

VALUES IN TEACHING AND EDUCATION

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Lidský život je proces, ve kterém se realizují hodnoty. Člověk je svobodná bytost, která rozhoduje o hodnotách, které se jí zdají být důležité, cenné pro sebe samotného i společnost, co stojí za úsilí, obětování a má smysl pro lidskou aspiraci. Objevování, přijímání a život v souladu v zaběhnutém systému hodnot je účelem vzdělání a sebevzdělání. Musí být nejprve objeveny a poznány, aby umožnily se rozšířit. Rozlišení co je správné a co ne zahrnuje roky poznávání od útlého dětství po dospělost. Jak bude proces pokračovat a jaké hodnoty bude mladý člověk respektovat záleží na rodičích a učitelích.

Klíčová slova: Hodnoty ve výuce; výchovně-vzdělávací proces

An acceleration of the development of the civilization has caused the disappearance of cultural borders: people integrate, different cultures intermingle, places with the same meaning everywhere come into being, which manifests itself in fashion, using the same objects in various places in the world. Time and space disintegrate and create uniform social and cultural areas.

Social, political and economic changes, and technical achievements have made direct intercultural contacts become a part of everyday life. The correlation of people in the world makes those contacts more important. In the days of communication nets, travel on a larger scale, and the growth of international migration, it turns out that we do not know much about the culture and social rules of other countries.¹

There arise numerous communicational and educational problems. You can agree with K. Żygulski, who claims that many dilemmas are arising because of the current process of globalisation, especially economic dilemma. The process is gaining in strength and has a clear cultural aspect, so it also concerns various aspects of education.² Stratification is mostly related to the education of society, its social position and differences in points of view.

Polish society, being influenced by globalisation, has an opportunity to encounter new cultural pattern coming from outside.

One form of social globalisation is globalisation of lifestyles and models of consumption, and also changes in the local culture. The problem in the post-mass culture environment is a lack of individualism in behaviour and clothing.

Modern societies are characterised by lack of constant models to follow. Young people many a time want to imitate music or film celebrities. They have tattoos which were a symbol of membership to a prison subculture. They follow behaviours of the famous people and the values accepted by them. Everyone can create their values according to their liking, which may lead to moral relativism.

People's movement leads to meeting otherness. Migrations cause clashes of different cultures conducive to creating a cultural mosaic and cultural melting pots where not all individuals can feel well. Journeys of parents to work for a longer time have caused the creation of a new form of orphanage called the 'euro-orphanage'. Being raised without parents affects the shaping of young people's identity.

¹ STEPHAN, W. G. – STEPHAN, C. W.: *Wywieranie wpływu przez grupy*. Gdańsk 1999, p. 124.

² ŻYGULSKI, K.: *Spojrzenie na edukację kulturalną z perspektywy współczesnych dylematów aksjologicznych*. In: *Edukacja kulturalna człowieka*. Kalisz 1999, p. 12.

Subjects taking part in a process of globalisation must also answer the question about the extent to which we should adapt ourselves to a new situation, and to what extent we should stay unchanged.³ Most times it is the question of fear of losing identity, not only the individual, but also the social one.

Such problems as the legitimization, the idealisation of manners which had previously been condemned, represents a challenge for pedagogy.

It concerns the legalization of homosexual relationships and confers to them a legal status with permission to adopt and bring up children. From time to time there appear peculiar homophobias, and opinions on euthanasia or abortion provoke controversies.

In numerous communities many cognitive and affective factors influence our opinions of the members of a foreign group. This includes such factors as stereotypization, ethnocentrism, mistakes of attribution, anxiety among groups or cultural shock. They very often also determine the opinion on the members of a group in the cultural context.

According to F. Ziemiński⁴ life or social awareness are influenced by the value systems on a macro-scale and tradition on a micro-scale. It is clearly visible, especially now when processes of integration have begun in Europe, not only in the military economic or political area, but in the cultural one too.

In addition to the factors connected with direct intercultural interactions, economic and political reasons of creating the differences are important. The opening of Europe to create a single labour market can on one hand intensify the social competition for work, social and political rights to shape and partnership, and it inevitably increases the tendencies towards ethnic limitations and boundaries. On the other hand it can decrease the significance of paid work throughout all of industrialized Europe and open the social and cultural areas shaping the individual identity far from the economic area. There is a great chance of forming new attitudes towards strangers, foreigners, refugees and immigrants.

Such global problems in the world as the threat of nuclear extermination, ecological catastrophes, polarisation of wealth and poverty, increase in fanaticism and intolerance, fratricidal struggles, economic emigration, diseases and epidemics result in the idea of international education gaining the character of education for the future, education directed towards the future problems of the world.⁵ So, an important educational task is the meeting of kindness in culture, which results in a number of consequences for educational and extracurricular life and adult education.

International pedagogy⁶, as B. Śliwerski remarks, has become a new trend in educational science, which, in multinational and multicultural societies politically shows a tendency not only towards work with the foreigners, but also its own citizens, to teach them reciprocally respect, tolerance, mutual and peaceful social intercourse, and mutual cultural experience of the richness of their cultures. It assumes that the problems of racism, extreme nationalism, intolerance and hostility between nations can also be solved on the pedagogical level. Hardly anybody doubts the significance of the need for international cooperation and peaceful social intercourse with the participation of deliberately organized educational processes. Immediate or long-lasting meetings with foreigners need an ability in the area of communication, agreement and cooperation.

³ MAZUR, H.: *Tożsamość jednostki w obliczu wielokulturowości*. In: *Edukacja międzykulturowa w Polsce i na świecie*. Katowice 2000, p. 66.

⁴ ZIEMSKI, F.: *Znaczenie tradycji w procesie edukacji wielokulturowej*. In: *Edukacja międzykulturowa w Polsce i na świecie*. Katowice 2000, p. 341.

⁵ SUCHODOLSKI, B.: *Wychowanie mimo wszystko*. Warszawa 1990, p. 30 and further.

⁶ ŚLIWERSKI, B.: *Współczesne teorie i nurty wychowania*. Kraków 1998, p. 290.

A. Niemiec⁷ claims that many examples and proofs can be cited that the intercultural education is at present included to the main educational tendencies all over the world. It is an important link in the educational debates in our country. The problem of interculturalism in the educational actions references to the decentralization of educational system. From now the local societies are to decide about organization, structure, aims and substance of care, education or training.

Pedagogy in the present intercultural society must react to the political reality or social changes, and it must act in the area of this politics. The educators should help their wards not only in experiencing and learning a foreign language, but also in understanding the foreign culture, and legal and social situation. Intercultural pedagogy ensures education between cultures, taking into account the shaping of knowledge about the foreign country and its inhabitants, and releases a positive attitude to it.

Dickopp suggests three levels of the intercultural education:

1. On level 1 we have to work with its political level, and that is why the aim of education is tolerance, and mutual understanding between numerous cultures.
2. On level 2, the central aim of education should be a community of different cultures, so as to create an interpersonal solidarity at the level of the social actions.
3. On level 3 of intercultural education the morality of an individual and society is indispensable.⁸

One of the aims of education is preparing the individual for life in society. Education is a part of a socialization process, thus all impacts from the individuals, organizations or institutions, and it is directed at people belonging to a particular cultural circle.

Social changes lead to a staggering of moral norms, which manifests itself, among other things, in the accumulation of antisocial behaviours (crime and drug abuse), general drop in the work ethic and worshipping the indulging of own needs, and weakening of interest in education. The religious life of the Poles is changing as well. The everyday religiousness in Polish society is changing in a visible way, and these changes are taking place with a diverse intensity and in different directions, especially towards loosening the ties of religiousness and morality. It manifests itself in a reduction in the meaning of the moral norms serving the needs of trust /do not tell lies, do not steal, do not be a hypocrite, be loyal and responsible for your words/, moral norms guarding justice /the principle of fair shares, principle of equality/, moral norms serving the protection of dignity – the concept of honour is becoming foreign, virtues organizing social life /mutual help, solidarity/. Observation of social and political life enables us to notice that the changes in perceiving moral norms concern all social groups. The process of subjectivisation of patterns coming from traditional ethical systems is taking place. However, in 'open' societies, especially in teenage groups, the role of individual patterns is growing weaker. It concerns in particular those paragons which aspire to universality, infallibility and sufficient knowledge of all aspects of social and moral reality.

There is an evident tendency to shape life in a more individual way, and broadening of all that which does not belong to normality, so it is ethically neutral. Something like a cult of privacy is broadening, it means evading evaluation of the behaviour of others if this behaviour conforms with the privacy level. People holding public functions are a different matter. Their behaviour is judged by society.

⁷ NIEMIEC, J.: *Wielokulturowość jako tendencja i projekcja edukacji*. In: *Edukacja Międzykulturowa w wymiarze instytucjonalnym*. Białystok 1999, p. 57.

⁸ ŚLIWERSKI, B.: l.c., p. 297.

There is a visible growth in the area of freedom and social tolerance towards various behaviours from the range of sexual morality condemned by the ethics system. The phenomenon is connected with the recognition of personal freedom as virtually unlimited. It cannot be contradicted that the sphere of sexual life is nowadays experienced with a greater awareness and has been released from a number of external determiners and taboos. An atmosphere of greater freedom and lack of embarrassment resulting from different conventions is being created by the mass media: film and television programmes free from censorship without restraint show sexual subject matter, and the press abounds with magazines of erotic or pornographic character.

It is worth noticing that the area of shaping moral awareness is not confined, and moral education should enable a man to internalize general norms and detailed moral recommendations and indications. It should not aim to the introduction of different moral norms to the awareness and behaviour of an individual, but it should teach deeper judgement of own others' deeds, perceiving in a more complex way, and adequate to the moral and social reality. It is essential to work out specific superior values in the moral personality of the individual, steering in a general way through everyday actions, protecting against a descent into the utilitarian or hedonistic profit and loss account. There appears the question of how to raise individuals following the moral standards as the rule in social life?

First of all the role of pedagogy is care for the individual's morals, which can contribute to the general morality of the whole society, especially to values, because the world we are living in is a world of values. A man cannot escape from values, and he is somehow obliged for their realization. The choice of values shows the system of values accepted by a man, and it decides whether his life will be really human or if it will experience degradation. The values also differentiate the aspirations of people. People understand better when they accept the same fundamental values. The values can be divided into: economic, aesthetic, moral, legal, cognitive and religious values. All the values create a system of values. When there is a lack of a defined hierarchy of values, an imbalance of personal identity is observed, since "values are certain pictures or the visions of things, states or processes, recognized to be right, right or the desired ones."⁹

The problem of upbringing according to and through values generally consists of three questions:

- a) The first one concerns the meeting of values,
- b) The second one concerns making opportunities good for the experiencing of values;
- c) The third one concerns the realization of the values.

Through the realization of values we understand actions leading to a specification of values, their intensification, respecting their existence, functioning in the human world, so putting them into action. The realization assumes that there exist certain patterns of subjects which carry values.¹⁰ Shaping constant moral virtues, in the process of education, should constantly inform undertaken educational actions. In the process of education the moral values appearing in the contents, methods and purposes.

Obviously, educational contents are the element where the educational values appear directly. Values are essential in the process of education, and they should show a young man the path that he can follow.

In all elements of the educational process – contents, methods and purposes – the moral values function in a different way. Three basic ways of appearance of the moral values can be

⁹ NOWAK, S.: *Postawy, wartości i aspiracje społeczeństwa polskiego. Przesłanki do prognozy na tle przemian dotychczasowych*. In: *Polskie systemy wartości i modele konsumpcji. Diagnozy-prognozy*. Warszawa 1986, p. 13.

¹⁰ GOŁASZEWSKA, M.: *Istota i istnienie wartości*. Warszawa 1990, p. 87 and further.

distinguished there. On the general level they appear in the transmission of knowledge about values. It can take place through teaching morality and presenting the moral values in the contents of accepted educational models. In such models the values appear with a clear reference both to the wards, to whom the models are directed, and the educators, who formulate and choose them.

Making choices among them and presenting one of them as the only right one must be based on justifying the moral values contained in it, which, according to the considered issues, should be made using axiological argumentation.

In the conditions of rapid social, political and economic changes, new values emerge, and the current ones get new features or destabilize. Not only do single values change, but also entire value systems. There arises the question as to whether all values are changeable, determined by the current social and economical conditions of life, or are there any constant, universal and timeless values? It can be confirmed for sure. It seems that in the European cultural circle such values are the Christian values, because they have arisen from an understanding of human nature, and not only from faith. They guarantee normality and endurance of life, which increases their significance among the other values. They are the fundamental stimulator of the intellectual, cultural, social and moral life of the humankind. Their acceptance prevents and counteracts the dehumanisation of different disciplines of life, occurring social pathology, threat of atomic or ecological extinction.

Each man tries to open up to the values. The ability to notice them and drive for them manifests itself in being ready to answer them. There is a need for a suitable atmosphere in our life to enable us to feel participation in values. "An atmosphere favourable to respect them. If the individual lacks good, solid support in something internal, stable and sure according to them, then, as M. Straś-Romanowska says, they are exposed to grave difficulties concerning the finding of peace in own life.¹¹ The support for a young man is usually family, a close person, the prestige of a teacher.

School is an important factor which participates in shaping the personal identity of young people¹² and helps them determine their own social identity, which means a characteristic for a man's desire for searching and creating the sense of life. At school a young man can see himself and his actions in comparison with others. He aims at realizing his own dignity and protection of his own moral identity by himself. Moral identity is given to the individual by the accepted values. Therefore, the individual acting in the situation of moral choice, in accordance with the values accepted by them, keeps their own moral and personal dignity.

An important issue concerning respect for a student's dignity is the professional dignity of a teacher. A conflict between own personal and social dignity takes place in professional activity. I mean teachers working having many hours, which hampers the performance of their professional duties properly. There is an association between preparing for the classes and using school as a place to earn money, and less to educate. Treating students mechanically can occur here, which violates their humanity, and the personal and professional dignity of the teacher.¹³

A. M. de Tchorzewski remarked that showing dignity to the student – ward expresses deep concern about his/her good, which in the language of the present pedagogy, appears in the form of the child's right.

¹¹ STRAŚ-ROMANOWSKA, M.: *Wartości a wychowanie*. In: *Warsztaty Polonistyczne*, 1993, nr 4, p. 66.

¹² I accept the identity after Malewska i Śliwerski – it is a certain set of values and purposes which structuralize and direct the life and activity of a man. MALEWSKA, E. – ŚLIWERSKI, B. (ed.): *Pedagogika i edukacja wobec wspólnot i różnic w jednoczącej się Europie*. Kraków, 2002, p. 329.

¹³ WAWRZAK-CHODACZEK, M.: *Poszanowanie godności uczniowskiej we współczesnej szkole*. In: *O nowy humanizm w edukacji*. Kraków 2000, p. 422.

The most important of the rights are:

1. Right to truth
2. Right to subjective treatment
3. Right to growing range of independence¹⁴

Respect for the child's rights by the teacher is an everyday demonstration of own dignity and showing the dignity to the student.

Behaving ethically is also a problem of the professional ethics of a teacher. In its simple semblance of the reality of individuals, it appears as a general way of action – as a custom: while the habit towards the ethics is second nature, which takes the place of the first one. It is only natural will, and it is a penetrating determinant of its action. It is also closely related to a morality which can be defined as the way of realizing personal values. The moral systems include an essential element mostly called *the pattern of behaviour* and representing marks and norms in a personal form. The ethical values represented by the teacher have an enormous impact on shaping the students' attitudes towards the reality.

What is more, the survey on perceptions of their teachers conducted among the students showed that the students can perfectly well notice the discrepancies if the moral is ambiguous, the slogans propagated by the teachers; when the position of the teacher is ambiguous, he or she irretrievably loses the students' trust; which undoubtedly negatively impacts their mutual relations.¹⁵

School is a place where in addition to teaching by teachers and the gaining of knowledge and abilities by the students, the social and civic attitudes of young people are modelled. When constructing and realizing school curricula, shaping of the identity of the student is often treated as a priority. Its effect is the establishing of young people in the world of such values as patriotism, tolerance, or honesty. Values enable young individuals to identify with society.

Education does not mean the shaping of man, but help in showing and the choice of the values, to let the man choose by himself. So education means teaching freedom.

In the process of education itself, values appear first and foremost in the aims, methods and the contents. Reading the curricular contents shows that it is not about building new concepts and educational systems, but about a return to values. Education is a process of realizing certain values. Not noticing and underestimation of this fact causes a lack of the axiological attitude of the teachers to the process of education. A survey of school textbooks, especially of the lower grades, shows that in the contents of the texts and in the rest of the textbooks the universal cognitive and vital values are dominant.

The teacher, to prove worthy of respect, must follow the supreme values, and such moral duties which let him avoid being in a shameful situation. This is when the real moral significance of the teacher is revealed. Moral reflection is also essential in the ordinary manifestations of school reality.¹⁶

The problem of professional ethics of the teacher appears, since ethics and morality are naturally included in the teacher's personality. The ethical values represented by the teacher have an immense influence on shaping the students' attitudes towards the reality. What is more, the results of a survey conducted among students on their perception of teachers show that the students perfectly well spot the discrepancies between the moral banners propagated by the teachers. When the moral attitude is ambiguous or duplicitous, the teacher irrevocably loses the

¹⁴ DE TCHORZEWSKI, A. M.: *Nauczyciel w sytuacji konfliktu wartości*. In: Edukacja wobec dylematów moralnych współczesności. Kraków 1999.

¹⁵ SYGULLA, E.: *Między obowiązkami a moralnością*., In: Edukacja i Dialog, no. 2 (185), February 2007.

¹⁶ PIWOŃSKI, Z.: *Czy nauczycielowi potrzebny jest kodeks etyczny?* In: Edukacja i Dialog, no. 8 (171), October 2005.

trust of the students. It must undoubtedly affect their mutual relations.¹⁷ During the realization of the educational process attention should be drawn to the shaping of universal values: truth, good or beauty. Among the values nowadays treated as the universal, a special place is occupied by:

- subjectivity,
- identity of a man,
- dignity,
- responsibility, political pluralism,
- civil liberties,
- patriotism,
- honesty,
- tolerance,
- family
- education
- health and its protection
- chance for self-realization
- work
- decent level of material and spiritual life.

The values that are written into the teacher profession are justice, responsibility or kindness, which in educational actions manifest themselves in the assessment of the students and the attitude towards the students. The described attitude toward reality, called responsibility, should be characterized by attention to implementation of values in oneself, the student and the school circle. Justice is first of all honesty in grading and fairness of conduct, in other words, human decency. Sometimes it is difficult for a teacher to meet moral requirements, which is revealed in an ambivalent attitude towards the student, where there is a mixture of affection and hostility for the wards.

The value that has a significant role in shaping the identity of a school is truth, which grows in importance in different educational situations. Education to the truth is one of the fundamental tasks of education and the sciences related to it, because the truth itself makes the aim and essence of cognition.

J. Gajda claims that “however, parents, educators and society educate for truth, first of all the duty rests with the students. They must search for the truth, propagate it, and learn to distinguish the truth from falsity.”¹⁸ Truth relating to teaching history, especially modern history, is important. It is very important in shaping the identity of the student to let him express his/her opinion about everything.

Freedom, justice, culture and honesty are sympathetic towards cooperation in the course of the didactic and educational process. The interaction between the teacher and student should be characterized by subjectivity, and the most important purpose in the teacher’s work, beside the transfer of knowledge, is developing in wards the ability of understanding another man, arguing and defence of own opinion, developing the wish to listen to others and taking their opinions under consideration.

The role of teacher’s authority should be valued in the process of shaping the student’s identity, as the views depend not only on the personally gained knowledge, but also on the relations between the teacher and the student, and on the picture of the world created as a result of acquisition of the norms and values passed by the society.¹⁹

¹⁷ SYGULLA, E.: *Między ...* l.c.

¹⁸ GAJDA, J.: *Wychowywać do prawdy?* Lublin 1995, p. 102.

¹⁹ GAŁDOWA, A. (ed.): *Tożsamość człowieka*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego, 2002, p. 199.

During my research²⁰ it was noticed that in addition to the desired values in the educational activity of the teachers, the students met with actions unfavourable for subjectivity in educating. Teachers used insulting or humiliating statements towards the students. The message containing negative opinions of the interlocutor or the objects he is identifying with, need a separate category, because they make communication conditions exceptionally difficult. Humiliating statements make the receiver take defensive actions enabling the rebuilding of the feeling of self-esteem. The most common insulting statements are the nicknames, rude and vulgar designations, slanders, pejorative designations and humiliating comparisons.

It was noticed that there were cases indicating an infringement of the norms concerning the personal space, which means the area directly surrounding the individual, where the most of his or her interactions with the others take place. It related mostly male teachers. Such values as freedom are sometimes deprecated, and it is visible as limiting the freedom of statements, especially of those who have opinions different from those of the teacher (talks on taboo topics are forbidden). Teachers often do not notice their mistakes, and the guilt for misunderstanding their messages is transferred to the recipients. One negative phenomenon is unfair assessment of work (homework, tests) by the teachers, so there is an evaluation when a lack of objectivity is noticed. The situation is complicated by additionally activated emotions which each time colour the personal assessment.

Another alarming phenomenon is the fact that the interpersonal contacts between the students and the teachers are often based on the condition of authority and compulsion, which is often used by the others. It is a state preventing partnership teacher-student relationship in a situation based on negative interrelations. At times the human/students' rights are violated by teachers.

Another significant factor in the process of communication at school and colleges is impulsiveness, especially related to revoking the right of speech for a partner in an autocratic way.

Education does not mean the shaping of a man, but help in showing and choice of values, to let the man choose by himself. So, the education means teaching freedom. A correctly shaped identity of the teacher can be sympathetic towards this position, which I base of accepting the distinctness of people having opinions different from his own.

The essential condition for the functioning of people of different orientations and beliefs is the shaping of a position of tolerance belonging to the desired competences of the present student. Tolerance can be shown towards dissimilar opinions or behaviours, and it can consist of recognizing the right to difference.

Obedience to the rules of tolerance in everyday school life is a crucial source of regularity creating the posture towards distinctness.

The fundamental conditions for a teacher's tolerance to occur and realization of the rule of the student's subjectivity are respecting each individuality, offering the conditions for free decision-making by students and concurrent responsibility for the decisions. Tolerance is able to prevent conflicts in school efficiently and to significantly ease them.

Education refers to the human values, universal, humanistic, making fundamental concepts for didactics. Considering the issues of the values and the purposes of education it is worthwhile to be reminded of the statements of the Report of the European Commission Education for Europe, where the mutual values of European civilisation are shown, at the same time expressing a conviction about the need to develop new ways of cooperation to educate according to these values. They are:

- human rights (dignity of a man),

²⁰ The research on the students' and teachers' value hierarchy was carried out in 2008 in Wroclaw high schools, Poland.

- basic liberties,
- peace and rejecting violence as a means to achieve a purpose,
- respecting other people,
- human solidarity (in Europe and towards the whole world),
- balanced development,
- equality of the opportunities,
- rules of rational thinking: ethics of the proofs subordinated to verification,
- protection of ecosystem,
- individual responsibility,²¹

At present it is not enough to realize such values as kindness, justice and conscientiousness in the treatment of students. The teacher must know if and how his actions shape the internal profile of a student. He has to be aware that he is an advocate of certain values and he presents it to the students by his everyday behaviour, outlook on life.

Human life is a process of realizing values. A man as a free person makes a choice of values, so this is what we see as important, valuable for an individual and society, worth an effort, dedication, and purpose of human aspirations. Discovering, accepting and living a life in harmony with the established system of values is the purpose of education and self-education.

They have to be discovered and recognized at first to enable values to be copied. The man who does it must have suitable abilities and possibilities essential to 'copy' a certain value. Distinction of what is correct and what is not encompasses the years from early childhood till adulthood. The way how the process proceeds and what values a young man will respect in adult life to a large extent depends on the parents and educators.

Shrnutí

Hodnoty ve výuce a vzdělávání

Lidský život je proces, ve kterém se realizují hodnoty. Člověk je svobodná bytost, která rozhoduje o hodnotách, které se jí zdají být důležité, cenné pro sebe samého i společnost, co stojí za úsilí, obětování a má smysl pro lidskou aspiraci. Objevování, přijímání a život v souladu v zaběhnutém systému hodnot je účelem vzdělání a sebevzdělání. Musí být nejprve objeveny a poznány, aby umožnily se rozšířit. Rozlišení co je správné a co ne zahrnuje roky poznávání od útlého dětství po dospělost. Jak bude proces pokračovat a jaké hodnoty bude mladý člověk respektovat záleží na rodičích a učitelích.

²¹ A report on issue of presence of axiology of the value systems in the educational process, compiled by C. BANACH, with group. In: Świat wartości i wychowanie. Warszawa 1999, pp. 16–17.