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Intergenerational Dialogue as a Value on the Basis of the Project “Let the Word Senior Sound Proud!”

ABSTRACT

Education is a lifelong process, one to which a person is subjected from birth to death. This process is based on an established system of values, which is first passed on to a child by the family, the immediate social environment. The ongoing sociocultural, economic, political, and demographic changes in Poland and the rest of the world indicate that the hierarchy of values of young people has changed over the years. It is essential that the generational transmission of traditional existential values is conducted through constructive intergenerational dialogue. This task should be implemented by both the family and the social environment in which a young person lives. The institution of school is particularly important in this regard. In the article, the author presents her own way of implementing a multi-stage and multi-faceted project for seniors, integrating young people with different educational needs and the elderly from the local community in the spirit of Christian values.

KEYWORDS

upbringing, values,
generation,
intergenerational
dialogue,
intergenerational
transmission of values

SPI Vol. 23, 2020/1
ISSN 2450-5358
e-ISSN 2450-5366
DOI: 10.12775/SPI.2020.1.006
Submitted: 16.12.2019
Accepted: 3.04.2020



“He who educates imparts values.”

– Wolfgang Brezinka

Education in the context of values

Life values are an indispensable motivator of human thought, behavior, and attitudes. They are a signpost and a compass for our decisions and choices. Combined with the inner compass of truth—one’s conscience—they constitute an important regulator of the multifaceted activity in a human life. The axiological education of a human being is a continuous process consisting of recognizing, declaring, creating, and following one’s own world and hierarchy of values. Bogdan Nawroczyński, referring to axiological upbringing, points to two foundations of human life: the world of values (fixed norms) and the possibilities and methods of actualizing the created world (Nawroczyński, 1934, p. 88).

Education, as a process of influences targeted at shaping a holistic personality of a human being, consists of indicating values as guidelines or signposts worthy of being recognized and chosen. This also applies to showing the ramifications of one’s decisions, teaching the ability to face the consequences of one’s behavior and attitudes towards oneself and others. The aim of educational measures should be to guide the student’s thinking, to help them with decisions in their lives and in moral dilemmas. This process takes place by creating one’s own concept of life, a system and hierarchy of values, and by charting one’s life plans in accordance with the inner and the universally accepted code of moral conduct. Education in values and to values is a task that should be performed primarily with instruction and everyday example in the family (but not only) and by proper educational institutions. Over the years, young people should be introduced to the difficult and responsible art of self-education in the context of their own system of values and complex development.

The sociodemographic and economic/political transformations taking place in the modern world, along with emerging cultural trends and fashions, raise questions and concern for the traditional existential values that mold human life, giving it meaning and quality. A long list of these values derives from the triad of ancient virtues:

good, truth, and beauty. One could say that these key values correspond to moral, intellectual, and spiritual/esthetic values. Values inject some meaning into reality, and show us what is important and desirable. They are the pillars on which social, personal, and community life rests (Nowak, 2000, p. 393). Subject to the process of interiorization, they become entrenched in the deeper structures of the spiritual sphere of human personality, which means that over the years applying them in everyday situations becomes a sort of emotional and mental reflex. This, in turn, is associated with the experience of day-to-day life (life conditions and circumstances) in which a human being functions.

Christian values are special human values that are an important determinant of human behavior. These values are inspired by faith in God and the profundity of the gospel message. Marian Nowak rightly states that by adopting “universal human values” Christians seek in them even greater depth, fullness, and integrity, and a sense beyond the one that people can give them (Nowak, 2000, pp. 395–396). The author concludes that, assuming that there can be no upbringing without values, there is no upbringing without a reference to some kind of *sacrum*. Such education should develop and cultivate a “sense of *sacrum*,” i.e., respect for values (Nowak, 2000, pp. 393–394).

Education in the context of Christian values results from the view of the world being a creation of God, and of humankind being created in his image and likeness. Michał Józwick rightly notes that tendencies to marginalize religious needs are emerging in cultural and social life and the degradation of the spiritual life of people can be noticed in European civilization today. Discrimination against Catholic views and values has been observed (Józwick, 2015, p. 144). On the other hand, Krzysztof Czykier states that in the face of the continuous expansion of electronic media, areas such as the socialization and education of young people—which were previously reserved for older generations—are a niche today, functioning like the “clandestine, underground classes during the war.” In the age of being “cool,” or being online, a young person today does not find it fitting to cultivate yesterday’s patterns, principles, norms, and values (Czykier, 2013, p. 168). Rafał K. Wilk has also commented on the issue, claiming that the present day is characterized by a massive attack on almost all manifestations of Christian attitudes. In everyday life, in

turn, theistic thinking is combated, rejected, and even all instances of religiosity are ridiculed. This often happens under the guise of promoting specifically understood “works of art” and the achievements of science, which is the one thing that ensures objectivity (Wilk, 2017, pp. 15–16).

Therefore, the family has a highly difficult and responsible role in promoting religious values (not pseudo-values). This concerns daily intentional or less unintentional actions, demonstrating coherence between instruction and action, watchful attitudes in the face of the common tendency to undermine the teachings of the Church, the concept of freedom, which is not always properly understood (instead of self-will), the fight against temptation, laziness, the desire for easy profit, meteoric success, and the endorsement of material values. These problems are especially exacerbated in the period of human adolescence, when young people participate in various social groups, which often pressure them into identifying with and succumbing to role models and ideas which are not always appropriate.

The art and challenge for educators and students is to maintain an agreement as to the treatment and understanding of people as beings who are in connection with God. This requires the recognition of human dignity as a human being and his or her undeniable subjective and personal value. People are able to verify the truth about themselves only in coexistence with others, especially in conditions of limited comfort and less-favorable living conditions. Being human, not despite but precisely because of existing and emerging inconveniences, is a manifestation of a high degree of humanity. It is a gift that is offered to few and a key feature of human relationships that should be developed and nurtured in the system of social interactions.

The essence and meaning of intergenerational dialogue: the transfer of universal values

Nowadays, many discussions revolve around the concept of “generations,” both in terms of everyday life and from a scientific perspective. This term is complex and ambiguous. The very concept of a generation can refer to a division into groups according to their specific types: social (social roles and the status of the individual),

economic (occupation), social (rights and obligations arising from one's age), and chronological (by the calendar). Another approach refers to cultural similarity, resulting from the impact of, e.g., traumatic experiences that left an imprint on the group's way of thinking in the beginning of their adulthood, affecting the course of their life and the way they depict reality (Szukalski, 2012, pp. 12–13).

In this article, the concept of a generation will be defined in the context of dialogue (relationships), both on a micro-scale—between parents, grandparents, great-grandparents, etc.)—and a macro-scale, in a global, non-family perspective, in a network of more distant social relationships. Today, it is difficult to set clear demarcations between generations owing to the increasing human lifespan. That is why it has been agreed that the next generation is determined by the social role they play as a father, grandfather, or great-grandfather.

When delving into contemplations on the process of raising a young person in the spirit of Christian values, one should remember the irrefutable role of education that imparts values in the child's first environment, that is the family. It is in the family that a young person begins to experience regularities (or irregularities) in their functioning. It is thanks to the family that a child begins to evaluate and morally interpret the processes which take place within it. It is the family that is the first to relentlessly carry out “the core curriculum” through the transmission of universal values. Observing and then following behavioral patterns becomes a more or less intentional influence of the educators on the maturing personalities of the children. Leokadia Szymczyk claims that the family is both a carrier, a defender, and a communicator of treasured values. Through lifestyle, customs, habits, and tradition, it shapes the child's personality, transmitting norms, values, and behavioral expectations (Szymczyk, 2017, p. 212). In turn, Aldona Małyńska points out that the family is an environment in which representatives of many generations can meet. The strength of these meetings lies in the emotional background, liveliness of relationships, commitment, economic community, and closeness of the nest. In this regard, it is also necessary to mention the ties of kinship and the common lineage (Małyńska, 2017, p. 166). Andrzej M. de Tchorzewski draws attention to the definition of the family in the aspect of the community bonds created in it, emphasizing that the family is a kind of social reality whose constitutive feature is the

communal nature of the life of a group of subjects integrated to varying degrees by biological, emotional, cultural, legal, and economic bonds (Tchorzewski, 2004, p. 56).

The transmission of values boils down to a process related to the internal marriage system (modification of the spouses' values as a result of mutual interactions) and to the parent–child relationship. The latter transmission of values works on the principle of feedback in the process of education (Rostowska, 2001, p. 220). Knowledge about education, as argued by Władysław Cichoń, must be based on knowledge about values and about humanity (Cichoń, 1980, p. 6). What is of particular importance is introducing and exposing a developing young person to the world of Christian values, whose strengthening message will pay off in the next stages of development.

According to research conducted by Beata Wołoskiuk among 310 elementary school students (third-graders) and their parents living in the Bialski powiat, 82% of the students stated that it is their parents who introduced them to the world of values; 30% indicated teachers and 13% a priest or catechist; while 9% believe that they know themselves how to act and what choices to make. It is worth noting that among the listed values, family and religious values occupied one of the highest positions in the hierarchy (Wołoskiuk, 2011, pp. 194–201).

Hanna Elżanowska carried out an interesting comparative analysis of the values cherished by high-school students and their parents, who were identified as kind ($n = 143$) or not identified as kind ($n = 73$). The author's analysis shows that there is agreement between parents and children on preferred values, although the extent to which they agree may vary depending on a particular value. Parents and young people may demonstrate a varying level of agreement regarding the categories of values, but they concur on their importance in life. The study found that in the group of kind people, both parents less frequently valued material values and values linked with social prestige, while fathers significantly more often cherished moral values (Elżanowska, 2012, pp. 103–110).

In addition to a child's parents, grandparents play a special role in imparting values, including religious values. Together with their children, they should enable an intense transfer of values that will gradually become inculcated in the minds of their grandchildren. This issue

is particularly important in the context of appreciating multigenerational families. Each generation is a carrier of its own values, the exchange of which is an important chain of living transmission of truth, faith, and wisdom. Dialogue between generations—as Maria Braun-Gałkowska maintains—is valuable for people of all ages, because it ensures cultural continuity, provides a sense of closeness, and protects family members against alienation, while guaranteeing the successful performance of family roles (Braun-Gałkowska, 2006, p. 188). It is worth quoting the words of Adam A. Zych, who shows the generation of juniors and seniors in an almost synergistic and interdependent system: “The younger generation is the hope of every nation, and an important component of society as a whole, while the generation of seniors, older people, is a carrier of many cultural and social values” (Zych, 1999, p. 58). According to him, juniors and seniors are indispensable and even necessary for each other. He describes the reciprocity of the exchange of knowledge and skills with the beautiful phrase “intergenerational gifts” (Zych, 1999, pp. 61–62).

This aspect is gaining in importance today as the length of the last stage of human life becomes extended. This provides an opportunity to renew traditional sources of family values and mutual axiological education. On the other hand, we must agree with Stanisława Steuden that sociocultural transformations have a significant impact on the shape of the modern family (Steuden, 2011, p. 127). This is especially visible in the demographic decline, the transformation of a multi-generational family into a nuclear family, the emigration of young people, seniors living separately, away from their children and grandchildren, and other conditions related to the trends in social life that are currently being promoted.

The role of seniors as life mentors for the younger generation and guardians of collective memory and human and spiritual heritage has been emphasized by Ireneusz Celary, Roman Ceglarek and Mariusz Sztaba, and others (Celary, 2011; Ceglarek & Sztaba, 2015). Other research in the field of intergenerational transmission has revealed the mutual importance of the reciprocal relationship between grandparents and grandchildren (Dziegielewska, 1994; Łobożewicz, 1994; Orzechowska, 1994). Agnieszka Wojtanowska and Maria Braun-Gałkowska also point to the particularly strong relationship between grandparents and grandchildren in the context

of live family pedagogy (Wojtanowska, 2003; Braun-Gałkowska, 2006). Walentyna Wnuk, noting the cultural message potential of older people and the axiological issues in intergenerational dialogue, states that there are timeless, universal, and fundamental values that someone must pass on. The intergenerational transmission of these values is the basis for intergenerational dialogue. Older people are the “living pages of history” of the family, city, and region (Wnuk, 2013, p. 28). Unfortunately, these valuable pages of history are slowly losing certain chapters of tragic events whose witnesses are entering their twilight years. That is why this “relay race” of the transmission of what fortifies the ironclad truth and creates the historical framework of the nation is of utmost importance.

Young people who today are growing up in a world of increasingly advanced communication technologies, new trends and teaching methods, and a pluralistic culture are a valuable link in the intergenerational chain that satisfies the cognitive needs of older people. The precursor of research highlighting the significance and role of generational bonds in this regard was the American scholar Margaret Mead, who formulated with the concept of prefigurative culture (Mead, 2000, p. 23). In light of the transformations in the world of technology, the author’s theory can be validated retrospectively. Wilhelm Schmid, a German philosopher, depicts the relationships of family generations in a beautiful metaphor of the bridge between the “small” family history and the “great” history of times past (Schmid, 2017, p. 87). Christian values are a paramount bond connecting the worlds of the *sacrum* and the *profanum* in the context of the idea of humanism and humanity and the relationship between man and God. One should be especially vigilant in sensitizing young people to respecting this category of values, despite differences in faith, views, or beliefs. Reinforcing and validating a child’s ego for demonstrating all the right attitudes in the context of religious values disappearing at the expense of promoting modern trends or styles is one way to provide permanence and stability in life to survive and last.

In the practice of life, it is worth remembering the words of Adam Zych, who said,

Contacts and meetings of dialogue between two generations—the entering and the departing—are sorely needed. Then, through honest and authentic dialogue between the generations instead of controversy and

confrontation, it is easier to find the answer to the question of how to live in harmony with yourself and another person, and also with society. (Zych, 1999, p. 23)

Dialogue between generations as a need and a pedagogical challenge

When bringing up the younger generations in the modern world, we should be focused on promoting “the art of simplicity” (Loreau, 2008, pp. 17–96), i.e., minimizing adherence to material values, to selfish comfort, the pursuit of effortless profit, and excessive concentration on one’s own self. Pedagogy towards values, including Christian values, is a difficult chapter to implement in the core education curriculum focused on the integration of generations, turning to history, tradition, patriotism, and God. According to Ariel Dołęgowski, this integration involves gathering together individuals and communities of different ages in order to prevent social isolation and marginalization, based on the resources of individual age groups, and deepening bonds and intergenerational relationships (2015, p. 49). Sabina Pawlas-Czyż contends that “the educational system is this unique space in the life of every person, who can and should comply with this measure, improving their quality of life at all stages” (Pawlas-Czyż, 2008, p. 23). The challenge and task of modern schools is to ensure the smooth transmission of “intergenerational gifts” by integrating juniors with seniors—not only through holidays and special events, but also in regular meetings, mutual support groups, and other platforms for mutual enrichment. Aleksander Kamiński rightly points out that a society which raises children should stand on the side of investment in young people and adults for a happier golden age (Kamiński, 1975, p. 10).

It can be said that the more contemporary a school is, the more it promotes traditional values through practical, everyday activities in the educational process. A school of multi-faceted learning and work, involving many entities and stakeholders, is open to broader horizons of activities, and mobilization towards various social activities. It is a school that understands a problem as a challenge, a task, and a new opportunity for multidirectional development. Jolanta Twardowska-Rajewska suggests that there is a huge demand for strategies

supporting seniors in their pursuit of an active life and cooperation with young people aimed at intergenerational society and social inclusion. Old age, as the author notes, is young people's problem, and current work in support of seniors is a job for all present generations. *Ars senescendi* (the art of aging) is therefore a challenge for the whole of society. This requires education on a healthy lifestyle for old age and longevity "from a junior to a senior," at school, at church, in the local community, and in a multigenerational family in the area of health promotion and health prevention (Twardowska-Rajewska, 2013, p. 183).

We should pay attention to the objectives of education, as well as the conditions and implementation of the school subject "education in family life" (which is unfortunately an optional subject), taught from fifth grade on, through "showing the value of the family in the personal life of a human being, making a positive contribution to the life of one's family, ... choosing and realizing values that serve personal development, ... supporting moral development, and shaping the hierarchy of values" (Minister of National Education, 2017, pp. 197–201).

The dialogue between young people and seniors has one more intermediate link, namely, the longest process in the ontogenetic development phase—aging—which takes place since the very birth of a person. The aspect in question is part of Kamiński's postulate, which views pedagogy as a science of "bringing up people of all ages" by supporting their successful psychophysical, social, and cultural growth (Kamiński, 1975, p. 7). This inspiring dialogue of thought and action creates a new quality of relationships, experiences, and it strengthens one's sense of wellbeing in life.

"Let the Word *Senior* Sound Proud!": an original project in the dialogue of thought and action

Bearing in mind the major importance of maintaining and creating a world of values through the integration and solidarity between generations, I have undertaken a multi-phase, pro-senior project, aimed at integrating the elderly and the disabled with healthy students and special needs (educational and health) students. The

location of the project was the Complex of Comprehensive Inclusive Schools No. 5 in Krakow at Osiedle Słoneczne 12.¹ The school strengthens cultural ties and traditions, emphasizing the values of both nuclear and multi-generational families and supporting the systematic and permanent inclusion of many subjects and institutions in activities for education and upbringing.

The general purpose was to promote and develop the most important universal human values and attitudes among the students, such as tolerance, sensitivity, respect, integration, mutual help, entrepreneurship, and building a sense of meaning and quality of life for young and old through integration and creative collaboration. It was important to instill the belief among the project participants that the year of one's birth does not define the limit of human social activity, and that each new year of life symbolizes another chance for further development. This unique, multi-faceted, multi-directional, and multi-stakeholder project is discussed in the article.

The slogans and goals of the project

- “To include is our chief pursuit” – creating opportunities for joint activities of many stakeholders: students, the elderly, governmental agencies, and non-governmental institutions as part of mutual collaboration towards inclusive pedagogy
- “Integration is an important operation” – strengthening the intergenerational (and family) ties of young people of different ages and with diverse educational and health needs with the elderly, and cultivating the prototype of a multigenerational family which affects the shaping of the personality of the younger generation
- “Broadening horizons, lifelong learning” – interdisciplinary activities (cultural and entertainment-based, educational, recreational and sports-related, dance, scientific and workshop-based, sports activities, etc.)

¹ The name of the school was valid until the 2017–18 school year, when it was changed to Ludwika Wawrzyńska Primary School with Integration Departments No. 105 in accordance with the Act on Educational Law of December 14, 2016, Chapter, 1 Art. 18, item 59.

- “Sustained development, quality improvement” – practical awareness of the benefits of a joint, creative, reflective self-fulfillment and the promotion of a healthy (holistic) lifestyle depending on one’s needs, will, and ability; building a new quality of life, inner integrity, subjectivity, and social identity in older people: from the point of view of the elderly, this development is an extraordinary opportunity to meet and spend free time in the company of young people, while from the youngsters’ point of view, it is a practical path to puberty and adulthood.
- “Each generation has its own voice” – mastering the skills of constructive and friendly dialogue (word and deed) as a bridge between generations by spending time together during various forms of activity.

Collaboration of many stakeholders: teachers, graduates, senior clubs and senior centers, the Polish Tourist and Sightseeing Society, cultural and educational institutions (cultural centers, museums, and cinemas working for the development of seniors), local schools (promoting culinary and confectionery services and running carving workshops), the XVIII District Council, the city authorities for senior policy of Krakow, and the parish of Our Lady of Częstochowa in Krakow helped achieve these objectives.

Maria Czerepaniak-Walczak’s definition for the concept of free time was adopted, using subject-related categories to describe it. This approach incorporates all the features of the concept: voluntary content and forms of behavior, a lack of commerciality, and a sense of satisfaction (Czerepaniak-Walczak, 2009, p. 223). The underlying principles of the project were in accordance with the axiological and ethical reflections inspired by humanism and personalism. As the meetings were held regularly (and not only occasionally), they had a cyclical dimension.

The activities included social meetings, occasional evening events (holiday events), language meetings (e.g., “In the German melting pot of reality”), sports and rehabilitation, and dance, creative, and recreational meetings, e.g., a themed trip to Lanckorona combined with Nordic walking and participation in the “9th Rally of the Bar Confederates.” The social gatherings covered café poetry events, combined with the promotion of the work of students and seniors; cultural and

entertainment meetings related to students' choreographies, quizzes, integration, and theatrical forms; and catering, as refreshments were often linked with the holiday tradition or the theme of the meeting. As part of collaboration, seniors participated in the filming of educational films or commercials that have won awards and distinctions.

A conference organized in the Complex of Comprehensive Inclusive Schools No. 5 in Krakow on the initiative of the school management and the creator of the project "Intergenerational integration: an opportunity for continuous development" summarized the activities so far. It opened another series of activities entitled "Values and Generations, or Catharsis in Catechesis," which was a response to the demands postulated during the workshops at a schoolwide conference. The purpose of this edition was joint development by propagating religious values among the local community of seniors and juniors in parishes, in collaboration with various entities from the spheres of culture, science, art, and religion (Missionary Paper of the Province of Southern Poland of the Society of Jesus in Krakow). The meetings took place once or twice a month after Mass in the assembly hall of the Our Lady of Częstochowa parish in Krakow. The topics of the meetings were based on feedback from a survey which diagnosed the interests of senior citizens. The survey results showed that the greatest interest was in the subjects of the meaning of life, values, healthy lifestyle, history, and known and unknown saints. Students representing all educational stages participated in the project, including 430 students from the local school and over 1,000 students from schools outside of Krakow participating in the series of active Lenten retreats under the slogan "Truth, Good, Beauty." The meetings focused on theater and film projects of seniors and juniors, creativity inspired by the biographies of Blessed Jan Beyzym, Blessed Chiara Luce Badano, St. Dominic Savio, and St. Therese of the Child Jesus, holy Masses with the active involvement of the participants, socialization between the generations, patriotic performances, and the Generation Gala "Creative, healthy and colorful!"² Presentations were delivered on balanced diets and the global problem of food waste. Workshops about organic jewelry, carving, and different cuisines (Jesus's cuisine,

² This initiative won the nationwide second prize (2017), awarded by Nestlé Polska "Winiary."

Old Polish cuisine, and modern cuisine) were held. Expert stands presented and discussed issues related to the relationship between blood type and proper nutrition, shopping counseling, and the Health Lottery. In turn, a feast under the slogan “Passions of juniors and seniors”³ was conducive to sharing artistic work and interests. Each edition of the project was guided by the “message of good,” or sharing gifts and food with the sick and disabled.

Effects of the Project

The project was voluntary and its individual stages were evaluated in provincial and national competitions. The first stage of the project, “Full Steam Ahead,” took first place in the national “Ambassador of Places” competition (organized by the Under Sail School of Captain Krzysztof Baranowski). The grant was spent on a three-day trip for a group of retirees and students—“The Trail of Lesser Poland Castles of Eternally Living History”—together with attractions and accommodation at the castle in Niedzica. The itinerary included sightseeing tours of cities and monuments from Dobczyce through Wytrzyszczka, Niedzica, and Nowy Sącz, to Nowy Wiśnicz and Koryznówka. The second stage of “Juniors for Seniors” won the title of Lesser Poland School with Passion (2015) and won an award in the national competition “Project with Class.” Senior activities were also included in the distinguished competition “Everyone Has Someone Who Needs Them,” organized by Anna Dymna’s foundation, “Despite Everything.”

The project activities have integrated their addressees in a wide range of areas. They encouraged an active lifestyle, mutual education, and self-knowledge. Contact with people became a living lesson in history, experience, contemplation, and a meeting between “the older and the younger.” The participants spent their free time in an enlightening and socially useful way. The meetings became an opportunity to actualize human and humanistic values. The students had the opportunity for self-presentation, self-realization, and achievement of individual and group successes. By the same token, their

³ The enterprise was awarded the certificate “School connecting generations 2018.”

self-esteem and quality of work increased depending on their needs, abilities, and interests. This collaboration resulted in higher grades in behavior and school subjects for the students, depending on the activities they took part in. The meetings were therapeutic, educational, and character-building. Inner growth, openness—especially for students with special needs—and controlling one's emotions: all of these were of great importance for the program participants' personality development, which in the future may bring about further development of their pro-social attitudes. A life lesson of selflessness, respect, and care shaped the most desirable universal attitudes in the name of humanistic values. The implementation of the project has contributed to minimizing the sense of passivity of the elderly, and has also strengthened their feeling of being needed and important. The seniors' creative works (albums of memories, poetry, diaries, etc.) were a precious didactic aid for students during the lessons. These activities additionally contributed to promoting and building a positive image of the school in the local area through a story in the local press, multi-stakeholder cooperation, and dissemination of the policy and activities towards the elderly.

Conclusion

The actions taken were in line with the fundamental teaching principles set out in the theory of Jacques Delors, chairman of the UNESCO International Commission for Education for the 21st century in the area of permanent education. His concept is based on four pillars: "To learn in order to know; to learn in order to act; to learn in order to live together; to learn in order to be" (Delors, 1998, p. 85). The project met with great support from the families of students, the elderly, the sick, the disabled, and the cooperating organizations. The activities are ongoing and are a response to the reported needs of students and seniors, as well as to the requests of researchers. They fill a certain care and educational niche in the field of integration and intergenerational solidarity. They invoke a can-do style of human existence, thus shaping the quality and meaning of life.

Finally, conclusions can be drawn from the above-mentioned activities. Both educational institutions and institutions supporting the development of seniors and juniors can take advantage of them:

- it is recommended to prepare children and adolescents to creatively spend their free time with the elderly in a manner consistent with their needs, interests, and possibilities;
- interesting mixed classes should be offered that take into account the potential of older people, along with a chance to highlight their role as supporters in the education and care of the youth;
- it is advisable to carry out the planned activities in teams of educators and caregivers with the support of entities from the local area; and
- all beneficiaries of these activities should be treated as equal and important co-creators of reality in the name of the pedagogy of values and constructive dialogue.

It is also justified to consider awarding the subject of upbringing in the family the status of a compulsory school subject, in which pro-senior pedagogy would be given a special place. Collective efforts for social integration between juniors and seniors are a nod to history, tradition, and—above all—humanity. Let us remember that by giving others a “spring” in their “autumn years,” we are building a common “early spring.”

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