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PEDAGOGICAL CLUES IN ADAM RODZIŃSKI'S ETHICAL PERSONALISM

S u m m a r y: The text is an attempt to indicate pedagogical references in the philosophical concept of Adam Rodziński. In his personalistic approach to the problems of a person, morality and culture, one can find pedagogical accents, especially those that concern the ethics of education, emphasising the personal dignity of a child and the importance of culture in the process of education. The article presents the figure of A. Rodziński and the analysis of his texts in terms of pedagogical references and relevancies. What is most characteristic of A. Rodziński in this context is his being a consistent personalist, emphasising the dignity of a human person, including the child, as the subject of education.

K e y w o r d s: Adam Rodziński's pedagogy, education

Introduction

When presenting insufficiently known scholars and discovering their scientific works, being in opposition to only legitimate texts that fit the communist ideology of post-war years, it is worth mentioning the person of Adam Rodziński, a philosopher and ethicist who died five years ago, leaving his footprint in the field of pedagogy and education. His philosophical and ethical thought left its mark on the latest anthropology and axiology, and – in my opinion – supported the development of pedagogical thought. In his scientific work, A. Rodziński mainly dealt with ethical personalism. In his philosophical scientific reflections, one can indicate pedagogical clues that support the personalistic trend in pedagogy.

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Adam Rodziński's figure

Adam Rodziński², a philosopher, ethicist, anthropologist and philosopher of culture, was born on 28 November 1920 in Grabno near Wojnicz, in the Brzesko district. He died on 25 February 2014 in Rzeszów. He was buried at the Wilkowyja Municipal Cemetery in Rzeszów.

His parents were teachers at a Primary School. In 1939, Adam Rodziński graduated from the A. Mickiewicz State Secondary School and Lower Secondary School No. 3 in Tarnów, passing the school-leaving (Polish A-levels) examination. In 1947, he studied at the Catholic University of Lublin in the following fields of study: Polish Philology and Philosophy. He graduated in 1952, obtaining an MA in both fields. In the same year, as a teaching assistant and a scholarship holder, he began teaching at the Catholic University of Lublin, and in 1957 he was offered a full-time position. The object of his research interests and didactic classes was ethics, from 1960 also the philosophy of culture. In 1956, at the Faculty of Christian Philosophy, he obtained the degree of Doctor of Philosophy based on the doctoral dissertation entitled *Sprawiedliwość chrześcijańska wobec problemu nierówności majątkowych w II i III wieku* [in Polish; Christian justice in view of the problem of property inequality in the 2nd and 3rd century], supervised by Rev. Prof. Mieczysław Żywczyński, PhD, DSc. In 1966, he received a tenure based on the presented postdoctoral dissertation entitled *U podstaw kultury moralnej. O genezie i podstawowej strukturze wartości moralnej naturalnej i wartościowania ściśle moralnego. Studium aksjologiczno-etyczne* [in Polish; At the core of moral culture. On the genesis and basic structure of the natural moral value and the strictly moral valuation. An axiological and ethical study]. The reviewers of this work were: Rev. Prof. Stanisław Adamczyk, PhD, DSc, Rev. Prof. Tadeusz Czeżowski, PhD, DSc, Rev. Prof. Walenty Urmanowicz, PhD, DSc, and Abp Karol Wojtyła, PhD, DSc. The state authorities approved the tenure only in 1968. He was awarded the scientific title of an Associate Professor in 1987.

² Biographical information about Adam Rodziński was taken, among others, from the following sources: Andrzej Zykubek, "Prof. dr hab. Adam Rodziński" [in Polish; Prof. Adam Rodziński, PhD, DSc], <https://www.kul.pl/prof-dr-hab-adam-rodzinski,13972.html> (access: 8.06.2019); Mirella Nawracała-Urban, "Rodziński Adam" [in Polish; Rodziński Adam], in: *Powszechna encyklopedia filozofii* [in Polish; Universal encyclopaedia of philosophy], vol. 8, ed. Andrzej Maryniarczyk (Lublin: Polskie Towarzystwo Tomasza z Akwinu 2007), 800–802; Stanisław Kowalczyk, "Działalność naukowo-dydaktyczna Prof. dra hab. Adama Rodzińskiego" [in Polish; Scientific and teaching activity of Prof. Adam Rodziński, PhD, DSc], *Roczniki Nauk Społecznych* 25 (1997), 7–26; Jerzy Gałkowski, *Osoba – moralność – kultura. O filozofii Adama Rodzińskiego. Tekst laudacji wygłoszonej przez Pana Prof. Jerzego Gałkowskiego w dniu 24 listopada 2010 r. z okazji 90-lecia urodzin Pana Profesora Adama Rodzińskiego podczas uroczystych promocji doktorskich i święta patronalnego Wydziału Filozofii* [in Polish; Person – Morality – Culture. About the philosophy of Adam Rodziński. The text of the laudation given by Prof. Jerzy Gałkowski on 24 November 2010 on the occasion of the 90th birthday of Professor Adam Rodziński during the Ceremonial Doctoral Dissertation and the Patron's Feast of the Faculty of Philosophy], https://www.kul.pl/files/57/wf/rodzinski_laudacja.pdf (access: 8.06.2019).

Adam Rodziński in his academic career exercised a number of functions and held important positions at the Catholic University of Lublin, which was an expression of appreciation of his scientific and organizational contribution to the development of his Alma Mater in which he worked. In the years 1963–1968, he was a secretary of the Department of Social Sciences of the Scientific Society of the Catholic University of Lublin, and in the following years he chaired this Department. From 1968, he chaired the Second Department of Ethics, renamed over time to the Department of Philosophy of Culture, initially at the Faculty of Christian Philosophy, and from 1981 at the Faculty of Social Sciences. A. Rodziński chaired this Department until his retirement, i.e. until 1996. In the academic year 1976/1977, he was a Deputy Dean of the Faculty of Christian Philosophy of the Catholic University of Lublin, and in the academic year 1979/1980 he was a Dean of this Faculty³. Almost from the beginning of the John Paul II Institute, he was a member of the Scientific Council of this Institute⁴. A. Rodziński is mentioned among continuators of anthropological and ethical research, initiated by Rev. Karol Wojtyła, who formulated a version of personalism that combines the philosophy of being in the spirit of existential Thomism with the philosophy of the subject in the spirit of classical phenomenology. This special achievement of the Lublin school of philosophy was continued by A. Rodziński, alongside such philosophers as Rev. T. Styczeń, J. Gałkowski, Rev. A. Szostek, W. Chudy, Sr. B. Chyrowicz, Rev. A. Wierzbicki, K. Krajewski and M. Czachorowski⁵.

Adam Rodziński also exercised various functions in scientific journals published at the Catholic University of Lublin. In the years 1962–1970, together with Rev. J. Majka and Bp K. Wojtyła, he edited the 'Roczniki Filozoficzne' (Annals of Philosophy) of the Scientific Society of the Catholic University of Lublin, from 1980 he was a member of the Editorial Committee of 'Roczniki Nauk Społecznych' (Annals of Social Sciences), and in the years 1978–1986 he was a co-editor of 'Zeszyty Naukowe KUL' (Scientific Bulletin of the Catholic University of Lublin). Adam Rodziński was also a co-founder and member of the Editorial Board of the quarterly 'Ethos'.

³ The faculty was divided into four specialisations (the authorities did not agree to call them sections): theoretical philosophy, philosophy of nature, philosophical-social and philosophical-psychological. In 1981, the two latter specialisations (as sections) were moved to the Faculty of Social Sciences (the Department of Ethics remained at the Faculty of Philosophy), source: Stanisław Janeczek, *Historia Wydziału Filozofii* [in Polish; History of the Faculty of Philosophy], <https://www.kul.pl/historia,11452.html> (access: 21.06.2019).

⁴ The John Paul II Institute was established by the resolution of the Academic Senate of the Catholic University of Lublin on 25 June 1982 as an inter-faculty centre of this university.

⁵ Stanisław Janeczek, "Wydział Filozofii, Wydział Filozofii Chrześcijańskiej" [in Polish; Faculty of Philosophy, Faculty of Christian Philosophy], in: *Encyklopedia 100-lecia KUL* [in Polish; Encyclopaedia of the 100th anniversary of the Catholic University of Lublin], vol. 2, ed. Edward Giglewicz (Lublin: Wydawnictwo KUL 2018), 576–587.

Rodziński's research interests focused on four disciplines: philosophical anthropology, axiology, ethics and philosophy of culture. His analyses and studies have found their place in several non-serial publications and a number of articles, mainly in journals published by the Catholic University of Lublin, such as the Scientific Bulletin of the Catholic University of Lublin, Annals of Social Sciences and Annals of Philosophy.

Adam Rodziński's pedagogy

When analysing the texts of Adam Rodziński, one can point to several pedagogical issues emerging from his philosophical reflections. These are, for example, a child as a person, moral valuation in the process of education, the need to cultivate values in the educational process, and hedonism as a negative value in education. Because Rodziński's interests focus on issues from the borderline of ethics and philosophy of culture, as well as philosophical anthropology, pedagogical clues lead to the diagnosis of axiological aspects of education, recognition of the child as a subject of educational interactions with full personal dignity, and emphasising the role of culture in child development.

It is not easy to find one coherent pedagogical thought in Rodziński's texts, which is certainly related to the fact that – as Ewa Podrez writes in the review of doctoral dissertation of Barbara Żmuda-Frydrychowska – Adam Rodziński is a personalist to a large extent not fitting into well-established theoretical schemes in presenting personalistic issues: “For forty years, personalism has been the subject of numerous studies, approaches, interpretations, concepts, mainly prepared in the scientific community of the Catholic University of Lublin, which contributes to the consolidation of certain theoretical schemes in presenting personalistic issues”. A. Rodziński “is a personalist largely out of the scheme”, and his studies “have influenced the rich, but not always cohesive world of concepts and ideas, present in the texts”⁶.

A. The role of culture in human development – the child as a person

The starting point for the ethical and philosophical reflections of Rodziński is culture and its place in the social and individual development of a person. Culture makes a huge contribution to the process of personal improvement in the context of values (both subjective and objective ones). Culture, as a form of

⁶ Ewa Podrez, *Review of the doctoral dissertation of Ms. Barbara Żmuda-Frydrychowska. MA, entitled “Personalizm Adama Rodzińskiego wobec wyzwań współczesnej kultury”* [in Polish; Adam Rodziński's personalism against the challenges of contemporary culture], written under the supervision of Rev. Prof. Władysław Zuziak, PhD, DSc, Kraków 2018, pp. 216, [http://upjp2.edu.pl/sites/default/files/50/recenzja%20PodresE.pdf_\(access: 20.07.2019\)](http://upjp2.edu.pl/sites/default/files/50/recenzja%20PodresE.pdf_(access: 20.07.2019)).

communicating values, is a normative basis for indicating the sources of personal relations in a community and for deriving a catalogue of ethical values important in the process of education. For Rodziński, culture shapes the awareness of a person mainly on the axiological level. Thus, it has a paid ethical, educational, educating, and ethically important dimension, emphasising the importance of the relationality of persons in creating a community. This pedagogical clue in Rodziński's philosophy indicates the important role of culture in the process of education.

The most important social lubricants of culture are values; one cannot learn the world of values in isolation from the cultural context in which they function, so culture remains a form of transmission of values. Introducing a child into the world of values is another educational task. Rodziński connects the philosophy of culture with the philosophy of values. By participating in culture, man is immersed in the community of persons. The community of persons is – as Rodziński emphasises – the interpersonal relationality, hence the pedagogical clue to recognising the relationship on the subject of education-educator line. Rodziński notes and emphasises the communal social dimension of culture, which is a permanent interpersonal bond and a community of values. Such a community, through affirmation of a human person, tries to create an educator together with pupils. Taking into account the axiological order, a child is perceived as a person – an entity that is of the highest value because he/she has an inalienable inherent dignity. Rodziński distinguishes between personal dignity and personality dignity: personal dignity is associated with the fact of being a human being and is not dependent on the decisions of other people, while personality dignity is a result of morally valuable activities and depends on the morality of specific individuals.

The awareness of the dignity of a person as the highest value is acknowledged by Rodziński as the basis of the common good, emphasising the relationality of the nature of a person. It is through the interpersonal relations on the level of communicating values that the community is shaped.

Personal human dignity is the inalienable value of man, so that by means of which man as a human person responds (in his/her essence and existence) to every human being as a person in general and to a human being in particular; accordingly, every man is also worthy of elementary affirmation, being expressed not only in respecting his/her personal rights, but also in spontaneous and free acts of predilection, preferences and grace⁷.

Affirmation of a person, including a child, and “respecting his/her personal rights” is a basic expectation towards an educator in relation to a pupil.

⁷ Adam Rodziński, *Osoba – moralność – kultura* [in Polish; A Person – Morality – Culture] (Lublin: Redakcja Wydawnictw KUL 1989), 142.

B. Axiological aspects of education

The subject of Rodziński's interest in the field of philosophy of culture is also the axiology of culture, the objective of which is to assess human activities in the aspect of respecting the personal dignity of man. Rodziński writes: "The personal life of man – both individual and social, both private and public – is precisely the world of culture in the most elementary sense of the term. So, whatever is the manifestation of human spirituality, whatever it bears – directly or indirectly – the trace of human intellectual awareness, all this is – in one way or another – of cultural nature"⁸. Rodziński believes that a human person (also a child) can be comprehensively described in the perspective of completing the metaphysical order by the axiological one. He writes that, "The value of a person as a person is infinite at least in the sense that the existence of a person, and therefore also being a person, never ends; but at the same time it is also a supreme value: it reaches the Absolute not only in the exemplarist (*causa exemplaris*) sense, but also in the order of which Christian Revelation teaches us: in the order of calling for friendship with God"⁹. The value, according to Rodziński, "is the quality of a real relationship taking place between [...] the person and any other being"¹⁰. This quality consists in the fact that a being corresponds to a specific person as a person; it is a man who recognises and assesses things and the values that lie in them. Man does not create value through his/her recognition or choice, but he/she discovers and affirms them.

The ethical aspects of education can be derived from the moral culture of which Rodziński writes, pointing to the necessity of glorifying the personal dignity and appreciating the voice of conscience because, "At the basis of civilisation and culture there is [...] moral culture: cultivating in all of this and through it that is reconcilable with human dignity, respect for the voice of this dignity that sets in each human conscience and decides what is decent and what is wicked"¹¹. In the sphere of ethics, it is important for Rodziński to indicate the criterion according to which one can distinguish positive moral actions from negative ones.

Explanation of the basic unity of moral life is – contrary to appearances – not easy. Through the multiplicity of specific forms of conduct, which we are willing to judge as morally valuable, sometimes something that can be called their common, axiological

⁸ Adam Rodziński, "Wprowadzenie do zagadnień kultury" [in Polish; Introduction to cultural issues], *Zeszyty Naukowe KUL* 4 (1961), vol. IV, 11.

⁹ Adam Rodziński, *Osoba i kultura* [in Polish; A Person and Culture] (Warszawa: Ośrodek Dokumentacji i Studiów Społecznych 1985), 29–30.

¹⁰ Adam Rodziński, *U podstaw kultury moralnej. O genezie i podstawowej strukturze wartości moralnej naturalnej i wartościowania ściśle moralnego. Studium aksjologiczno-etyczne* [in Polish; At the core of moral culture. On the genesis and basic structure of the natural moral value and the strictly moral valuation. An axiological and ethical study] (Lublin: Wydawnictwo KUL 1980), 52.

¹¹ *Ibidem*, 121.

denominator, through which they are connected with each other and constitute a coherent whole, seems to flicker. Man generally spontaneously inclines to the hypothesis that in distinguishing between what is reconciled and what is wicked or blameworthy, he/she uses some criterion, one and universal in fact; nevertheless, it is difficult for him/her to formulate this criterion strictly and precisely¹².

Ethics, understood by Rodziński as a philosophy and as moral theology, plays a superior role in this aspect.

Theoretical ethics, assuming from the axiology the norm of morality (being reductively interpreted from experience), examines in typical human attitudes and actions a direct, value-creating function and – through moral judgments – an indirect normative function. Practical ethics teaches how to live with dignity. [...] A specific human act, like a specific human being, should not be split into something that is or is not fair to natural dignity, and into something that, regardless of it, may or may not be fair to supernatural dignity¹³.

In the further part of this discussion, Rodziński writes that Christian morality affirms “the natural order in its entirety”, and “the very demand for some rational moral justification for what one does or intends to do should be justified – for example, by an indication of a moral norm (or by the awareness of such a norm) with which the act seems to interfere”¹⁴.

C. A child as an entity of educational interactions

Rodziński's reflections regarding ethics explicitly refer to the paradigm of the personalist concept of morality, according to which ethics is “an ethic of elementary goodwill – the will that above all observes the limits of what is decent, despising the wickedness”¹⁵. Ethics based on the personalist concept of morality is also “heroic ethics: it points to the moral necessity of a constant willingness to give up everything the achievement or preservation of which collides somehow incurably with the norm of morality”, which is synonymous – as Rodziński writes – “with a radical elimination of selfishness – satisfying the needs and own aspirations in disregard to anybody else's rights”¹⁶. The above analyses by Rodziński are of paramount importance in the adoption of the educational model in a personalist perspective: moderation, reason, prudence, nobility, duty are the virtues being indicated as those that will help in the fight against consumerism and hedonism, because “what is comfortable is not always appropriate”¹⁷. Rodziński also

¹² Rodziński, *Osoba – moralność...* [in Polish; A Person – Morality...], 139.

¹³ Rodziński, *U podstaw...* (1980) [in Polish; At the core of...], 146.

¹⁴ *Ibidem*, 147, 150.

¹⁵ *Ibidem*, 142.

¹⁶ *Ibidem*, 143.

¹⁷ Rodziński, *Osoba i kultura* [in Polish; A Person and Culture], 153.

deals with the issue of properly understood conscience, moral responsibility and lifestyles. In the context of pedagogical references, the answer to the question formulated by Rodziński seems to be extremely important: how is lifestyle established? And the author of this question answers it:

In the sense of both individual and collective style, it is created “on the fly”, i.e. by way of imitative behaviour or [...] by virtue of specific decisions and own choices. [...] Typological diversity in terms of lifestyle follows the polarity of the basic human attitudes. [...] In general, however, everything that is the source and basis of stylishness – that which gives life not only a superficial colour, but also a deeper meaning – will prove to be connected, and as closely as possible with how a person approaches the deepest secrets of his/her story and its existence: to the Absolute, to his/her own temporality and trans-temporality, and to transcendence¹⁸.

As can be seen from the above discussion, the pedagogical clues searched for in Rodziński's texts leave a clear but ambiguous mark on Polish personalist thought.

Conclusion – a double opinion about Adam Rodziński

Opinions on the scientific output of Adam Rodziński differ: from praise expressed, for example, in connection with the 90th anniversary of the Professor's birthday by the then Dean of the Faculty of Philosophy of the Catholic University of Lublin, Rev. Prof. Stanisław Janeczek, PhD, DSc, to the critical remarks on the novelty of philosophical thought, including ethical one, written by Ewa Podrez, PhD, DSc, University Prof. of Cardinal Stefan Wyszyński University in Warsaw, in the review of the doctoral dissertation by Barbara Żmuda-Frydrychowska.

Stanisław Janeczek described Rodziński's research and teaching activity in the field of ethics and philosophy of culture as “rich and diverse”. He wrote that it is impossible to overestimate

[...] the significance of the Professor's achievements, nor the importance of the topics undertaken by him, as well as their originality, even if, as is often the case in the history of philosophy, it was expressed in the development of a specific trend, school or philosophical environment. It is also impossible not to notice the high philosophical culture proper to them, ranging from the extraordinary, and now so rare, simplicity and clarity of statements, in which numerous, concisely formulated phrases please the eye and mind of a reader, that are appropriate for the best school of phrasing and stylistics of Poland¹⁹.

¹⁸ Rodziński, *Osoba – moralność...* [in Polish; A Person – Morality...], 273.

¹⁹ Stanisław Janeczek, “W służbie ‘ogólnoludzkiej godności osobowej’” [in Polish; In the service of ‘human personal dignity’], in: Adam Rodziński, *U podstaw kultury moralnej. O genezie i podstawowej strukturze wartości moralnej naturalnej i wartościowania ściśle moralnego. Studium aksjologiczno-etyczne*

Ewa Podrez writes that Rodziński's philosophy is "complex, multithreaded, incoherent"²⁰, that "Rodziński did not create a system or even a coherent axiological concept of anthropology, ethics and culture, even in the way of understanding a person is not consistent"²¹, and that

Rodziński developed his reflections about a person on three levels: on the metaphysical level – a person as a substance, on the ethical level – a person as a superior value, and on the cultural one – the axiological activity of a person, his/her fulfilment. An attempt to link them into a certain entirety (system) must fail because the author wanted to "modernise" a person's description and the expanded areas of his/her activity in the world, and at the same time to preserve the foundations of traditional Christian and Thomistic teachings about the person²².

No matter how the scientific achievements of Adam Rodziński are to be evaluated, it should be clearly stated that he contributed to the development of personalistic thought, being also important for pedagogy. In the review of a post-doctoral dissertation that concerned A. Rodziński's output, Abp Karol Wojtyła wrote: "I think that the proposals contained in it can be accepted with great benefit and regarded as very revealing, advancing such a very important problem of the foundations of ethics (or indirectly, those of the philosophy of culture)"²³.

Pedagogiczne tropy w personalizmie etycznym Adama Rodzińskiego

Streszczenie: Tekst stanowi próbę wskazania pedagogicznych odniesień w koncepcji filozoficznej Adama Rodzińskiego. W jego personalistycznym ujęciu problematyki osoby, moralności i kultury można wyszukać akcenty pedagogiczne, szczególnie dotyczące etyki wychowania, podkreślenia godności osobowej dziecka i znaczenia kultury w procesie wychowania. W artykule zaprezentowano sylwetkę A. Rodzińskiego oraz analizę jego tekstów pod kątem pedagogicznych nawiązań i odniesień. To, co najmocniej charakteryzuje A. Rodzińskiego w opisywanym kontekście, to jego bycie konsekwentnym personalistą, podkreślającym godność osoby ludzkiej, w tym dziecka jako podmiotu wychowania.

Słowa kluczowe: pedagogia Adama Rodzińskiego, edukacja

[in Polish; At the core of moral culture. On the genesis and basic structure of the natural moral value and the strictly moral valuation. An axiological and ethical study] (Lublin: Wydawnictwo KUL 2011), 8.

²⁰ *Review...*, 8.

²¹ *Ibidem*, 7.

²² *Ibidem*, 2.

²³ After: Janeczek, "W służbie..." [in Polish; In the service of...], 9.

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