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INTEGRAL EDUCATION BASED ON THE PEDAGOGY OF UNITY

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Abstract. The article substantiates the opinion that integral education based on personalism covers all dimensions of personality development: physical, mental, social, cultural, and religious. The purpose of the study is to present the innovative content of integral education, expressed in the Pedagogy of unity by Chiara Lubich. The reflections on integral education, based on the interpretation of Lubich's texts and the experience of the Focolare Movement educational community, founded by her, describe the original directions of integral education in the Pedagogy of unity. It is emphasized that the concept of holistic education of the Pedagogy of unity, based on Christian ideas, is compatible with the trends of personalistic pedagogy and - although it originates from the religious message of the charism of unity by Chiara Lubich - is characterized by universality, developed on love, presenting it as a pedagogical value. Based on the results of the analysis of modern scientific sources, it has been proven that due to love, and mutual understanding in interpersonal relationships, effective communication is created at the social level, a person is elevated to higher spiritual values, and a harmonious educational environment is formed for self-assertion and freedom. It has been found that this direction of education makes it possible to build universal fraternity, peace, and unity. The author claims that the interpretation of holistic education in this context allows for preserving the unity of the human being and his/her harmonious development. The presented analysis of the features of integrated education by the pedagogy of unity does not diminish the general idea expressed in Chiara Lubich's theory. New directions have been determined for further scientific research, both in the field of the hermeneutics of Lubich's works as well as in the field of scientific research of the educational practice of the Focolare Movement and educational institutions in various cultures of the world, oriented on the charism of unity.

Keywords: integral education, pedagogy of unity, fields of education, love, unity, Chiara Lubich.

1. INTRODUCTION

The coronavirus pandemic that affected humanity in the second decade of the 21st century revealed the importance of globalization and the global threats it poses to life, as even the most progressive countries had to face mass deaths. It proved the futility of overconsumption because the lockdown interfered with even the most modern technologies and production spheres, but above all, the pandemic made humanity aware of our fragile existence. The most important long-

term effects of the pandemic on children and youth are the deterioration of mental health and well-being, educational backlogs, and consequently lower qualifications, lower wages, and unemployment (IPSOS, 2021).

As humanity began to recover from the pandemic, the world was plunged into a new, even more, difficult crisis: the Russian invasion of Ukraine in February 2022 began a new era, the consequences of which may be more extensive than the pandemic (Page, pp. 4-5). Such a reality poses new challenges, especially for education, because the young generations, deprived of a carefree childhood, the power of hope, and the creativity of planning the future, are most affected. Pope Francis directed attention to his statement: „*Education is one of the most effective ways of making our world and history more human. Education is above all a matter of love and responsibility handed down from one generation to another*” (Francis, 2020).

Looking for responses to the questions: In what way can we support the development of children and youth in difficult social circumstances? What model of upbringing to choose to prepare young generations for the creative transformation of a difficult reality? – we refer to the Pedagogy of unity, which originated from the spiritual and pedagogical thought of the Italian teacher Chiara Lubich (1920-2008) and the experience of the educational community of the Focolare Movement (FM) a Catholic ecclesial movement founded by her, presented in various cultures and nations around the world (Kozubek & Silva, 2023; Fondi & Zanzucchi, 2003). This approach is justified by the thesis that in the theory of upbringing different perspectives on the same upbringing issues should be presented and treated as equivalents in terms of cognitive value (Łobocki, 2007, pp. 22-23). Although Lubich's thought about upbringing and their application have been appreciated by the scientific community – she received an honorary doctorate in Social sciences at the Catholic University of Lublin in 1996 and in Pedagogy at the Catholic University of America in Washington in 2000 (Gillet & Parlapiano, 2016 pp. 15-51; 311-329) – however, she is not well known in the literature on this subject on a global scale (Snoj & De Beni 2021; Siniscalco 2019; Moran Cepedano 2019; Ting Huang 2019; Kozubek 2019, 2016; Boi 2017; Arxer 2017; Dantas 2015; Kornas-Biela 2014; Ramer et al., 2014; Michael et al., 2010; Zani 2010).

In the given reflection, based on the hermeneutics of Lubich's texts and the experience of the FM educational community, an attempt was made to answer two basic problem questions: what is integral education in the Pedagogy of unity? What new contributions can it bring to the theory of education fields? The article outlines the theoretical foundations of integral education in the Pedagogy of unity and then indicates specific areas of integral education in individual fields of education. The reflection carried out has the features of an interdisciplinary search – it is embedded in the theory of education as well as concludes theological thoughts.

2. THEORETICAL BACKGROUND

In the present reflection, we refer to Christian personalism, according to which “Educating (from the Latin *educere*) means leading young people to move beyond themselves and introducing them to reality, towards a fullness that leads to growth” (Benedict XVI, 2011, n.2). Upbringing, therefore, as a specific activity directed towards a human being, is all intentional influence of educators on students, to shape specific attitudes, feelings, and aspirations in them (Kunowski, 2001, p. 19). The personalistic concept of upbringing demands a reference to the transcendent dimension of the human person, because “To be authentic, it must be well rounded; it must foster the development of each man and the whole mankind.” (Paul VI, 1967, n. 14; cf. Kozubek, 2012, p. 72). In the concept of a person considered in this way, upbringing is integral, i.e. it covers all dimensions of a human person's life, development, relationships, and activities and applies to all spheres: physical, mental, social, cultural, and spiritual. “The relationship between two people – a student and an educator, striving together to realize their humanity”, where “integrity means

inseparable relations with the whole, absolute unity, cohesion, and harmony” (Opiela, 2013, p. 153).

2.1. Love and Unity – based on the Pedagogy of unity

The Pedagogy of unity, also called the Pedagogy of Communion (De Beni, Šimović, et al., 2012), is closely related to two terms that express its essence: “Love” and “Unity”. Interpreting these concepts, Lubich refers to Christian inspiration, and especially to the teaching of Jesus of Nazareth expressed in two imperatives recorded in the Gospel: “A new commandment I give you, that you love one another; as I have loved you, that you also love one another” (Jn. 13:34), and: “that they may all be one. As you, Father, are in me and I in you, may they also be in us one, so that the world may believe that you have sent me” (Jn. 17:21). This commandment of love throughout history is a point of reference for the deepest humanism, and in the pedagogical context, it indicates both the ideal and the goal of education, regardless of the circumstances.

Lubich’s views on the essence of love were formed by her experiences during World War II when she was only in her twenties. She describes it this way: “Amid the madness of war – the fruit of hatred – God, by special grace, showed us who he is: Love [...] It was like an epiphany [...] God is Love, and therefore He loves us. Therefore, everything that happens, joys and sufferings [...] all that His love willed or allowed. And our lives took on a completely different meaning” (Zambonini, 1996, p. 39). This shift of life perception is also concrete in her attitude to person, she writes: “Felt that I have been created as a gift for the one next to me. [...] On earth, all are in the relationship of love with all: each thing with each thing. It is necessary to be Love to find the thread of gold among beings” (Tobler & Povilus, 2022, p.64). This almost poetic narrative contains Lubich’s deep anthropological thought, which can be found in her numerous texts and speeches of a pedagogical nature. Lubich clarifies the ontological meaning of love, which is the goal of upbringing, noting: “What counts in love is to love. It is here on Earth. Love – I mean supernatural love, which does not exclude ordinary human love – is a very simple and very complex reality. It requires your participation and expects the participation of the other person” (Lubich, 2007, p.131).

The sense and meaning of unity, Lubich explains by pointing out the model of the unity of the Holy Trinity (Lubich 2008, p. 7). The theological meaning of unity elicits its anthropological meaning. From a pedagogical perspective, Giuseppe M. Zanghi, an Italian philosopher involved in MF, explains the importance of unity in the context of an interpersonal relationship. In his opinion, separating a human being from God is absurd and he justifies it in this way: “The world is looking for unity. Looking for new relationships. Only one relationship is true unity: that of the Most Holy Trinity. [...] If this very relationship is realized at the level of action with all the depth of content it contains [...], then social structures will change [...]. We are convinced that the education of young people should have this direction” (Zanghi, 1960, p. 11).

Love in its multidimensionality and unity in the trinitarian perspective appear as categories of the theory of upbringing, as an educational value, as well as the basis for personal development that allows you to find the true meaning of life, and moral efficiency in upbringing. They are the key to understanding the essence of integral education in various fields of education.

3. ANALYSIS AND DISCUSSION – INTEGRAL EDUCATION IN THE LIGHT OF EDUCATIONAL FIELDS

Integral and holistic human development concerns all its dimensions: morphological and functional, cognitive (intellectual), emotional and moral, social (national and state), and religious, covering various spheres of reality (Giugni, 1990, p. 127). In the theory of upbringing, the combination of the development and upbringing dimensions, according to the stages of

development, is often distinguished as fields of upbringing (Nowak, 2008, p. 385). Each of the fields of upbringing has its name, for example social, civic and patriotic, moral, religious, health, mental, aesthetic, and media education (Łobocki, 2007, pp. 267-305; Nowak, 2008, pp. 385-437).

Lubich does not use the pedagogical concept of *the field of education*, although her works and the analysis of the experience of the educational community show that the term *“life according to aspects”* or *“life in colors”* (Lubich, 2007, pp. 256-258; 2002, pp. 64-166) corresponds to the reality of various fields of education. Still, it does not limit them.

The basis of each aspect is the principle of mutual love, which is also indicated by its proper name. Lubich believes that *“when love sets a new tone in various aspects of the life of individuals and entire communities, then they transform”*, and thus a very educational process (Lubich, 1998, p. 35). Naming this real *life in colors* Lubich explains in this way: *“Love is light; it is like a ray of light that, passing through a drop of water, splits into the colors of the rainbow [...]. All these colors are the colors of light and have an infinite number of shades in them [...]. Similarly, love has different shades; it is expressed in many different ways”* (Lubich, 1998, p. 35). Adopting the categorization outlined above, let's consider individual aspects from the perspective of a specific field of education, without describing it. Only those elements that introduce some novelty in a given field of education will be shown.

3.1. Social Education – *Love creates communion*

The scope of social education covers a wide range of problems: political, social, economic, moral, spiritual, and religious. In addition to the transfer of historical, legal, and economic knowledge, it is necessary to form appropriate attitudes and ways of living and functioning in the community (Nowak, 2008, p. 418). The Pedagogy of unity sheds new light on shaping civic attitudes in the field of social solidarity, subjective sense of work, and economy.

The first aspect named *“Love creates communion”* is related to the *culture of giving*, promoted in MF, in which a human person is perceived as a *“homo donator”*, and therefore someone capable of being a gift in all dimensions of his/her existence. The foundation of the *culture of giving* is not the anthropological concept of individualism or collectivism but of communion in the community (Araújo, 1999, pp. 494-495). Communion is considered here not only as an emotional identification with the community, with the environment, but it refers directly to the *“Trinitarian Communion”*, i.e. the community of persons of the Triune God, in which the basic dynamic is the reciprocity of selfless self-giving (Lubich, 2002, p. 41). Trinitarian Communion treated in this way is the ontological basis of every form of communion, both in terms of content and life. In addition, in this sense, it becomes an anthropological category (Araújo, 2005/6, p. 867).

In the *culture of giving*, upbringing includes shaping the ability to share one's material and spiritual goods as well as the subjective attitude towards work. Sharing originated from the dynamics of creating a *“community of goods”*, the essence of which is the evangelical imperative *“Share and it will be given to you”* (Lk. 6:38), following the example of the first Christian communities (Ac 4:32-37). Educating about the attitude of giving/sharing, and selflessness is of great importance, which indicates that giving, which is a gift, has to be free from such contaminations associated with giving as the desire to control others, getting influence over individuals and social groups; the search for personal gratification, which often provokes the addressee's humiliation; or a utilitarian approach to giving, which consists in pursuing own interests (Lubich, 2002, pp. 70-73). Selfless giving forms the way of being and contact with others, which consists in being interested in the needs not only of the closest ones but in a global sense.

In the Pedagogy of unity education for work and through work is based on the Christian perception of work, emphasizing that a human being, guided by the principle of love, continues the work of God – the Creator, and thus *“imprints his/her mark on nature [...] nature transformed by him/her, becomes as if God's work”* (Lubich, 2007, pp. 395, 397).

Upbringing for work is a part of the process of personalization of his/her relationship with the world, from which he/she gains food through work (Lubich, 2007, pp. 384-386). The attitude to work is characterized by two basic features: commitment and "detachment". Commitment consists in performing work in the best possible way as an expression of love for another human being. "Detachment from work" means putting it in its proper place in life. Lubich, by emphasizing the value of work, makes it a means to reach the aim, not the aim itself, therefore she warns against work addiction, uncontrollable striving for improvement that leaves no room for anything else and giving it the highest value. In the Pedagogy of unity, in education for work, attention is also paid to shaping social awareness in a broad sense (unity of the world of work), as the economy of each country is related to the economy of others. A necessary condition for a person to be able to realize unity, without denying the bond of belonging to his/her family, his/her people, nation, and the duties that result from this, is upbringing in love. According to Lubich, it is only through the kind of love Jesus taught that "selfishness and hatred can be eliminated... Through love, a group of workers will discover that unity rather than opposition serves to improve work... The social life will be considered not as a fight against someone, but as a commitment to developing together" (Lubich, 2007, p. 393).

3.2. Civil education – *Love radiates light*

Civil education is also sometimes referred to as patriotic and means teaching love for one's homeland and nation with readiness to make sacrifices, developing an attachment to its past and present, and a sense of responsibility for its comprehensive development and place among other countries (Łobocki 2007, pp. 288-289).

In the Pedagogy of unity, this field of education includes the idea of universal brotherhood, which, without diminishing love for one's homeland, expands to all humanity. Fraternity is understood here not only as a human need and a political goal but above all as a religious goal: God's plan for a human being and humanity. The name of this aspect "*Love radiates light*" means that mutual love in a community leads to brotherhood and, as a model of relationships, affects social life (Lubich, 2004, p. 75). According to Lubich, education for universal brotherhood begins in the family, becomes stronger in communities, and is proved in community activities for others, because anyone who is close to a person and serves him/her in the smallest needs will also easier understand the great challenges humanity faces. (Lubich, 2007, p. 334). It is the development of pro-social attitudes, which is characterized by a commitment to the good of others (Roche, 1999, pp. 29-48) and the ability to cross the horizons of one's community, city, country (Lubich, 1999, pp. 92-93). This is interpreted in Lubich's text from the 1950s entitled *One City is not Enough* (Lubich, 1986, pp. 89-92). Its specific indications are a model of community involvement in transforming the most difficult aspects of social life. Lubich uses typical phrases expressing the values she brings to education: unity in action, love for each other, hope, mercy, and reciprocity. She wrote: „*Gather with friends who think like you [...], make a pact with them [...], embrace the size of the city, [...] take care of the poorest, the destitute, the abandoned, the orphans, the prisoners (...), never stopping in action, hurry up (...) show them that the love of God is nearby and accompanies them. If someone is hungry, bring him/her food, (...) supply with all kinds of goods, surf the streets, climb into attics, and run down to basements (...). Do not leave anyone alone and do not be mean in your devotion (...) God will see to it that you and your companions are filled with the gifts of heaven. Pass them on to each other so that the light is not lost and the love is not extinguished*" (Lubich, 1986). Lubich highlights an important educational element in this text, which is education in action. She emphasizes that those actions can be a testimony to others: „*If your action is decisive, your speech seasoned with wisdom, many will follow you. Divide these people into different groups, so that with their help you can „light” the city that you want to radiant with love.*" However, she does not stop at the sense of a completed task and achieved goals, but shows a

higher goal of „uomo-mondo” (a human being with the dimensions of the world), when she writes: „When you raise, help, enlighten, satisfy those who were 'waste' society, you have laid the foundation for the construction of a new city” (Lubich, 1986). Forming pro-social attitudes is related to patriotic upbringing, and implementing the development of moral responsibility for one's country. This is shown in the text of Lubich, from 1977 entitled *Giving your life for your people* (Lubich, 2001, pp. 43-45). To the youth of FM, who carried out numerous campaigns around the world to help Africa at that time, Lubich said: “We must have a universal mind (...); it is not enough to love only those who are far away, we must also do something for those who are close to us. We must 'root' in our countries and testify to love through concrete facts in our locations” (Lubich, 1986, p. 43).

3.3. Religious and moral education – „Love raises”

Based on rational and humanistic pedagogy, attention is drawn to the fact that the theory of integral education should recognize the religious dimension of a human being (Groppo, 1997, pp. 348-352). Religion is pedagogical of its very nature because it strives for something that transcends the current state of things, that is, for a reality that shows something more and that appears as the highest value (Lombardi, 1982, pp. 15-157).

In the field of religious and moral education, there is an aspect defined as „Love raises”. This name indicates that in religious upbringing, love is the development factor that 'raises' a human being to God and brings people closer to each other. Religious education in the Pedagogy of unity aims at forming mature and complete people. This is achieved by shaping the human person towards its ultimate goal – which is referred to in the Movement as „the pursuit of holiness” (Lubich, 2007, pp. 116-119) – and by helping them shape their lives towards freedom and responsibility (DWCh, 1965, n. 1). Therefore, it includes intellectual formation, shaping attitudes by values, maintaining and developing sacramental life and practices of piety. This aspect also includes moral education, related to the development of character, will, and freedom from the perspective of universal human values. The formation of character is accomplished by community action, which „according to the principle of a person's moral upbringing, from the necessary initial phase of dependence (dependant morality) gradually moves on to autonomous morality (which should characterize a mature adult)” (Lubich 2007, pp. 316-317).

3.4. Health education – “Love can heal”

Health education implies providing children and youth with health knowledge and developing their correct pro-health attitudes (Okoń, 2007, p.472). The field of health education includes this aspect of life, which in the MF is called “Love can heal”, indicating the close relationship between love and health, concerning not the absence of illness, but a mature attitude towards illness, the aging process, and death (Caretta & Petrini, 1998), which is also associated with mental and spiritual health. Lubich, pointing to the social dimension of health, states that it is necessary to teach balance in all activities: at work, diet, leisure, entertainment, and even in piety practices (Lubich, 2004, p. 101).

Forming the right approach to illness, Lubich refers to the human being's spiritual dimension and shows it as an expression of God's love for humanity. She believes that the disease can contribute to a person's spiritual and moral development. The sick and the person who accompanies them learn how to overcome weaknesses and difficulties, engaged in the pursuit of regaining health, and transcend suffering through the spiritual act of combining their sufferings with the Passion of Jesus. The most innovative element that Lubich brings to health education is forming a positive approach to human death. This is due to the integral concept of the human person, based on biblical anthropology, according to which the body is so important that it will

remain an integral element of a human being also after his death, i.e. that in eternity a person will exist not only in the spiritual and mental dimension but also in the bodily dimension (1Co. 15:35-37). Lubich explains: *"We do not think about death because we have black thoughts, but golden ones"* (Lubich, 2004, p. 108), which means that since death is the pinnacle of human life on earth, it should also, be made the pinnacle of thought. In her narrative, there are phrases such as: *"live at the moment"*, *"live solemnly"*, and *"live in the present moment"*, as indications of serene preparation for a dignified departure from this earth and such accompanying those leaving it (Lubich, 1999).

3.5. Aesthetic education – *"Love creates home"*

Aesthetic education, which also covers education through art, includes the aspect of life called *"Love creates home"*. It refers to the development of a full, integral personality in the sphere of aesthetic sensitivity, but also includes the impact on the intellectual, moral, and social spheres as well as the development and stimulation of creative abilities. The basis of aesthetic education is the assumption that a human being is created following the image and likeness of God, resulting in the vocation to goodness, truth, and beauty. Beauty is considered the highest harmony, expressed in unity. Concerning sensitivity in the field of aesthetics is characterized by the relation to one's appearance, as well as the harmony of the environment in which a person lives because it is emphasized that the beauty and goodness that a person talks about must also be visible inside and in the surroundings (Lubich, 2007, p. 433). The education for beauty also includes broadly understood education through art, i.e. to perceive art and to create it. Lubich specifies that when creating, beauty cannot be considered as something detached from good and truth, that we should hope for the better even in the most difficult situations, that art is a new incarnation, it is mysterious, therefore it is discreet and does not reveal everything (Lubich, 2007, p. 439).

3.6. Intellectual education – *"Love breeds wisdom"*

Mental education also referred to as intellectual, concerns the enrichment of the intellectual culture of children and youth, developing the ability to act rationally and forming cognitive abilities, intellectual interests, and self-education tendencies (Łobocki, 2007, p. 295).

The aspect called *"Love breeds wisdom"* can be referred to in this area of education. Love is perceived as a source of wisdom, necessary for acquiring knowledge that leads to the truth (Lubich, 2004, p. 143). Wisdom, on the other hand, is understood in the biblical sense - as a special light, thanks to which a human being can perceive the world as if from God's perspective – *"through the eyes of God"* (Lubich, 2007, pp. 251-255). Lubich (2007) explains that the condition for reaching the wisdom that allows you to perceive the world in this way is mutual love: *"If we live in mutual love, which brings the presence of Jesus among us, and we feed on the Eucharist, which individually and collectively makes us Christ, and therefore the Church, we can grasp, feel how the Spirit of God penetrates the hearts of all beings – each being and the entire cosmos"* (Lubich, 2007, p. 306). According to her, *"The skeptical and cold reasoning that circulates among things without reaching the depths of their origin has taken the place of the intelligence of love, which instead was able to understand their roots, that is, in God, who contains and sustains creation, its truth and beauty."* (Lubich, 2007, p. 305). According to this approach, intellectual education is also the development of the ability to overcome difficulties. Lubich (2004) emphasizes that true wisdom comes from the cross and quotes Grignon de Montfort's words: *"Suffering teaches you things no other knowledge can teach"* (Lubich, 2004, p. 141).

A characteristic feature of the concept of teaching according to Lubich's opinion is the idea of the unity of humanity; teaching should be in the service of another human being. Lubich (2007) writes: *"It may seem like a utopia, but every true pedagogy contains utopian aspirations, which should be*

considered as an idea regulating the creation of a community among us not existing yet, but should exist. In this perspective, education is considered a means of reaching such a utopian goal" (p. 318).

3.7. Communicative Education – “Love unites”

In the theory of upbringing, we do not find a separate field of upbringing that would directly teach us to communicate and use mass media in the same way as it is in the case of other fields of upbringing. There is, however, media pedagogy, which deals with media education, information technology, computer diagnostics, and the issue of media in the human world (Siemieniecki, 2007, p. 149). This area of upbringing can be attributed to the aspect called “*Love unites*”. Lubich emphasizes that the basis and purpose of communication are, like in the previous aspects, the principle of love, and the model of communication is the life of God-the Holy Trinity, where communication is perfect (Jn. 17:10). Love is the condition and effect of communication, which leads people to unite into communities, societies, in the world. The basic principles of communication formulated by Lubich may constitute directions for education in communication: (1) *Communication is important* because what is not transferred to others is lost. Lubich refers to a certain practice that involves sharing one's spiritual experiences in the MF communities, which makes them more united. In the context of upbringing to communicate, such a strategy contributes to the development of self-communication skills, openness in the community, being a gift as well as co-responsibility for the quality of the community. This is especially important in times of the widespread style of “*shortcut communication*” (pictures, icons, without expressing the depth of authentic experiences) typical of today's young generations. (2) *Unite in communicating with the interlocutor*. Lubich points here to a certain culture of communication, based on the dynamics of reciprocity, which includes listeners and speakers, the meaning of the message, and reception. (3) *Emphasize positive sides. Without omitting the prudent and responsible “revealing errors, defects and faults”*, strive to message good things, which are always creative and reveal positive prospects. (4) *It's the person that counts, not the media*. In the world of mass media, to promote a new culture of communication aiming at building a universal fraternity, because the role of the media is to connect people (Lubich, 2007, pp. 421-423).

4. CONCLUSIONS

The presented, in general outline, upbringing in its various fields, defined in the Pedagogy of unity, as *life according to aspects*, appears to be an integral upbringing, because it covers all dimensions of the individual as well as community human life. Although the concept originates from a religious message – Chiara Lubich's charisma – it contains universal, well-confirmed features, because the value of love makes the foundations. It is love that: *creates communion* at the social level, *radiates* in interpersonal relationships, *raises* a human being to higher values, *heals* the wounds of humanity and the world, *creates a harmonious home*, and *generates wisdom* that places knowledge at the service of humanity, *unites* through positive communication. Education directed in this way makes possible the *culture of giving*, building *universal fraternity*, transcending life thanks to the implementation of values, supporting the culture of life at every stage, caring for the harmony of the environment as a home, gaining wisdom to multiply the common good, building peace and unity through the ability to extract and spread positive things. Integral education considered in this way allows for the preservation of the unity of the human person and his/her harmonious development.

The presented analysis of the features of integral education according to the Pedagogy of unity does not diminish the rich message contained in Chiara Lubich's thought, because – according to the author's intention – it was expressed only from the perspective of the theory of selected fields

of education. The discussed issues set new directions for research both in the field of the hermeneutics of Lubich's writings and exploratory research in the field of educational practice of the Movement Focolare and educational institutions in various cultures around the world inspired by the charism of unity.

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Козубек Маріола Тереза. Інтегральна освіта на основі педагогіки єдності. *Журнал Прикарпатського університету імені Василя Стефаника*, 10 (1) (2023), 205–215.

У статті обґрунтовано, що інтегральна освіта, заснована на персоналізмі, охоплює всі виміри розвитку особистості: фізичний, розумовий, соціальний, культурний, релігійний. Мета дослідження: представити інноваційний зміст інтегральної освіти, виражений у педагогіці єдності К'яри Любіч. У роздумах про інтегральну освіту, на основі інтерпретації текстів Любіч та досвіду заснованої нею освітянської спільноти Руху фоколярів, описано оригінальні напрями інтегральної освіти в педагогіці єдності. Наголошено, що концепція цілісного виховання педагогіки єдності, що ґрунтується на християнських ідеях, узгоджується з течією персоналістичної педагогіки і – хоча походить від релігійного послання харизми єдності К'яри Любіч – характеризується універсальністю, оскільки заснована на любові, подаючи її як педагогічну цінність. За результатами аналізу сучасних наукових джерел доведено, що завдяки любові створюється ефективне спілкування на соціальному рівні, виявляється взаєморозуміння в міжособистісних стосунках, людина підноситься до вищих духовних цінностей, створюється гармонійне освітнє середовище для самоствердження та свободи. З'ясовано, що таке спрямування освіти уможливорює побудову універсального братерства, миру та єдності. Авторка стверджує, що трактування у такому контексті цілісного виховання дозволяє зберегти єдність людської особистості та її гармонійний розвиток. Представлений аналіз особливостей інтегральної освіти відповідно до педагогіки єдності не применшує загальної ідеї, що міститься в теорії К'яри Любіч. Перспективними для подальших наукових досліджень визначено нові напрями як у сфері герменевтики творів Любіч, так і в сфері пошукових розвідок освітньої практики Руху Фоколяре та освітніх закладів у різних культурах світу, орієнтованих на харизмі єдності.

Ключові слова: інтегральна освіта, педагогіка єдності, сфери освіти, любов, єдність, К'яра Любіч.