

Marzena Chrost
ORCID: 0000-0003-3309-6574
Jesuit University Ignatianum in Krakow

Sławomir Chrost
ORCID: 0000-0001-6787-5379
Jan Kochanowski University of Kielce

Introduction

The term “spirituality” has become extremely popular in the 21st century. The concept of spirituality is being developed and defined by various academic disciplines. Theologians and sociologists are trying to explain spirituality, often standing on extreme positions and using completely different research methodologies.

Halina Mielicka-Pawłowska, a sociologist and researcher of the discussed issues, while describing the meaning of the various fields of spirituality, distinguishes three areas of the phenomenon. The first refers to the religious sphere, the second to the sphere of personality understood as individual curiosity about the world, and the third to the intellect and knowledge based on the search for truth. On this basis, the author distinguishes three ways concept of spirituality is recognized nowadays: as religiousness (transcendent spirituality), as a developed personality (transgressive spirituality), and as the intellect (gnostic spirituality) (Mielicka-Pawłowska 2017: 28). Halina Mielicka writes about the so-called “new spirituality”: “The so-called new spirituality, the spirituality of the late 20th and early 21st centuries, is understood as people’s struggle against technicization, secularization, economic and industrial globalization, the media and political manipulation, cultural homogenization, and the ecological disaster caused by the destruction of the environment. Young people in particular are interested in

spirituality, not so much at the level of ideas, but rather at the level of spiritual experience” (Mielicka 2011: 9).

Marek Chmielewski, a specialist in the theology of spirituality, referring to the anthropology of Karol Wojtyła, develops his own thesis of anthropogenic spirituality, which has its source in human nature, Christian spirituality being its particular form in its substantial aspect. It has a supernatural character and is not reducible to any other form of spirituality (cf. Chmielewski 2020: 50–60).

The main theme of this issue is part of the discussion on spirituality from the perspective of education and upbringing. It is a voice in the interdisciplinary discussion of spirituality that encourages reading of the meaning of spirituality issues in the broadly understood education. It presents different ways in which spirituality is “read” by modern man, showing opportunities and threats to pedagogy and human development. Interspersed in this discussion are elements related to immanence and transcendence, ecology and religion, the world of smartphones and computer games, on top of philosophical reflection, theo-, anthropo-, and geocentrism, which on the one hand reflects various, sometimes very broad approaches to spirituality, while on the other hand it testifies to the axiological and semantic chaos prevailing in the contemporary world.

The main part of the issue consists of articles and dissertations in which the authors take up current issues belonging to the broadly understood area of spirituality in education. This section opens with a text entitled *Wychowanie do duchowości jako problem społeczeństwa ponowoczesnego* [*Education to Spirituality as a Problem of Postmodern Society*]. Halina Mielicka-Pawłowska presents a study in the field of postmodern spirituality understood as the inner world of a person who is sensitive to the phenomena and events existing in the reality experienced by him or her. She shows that spirituality is an intellectual current as well as a phenomenon of postmodern social pluralism and worldview syncretism. The author gives a very interesting analysis of the elements of the personal model, such as subjectivity, individualism, reflexivity, and doubt. She discusses issues related to the need to understand contemporary processes of upbringing, the proposed educational ideals, the ways of constructing postmodern personal models and the possibilities of realizing the assumptions related to their existence in the educational system. Wiesław Andrukowicz, in

his article *Ekoświadomość wobec pedagogiki zadomowienia i zrównoważonego rozwoju* [*Eco-consciousness versus the Pedagogy of Domestification and Sustainable Development*], presents issues related to the development of awareness of the imperative to protect the environment, showing the material and spiritual value of the natural environment. The author states that the spiritual world stands for the benefit of modern man and future generations, therefore it must become an integral part of every development and educational process, and mankind should know the limits of its interference with nature. He also points to the importance and necessity of educational efforts that will address human survival, awakening, and transformation. In the following article, Andrzej Ryk presents an analysis of selected philosophical texts by Dietrich von Hildebrand in relation to the identity of the spiritual connection between persons understood as spiritual beings. The author reveals various aspects of the identity of this connection and its applications to pedagogical theory and practice. Mirosław Kowalski presents his reflections and analyses relating to the axiological awareness and understanding of human identity. In the educational aspect, he discusses subjectivity as seen by various authors and provides a theoretical analysis of moral subjectivity according to Charles Taylor with an attempt to relate it to education. In the next article, *Podmiotowość i twórczość. Przestrzenie rozwoju duchowego w świetle poetyckiej myśli Karola Wojtyły* [*Subjectivity and Creativity: The Aereas of Spiritual Development in the Light of the Poetic Thought of Karol Wojtyła*], Halina Monika Wróblewska presents the inner life of the poet, his thoughts and mystical experiences. The author presents major ideas such as the personal subject, the place of creativity in development, art as experience, and the affirmation of beauty and subjectivity. She emphasizes that the poetic image of Karol Wojtyła's personalism is a profound reflection that is framed in the space of creation and transcendence.

The Case Reports section includes three articles. In the first one, *Smartfon w zaspokajaniu potrzeb duchowych. Współczesne wyzwanie dla Kościoła* [*The Smartphone in Fulfilling Spiritual Needs: A Contemporary Challenge for the Church*], Czesław Adam Kustra posits that the smartphone can be a helpful tool in meeting the spiritual needs of today's believers, and that the contemporary Church seems to be prepared to address the new pastoral challenges that arise from

the widespread availability of new communication technologies. Nevertheless, the author indicates that more research on contemporary forms of meeting spiritual needs in the Church is needed and that it is important. Maciej Jemioł, in his article *Gry wideo jako narzędzie rozwijania i nauczania duchowości chrześcijańskiej* [*Video Games as a Tool of Developing and Teaching Christian Spirituality*], discusses the necessary and essential conditions for a specific product to be considered useful in developing an understanding of Christian spirituality. The author provides an interesting analysis of spirituality based on *Final Fantasy XV*, *Night in the Woods* and *Journey*. He makes conclusions relating to the possibility of teaching Christian spirituality through video games and its processual nature present in these games. Piotr Paweł Paszelke, in his text *Katolicki portal internetowy a edukacja moralna. Na przykładzie użytkowników portalu deon.pl* [*Catholic Internet Website and Moral Education: On the Example of Users of Deon.pl*] presents an interesting characterization of the educational role of Catholic websites, especially in the area of moral education. The author discusses the results of his empirical research conducted in a qualitative strategy, using the method of individual cases and the technique of open in-depth interviews, in which respondents answered the following questions: what moral dilemmas they faced in their lives, what content present on the website was helpful in solving those dilemmas and to what extent deon.pl failed to fulfill its task. Based on this research, he concludes that the deon.pl informational website helps respondents to face moral dilemmas especially when used in the early stages of forming their faith and exploring issues related to religion and morality.

The issue closes with the review section, which discusses the book by Zbyszko Melosik, *Pasja i tożsamość naukowca. O władzy i wolności umysłu* [*Scholar's Passion and Identity: On the Power and Freedom of the Mind*]. We hope you will enjoy reading the articles and reflecting on the issues raised in them, and also that you may become inspired to deepen your own understanding of spirituality and to further your personal spiritual development.

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