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THE AXIOLOGICAL CONTEXTS OF RESOCIALIZATION EDUCATION

Abstract: The purpose of the article is to present the basic axiological issues of resocialization contexts. The method used is: material development and critical edition. Rehabilitation is an unprecedented process in society, because it not only allows for maintaining a specific balance between adjusted and socially maladjusted persons, but also hinders the total destruction of a human being that can cause a long stay in a penitentiary institution. The process of resocialisation is undoubtedly a hope that the system of justice is not only a soulless tool directed at socially maladjusted individuals, but it will also shape appropriate scales of values and norms in these people.

Keywords: axiology, social maladjustment, resocialization, criminal, foster child, resocialization education

AUTHOR'S DEFINITION

Resocialisation is a social science and practice that defines the scope of educational, caring and therapeutic activities. It is a process aimed at developing socially maladjusted changes in the area of self-awareness, self-education, self-confirmation and self-reflection (Pierzchała 2017, p. 95).

INTRODUCTION

The term “axiology” was first used by Paul Lapie in *Logique de la volonté* (1902), and was recorded by Eduard von Hartmann in *Grundriss der Axiologie* (1908); nowadays it is related to axiological issues, including theology (scientific reflection

on goals), and in philosophical terms two specific sections are distinguished in axiology: ethics and aesthetics, treated separately and autonomously in classical philosophy. **Axiology deals with the nature of values**, its criteria, types, hierarchy, ways of learning (valuing) and assimilating, the functions of values in human life, culture, society, economy, economy (May 2016, pp. 82–91). In a narrow sense, the subject of axiology is a detailed theory of values, which is part of individual scientific disciplines (e.g. philosophy, psychology, sociology, pedagogy, economics) and is a field of reflection on specific types (categories) of values (Ostrowska 2006, p. 393). The subject of pedagogical axiology research are values and evaluation processes as well as their theories applicable in pedagogy. As a field of knowledge emerges “from the intersection of two disciplines – general pedagogy and axiology, creating a common space of knowledge” (Ostrowska 2006, p. 404). In the narrower sense, it is defined as a department of general pedagogy dealing with “those values that education should instill in the pupil” (Okoń 1998). “There is a strong relationship between the sense of sense as a motivating factor and the world of values in general and the sphere of conscience with moral values in particular. As a result, one can speak of the axiological profile of human consciousness as determining his personal quality” (Pierzchała 2016, p. 103). It is a fact that axiological issues go back to the reality of human existence, because “our world is a world of values” (Tischner 2011, p. 483), important, valuable, positive and negative things and matters (May 2016, p. 83).

The subject of this publication is an attempt to analyze generally understood axiological issues in the context of the social rehabilitation process, issues according to the leading author, requiring clarification, so that the reader can find suggestions for their solution or independently discover new possibilities and construct their own categories of description and analysis of complex, contemporary educational issues and ask your own questions and creatively search for answers, by the way crossing the limits and barriers.

Corrective actions that should serve the transformation of the individual, and the factors accompanying the formation of man, as science developed and conscious impact (e.g. penitentiary) has developed creatively over the years. This led to the development of a field dealing with the problems of socially maladjusted man – **social rehabilitation**. Nowadays, pen learning of many scientists and practitioners has developed specific pillars of corrective actions. These commonly include: cultural and educational activities, sports activities, work, study or post-penitentiary assistance.

The methodology used to write the publication was to conduct a critical analysis of the literature, own scientific achievements, legal provisions and other documents, including available online resources.

RESOCIALISATION AND RESOCIALIZATION EDUCATION

Resocialisation includes resocialisation education – this is a typical methodical part of working with a mentee, so since the methodology must have a specific goal, and this goal must be optimal, e.g. changing the personality of the charge.

Resocialisation education – it is education that is applied to people who have socialization disorders, and manifestations are antisocial or antisocial behavior. For children and adolescents who require special influences on mental processes in such a way as to cause changes in the individual's activities. These changes are to consist in eliminating negative reactions to specific social pressures, e.g. task assignments, pressures in the form of norms (Czapów 1978).

AXIOLOGY OF MODERN RESOCIALIZATION

But what is the starting point of axiology of resocialization? One would have to start with the whole tradition of understanding man as a person in his real, unreduced form and dynamics, in amultifaceted personal fullness and at the same time individual, unique autonomy. Recognizing such a human value, we take into account his sense of personal dignity and see his relationship with the sphere of values and their respective hierarchy. This, of course, is a model image of a man, but also true, because immanent to his nature (Pierzchała 2016, p. 111).

A person subjected to social rehabilitation must go a much longer path than someone who is well adapted to society to get closer to a harmoniously functioning self-image, to become a full member of the community.

Adequate human relations with the environment, with society, belong to the most important **goals of social rehabilitation**, are conditioned by many factors and processes. The main “[...] **goal of assistance provided to a person deprived of liberty is to make them aware of their mistakes, repair them and enter a path of dignified life in society**” (Pierzchała 2013, p. 12). The determination of axiological reference points determined in the process of resocialisation allows for theoretical sorting of upbringing, while it should be remembered that these interdependencies often change along with the prevailing socio-political trends. Educational procedures, nowadays called social **rehabilitation** (in English-speaking countries – social rehabilitation), from the axiological point of view is the pursuit of social good, which is disturbed by morality or criminality, by a socially maladjusted individual. Implementation of extensive social rehabilitation activities in the func-

tional and structural paradigm (the adopted way of seeing reality), focused mainly on the pursuit of obtaining the value of social good, resulted in the appointment for resocialization of the main task in the form of transformation of the charge's personality in a socially desirable direction. Correcting (modifying, transforming, forming, educating, perfecting, straightening – Pytka 2005) personality, regardless of socio-cultural changes, still remains an important value for resocialization itself. However, according to contemporary trends prevailing in social sciences, the essence of educational moves is not so much a change in the personality of the foster child, but to create a kind of synergy between the resocialized individual and the environment, so that both the foster child and his environment can derive convergent benefits from mutual relations (Jaworska 2012, pp. 25–29).

Recalling the words of the nestor of Czesław Czapów's Polish social rehabilitation, it is paradoxically (taking into account the fact that a significant part of social rehabilitation takes place in closed institutions), **the basic value of social rehabilitation is... individual freedom** (Czapów 1978). Freedom is one of the basic political concepts, which also has philosophical, religious and economic references. It constitutes the final, autotelic (in itself) value in every person's life, and at the same time it is a means of realizing other values and goods in fulfilling the daily needs of the individual. Man, as a relatively autonomous creature (the right to self-determination), has a certain range of freedom of thought and action (constitutional rights), and consequently has a certain range of positive and negative freedom. A person deprived of these possibilities (values) begins to lose his subjectivity, and various circumstances take over supervision of it. In an extreme case, the pathology of the individual's behavior becomes a negative result – objectification, loss of freedom and subjective freedom. With a deficit of freedom, the community usually attempts to free itself. The phenomenon of pursuing personal freedom is already noticeable at school, in the form of student resistance demonstrating behavior commonly known as “social maladjustment”. Everything that does not result from the individual needs of the individual is often considered blocking his self-realization tendency (Szkudlarek, Śliwerski 2010). Anetta Jaworska is of the opinion that “Emphasizing individual freedom is at the same time opposing the vision focused on cultural transmission – the vision of individuality, opposing the uniqueness, individuality and creativity of each person – stereotypes and values given in advance. Resocialization institutions (mainly prisons), fulfilling their utilitarian functions, however, drastically limit the freedom of choices that pupils can make. Inability to decide is also a loss of the chance to shape and develop personality. As a control tool social rehabilitation institutions select and separate the individual from society. People whose lives are full of threats and fear of punishment do not have the opportunity to learn

what **responsibility is for themselves**” (Jaworska 2012, pp. 26–27). It should be remembered that thinking about self-esteem without responsibility for oneself, it distorts its image, and trying to get it without it – the impossible is expected. Self-esteem should not be too great, but self-responsibility should be too.

FOSTER DEVELOPMENT

So that you can talk about the real development of the pupil and his proper social functioning, imperatives (imperative or norm) in resocialization is nurturing, among others values like freedom. Andrzej Bałandynowicz is of the opinion that “[...] **freedom** is one of the prime axiological categories to which every human being goes and which in terms of meaning includes both object-related elements and experienced mental states” (Bałandynowicz 2015, p. 16). Freedom of action and thinking, personal independence, freedom of choice (to the extent allowed by the conditions in which social rehabilitation takes place) is the only chance to build in the ward the decision to take responsibility for their actions and others, as well as to open a wide field for the individual self-creation, by creating yourself, creating your own image, etc.

CONTEMPORARY AXIOLOGY OF RESOCIALIZATION EDUCATION

Contemporary axiology of resocialization uses a number of recognized values, including those that show not only the connection of the individual with the social world and culture, but also the location of that individual in the world of nature with which he maintains an inseparable interdependence. However, the prevailing theoretical (scientific) paradigm – on which the social rehabilitation education of a socially maladjusted unit is embedded – the structural and functional paradigm in which the good of society is confronted with the good of the resocialized unit (Konopczyński 2010). Meanwhile, the authentic sense of **ethics**, which is a true component of honest education (as opposed to training), is expressed by the balance between the common good and the good of the individual. The goal of the common good is to ensure freedom for individuals. The common good cannot be a value in itself, just as it should not be freedom of the individual, because it can only be realized in a group. For the sake of the common good, individuals need to develop a kind of consensus, an agreement that will allow the whole group, but also everyone, to develop. And so the leading assumptions education should be the freedom and subjectivity of every individual, including those who have

often denied their subjectivity through their own criminal activities. It should be remembered that exposing human dignity, freedom and subjectivity in no other education is as necessary as in resocialization education. Modern social rehabilitation assumes that coercion (training) in social rehabilitation should be used as a last resort, and true social rehabilitation cannot assume humiliation of another person, but it should arouse his sense of dignity, not based on enslavement, and by showing another life, not by arousing fear, but by minimizing the oppressive and anxiety situation, including the rejection of imprisonment as a form of improving the perpetrators of crimes. Andrzej Bałandynowicz claims that “[...] when a person is treated as the creator of himself, he wants to change, it is not punishment that will force change, he will accept the punishment, as a result of which he will have to change, and society will only controlled this change” (Bałandynowicz 2011, p. 235). These are very important words about the fundamental and regulatory role that an internalized value system and developed axiological awareness can play in human life. It is also an expression of far-sighted faith in the positive dimension of human freedom (Pierzchała 2016, pp. 59–60).

RESOCIALIZATION OF A CHARGE

Resocialisation is the construction of a personal and social identity in the pupil, supported by optimistic anthropology (science of man, his origin, development), expressed in faith in the good of human nature dormant as a result of previous, often enormous educational neglect (Nowak, Magier, Szewczak 2010). It seems that from this point of view, in terms of axiology of resocialization, it is not the most important “who is a man”, but “who can become” (Suchodolski 1967, p. 31), exposing the auto-creative (creative) dimension of human existence, and showing man’s ability (including the one who entered the path of crime) to build himself (Jaworska 2012, pp. 25–29).

In the social rehabilitation of a socially maladjusted person, **ethics** mainly means homeostasis (synergy) between the good of the individual and social good. The resonance of values in resocialization should be measured by the ability to give sense and arouse true joy. **The real value in social rehabilitation** is the possibility of discovering the authentic meaning of life by resocialized pupils, shaping the goal and finding happiness, suppressing the ideology of hedonism (life attitude expressed in the pursuit of pleasure as most important things in life and avoiding or minimizing unpleasant matters) and consumption. Opening up to the world of values becomes for man a refuge from nihilism (rejection of norms, principles, social, religious, aesthetic, ethical and other values) (Tischner 1982, pp. 408–410),

and without such values, most often, man is surrounded by emptiness, senselessness, often leading to crime and addiction (Jaworska 2012, pp. 25–29). The low effectiveness of resocialization results, among others from downplaying in practice and the theory of social rehabilitation pedagogy of various details related to the search for the meaning of life.

As I have already mentioned, the axiology of modern resocialization also emphasizes anthropological assumptions, the core of which is the need to recognize oneself as the highest value (Tischner 2010). Lack of self-esteem is one of the main determinants (determinants) of deviant and criminal behavior. Resocialisation focused on genuine human change should open up to as many aspects of the generally understood “human condition” as possible. Józef Tischner is of the opinion that the axiological order exposes the special value of man, because “in man value has become a person” (Tischner 1984). At the same time, it should be remembered that: “[...] people must not be changed at any price. Education begins with the fact that first of all [...] one is allowed to be another” (Walczak 2007, p. 157). “It is also impossible to downplay the fact that some criminals are people with a psychopathic personality, and the very negative impact of the prisoner community itself significantly impedes social rehabilitation” (Pierzchała 2016, p. 22).

Most often, contemporary socialization concepts of socially maladjusted people are based on a social group (family, local community, peers) (Pierzchała 2013, p. 398) and in this group they find arguments for the desirability of human existence. The person – in this concept – is treated as a part / element of the social system. In the new position for resocialisation (Konopczyński 2010, p. 43 et al; Bałandynowicz 2011, p. 105 et al.) The group ceases to be the sole determinant of the sensibility of human life. It is man himself who becomes the creator and performer of “the goal of his own life” and cannot be imposed on him by anyone but himself. Man “[...] cannot fully find himself except through a selfless gift of himself” – it is contained in the pastoral constitution of the Second Vatican Council (Vatican Council II 1965, KDK 24). That a man, who, unfortunately, is often accompanied by the painful experience of existential loss in the world, does not completely lose himself, the need to remind and invite him to what can really bring him to the heights of humanity. Resocialisation should not only lead to the formation / creation of a new social identity of the charge, but also should especially consist in the education of a fully “normal”, authentic person, certain freedom and related responsibility for oneself, others and for the world in which he operates, in which he lives.

At present, the simplest opposition of social values to the values of the individual is unacceptable. Anetta Jaworska is of the opinion that “seemingly [...] it may seem that what is good for the individual is not always good for society,

and vice versa – what is desired by society does not always serve a single person. In fact, at the level of thorough axiological considerations, only a person who perceives the value of himself, his own development potential and his own life is able to value the value of the surrounding natural environments: social and natural. What genuinely serves man and leads to satisfying his immanent needs (not whims!) Simultaneously serves the good of the surrounding world. At the same time, a society for which the highest value is the good of every human being, and not only restrictions intended to force him to submit, has the chance to build a lasting and orderly social order” (Jaworska 2012, pp. 28 and 29).

TASKS OF RESOCIALISATION EDUCATION

The tasks of social rehabilitation education are determined by the educational ideal, and this is nothing but the outlined goals of education that describe the personality pattern to which social rehabilitation education should strive:

1. Elimination of causes – elimination of factors that cause or cause disturbed personality states:
 - a. elimination of impulsiveness – by conducting specific exercises of nerve processes leading to full homeostasis, i.e. balance between stimulation and inhibition processes (e.g. by removing situations that are too stressful, by teaching juveniles regularity, caring for the attractiveness of classes);
 - b. creating conditions for psychomotor impairment;
 - c. shaping reflectivity (reflection is a filter of emotions and develops the ability to take problem-oriented actions, promotes analysis);
 - d. strengthening willpower, which means the ability to make sound decisions, the ability to implement the decision made, despite internal and external resistance. Strong will depends on:
 - shaping a worldview on the development of moral feelings,
 - ability to make decisions,
 - real assessment of intentions and own capabilities,
 - the skills of the individual to assess their own actions,
 - constant training in overcoming internal resistance;
2. Eliminating the causes of inadequacy, which may be emotional disorders that arose during life experiences:
 - a. stabilizing the family situation,
 - b. removing difficult situations, the solution of which exceeds the current capabilities of the minor.

REHABILITATION EDUCATION AND ETHICS

It seems that ethical issues (issues of moral good and evil) should be at the center of a timeless and supracultural approach to social rehabilitation (Lekka-Kowalik 2016, pp. 347–353). It is undisputed that what is ethical is never / will be relative (depending on something, e.g. from the adopted point of view), but it should always be anchored in preventing unnecessary human suffering (Szkudlarek, Śliwerski 2010). The axiology of resocialization is therefore located at the interface of two paradigms: humanistic and functional, not giving priority to social, cultural or historical values, or those that choose the freedom, dignity and subjectivity of all people, each person as a unique individual - having the right to happiness (Jaworska 2012, p. 29). In this respect, the best is balance. “Hence, as part of my pedagogical and resocialization considerations, in accordance with the pronouncement of the Magisterium of the Church, I formulated a concept (in harmony with the broadly understood humanistic and existential current, including humanistic and positive psychology, as well as with axiological education focused on the personality potential of man), which I called **personalistic axiology of resocialization**” (Pierzchała 2016, p. 178).

SUMMARY

Rehabilitation education is an unprecedented process in society, because it not only allows you to maintain a kind of balance between adapted and socially maladjusted people, but also stands in the way of complete destruction of man, which can cause long-term stay in a penitentiary institution. The resocialization process undoubtedly hopes that the justice system is not only a soulless tool directed at socially maladjusted individuals, but that they can finally shape the appropriate – socially desirable – scale of values and norms in these people.

“The task of the person leading his pupil will therefore also – or perhaps above all – to reveal to him, show him the sense of his life and past experience, as well as the sense of the world of higher values, whose reception, experience and commitment to them are material carriers of existential sense. Feeling sense about something is also somehow an attribute of being human in his personal dimension” (Pierzchała 2016, p. 111).

“The process of resocialisation is justified by the fact that criminals have a different pattern of perception of reality than that shaped colloquially. Therefore, social rehabilitation means restoring a common (colloquial) understanding of good and evil and changing attitudes towards other, commonly accepted values” (Świda-Zięba 1989, p. 5).

At the end of the article I will quote the words of the classic of Polish resocialization – Stanisław Jedlewski: **“The system itself, although the best, is not yet brought up, a good system can only create the right framework, possibilities, favorable situations, while educators, their pedagogical attitudes”** (Szczepaniak 2005, p. 300).

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AKSJOLOGICZNE KONTEKSTY WYCHOWANIA RESOCJALIZACYJNEGO

Streszczenie: Zadaniem artykułu jest przedstawienie zasadniczych zagadnień aksjologicznych kontekstów wychowania resocjalizacyjnego. Zastosowaną metodą jest opracowanie materiałów oraz edycja krytyczna. Przedmiotem niniejszej publikacji jest próba analizy ogólnie pojętych zagadnień aksjologicznych w kontekście procesu wychowania resocjalizacyjnego, zagadnień zdaniem autora wiodących, wymagających wyjaśnienia, aby czytelnik mógł odnaleźć propozycje ich rozwiązania lub też samodzielnie mógł odkrywać nowe możliwości i konstruować własne kategorie opisu i analizy złożonych współczesnych kwestii wychowawczych oraz stawiać własne pytania i twórczo poszukiwać dróg odpowiedzi, przy okazji przekraczając ograniczenia i bariery.

Słowa kluczowe: aksjologia, niedostosowanie społeczne, resocjalizacja, przestępca, wychowanek, wychowanie resocjalizacyjne