

Introduction

The issue of values was and still is discussed in the context of educational activities, because these activities are intentional. This fact means that we must not ignore the world of values. In the 1960s, Karol Kotłowski—the creator of philosophical and normative pedagogy—aptly expressed the relationship between aims and values in education:

When raising children and young people, we always try to achieve a goal that generates ... some value to society or an individual, or both. In this sense, there is no “worthless” pedagogy; it can misinterpret a given goal and attribute to it values that it does not possess, but each pedagogy is nevertheless designed to realize or achieve values, otherwise no educational effort would make sense. Therefore, if a problem emerges, it does not regard the question of whether any values should be cultivated in the educational process, but what values should be fostered and how. (Kotłowski, 1968, p. 33)

A similar view is held by many other educators; for example, Wincenty Okoń notes that

both education (teaching and learning) and raising a child bring about a change in the human being. This change encompasses the cognitive/instrumental apparatus, which serves to learn about reality and utilize knowledge in interpreting this output, as well as the axiological capacity, which helps shape a person’s relationship with other people and the world, his or her worldview, beliefs, system of values, and purpose of life. (Okoń, 2003, pp. 57–58)

Writing about the appreciation of research on values and on humanity from which the ideal of education should emerge, Władysław Cichoń stated that axiology should be directly linked to the theory of education (Cichoń 1996, p. 93). Andrzej de Tchorzewski addressed the issue of values in the educational process laconically and explicitly: “Without philosophical reflection and orientation towards knowledge on the values that determine the quality of pedagogical efforts, it is difficult to understand the essence of facts, phenomena, and processes of upbringing, socialization, and education” (Tchorzewski, 2016, p. 30).

These are just a few examples of educators’ statements about the role of values in education. In modern education theory, the fact that values are closely related to the educational process is indisputable. At the heart of the problem is the question of which values are to be promoted and realized in the process of education and upbringing. Here we touch on the different theories of humans in different philosophical concepts (anthropology). This issue of our journal will present reflections and research on values mainly from the perspective of Christian anthropology.

In the first text, entitled *The Pedagogical Implications of Theological Anthropology*, Mateusz M. Mazurek argues that theological concepts of man, although empirically unverifiable, can be inspiring for education theory and practice. Christian anthropology, which represents the human being as having been created by God, teaches that interpersonal relationships are the most important aspect of our lives. According to the author, “such a perspective allows us to construct an appropriate hierarchy of aims, objectives, and instruments in upbringing and education. The ability to create deep, lasting, interpersonal relationships should be treated as the most important aim of upbringing.”

In the next article, entitled *Freedom and Responsibility in the Everyday Life of a Student*, Renata Królikiewicz contemplates the relationship between freedom and responsibility in terms of education. The author attempts to judge whether in today’s schools the students can find answers to questions about freedom and understanding of freedom. It also raises the question of the extent to which students have the opportunity for self-determination and taking responsibility for their educational processes.

Marzena Chrost, in turn, raises the issue of the importance of marriage as a kind of “space” of experiencing love. In the text *Marital Bonds as an Experience of Love in the Christian Perspective*, the author shows various contexts of love and the experience of it in a marriage. She talks about the essence and value of the marital bond, and about developing the capacity for love in the process of educating a young person.

The “Research Reports” section opens with an article by Renata Jasnos, *In a Culture of Freedom and Consumption: The Role of Contemporary Christian Education in Overcoming the Crisis of Values*. The author conducted a survey and focus interview study among the students of the Jesuit University Ignatianum in Krakow. The main goal of the study was to determine the role of Christian education in resolving conflicts of values associated with materialism and freedom. The research helped identify the most important values—according to the female student respondents—in contemporary Christian education and to describe the role of Christian education in overcoming problems related to experiencing materialism and realizing freedom.

In the second text of this section, *Let the Values Ring Out: Christian Education in English Lessons at a Catholic Primary School in Belfast*, Jakub Adamczewski presents the subject of Christian education conducted in English lessons in lessons at a Belfast primary school. The scholar demonstrates how you can creatively use a repertoire of Christian music in the process of shaping authentic Christian attitudes as part of early childhood education.

The third text of this chapter is devoted to intergenerational dialogue. Aldona Rumińska-Szalska, in her article *Intergenerational Dialogue as a Value on the Basis of the Project “Let the Word Senior Sound Proud!”*, presents and discusses the effects of the proprietary project which she implemented at Ludwika Wawrzyńska Primary School with Integration Departments No. 105 in Krakow.

The “Miscellanea” section opens with Tomasz Róžański’s paper, *The Leisure Time of Older People in Light of Activity Theory*. The author presents the issue of the leisure activities of older people in the perspective of activity theory. First, he outlines the most important problems concerning human activity in late adulthood and summarizes the main principles of activity theory. Then, he specifies the concept of free time, discusses the features and functions of leisure

time activity, and presents the main types of leisure time activity for seniors, paying special attention to the challenges related to their activation.

The second article in this chapter, *Development in Light of the Basic Categories of the Thought of John Dewey* is devoted to the notion of development according to the fundamental categories of thought of the American educator and pragmatist. Its author, Bartłomiej Z. Krasny, endeavors to reconstruct Dewey's development theory and critically reflect on it, based on his selected pedagogical and philosophical works. The issues are analyzed in terms of their implications for education.

The issue closes with a review section, in which two academic publications in the field of pedagogy are discussed: Piotr Magier's *The Metatheory of Christian Pedagogy* (Lublin, 2019) and Paweł Kaźmierczak's *The Neo-Aristotelian Philosophy of Education According to Alasdair MacIntyre* (Krakow, 2019).

Thank you for taking the time to read this issue and to personally reflect on the values that we inculcate in our students in the educational process.

References

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