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Personalistic pedagogical transgression in defense of a dignity of a human person in the social and natural environment in the thought of saint John Paul II

A Human Person creates a considerable part of perceived needs and transforms parts of his or her surrounding, organizes space. From the very beginning of the existence of the species people influence the natural phenomena. At the beginning it was in the category of magic, then religion and science. People were trying to make nature more familiar and understandable in creating the quality of life, in the search for social and cultural identity. As an entity determined by culture and society a Human Person is the creator of interpretations inside his or her heart and surrounding - making life full of sense (Kwaśnica, 1987, p. 83, compare Przychycki, 2001, p. 115-117). In the structure of an individual experience he or she has the adaptive and emancipation based rationality. They are the dimensions of a human personality. Adaptive rationality is expressed in self-improvement, useful education (vertical strategy), in dialog as a disguised monologue, the hierarchy of values "to have". Whereas the emancipation based rationality - in self-realization, altruistic education (horizontal strategy), true dialog, the value hierarchy of "to be" (*ibidem*, p. 124).

In the Christian eco-ethics the social and natural environment is a value, common wellbeing. The concept of *ecologia humana*, the wide holistic approach of explaining the ecological issue is expressed in encyclicals of John Paul II („*Redemptor hominis*”, „*Sollicitudo rei socialis*”, „*Centesimus annus*”, „*Evangelium vitae*”). It concerns the complete interpretation of particular parts of ecosystem (person, fauna, flora) (compare: Burchard-Dziubińska, 2005, p. 7) where life exists, because of environmental assets, eg. the symbolical, emotional, useful and financial value (Dutkowski, 2002, p. 16-22).

The anthroposphere embraces the whole area of human activity - economic, social, political, scientific, creative, productive (Dołęga, 1988, p. 222-224). According

to Napoleon Wolański human ecology is the "interdisciplinary knowledge about interactions, which happen between people and environment, social, technical and cultural one. Whereas its main problems concern: philosophical aspects of society, bio-social aspects (connected with the transmission of energy and information), ecological problems concerning human biology and environmental education" (Wolański, 1985, *passim*; compare: Malinowski, 1997, p. 172; compare: Jethon, 1994, p. 3-4), realizing of human existence in the concept of ecological humanism, based on which a human being is not a conqueror, but a carer. A human being does not use knowledge as a tool of dominance over nature, but to develop soul (Skolimowski, 1999, p. 95), partnering co-operation, both the highly developed societies of wealthy North, as well as poor South of the earth globe (eco-social usefulness) (Michnowski, 1998, p. 231).

At this point it is reasonable to refer to the concept of ecological humanism, which implies the idea of creating life in accordance with the value of truth, wellbeing, beauty, dignity of a human person, life in a dialog with the social and natural environment (Domka, 1997, p. 54), human spiritual development. Whereas the widely understood development, both the quantitative and qualitative occurs under the influence of a mutual impact of the biosphere factors. It is a process of "object shifting from less desirable status (less positive, perceived as worse, less developed, from not perfect forms) to more desirable ones (more positive, perceived as better from the point of view of a specific criterion (or a set of criteria)" (Borys, 2005, p. 26-27), for example the criterion of a purpose, axiological criterion, criterion of rules.

The issue of development may be examined, explained depending on mutually conditioned concepts as a balanced, durable, sustainable eco-development (*ibidem*, p. 11-49), process of development balance (Czyż, 2005, p. 190; compare: Dutkowski, 2002, p. 31-36). In a wide perspective the balanced development as a desirable target status and leveling the development in the process of evolution - is an integrated institutional, political, social, economic, environmental and spatial order (see: Wieczorek, 1998, p. 259). In a narrow sense - the ecologically balanced development (eco-development) (Borys, 2005, p. 48-50), protection of natural heritage along with social conditions of this process aiming at homeostasis of the ecosystems of the social and natural environment, holistic approach towards solving problems concerning the whole life of the biosphere, the part of which is a human being (Karwańska, 2003, p. 6-10), cooperation between people and natural surrounding (Kuźnicka, 1995, p. 7). Is a development, which does not irrevocably infringe the

ecosphere of the social and natural life, permanent cultural values (Cichy, 2000a, p. 13; compare: Cichy, 2000b, p. 143), not degrading the laws of nature in the biosphere, aiming at the maintenance of ecological balance, homeostasis of the ecosystem. Therefore it is a challenge for the institution of natural education, direct (see: Gurnik, 2006, p. 27), indirect in formulating and realizing the holistic concept, *defferentia specifica* of humankind: *homo creator*, *homo faber*, *homo ludens*, *homo sapiens*, *homo viator*. As well as behavior in accordance with culturally shaped patterns, necessary for survival and creative, harmonious development of particular functionally integrated components of biosphere in the process of creating cultural competences in the scope of balancing the social and natural development. Of course in many aspects of existence - the area of intrapersonal relations, in the interpersonal area, in the area of relations with the natural surrounding, in the aspect of creating the awareness of threats caused by pathological dangers, as well as in the aspect of "not obeying the stereotypes" (because of social, ethnic, racist, religious, gender, age, physical and mental reasons) and in avoiding superficial actions in the spheres of social life such as law, politics, social relations in a family, at school, at work. Therefore it is a challenge to shape the moral power of "endurance managed by reasons", which is "the most beautiful value of a human being, the source (...) of useful actions" (Oesterlen, 1880, p. 22-26).

Responsible and balanced social development in the concept of John Paul II is the "civilization of love" (Jan Paweł II, 2005, p. 15). It implies the cultural and spiritual heritage, fatherland esteem, human dignity, preventing social pathologies. John Paul II (supporter of a dialog between cultures and religions (Jan Paweł II, 1995, p. 119-215), overcoming antinomy of teocentrism and anthropocentrism) (see: Dziwisz, 2007, p. 34-170) and made the global society aware that the European culture constituted the synthesis of Christianity and humanism. The Christian identity must be cherished and rediscovered for satisfactory future of the European continent, especially that thanks to Christianity Europe gradually understands the gist of the human dignity (compare: Co Jan Paweł II mówi..., 2003, p. 112-239).

John Paul II wrote when considering the place of Poland and Church in the European culture: "human being is the way of the Church (...) the glory of God, which the human being improves in accordance with the love of God" (Wolter, 2005, p. 364). Church serves freedom, undertakes attempts to explain the human experience, intends to discover truth and justice by the Evangelia and shaping mature social personality (Jan Paweł II, 1984, p. 301-309), prepared for the ecumenic

dialog, which is not only a noble idea, but most of all the trial of the Christian, catholic faith.

In the pedagogical transgression of John Paul II the wealthy, free native lands are both the wellbeing of Europe and earthly mothers of communities of a given nation. "A nation exists in culture and for culture (Jan Paweł II, 2005, p. 87-89), and the human culture involves the element of beauty. Whereas history expresses itself in the human ability to objectify history. Patriotism may not turn into nationalism (compare: *ibidem*, p. 74-78; compare: Dziwisz, 2007, p. 76), it is the love of what belongs to fatherland: history, tradition, language, native landscape. The right of power may not dominate the power of law, the sovereignty of a state is the basis of a wellbeing of every country (see: Jan Paweł II, 1985, p. 3-18). It combines the love to the native land and respect for other nation. It is respect for their autonomic rights and activities.

In the Address at the World Day of Peace on 1 January 2002 John Paul II wrote: "there is not peace without justice, there is no justice without forgiveness (Jan Paweł II, 2003, p. 185), violence may only be a superficial victory, it is a social pathology (Jan Paweł II, 2002, p. 37-38). Its example may be seen in homeless people, doomed to be illiterate, devoid of medical care and means for life.

When considering the meaning of the pedagogical process of education for the protection of human dignity John Paul II explained that freedom is given and at the same time it was assigned to people by the Creator. Only by freedom a person may complete and make real the value of truth, kindness, beauty - both in personal (family) life and in the social perspective (economic, political, national, international). The basis of the outside freedom guaranteed by the provisions of law is the internal freedom (Jan Paweł II, 1991, p. 6), the spiritual anatomy of every entity - a social human being, who completes itself as a Person. As John Paul II puts it the spiritual autonomy should be taught to children, young people, the society in general so that human beings make their humanity real by social interactions, by gaining cultural competences in the process of enculturation and social competencies in the process of socialization.

Personalistic pedagogical transgression in the social thought of John Paul II in the scope of responsible balance of the social and natural environment concerns most of all the subjectivity of the human person (Wojtyła, 1991, p. 7). In his concept the attitude of respecting somebody else's dignity (Jan Paweł II, 1983, p. 35) is conditioned with an interpersonal attitude of responsibility for oneself and the attitude of personal dignity (moral braveness). John Paul explained that the society

formulates norms and its citizens ensures the values of aesthetic references in common life (Co Jan Paweł II mówi..., 1991, *passim*). A prerequisite for the attitude of respect of someone else's dignity is both the spiritual autonomy and external freedom guaranteed by the laws (Jan Paweł II, 1991, p. 6) protecting Human Beings against negative phenomena of social life.

The attitude of someone else's dignity is connected with the interpersonal attitude of tolerance (see: Kiliańczyk-Zięba, 2003, p. 177-185), which is developed in the atmosphere of no artificial divisions/contradictions (Dekalog, 1991, p. 55). Totalitarianism (see: Jan Paweł II, 2005, p. 13) bears from the negation of the objective truth (Encyklika *Centesimus Annus...*, 1991, p. 88), the attitude of tolerance is free of enforcing someone else's will, malicious (*argumentum ad ignorantiam*), compulsory (*argumentum ad baculum*) influence on interpersonal attitudes. An exception may be situations, when interpersonal activity is a threat to a safety of the social and natural environment. The attitude of tolerance is also connected with the endurance in aiming for the purpose on the foundation of the value of justice, peace and social participation (compare: Wychowanie w nauczaniu..., 2000, p. 68).

John Paul II wrote that in interpersonal relations love and consent build peace whereas violence and hatred ruin it (Jan Paweł II, 1994, 2004, p. 131), just as cheating on other people, treating them as tools for a social lie. According to John Paul II there are no reasons for rivalry between faith and rationality, which are like two wings, on which the human spirit flies towards the contemplation of the truth (Encyklika *Fides et Ratio...*, 1998, p. 3-47). The content of faith is to be a conscious choice and may be taken only voluntarily.

The attitude of caring is the expression of mature humanity (Jan Paweł II, 1998, p. 145). In every society (cultural circle) there are culturally shaped social model roles: mother, father, priest, physician, teacher, soldier, supervisor, subordinate etc. John Paul II appealed that women and motherhood should receive particular respect (*ibidem*, p. 60), and that a constructive personal and community dialog should be developed (Makowicz, 1979, p. 25). He emphasized that even people, who are not biological parents may realize themselves in "spiritual parenthood" (Drażek, Kawecki, 1986, p. 49).

The attitude of social kindness is strictly connected with the interpersonal attitude of caring. As John Paul II stated "a family is the basic unit of human ecology", where a person receives social experience, which is so crucial for development, and where he or she learns social codes of "being loved", "being a Person" (Encyklika *Centesimus Annus...*, p. 76). The first source of positive social

experience is a properly functioning family as the most valuable pedagogical environment: "let parents see in their children the most precious treasure, let them do everything so that a family becomes the domestic Church, which protects Marriage, Love and Life" (Freire, 1988, p. 10). According to John Paul II the pedagogical process should be created on the basis of axiology/values so that a human being becomes more and more human, so that he or she chooses "to be" rather than "to have" so that they could realize their useful humanity.

Another implication of a responsible and balanced social and natural development in the concept of John Paul II is also education for interpersonal attitude of loyalty towards fatherland (which is the earthly mother, the native land) (Jan Paweł II, 1985, p. 3-5), institutions, persons, animals. In interpersonal relations, in the aspect of professional subordination - the attitude of loyalty discloses in a subjective treatment of people and animals, especially when the working time is enlisted in the value of work humanization, with the absolute right to rest (Zwoliński, 2003, p. 80-85). Work is not only a social value and obligation, but also a source of workers rights, "most of all work is for human beings, not the other way round" (Jan Paweł II, 1998, p. 23-58). John Paul II many times emphasized in his publications that an employee (person, animal) should not be used, but honestly and justly remunerated, with the right to rest from work, to respect the axiological dimension of spirituality in the hermetic discovering of the human mystery as a Person, who is a part of the biosphere.

There are threats to responsible and balanced social and natural development in the form of social pathologies, starting from the defectively functioning families (see: Jan Paweł II, 1979, p. 101), most of all nuclear. Therefore the human dignity should be most of all protected against humiliation, promiscuity, insobriety, the atmosphere of social lie.

It may be added that according to John Paul II the easiest place to make contact and talk to God is the natural landscape. The Holy Father loved nature, the mountains, lakes, forests and as the co-creator of the integrated ecology of the social and natural environment, he proposed to protect nature, to control the scientific and technical progress carefully, to use the gains of "soft technique", which does not create a risk for the natural environment. During one of his stays in Poland he said: "Shall God save this big treasury of beautiful nature. Shall God save this big treasury. Do not ever let destroy or even damage it, because it is a great gift" (Górny, 2005, p. 250).

The above mentioned ecological message bears didactic and pedagogical consequences for the educational practice in the scope of development of ecological awareness, which is formed both by knowledge and sensitivity, ecological care in shaping human consciousness, the "feeling of the order of knowledge" (Jan Paweł II, 1998, p. 120). According to the Holy Father John Paul II the "consuming attitude does not account for the whole truth about human being - no historical truth, no social or internal or metaphysical truth (*ibidem*, p. 26; compare: Wojtyła, 1995, p. 33-34). Whereas "good example works not only externally, but permeates to the deep and bears great values in other people" (*ibidem*, p. 27).

When implementing the educational concept of pedagogical transgression of John Paul II in the scope of balancing the social and natural development in the care about dignity of a human person the "book of nature" should be contemplated (see: Jan Paweł II, 2003, p. 9-11) and grow to the "final transparency and light" (*ibidem*, p. 27) overcoming the sources of evil in the intrapersonal and community dialog, as well as to open new doors for peace (...) so that the voice of the dialog is more important (Jan Paweł II, 1979, *passim*). The educating society should make youths and children aware (as they are the society of the future), that the "human society may not be well organized or create values in good volume, if it is devoid of persons, who serve the right power, who protect the laws and, when necessary, do not save their work and effort for the benefit of all people" (Jan XXIII, 1964, p. 46). The society should help to recognize the value of the cultural heritage, the humanistic value of developing intellectual attitudes (intellectual culture) and moral attitudes (moral culture), which go with the development line of ideational attitudes towards the values of social and natural environment. *Summa summarum* it should help in intellectual maturing, as well as emotional and social maturing for active and responsible balancing of the social and natural development in the 21st century.

Footnotes/Bibliography

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