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The subject of the dissertation: Anthropological-metaphysical contexts
of the contemporary philosophy of upbringing

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SUMMARY

The submitted dissertation is an attempt to show the necessity of a broader consideration of anthropological-metaphysical contexts within the framework of contemporary reflection on the mutual reference between philosophy and pedagogy, and thus to re-introduce the reductionist understanding of philosophy and pedagogy into a broader horizon of the philosophy of upbringing, while at the same time restoring the status of art as a unity of existence and contemplation, i.e. its reopening in its entirety - metaphysical - as a way of being. The aforementioned upbringing philosophy is not a philosophical reflection on upbringing, but an attempt to establish, unveil a philosophical-educational perspective, a specific philosophical-educational principle in the shape of a dialogical principle postulated by the philosophy of dialogue, which is not a philosophical reflection on dialogue, but a specific appeal to think and experience reality in a dialogical way, moreover, a call to discover-unveil its dialogical structure. Such an approach tries to reconcile the world-view and scientific tension in the understanding of philosophy and is located within it, grows out of it, and is inscribed in the therapeutic and psycho-psychogological model of understanding and practicing philosophy, hence the reflection is conducted in the key - diagnosis - search for a remedy - therapy; finally, it is embedded in the soteriological bias, hence the spiritual and religious-mistic references.

The starting point is the contemporary state of philosophy and pedagogy and their mutual relations - it is not about specific concepts of philosophy or pedagogy or their references, but their cultural resonance in the space of liquid modernity. Contemporary situation of philosophy and pedagogy has a crisis character, which results from internal fluctuations of each of them, as well as the aporetic character of mutual relations and the context of reductionist and fragmented cultural trends. The remedy to this state of affairs is a return, a *metanoia* towards a new clarification of more than a common source of philosophy and pedagogy from the source experience of man in their co-humanity, in their philosophical-pedagogicality. What emerges from this explanation is the philosophy

of upbringing understood as the art of being, and thus the life-long reaction of man to the event of their own (coming into)existence "from", "inside" and "towards" the Mystery of Existence. Thus, the transgressive-metaphysical vision of (coming into)existence of man and their possibility of (non-)being appears as a place of crisis, and at the same time as a chance of overcoming it in a metanoic way in the form of the philosophy of upbringing understood from the source. The philosophy of upbringing understood in such a way, resulting from the source experience of man, appears as *philosophia perennis*, in which, ultimately, the truth, sense, logos of man's existence are discussed in relation to the question of truth, sense, logos of the Mystery of Existence. The basic philosophical-educational drama concerns the necessity for the human being to decide on their whole life's reference to the Mystery of Existence, including the mystery of their own (coming into)existence in all its references. This resolution has more than a consciousness-free character, because it takes place in every moment of existence in the depths of human nature, regardless of the stage of human development and the possibility of his external manifestation. Inscribed in the human nature, or rather in a specific way preceding the cradle of trust, it is directed towards approving acceptance of oneself in one's (coming into)existence by being, as approval of acceptance through the Mystery of Existence, and thus acceptance of the latter itself. This is possible, however, upon the assumption that the truth and ultimate meaning of the Mystery of Existence, Without-Source is the absolute and unconditional Good, moreover: the Gift, which is in a way a hidden, sometimes resounding *expressis verbis*, postulate of the whole dissertation. Restoring the primacy of these issues in contemporary philosophical and educational disputes is a remedy for the contemporary crisis of man and culture, which is accessible through *metanoia* towards the philosophy of education understood in such a way, i.e. coming from the source, in which it is about the radically understood, to be or not to be, of a human and mankind.

In the face of these contexts, analyses take place in a philosophical perspective, centred on bringing closer those source metaphysical experiences of man in various scenes, in which they discover and recognize themselves as given and self-imposed in an autotranscending openness to the reality as a whole, and thus somehow doomed to metaphysicality. These source metaphysical experiences of man interact with the metaphysicality of reality, with which they feel connected as its element-participant, and which at the same time they seem to transcend, which is expressed in the form of questions

about the final foundation and destiny of themselves and reality in its entirety, as well as the adequate reference to this foundation and destiny, adoption of a proper form of being. Restoring the importance of these source metaphysical human experiences for the contemporary philosophy of upbringing, i.e. the place where the newly thought-out relations between philosophy and pedagogy intersect, is at the heart of this research paper.

A peculiar *novelty* of the undertaken analyses is an attempt to co-rethink the state of philosophy and pedagogy in their mutual relations in contemporary contexts and to diagnose the reasons that led to their low cultural and social valorization. These causes include, inter alia, destructive reductionism, to which philosophy and pedagogy, each of them, of course, in its own way, have succumbed, as well as multiple separations from each other, being on the one hand, the basis and, on the other, the source of this reductionism. The dissertation will present a proposal to remedy this state of affairs, which paradoxically emerges not from the "outside" of the reductionist crisis, but from its most distant and radically implicit "interior", so that the whole, from which the reduction takes place and the irreducible source to which it aims, turn out to be the same, final, t(T)ranscendent reference horizon - the Non-Source Mystery of Existence.

What underpins our way of seeing ourselves and reality as human beings are certain more or less conscious worldview choices (ontological-epistemological-axiological). The approach presented in the paper is not free from them either, despite its claim, though critical and open, to truthfulness and universality (which is in a way a feature of every consciously accepted and experienced belief). In my opinion, a sensible dispute about man, about the vision of their upbringing, i.e. about the way of understanding and practicing their becoming more "human", about everything that is most important for man, in their individual and socio-cultural dimension, and to which the category of philosophy of upbringing refers, will be possible today only with a fair recognition of human inability to have a neutral worldview. Only when we accept the fact that we always look at reality somehow and experience it somehow, and at the same time we miss and constantly cross ourselves in our determinations towards unconditional contemplation of reality as it is, will we be able to have a true philosophical-educational dialogue. This dissertation is a form of invitation, encouragement and appeal to such an understanding of philosophical-educational *metanoia*.

Keywords: philosophy of education, metaphysics, anthropology, pedagogy, *metanoia*

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