



## ***Editorial: Philosophy of education today***

From the first moments in life, people learn something: to breathe, to receive stimuli, to contact with the world, with people, to speak, to react, etc. Children's first educators are the parents and the family, and later schools, educational systems and models. It all takes place in various fields of life, on the basis of various ideas, worldviews, religions. Education constitutes the most common and fundamental phenomenon of human existence, which is subject to constant transformations. The challenges that education faces are connected with the constant development of mankind: in the social, culture, economic, technical, political and many other spheres.

It appears appropriate to reflect upon the sense, correctness and rightness of these educational systems and methods.

It seems that the contemporary phenomenon of education is primarily based on various educational systems and methods, neglecting the whole world of morality, ethics, epistemology, axiology, aesthetics, proper anthropology, or the beautiful world of philosophy and spiritual wealth.

Philosophical assumptions and their influence on shaping man constitute a highly significant factor in the process of education. Since it is these assumptions, this particular philosophy, which affect the way this process will take place. Therefore, a question needs to be raised: if contemporary education draws on the historical wisdom of philosophy? If so, what is the relationship/interrelationship between these two phenomena? What should characterize the philosophy of education today?

The philosophy of education, since we wish to discuss it here, undoubtedly also deals with the process of education touching upon issues concerning education policy, the process of teaching and educating. It all takes place through theoretical reflection upon education.

The fundamental question which the philosophy of education should pose today is: what kind of man and towards what do we want to educate today? What philosophical anthropology shall we adopt? Thus, it is not only about educational methods, but rather about the vision of man.

In the papers presented, the authors attempt to answer this question through the prism of the contemplative philosophy of education,

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embracing man as a whole, with their spiritual and bodily dimension, then the diversity of religious education with political, as well as humanistic or confessional implications.

Obviously, these issues do not exhaust or fully answer the status quo of the contemporary philosophy of education, but perhaps they will initiate further digressions on the subject.

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