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MAN AS THE PRIMARY WAY FOR THE UNIVERSITY

The complex and ambiguous situation of contemporary culture, above all in Europe and North America, is something universally experienced both by individuals and societies. A lot of attempts have been done to find out the reasons of this widespread confusion which is so serious that may threaten the very nature of the two-thousand-year-old culture based on the Greco-Roman and Christian foundations. Thus, it is appropriate to point out to the essential elements of the culture: its common values, foundations and principles that European nations share; with its juridical culture based on the principles of Roman law; with the Judeo-Christian belief in one God – Father of all which over the centuries has had a profound impact on the European thought and institutions; with a certain model of education and educational formation based on a definite anthropology¹.

For centuries universities have played a vital role in the life of the nations and societies. They themselves have not only emerged from a certain cultural and religious background but have become its inherent element and as a result they continue to make their own impact on individuals and societies. As elsewhere, here too the crucial element of the identity and mission of the university is a vision of man with all its far-reaching implications concerning the way the university carries out its tasks.

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¹ Cf. the interview with prof. Hans Maier of Munich's Ludwig-Maximilians University published in the Italian daily „Avvenire” of 5 July 2006 (www.avvenire.it).

I. THE EUROPEAN CULTURE'S STATE OF AFFAIRS

A lot has been said about the contemporary cultural situation, particularly in Europe. It is still relevant to claim that our modern culture has not ceased to be under a strong influence of the Enlightenment. Attention should be paid to three dominant aspects². First it is secularism. The Enlightenment rejected not only the Church but all revealed religion as irrelevant to society and the state. Secularism is then the way of life *as if God did not exist*. When applied to the subject under consideration, it deprives the university world of God and any reference to the supernatural, it brings a secular way of life and academic work, a secular theory of law and science etc. Finally there is no basis for affirming a transcendent dignity of the human person, and so there are no limits to what the science can do to manipulate human beings³.

Another aspect is relativism. It is based on a conviction that reason is not capable of knowing objective truth, including moral truth. In fact, there is no such truth (postmodernism!). Here all depends upon the circumstances of a given case. In consequence, relativism has become „the only virtue”⁴. Since no one can know what is right or wrong, the resolution of such questions must be left up to the political process. Eventually there comes a utilitarian philosophy that governs everything. Cardinal J. Ratzinger, before entering the conclave, identified it in his homily on 18 April 2005 as „a dictatorship of relativism” which he later repeated as the Pope. The third remnant of the Enlightenment is individualism which is an exaggerated autonomy of

² A. MacIntyre recalled the famous phrase of F. Canavan, of Fordham University, who had described the present stage of American culture as „the fag-end of the Enlightenment”. Cf. C. E. R i c e. *Natural Law in the Twenty-First Century*. In: *Common Truths: New Perspectives on Natural Law*. Ed. E. B. McLean. Wilmington 2004 p. 296-301.

³ Secularization has been much analyzed and there are several theories of its nature and origin. José Casanova distinguishes at least „three very different, uneven, and unintegrated propositions. First, there is secularization understood as differentiation, in which secular spheres of society are increasingly distinguished from religious institutions and norms. Then there is what most people probably mean by secularization: a decline in religious beliefs and practices. Finally, there is secularization as the marginalization of religion, pushing it almost totally into the private sphere of life. While the first and the third of these may seem pretty much the same thing, it is surely true that discovering what people actually believe and why they believe it is not as susceptible to the kinds of structural analyses of which sociologists are fond”. R. J. N e u h a u s. *Secularizations*. „First Things” 2009 no. 2 [February] p. 23.

⁴ The phrase comes from A. D. Bloom. Cf. his wider study *The Closing of the American Mind: How Higher Education Has Failed Democracy and Impoverished the Souls of Today's Students*. New York 1987.

the individual. Here man is no longer an *animal sociale* by nature. The Enlightenment thinkers postulated a mythical „state of nature” populated by autonomous individuals who were not *social* but *sociable*⁵.

The present state of modern culture has been finely described in Pope John Paul II’s apostolic exhortation *Ecclesia in Europa*. It is enlightening to refer to that document which has named the current „state of affairs” in this respect as the *dimming of hope*⁶: „There are many *troubling signs* which at the beginning of the third millennium are clouding the horizon of the European continent”. We experience „*the loss of Europe’s Christian memory and heritage*, accompanied by a kind of practical agnosticism and religious indifference whereby many Europeans give the impression of living without spiritual roots”. We see „the slow and steady advance of secularism [...]. Many people are no longer able to integrate the Gospel message into their daily experience; living one’s faith in Jesus becomes increasingly difficult in a social and cultural setting in which that faith is constantly challenged and threatened. In many social settings it is easier to be identified as an agnostic than a believer. The impression is given that unbelief is self-explanatory, whereas belief needs a sort of social legitimization which is neither obvious nor taken for granted”.

People seem to be filled with *fear of the future*, which is accompanied by „the inner emptiness that grips many people and the loss of meaning in life”. There is an expanding experience of *existential fragmentation* which causes a feeling of loneliness in people’s hearts as well as divisions and conflicts among them. All this comes with the dissemination of individualism, which brings about „an increased weakening of interpersonal solidarity”. When searching for a reason of this situation the Holy Father stresses that „at the root of this loss of hope is an *attempt to promote a vision of man apart from God and apart from Christ*”, and this makes man „the centre of reality” occupying – falsely! – the place of God. „Forgetfulness of God led to the abandonment of man. It is therefore no wonder that in this context a vast field has opened for the unrestrained development of nihilism in philosophy, of relativism in values and morality, and of pragmatism – and even a cynical hedonism – in daily life”. This leads the Pope to emphasize that mankind is

⁵ Thomas Hobbes, John Locke or J. J. Rousseau would claim that for example people formed the state according to the social contract for some purpose and not out of man’s social nature.

⁶ Cf. J o h n P a u l I I. Apostolic Exhortation *Ecclesia in Europa* [EiE]. The Vatican 2003 no. 7-9.

witnessing „the emergence of a *new culture*, largely influenced by the mass media, whose content and character are often in conflict with the Gospel and the dignity of the human person. This culture is also marked by a widespread and growing religious agnosticism, connected to a more profound moral and legal relativism rooted in confusion regarding the truth about man as the basis of the inalienable rights of all human beings. At times the signs of a weakening of hope are evident in disturbing forms of what might be called a ‘*culture of death*’”.

This changing cultural context has undoubtedly been influencing the academic world, showing both positive and negative trends⁷. The so-called democratization of social and cultural life has transformed the university from a place once reserved for the privileged into an institution wide open for a vast public. While good in itself in many aspects, this has also led to the lowering of the social status both of the academic staff and of students. Contact with academic teachers is more often limited and thus students seem to be without guidance in face of diverse problems of the today’s world. Additionally, they are confronted by the increasing prevalence of relativistic liberalism and scientific positivism with no ethical reference – science for the sake of science. The proliferation of universities and their specialization have made them lose part of their prestige, which is accompanied by ever less capacity for synthesis in the scientific research. Specialization together with diversification in the fields of knowledge lead teachers, students and researchers to limit themselves and to perceive only a fragment of reality.

With an ever growing dependence on the industrial world, the university has felt to be obliged to produce rapid and specific technical services. Thus one can speak of a „professionalization” of the university which on one hand has its benefits, while on the other hand it loses its touch with an integral formation in a sense of values and an ethical approach to all other disciplines. Among the consequences of this process is the university’s withdrawal from playing an active role in the development of culture. The university becomes either marginal in relation to the dominant cultural trends or passively submits to them. It is not the human person and his integral formation which is at the centre but rather a production of technical or professional specialists. The university ceases to play a creative and critical role within the sphere of culture, its role being often labelled as „responsive and inclu-

⁷ Cf. Congregation for Catholic Education, Pontifical Council for the Laity, Pontifical Council for Culture. *The Presence of the Church in the University and in University Culture*. The Vatican 1994 no. I 1-15.

sive”⁸. In many respects this is combined with a certain kind of scepticism which concerns the very idea of truth. As a consequence, the university finds itself lacking a „guiding idea” for all its multiple activities. The chaos of thought and the poverty of basic criteria lie at the root of the crisis of identity and purpose that the university undergoes. It touches the very heart of the university’s nature and mission being an institution directed towards the search for truth. It is to be stressed that modern culture often tends to treat different spheres of life as autonomous and beyond moral judgment. The modern university, as part of such culture, appears as a „value-free institution”, consisting of an array of unintegrated spheres. This made Karl Jaspers call the modern university „an intellectual department store”, while C. Kerr called it a „multiversity” where disciplines „develop side by side and scholars pursue independent pursuits with no sense of connection or overarching purpose”⁹.

Another aspect of modern culture which has a strong impact on the university is that its positivistic mentality tends to equate truth with knowledge, thus rejecting metaphysics. Among its consequences there is a denial of the foundations of faith and of an objective moral order. During his visit to America Pope Benedict XVI emphasized that „truth means more than knowledge: knowing the truth leads us to discover the good”. The recognition of truth plays an indispensable role in one’s maturing in life and discovering its sense. When truth is lost, it is only the individual that is recognized as definitive and as the ultimate criterion of judgment: „Within such a relativistic horizon the goals of education are inevitably curtailed. Slowly, a lowering of standards occurs. We observe today a timidity in the face of category of the good and an aimless pursuit of novelty parading as the realization of freedom”¹⁰. Thus, the university, being an institution of education and devoted to the truth, nowadays finds itself in a cultural environment which has lost a sense of the transcendence. In such circumstances fostering the true perfection of students is no longer regarded as the very sense and dignity of the mission of the university. The university is no longer able to offer a young person how to discover the truth.

⁸ An example of this could have been found at a conference of the European University Association which took place in Rotterdam in October 2008.

⁹ M. W. R o c h e. *The Intellectual Appeal of Catholicism and the Idea of a Catholic University*. Notre Dame 2003 p. 34.

¹⁰ B e n e d i c t XVI. *Address at the Meeting with Catholic Educators* (Washington D.C., 17 April 2008). Cf. www.vatican.va.

II. A CONTINUING DEBATE ABOUT THE INTEGRAL NOTION OF MAN AND AUTHENTIC HUMANISM

What is central in the above description of modern culture is the phrase which stresses that the whole problem is rooted in „confusion regarding the truth about man”. It is here, from the level of anthropology that the *dimming of hope* emerges and then spreads. John Paul II expressed it in the words that ever more often contemporary societies are „suffering from *horizontalism*” and so are in real and urgent need of openness to the Transcendence. „European culture gives the impression of *silent apostasy* on the part of people who have all that they need and who live as if God does not exist”¹¹.

Academics deal with very many different disciplines, in numerous and different institutions and countries, in various political, social, even economic and financial circumstances. What all share, however, is that in each place they are a part of a university – *universitas magistrorum et scholarium*, being a place where this community of teachers and students devotes itself to the search for truth. In this vast and essential task university teachers and researchers deal with various disciplines and work in different spheres of their scholarly activity. Eventually, however, what is characteristic for university scholars and scientists is that they all deal with students – young men and women whom they teach and with whom they pursue their quest for the truth. All their work and activity ought to be in the service of man: man as a human person „ought to be beginning, the subject and the object of every social organization”¹². The university is one of those social organizations that Vatican II refers its teaching to. Consequently it is right to say, paraphrasing John Paul II’s well known conviction of man being „the primary way for the Church”¹³, that man – the human person is truly the primary way for the university.

Such a fundamental assumption allows to see the entire mission of the university within modern societies as building and fostering a sound authentic humanism. It is all the more urgent task because higher education is so often regarded as an „investment in human capital” and an „instrument for career preparation”. This may easily lead to neglect or to seriously weaken the traditional mission of the university in which a central place has always been given

¹¹ EiE 34 and 9.

¹² Vatican II. Pastoral Constitution on the Church in the Modern World *Gaudium et spes* (1965) no. 25.

¹³ J o h n P a u l I I. Encyclical *Redemptor hominis* [RH]. The Vatican 1979 no. 14.

to the humanist dimension of man's life. When the university is regarded as a place for „career preparation”, it becomes an increasingly „professional” or even commercial institution where research is more and more frequently commercially sponsored. As an almost inevitable consequence there comes an elimination of the disciplines which lay the foundations for genuine humanism. All this is part of a market-driven mentality so widely disseminating in modern societies. What is needed then is a commitment to reclaim the „tradition of an integral Christian humanism, a tradition of learning which places the person in community at the centre of the educational process”¹⁴.

It was during the Jubilee meeting of university professors in Rome in 2000 when Pope John Paul II emphasized that „the humanistic character of culture sometimes seems relegated to the periphery, while there is an increased tendency to reduce the horizon of knowledge to what can be measured and to ignore any question touching on the ultimate meaning of reality”. In order to challenge and combat such reductionisms the Holy Father underlined the importance of humanist education and the creation of „a new authentic and integral humanism”, inspired „by an awareness of human autonomy as well ‘the sense of responsibility for the spiritual and moral maturity of humankind’”¹⁵. Since there are more and more reductionist conceptions of man, universities have a task to grasp, to describe and to teach an integral vision of man and his life which will help unravel the mystery of the human person. Such a solid integral anthropology – the truth about the human person – can establish a common ground for people of good will throughout the Academy and beyond, throughout the entire contemporary culture. Hence, the university ought to be concerned with the full human and spiritual development of its students and the institution itself should distinguish itself in a humanistic and personalistic orientation¹⁶.

During his apostolic visit to Poland in 1997 John Paul II expressed it again in very clear terms how essential the proper understanding of man and man's life is for a sound culture and for the life of the nation. In his address at St Anne's church in Kraków, when referring to the removal of Theology

¹⁴ J. M. M i l l e r. *Challenges Facing American and European Catholic Universities: A View from the Vatican*. Notre Dame 2006 p. 12.

¹⁵ J o h n P a u l I I. *Homily at the Jubilee Mass for University Professors* (10 September 2000) no. 4. Cf. too his *Address to University Professors of All Nations* (The Vatican, 9 September 2000). See www.vatican.va.

¹⁶ Cf. *The Land O'Lakes Statement: The Nature of the Contemporary Catholic University* (1967) no. 8.

Faculty from the Jagiellonian University by the communist authorities, he explained that the Church's defence of the faculty was in fact a defence of the integrity of the intellectual life and of culture. As it is only with theological insights that one can grasp the entire truth. When culture is cut off and deprived of reference to the transcendence it cannot serve the authentic human good being unable to know the truth about man. Man's and the nation's future depends on „a lively awareness” that „man does not create truth; rather, truth discloses itself to man when he perseveringly seeks it”. This is exactly what universities are supposed to do being devoted to the truth and as a consequence to man and true humanism. An integral notion of the human person is a necessary condition for the sound development both of every individual and of the nation¹⁷.

The above considerations show that the university needs a cultural basis in order to fulfil its mission in the society. It is not and cannot be separated from the set of values and moral norms that guide the life of people. Having in mind how important a religion is for man to discover and adequately understand his life in its natural and supernatural fullness, in this context it is the Christian and Catholic university that has a particular task to carry out. The European tradition proves that all universities, from European Bologna, Paris, Oxford to American Princeton and Harvard, were constituted and inspired by Christian truth. In fact, „there is no such thing as a university pure and simple”. When a university professes it is a secular institution, it does not mean it is more of a university, it is rather a different kind of a university grounding itself on the secular convictions. A secular university is not a university as such, not „a university pure and simple”, but rather it is a secular university (secular is not a synonym of neutral). Similarly, when a university claims to be a Catholic institution, it does not mean it has a dual identity but rather an explicit identity based on a definite understanding of man and of the world and the character and mission the university has. If the unique duty of the university is to discover and to transmit the truth and to cultivate the life of the mind, the Catholic university can do it in a particular way being bound for a comprehensive account of reality. It asks not only about „the what of things”, but also „the why of things”, it seeks not only to find out how, but also asking what for. „Unlike other kinds of universities, the Catholic university cannot evade the hard question about what it all

¹⁷ Cf. G. W e i g e l. *John Paul II and the Priority of Culture*. „First Things” 1998 no. 2 [February] p. 22.

means. Therefore theology and philosophy, the science of meaning, are at the heart of the Christian university”¹⁸.

In his address to students and teachers of Rome’s universities Pope Benedict XVI turned their attention to an important differentiation in what they all search for. Referring to St. Paul’s 1 Letter to the Corinthians the Pope distinguished between the „wisdom of this world” and the „divine wisdom”. While the first one is a way of living and viewing things of life apart from God in conformity with the criteria of success and power, the other has nothing to do with it since „the wisdom of the world is folly to God” (3, 19). Paul is not anti-intellectual here but is „opposed to the type of arrogant intellectualism in which a man, even if he knows a great deal, loses sensitivity to truth and the freedom to open himself to the newness of divine action”¹⁹. It is only when man becomes „truly wise before God” and opens to His mind, that he follows the path of truth and love.

The university, particularly the Catholic university is a privileged place where faith and the different disciplines of knowledge engage in a mutual dialogue. This is the way to acquire a „higher synthesis of knowledge” which is vital in the current context of an ever growing fragmentation of knowledge. It will encourage the promotion of a renewed synthesis of faith and culture which is an issue of a particular importance in any circumstances. Thus, the university assists all those involved and the entire society to find answers to the fundamental „questions concerning humanity: the value of the human person, the meaning of the human existence and action, and especially conscience and freedom”²⁰. The presence of the Christian faith in the university renders a unique service to people both in personal and social spheres of their lives. This enables young men and women who come to the university to develop not just intellectually but to mature to the fullness of their lives including the transcendent dimension of existence, so often neglected in the current postmodern era. W. von Humboldt, whose influence on the idea of the university continues to receive considerable attention, thought that the university education should „increase the students’ ability to perceive and understand life as a whole, while probing deeper knowledge; the aim is to

¹⁸ R. J. N e u h a u s. *The Christian University: Eleven Theses*. „First Things” 1996 no. 1 [January] p. 20-22.

¹⁹ B e n e d i c t XVI. *Address to Students and Teachers of the Ecclesiastical Universities of Rome* (The Vatican, 30 October 2008). Cf. www.vatican.va.

²⁰ *The Presence of the Church in the University* no. II 1.

turn university members into mature human beings, able and ready to improve human life”²¹.

Man, regarded as the primary way for the university, should be seen in „the full truth of his existence, of his personal being and also of his community and social being”²². Several elements of the integral notion of the human person are to be enumerated. What is essential is the person’s unity of body and soul (*corpore et anima unus*). Man is both a material (corporeal) and spiritual being. Neither the materialism, with its rejection of the spirit, nor the spiritualism with its rejection or neglect of the reality of the body, appropriately describes the human person. His being is not composed of two natures – a material one and a spiritual one, but rather the union of the material and spiritual elements form man’s unique single nature. Man cannot be reduced to a natural being. Due to his origin and his final destiny he is a creature open to the infinite, to the *unlimited horizon of being* – to God himself. Therefore man with his intellect and will raises himself above all creation and strives for total truth and the absolute good. Being a *subjective entity*, he is conscious not only of the world around but also of himself and thus exists as an „I”. The transcendent dignity of the human person guards his inviolability and makes him the ultimate end of society. Consequently, the society ought to be ordered to the human person. The person is always entitled to the primacy over society. The vision is based on the notion of man as a person – an active and responsible subject open to the transcendence and called upon to the fulfilment of his life vocation.

The transcendent dimension of the human person is necessarily accompanied by freedom. Only as a free creature man can turn to God and fulfil the appeals of his conscience. Without freedom it would be impossible for man to search for truth and to choose the good. However, it is important to understand that man’s freedom is not unlimited. As a creature he depends upon God and thus is to accept the moral order given by the Creator. Having been created in the image of God, man participates in God’s wisdom and providence, and thus is able to know moral law. In this way by accepting that law man’s freedom finds its authentic and complete fulfilment²³.

²¹ J. T. J o n a s s o n. *Inventing Tomorrow's University: Who Is to Take the Lead?* Bologna 2008 p. 51.

²² RH 14. What follows cf. Pontifical Council for Justice and Peace. *Compendium of the Social Doctrine of the Church*. The Vatican 2004 no. 124-151.

²³ „Law must therefore be considered an expression of divine wisdom: by submitting to the law, freedom submits to the truth of creation. Consequently one must acknowledge in the

Another aspect of the integral concept of man is that all men and women are equal in their dignity. All were created by God and in His image and likeness. The same dignity of every person before God implies and forms the basic foundation of the universal brotherhood among all men and women. The recognition of the equal dignity of each person makes it possible for everyone to develop and grow to the fullness of the personal maturity. Similarly, the relations between peoples and nations ought to be based on the recognition of the principle of equality.

Finally, man is a social being. His social nature makes man grow and realize his life vocation within a community, in manifold relations with others. Social life belongs to the very nature of man, it is his natural characteristic and therefore cannot be regarded as something optional. This means that community life is necessary for a human person to mature. Man needs social life in order to develop according to the requirements of his nature²⁴. A further elaboration of the integral concept of man and his life would have to include several particular spheres of life where he fulfils his life-long vocation, especially marriage and family, culture and work.

The Christian and Catholic understanding of man has found its novel form in the teaching of Vatican II as well as in the magisterial teaching of John Paul II and Benedict XVI. Several crucial principles, based on philosophical and theological reflection, make up the complete anthropological vision. „First, man is the image of God; this is the fundamental truth about the human person and the point of departure for all subsequent reflection on him. Second, Christ revealed man to man; he is the way and the truth for every human person. Third, the communion of love of persons is a reflection of the inner life of the Blessed Trinity. This is the point of departure for understanding the nature of the nuclear Christian family which is a microcosm and model of an authentic human society. Finally, man attains self-fulfilment in the giving of himself to others; this is the Christian conception of man's calling and the basis to organize a better society which can only be achieved through charity”²⁵. One more aspect of that vision is not to be omitted which is its dynamic character. The Christian

freedom of the human person the image and the nearness of God, who is present in all”.
J o h n P a u l I I. Encyclical *Veritatis splendor*. The Vatican 1993 no. 41.

²⁴ „The human person needs to live in society. Society is not for him an extraneous addition but a requirement of his nature. Through the exchange with others, mutual service and dialogue with his brethren, man develops his potential; he thus responds to his vocation”.
Catechism of the Catholic Church. The Vatican 1992 no. 1879.

²⁵ T. M c G o v e r n. *The Christian Anthropology of John Paul II: An Overview*. „Josephinum Journal of Theology” 8:2001 no. 1 p. 143-144.

integral notion of the human person embraces man's call to perfection which God bestowed on him. Thus, this vision explains not only who man is but also who he is to become, being called to the fulfilment of his humanity. An essential aspect of such a process is a moral dimension of human life which is to be constantly emphasized, particularly in the current context of moral relativism. The truth about man brings with itself a certain way of man's life, always with respect to objective moral norms. It is in moral life that man fulfils his life and vocation to the perfection. The moral order of man's life is a part of the integral truth about him. The university community, dedicated to the search for truth, is called to bear witness to that objective truth about human life. It belongs to the mission of the university to search for this truth of man, to expound and teach it and to protect it when needed.

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Since their beginning Universities have played an important, often decisive role in the development of Europe as a cultural community of various peoples and nations. In the present circumstances, ever more troubling, they cannot cease to be responsible for the way Europe exists, and the direction it is going. All those who belong to *universitas magistrorum et scholarium* have a fundamental duty to discern the signs of the present times, to distinguish and separate good from bad, and above all to search for truth – the integral truth about man in the perspective of his natural and supernatural dimensions. Thus man is to become the primary way for the university. The modern debate about man is in fact the debate about the essentials of culture which today is often marked by ambivalent and contrasting meanings. Hence, this universal debate must not be neglected by the university. On the contrary, the university should make it its priority in all its educational and scientific activities. Otherwise, it would deny its primary duty and proper identity.

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CZŁOWIEK JAKO PIERWSZA DROGA UNIWERSYTETU

S t r e s z c z e n i e

Wieloraka transformacja współczesnej kultury rodzi nowe i pilne wyzwania także dla uniwersytetu, który pozostaje w centrum ludzkiego poszukiwania prawdy. Wśród wielu bardziej czy mniej wyczerpujących prób analizy współczesnej sytuacji kultury europejskiej (euroatlantyckiej), szczególnie godne uwagi jest to, co Jan Paweł II zawarł w adhortacji *Ecclesia in Europa*. Rozpoznanie niepokojących przejawów jej kryzysu domaga się, by w centrum uwagi dostrzec spór o integralną wizję człowieka i autentycznego humanizmu. Troska o właściwą koncepcję człowieka i jego życia dotyczy także uniwersytetu, co pozwala stwierdzić, że – parafrazując znane słowa Jana Pawła II – jego podstawową drogą powinien być człowiek. Przy całej trosce o właściwy poziom naukowy i dydaktyczny uniwersytetu, fundamentalne dla jego misji winno być służenie integralnej formacji szczególnie studentów, jak też i całej instytucji w duchu humanistycznym i personalistycznym. Szczególnym sprzymierzeńcem uniwersytetu jest w tym chrześcijaństwo, co potwierdza europejska tradycja od powstania pierwszych uniwersytetów aż po współczesność.

Key words: university, man, integral anthropology, culture.

Słowa kluczowe: uniwersytet, człowiek, antropologia integralna, kultura.