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Introduction

Ethics, in the most general terms, is a philosophical discipline that encompasses the issues related to determining the essence of moral duty (good and evil). According to Feliks Koneczny (*On the Plurality of Civilisations*, 1962: 104–108), ethics is also an integral element in determining the civilizations. To preserve the identity of the Latin civilization in Poland and Europe (in times when multiculturalism and fascination with technology and consumption are promoted), it is necessary today to reflect on personalistic ethics and its application in education. It is not enough to simply reflect on “how to do something,” as it is necessary to address the purpose, meaning, and rightness of actions (“What is the purpose of my action?” “Why am I doing this?” and “Is what I am doing good?”).

In every place and time, people have had some moral convictions; we make different moral judgments about how to act. For example, who among us has not judged their parents, teachers, and lecturers and wondered about the rightness of their actions? Ethics puts forward questions about moral obligations and ideals. Its task is to regulate human behavior and to set the ideal of living a morally good life, not only to describe specific attitudes and behaviors. Ethicists seek answers regarding moral rightness and goodness, referring either to the very idea of moral law, or to the most fundamental human desires and primal moral intuitions, or the very concept of human nature.

We present to our readers a thematic issue of our journal entitled “Ethics in Education,” trusting that the texts collected here will become an incentive for a discussion (not only general, but also scientific discussion) of ethical issues in education. We deliberately intended to give voice not only to experienced, independent academics, but also to young people taking their first steps on the road to academic degrees and titles. After all, discussing the ethical issues in education from different points of view (knowledge, experience, perception, etc.) seems to us to be the best way of making dialogue.

This issue consists of nine articles and one book review. The opening text by Sławomir Chrost is a reflection on anthropology and ethics in the context of the growing efforts to biologically and technologically modify human beings. This trend is present in the world of today’s science and leads to “posthumanism.” Jan Rutkowski’s article examines the cultural, ethical, and educational context of the emergence of certain concepts that seem to question the relevance of the distinction between “producing” and “improving” humans and the material world. The author presents a polemic against the charges raised by advocates of transhumanism in criticism of traditional pedagogy. He points out that education must take into account the freedom of the pupil and therefore cannot be understood only as Greek *poiesis* – as a human action that leads only to the achievement of an external goal or concrete result.

The subject of Piotr Domeracki’s text is the actual – not only formal, but also factual – location of ethics as a school subject in the supervisory, management, and organizational structure of the Polish education system. The author argues that in the Polish education system, ethics is the only subject whose “rachitic and nebulous” status can be described as institutional dispersion, or in other words, as a dispersive presence. The subject of Katarzyna Szymczyk’s inquiry, meanwhile, was the topicality of Jacek Woroniecki’s views in relation to contemporary spaces of educational interactions. An important aspect of the connection between ethics and the pedagogy developed by the outstanding Polish Dominican was pointed out. This connection constitutes the pillar of the original pedagogy based on arethology, which is a synthesis of the humanism of Greek *paideia* and Christian pedagogy.

The authors of the next five texts are young students and scholars, aspiring to play an important role in scientific discourse in the future: PhD students from Gdańsk, Toruń, and Krakow. Despite some deficiencies (due to the authors' relatively limited experience with academic texts) these contributions are important and deserve a kind reception and consideration.

In his article, Maciej Jemioł reflects on how various ethical problems concerning education are related to the narrative structures that occur in educational processes. In their texts, Dominika Dziurosza-Serafinowicz and Szymon Tarka analyze the ethical significance of dialogue, drawing inspiration from the philosophy of Józef Tischner. In turn, Andrzej Skupień discusses various philosophical concepts that underpin transhumanism and posthumanism and reveals the main ethical problems that arise in the world of futuristic visionaries, which in turn influence the form of present and future education. Magdalena Maciejewska addresses issues related to the choice of patron saints for the sacrament of Confirmation with a small focus group of young women attending religion classes in western and northern Poland. The author shows that the interviewees often presented the patron saints they had chosen as moral role models worth following.

The issue ends with a review of Janusz Mariański's book *Godność ludzka w narracji społecznej. Studium socjopedagogiczne* [Human Dignity in Social Narration: A Sociopedagogical Study] by Mariusz Konieczny.

We wish all our readers a pleasant and fruitful reading, at the same time hoping that it will become an opportunity for in-depth reflection on the ethical dimension of modern education.

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