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MODEL OF A CHRISTIAN ACADEMIC TEACHER IN THE EDUCATION OF TOMORROW

I dedicate this article to Prof. Nellya Nychkalo as a gift of gratitude for her concern as to the development of human personality

“(...)For the Lord sees not as man sees:
man looks on the outward appearance,
but the Lord looks on the heart”
(1 Sam 16,7)

ABSTRACT

Vocational training, functioning of an academic teacher in the profession and personal development are the selected areas of the author's scientific research inquiries, based on the Christian concept of Man as the image of God and the perception of the value of a person in being a Human.

Christian academic teacher has been defined as an advocate who lives with faith, conscious of the gift of his teaching vocation. In the environment of his life and work, he penetrates the academic and social structures with evangelical values. As a guardian of human existence, he supports Man in his comprehensive development. He helps him to recognize, extract and develop his innate talents.

The conviction of the author as to the validity of forecasting and building an alternative structure of a personal model as a Christian academic teacher appeared in the course of his own considerations, the assimilation of negative assessment of academic reality, changes in thinking about the teacher, issues of pedeutology.

The principal hope of the author for success of an idea of academic teacher model and his personal formation as a Christian lecturer named proponent, is to base the process of his formation on personal pedagogy of Jesus as a Master. Hence, construction of an alternative to other solutions – a model of personal Christian lecturer as an advocate and a witness of faith – fills a gap in academic situation of pedeutology educational crossroads at the threshold of the twenty-first century, and is an attempt to modernize this segment of academic reality.

It has been assumed that humanism in the educational process of higher school in the education of tomorrow means renewal, continuous creation, safeguarding and development of the human dimension of educational entities.

Key words: *lecturer, Christian lecturer, advocate, model, professional training, pedeutology.*

INTRODUCTION

Vocational training, functioning in the profession and personal development of an academic teacher are the selected areas of the author's scientific research inquiries, based on the



Christian concept of Man as the image of God and the perception of the value of a person in being a Human. A quote from the Bible was used in the text to direct the reader's attention to the assessment of the human way of looking at another Man.

Opposite to the human is the divine way of looking at the Man, which was adopted here as an indication to be followed by an academic teacher in the education of tomorrow, as well as to adopt a posture of humility in "touching" the issues of Humanity redeemed by the saving blood of Christ (Mierzwa, 1988). It was assumed that the acceptance of Jesus Christ by the Man, following Him with one's life, means being a Christian (Grabner, 1999) – in case of considerations discussed in this article – a Christian academic teacher.

It was considered that the main advantage of being a Christian academic teacher is the fact that Christianity, as a monotheistic religion, owes its rise to the divine ministry of Jesus Christ, God's intervention in the history of Man and the Universe. After all, "Europe is still strongly marked by the values of Christianity: many people recognize the Christian vision of the person. But the more this vision is disconnected from its roots, from the faith, the more it becomes a blur, and the more the human being is at stake. When Christian beliefs lose their importance in public life, a huge disparity between our technical capabilities and our moral strength is formed" (Gudrun, Europa dla Chrystusa!, Wiedeń, 2012). Anthroposophy was adopted, according to which the person of an academic teacher is an indivisible whole, a bio-psycho-socio-spiritual unity, in which different types of needs come to the core, including the transcendent and transgressive needs.

THE AIM OF THE STUDY

The subject matter of this article has been considered to offer a Christian perspective on the process of modernizing a fragment of reality of academic pedeutology, which is a person of an academic teacher; to accept the Christian concept of the person in the belief that: "System cognition of the world and man in this world is the search for harmony in them. In addition, the pedagogy is a way to return to the peace, harmony and order in the modern world, filled with disorder, disharmony and chaos" (Nowakowa, 1996).

RESULTS

Filling the space of education of tomorrow with academic teachers representing values compliant with the Decalogue can be used to recover the peace of the heart and mind – even more, the order of threatened human existence! "Holy Father, Benedict the XVI explained: "The consequence of faith is bearing witness and commitment. A Christian may never think that faith is a private matter (...). Church at Pentecost shows that public dimension of faith and proclaiming it fearlessly to every person. It is a gift of the Holy Spirit, who enables the mission and strengthens our witness, making it frank and courageous" (Benedykt XVI, List Apostolski w formie "MOTU PROPRIO" Porta Fidei, ogłaszający rok wiary, 2013). Today false sanctity and false secularity sometimes occurs. There are many examples of false, pharisaic religiosity or religious fanaticisms. Aggressive secularism also is far from healthy secularism (Nowakowa, 2003).

Both adulterations are deadly diseases immersed in pride and selfishness, the self-interest or blind hatred instead of love for the humble truth about God and man. In times of crisis of the Church, faith, traditions or moral confusion, courageous, joyful and happy prophets are needed able to leave the secure areas of domestic seclusion, achieved position, power and habits, to go to any place designated by God. They must be able to look at the world through the eyes of the Lord, dare to eloquent gestures and words, as Jesus (Michalik, 2012).

The conviction of the author as to the validity of forecasting (Nowak, 2010), building an alternative structure of a personal model as a Christian academic teacher appeared in the



course of his own considerations, the assimilation of negative assessment of academic reality conducted by Z. Kwieciński (Kwieciński, 2007), W. Sawczuk (Sawczuk, 2009), postulated by R. Kwaśnica (Kwaśnica, 2004), changes in thinking about the teacher, questions of pedeutology. “Why can’t we get out of the existing convention of thoughts about a teacher and his training methods. What is happening in the education of teachers (in education in general – note of the author), is the perpetuation of tradition, not change, the acceptance of the old solutions, rather than creating new ones, why isn’t it a creative transmutation of existing concept (Kwiatkowska, 1997), as well as the performed analysis of description of images of famous Polish educators (Okon, 2000) in the hope of creating on the basis of the patterns of the past a new personal model of an academic teacher. Although each of these famous teachers is distinguished by personal qualities, as well as by the expectations towards a person of a teacher (love to the souls of men, the cult of science and art, nature, pedagogical talent, personality, approach to the teaching, educational process, etc.), and each of them brought a lot to the richness to pedeutological thought, it is in their views where the author lacked a clear, sacred and Christocentric reference and universalism (Encyklopedia popularna PWN, 2011) in philosophy they practiced. The sociolegal reality was also changed, and modernity is characterized by dynamic changes. It is assumed that the state of knowledge about the teacher and the academic reality require a new look at the method of selection to the profession, career preparation, and the place and role of an academic teacher in the education of tomorrow. The previously described scientific penetrations contributed to undertaking in this article the attempts to create an alter-native model of academic teacher for the education of tomorrow as a model of a Christian academic teacher, who in his teaching and educational activities will benefit from the assumptions of the humanities, based on the belief according to which in teaching-educational interactions the emphasis is “moved” from the interest in learning results to the learning process as the natural self-updating tendency. Such a syllogism transforms the role of the Christian academic teacher as the facilitator in this process. It was assumed that humanism in the teaching-educational process of higher school in the space of education of tomorrow means renewal, continuous creation, safeguarding and development of the human dimension of educational entities.

After St. John Paul II, it was assumed that “Christian education seeks to shape an internally perfect man comparable to the fullness of Christ”. Pope John Paul II, in his first Encyclical “Redemptor hominis” said that man cannot be known without Christ. Since our earthly life is directed towards God, then the way of education cannot be realized without staring at Him who is the Master, Teacher and Guide” (Zimny, 2006).

It was also assumed that the hope of the poet “Let there be a new man, who does not give in, but transforms the world and thinks in the scale of the whole world and he creates a historical formation himself, rather than being its slave” (Miłosz, 1953), may come true, as the New Man, a Christian academic teacher will change the way of looking at people, according to the divine vision as “(...) For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart” (1 Sam 16,7) (Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych, 2007). This “New birth of the Christian man deeply relates to the depth of its nature and its changes through the action of God; for this action to become something visible to man, Christ instituted the sacrament of baptism, but also outside the sacrament it is possible to create a new life in man by the love of God joined with human love (...)”. A Christian man has to get rid of these defects, which actually exist in adults, and become like a child, i.e. humility and simplicity, and start over



as a child the way of development and progress. A similar idea was noticed in the first letter of St. Peter the Apostle: “Therefore, rid yourselves of all malice and all deceit, hypocrisy, envy, and slander of every kind. Like new-born babies, crave pure spiritual milk, so that by it you may grow up in your salvation” (Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych, 1982). Therefore we have in this letter a clear indication concerning the spiritual birth and infancy, through the removal of all evil, and especially deceit, pretence, envy, evil talk. Spiritual rebirth, with its analogy with biological, makes one think that powers directing towards a new kind of life will work in it, similar to the power of nature” (Granat, 2007).

In the hope of the author, personal model of Christian academic teacher – in the original idea named herein an ADVOCATE (Doroszewski, 1980) – is a reflection of the new Man. Reality of an advocate is conditioned by the adoption of ecclesial norm by him, according to which, the new man must have a deep awareness of the “anchor” of his person in Christ. “From Him and His sacramental presence in the Church a new man (*homo novus*) draws rules of behaviour, thanks to that he is subject to the process of progressive formation in Christlikeness and acquires the sacramental model of personality”. The pattern of attitude and rules of behaviours understood in such way are achievable only in the Church.

In the order of grace the man has to live with the whole Christ, he should be rooted in Him and on Him continue to build. The stronger the formation in Christlikeness, the more a person is exposed to every breath of the Holy Spirit. “Through such people is changing the face of the earth” (Nowak, 2002). The man in the road, a Christian academic teacher – advocate, penetrating the social, academic structures with evangelical values, becomes the way of the Church, constantly coming up to the ideal of humanity. You might recognize it from the perspective of a pilgrim, emphasizing the “specifically human ability to go beyond the purely biological targets and being guided by the ideals, devoid of biological sense” (Galdowa, 2000). For an advocate, the place of sanctification is his teaching. A thesis was adopted, according to which the personal model is inspirational in nature, it expresses the desire for an imaginary perfection. To further reflection and projections made in this article, the view was adopted according to which “(...) knowledge of the social norms and patterns of community, to which the prediction applies, thus plays an important role also in anticipation of such behaviour that occurs by the power of dependency of non-matrix character. Then these are two types of additively acting agents. To consider this dual effect of cultural patterns in the predictions, we will often have to build (...) a complex forecasting model of a particular situation. In such a model, both certain cultural norms and patterns constituting the structure of this community and governing the behaviour of its members, as well as other factors defining human behaviour in the considered conditions, should be taken into account” (Nowak, 2010). A perfect model for every man is only Jesus Christ. The need for mutual encouragement to entrust everything to the Master, Jesus Christ, with faith that when follow him we will not become lost! The creation of a predictive model of a Christian academic teacher was assumed as a hope for creation of new academic reality in the education of tomorrow.

Our own definition of an academic teacher as an advocate, contains many exponents of his personal image. The following verbal form of it was adopted: An advocate is a Christian academic teacher. His personal role model, master, teacher and guide is Jesus Christ. Advocate lives with Faith, conscious of the gift of his teaching vocation. In cooperation with the grace of the Lord, he gives a lot from the heart and mind, where he is appointed. In the environment of his life and work, he penetrates the academic and social



structures with evangelical values. As a guardian of human existence, he supports Man in his comprehensive development. He helps him to recognize, extract and develop his innate talents.

The advocate became a kind of an academic teacher who is supposed to be responding to the need of change of thinking about the teacher and the revival of this piece of reality of academic pedeutology, under the influence of external and internal factors in the social and individual scale. Influencing the revival of Man in spiritual, moral, intellectual, emotional and cultural terms is considered as the overarching purpose of the teaching educational activity, lasting for the whole life. Continuous education in its Christian form needs an advocate, a reference to the Transcendence. In the sacral creativity, Christ is portrayed as suffering and humiliated, tempted, crucified and dead. There is also such trend of creativity, where Christ is shown as an intercessor, saviour (Grabner, 1999), advocating for humanity to the MASTER. It is to Him – the Son of God – that the believers are turning through Mary and John the Baptist already in the first Polish national anthem Mother of God. They asked for “respectable stay” on earth, and after the death for eternal life in heaven, i.e. “heavenly travel”. The advocate is obliged to respond with love to relationship with educational entities, involving all his being (heart, soul, and strength). This relationship leads to the conclusion that the primary value of visible reality is the man. All values, lower (vital, sensual) and higher (spiritual), are united with the human person, and aimed at his improvement. The dignity and value of the human person emphasizes the Christian dogma of the Incarnation, which refers to Christ as an intermediary for the highest value – God, and limited value – a human. The advocate is constantly threatened in his moral condition and therefore needs appropriate measures to save himself, that is, to persevere in the pursuit of the ideal of fairness, justice, kindness. Such centre is in our case, the intellectual and moral culture, religion, and also the social and moral qualifications.

CONCLUSIONS

It was assumed that in the consideration of the shape of the education of tomorrow one needs to return to the use of creating the Man, which is the academic ethos. “(...) an important aspect of ethos, which should be noted, is the generational change in Polish science. There is no academic tradition without an ethos of academic teacher” (Goćkowski & Marmuszewski, 1995). Those slowly leaving the profession represent the ethos which roots undoubtedly date back to the interwar period of the last century and the period of absence of freedom in science, in the post-war years. “A feature of academic education in those days was the coexistence and mixing the patterns of partisanship, opposition and normality into one whole, whose boundaries were defined institutionally”. It was also stated that “Academic education was the heir to the tradition of pre-war education, both in institutional aspect (the genesis of many higher schools was earlier than the one of communist regime) and in personal aspect (the environments of pre-war professorship still actively operated). In the academic education there was also a tradition of close cooperation with the world education” (Sawczak, 2009). A lot of controversies among educators consist in the fact that they are not aware of the fact that one cannot raise the other from the fall, before they themselves manage to get out of full instability subjective state and stand on the booming ground. A support for them may be a Man able to reread the unchanging message of the Gospel. In the hope of the author, the Christian academic teacher – advocate – will be such a person.

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