

## Introduction

One of the fundamental issues explored by the pedagogue is the problem of values. The decisions made when reflecting on this issue are crucial for determining the goals of education, the methods used in pedagogical work as well as the status of both care providers and educators. This seemingly banal assertion – and let us not forget that “banal” means “in a manner which is obviously true and widely known” – is increasingly being questioned today.

Despite the multitude of philosophical and meta-philosophical difficulties connected with the justification of the existence of values and defining their status, they are constantly present in all of our considerations on education and upbringing. All attempts to build a conception of upbringing without accounting for values end unsuccessfully because it inevitably leads to the negation of education (at least in the usual sense of the term).

It is impossible to imagine an education or upbringing in which we do not appeal to some kind of a vision of humanity that we wish to achieve, one may not simply construct a purely procedural, axiologically neutral vision of upbringing. The justification of this assertion is quite simple: Every human activity has its own dynamic which is irreducible to the usual I want, I do not want of the person who acts. Every interpersonal relation changes the person who acts, together with those we interact with. In cases where one is Big – adult and fully formed, and the other is Small – immature and open to change, then the relations is asymmetrical and all kinds of contact tend to change the Small partner more. Education and upbringing therefore (just like every interpersonal situation) achieves some kind of objective – even if it is not always the goal which we



wish it to attain – it thus always utilises some kind of values. Such objectives may (and should) be assessed in moral terms.

The kind of assertion that we are raising someone in a neutrally axiological manner does not lead us to any kind of a conception of man, to no understanding of values and is thus untrue. If someone announces that they do not have such a conception, it only means that he is unaware of it. A further error of such a notion is the fact that the debate over of what such a conception does not possess obscures real discussion over the issue and which means in turn that we are increasingly susceptible to all kinds of manipulation and administrative or ideological pressure.

There are thus many weighty reasons where the problem of values in education and pedagogical science is the central issue around which considerations are focused and is to be found in almost all of the texts presented in this volume.

Marian Nowak (*Między wiedzą naukową a mądrością w pedagogice – w obszarze filozofii wychowania*) shows that pedagogy may not limit its aspirations purely to the paradigm of science but needs to, at least partially, return to its roots in Antiquity in order to remain as a source of wisdom in individual and social life.

Zbigniew Marek in his text (*Osiąganie dojrzałości moralnej*) analyses the role of spiritual development, morality and religion in the development of man.

The next two texts (Giuseppe Mari, *Educational Authority and Challenge of Freedom: from Ancient Times to “Summerhill”* and Stanisław Gałkowski, *Rodzaje tolerancji w wychowaniu. Próba typologizacji*) are devoted to a consideration of how a given set of values is realised in the relationship between the educator and the educated. Freedom appears here not as a value which we strive for but also as the basis for defining the activity of those engaged. The case is also true, albeit with many limitations, with tolerance.

In turn, the papers of Paweł Kaźmierczak (*Dietrich von Hildebrand: Konteksty pedagogiczne kategorii wartości i cnoty*) and Robert Grzywacz (*Wartościowanie – tożsamość – wychowanie. Aksjologiczne aspekty przekonań w pluralistycznym społeczeństwie w ujęciu Paula Ricoeura*) combine pedagogical axiology with anthropology in an interesting manner, showing the pedagogical consequences adopted

during philosophical reflections on the vision of man and the concept of values associated with it.

The article of Waldemar Furmanek (*Współczesność – zagrożenia dotyczące świata wartości*) presents in turn a vision of civilization which rejects the existence of values.

The volume is completed by Sławomir Sztobryn's text (*Wprowadzenie do analizy współczesnej polskiej filozofii wychowania*) which outlines the rich panorama of contemporary Polish philosophy of education against the background of the cultural changes and breakthroughs that have been made in the humanities.

It seems, therefore, that the presented volume of *Studia Paedagogica Ignatiana* contributes to the current discussion on the subject in both an interesting and valuable manner.

*Translated by Aeddan Shaw*