

Kamilla Frejusz

**EDUCATION AS "DIALOGUE AND ENCOUNTER"  
IN JANUSZ TARNOWSKI'S PEDAGOGICAL THOUGHT.  
A HERMENEUTIC AND CRITICAL STUDY.**

**Summary**

Janusz Tarnowski (1919-2012) is one of the most outstanding Polish pedagogues of the 20th century who represent Christian pedagogy. The theory created by Tarnowski is called Christian existential pedagogy or personal and existential pedagogy. The aim of this dissertation is an attempt to compile and present personal and existential pedagogy by analyzing key elements of Tarnowski's pedagogical thought, which are categories of dialogue and encounter. These categories form the foundation and the essence of the entire pedagogical concept developed by Tarnowski and they are always combined with the other two categories: authenticity and commitment.

The specificity of Tarnowski's pedagogy is the original combination of Christian personalism with the existential philosophy of the theistic trend. From the existentialists of the theistic trend (K. Jaspers, M. Buber and G. Marcel) he derived and put in the center of his pedagogical concept existential categories: dialogue, authenticity, encounter, commitment. In the Bible and the teaching of the Church, especially Vatican II he found support and foundation for his views. Finally, he selected masters and teachers - Janusz Korczak, John Bosco and Bernard Kryszkiewicz – whose views, attitudes and practices constituted a point of reference in the resulting concept of education as a "dialogue and encounter." Tarnowski also conducted a constructive dialogue with the representatives of other, different pedagogical concepts, like the supporters of socialist pedagogy or anti-pedagogy.

The dissertation is divided into three parts and seven chapters. The first part (chapters I-III) is devoted to discussing the sources and inspiration of personal and existential pedagogy created by Tarnowski. The second part (chapters IV-V), central to the dissertation, presents the analysis of the main ideas of Janusz Tarnowski's personal and existential pedagogy and the fundamental similarities and differences between his approach to upbringing and the trends in 20th century pedagogy, with which he had a creative discussion. The last - third part of the work (chapters VI-VII) is devoted to showing the importance of pedagogy of "dialogue and

encounter" in the contemporary process of education in three important educational environments: family, school and the Church.

The categories of dialogue and encounter are the key elements of Christian personal and existential pedagogy. Although they are derived from existentialism, they are fully in line with the Christian concept of man and education. The whole Bible and the tradition of the Church - which is particularly evident in the documents of the Second Vatican Council carefully studied by Tarnowski - speak about God's dialogue with people and call for a dialogue and an encounter of man with God and people among themselves. Thus, accepting the categories of dialogue and encounter, and implicitly contained in them categories of authenticity and commitment, as the basic pedagogical categories, Tarnowski not only does not depart from Christian inspirations, but also reaches their deepest sources. These categories not only accurately describe upbringing in the aspect of interpersonal relations in the horizontal dimension, but also upbringing in the vertical dimension, i.e. religious, leading to a dialogue and an encounter of man with God. In the end, these categories contain practical options for their application in modern upbringing. Despite the passage of time and the changes that have taken place in recent years in Polish society, the concept of education as a "dialogue and encounter" can be a valuable source of inspiration for contemporary educational environments. The categories of authenticity, dialogue, encounter and commitment are of a universal, dynamic nature and constitute a constantly valid description of educational reality.