

Editorial

We live and work in times of violent civilizational change. Due to the pace of social and cultural transformation, unknown to former generations, there is a constant need for adjustments to teaching contents and methods. Both teachers and students have to face up to the challenges brought by the contemporary world. The high complexity of the educational process calls for responsible teachers, particularly with regard to religious and axiological education. On the one hand, this kind of education goes against the cultural grain. On the other, the need for it is observable, and traditional values seem important for the younger generation as well. Religious and axiological education fosters safety and social stability, and it helps to develop socio-cultural identity. But in order to rise to this educational challenge, teachers need to constantly update the content knowledge they transmit, as well as their teaching methods and techniques. Teachers must develop their critical skills despite the constancy of Church tradition. What is more, the teachers of religious and axiological education should bear authentic, mature witness to the values they profess. That teachers practice what they preach is of crucial importance for students at each level of education, as they need reliable models and guides. High quality religious and axiological education is indispensable to counteract the mass consumerist culture. It helps us to cope with the effects of the information technology revolution, such as the ubiquity of virtual reality. It develops the ability to interpret, analyze and evaluate ideas and arguments found on the Internet. Without proper reflection and with low critical thinking skills, information obtained from such sources can have harmful effects on both the personality and the character of a child. It can even produce a sense of losing one's identity. In this connection, religious and axiological education appears invaluable, as it enables students to rediscover the true hierarchy of values in an erratic world.

In sum, teachers need to become moral models, as well as competent and competitive sources of knowledge, to help their students to manage the information deluge. This is also the task of religious and axiological education, particularly given the decline of authority, information overload, fake news and advertisements which have nothing to do with the truth. That is why religious and axiological education is necessary in the contemporary world.

The articles published in the present volume take on various aspects of religious and axiological education. There is also one contribution in the final section entitled 'Reflections on Teaching'. While this text does not necessarily meet all the rigorous criteria of an academic research paper, the author shares his valuable reflections on his own particular teaching experience.

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