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UNIVERSITY STUDENTS' EDUCATION FOR VALUES

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Human beings that are desired and promoted by the contemporary world are those who have knowledge resources and act in accordance with accepted rules and values. With a flow of time and changes in the impact of various factors upon human beings the said values are modified and change the place in their hierarchical structure. Values gain in great importance in educational settings. This paper deals with some of them.

Key words: value, subjectivity, individualism, education, technological and cultural Progress, freedom, morality, ethics, tolerance.

> A man is a subject in the world of objects, therefore, he is capable cognitively to objectivize everything that surrounds him.
>
> John Paul II

A considerable amount of attention, both in Poland and overseas, is drawn to various types of bonds and social relationships. The changing conditions of community life, initiated by the system transformation or globalization, cause the interpersonal relations to undergo increasing deformation and depersonalization. The modern world demands a man who is able to cope with difficult circumstances and tasks. A type of man is desired that is capable of making critical selections, choosing from varied offers, while relying on universal principles and values. Obviously, it becomes a challenge and a task for various social relationships and interpersonal relations, as well as for the educational system which should promote the competence to create self-government institutions, accurate identification of opportunities and threats for the social game, conscious participation in public life, and ability to protect one's own interests and values.

The concept of value

In philosophy the concept of value is equivocal. In objectivist terms it appears as a certain property of objects that is independent of human assessment. In subjectivist terms it is viewed as the property given to objects by human beings depending on their needs, feelings and will. Appraisal changes together with social and cultural life transformations; however, within the relatively permanent social systems, it undergoes a degree of objectivization, thus serving as an agent that integrates social classes, societies, and nations" [10, s. 431].

Among the many aspects of interpreting values [12, s. 660] we read that a value is a feature or a set of features typical of a given person or objects that determines their virtues (for instance, moral, artistic) valuable for human needs. One discerns artistic, literary, painting, intellectual, scientific and moral values in the human world. Focus is brought on the hierarchy of values and self-esteem. „Słownik współczesnego języka polskiego" [13, s. 501] also presents the notion of the value as seen from the perspective of someone's ethical behavior. An interesting approach to the idea of values is suggested by J. Szczepański [14, s. 97–98], who treats them as integrated with culture, individual needs, individual and social choices, thus combining subjective and objective aspects. Values are constituted by objects or object states that ensure mental balance and give satisfactions to individuals and groups. Striving for them or achieving them gives a sense of duty well-done. In other cases values become indispensable for maintaining a group's cohesion, strength and importance. Values are 'embedded' in subjectivity due to man's nature and causative factor. Thus it is inferred that there is no subjectivity without values.

Value in subjective terms

During the reformation of the Polish school, subjectivity became the focus of the educational process creators, both the authorities and teachers whose role in shaping the final effect leaves no doubt. That is why throwing some light on the relations and interdependencies between subjectivity and the world of values seems fully justified.

In the said context, subjectivity, values and the subject itself take on considerable significance. For personalists a person's subjectivity is composed of: the essence of man as a person, the highest among entities created, having dignity, reason, freedom; self-awareness; experiencing moral values; actions evaluated in conscience. These elements constitute personal subjectivity. T. Kukołowicz and E. Całka [6, s. 85] write about initial subjectivity as a value that is inherent in every man and is final. This value is the result of a long-term moral effort and entire internal transformation based upon the objective hierarchy of values. Subjectivity affirms the value of another individual and becomes a source of new values. We are subjects because the objective world means something to us, constitutes a value containing the causative force of our actions. Values determine our actions and play a decisive role in creating man's identity that is understood as a competence for acting, solving problems. Human competence unfolds as he acts. It is values that motivate us to act, inspire and stimulate our activity, become a factor in activeness, subjectivity, autonomy. Finding oneself in the world of values, a man adopts a specific attitude toward them: positive or negative. He accepts, selects, prefers, realizes or encourages others to adopt them, or, he denies, rejects, and inspires others to do the same. Self-assessment takes place in the context of who I can and want to be, which values I want to strive for. Striving for axiological

perspective mobilizes and releases creative power. In this way, a life project is constructed that is based on values. Conscious acts of a human being within reality may have a positive or negative vector. They may lead to the world of good or evil. From the axiological perspective we can talk of positive or negative subjectivity. Thus subjectivity is turned into an educational challenge. Subjectivity is 'embedded' in the essence of human of humanity, is its inseparable part, yet on one condition, it must be based on the world of values. Proper education serves as a foundation for revealing and creating axiological subjectivity.

Education for values becomes educational priority. A crucial task for a pedagogue, teacher, is to: learn the spectrum of values preferred and adhered to among his pupils; support them in accepting the world of values, learning the values and shaping the ability to get the core of issues and their significance in human life, evaluating objects and phenomena in axiological contexts, motivating to choose freely proper values; support them in realizing values and building hierarchical structures, animating activities and their assessment and inspiring pupils to act so in their social settings in order to build the world of values in increasingly larger social circles.

The positive effects of the pedagogue's actions will also depend on his pupils, who should become aware of the value spectrum preferred and implemented in life, learn the nature of values, their categories and significance in human life, develop the capacity to assess things and phenomena in the axiological context, become convinced of the necessity for animating actions within their social setting in this direction and of the validity of such actions, be ready to take up such actions, show active involvement in animating actions, be able to assess their effects and show acceptance of the world of values as well.

Subjectivity is thus a factor in building the world of values. The analysis of human activity uncovers a rich structure of personal subjectivity. A man increases his own value and affirms the value of another individual. By acting consciously, freely, and responsibly, and by respecting his own and another man's dignity, he turns to himself as his goal. A man is not indifferent toward his own actions. He experiences them increasingly intensively as they become more and more valuable for him. The emotional aspect of a human subject is decisive in value referencing. Subjectivity denotes undertaking activity that is relatively autonomous, compliant with man's own program of actions and intentions, thus relatively independent of the environment's pressure and other external factors. According to Taylor [15, s. 67] a subject 'can exist only among other subjects. A subject is impossible to describe without reference to other subjects that surround him.' Subjectivity exists in relation to other persons. Another man, his dignity and value force our subjectivity to adopt moral orientation the indicator of which is a widely interpreted respect for another man, tolerance and responsibility for him, as well as care for his proper growth.

I and the outside world

                                                        „Do as you would be done by; someone
                                                        else's likings may
                                                        differ from yours" (George Bernard Shaw)

A man functions in various communities, where humanity is revealed in relationships. The relation I – YOU provide a chance for developing appraisal. The community interpreted as WE deserves special attention; it is understood as a set of numerous subjects interacting and collaborating with one another.

The world of educator's and pupil's actions forms the object of cognition of these two subjects. The analysis of the structure and content of the pupil's actions enables to learn more about his capabilities, interests, talents, preferred and implemented world of values and also to observe his growth as a human being. Thus a picture emerges in which it is possible to identify the pupil's subjectivity and establish its reinforcement and development strategy. In the feedback relation, learning and comprehending the intentions of the teacher's actions helps establish closer contact and open oneself to the world of values and ideals proposed. Shared participation in constructing the world of values promotes mutual understanding, insight into one's own humanity, personal growth, and becoming more human.

By creating opportunities for free choices, taking decisions and bearing responsibility for them, we opt for free individual choice, in which a crucial role may be played by the ability to tolerate difficulty in choosing values that expresses itself in lack of resolve, resistance, reluctance, and even revolt. The open character of the pedagogue's work is to prevent the distortion of interpreting the freedom of choice and individualism. The latter feature, exposed as the value of an individual and associated with its basic rights, is deeply ingrained in European culture and is probably its inalienable component. One can only be concerned that individualism does not turn into pure egoism. It is worth considering, says Tyszka [16, s. 145], whether such symptoms are already emerging or not. The paradigm of subjective education is, says Z. Kwieciński [7], a new way of thinking about the education of children and adults as well. Equally important is the ability to possess one's own 'I', by challenging 'superpersonal' tasks and care for the continuity of one's own 'I' while performing more didtant duties.

One of the essential conditions for giving values a new qualitative dimension is the so-called separating the subject from himself in order to change oneself by taking up positive actions that discipline us. It has become particularly difficult in the era of all-embracing technological civilization that pervaded particularly, although not exclusively, the young people's life.

Freedom as a value and educational issue

The question of education for freedom is not new. It was continuously debated among outstanding pedagogues. Elapsing time and social changes force us to pay recurrent attention to the issue. Freedom, being associated with making life

choices, can be the result of effective educational effort to ensure comprehensive growth. Freedom means a conscious and difficult choice of absolute values [3].

The issue of freedom as an elementary existential problem takes on particular meaning in specific situations, such as social and political transformation. Experiencing freedom occurs in various communities that participate in social communication and forms a challenge for all who are engaged in education.

Even when facing the downfall of prestige and esteem, including the teacher's authority, we can see that the teacher's influence on his pupils is still visible. How and what to teach? Questions that are preceded by moral reflection on what to do and the effects thereof, on what is allowed and what is not, what can be ignored. Ethical questions and doubts now face every teacher in his teaching practice. It is likely that such doubts are born in every responsible and thinking teacher with adequate predispositions and professional qualifications. Only the teacher who has a sense of his own freedom is able to create the conditions for others to experience it. By no means is it a simple task; however it must be done since it is a necessary condition for expanding the range of freedom in educational processes. It is best served by professional training, experience and pedagogical knowledge based on solid theoretical fundament, including educational philosophy, because, says Fish [4], the teacher's work is 'a series of intelligent responses', which causes immediate reaction, 'thinking in motion'. The pedagogue is then transformed into a researcher and innovator. It is marvelous since introducing pupils to the space of freedom results effectively only from individual psychological freedom. During the incessant educational process a significant place may be reserved for the educational act described by Konarzewski [5] as the activity of man who is bent on changing another man's conduct within a common symbolic situation. Owing to the questions of who, what, how, why, a reflective pedagogue can initiate creative thinking about education, thus providing a chance for his pupils to be educated for freedom. The limits of freedom in education are not clear. Only the teacher's empathy, the area of his influence, and existing conditions may make these limits discernible and understandable for participants in educational processes, without violating their personal freedom.

Education and technological and cultural progress

The idea of educational society corresponds perfectly with the requirements of informational society, where every citizen will have free access to increasingly larger information resources. The "White Paper" [1], an important document concerning a widely interpreted education, mentions the necessity to create such means in order to strengthen society's will to be permanently educated. Wide social circles should be granted permanent access to acquiring new skills. There is no doubt that the idea of permanent education has become a key to the 21st century

and the subjectivity being implemented is going to reinforce self-esteem in the complex social and technological world.

Currently, in terms of permanent education and refreshing, technology is becoming a value in itself, including its informational and communicational background. The process of building 'informational society', as initiated by the resolution of the Polish Sejm, aims at implementing the adopted educational strategy (*Monitor Polski*). What we are witnessing on the Internet, says B. Siemieniecki [11, s. 17–19], is the 'germs of informational society culture'. Combining various branches of cognitive knowledge with the universal use of computers within the world web network is the primary transformational factor in the new millennium. It has undeniable effect upon man's nature.

Researchers warn us, however, against the destructive impact of technology, as the world of illusion, despite frequent satisfaction of cognitive and emotional needs, may be dangerous due to the deification of technology. Solitude, lack of direct contact, schematic action, thinking and expression, illusion are bound to block integration processes. Technical media, particularly computers, are becoming a serious threat. Human contacts via technical devices provide no opportunity for real 'being' with another human being. 'Humanized' computers grab a significant part of human activity and become competitors for direct interpersonal relationships. 'Barring' oneself from other human beings occurs insidiously, but effectively. Hence the necessity for educational efforts aiming at the earliest possible preparation for critical, reasonable, and healthy use of the media.

Education in face of values

Democratization of political life is impossible without an appropriately high level of social consciousness that results from intentional educational activity. Education constitutes the most spacious area incorporating the specific process of growth, bringing up and modifications of man's personality. It is 'a set of actions aiming at leading another man and his own activity toward achieving his full and specific potential, as well as a set of all influences and functions that establish and regulate human personality and his behavior in relation to other people and the world' [7, s. 32–33]. In this context the proces sof teaching and educating gives them the opportunity for maximal and harmonious growth and exposing the skills gained so that the individuals could become conscious and creative members of social, national, cultural, and global community and were capable of active self-realization, unique and permanent identity, and autonomy. Education should thus have holistic nature. Z. Kwieciński enumerates ten basic educational processes:

- globalization (world and global problems, environmental threats, wars, etc.);
- state control (state and its sovereignty, system, allies and enemies);
- nationalization (nation, its specific culture and traditions, distinction);

- collectivization, i. e. secondary socialization (social class, distinctive ethos);
- politization, bureaucracy, professionalization (education for division of labor, creating ideological convictions concerning the legitimacy of existing statutes and functions, educating for labor and profession);
- socialization, or primary socialization (impact of primal groups: family, peers, local community; absorbing existing norms, etc.);
- inculturation and personalization (human personality as a result of immersion culture and autonomous choice of values; transfer of virtues of philosophy and religion);
- education and juridification (preparing for functioning as citizens and building legal awareness);
- education and humanization (man – knowledge – world view; habits – skills – dignity; interactive competence; contemporariness, secondary needs);
- hominization (shaping human species features, hygiene and health education; gratification without harming others, etc.).

The improvement of interpersonal relations and mutual respect for personal dignity should be consistently accompanied, says M. Łobocki (2002), by education that shapes moral behaviors and attitudes as without the latter the world cannot exist normally. In order to overcome the spreading evil, moral education (also called education for values, or ethical education) becomes indispensable for shaping a man with a solid moral backbone. The teacher's duty is to 'become increasingly better', therefore the education of prospective teachers should strive for 'ethical mastery in professional activity so that by adhering to universal moral values, which provide a basis for teacher's duties and moral obligations, one can strive after skillful shaping interpersonal relations emerging in intersubjective space' [18, s. 111]. If tolerance is to protect these values it is impossible to imagine an educational process without the teacher's acceptance of tolerance as a moral value and his own tolerant attitude within certain limits. The knowledge and understanding of the 'good' of another human being is a prerequisite for the pedagogue's practice, including a specific set of desirable personality traits. In the time of floating axionormative order of social reality, including education, the debate concerning the necessity for the future teacher's tolerance is of utmost importance.

In this context, the main educational goal is to support the pupils in learning and implementing a proper value hierarchy, which paves the road toward fully integral growth of their humanity. Human life is just the course of events, has its own scenarios, and human fate is entangled in coincidences. W. Łukaszewski [8, s. 118] points to the interdependence between the manner of organizing social life and the contents passed on to an individual during the process of socialization and

this individual's subsequent vicissitudes. A man may be doomed to become passive, receptive, and a 'born loser', or to release his creative potential and become the 'captain of his soul'. Coincidences influence the reevaluation of one's own thinking about life and surrounding reality. Educational tasks that optimize the individual's fate were determined by T. Borowska [2, s. 66–67] in her research on the limitations of human existence. While studying the Polish and Swedish young people, she found that the main task in the area of interpersonal contacts is to teach a man how to bring his real life closer to potentially optimal life. Such conditions can be found in 'homo construens', whose evaluative and emotional competence includes personal and relational values such as health, freedom, responsibility, courage, dignity, friendship, love, readiness to help and forgive. Health determines the quality of human life, but even the healthiest, most responsible, courageous and dignified man is unable to create his own existence far from another human being. One value determines another. Therefore, every man should be equipped through education with relational values. If real life is a continuum of situations, then the second educational task is to teach an individual how to create future situations owing to getting acquainted with objective and subjective limitations. The third educational task is to teach how to support a man in changing and averting these limitations and in creating situations resulting from negative random events. The interpretation of human fate by the knowledgeable has revealed that an essential role in creating is played by existential values.

The pedagogue is confronted today with a goal of educating a man who is capable of taking proper life decisions. L. Witkowski [17], referring to Bachtin, stresses the importance for the human existence foundation to include such aspects as health, freedom, responsibility, courage, dignity, as well as values that help participate in another man's existence, like friendship, love, readiness to help and forgive. The meaning of life can, in fact, be summed up as the ability to take decisions by adopting an evaluative approach.

Preparation for a responsible life in society, social functioning, including the role of a citizen, requires, apart from social competence, the knowledge of norms and values applying to various contexts of social, political and economic life. Lack of respect for such norm and values is also manifested in corruption. Besides the so-called citizen education, a need arises for anti-corruption education that is linked closely to the young people's convictions and values. Such education must be built on sensitivity, dialog, openness and readiness to reflect upon one's own convictions. If a man is to behave ethically, he must learn, either on his own, or with the assistance of persons that are important to him, how to take crucial life decisions. At various educational stages, knowledge refers to norms of coexistence in small groups, family, social community, local community, or the state. The effect should include the acquisition of permanent convictions and the development of the world of values and of the ability to voice one's own convictions, to confront

them with those of other people, including acknowledged authorities, and first of all, the acquisition of the ability to cope with potential conflicts of values. Educational support in gaining insight into an individual's functioning in various walks of life will promote the democratic world of values in the young man's mind.

Human existence is entangled in a host of dependencies. The above-mentioned values should thus include education. It is obvious that a country's economic, social and cultural development depends to a large degree on the population's education level, the proper use of knowledge and skills acquired, as well as on permanent and supplementary education. Likewise, the level of teachers' education and their permanent further education will shape future generations, today's pupils and students. Now that so many young people get lost in the jungle of the modern world's problems, a demand is being formulated to return to positive education in the spirit of values such as love, truth, freedom and human rights.

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ФОРМУВАННЯ ЦІННОСТЕЙ СТУДЕНТІВ УНІВЕРСИТЕТУ

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Зазначено, що сучасне суспільство потребує особистості з ґрунтовними знаннями й поведінкою відповідно до соціальних норм і цінностей. Простежено, що з часом і в зв'язку із соціальними трансформаціями модифікується й зазнає змін ієрархічна система цінностей особистості. Розкрито значення освітнього середовища для формування цінностей студентів.

Ключові слова: цінність, суб'єктність, індивідуалізм, освіта, технологічний та культурний прогрес, свобода, моральність, етика, толерантність.