”⁸ This human being needs to discover their own vocation and mission, integral formation based on Christian and human values to live in unity and to understand it as “mutual gift of everyone for everyone”⁹ while maintaining respect for cultures and “cultural profile” of a given territory.¹⁰

4 Cf. Jan Paweł II, *Tryptyk rzymski. Medytacje*, Kraków 2003, p. 15.

5 I. Gracz, *Formacja człowieka w dramatach Karola Wojtyły wystawianych w Polsce*, Częstochowa 1992, p. 26.

6 Cf. T. Garbol, *Tryptyk – nie tylko – rzymski*, in: *Wokół „Tryptyku rzymskiego” Jana Pawła II*, red. A. M. Wierzbicki, Lublin 2003, p. 222.

7 Jan Paweł II, *Prawda siłą pokoju*. Orędzie na XIII Światowy Dzień Pokoju, 1.01.1980, 1–2, “L’Osservatore Romano” (wydanie polskie) 1 (1980) nr 1–2, p. 3.

8 Jan Paweł II, *Wy jesteście solą ziemi, wy jesteście światłem świata*. Orędzie na XVII Światowy Dzień Młodzieży, 2, “L’Osservatore Romano” (wydanie polskie) 22 (2001) nr 9, pp. 6–8.

9 John Paul II, Post-synodal apostolic exhortation *Christifideles Laici*, 63, footnote 224 with a reference to Proposition 42 including the quoted words.

10 Cf. Jan Paweł II, *Dialog między kulturami drogą do cywilizacji miłości i pokoju*. Orędzie Ojca Świętego Jana Pawła II na XXXIV Dzień Pokoju, 1.01.2001, 4–11, 14–22, “L’Osservatore Romano” (wydanie polskie) 22 (2001) nr 2, pp. 24–29.

The conducted analysis led me to a number of reflections and conclusions. They are as follows:

1) The pope's understanding of education, constituting an introduction to the reality perceived as a whole is "creativity in the most personal subject."¹¹ In a proper sense it refers to all methods and processes helping a human being, especially through personal interactions, to realize and develop their own humanity. While constituting a way of learning everything what a person should learn in order to live their lives in accordance to what is possible for them and what matches their destiny, education awakens in a human being their human part.

2) Education embraces the whole human being and because "everything contained in a student constitutes a material for educators [...] which should be touched by their love,"¹² this education, constituting a process of continuous internal improvement, which is to last a whole life long, means developing not only cognitive, moral, physical, aesthetic, religious but also emotional sphere called "heart" by Dietrich von Hildebrand, who was close to Karol Wojtyła. It demands a personal meaning and a dignified life having its source in a moral dimension of development and progress.¹³ The pope's understanding of education has a philosophical, theological and existential justification taking into account a physical, mental and spiritual condition of modern man. It takes place in family and school communities, social groups, nation, state and in the Church. It takes into consideration that the entire "fabric," which is to be used by educators, "includes also what God gives in the case of the supernatural i.e. grace" and *communio personarum* is the only adequate relationship of a person. Hence, the Pope, who "got to know Nazism and Communism,"¹⁴ promotes meetings, dialogue¹⁵ and

11 K. Wojtyła, *Miłość i odpowiedzialność*, red. T. Styczeń, J. W. Gałkowski, A. Rodziński, A. Szostek, Lublin 1986, p. 54.

12 K. Wojtyła, *Miłość i odpowiedzialność...*

13 See: *Serce pragnie sensu. Motywy życia i nadziei*, red. A. Czerniak, Warszawa 1991.

14 Cf. G. F. Svidercoschi, "Poznałem nazizm i komunizm": Karol Wojtyła, papież pomiędzy dwoma totalitaryzmami. *Historia Jana Pawła II, który zmienił świat*, Kraków-Warszawa-Struga 2002.

15 Cf. K. A. Parzych, *Dialog jako metoda ewangelizacji współczesnego świata według Jana Pawła II*, Olsztyn 2000.

personal patterns of education¹⁶ combining love, truth, beauty, goodness, freedom and justice¹⁷, as effective methods of responsible education constituting a prerequisite for becoming who one can and should be.

3) Integral education, referred to here, has its basis in Divine Revelation and human experience and should take into account a person's age, sex, earthly vocation, circumstances in which they live and most of all – the need for education. Religious education should not be identified with education to faith. John Paul II refers religious education to religious premises and is aware that this education involves awakening of human possibilities and leads to integration of man who stops being afraid of their own weaknesses and is educated for a responsible use of freedom. In the face of contemporary challenges, the pope opens a human being to transcendence, initiates and develops a process of religious faith and prepares the ground for proper education to faith.

4) So understood, education – being “continuous creation of personality”¹⁸ – serves to build a civilization of life, truth and love and leads to full mental development and involvement in earthly matters. This distinction is consistent with the assumptions of Catholic pedagogy, which is directed by Christocentrism, personalism, humanism and Christian moralism, and educates to life and love¹⁹ and, above all, takes into account personal and religious maturity.²⁰

¹⁶ Cf. A. Drelich, *Promotor osobowych wzorów wychowania*, in: *Dar wychowania. Pedagogika Jana Pawła II*, red. J. Homplewicz, Rzeszów 2000, pp. 195–200.

¹⁷ A. Drelich, *Promotor osobowych wzorów wychowania...*; see also: H. Misztal, *Mówią święci. Przesłanie Jana Pawła II w polskich beatyfikacjach i kanonizacjach*, Sandomierz 1999.

¹⁸ Second Vatican Council, Pastoral constitution *Gaudium et spes*, 9.

¹⁹ Cf. *Moralny fundament Europy czyli o cywilizację życia*, red. T. Styczeń, C. Ritter, S. Majdański, Lublin 2002.

²⁰ See: S. Kunowski, *Podstawy współczesnej pedagogiki*, Warszawa 1993, pp. 104–108; S. Dziekoński, *Wychowanie w nauczaniu Kościoła. Od XIX w. Do Soboru Watykańskiego II*, Warszawa 2000, pp. 54–88; *Pedagogika. Leksykon PWN*, red. B. Milerski, B. Śliwerski, Warszawa 2000, p. 276; R. Sauer, *Wychowanie religijne w rodzinie*, “Znak” 32 (1980) No. 314–315, p. 940; M. Majewski, *Pedagogiczno-dydaktyczne wartości katechez integralnej*, Kraków 1995, pp. 36–38; J. Wilk, *Wychowanie religijne dzieci i młodzieży we współczesnej rodzinie polskiej*, in: *Z badań nad rodziną*, red. T. Kukołowicz, Lublin 1984, p. 169; J. Wilk, *Znaczenie pierwszych doświadczeń dla religijnego wychowania małego dziecka w rodzinie*, Lublin 1987, pp. 21–22; J. Wilk, *Wiara i kultura w rodzinie. Ujęcie pastoralno-pedagogiczne*, “Roczniki Teologiczne” 41 (1994) z. 6, p. 47; J. Wilk, *Wychowanie religijne dziecka w wieku przedszkolnym*, in: *Dziecko*, red. W. Piwowarski, W. Zdaniewicz,

5) The papal teaching regarding the integral education of a person does not aspire to be a supplement to *depositum fidei*, which is faithfully guarded by the Church. At the same time it is original and attractive. What decides about this originality, apart from a rational way of defining education and relating it to what lies inside a human being and what surrounds them, is a suggestive and convincing call to live human and Christian experience in an integral, intelligent and creative manner. Human “self” – a person, who is aware of their existence and acting – is a main problem of education. Their strength is an awareness of who they are and an ideal for which they should make use of what they are. Included in this ideal, the opening of education to a universal dimension of truth, love, freedom, justice, all good and beauty, is attractive. Hence, people representing this educational ideal should remember that education is primarily “the matter of heart,” as well as “a difficulty of a person searching for truth” and “giving oneself” and should be able to explain reality and be the bearers of a “hypothesis explaining the surrounding world,”²¹ in addition to internal cohesion and a belief in a value of life not separating it from real events.

6) It can be concluded from the conducted analysis that the papal vision of education, respecting freedom of every human “self,” does not necessarily focus on individual problems and ethical directives but rather opens to an ideal that can shape a mature personality. Its expression is an ability to establish proper relations with everything and everyone. In this sense, this education has an ecumenical dimension and is open to any other person regardless of their views, religious affiliation and understanding of the world.

Warszawa–Poznań 1984, p. 131; K. Jędrzejczak, *Katolicka myśl pedagogiczna w drugiej Rzeczypospolitej*, Wolsztyn 1998; J. Salij, *Nauka Kościoła na temat wychowania*, “W drodze” 6 (1993), pp. 34–42; *Pedagogika ignacjańska. Podejście praktyczne*, Warszawa 1994; J. Stala, *W kierunku integralnej edukacji religijnej w rodzinie. Próba refleksji nad nauczaniem Jana Pawła II w kontekście polskich uwarunkowań*, Tarnów 2010; J. Stala, E. Osewska, *Anders erziehen in Polen. Der Erziehungs- und Bildungsbegriff im Kontext eines sich ständig verändernden Europas des XXI. Jahrhunderts*, Tarnów 2009; J. Stala, *Familienkatechese in Polen um die Jahrhundertwende. Probleme und Herausforderungen*, Tarnów 2008.

²¹ Concepts describing an educator as a bearer explaining the reality were taken from the book: L. Giussani, *Ryzyko wychowawcze jako tworzenie osobowości i historii*, tłum. A. Surdej, Kielce 2002, p. 65 et al.

7) Another observation resulting from the conducted analysis is that the pope's idea locating a believer in the area of the Paschal Mystery of Christ – has not only temporal, but also eschatological dimension and is included in the hope of the resurrection. An undoubted concern of John Paul II is to educate a human heart to what God created and called it. He created it for truth, goodness, beauty, justice, love, freedom and understanding the ultimate meaning of everything. So perceived education, taken up in terms of a calling and a task, having a dimension of excellence and wisdom, becomes a principle and a chance of a subject of education, who reads their unique value rooted in the possibility of a deeper entry into the truth of human existence.²²

8) The conducted analysis shows that especially young people need to meet with a master, i.e. a person who would be a bearer of the “hypothesis explaining everything.” A condition of “credibility of an educator,” i.e. a correspondence between their life and what they propose, has to be fulfilled so that the “hypothesis explaining reality” will be adopted by somebody else.

9) In addition to an intellectual and religious element, the papal education in its integrity takes into account all other perspectives, especially ontological, personal, noetic-spiritual, emotional, social, cultural-axiological, aesthetic and moral. It prepares for life in a family, society, the world and the Church. It takes into account a cultural heritage in which man lives and is brought up. Above all, it teaches a life in freedom and responsibility for welfare in an individual and community dimension. This education introduces into whole cultural heritage and teaches valuation of goods and skillful naming of threats inherent in a person, in the mentality of the world and civilization.

10) The conducted analysis authorize us to notice that the Papal reflection on education becomes particularly important and valuable in the light of the current education crisis, downfall of authorities, savagery, slackness of customs and lack of engagement in favor of a victory of good in the confrontation with evil.

²² Cf. S. Urbański, *Pedagogia Jana Pawła II*, “Zarządzanie i Edukacja” 5 (2001) nr 1 (25), pp. 113–131.

11) Moreover, John Paul II's concept of education with its valuable philosophical-classical background, highlighting the need for its integral understanding, is a specific calling for taking educational risk in order to create mature personalities forming a history of a civilization of love. It enhances the value of the ontological dimension of a person, the service of mind and an inspiring role of the light of faith, constituting an attempt to read the wisdom of life in terms of modern times standards and rejecting a model of life dominated by "to have." It proposes a model of a sensitive humanist like C. K. Norwid characterized by respect for the higher values and motivation for selfless social activities.²³

12) The papal education profile, following a stability of educational canons with regard to the most important issues, is about education of true believers, intelligent, free and responsible for themselves and the surrounding reality people. Such an educated person should be conscious of their subjectivity and intersubjectivity, capable of self-determination and participation, while avoiding wars, hatred, aggression or auto-aggression.

13) By identifying the most important deformations of the truth about the education of man, God and the world, the pope refers to the truth of personal existence, integral way of recognition of experience, tradition, developing a critical attitude, as well as a realistic seeing of oneself and recognizing education in terms of the spirit of communion and applying adequate methods adapted to time and space in which man came to realize their humanity. It is to be conducted according to the best models developed by human civilization and culture.

14) The research conducted by me shows that John Paul II's interpretation of education is based on the realistically and rationally recognized truth about man. Even though it focuses on "to be" of an individual man, it does not in any way depreciate its social dimension and a relationship with internal and external culture. Undoubtedly, this concept belongs to the permanent accomplishments of the Church and the contemporary pedagogical thought. Its most important feature is mature humanism and

²³ Cf. Jan Paweł II, *Z poezji Norwida emanuje światło*. Audiencja papieska dla przedstawicieli Instytutu Dziedzictwa Narodowego, Rzym, 1.07.2001, „L'Osservatore Romano” (wydanie polskie) 22 (2001) nr 9, pp. 54–56.

personalism connected with an opening to the transcendent meaning of human life.

15) The teaching of John Paul II shows that education is possible with a simultaneous formation of a person at every stage of their development. This education includes complex processes of educational influences and teaches primarily love, freedom, respect, understanding, tolerance, trust and responsibility for oneself and others. The presented concept of education concerns on the one hand – the development of a person, and on the other – through a person – of society. It comes down to learning and understanding the nature of humanity and personality by including the whole human being in its purposes.

16) In addition to that, the papal education, awakening “man in man” and proposing a unified and coherent vision of the meaning of the world, is compliant with properly perceived nature, reason, meaning, values, freedom and leads awareness of students to a peaceful and stable confrontation with the entire reality. It includes a concrete plan of life, teaches responsible freedom and judgment of what man comes across according to the requirements of truth, goodness and beauty. Therefore, this model is neither abstract nor uniform.

This education not only respects basic and fundamental rights of a human person, but also the principle of subsidiarity, common wealth and universal solidarity. By highlighting the value of experience of a person in a current reality, John Paul II reminds us that its wealth derives from the past. Hence, a belonging to particular history, tribe, people or nation is not an addition to human personality, but is crucial to it.

17) The pope is of the opinion that man and thereby their upbringing depends on a culture. Included in its dynamics, a human being is called “a child of culture,” and as its creator – its “father.”²⁴ However, one should use its resources in a rational way to avoid alienation or being stuck in tradition. Facing contemporary challenges one should compare that specific “hypothesis of work” which is tradition in everyday life and present time according to a critical principle included in the experience of a person, enabling him/her to tell what is true and what is not. John

²⁴ John Paul II, Encyclical Letter *Fides et ratio*, 71.

Paul II is well aware that without any of these factors, that is tradition, present time and a critical attitude, especially young people fall victim to public opinion and current mentality. Therefore, the pope demands that education should combine the past, present and future, teach judgment and constitute an introduction into what is good, beautiful and true, facilitating the search for shared roots and duties towards God, oneself, one's family, homeland, the Church, Europe and the world.

18) So understood education concerning values, ideals, norms and principles, as well as methods and means, due to its integrity of approach constitutes a timeless value worthy not only to be known, but also to be used. It serves the subjective maturity of a person and shaping people of conscience and by them – moral order. It teaches judgment of everything what will happen according to basic criteria and obviousness inscribed in a human heart, which is educated for what God has created and called it. This education appreciates tradition in which man is born and rooted in a community – it protects against fatal multiple social alienation and a loss of personal identity leading to an anthropological catastrophe. Moreover, it teaches fraternity, mutual assistance and sharing of needs.

19) An individual and community dimension interpenetrate and complement each other in the teaching of John Paul II about education. A path of education, that is taken by both an educator and a student, is perceived as a difficulty demanding a radical decision in the face of an ideal. For Christians such ideal is Jesus Christ, recognized as Lord and Savior through whom God reveals man to man themselves. Implementation of this education, whose purpose is realization of mature humanity in every person, assumes a need for healthy sense of asceticism, brave promotion of values, incentives for conscious and responsible life but also for distance and respect for mystery and uniqueness of another person.

20) The papal education takes into account “today,” “tomorrow” and “the day after tomorrow,” not neglecting “yesterday,” being guided by what is true always, everywhere and for everyone. It teaches to love truth about all things by pointing at Jesus as the only source of positive look at everything. It also protects against sticking to a partial identity, to “one's truth,” poorly understood ecumenism based on a cynical assertion of

people holding power that “everything has the right to exist in a pluralistic society.”

It can be stated that especially in Poland – “located today at a very important turning point in history”²⁵ – education proposed by John Paul II presents a value of rational belief in God, which provides exhaustive meaning of everything, belonging to pedagogy of faith having its roots in the Bible, Old and New Testaments and the pedagogical tradition of the Church.

4. Conclusions

The attempt to read integral education of a person in the thought of John Paul II, presented above, may constitute an important proposal for consideration for both theorists and practitioners of education by reminding them of a necessity of faithfulness to the truth and man and by showing a way to build a mature personality of students, educators and history.

It shows clearly that a phenomenon of education aspiring to become integral is much richer than we expect, and problems related to education does not constitute a domain reserved exclusively for professional educators. There is also no doubt that John Paul II with his vision of integral education of a person significantly marks his place in the history of pedagogical theory and practice of the Catholic Church, in lives of all baptized people and people of good will not escaping from thinking and caring for education worthy of a person i.e. which does not avoid anything that concerns a life of a person in an individual and social dimension.

25 Jan Paweł II, *Przemówienie Jana Pawła II do rektorów uczelni akademickich w Polsce*, Rzym, 4.01.1996; Jan Paweł II, *Posługa mądrości*. Przemówienie Ojca Świętego na spotkaniu ze światem nauki i kultury w kolegiacie św. Anny w Krakowie z okazji 600-lecia Wydziału Teologicznego UJ, pp. 1–4; *Odpowiedzialność ludzi nauki i kultury za prawdę*. Przemówienie Jana Pawła II do rektorów wyższych uczelni w Polsce, Toruń, 7.06.1999, pp. 1–3; *Jan Paweł II a Uniwersytet Jagielloński w latach 1978–1983. Wybór dokumentów*, red. W. M. Bartel, Kraków 1994; *Polska na wirażu dziejów. Odpowiedź krakowskich uczonych na przemówienie Jana Pawła II do rektorów uczelni akademickich w Polsce*, red. R. Ciesielski, A. Schönborn, Kraków 1997.

I am aware, looking from the perspective of the conducted analysis of the papal way of recognizing the basics, essence, objectives, principles and essential strategy of integral education of a person, that many issues related to it have not been properly deepened, and some have been barely mentioned due to very extensive content included in the message. Therefore, it is important, especially for educators of a Christian orientation, to conduct further in-depth studies of the realistic and far from any utopia papal message on the issue of education of modern man living in the world that “can change despite the lessons of bad teachers.”²⁶ There is undoubtedly a need for further in-depth and time-consuming research to penetrate teaching on this subject more extensively and deeply. Especially postulate themes of this education addressed to individual age, occupational and national groups, an issue of the reception of these postulates and their real influence, perceived in a broader historical perspective, on *praxis* of societies require a more detailed examination, not to mention borderless education for the fullness of human culture, democracy, ecumenism and merciful love. The papal educational message, similar to its continuation in the teaching of Benedict XVI and Pope Francis, is in fact so rich that it can successfully be a subject of collaborative studies of many research centers in the coming decades.

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²⁶ Cf. G. F. Svidercoschi, *Świat może się zmienić. Jan Paweł II i polityka*, “Tygodnik Powszechny” 42 (2003), 19.09.2003, p. 10.

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