

**Andrzej Michał de Tchorzewski. *Wprowadzenie do pedagogicznej teorii wychowania moralnego [Introduction into the Pedagogical Theory of Moral Upbringing]*.
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Reflection on the development and moral upbringing of a person is one of the tasks of pedagogy, which can be researched in many ways. Moral upbringing has long been an object of interest for pedagogues who analyse, both in the theoretical and practical aspects, how to bring up a person in order to shape in him or her a respect for values, principles and moral norms. In the last years of his life, professor Andrzej Michał de Tchorzewski took up the challenge of analysing morality from a pedagogical perspective. The monograph *Wprowadzenie do pedagogicznej teorii wychowania moralnego [Introduction into the Pedagogical Theory of Moral Upbringing]* was published in December 2023 and it is his last scientific publication.

Moral upbringing concerns the development of each person, it is necessary and crucial for the formation of a mature personality, and its value is important and momentous. Therefore, it seems important to present a new scientific publication in this research area. The reviewed monograph, as the author explains, 'is not a concretised theory of moral upbringing, but only an introduction into it. It is intended to show the complexity of moral upbringing in its pedagogical dimension' (p. 11). The publication consists of six chapters which are preceded by an introduction. They end with a conclusion,

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an extensive bibliography and a list of diagrams and tables. The structure of the chapters reflects the multidimensional research path of de Tchorzewski. The individual parts of the work form a logical, coherent and transparent whole. The main subject of the research analyses is moral upbringing which

should be perceived as a pedagogical process of intentional and systematic contribution to the conscious internalization of moral values, principles, norms and judgements that constitute the foundation of ethical behaviour, i.e. behaviour compliant with the moral duties and obligations adopted by people (pp. 9–10).

In the first chapter entitled 'Moral Upbringing in the Historical and Pedagogical Perspective,' de Tchorzewski presents the development of ideas and changeability of actions in the area of moral upbringing in particular ages in human history, from ancient times, through the Middle Ages and the Renaissance, until modern times. Moreover, the author presents and thoroughly discusses the role and meaning of Christianity in moral upbringing since the Medieval times. There is no doubt that such synthetic and historical approach orders and presents the exploration of various issues related to moral upbringing.

Chapter two discusses the foundations of the moral upbringing theory. The issue of morality is presented in the context of personal and social discernment of the good. It should be noted that the concept of the good is the main goal of any pedagogical activity. According to A. M. de Tchorzewski,

authentic good is that which, in its diversity and multiformity, sets as its goal the strengthening of the processes of human self-fulfilment, contributes to the feeling of satisfaction with one's own external behaviour and actions, as well as internal ones, which also require omissions that enable the subjective experience of well-being (p. 69).

Then, the role of the sciences of morality, ethics and religion in the service of moral upbringing is shown because, as the author states, 'every pedagogical theory of moral upbringing reaches back to three basic sources: moral philosophy, ethics and religion' (p. 83). Undoubtedly, these three areas of knowledge form the ontic dimension of reflection on human moral upbringing-

ing and determine its pedagogical space. In addition, moral upbringing as a way of searching for the meaning of human life is discussed. As A. M. de Tchorzewski explains and assumes, 'man grasps the meaning of life through the vision of the idea of the good as the supreme goal and the values attributed to it, which guide the actions and conduct of every rational human being' (p. 89). Then, emphasising the fact that moral education belongs to pedagogical sciences, the author states that 'moral education, which can be the object of scientific cognition, is reflected in the mentioned three basic spaces of social reality, which are upbringing, education and socialisation' (p. 93). The author presents in detail the analysis of the literature on the theory of upbringing which 'fulfils the conditions of being scientific when it captures its object of cognition in at least three aspects: ontological (what it investigates), epistemological (it defines the principles of cognition) and methodological (how it investigates)' (p. 95). On this basis, in the further part of the monograph, the author justifies that 'the theory of moral upbringing focuses on moral/ethical good, showing its properties and understanding them, as well as human behaviour compliant with them' (p. 96). Also, he discusses the principle of multidisciplinary and interdisciplinarity in the theory of moral upbringing.

In the third chapter: 'On the Essence and Nature of Moral Upbringing,' issues related to virtues and moral values, which are the basis of moral duties and obligations, are discussed. It should be noted that virtue is the overarching conceptual category of considerations on morality. According to A. M. de Tchorzewski, 'virtue calls and indicates a certain good which is always a specific value' (p. 107), and 'at the same time, it is a form of good and moral abilities' (p. 107). Moral values are the content of moral upbringing and have three functions concerning content, meaning-making and quality. A. M. de Tchorzewski points out that 'virtues and moral values show each person how to build an internally integral moral order that reflects his or her righteousness. A person's righteousness is the evidence of the internalisation of moral virtues and values' (p. 123). Therefore, in what follows, the issue of righteousness, duty and moral obligation is presented in detail. Very much related to these human activities is the issue of moral responsibility which has also been thoroughly described and presented. As the author rightly states: 'Being morally responsible means being unconditionally guided by moral values, duties and obligations. In the process of moral education, it is

important to initiate responsibility through self-responsibility' (p. 127). This chapter is completed by showing the content related to conscience, since the aim and purpose of moral education is, among other things, the formation of conscience. The effectiveness of moral education is expressed in a person's responsible attitudes and behaviour and his/her shaped conscience.

In the fourth chapter entitled 'Discourse around Moral Values,' the author presents moral values which constitute the basic content of moral education. The author suggests a typological scheme of these values taking into account universal values, which are often assigned an objective and absolute nature, as well as intrapersonal and interpersonal values, and values related to morality. Within the group of universal values, faith, hope, love, truth and beauty are discussed in detail. The following values are presented in the group of intrapersonal values: dignity, wisdom, prudence, patience, courage, credibility. Interpersonal values, in turn, include: altruism, tolerance, justice, solidarity, loyalty, and friendship. Values related to morality are specified by the author as freedom, peace, family, patriotism, democracy, authority.

Chapter five outlines the complexity of the moral education process. A. M. de Tchorzewski suggests the following pedagogical definition: 'The process of moral upbringing is a psychosocial entity of a continuous, long-lasting and dynamic nature, whose constitutive features are conscious and purposeful inter-subjective relationships directed towards the achievement of good expressed in the form of unquestionable ethical values' (p. 197). In the following part of the publication, the structure of the process of moral upbringing is presented, which is formed by three complementary elements: moral awareness, moral sensitivity and moral ability. These components are precisely described and explained in the monograph. The ideals, aims and objectives of moral upbringing are also presented. 'The aim of moral education is the formation of a righteous person' (p. 209), which is conditioned by the criteria of particular life stages. Moral formation is a specific educational process which combines the processes of maturation, learning and adaptation. On the other hand,

the task of moral upbringing is the correct choice and range of content, through which it is possible to emphasise what is most essential in the righteousness of the person being educated, and the pedagogical action taken by

teachers becomes more explicit and comprehensible to those who undergo the upbringing process (p. 211).

In the final part of this chapter, the principles, forms, methods and means of moral upbringing are discussed.

The author identified five principles: respect for the dignity and personality of the person being brought up; supporting the person in developing an attitude of righteousness; cooperation of all the subjects of the process of moral upbringing; responsibility and consistency in the process of moral upbringing; professionalism and personal example of the ones who bring up others. In turn, in terms of the forms of moral upbringing, the author distinguishes two fundamental ones: the basic form, which has the nature of custody of those being raised, and the detailed ones, which are deliberately and consciously inspired by those raising them. Two groups of forms of moral upbringing are also discussed: religious and non-religious. In the area of moral education, three methods used to shape children and young people's sensitivity, knowledge and moral attitudes are presented: direct, indirect and transfiguration one. The means of moral upbringing described by the author include the following three types: preventive ones, which should prevent unethical behaviour and action of those being raised; reinforcing ones which are to reinforce their aims compliant with the tasks and goals of moral upbringing; and means that motivate them to carry out their own moral development, i.e. ethical self-rearing activity. The means of moral upbringing are rooted in the process of communication between the subjects who teach and who are being taught. Therefore, the author further distinguishes and discusses dialogue and moral reasoning.

In the last, sixth chapter, the basic spaces of moral upbringing are presented: the family, the school and various environmental organisations and institutions for children and young people. The role of family and school in the process of moral upbringing is shown. In addition, various Christian communities, scouting, as well as the mass media and cyberspace are presented as environmental institutions which support this process.

The reviewed publication also contains numerous diagrams and tables, which greatly organises and systematises the multiplicity and diversity of presented contents. One may also notice minor shortcomings related to the repetition of some contents; however, this does not influence the content of

the entire publication, which is certainly prepared with great scientific expertise and erudition.

In conclusion, Andrzej de Tchorzewski, in the monograph under review, has undoubtedly structured the knowledge related to the area of moral upbringing and suggested an updated basis for this theory, which is one of the key areas of upbringing theory. Certainly, the task that the author undertook to 'show the complexity of moral upbringing in pedagogical terms' (p. 11) has been fulfilled on a very high level.

It is worth noting that in today's secularised, post-modern world, in which axiological-ethical chaos and moral relativism are evident, people are experiencing a profound crisis, which consists in, among other things, a growing lack of trust in their own humanity, in the very meaning of being human, as well as an open denial of or indifference to moral values and norms. Also, issues concerning ethical-moral aspects are marginalised or eliminated from the curricula of pedagogical studies. All the more so, this theory has an important and currently significant dimension. There is no doubt that the publication *Wprowadzenie do pedagogicznej teorii wychowania moralnego*, is Professor Andrzej de Tchorzewski's work of life, as well as the obvious and natural consequence of his scientific activity. The monograph is very valuable and invites readers to profound reflection. It fills in a clear gap in the theory of upbringing and it has a great meaning in preventing modern processes of technicalisation, instrumentalisation and formalisation of upbringing and self-rearing. Learning about this theory should be recommended to pedagogues, teachers, educators, parents and those preparing to fulfil the role of teachers and educators for young generations, especially to students of pedagogy. This monograph is undoubtedly worthy of recommendation and careful reading as it focuses on one of the most crucial aspects of upbringing which is the formation of morality.