

# **The Teacher's Ethos**

**Reflections on Valuable Education  
with Selected Summaries**

**Vol. II**



# The Teacher's Ethos

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Redakcja

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# Ethos of the teacher meeting

## 12.03.2024. Meeting transcript

**Speakers:** Professor Aleksander Bobko (Institute of Philosophy, University of Rzeszów); Professor Krzysztof Bochenek (Institute of Philosophy, University of Rzeszów); Professor Urszula Gruca-Miąsik (Institute of Pedagogy, University of Rzeszów); Dorota Nowak-Maluchnik (Subcarpathian School Superintendent); Grażyna Tereszkiwicz (Representative of the Subcarpathian Board of Education); Krystyna Wróblewska (Director of the Subcarpathian Regional Centre for Educational Institutions in Rzeszów).

### **Prof. Krzysztof Bochenek**

Good morning, and a warm welcome to you all. I was thinking all yesterday evening what to say? And nothing much came to mind. I thought to myself that rhetoric speaks of certain moments, that it is a matter of pathos and so on. On the other hand, we hear so many words around us saying that something is important that it's already a so-called meta-language and there's not much point in saying it that way. Generally we all have it every day, when we have to say something to our children at school, to our children's parents, we usually just stop at saying that something is important, and if it doesn't help – it's very important... or very, very important. Well, in other words, it doesn't change anything. It's a bit like telling someone about love and just using the words very, very, very, so it's not about me telling you here that it's important, because we all know (those who came know) that it's important. I hope that the launch of the project is a start. We will work to mobilise even more teachers to participate in this project. Because, well, we have to set some kind of example for young people. Apparently, young people of generation Z want

to lock their whole life in bed, that is, in bed I'm supposed to have: a laptop, I'm supposed to have a mobile phone, snacks: sweet, bitter, sour and drinks, friends – on the computer. She doesn't want to leave the house and so on. It dawns on me that it's not just generation Z that likes to sit at home. Generation Y too and probably X too. And the issue – indeed, I already want to stick to this convention – I won't say that it is important. If we want to leave a mark, we have to lead by example and the concept of 'ethos' actually connects us all.

I would like to welcome you to the meeting which will inaugurate our project, and I welcome the Rector of our College, Professor Paweł Grata, who will be saying a few words for us in a moment, important as always. I would like to welcome today's speakers: Prof. Aleksander Bobko, Ph.D., and I would ask you to take a seat on the stage right away. I would like to extend a warm welcome to UR Urszula Gruca-Miąsik, PhD. She is also a school teacher, which is not insignificant in the context of the teacher's ethos. A warm welcome to you and, of course, an invitation to go upstairs. I would like to extend a warm welcome to Krystyna Wróblewska, director of the Podkarpackie Integrated Educational Centres, who also needs no introduction to the Rzeszów Subcarpathian Region as far as education is concerned. I would like to welcome the representative of the curator's office, Ms Grażyna Tereszkiwicz, who will also give us a few sentences from the curator. Mr Rector, I would very much like to open the project.

### **Prof. Paweł Grata**

Dear Ladies and Gentlemen, dear guests, students, participants in this meeting today, Professor Krzysztof Bochenek said that we are inaugurating – yes we are inaugurating a project today, and here we can say that we are starting the 'Teacher Ethos' project. But the project is a continuation of what has been going on at the University for a long time. There has already been such a conference on the ethos of the teacher here once, by Superintendent Małgorzata Rauch and Krystyna Wróblewska, and some of you attended that event. Later, on the basis of that first conference, we organised and will continue to organise (Prof. Krzysztof Bochenek will be

organising) meetings with Mr Cogito, which are a form of encouraging young people and their teachers, of course, to talk about thinking, to talk about how this modern world should be read and understood. And the ethos of the teacher, the return to the ethos of the teacher, is something a little different, but something that fits into this whole idea, this whole project of talking about contemporary school, contemporary education, about values in this education. It is important (I'm not going to value this adjective here), it is really important that we want to talk about it, that teachers are also with us, that the Board of Trustees, that representatives of the authorities of institutions that deal with education are with us. I hope that at the next meetings there will be even more of you and that the result of this project will be this monograph, which is included in the project and which will be distributed to teachers. We hope that what remains, these recordings, meetings and the monograph, will make it possible not only to reflect on, but also to improve, the way in which the work of teachers, as well as the ethos associated with this profession, will be perceived and will be present in our everyday reality, both at the level of schools of all kinds, and also at university level, because, after all, students later go on to university and will also carry these values with them. So, once again, I warmly welcome you, I wish you a good meeting, and I congratulate the speakers, because there will certainly be interesting presentations. I hope that we will also be able to meet here at future meetings – all the best.

**Prof. Krzysztof Bochenek**

Thank you, Mr Rector, we will not prolong it. I have asked the professor, who will undoubtedly bring us closer to the world of values, which is not easy, it is complicated, but I think we will all be able to listen. Go ahead, Mr Bobko.

**Prof. Aleksander Bobko**

Mr Rector, ladies and gentlemen, colleagues... Well, yes, I will listen. But what will become of it, I don't know, with a certain shyness here before you. In the context of this topic, I was asked for some reflections, some

thoughts on values, above all, but in the context of upbringing, education, the ethos of the teacher. Well, ladies and gentlemen, I shall perhaps start with ... a few thoughts actually in the dozen or so minutes I have before me. A teacher's ethos – ethos is a space, it often escapes us today, that is how we use the word, perhaps sometimes unreflectively. Ethos is a space: a teacher, education, upbringing takes place in a certain space. And our sensitivity, our understanding of space has changed a lot over the century. On the one hand I have Plato's book behind me, at the end we will see what changes and what does not change. Perhaps it doesn't change all that much, but today we live in a time where we are convinced that everything is changing and undoubtedly our sort of sense, experience of space is also changing. Today, especially for young people, space is associated with something virtual. Today we do not experience space, perhaps not primarily by looking around us, by looking at the sky, at the stars, at the trees, but by looking into a mobile phone or looking at a computer screen. There we have our space, it has an extraordinary structure, a passionate structure, but it is a slightly different space than the kind of natural space in which people have lived for centuries. Talking about ethos. And now the question is, what does the space of today's upbringing look like in this context, today's interaction between teacher and pupil, between teacher and pupils. What does the community, the custom look like? What is the kind of ordering of this space in which we are to talk about the role of the teacher and about education. In contemporary culture, in the contemporary world, I would say an ordering word, a word that draws our attention to a certain order of hierarchy, a certain structure of importance, that something is more important, something less important. Such a word or such a category is most often the word value, isn't it? And here, in this title, we also have it pointed out that our conversations or meetings within the framework of a project, because today this is also a sign of those spaces in which we meet, today the space of meeting between us is most often projects. Projects mark the space of our meetings, whether online or in person. But here, within the framework of this particular project, we do not particularly want to reflect on the question of values. Something that... organises the space of the meeting between the teacher and the student, gives it a certain hierarchy, a certain sense. And the question is, well, what are these values? What exactly is a value? Because we use this word more

or less willingly, maybe some of us run away from it, maybe some of us overexpose it, but it is an important word, it is a word that is present today and well, it's worth considering for a moment, to bring it closer, to put in order what the word value means, what does it actually mean? Well, there are many different answers to this question, because contemporary philosophy is very much developing around the category of value. It used to not be like that – for many centuries in the history of European philosophy, where values are now, the category of the good, actually, dominated. When thinking about human action, when thinking about meaning – people, philosophers referred more to the category of the good. The good that simply is and can be experienced, touched, seen, is somewhere inscribed, well, in the structure of the space or world we live in. Or we find this goodness in another person, in ourselves perhaps also. It had a more (as the philosophers said) ontological status. Goodness interchangeable with being, such a formula of classical philosophy, that being – that which is and goodness are essentially the same thing, we can experience it. On the other hand, with the disappearance or diminution of the tendency to think in metaphysical terms, whatever that may mean, contemporary culture offers us the category of values instead of the good. But just what are these more subjectivised somehow? Maybe to our sensations, they are more related to our experiences, preferences, so at first glance it could be explained in this way. However, these disputes I am talking about here, well, those interested can be referred to literature, or one could do another project on this subject... for example, the history of the discussion on values in nineteenth and twentieth century philosophy, but here we are in a different space, a different project, and here this rich discourse on values, well, I would reduce it to a few fundamental questions, issues which are not easy to resolve. The first question is whether values are real. That is to say – well, precisely – are values another word for what used to be called the word 'good', or can we simply see them, when we open our eyes, or open ourselves to experience, we simply see some object that we define – that is a value. Or are values... well today we would say some kind of virtual entities that appear and disappear, that are for example produced by our preferences. That is, when we like or dislike something, when we are attracted or not attracted to something, we temporarily call it a 'value'. But when our preferences change, when the lighting in the

space changes – we see it from a different perspective – that value disappears or changes its form. So real values – or produced by preferences. The second issue – are values absolute, so immutable. Whether at least some kind, some narrow part of what we call value is something immutable. And it was as important and perceived in the same way a hundred years ago, a thousand years ago, or are values changeable, subject to evolution just like clothes, fashions and many, many other things. In modern culture, there is a prevailing belief in mutability. And we live in a changing reality, hence speaking in terms of absolute values is quite difficult. But this dispute is a real dispute and it is not easy to resolve. This is a very important distinction. And finally – these questions could be multiplied – but a third issue: what is the nature of the procedure of valuation. What is the essence of a certain process in which we assess, or distinguish, that something is valuable and something is not valuable. Is it an evaluation of the effects of an action, e.g. someone does something, we look at the effect of that action and say that it was a valuable action, or something valuable was created, or is it decided, for example, whether something is valuable or not, by relating the action, the object being evaluated, or some element of reality to some kind of absolute pattern. That is valuable which corresponds to a pattern. We listen to some music or look at a painting, especially specialists, have knowledge of some canon of art, some pattern that well-designed works of art should meet, and now whether this particular product of human hands meets these requirements. We compare it with the benchmark and judge whether it is valuable or not. These are just such signals, showing the complexity and discussion about values and how values can be viewed from different perspectives. However, for the purposes of this project, this discussion about values or valuable education, I would propose a certain simplified formula, a simplified conclusion from these possible multiple discussions. Namely, I would say that value is something which imposes a certain rigour, value is something which means that when we enter a space, value requires from us some kind of focus. I'm looking at you a little bit here, maybe it's an illusion, because we live in an illusionary world, but I have this feeling that you, at the moment, have your attention focused for a few minutes. We are in a space where we have focused attention, and in this sense I can appreciate myself saying something that focuses your attention. So that's something to get tense about.

But value is something that requires a certain rigour, tense, intensity of attention. As opposed to where there is no value – if we imagine a space where there is nothing of value, then we either strain to create something – we can, for instance, create some value, but if we don't want to, then relax. We're at ease, we relax, we sit, we whistle or we flip through some websites – there's no tension. It doesn't require any tension. And value is precisely something that requires this tension and that affects our actions in such a way that we have the conviction that these actions are somehow important, that it is not all the same what we do. Because again, in a world where there would be no value, it's actually all the same: I'll go right, I'll go left, I'll sit down, I'll stand up – it doesn't matter. Whereas, in a world where there is a value that requires an attitude towards it, that's where it starts to matter how I attitude towards it. This requires a certain rigour, but at the same time it shows that our behaviour is not indeliberate, it is not all the same what we do. That there is a difference between going right or left, that it is not all the same. And hence, to settle for values requires a certain inner rigour, a certain preparation. And traditional ethics calls such a thing, this certain predisposition of the human being to a right attitude to values, 'virtue'. Such a permanent habit, disposition, wisdom, a certain ability to take the right attitude towards what is important. Such a category was the notion of virtue, and in this sense the notion of virtue was at the centre of philosophers' attention from the very beginning of the history of European philosophy. Such classic thinkers on virtue were Socrates, Plato, Aristotle and others.

I brought a book with me here to serve up as a dessert for this short speech. I like to come to lectures like this (I may not be a particularly pernicious or contradictory person), but I like to come to these kinds of lectures not with multimedia presentations but with books. This is very unfashionable, out of fashion, I think. I would encourage you to study such a book, but I dare not because it is completely out of fashion. But I do have one of those classic texts by Plato with me, and let's see what Plato writes about upbringing. He's thinking about education in the context of creating a perfect state, because this is the treatise 'The State' – you can criticise it, you can pick up all sorts of quirks and so on, but Plato's question: are people capable of organising themselves into a good, meaningful, political community? In order to do so, people need to be properly educated.

The question is whether what Plato says is very far from us, or whether we find something close here. I personally find something close, I don't know about you – we will see. Plato writes something like this, which is interesting and beautiful, that the young man, the one who is to be educated, who appears in this teacher's space, Plato describes as a creature that is clinging to wisdom. If the teaching happens by chance to succeed, it must necessarily, through growth, arrive at bravery of all forms.

So, if a being that is in pursuit of wisdom comes, then a great deal, in fact everything, depends on this space – upon what ground this being falls. If they find themselves on barren ground, poor ground, nothing will grow from it. On the other hand, everything depends on what kind of soil it finds, and the role of the teacher is to organise a space in which something will happen that will enhance the being's growth, their potential, release their inherent possibilities.

And what threatens this? All sorts of threats appear within this space, but let's see what, it seems to me, was such a culminating threat for a being who was drawn to wisdom in Plato's time. Well, Plato writes as follows: when a crowd gathers and sits together in assemblies, in courts, in theatres, in camps or other gatherings of the common people, and with great noise, one praises while another reproves of what is said or done, and both with exaggeration amidst shouts and applause. That is to say, Plato sees a great danger for a being drawn to wisdom if it comes among a crowd, if it finds itself among people, a gathering, some anonymous enough, in which we have shouting, applause, everything with exaggeration, noise, tumult. There is no boredom, something is happening. Plato had an idea of this crowd, built on the basis of Greek gatherings somewhere in the marketplace of Athens or other Greek cities. It was this polis, this community, then united into a single whole.

Today, the structure of this community is completely different. We experience this tumult and this noise, these excessive and exaggerated shouts, multiplying, in a different structure, in a different reality but, well, does the essence change here? „And in addition to them the rocks and the environment in which they are echo and double the noise“ – back then, the amplifiers were just walls or some rocks around which people gathered. Today the quality of the devices that amplify the signals directed towards us are disproportionately stronger and varied. But the

noises reflected and the praise and reprimands directed towards the person still remain. „Under such conditions, what do you think? What goes on in the heart of a young person?“ – the question of how a young person clamouring for wisdom finds themselves in such a space of amplified noise. And the question with which I would end here – “with what personal culture are they able to confront this?“ How to bring up a person, how (today we would say) within which structure of values, so that such a person can confront their personal culture to this onslaught of crowds, fashions, impulses that are so dynamically multiplied in the reality in which we live? How to do this is precisely the ethos of the teacher and conversations about the education of values should introduce us to this question. On the other hand, we can here (and this is the final message) have a sense that these educational troubles are not just a product of our times, that things used to be so easy, light and pleasant, but that with such problems, such dilemmas in the context of a different crowd, different dangers occurred. Such dilemmas and such problems were faced by Plato himself. Also, I encourage you to study further what prescriptions and what answers Plato proposes or recommends here in the context of the questions I have posed. Thank you.

**Prof. Krzysztof Bochenek**

Thank you very much, Professor, especially for this definition of value. It seems to me to be quite symptomatic. Perhaps I should just add that we are doing a great deal today to avoid this rigour. We are quite rigorous in attempting to avoid rigour. Man has to try very hard to live in a world without values. So sometimes we try to build a world without values by making a lot of effort to build it. Well, a bit like Ferdinand Kiepski, who for 700 episodes of *The World According to Kiepski* [*The Lousy World*] does everything not to work, creating a great axiological world of his own. Thank you very much again – later there will be an opportunity to pose some brief questions, or share reminiscences and additions. Now I would like to invite the Professor, who has a many cards prepared – I was going confiscate the cards, but I think that the Professor here will certainly delight us just as much with her cards.

**Prof. Gruca-Miąsik**

I welcome you very warmly and thank you, Professor, for inviting me to this discussion. I understand that in June, when there will be a conclusion, a summary, I will perhaps save most of these cards for my speech than. On the other hand, I would like to congratulate you on the idea for the conference and the 'Teacher Ethos' project. Ladies and gentlemen, you can see I have been working for 40 years not only in theoretical but also in practical educational, previously as an English teacher, now as an educator, and experience, not just literature, is of great importance. Because I am always one step ahead of my colleagues, because I compare scientific knowledge, the research that is done, with what we find, with living people. And that, unfortunately, is not always consistent. Great messages, great pedagogies, great philosophies are important – they give us direction, they show us how others lived, how things are now, what we can do. Life, on the other hand, takes its own course. In preparing myself, out of respect for you too, I prepared 15 sheets of paper, Professor, to be prepared for today's meeting. In the literature, I have found statements to the effect that the caution and reluctance to use the notions of upbringing and educator have clear axiological sources and the contemporary culture, dominated by pragmatism and postmodernism, rejects, unfortunately, a stronger than purely subjective status of values, or negates the sense of using these notions at all. There is scepticism about upbringing as an activity that is programmatically oriented towards the realisation of certain ideals of upbringing, considering it in itself to be a threat to individual freedom.

I think this is an interesting point of view. Since values are supposed to threaten us, the situation becomes very unclear and this leads to a particular antinomy, demanding that education be freed from values and ideals, tacitly assuming education to respect, for example, human rights, without subjecting them to social discussion or negotiation – thus is the goal of education. The difficulty of unambiguously defining the scope of education and the role of the educator increases especially in situations of social conflicts of ideas and ideologies, which is also the case in Poland. Unfortunately, the problem of the unclear meaning and scope of upbringing does not find adequate resonance either in education and educational circles or in social debates. Rather, in social practice, evasive reactions are

observed, which consequently trigger hidden programmes, determined by the dominant socialisation mechanisms of the time.

And following this line, ladies and gentlemen, it turns out that the discussion about the legitimacy of education in general, and education of values in particular, is today also rooted in a crisis of the vision of humanity. As a consequence, there is a lack of an anthropology that recognises a clear human identity, the desired direction of their development and the goals that underpin the meaning of life. And behind the lack of an anthropology defining human goals, there is a lack of shared spiritual values as a language for building human community. This gap is filled by the sharing of economic values. Which characterises today's world and which is beginning to constitute a particular economic religion dictating ways of thinking, criteria of evaluation, moral principles and the meaning of life. There is a danger that education will become involved in the education of economic values as the most important values of the modern human. And education, regardless of its declared ideological assumptions, is always education of values of some description. It is values, understood as that which is valuable, which determine the aims of upbringing, on the one hand, being their sources and justification, and on the other hand, the criteria for evaluating educational activities. Therefore, the fundamental problems and difficulties connected with education concern not methods, forms and means, as it might seem on the basis of the observation of pedagogical practice and the discussions about them, but, above all, the sources of the choice of ordering and internal coherence of the accepted values around which the formal and informal processes of education are constructed.

And now, from the perspective of the humanisation of education, realised within the educational framework, dangers appear – the pressure of models that practically realise the education of utilitarian, pragmatic, consumptive values, weakening the chances of developing the subjectivity of the educated, their free, conscious, autonomous functioning in a complicating reality. Here it is worth quoting the research of the cultural sociologist Szlendak, who claims that the effects of lack of interest in education, effects confirmed by the results of sociological research, i.e. the deficit of respect, cannot be noticed. And this is interesting, ladies and gentlemen, when we talk about respect, we talk about respect for the other

person, and it is as if we forget about self-respect. It seems to me that the ethos of a teacher should come first from their self-respect. And secondly from respect for the other person, because if I don't respect myself, then I am allowing myself to overstep my own boundaries. In my opinion, the basic thing that we owe to parents in the first instance and then to teachers, who, dare I say, are also a value in themselves, is precisely the teaching of boundaries.

What kind of boundaries are there? We have physical boundaries, emotional boundaries, intellectual boundaries, spiritual boundaries. How do we understand these? What's behind that? We wouldn't have so much aggression if children were taught from a young age that there is a boundary, this space of ours. Crossing this boundary, that is, hitting each other, shaking, tugging and so on is crossing the boundary. A young person who is not taught causes injury in the later years of their life because they do not understand that they are crossing a physical boundary. It is the same with the emotional boundary – they do not know how to define or name their feelings and emotions, and that 'I love you' does not mean that you have to love me. I do not expect this from you at all, because what is good for me is not necessarily good for you. Conversely, what is good for you is not necessarily good for me. Therefore, teaching this emotional boundary is very important. This is all the more important because young people today are first emotionally active: first I do something and then I think, and I'm sorry, I didn't mean to do it, but that was the emotion. I'm reminded of Professor Bochenek, who said that it's time for them to start using their brains. And it is precisely this emphasis on using the brain that seems very important to me.

Somehow at the moment we are allowing emotions to take on the role of masters. And that's why young people engage in a range of risky activities, because they are often unable to stand up to what's going on around them. They have such a huge sense, need for approval, to be accepted, for them the approval of their peers is more important than themselves. Addicted to these 'likes' and 'dislikes', they blindly strive for acceptance. They suffer when they don't find it. We know about suicide attempts, today we are not only talking about children and adolescents self-harming, and this age of self-harming is taking places as early as the fourth grade of primary school – you can easily find people who have

cut themselves. Today we are talking about a range suicide attempts and why they happen. What went wrong. Parents forget that they are the first teachers and the school will educate: and you child just learn. Parents undoubtedly love their children, but I get the impression that they don't like them. They don't like spending time with them, they don't like talking to them, they know in advance what their answer to a question will be. So what's the point? It's a waste of time. We observe mums driving prams – in one hand she holds a pram, in the other a smartphone. So no contact. And yet this emotional boundary I mentioned is formed very early in individual development.

Another boundary is the intellectual boundary. These are all the thought processes that a person is entitled to. And now what is it with these thought processes? Why are they blocked? Why do we rely on opinions and not on facts? And most of us take the path of least resistance because someone said something, because it was said on the internet, because some authority or maybe a pseudo-authority said it. We forget that each of us has a brain: that muscle that needs to be exercised, just like the biceps in fashionable gyms. Yes, and we exercise our brain. Through repetition, generalisation, comparison, hypothesis-making and so on. Consequently, the muscle that is not exercised dies. Hence the phrase used by professors – use your brain – is, it seems to me, very important. And is also based on facts. Here, a nod to the teachers. I understand that in our teaching work we also reproduce certain opinions, certain situations, but the more integrity there is in our work, which will build this ethos of a teacher and out of self-respect, we will base ourselves strictly on facts. Is this spiritual boundary, which is connected to standing for the truth, to establishing norms, principles, hierarchies of values, systems, beliefs, I wonder why young people, I'm no longer talking about children, I'm talking about young people, when asked what norms they follow in life, what principles they have, it's a very difficult question. And most of them can't answer. A student once told me that the principle is not to have principles. But that in itself is a principle. So here it is a serious issue, and it seems to me that at the moment in today's society, as I will cite for you here: at this point it becomes more important to change the model of education of future generations, because the current system of education and teaching prefers a society of informational civilisation, that is, one that

collects, processes, transmits and uses information. Thanks to this, it is becoming an omnipresent commodity, the most important driving force, the wealth that is knowledge in such a society. This is, however, not quite true, because each of you has a little cell phone and in this cell phone you have a compendium of knowledge: in fact, of everything. This is why it is not entirely true. Yet if we take artificial intelligence into account, we have an essay ready in one click. We recently discussed in our College of Social Sciences whether it even makes sense to write master's theses at all, since artificial intelligence can handle it very quickly, and the supervisor is not always able to keep up and check the extent to which it is the student's work. Well, unless they laboriously, subsection by subsection, check whether it is the student's work or whether it is actually artificial intelligence. Anyway, research has clearly shown that in England, human reporters, journalists, have used AI.

But, back to that teacher ethos. As it turns out, research conducted in Warsaw last year among teachers showed that it's not low pay that bothers them, it's the lack of appreciation that bothers them the most. When, before this conference, I also asked teachers how they see things, how they understand the ethos of a teacher, some asked me „What is that anyway?“ Besides that, they think it has been depreciated by politicians, by states and by parents. And the Warsaw teachers think that the biggest problem is the parents in the school, not the students.

So as we can see these approaches to ethos and to understanding educational values are very different. And I dare go on to say that this value in education is the teacher, because come what may, ladies and gentlemen, systems fall, ministers change, programmes change, while the teacher remains. And it doesn't matter whether it's a subject teacher, librarian or pedagogue, they are the quintessence of the school and it's down to them how life and the school will function and how the graduate of a given educational stage turns out. Without a well-educated professional, with ideals, with values, we have nothing to talk about at all. And we will wake up at some point in a situation of such confusion, you can see from the children how lost they are (sometimes they call me a surrogate mum at school) they come, they talk, they need that direct contact. And not at all about knowledge and guidance about the world, just their experience, letting them know what I think about it. There are times when they come

and just talk, talk, talk, and then “thank you very much, I was able to let things out” and it goes on. And I didn’t say a word. But I was there. And I listened. And that’s what I wish for you with the ethos of the teacher – to reflect. I see students who will also go into this profession. I remember in 1995, Professor Kupisiewicz said: „In 20 years, hardly anyone will want to work as a teacher, it will be such a difficult profession and so demanding, and perhaps even dangerous.” Thank you and I wish you well!

### **Prof. Bochenek**

Thank you very much, Professor, for your moving speech, and for not using all the cards. The Professor rightly hinted to me here that I should be particularly happy that you quoted me twice, and to be quoted is the greatest dream of scientists. So thank you very much, and I would still ask that it be quoted somewhere in an article. After these two speeches of a strictly academic nature, I would now like to present Ms Krystyna Wróblewska, who will share with us, as we have already discussed, her experience precisely in this area of ethos, based on many years of work, from the more practical dimension. Please.

### **Krystyna Wróblewska, M.Sc.**

Many thanks to Professor Bochenek for inviting me to this conference today.

Today’s conference is extremely important because it tells us about the ethos of the teacher. I am very pleased to see a very large group of students here today. Just as you said, Professor, students who have chosen pedagogy, who have chosen philosophy, who have chosen the teaching profession. Because I must tell you, my dears, that it is a wonderful profession.

But again I have to state who is in this hall. There are students in this hall; people who are preparing for the teaching profession. But I am the director of the provincial teacher training centre, so when you graduate, go to work in a school, you will work closely as a student, and then as a graduate (that is, as a teacher), you will work closely with the teacher training centre, because in fact, a teacher educates for life. He or she educates

continuously. If you want to be a good teacher, educator, subject matter expert, you have to be a lifelong learner. You want to be a lifelong learner because it is to serve your graduates, your students. There are consultant teachers in this room who will guide you through improvement once you become teachers. You will be improving with us. There are also methodical advisors, who are actually in the education system, and they will work within their subjects, history, biology, geography, they will be showing young teachers, perhaps not yet very experienced, demonstration lessons. You will attend conferences to see, and benefit from, examples of good practice. But here in our hall there are also librarian teachers together with deputy directors, and you, ladies and gentlemen, are using the pedagogical library here as students, teachers. And I must emphasise that in Poland, in fact, only Polish teachers, in Europe, have a special library for themselves. So you as students use this library, and later you will use it as teachers. But, ladies and gentlemen, in this hall we also have pedagogical supervision. Today we have with us the visiting inspector, who will also be delivering her lecture today, and we also have with us the superintendent, former superintendent Małgorzata Rauch, who initiated this conference. She has been spreading the torch of education in the Podkarpackie Voivodeship for eight years.

But you will also be dependent on local government when working in education. That is, the local government authority. We have with us Ms Bernadetta Frysztak, a great teacher and educator, who also oversaw that the level of education was very high in the Ropczyce-Sędziszów powiat. Ladies and gentlemen, there are also academics, there are, of course, great professors with us, and there is a special Mr Hubert Sommer, who has an amazing passion, because of how he brings you, the students, here. But when you enter his office you see Bayern Munich, and when his beloved Bayern loses, Mr Hubert cries. But he is authentic about it and that is how he engages students and passes on his passion. So, ladies and gentlemen, once you are a teacher, educated by the University of Rzeszów, you will come into contact with all these people I have told you about today.

But, ladies and gentlemen, there is an enormous amount of talk about the personality of a teacher, their duties and qualities. After all, a young person's future depends to a large extent on them. It depends on the teacher how the young person will cope in adult life, what kind of teacher will

show them the way. It is very important what kind of path a teacher shows their pupil. Someone once said that real life is an encounter, and the encounter between teacher and pupil is extremely important on this path.

And so the pupil and the master. And, ladies and gentlemen, if each of you were to close your eyes and think about what I owe to my teachers, which of my teachers? I am sure that each of you has a teacher of whom you can say: this is how they showed me the way. And I hope that your pupils will also be able to say that about you in the future. Here, and this is extremely important, to leave a person, especially a young person, alone, without knowledge of values, is to cut them off from humanity. This is why Professor Bobko spoke so beautifully about values. It is the parent and the teacher who introduce the pupil to the world of values. The teacher is obliged to treat the pupil subjectively. So what obliges a teacher to simply care about the dignity of their pupil.

Today, Professor Gruca-Miąsik said one important thing: let us hope we do not come to a time when you are afraid to go to school and teachers are scarce because they will be treated badly. There are already many places in the world where teachers are treated badly, many places in the world where teachers are afraid to come to school. I recently read an article in which, I think that in Denmark, teachers received large pay rises, but coming to school is a huge problem for them, because they are treated badly by their pupils. My hope for you is that you are always treated very well by your students. And today's conference talks about the ethos of the teacher. What is the ethos of a teacher? Professor Warmus spoke beautifully about it, but I would like to give you a definition: „Ethos is the realisation of ideal cultural patterns and ideals in a social group, community or social category. And I think that if we are talking about a model of ideals, each of us bases his life on these ideals, but sometimes life verifies everything. And what should it contain, what qualities should a good teacher have? There are good teachers here in this room. I know them personally, we have a headmistress from a hospital school where she has to do a lot of work, her teachers, and a lot of empathy with sick pupils. It's really very hard work teaching sick pupils who have so many problems, who have so many difficulties they just have to go through. But it is the teachers who have to show a lot of empathy there. The model of a good teacher looked different in ancient Greece and looks differ-

ent now. But here, according to W. Okonia, the main task of the teacher is to take care of the all-round development of the student. And, ladies and gentlemen, a teacher is not only a subject teacher, but a teacher, any teacher, is also an educator. And here a teacher is a person who should have a great deal of empathy, a great deal of compassion for his or her student, but should also be an excellent subject teacher. And here, the way in which the subject knowledge is conveyed is equally important, but so is the educational one. It has to be said that a teacher is a person who is sensitive, kind, fair, and truthful in their actions. If we want to be respected by our students, we have to be truthful in what we do. We have to be aware that we are educating the young generation and they have to trust us. But they will only trust us if we are authentic in everything we do. And here are some of the most frequently mentioned qualities in a good teacher-educator: he or she must be patient, must have an easy manner, must be fair, composed, discreet. As the Professor said, sometimes it is the silence that is important. We don't have to say anything, but the student will understand why. Sometimes it is necessary to be in silence with the student when they have a lot of problems. Pedagogical practice shows that there are people who have a special gift for education, but also work on themselves based on the knowledge of pedagogical regularities and on experience drawn from their own professional practice and that of others. Values in education are extremely important and they shape the young person in some way. Today's school, in general opinion, focuses excessively on didactics. And it often neglects, as it turns out, the other extremely important function, which is education. And today, I am encouraging young, future teachers not only to focus on didactics, but above all to focus on education and showing values. Ladies and gentlemen, what else would I like to point out? First and foremost, value-based work with students in the educational process. Society needs people who see the perspective of others, who can interact and solve problems, who build relationships, who create stable families. Employers need good employees. However, intelligence quotient and knowledge, promoted in schools, are not at all the most important. And here, ladies and gentlemen, the teacher's task in school is to follow a programme. A programme in various subjects, but in fact if he does not base his work on values, believe him, he will not succeed at all. And the driving force behind

every teacher's attitude is values. And what needs to be done – change the perspective from short-term to long-term then it will turn out that the school is for the student and the student is for the school. And then working methods will spontaneously emerge that allow us to move away from a culture of teaching and testing, and we should focus on a culture of learning. Ladies and gentlemen, it is very important to show the pupil how to learn. If the pupil has this knowledge, it will be much easier for them to learn. Ladies and gentlemen, a very important task for the teacher is to meet the emotional needs and build a bond with the pupils. If a teacher builds such a bond with his or her pupils, then they really will be successful. I recall, I had such a very sad incident, by the way, here the mother of one of my students came home to me and said „Ma'am, you are my last resort – my daughter, your student, came back from the UK with breast cancer, practically unsalvageable“ Anyway, Mrs Doctor from UR, because she achieved a successful doctorate in history, I also taught history, it was such an eyesore for me. And what happened? She came back from the UK she had no insurance, I managed to help. I was an MP at the time, I managed to help put her in hospital 1. There was no more rescue for her. And there wasn't even a place in the hospice because she was uninsured. And then, thanks to the Caritas of the Przemyśl Archdiocese, which was opening a hospice in Przemyśl on that very day, I managed to transport this student of mine to the hospice in Przemyśl. The road from Rzeszów to Przemyśl, and when she took my hand (it was my last meeting with her), she said: Professor, thank you so much for being with me. For me, these were incredible words. At the time, I had a tiny rosary in my handbag, consecrated in the Holy Land, and I gave her this rosary, and in two days she was dead. But it was my meeting with her that made me realise that somewhere this educational work had been done. She thanked me for being with me. Those were her last moments. Ladies and gentlemen, what else is worth pointing out. That when you work with pupils at school, it is worth paying attention to activating teaching methods. It doesn't matter that it is noisy in the classroom, that there is shouting (the superintendent can confirm this, or Ms Bernadetta), but that every pupil has a chance to function during lessons. Not everyone is great, not everyone is a leader, but there are some people who can be great during group work. For example, someone during a lesson; I re-

member, I had this student who couldn't concentrate during the lesson, but during group work did a great job drawing some things. He had a talent for drawing. And praising the student, telling him that he was good at what he did, for him that was very important. And sometimes one sentence can decide a young person's life.

It's worth working with these methods too. It's worth making demands of young people. Ladies and gentlemen, nowadays we do everything for our pupils, parents do everything for them to learn. And what do they get out of it? They don't clean the house, they can't do anything else, because their parents drive them to tutoring, drive them to extracurricular activities. In fact, all day this student is away from home. And the result is that they can't do the basic things students do. Is that the point? Absolutely not, and we have to, and here I would like to say a few words, but we adults, parents, teachers, education managers, have effectively deprived our children of the opportunity to develop such competences. We make it as easy as possible for them to do their work, e.g. they read parts of books instead of whole books, they complete exercise books instead of writing essays, every day an army of parents, tutors, nannies, do their homework with the children or, what is worse, for the children, and pack their school bags, depriving them of any possibility of independent activity. In order for them to have time to learn, they do not have to do any household chores; in the name of the ill-conceived idea of safety, they are not allowed to conduct scientific experiments in the majority of schools; nor are they allowed to go out into the playground, go to school or the cinema on their own; let alone things as extremely dangerous as lighting a bonfire or handling a sharp knife. I wonder how we want to prepare them for these challenges in the future. Theoretically? And I recommend that you watch Tulej's film „DIY4kids“. It emerges that children behave very responsibly as long as this responsibility is not taken away from them by adults. It is enough to trust children, which is why it is very important to make demands of children. As teachers, let us not be afraid to be very demanding of our pupils. I will not give in. I believe this can only work out for the best for the pupils.

So how do we strike a balance and ultimately develop a love for diligent work in children? Because diligent work is extremely important. In Belgian kindergartens, children can choose their own activities, they can

go to a table with modelling clay or draw at another table, they can build a tower of blocks together or they can play with a doll individually. They make their own decisions and have to do what they have chosen for a certain amount of time. If they get bored they watch what the others are doing, they chose it, they made the decision themselves. In his lectures, psychologist Berry Schwartz wonders, among other things, why most people do their work just for the pay, why no force pulls them out of their beds for new and rewarding tasks. Interestingly, he does not hold technology, which makes work easier and more efficient, responsible. Instead, he focuses on the ideas that set our aspirations and directions. Adam Smith, one of the fathers of the industrial revolution, described human nature as lazy and, following this idea, developed a motivational system based on punishments and rewards. If we transfer this theory to the schoolyard, we will see the lazy learner referred to by the Professor, who can only be mobilised by a stick or a carrot. But do we need to replicate ideas that are increasingly undermined in the modern world? We need to look at motivation in a completely different way – simply change the premise. We will see through the eyes of our imagination a young person full of curiosity and aspiration, and we will certainly find ways to make them find the intrinsic motivation to shape their own character and learning.

Finally, ladies and gentlemen, I would like to share with you a reflection related to what I call the Alphabet of Authority. I have prepared this alphabet and it is a summary of what I have been saying. I will quote this alphabet to you. As for authority, ladies and gentlemen, authority cannot be created artificially. You have to make sure that you are an authority for your students. U for universalism or timelessness. Studying the virtues valued by people all over the world, in different cultures, Seligman arrived at 24 universal virtues, divided into 6 general groups (which he calls core virtues and which Professor Bobko beautifully spoke about): wisdom, fortitude, love, justice, temperance and spirituality. These should characterise our teachers. We look at wisdom – wisdom and knowledge, curiosity, interest in the world; love of willingness to learn, reason, judgement, critical thinking, lack of prejudice, openness, social intelligence, personal intelligence, emotional intelligence, creativity, ingenuity, resourcefulness, practical intelligence, originality, cognitive distance, perspective taking. Fortitude – courage and bravery, ladies and gentlemen this is extremely

important in the teaching profession, but also perseverance, diligence, conscientiousness, honesty, integrity. C is for care, that is, charity and love – charity, generosity, care, caring, loving and allowing others to love us. Ladies and gentlemen, it is important that we allow others to love us. D is for duty and responsibility, or justice, here we are talking about civic and patriotic attitudes, about teamwork, loyalty, responsibility, honesty. O for optimism, that is, inspiring hope – from what sources do we draw it? And here we are talking about this Friday's essence, spirituality, i.e. a sense of beauty, perfection, gratitude, optimism and hope, but here we also include faith, religiosity, forgiveness and compassion, a sense of humour and enthusiasm. Ladies and gentlemen, it does not matter what religion we follow, but it is important that this faith and this hope is in each of us. P for prudence, which means temperance, self-control, discretion, caution, modesty and humility. Yes a teacher should be modest, humble, such that the student simply believes him. I don't have an I, but this is youth. And this is where each of us, the teacher, needs to spread the torch of education among these young people, so that they simply burn with this youth. C is like a creator, or in other words a master, a teacher, an authority based on the values and creativity of their pupils. Ladies and gentlemen, we must take care to draw the best out of our pupils. A as authority meaning knowledge matters, it is given to people who know the subject better, more deeply than we do. Knowledge is very important. And, Ladies and Gentlemen, here the fundamental characteristic of authority is its permanence. And education stands and falls with the authority of the educator. And schooling, with the authority of the teacher. Therefore, I hope you that what you will build in your schools, or are building, will not be based on sand, but will be based on rock. This is what I wish for myself and for you. Thank you very much.

**Prof. Bochenek**

Thank you very much! Madam Director has introduced the subject of teacher authority. Thank you very much. We already have a basis for the next debate, which is precisely about teacher authority. And we would like to ask Grażyna, the visiting teacher, to take the floor.

**Ms Grażyna Tereszkiwicz**

First of all, I would like to pass on my best wishes to Mrs Superintendent and Mr Superintendent, they could not be here because there has been so much commotion recently. But I would like to welcome Mrs Malgorzata Rauch and thank you for being with us, and because this project has been started and we are grateful that it can continue.

Ladies and gentlemen, my short speech – I will want to, so much has already been said here, but in fact the first and most difficult activity of a teacher is self-improvement and a little bit about values in school. But I won't digress that far. Think back five days ago, what was your day like, like in the morning, like at midday, like in the afternoon and in the evening? Such a day, actually it wasn't a holiday, so certainly either at university or at work, how the day went. Leave that projection to yourself. Let's leave that day to you and just see for ourselves the values in education. I'm going to go back 40 years, because that's how far I've come as a teacher, so I'm going to move to the next slide and see how things looked back in 1985, there was a booklet called the „educational hour“, orange and yellow. It's no longer here, it's probably still in the library somewhere. Then there was a stage when there were competitions for educational programmes, and there was also a stage when there were independent schools, or independent classes, indeed I ran two myself. Then there was a time when there was a change in terms of the establishment of junior high schools, and that was also when we said that the educational programme was individual for a particular school. The school itself was supposed to write it and it was supposed to be researched through a diagnosis, an analysis of its environment and the preparation afterwards of the school activities. Then we had 2008 – there was such a guide published, by the then-called Centre for Psychological and Pedagogical Support, we can still find it in the ORE archives, we can see the extent to which it was supposed to be prepared. Then 2009 – the change of the national curriculum, then the conversations about competences began (I will come back to this again later) and we have the next time of new reform in 2016, which comes in to effect in 2017.

And then we have already discussed the definitions of education in the educational law. Something that is written down and we create. I will

repeat Superintendent Gabriela Olszowska that we have a good education law, just read it, because indeed the record is there. Indeed, look at the person, see them. And, ladies and gentlemen, then we have the competition won by Ms Braun-Gałkowska, „In the same direction“, materials prepared, surely they will still be in the library somewhere, because libraries had such materials, where Ms Braun-Gałkowska showed not only the entire educational programme, but also lesson scenarios and the entire framework. She showed how to work with a student. This is what Professor Bobko said here, or Ms Wróblewska repeated: “master and pupil“. Thus showing how to work with a student. And then we have action, this is when in 1999 everyone wrote their own educational programme. And then we had analysis, diagnosis, and discussion on this plan. Quite often my graduate came up, what would the ideal graduate look like, how would my student emerge? That was a certain discussion and then also a sort of focus on values. What values will I equip my graduate with? Implementation, monitoring and even then we had evaluation. And here, see that which was already the beginning, that our student was based on values, but shared values. The teachers, the parents, and here the students and also the non-teaching staff. And this commonality was enshrined in the origins of our action, of our educational programme. And then this commonality, and we all kind of assume. At that time there was also a list of different values on the CMBP website, today they have been listed here too. And who chooses which ones and this commonality? We know that recent studies show that 4th graders or 15 year olds, they don't connect with the school, they don't connect with the class, they don't want to, they don't have to. But if there was that common element, those common values, it would be much easier for them to enter that relationship, it would be my class, my school, because we have the same values, determined together.

This is when the human being appeared, as a physical dimension, as a social dimension, and later on we have... You can also see, because Professor Chałas also spoke about the education of values, there is still this textbook on ORE, you can download it online, see it, because it shows a lot about values. It shows us how values are formed in education. I will leave you with just a few slides from this book to show you that the biological layer also includes vital and material values, the psychological layer

of the human being, i.e. cognitive values, the sociological layer, i.e. social values, ethical and moral cultural values, and we have the ultimate value – religious values. That is, the holistic view of man as a whole. And in this we look, in these layers, for values that we can include in our educational programme.

I'm about to come to the fact that we already have an educational-preventive programme. And let's see, why? Because it describes, as it were, this essence of the person, which is what has already been mentioned here: wisdom, freedom, dignity, responsibility, these surround us. Then we have these values that speak of development and also these values of local culture plus nature. That is to say, the whole. A holistic view of human activity and the environment. And how does Professor Chalas see these values? Look – we have a celebration, for example Teachers' Day – what values, what method of celebration, who is responsible for it, what results are expected, what do I want to do afterwards? I'm not just celebrating because it falls on 14 October, but it's also shaping this young person.

And of course we have methods of evaluation. So we have that embedded, those values are embedded in what we do at school. And we have 2009, where we say that the whole core curriculum and the individual contents in the core curriculum are based on key competences. Knowledge, skills, attitudes. An amazing change when it comes to teacher action. And this is embedded in every programme, every subject. That is, everyone passes on knowledge, skills and develops attitudes. I've always laughed, because I also had a stage of education at the Subcarpathian Centre for Teacher Education, meetings with teachers, that since 2009, the form teacher has been quietly drinking coffee during the break. Why? Because every teacher shapes an attitude, so it's not like I'm running to the form teacher because my student behaved in one way or another. No, because with my knowledge of the subject, with my skills, I also shape an attitude. But attitude is again three elements. That within each subject is a subject, the basis of each subject is like a cube, that we have knowledge, skills, attitudes.

And also let's read the core curriculum, because we have that written down. And it's very important that we have this opportunity to have this look at the student, but holistically. And if we talk about attitudes, we have three elements. Again, there has to be the knowledge element, the

skills element and only then the behaviour element. All three elements are formed in this attitude. Why should I behave in this way? Then the skill of whether I accept it or not and only then do I behave. And again, values give direction and guidance. And that's why we say that since 2009 at school we have had a formative influence, i.e. the shaping of attitudes, which means that with this vision, with these skills, we arrive at the behaviour of the student in question. And ourselves. It was an incredible revolution, because you remember the memes where the child says: „Dad, I don't listen to what you say, I watch what you do“. And that is incredibly important for us teachers, whether I stand here or you meet me somewhere else, I am supposed to have the same attitude. There are also values behind this, of which I am convinced. That is why it is so important to maintain authority, which has been mentioned here, of the teacher, because the pupils look up to us. So the educator, the teacher – everyone, it's not that I have a register and I have a class, but every teacher gives certain messages, certain knowledge and information that they believe in, that they are convinced of. And the truth entails feelings and actions follow. So this attitude of our teachers is so important.

See, that was 2009, in 2015 the whole programme changed as far as education is concerned, the qualification course for management, for future directors. And right in the first module we have values written in. Values that tell us about the life of the individual, the team, the organisation. Because this is supposed to be the person who also organises the work of the school. That's why it's so important which values. Also there will be certain values in the change. Also the qualities, the building of this team, are also based on values. This is immediately in the first module, immediately the 20 hours with which the course starts. This is discussed equally. It is also one of the tasks on the qualification course – to talk about values.

And ten years later we have a definition of how we talk about education, which is written down and we rely on it because it's the education law. So I'll say it again – the education law we have is good. We have this: development, supporting the student in all these spheres. So far we've been talking about the psychological, it's separated here into emotional and intellectual, so it's moving that mind; spiritual and social. And it too should be reinforced or supplemented by prevention for children and

young people. Quite often schools, instead of this spiritual, escape into the axiological. Axiology – the science of values.

But let's take what we have in the core curriculum and what we have written into the educational law. This whole person, this holistic view of my student. That is, my action as a whole. And I will ask for the next slide – when Professor Gaś, but he still wants to return to the core curriculum, and this is 1-3 grade education, the youngest classes, and see, the awareness of values recognised by the home, school, local, national environment. The need for social activity based on these values. So this theme is inscribed. And we also have this in action, also this teaching of independent thinking, logical thinking, critical action – from an early age. To distinguish opinions from facts. The schools that have joined our programme are the 220 schools that have entered the 'heart and help' project, it's these 4 Cs that kind of prepare, analyse, that is critical thinking, creativity, communication, cooperation. Something that is important and distinguishes us as people. Each of us can think as a person. They have this ability to think critically, but They have the ability to create, to create. They also Have the ability to communicate and also to cooperate. Difficult to do, but we do have the ability to do it. And even artificial intelligence, probably, won't be able to do that for a long time yet. And here I would like to show you Stefan Wyszyński's statement, who once said that school will not be the most important educational institution. And that is where we are today: home, school and the student. This is the triumvirate in which we act together. That is, the pupil, the teacher and the parent, and there are certain relations that develop, but these relations are based on a certain goal. A purpose that guides us in these relationships. And then we have these relationships that we build, I'm writing form teacher on purpose, so that it's not just the teacher who looks after this class, but every teacher is a form teacher. And here these relationships within the goal, which is again values and the concept of the human being – how we look at the student, the little one, the one in eighth grade and high school, how we perceive them. And the values that a given school shares, all these 4 actors, that is teachers, parents, non-teaching staff and students – those values that guide them will define the relationship between educator and teacher.

Of course, always the environment, and we have that, even more so because the whole space of the internet, the media, already mentioned here, it's coming on even faster than 40 years ago, even more so, because then, when the student changed the environment, that was then. And now we have one evening, everything can happen, and we have the possibility of observing what's happening in the environment. And here is the understanding of this human being, that is this conception in the light of the experience of reason, of revelation, and these spheres, this whole mental sphere, as previously mentioned was still divided into the emotional and the intellectual sphere, because we know how the emotions first sometimes act before the head will think.

But how to find this balance, indeed, to use reason. All these spheres allow us to look at the human being. And, as I mentioned before, each sphere has values attached to it. And this is worth leaning on. Each one of us here understands, thinks, loves and chooses – a human being has this, each one of us from the youngest. When we observe – the headmistresses are here, so they pass through the corridor quite often, they see the little ones from the kindergarten and the bigger ones and they also say: thinks, understands, loves and chooses. It is embedded in each of us. So these are some actions that we have, so we can deal with it.

And this is according to Prof. Gaś, he used to divide these 4 spheres (that's why I distinguish as far as the mental is concerned) because these four correctly showed that each of us is like a great, cutting-edge car. If we were to hold this comparison, but let one tyre burst, and the air goes out – we won't move, that's why so much activity when it comes to school. If we don't focus on every sphere, just one sphere even and spiritual sphere, who I am as a person, what action do I have, what we can do, the air will escape too. And that student will not be able to cope in life afterwards. Hence for me, I don't have such great research, but I always say – when we forget any wheel, we don't work on it, then there will be these suicides coming out, or a lot of examples of such difficulties, difficult closure or depression. It has to be all four, all four, and so let's focus on that.

So that's why this whole upbringing-prevention programme, which is, when the definition came in and we know that it goes for every teacher, every teacher in their lesson, because they're shaping attitudes, they're also

supposed to take activities, from the upbringing-prevention programme – knowledge, skills and shaping attitudes.

And let's see that this objective that we want to write is based on values in the given sphere. If we looked at it graphically, this is probably what our programme would look like [slide from the presentation]. And here we have tasks which we also allocate on the basis of values and personal responsibility, and also if prevention is needed, we write it in, and if there is an activity we want to evaluate right away, we can also evaluate it right away, and then we don't have to write so much at the end of the year – on the fly, because we are in this activity and we can evaluate it, and this is supposed to help us later to take action for the next year. And why is each sphere so important and why are we talking about it in this definition? Because each one prepares this young person for life, gives him the opportunity to have this healthy lifestyle, to have responsibility, these two, because I am responsible for my emotions, I am responsible for my thinking, the use of reason – here we will leave this slogan, a very good one to use – stop, wait for a moment, think, that's why critical thinking is so important. There we have the 10 attitudes of a human being and when I start a lesson I know what attitude to choose for this, the material I have from the core curriculum and here the activities, the methods I can use to teach responsibility in this sphere as well. And social maturity, the constructive roles that this pupil will play later on.

We have said a lot here that some schools, like Warsaw's, that the biggest obstacle is the parent. And Napoleon said that we raise parents 20 years before they have children, which is when we shape the young one we have. I can prepare for those social roles that they will play later. And the last spiritual one, that's the value system – quite often changed to this axiological one, but it's not going to be complete, because it's only when I have a sense of the meaning of life that there is this spiritual sphere. A sense of the meaning of life, and we know that sometimes these young people seem to lack – what sense of life? Why do certain things happen, what do I do in this way or that way, why does a teacher or a parent require me to do something in this way or that way? I remember very well from scouting when my dad tells the youngster „take the torch because you'll arrive late, and if you miss the bus it will be dark there“... „no, we don't need it because we have it on our phone“. Of course they went, but it was

dark because they got lost, took the wrong path, how to find what time the next bus was. A few weeks later he was already packing well, dad was just watching from the sidelines.

Yes, so this realisation of this sense of action, and that the parent is not the one or the teacher when they speak, rather a certain teaching, giving, this is the sense of life, what it is to prepare me for. And as has already been mentioned here: the qualities of each teacher cause them to have certain foundations, educational skills, and this will only be followed by the conditions they will create for this their pupil, and only changes will occur. It's not like a click of the fingers and you're done. Hence the first quote on the first slide, that the most difficult thing for a teacher is to educate themselves. This is also how my backbone, my attitude towards my students, is prepared.

And here the already mentioned Socrates, that is the master who has knowledge writes it in the soul of man. This is it. When we improve ourselves (that's why I thank you for this conference, which will raise some issues that will provide the opportunity to stop, think and then act as we can). What the professor said, that the educational work of each teacher (not just the form teacher) therefore because we have head teachers in the room, it is worth making teachers aware of this – is not just a beautifully written programme, a script, etc. But that teacher's presence and wisdom with that young person. That's why it's so worthwhile to shape and acquire knowledge, but also to shape yourself. One's character, one's actions, in order to be wise later on, to have this wisdom of life and this presence, just like the professor, that she only listened to this student. So that she could be that presence with the student.

Ladies and gentlemen, if we were to look at the scheme that was already there, that is, each of us writes, each group, which values, and let's just have these three. Why three? Again, I will refer to Socrates and Socrates' sieve, when a student comes to him and says: „master, I want to tell you something.“ „Is it true?“ „I don't know.“ „Is it good?“ „No.“ „Is it beautiful?“ „No.“ „Then don't tell me.“ Therefore, maybe I will choose these three. And the truth is in the education of this form teacher ... the truth, the good and the beautiful. If only we had this triumvirate that has already been mentioned. There Socrates speaks of virtue, that if something is truth – expand your knowledge, expand your knowledge, so that

you see and explore this truth and goodness and beauty. Something that is a natural action on the school grounds against this reality, against ugliness, against what is bad, we can do good.

Slogans that we know even from the history of our great Poles: overcome evil with good. Here we can still find a black pedagogy, an anti-pedagogy somewhere; Mrs Brau-Gałkowska spoke of a pedagogy of the golden mean. Here it was already said that students are afraid of requirements, they must be, but they must not be rigid either. Finding the golden mean somewhere. The pedagogy of the golden mean. I just want to look at the truth, because sometimes we hear „but is it the truth“, but look really historically, see how things happened, how a certain event took place, how it influenced the events and history of Poland. Look at the whole historical, psychological and social processes, the truth about the human being, the values, the meaning, the quality of life, but also the concrete – how I realise it in my life.

And if we look at goodness – it's something that develops a person, gives them the ability to look at the other person, but also the ability to understand, to agree, but I also have no tolerance for evil. I call something that is evil, that is good, I make it clear. I don't need to argue with someone, but I give concrete arguments and again it is critical thinking, a quality that is very much needed. But also I am useful to others, to society, to the homeland. This is a certain understanding of this value. Why am I saying this? Because if we have this commonality, we also have to determine together what stands behind it, what determines when we choose a value. And the next value – education of beauty, that is, awakening the competence of admiration for beauty, but not only artistic beauty, but the beauty of our surroundings, of other people, the beauty of nature, but also the beauty of our actions, the environment, the space in which we live. The pursuit of beauty, the ecology of the psyche, the living environment. [There are] A lot of agendas now when it comes to the wellbeing of the teacher and the wellbeing of the student, but it's on this very beauty of the psyche, of the action in which we are the space. And let's go back to our day that you have thought of and now think of three values – my values. Those three. Choose the one that you think is the most important. And now think about how many of those values there were on that day? It is

the most important to me. How much this value was there on that day, realised, influenced my behaviour and actions on that day?

I leave it for you, these thoughts and the last slide. Quite often we have Valentine's Day, yes, it was recently 14 of February and quite often we have adopted that, but see, we have in our educational law that we base things on Christian values and whether it is a symbol of love [indicates the heart] or a symbol of love [indicates the cross]. I'm not asking for a response, but everybody should have something to consider, so I leave it to you and the last slide. Thank you, I wish you much success in your endeavours and in being in the presence of a young person, so that you are heading in the same direction with them. Thank you!

### **Prof. Bochenek**

Mrs Grazyna can be said to have filled at least three functions for us: philosophical, pedagogical, priestly. There were also preaching elements. Father Marek Winiarski did not make it, so I will report back to him that there was also a catechetical element, so thank you very much for summarising these three elements. It was certainly a very fine thing to learn about all this history in one place. Thank you to all of you speakers, I will of course be asking for these texts so that they can appear in the book that will bind it all together. We're going to slowly come to the conclusion.

There have already been quite a few changes about our next meeting – on the authority of the teacher.

I would especially like to thank all the teachers who came, the methodologists that Ms Krystyna spoke about. I hope that for the next meeting, I will be able to mobilise more teachers – I also have an idea how to do it – I will invite the headmasters of several schools to speak and then I think it will be easier for the teachers to follow. I would also like to thank the students, especially those I don't teach today, because they came out of their own free will. To Dr Sommer, who mobilised his academic society, because I no longer have any influence on these students, but on those I am currently teaching, you could say that there is an element of pressure. However, everyone knows that it is precisely this element among these educational elements, so to speak, the aversion to bad

judgement, that has always been dear to me. I would also like to thank my two doctoral students who have come here as representatives of the teaching profession at the university. This, after all, is also the ethos of the teaching profession. Last but not least while on the subject of my doctoral students, a reverend father (there is, after all, a representative of the clergy), we will certainly privately assess the level of the preaching immediately afterwards, although I personally am delighted.

Finally, of course, I invite everyone in 6 weeks' time, so that no one is missing. I will also take some steps to mobilise more people because this subject can never be overdone. We'll also be learning as we meet, so I think we'll do more short speeches and have more time for discussion, which still probably happens best always over coffee and cakes, so we'll have a break and a coffee meeting in the middle. And as part of the spontaneous discussion for the closing remarks, I would like to ask the Sub-Carpathian Superintendent for a few words of summary.

### **Madam Superintendent**

A very warm welcome to you (if I don't position myself in such a way I will be with my back to someone, I am very sorry). Thank you for your kind words. As I said to Prof. Bochenek, this conference is honey on my heart, because in fact, when we started this topic of ethos last year, we were already thinking about reinforcing not so much the teacher's didactic skills with successive activating methods, but reinforcing the teacher's moral structure and a bit of the backbone on which this authority is built, because we talk about it a lot, and in fact we have to do something, yes, and it's not only about the financial gratification of this profession, so that we can build our own authority as teachers. Thank you for every word that has been said here, to all the speakers, because I took notes, as I do at every lecture, so that I could also remember afterwards what is the essence and the point and the gist of this meeting today.

I would like to refer a little to Professor Bobko, who said that values create a certain space for the meeting between pupil and teacher, the space of education. We have talked a lot about education here today, and Professor Goś has been quoted many times. I also wanted to refer to him

in order to provide you with a definition of education, but I will leave the definition of this process to you. In order to understand well what education is and what role our teachers play in this process, it is worth contrasting education with other teaching activities that we observe in our schools or can also observe in the attitudes of parents. This has also been discussed here today.

Well, often in schools or at home, children are simply tucked away. Normally parents just hide them, they are just there, they don't bother anyone, the professor said here that parents just have children, they love them, but generally they don't like them, so they don't spend time with them, so these children hide. Well, they are somewhere at home, eating something, watching something, sometimes saying something or not, sometimes breaking something – then it's worse, and such a process of hiding, of course, we can observe today in the modern world and not only in families. At school, too, a teacher's lack of reaction to some pupil's actions is also hiding those pupils, which means simply: let them fight there, I'll see it or not. My lack of reaction as a teacher/educator shows that we don't really educate anyone in such a way, we just hide them, we allow them to behave in such a permissive way.

The second such action of the school towards students is drainage. Pupils are drained. We have spoken here today about the fact, Mrs Wróblewska said that the emphasis on rankings, on achievements, on results, on tests, on competitions, on the kind of pragmatism typical of today's pupils, is nothing other than an intellectual drain to which pupils in our schools are subjected. Pressure on grades, on knowledge, on my subject and so on and so forth. And so we drain them. And intellectually they do meet all these expectations of ours, but on the other hand, there is no nurturing in this draining process. They are not being formed as people, we are just bringing up people who we say are pragmatic about reality and just ask you, why should I learn geography if I am going to be a doctor? Then why do I need to do that? Why do I need to learn mathematics? And we say, "well yes, well that's reality child, well actually, but well you have to learn, well because it's in the curriculum." Well I don't think that's the point. But the drain is very much accentuated in the modern world and we also support it, and it's not at all about tests and final exams only, because a whole machine has been built around it, which has already im-

planted itself very nicely in the educational system of ranking of all kinds, which I am absolutely against.

And the third such action or influence, which can be opposed to education, is training. All sorts of absolute norms, absolute bans, orders, which amounts to nothing more than a soldier's drill, preferably to make the pupils walk. And that's basically what school boils down to: punishments, rewards, less often, some kind of critical evaluation. Of course, this is such an exaggeration of what I've said, because I allow for all sorts of models and variants of all these processes that take place at school. But it's good to think about what is going on in our school or what is going on, how in our family we approach the very process of education (if we don't work in schools yet, we don't function in these systems) and what kind of system we actually create, the atmosphere of this meeting with the other person. And in my opinion, it all comes down to one such value. In fact, in this process of upbringing, well it is simply the human being that is important. That if we miss that human being, then there is no nurturing process there. Nothing is as important as that child who deserves our respect because they are, not because of what they are – good, polite, right? That's when it's best. And then, if they are naughty, they deserve our respect too. And these relationships that build up this space for education are perhaps the most important in all of this. Anything that is not hiding, anything that is not draining and training, is education.

And what is it? I think there was an excellent definition of that here today. And simply as a teacher I say this, who also has many years of experience, and I know that I have simply directed all the effort of my training towards strengthening these very competences. To those students, medical advisors, who are also guiding young teachers along this path, I recommend that you strengthen these skills and discover these educational competences in yourself, because they will help you to become good teachers and excellent educators. I think that is the whole essence.

Professor, thank you very much for simply bringing up this topic. Please don't be discouraged by the sparse attendance. I will probably not be able to attend the next meetings, as I took time off work to be here today. I believe that those of you who are here today should just bring one more. There will be so many more of us here in this Chamber that it is worth taking the time today. Not to be on an activation method some-

where, because something is more important, but simply to reflect in general. First of all, to stop and think about the essence of this process of being a teacher, about my own authority and what I would like to build it on, because if I don't think about it, then when I'm already on this moving train at school, it's hard to get off it and look at it all from the side. Today, as students, you have an amazing opportunity to do just that, to look at everything from the side, and that is why I am glad you are already here. I would like to thank you very much for inviting me to this conference, and I hope that it will result not only in reflection – excellent reflection on the part of the presenters, but also in reflection on the part of the teachers, educators and students sitting here in this hall.

**Prof. Bochenek**

Ladies and gentlemen, in general the project contains 100 people, so we are meeting the project's objectives and the problem with attendance is that it is, of course, difficult to predict how many people will be there, because we have recruited almost 200 and some people will not come, of course. But the project has 100 people, so I didn't want to do a project for 500 people or for 1,000 people. I'm particularly pleased with the students just because they are here. I think I will conclude with two sentences summing up all the speeches – let us shape truth, goodness and beauty in ourselves and share them with others.

And that will be such a message for us. Thank you very much!

# Ethos of the teacher meeting

## 23.04.2024. Meeting transcript

**Speakers:** Professor Krzysztof Bochenek (Institute of Philosophy, University of Rzeszów); Professor Roman Pelczar (Institute of Pedagogy, University of Rzeszów); Nina Kitlińska (Principal of the John Paul II School Complex in Jasionka); Anna Pięta-Szawara (Principal of the Bilingual University High School in Rzeszów); Marek Plizga (Principal of the 3rd General Secondary School named after Cyprian Kamil Norwid in Rzeszów); Piotr Wanat (Principal of the 1st General Secondary School named after Stanisław Konarski in Rzeszów)

### **Professor Roman Pelczar**

Let me limit the space of my speech and close it with this group of teachers who taught in mainstream schools. This authority, it did not arise, it did not explode in one moment. Its creation was a process which, in the reality of the Polish lands, began in the second half of the 19th century.

Popular teachers had a very important role to play. It was society that had great expectations of teachers. In the moral sphere, the teacher was to be a person of faith, respecting the faiths of their pupils. This attitude of the teacher should be evident both in their teaching activities and daily life. The teacher's morality was also supposed to express their attitude towards their professional duties, the school authorities, the students of the local environment in which they lived and worked. Public opinion accepted the sense of teaching ethics understood in this way and placed high demands on the profession, especially in the moral and emotional sphere.

In contrast, such exorbitant demands were not placed on the intellectual sphere of the teacher. In order for teachers to fulfil these expectations

of society, they should be models of virtue. As fundamental qualities of a teacher, contemporaries mentioned religiosity, morality, justice, and love for children, God and the homeland. In the interwar period, educational and the question of care played an important role in the teaching process, for the implementation of which the ethical attitude of the teacher was important. In the period between 1918 and 1926, issues of ethics of the teaching profession were worked out by the teachers themselves, without much interference from the school authorities. Certain values were also drawn from the non-binding model of national education. In the years 1926-1939, on the other hand, in the then functioning model of state education, the ethics of the teaching profession were imposed by the school authorities and enforced quite strictly. Within the ethical framework, the personal example of teachers was particularly important.

During the interbellum there was a sort of reorganisation of these teachers' colleges, but this did not happen until 1932, during the period of the Jędrzejewicz reform, and it was then that pedagogical high schools and pedagogy began to be introduced, and these teachers' colleges were gradually extinguished. It is also worth noting that the teacher not only acquired specific knowledge and built on it, but they were obliged to undergo continuing professional development. The meetings of the pedagogical councils also had a training character, so the meetings of these councils discussed, among other topics, the problems of state education, timetables, teaching materials, correlation of curricular content, use of teaching aids, reading of pedagogical works by teachers, completion of teaching documentation and analysis of new curricula.

The period of the twentieth century is a continuation of this process of social involvement and political engagement of teachers, because it should be mentioned that teachers were not only socially active, but also became involved in political movements. The people's movement was very popular, and also, for example, the socialist movement. so they also became involved in the political arena, acting as agitators in local communities. The politicians of the time very much emphasised that the role and activities of teachers in these local communities were very much appreciated. One of the exponents of such a positive opinion of the role of teachers and teachers' activities was Józef Piłsudski. Thank you very much for your attention.

**Professor Krzysztof Bochenek**

Thank you very much, Professor. I cordially invite our honoured guests to the stage.

**Mgr Nina Kitlińska – Director of the John Paul II School Complex in Jasionka**

Welcome, and thank you very much for the invitation to this meeting. I see students in the room – I think you are the most interested in this topic, because we are talking about the educational future in our schools. The issue of education in ethics, the moral values that a person who is to become a teacher and wants to become a teacher should have has been raised, because this is also one of the key truths that I want to become that teacher. Apart from the fact that I have those personality traits that the professor mentioned here, nothing has changed. It remains the same: empathy, sensitivity, patience, and the desire to strive for self-improvement. And here the beautiful words of the professor from that interwar period, I even wrote down for myself what this teacher was supposed to be – an animator of social and cultural life, it is still so. It's not just didactics, it is education and it is care.

The next reflection I have taken up here today is that upbringing is still important: without upbringing there will be no education. These are such important didactic elements at the moment, to be able to sell knowledge. So these elements are related to what constitutes a teacher's authority: how we were raised, how we ourselves went through the process of upbringing, what environment we were shaped in, the fact that we have dreams of becoming a teacher, our professional predispositions, and also education.

And here is yet another important question: what kind of group is it and how educated. I turn here to this very branch of education [tertiary] and take this into consideration when building the authority of the teacher precisely during the period of education. It is important for students to be involved in society before becoming teachers. And once you are in school, after graduation, you come to fulfil this role of yours, you have a class, you

have students, and you have to, with your personality traits, with your aptitude and with your knowledge, pass on this knowledge to the students in the environment in which you find yourself. That is to say, it is important to have an educational institution in which we can strengthen and develop our authority and an environment in which we can function. Here I have in mind school principals who help to develop the teacher's authority, because this authority, it has to develop, so in a way we acquire it along with our skills, but we start from the fact that we simply have in ourselves this desire to be a teacher, we have only this competence.

The moral spine of a teacher and the ethics of a teacher are very important. I would also emphasise the very important role of parents in modern education. The role of a teacher is very difficult now. And it is very important to be able to communicate – to communicate well, to establish the right relationship not only with students but with parents. This is currently a very difficult thing, because probably if we could move back to that interwar period, it would be easier, because the prestige of the teacher was different. And now the challenge is for the modern educator to be able to talk to parents, which is of great importance in problem solving, because the tools are different for parents. Now the parent bypasses the teacher, bypasses the form teacher; there's the internet, they read the legislation and they know how to formulate a complaint, they know where to go, but they bypass the form teacher in all this, which is not good. I teach my parents where I work and I've always said this, that the most important thing is to maintain the right direction in parenting, which is not to bypass that form teacher, but to solve problems with them, and with the teacher. Reaching out to that teacher, they cannot be overlooked, because that's how you undermine the authority of that teacher, that's how it is.

This is the situation in the modern world, but I think that as teachers, pedagogues, headmasters, professors (and I bow to one professor here, to the next and to all those present here), it is important to pay attention to this, and to do so calmly, of course, because the teacher must represent this calmness, but also conviction with their knowledge and their experience and their rightness in this respect, because this is the most important thing. We can't look at it any other way, because education is where it starts. Upbringing is where it starts. I even quoted myself just now. And here I will finish, because here I think I have developed my idea too much,

but it is practical, from my own backyard, but it has occurred to me over the years that these are the most important elements that make up our authority, and needs to be strengthened. Thank you very much.

**Dr Anna Pięta-Szawara – Director of the University of Rzeszów Bilingual High School**

Good afternoon to you. Thank you very much for the invitation to this meeting today. We are operating in the digital age. What does this change? First and foremost, the fact that we have virtually unlimited access to knowledge. Knowledge no longer requires going to the library for its exploration – going to the library, reading books, accessing those books. Knowledge today is in everyone’s pocket. It is at our fingertips, we reach for our phone and we basically have everything on social media. This exchange is very shallow, but we also have opportunities to read serious articles in digital format, serious publications. It is imperative that we as teachers and you as students understand these changes and are able to adapt to them in order to educate and instruct effectively.

Therefore, the first conclusion we can draw is that this authority in the new reality of the teacher is based not solely on knowledge. Although it is essential and, of course, the slightest lapses in this regard are scrupulously noticed by the students and neither does this does serve the purpose of image-building. But first and foremost we must have interpersonal competence.

The second issue is surely that we as teachers must also face the pressure of preparing students for exams that are also binary in nature, such as the eighth-grade exams or the matriculation exams, which measure the effectiveness and efficiency of teaching. We need to prepare students in this way. There has been talk here of these expectations from parents, from society, of what a teacher is supposed to be like, what qualities they are supposed to have, whether they are supposed to be hardworking, whether they are supposed to be a champion and so on. But, ladies and gentlemen, let’s also look the other way – that if we demand so much from these teachers, then in order for them to be able to live up to these expectations, they should enjoy authority from the other side, that is, from

society in particular. And this is where what we would call ethos comes in, which is also how a teacher is perceived.

Firstly, I think it is very important how a teacher is paid, what the conditions of their work are, how they are treated precisely from the perspective of their conditions, whether they work in overcrowded classrooms, whether they have insufficient educational resources, whether they have low pay. All these things, of course, hinder an effective educational process and, on the other hand, frustrate the teacher. So it's a problem that definitely needs to be looked at. And if a teacher is working in a difficult environment, in a stressful environment, he or she can certainly have a problem with maintaining relationships.

And then there is the thread that the Director has previously raised. The last, penultimate one perhaps. Parents. Parents and the way they treat education in general, passing on practically everything to teachers. That is, dropping not only the issue of teaching their child, preparing them for exams, but more willingly also of educating and even more willingly instructing teachers how to do so. Parents know how to educate, they know how to assess, they know how to work with the child and they know that, certainly, the teacher has done it wrong. My position is that the principal should absolutely side with the teacher. That's what our offices and other places are for, where we can talk to the teacher face to face. We have plenty of tools, we have opportunities to verify how things really were, but, in front of the parents, it is the principal who is the teacher's absolute mainstay. Therefore, the role of the headmaster is doubly difficult in shaping this ethos, not only as perfect teachers, because we are supposed to be exemplary for our teachers, but we are also supposed to stand by them in order to create, shape and defend what we call the authority of the teacher. Thank you very much.

**Marek Plizga, M.A. – Principal of the Cyprian Kamil Norwid Secondary School No. 3 in Rzeszów**

Good day to you. I am the principal of the Third High School in Rzeszów. My motto is: teach, educate, care. And this is what my teachers do, including the headmaster, of course, because a headmaster is quite sim-

ply a teacher, a teacher who happens to be a headmaster, and that's the way it is.

I would like to start with something different and focus more on pragmatic things. Namely, why is there a shortfall of several thousand people in the teaching profession in Poland? Why? This is an important question and one that could be asked here. Above all, the Ministry of Education should ask itself this question. Why? Why is recruitment to the teaching profession, and I am not of course talking about us, partly negative? People who are, people in the profession – I will say as a headteacher – who should not be teaching young people. Why is that? A teacher must have not only legal security, but also financial security. We know that teachers earn what they earn, and then when people take a break, teachers often make extra money during, say, holidays or whatever. I think that this is something that the Ministry of Education should address immediately.

The next issue is career development, the issue of pensions... People are talking about all of this now. The issue of the minimum pension – simply how will we be paid in retirement? The question of bridging pensions and so on. The next issue is the issue of post-graduate training. Teachers in Poland are, according to all studies, the best-educated social group. If I were to ask my colleagues, I would think that, on average, each of us would have five post-graduate qualifications. Why? Because we want to influence young people, and if someone needs, let's say, to influence young people and is lacking something, then they are looking for something to, let's say, complete this. Whether it's psychology, let's say, or pedagogy, or something else. I'm not talking about majors that are typically substantive, but ones that can somehow influence young people. We're supposed to be guides, we're supposed to show, let's say, reality and separate good from evil and show the truth. Whatever you want to know, only that one thing you don't know. I consider it a failure of the transformation of our school that we have not taught the young precisely to distinguish the wheat from the chaff. To know how to approach things, to draw from different sources and to be able to compare certain things.

Ladies and gentlemen, we have for a certain period of time, and this is shocking to me, we have so-called alternative facts. Also, as I said, pragmatism, well-educated, prepared staff, who look to the future with peace

of mind, because they don't have to earn extra money by tutoring and so on, and can devote themselves to actually, imparting knowledge or accompanying young people. The teacher has a mission, there is a teacher ethos, we have our own laws. This is where I really liked that we are a certain state that stands out. Well we have a Teachers' Charter, it is our codex that simply works. If teachers are properly remunerated, if people with values come into the profession, then I will be very calm about my successors and education in the Republic. Thank you.

**Piotr Wanat, M.A. – Principal of Stanisław Konarski Secondary School No. I in Rzeszów**

A very warm welcome to you. Ladies and gentlemen, today we are rather talking about the professional group of teachers. And what builds the status of any group, including teachers, that is this position, is prestige, power and money. So these are the determinants of social status. Ladies and gentlemen, and here, referring to it in turn, today's watchword is authority. Authority is what we might colloquially call charisma, it's a kind of godsend, it's an attribute, it's some kind of exceptional quality different from other people. And here what teachers, headmasters expect most is calmness, continuity, to give us a moment of peace. The role of the state, systemic solutions cannot be overestimated here. Above all, the state should emphasise this value of education.

Ladies and gentlemen, it is also the role of the State to take care of a modern teacher training system. This is a huge role for the state. The reputation of the teaching profession shaped in the public space is appalling. I am also immersed in this digital world. Social media during the pre-holiday period, the holiday period especially, is such a total vilification of teachers. How much time off they have, how many holidays they have. It is completely irritating. Ladies and gentlemen, the lack of professional solidarity also hurts. I would like to draw your attention to the fact that building up a teacher's authority is a very personal matter. I have listed here probably 20 or so qualities that a teacher should have. First and foremost, however, they should treat pupils seriously and subjectively, set clear boundaries, take an interest in the pupil, support them and be un-

derstanding. Please, ladies and gentlemen, I will mention no more here about personal culture, about getting involved.

Of course, they should recognise weaknesses and strengths, but above all they should be an expert in their field. True, today school is no longer the only source of knowledge. It ceased to be one a long time ago. Today, that source of knowledge is the internet, artificial intelligence, in many cases. We therefore have to accept that a teacher is not the Alpha and the Omega, that they have the right to make a mistake, to stumble, and that we should never get into that situation. Today, living in a culture of error, we should grant everyone the right to make a mistake as an instructive experience from which we should learn. We students and parents. Building cooperation and relationships is also very important.

Openness to new ideas. Cooperation with parents is probably one of the more difficult areas, one of the more difficult aspects of our work, apart from grading (because teachers don't like that either). A lot of people don't like to be assessed or evaluated. Ladies and gentlemen, today we have to be open to parents' suggestions, but above all we have to treat these parents as partners. Above all, we need to build a school community based on mutual communication, supporting each other. Of course, we have school specialists, or rather female specialists for the most part, who help us very, very much in this aspect.

Our role, ladies and gentlemen, as educators, no matter what stage of education we are at, is to wisely accompany these young people as they grow, ladies and gentlemen, into adulthood, because, after all, during this period, when they are teenagers, they are building their own identity in separation from their parents. Thank you very much.

**Prof. Krzysztof Bochenek – University of Rzeszów, Head of the „Ethos of the Teacher“ project**

When I thought about the directors' debate a month ago, I did not expect it to be so fruitful. On the other hand, at the end I hope we will hear from an even younger director, an aspiring director and my PhD student.

## **Dr Magdalena Bobro**

Good afternoon, and welcome to you. I would like to thank you, like my predecessors of course, for the opportunity to say a few words about the authority, ethos and work of the teacher. The concern for the education of the younger generation has been with us since the dawn of time. A term that is inextricably linked to the process of education is authority. Of course, I believe that this is also a component of the larger word ethos, which is the watchword, here the key word, of the project in which we are involved.

If we look through a cultural-historical lens, we see that the previous speakers have also mentioned this, the teaching state, the priestly state, lawyers and other such important figures. When you heard that someone was a teacher or a lawyer, you already knew what kind of person you were dealing with. Today it is different.

If we look at this problem from a general perspective, we can certainly see such a coherent message in the literature, that an ethos is a certain set of values that binds a group of people together, is such a glue. Nowadays, unfortunately, such myths, which we encounter simply in everyday life, are the apotheosis of work, the cult of sport, the cult of things, which threatens to depersonalise man, the eroticisation of culture, the magic of advertising, the pursuit of luxury, which is characterised by excessive consumerism. In the general aspect, every human being, and especially teachers, should strive to develop themselves, to present the highest possible level of this personal culture, to broaden their horizons of thought, while in the intellectual sphere they should take care, develop virtues such as logicity, accuracy of thinking, criticism, the formation of their own conscience, deepening their knowledge of morality, and, of course, above all, not only talking about it, but showing with their own lives that these values are lived.

Which is what anti-pedagogy, or anti-methodology, is all about. In other words, to support the pupil, or even no longer the pupil, but even one's own children instead of bringing them up. That is, ladies and gentlemen, a very dangerous trend of excluding upbringing in the family in general. And this is, unfortunately, what we are encountering, because parents are coming to schools and saying that they cannot cope with their

children. This is the aftermath of this stress-free upbringing, this simple recognition that the child knows best and should be allowed to do everything, because then they are happy. You shouldn't put any demands on them, you shouldn't set any standards for them, you shouldn't ask them to do anything at all, because it simply stresses them out.

And we don't want that.

We should make demands, respect the uniqueness and originality of our pupils, be innovative, and adapt our methods of working with different pupils, because we have also heard from the previous speakers today that we have different pupils and we simply cannot treat them all the same, because one has greater possibilities, greater opportunities, greater talent, while another does not, and we need to learn certain things from them, to help them simply flourish. That is, we can't just give them a free hand, but we also have to make demands of them. And we also can't demand nothing from them, not give them a certain amount of room for improvement, just require dry information from them. The student is supposed to be involved, and so should the teacher. Thank you very much.

**Prof. Krzysztof Bochenek – University of Rzeszów, Head of the „Ethos of the Teacher“ project**

Thank you very much Magdalena. You even inspired the directors, so I am proud of my PhD student. I am proud of everyone who persevered to the end. Everything is on the project website, there will be both a broadcast and photos. I invite you to our next meeting and thank you.



# The ethos of the teacher – conversations about a values in education 21 may 2024. Meeting transcript

**Lecture:** Dr Agnieszka Iskra-Paczkowska (Institute of Philosophy, University of Rzeszów) – „Paradoxes of Being a Teacher“

**Discussion panel:** Dr Dariusz Półwiartek (Subcarpathian Deputy School Superintendent); Dorota Depa (Deputy Principal of the Non-public Primary School “Land of Smiles” in Rzeszów); Dorota Dominik (Director of the Psychological and Pedagogical Counseling Center in Rzeszów); Renata Drozdowska (Principal of Primary School No. 21 named after Armia Krajowa in Rzeszów); Sabina Hołówko-Rusin (Director of the Non-public Kindergarten and the Non-public Primary School “Land of Smiles” in Rzeszów); Renata Samson-Matysek (Principal of the Primary School named after Fr. Jan Twardowski in Niedźwiada Górna).

**Moderator – Dr Krzysztof Bochenek, Professor UR**

Ladies and Gentlemen, welcome to the next, indeed third meeting in the series Ethos of the teacher, conversations about values in education. Today we are going to consider the question of the school as an institution integrating the local community, or perhaps just a service institution. This is the main theme of today’s meeting. I would like to extend a warm welcome to Dr Dariusz Półwiartek, Subcarpathian Deputy Superintendent of Education. We would like to welcome Ms Dorota Depa, MSc, deputy director of the Kraina Uśmiechu Private Primary School in Rzeszów. We would like to welcome Ms Dorota Dominik, MSc, Director

of the Psychological and Pedagogical Clinic in Rzeszów. We would like to welcome Ms Renata Drozdowska, M.A., Headmaster of Armii Krajowej Primary School No. 21 in Rzeszów. We would like to welcome Ms Sabina Hołowko-Rusin, MA, Director of the Non-public Kindergarten and Non-public Primary School Kraina Uśmiechu in Rzeszów. We would like to welcome Mrs Renata Samson-Matysek, Principal of Ks. Jan Twardowski Primary School in Niedźwiada Górna. We also welcome Ms Iwona Ryn-dak, an instructor from the Subcarpathian Branch of the Polish Scouting Association.

It is now time for the inaugural lecture, and we cordially invite Ms Agnieszka Iskra-Paczkowska, PhD, with a lecture entitled *The Paradoxes of Being a Teacher*. Please give a round of applause and I will hand over the floor.

**Dr. Agnieszka Iskra-Paczkowska – „Paradoxes of being a teacher“**

Good morning, ladies and gentlemen. I would like to make clear from the outset that these are my subjective comments resulting from a long time being a student and teacher. In my opinion, to put it very simply, we can say that the cultural figure of the teacher has been shaped by two traditions. I'll start with the later, because it had a broader character and scope. In 1717, Frederick William I, King of Prussia, and this is the first such moment in Western culture written with in great letters, issued an order that all children in the entire country must attend primary schools. And the education offered then was literally primary. That is, learning calculations, writing and reading, the basics of history. The goals of education shaped in this way were expressed in a concise formula by the philosopher Christian Wolf, who lived at the turn of the 18th century. The point is not that a few people have extensive knowledge, but that as many people as possible have basic skills and knowledge. The 19th century was the time when compulsory schooling at the primary level functioned properly in most European countries, but also, for example, in Japan and the United States. The last country to introduce compulsory primary education in Europe was the Soviet Union in 1930. In Poland, universal education was introduced after independence was regained in 1919. And it was a seven-

year school obligation. Children aged 7 to 14 were obliged to attend primary school. From 1922, it was defined as a public, common school and therefore imposed certain obligations not only on teachers, but also on the state, which was obliged to provide access to said free, universal, public education. And this egalitarianism of education, which was introduced along with this basic dissemination, apart from the obvious consequences, i.e. the basic competence that gave a certain independence in life and on the labor market, also introduced two elements, perhaps less noticed today. The first is the basic common cultural denominator – the ability to read, and this is the positive element. And the second one is ambivalent, i.e. this egalitarian education was one of the factors that caused the intensive expansion and development of mass culture, especially in the embryonic form in which it has evolved to this day. And this is one pole that is still somewhere in the thinking about who is a teacher, how education and school are supposed to work, how the whole system functions.

However, the other pole was formed in Greek antiquity. And here also two models appeared, the philosopher versus the sophist. Philosophical schools such as Plato's Academy and Aristotle's Lyceum were the first great schools where philosophy was taught. What is important in the perspective of these cultural topoi related to the role or vision of the teacher? That the choice of schools at this stage was the choice of the master. The one who founded the school, who taught there, was a master and it was because of him that this school was chosen. However, the fact that two educational models existed in parallel, the philosophical model and the sophistic model, led to a certain cultural dispute regarding what was taught, how it was taught, and to what world; why we transmit this type of knowledge to young people at all. And echoes of this type of discussion are still present in our thinking about school and in designing what good education should look like.

What the sophists (traveling, paid (importantly) teachers) proposed was an egalitarian education in the literal sense of the word. That is, assuming that everyone can be taught this basic knowledge. This was knowledge in the sense of the Greek word *techne*. Knowledge as a skill, as a certain competence that is governed by specific rules. The type of knowledge offered by the sophists was useful in public activities, it was erudite knowledge, also the study of history, rhetoric and eristics. That is,

everything that was needed for a person, for citizens, to be able to enter public life effectively, I emphasize effectively.

However, the type of education proposed by philosophers was elite knowledge, not in the sense of a narrow circle, but in the sense of the fact that not everyone has the disposition to acquire this knowledge. Rather, it was based on personal formation, on striving for the student's personal development, on the ethically charged ability to independently seek the truth. However, the life success of philosophical education was measured by a happy life, a good life. In this belief, learning philosophy can make a person's life better in every dimension.

Rome then tried to combine these two models, sophistic and philosophical, as an educational ideal. Following Aristotle, it was said that man is a rational and social being, therefore sophistic education is supposed to teach people to live in society, and philosophical education is to teach them to be a better person, to achieve the full potential of themselves, not defined culturally.

The term authority etymologically has two sources, which in my opinion is important for the proper understanding of what authority is, indicating two important aspects of being an authority. Authority is therefore a relational category. In the case of a teacher, based on direct, personal contact. It cannot be decreed, even by the social prestige of the profession. Prestige is obviously useful. It is like an introduction to the profession. Prestige, renown, esteem, respect, no matter how we define it, esteem or social stratification, these are external factors that can help, but they will not replace this personal authority. The first paradox, according to the suggested title of my speech, is that that the fragments of all these concepts, whenever they have appeared, regarding pedagogical or didactic practices, all that have appeared in history, actually co-exist today, even though some of them are antinomic or mutually exclusive. Egalitarianism, democratization, inclusiveness as postulated values. But, on the other hand also as postulated values, a high level of education, setting boundaries, teaching discipline. Next, personal competition, personal success and institutional competition. That is, rankings of schools, universities and so on. At the opposite extreme, collaboration, the ability to cooperate, work in a group, act for the common good. At the other extreme, the slogan is the death of meritocracy, i.e. the end of the usefulness of people with good

education and educated people in contemporary culture. Or another opposition: versus pragmatic effectiveness, in which too much knowledge, and therefore doubts, in perceiving the complexity of reality can really interfere.

This is related to one more element. How should we teach? These two models, which I have mentioned schematically here, also differ in how this knowledge is transmitted. On the one hand, we have the most objective presentation of facts. On the other, we have knowledge in which it is important who talks to us. That is, who gives us this knowledge, what values do they want to convey along with this knowledge?

The second paradox that I would like to draw attention to is quite obvious, the paradox of contemporary culture. First of all, there is too much of everything in our culture today. I mean, it's very difficult today to find a common denominator with a group, with class, but also within a group. This means a certain type of experience with music, literature, film, and broadly understood culture that would connect us. And the second element is just as apparent. Changes are happening so quickly that it is equally difficult today to answer the question of to which world we are teaching you. Therefore, it seems that in the long run, pragmatically from the perspective of the lives of people who are the subject of education, the philosopher's model is better, i.e. the model that shapes personal dispositions that allow us to cope with life difficulties in a variety of circumstances. The cultural position and being a teacher can also be analyzed by referring to the concept of cultural anthropology by Margaret Mead and her proposed classification of cultures. Mead distinguished three types of cultures. Postfigurative culture, the culture of invaluable ancestors, in which the channel for the flow of knowledge, but also values, is single-circuit, clearly defined. From older to younger. The teacher speaks, the student listens, absorbs and lives according to what he heard. The second type – configurative culture. A culture found in peers in which the patterns of older generations coexist with those of younger generations. The principle of their transmission is mutual exchange. This type can be called egalitarian because none of the generations has a distinguished status. There is a constant exchange between teacher and student. And we finally have prefigurative culture, the culture of mysterious children, in which the youngest generation is at home in the world as it is. Technical

changes and the related changes in methods of operation, communication, knowledge status, everyday and professional life make this generation of children explain the world, and the older ones try not to be left behind, catch up with this world that escapes them and understand it. Therefore, reference frames change place. It seems that they are on the side of the children, so there is a certain role reversal between student and teacher. And it seems that prefigurative culture with its individualism, blurring of boundaries, blurring of hierarchy in all aspects of life, with freedom as, to use Kołakowski's term, a self-goal value, ultimately falsifies the social function of authority, because it also postulates freedom from authority as that which limits our inventiveness.

Therefore, the question is whether a teacher can today be an authority. And the first thing that came to my mind was the authority shared by most of my very large class of 42 people, that they were very different people. In temperament, in the way of building relationships with the class, they learnt very different subjects: Latin, history, chemistry. However, I wondered if they had anything in common. As if it would give us the feeling that the students are authentic. That the way they present themselves to us in the classroom is not a mask, it is not a professional role that they play and take off, just like a uniform. Except that they actually are like that. But there was also a characteristic feature that they were, sorry for the tautology, separate people. That is, those whose method of learning could not be confused with anyone else's, it was not cliché. They stood out for something, their high personal culture or their temperament, because it was either. But what is also important, it was obvious that they liked what they were doing.

It is obvious that the teaching profession can be tiring, that there are difficult groups, difficult classes, and difficult moments. Then all that's left is a profession, but in general you have to like it to try to be an authority. There is nothing worse than a teacher who is bored with what they are saying in their classes. And there is nothing worse than a teacher who confuses authority and being an authority with being authoritarian. These are similar words, right? So if we ask according to today's panel, are educational institutions today only service institutions? Do they connect local communities? I would say that local communities probably not necessarily, that today we have too many opportunities and offers for this

to actually happen on such a large scale. The teaching profession is one of the few professions in which burnout is the most common. And this is one side of this profession. But on the other hand, it is also a profession in which you can just as often talk about true, great, sincere satisfaction with what you have done. Thank you very much.

**Prof. Krzysztof Bochenek**

**Thank you very much, Doctor Agnieszka, thank you very much for the lecture and for the last words that introduce us to the discussion.**

**Sabina Hołówko-Rusin, MA – director of the Private Kindergarten and Private Primary School „Kraina Uśmiechu“ in Rzeszów**

I welcome you very warmly. I am very pleased to speak to so many young people. Today I am acting as a school principal, but I can honestly tell you that I do not feel like I am in this role. And every time someone introduces me as director, I wonder who they are talking about. We are talking about authorities, we are talking about ethos. Somehow I have the feeling of something emotional, something big. However, I would like to ground the topic somehow. I am a psychotherapist, so for me being a director is not necessarily a title that I like. I manage a huge number of teachers. By manage, I mean I am with them. I have a relationship with them, I am with them every day, and I am looking for such teachers, such education. School is such a small world. School is a small world and our role as people involved in this education is to be with other people just as they are, right? I never thought that our school and our kindergartens were strictly a service business. Somehow, my professional career was such that I founded educational institutions not because I wanted to at the beginning, because I am always far from education in a systemic sense. Nowadays, we operate a bit like this – other schools often send us, let me tell you straight, young people and children who, in quotation marks, are not suitable for systemic education. I struggle with this a lot, because for me everyone is suitable. Everyone with their weaknesses, with their resources and our role today as people, let's call it education, is to be with

other people, with everything they bring. And this is the basis for the entire functioning of our facilities, at least as we see it. For me, the greatest authority was that when the doctor talked about the teachers she remembered, I immediately had in my head who I remembered. Well, first of all, I remember those teachers who were simply forming relationships, who asked things, who started the lessons by asking how are you, how are you, who simply talked to us. I create this culture of contact, this is how I imagine it. I love young people, I love children. Another issue I would like to mention here is that there is no teaching, no authority, no ethos, no respect for other people, without loving and liking your work and you simply have to like people. If someone is unable to build such contacts, they will burn out very quickly, they will simply lose the energy to pursue a beautiful profession that is burdened with enormous stress, but can really be wonderful and beautiful.

When I ask my teenagers and children, who are often in psychotherapy, or when we conduct any research in the clinic, what subject they like, because this is one of the questions, for example in the school difficulties test. Well, the answer is clear. They like the the subjects in which they like the teachers. I like math because the math teacher is cool. I like history because the history teacher is cool. But I don't like the Polish language because the teacher's Polish skills are hopeless.

And one final point, because I could go on and on talking to you, I somehow think that divisions are the worst. And there was also a bit at the end about this competition between institutions, about this importance in rankings. I am lucky enough to run a „budzącą się szkołę [waking up school]”: a school that is not focused on assessment, which is so important on the one hand, important in education, we are used to it. I'm lucky, I was the one who fought very hard for several years to convince my own teachers that you can teach without assessing someone in such a labelling way, that assessment can be formative. You have to have this charisma, you have to interest young people and you have to unite with your local community. This means that we need to involve the local community in the form of parents, in the form of various communities, where together we can decide about the fate of other people. Of course, these relationships can also be created in systemic schools. And you can also act in a way that puts people first. It all depends on us. From teachers,

pedagogues, from all school employees. Is it really true, as Korczak said, there is no child, there is a man for me? Currently, I have the pleasure of working with grades 1-3 and I love children because it is impossible not to be authentic with them. They have radars, if this authenticity does not appear, they let you know about it very quickly. And this is also a great lesson for me, these are my best teachers in life. And when it comes to integration, thank you, Doctor, for these words at the end that our responsibility is to integrate the smallest environments, classrooms, schools, parents' environments, sometimes even in smaller groups, not necessarily the entire school, right, but to integrate we, the teachers, with them, because sometimes we create such an unnecessary barrier. Thank you.

**Dorota Dominik, M.A. – director of psychological and pedagogical counselling centre No. 2 in Rzeszów**

Good morning, Dorota Dominik, director of psychological and pedagogical counselling centre No. 2 in Rzeszów, and I like to call myself a director for a very simple reason, because I like to have influence. I like to have an influence on what I do, I like to influence changes, first of all, to introduce things that I can do precisely because I hold a managerial position. However, I thought to myself, let me go back a bit, when Professor Bochenek asked me to participate in this panel, I thought to myself, Jesus Mary, the teacher's ethos, Mother of God, we still lack this. I work in a clinic as a diagnostician. I also work as a psychotherapist and work as a mediator in resolving conflicts. Ladies and gentlemen, I thought about this Polish school, that it was such a poor patient boxed into a cornered. Why is this so? For many years we were told that everything we had to do resulted from some ethos or vocation, this word is now a bit less fashionable, but it used to be that you had to have a vocation for a profession. People, what calling? You certainly need to have a good, adequate education. You need to be able to convey certain things, although that time is over, because today's teacher is no longer someone who is a wise person, imparting some modest package of knowledge. Only this is someone who should help a child or young person sort out certain things that this young person can easily find somewhere, i.e. on the Internet. Put the world in or-

der a bit and, as I say, we rely on relationships and there is full agreement that relationships are very important in being a partner.

And I think more about teachers today, not about, as it sounded earlier, some, I don't know, mentors, teachers, tutors and so on, masters, but about partners. Partners in the educational triad: child, parent and teacher. We will not build trust in a partnership if we look at each other as rival collaborators or enemies. People are very confused, teachers are very confused. Perhaps that's why they burn out professionally so quickly. Although I once had a burnout syndrome diagnosed at a clinic and the lady who conducted the diagnosis said, girls, you're not burnt out, you're just tired. And that's the truth. A teacher who is overworked, a teacher who is not an authority; where children and young people treat the teacher as an enemy not because this relationship is based on hostility, but because this is the message they receive. That this teacher is worthless. That a teacher is this and not that. And at this point, the teacher can try very hard to build relationships, but what good is it when the child comes home and hears certain types of messages? Parents are also competing with each other. They compete for a child and send various, often contradictory messages. And children, in a sense, are raised to compete, not to cooperate.

So, speaking about the role of a teacher, what if we know how to do it, what if we want to try hard, if sometimes it comes down to the simplest things? I am a representative of education; psychological and pedagogical counselling centres are an element of the education system. They are a bit of a lens through which all the worst problems are concentrated. We act a bit like that nasty, unloved health-care system in Poland that we all constantly complain about. On an ongoing basis, when necessary, we manage somehow, but the most difficult cases still end up in the public health-care service. It's rather similar with education and I would really like to see high-quality educational services in Poland. Again, this notion of whether education is a service. For me it is, but as they say, high-quality public services are the best proof that the state works well. And this is what I would like, so that we can provide children and future generations with high-quality public services. Only then can we talk about not being another assembly plant somewhere for some factory, but also about developing Polish science. And finally, for citizens to feel good about trusting

the institutions. And you know very well, because you probably learn it at university, that in terms of trust, Poland seems to still be at the tail of Europe, if not the world. Rebuilding trust is probably it, but we as employees would, at least I would, like to rebuild this trust based on the strategy of ensuring high-quality public services. Thank you.

**Prof. Krzysztof Bochenek**

**Beautifully put. I wanted to thank you for this point of view.**

**Renata Drozdowska, M.A. – Principal of Primary School No. 21. Home Army in Rzeszów**

Thank you very much, I would like to welcome you very warmly, as our host mentioned, I am the principal of a state school and I want to break the spell of the system, remind you that the system has eliminated illiteracy and is necessary because there is compulsory schooling in Poland and thanks to the fact that we have a compulsory educational system, and systemic schools adhere to it, certain children do go to school. Such a paradox, but it's true. Even my school is attended by children from a variety of difficult homes, because I have an orphanage in my facility, and believe me, sometimes compulsory schooling is very important to get children to go to school and this is what the system imposes on us. The system means that we can also act in a modern way within the school system, i.e. focus on children's skills. However, in a systemic school it can also be nice, we can also develop skills, but we always have to remember that we are stuck in a system. For my part, already at my institution, in the first grades, because we are starting from the beginning, we are introducing teaching without grades, based only on feedback. Now we will move on to the second grade. Just yesterday we were wondering whether we would maintain the mid-year classification, since the system does not oblige us to do so, only the end-of-year classification. We are making changes slowly. That's why I'm still looking for answers to the question of how to do it well, given the changes that are taking place. I'm slowly getting started, so I'm starting from grades 1-3. Slowly and we will see, maybe as these chil-

dren grow, there will be a possibility that something will change systematically, and changes are coming to school.

The second thing that is very important is to develop a teaching motivation system. We all know we talk about grades, but we are an evaluative society. We evaluate everyone, we don't look at why, we don't walk in the shoes of the person we talk to, but we certainly make a judgment about a small child, a student, or a parent.

The first thing I start with is trust: that if they gave it to my school, they gave it to such a school, they obviously chose it, so I know there is a circle, but they had a choice. Parents make choices. They can also go to the private sector. We are not taught to trust. Why? Because these parents project everything that happened to them at school onto their children on the principle that it will happen to them too. And they are already preventing it, and in this way there will be no partnership. So I deeply hope that these young people sitting here in front of me will not project [their fears] onto others because they will have a different education. They will have more trust. Is the school a service facility? Yes, we are a service institution, we provide educational services, I would even say we support the educational role of the family, we provide care services, but we cannot be compared to a corporation. I have a person. A person with their moods, with their baggage of experiences, with a full backpack loaded with various things. And we must not compare them, which, for example, not everyone understands.

Recently, there was talk about teacher burnout. Teachers are in a difficult situation. They're not burnt out. Maybe they would like to introduce something, something new. I know how to extinguish enthusiasts. If you ignore the fact that the parent cannot do it, the teacher is not obliged to go on trips. But there are teachers who like it, do it with passion, and do it for pennies. But there are parents who think they shouldn't travel because they can't afford it. They won't do anything to change it. Even, I don't know, some kind of subsidy. So I would say it differently. There are, as my predecessor said, tired teachers. Even if they are passionate, even if they would like to implement things better, sometimes they just withdraw because the parent is projecting and they don't have that balance. And the system must also notice that this teacher must be supported by the system, because the principal's support is not enough for them. We live

in a world where we all have requirements. We want to have good cars, we want to wear good shoes, we want to have nice, ecological clothing. So these will be the requirements for schools. Parents come and they will have demands. We just need to introduce a sort of Finnish system to introduce what we admire, we need to change society a bit. These parents have to trust us and then it will simply be easier for everyone. And being a teacher is a cool profession that allows me, for example, to be forever young. As my daughter says, you fit in so well with your grandchildren, you are simply forever young. And I thank all young people for this, that I can be forever young. And I like doing what I do, so to speak. I love young people and I think it makes my life better. And so I thank you!

**Renata Samoson -Matysek, M.A. – Principal of the Primary School. Fr. Jan Twardowski in Niedźwiada Górna**

Hello and welcome. As it was beautifully said here, I am the principal of a school in a smaller town, in a rural school. I'm not ashamed to talk about it at all. I am proud of my school, of my beautiful, picturesque town, let me show everyone where I am from – it is between Ropczyce and Wielopole, the beautiful village of Niedźwiada. Because, as I said, if it's a city, there are many different opportunities and choices, even extracurricular activities. However, in our school we have to organize so many different attractions (in parentheses, of course), download and organize classes for our children so that they can benefit from them in the same way. A school in the country is in such a spotlight, as it were. In addition, there is a parish and a community center. These are institutions that work closely together. Everything we do at school, everyone knows, they help us. Parents, this is a somewhat hermetic environment that has its own traditions and customs. Parents often went to this school. We organize many different celebrations, for example Grandma's and Grandpa's Days. We also organize, at the request of our community, our children and parents, to show the talents, possibilities and skills of our students, we organize many celebrations and activities such as family picnics. That's why it's an event that attracts practically the entire community, plus surrounding towns.

To cooperate, our school is open to the environment. We do a lot of things, as I said earlier, at the request of our community. Working together, we have a lot of wonderful, charismatic teachers who want the best for our children and to cooperate with others. Health Promoting School [Szkoła Promująca Zdrowie] is a wonderful project that we initiated in our district. Schools cooperating with each other allow young people to integrate, young people meet, or various competitions or other things that we organize. There are wonderful projects like „heart and help“ and, my dream, „school without grades“ that the principal talked about, this is my dream. However, in our school, in a public school, in a rural school or any school, there is a long road ahead to convince [people of these new ideas]. Convince teachers first, then parents. Because I think the kids are in favour. Children know everything perfectly and they are always in favour. There is also an association at our school. The association allows a school like ours to write projects. Write projects that help us raise additional funds for classes for our students. This is also how we acquire co-workers and people who cooperate with us and the children have additional things. Or holidays, even summer camps, because, as I say, from our community, not all children go on wonderful holidays, so we also try to organize this time for them and some additional attractions, even during holidays or breaks. In addition, this cooperation and integration is manifested, among other activities, by: also in cooperation with the institutions I mentioned, whether it is the parish, community centres, or various community events. I also think that our teachers are the same as others, and I also admit that they are people who work a lot and make a huge contribution to ensuring that our children have everything.

The “unfortunate” holidays are approaching, I say the unfortunate holidays in quotation marks, because everyone from all over the world sees that we teachers will already have these holidays, i.e. this free time. Holidays, yes, but not everyone fully understands it and only sees holidays and free time, which unfortunately, but in fact every teacher deserves, because what we do is much more than anyone can imagine. In addition to being the school principal, I have the pleasure of being the teacher of a wonderful seventh grade class, where I have 14 boys and 6 girls. We get along wonderfully. Our children are special, I emphasize that all the time. We teach them to have self-esteem, not to be ashamed, and to use

their knowledge and skills. It doesn't matter what environment they come from, whether it is a school in the countryside or a school in the city. Because for secondary school they will go to a city school somewhere and I think we manage to do it and that is why I am proud of my teachers here and of our work. Also in my opinion, referring to the topic, this integration, when it comes to our rural environment and the school that has such a goal, is very visible, significant and necessary. Thank you too.

### **Polish Scouting Association**

Hello everyone, stay tuned. Today I represent the Polish Scouting Association, one of the oldest associations dealing with the education of young people in Poland, which is certainly still the largest today, over 100,000 [members], and those dealing with education, i.e. what schools, school and educational institutions also do. And today I also represent such an institution because I am a teacher. I work in one of the schools in Rzeszów, at Primary School No. 17 with integration classes, where we work with healthy children and also children who have health problems.

On to the Polish Scouting Association, the whole idea of scouting, its mission, i.e. educating young people by posing challenges, is very close to cooperating with the local community. And certainly schools that have scout teams have it easier thanks to scouting. Why? If only because of the brand of the Polish Scouting Association itself. Still known to this day – you are young, but you probably know perfectly well what scouting is, although probably not all of you have ever been in a team. This is a very well-known and trusted association. And that is why it is often much easier for someone to cooperate with a scout team even though they do not want to cooperate with, for example, a school or kindergarten. This also involves parents. I have personal experience of this. It is very easy for me to convince parents who have a range of professions and professional opportunities to cooperate, whereas as a teacher I often do not even see these parents at school. In my experience, they are always much more willing to cooperate. And here, schools that have a scout team definitely benefit from it. Yes, schools really want to continue to have scouts and teams, but it is difficult, because it doesn't work, it can't be done, the principal ap-

points a teacher, you are the team leader and act, it has to be a person who has something [to offer] and really wants to do it.

My other experience is fundraising and cooperation with local authorities. We see these scouts not only at patriotic celebrations, where they represent both the scout team and their own school, but also in many different situations, where funds obtained, also by the team, scout troop, allow us to enter into various partnerships, relationships with various associations, schools and institutions.

Finally, without further ado, I wanted to share this personal experience. I am the mother of a high school graduate who is taking her exams this year and we are talking about the future. As a future scout instructor, my daughter was also wondering whether to become a teacher like her mother. This made me reflect and wonder if it was worth it. I came to the conclusion that thanks to the fact that I am a scout instructor, my thinking about my profession is a bit different now that I talk to my friends. I have such respect and I feel it from parents who tell me that they will entrust their child to, for example, a Cub Scout camp or a vacation without a problem. I'm running out of places because there are so many people interested. Parents entrust me with children with various health and social problems, etc. I am happy that I enjoy this trust. It's much easier for me. My parents never say no if I ask for something, if I need [their] cooperation. I have really only positive experiences here. Scouting certainly helps with this, and when I think about the teaching profession and ethos, as an instructor I have good relationships with children and parents. And that's all. Thank you.

**Prof. Krzysztof Bochenek**

**I was only a humble spirit and a scout, unfortunately I did not reach the dignity of champion scouts.**

**Dorota Dominik, M.A**

Finally, ladies and gentlemen, to be honest, it [the situation] wouldn't allow, because I will be fighting with Professor Bochenek again for this ethos, because I don't want an ethos. I don't want any such thing, but

I think that it would be worth it for each of us to think about, let each of us do our own work.

What does this mean?

This means that we have now fallen into the trap of such an over-protective school. Let the parents take care of raising the children. Let teachers focus on their work and learning, and let children focus on what they should do, which is playing and establishing social contacts, because there is none of that at the moment. They don't have that opportunity, and their parents also restrict them. This overprotectiveness means that the school as an institution and the teacher as a person working in it stands in this corner and is somewhat beaten down by expectations, grievances and grievances from all sides. And again, somewhat perversely, referring to what we were talking about. let's look at this school as a company. However, let's look at this school not as a special place, but as an institution that should be well managed and should provide high-quality services.

**Dorota Depa – deputy director of the Private Primary School „Kraina Uśmiechu [Land of Smiles]” in Rzeszów**

Thank you. I'll just talk briefly, because I look at you as young people and maybe in a moment one of you will be at school for some reason, but on the other side, on the teachers' side. I would really hate for you to leave today with the belief that the educational community is somehow divided at school. Private or public. This environment is simply diversifying. This is something that hasn't happened before and is a sign of the times. The services are simply different. And that's how it should be. Of course this is good. This diversity is good. It [the educational system] will diversify even more, because we also have schools in the cloud, which are becoming more and more popular. It is simply a sign of the times and the needs of people who appear in these times in which they live. Let's not be afraid of this. Thank you.

**Prof. Krzysztof Bochenek**

**The atmosphere of combat and cooperation is absolutely alien to us. And finally, we started with Mrs. Agnieszka, so a few final words.**

**Dr. Agnieszka Iskra-Paczkowska**

I just wanted to say, because it has been said several times here, that we cultivate our negative school experiences and then project them onto the next generations, that I had very good experiences at school, I don't have any bad ones, the teachers were different. They were tough, hard to survive, they were fantastic, they were friendly, they were demanding, but the school was great and I remember it very well. And the second thing is that this problem also appeared recently and today all the ladies talked about it in different ways, but yes: the home-school relationship.

**Transcription of the meeting  
„Are new technologies changing the  
ethos of the teacher?“ conducted as  
part of the project „Ethos of a teacher.  
Conversations on education values“  
University of Rzeszów, 8.10.2024**

**Speakers and Meeting Programme:** Opening of the discussion – Professor Krzysztof Bochenek, Director of the Institute of Philosophy, University of Rzeszów; In the Shackles of New Media – Professor Beata Guzowska (Institute of Philosophy, University of Rzeszów); The Teacher’s Ethos in the Age of Digital Education: Preserving Tradition or Adapting to New Conditions – Dr Krystian Tuczyński, Eng. (Institute of Pedagogy, University of Rzeszów); Modern Technologies Supporting the Management of Educational Institutions – Dorota Koziół (Principal of School and Preschool Complex No. 8 in Rzeszów); New Technologies and the Mental Health of Children and Adolescents from the Perspective of a Hospital School Principal – Elżbieta Telesz (Principal of the School Complex at the Clinical Provincial Hospital No. 2 named after St. Królowa Jadwiga in Rzeszów); Digital Technologies in the Education of the Future – Andrzej Iskrzycki (IT in Education Specialist at the Subcarpathian Regional Centre for Educational Institutions in Rzeszów).

**Prof. Krzysztof Bochenek**

I am very pleased that today we can talk about a subject that, once it seemed a philosopher could say something about everything: I know nothing about new technologies. However, it is a fact that technology is creating a huge challenge for schools, but also, of course, opportunities,

because, as we have just discussed, it makes absolutely no sense to say that things used to be great and today they are bad. These are simply slightly different times. I cordially welcome you, Professor.

**Prof. Beata Guzowska**

Ladies and Gentlemen, I think that my paper here will be a kind of introduction to further, already more specific topics, which you will develop and present. The title of my speech: „In the shackles of New Media“, I wanted to start by referring to the term new media itself, whereby it should be noted that it defines all means of communication that use electronics to transmit signals. They are characterised by continuous and rapid improvements in parameters, miniaturisation, standardisation, lowering of unit costs, accessibility, universality, interactivity. The new media, the mass media, have become a permanent part of the human environment, constantly shaping the view of current professional and private life, while setting all communication trends. The information society with which we are dealing nowadays could not come into being without a developed, modern education, ensuring, among other things, universal IT education, a system of lifelong learning, developed scientific research and work in research and development. A prerequisite for its development is investment in a highly qualified workforce, able to use information and communication technologies and constantly upgrading their qualifications, also capable of acquiring skills in new fields. Values are shaped by a profit-maximising visual-verbal media, which largely appeals to emotions rather than logical argumentation, taking us back to a kind of illiterate world. New technologies are currently leading the rhythm of human life. They are an inalienable part of culture, as a means of communication, but also as a symbol of modernity and transformation, as a source of behaviour. The culture created by them has a meta character, as it produces a separate, imaginary world, a certain expressive totality, a simultaneity of texts in dozens of different media, a variety of languages, different social situations, more and more personal messages, but also access to culture in the broadest sense, contacts with other people, socio-economic activities take place through new media, although cyberspace is not a place in the

traditional sense, it is a social arena where millions of people meet and talk to each other. The electronic revolution, with all its hybrid forms, conflicts and tensions, finds its counterpart in the fragmented, multicoloured and such confusing world of new media, which detaches culture from place, people from ready-made stories of who they are and who they can become, work from the workplace, consumption from routine, education from standard patterns, knowledge from established models of what is considered knowledge.

The issue of hybridisation as a descriptive category appears most often in relation to the language of new media, which is a kind of cross between various criteria, such as plot or image and music. In addition, so-called light, easy and pleasant art enters the realm of serious art, and advertising into film narration. The technical basis for the hybridisation of media messages creates a shift away from the concept of a succession of closed programme units to an uninterrupted stream of information composed of segments resembling the information units in computer broadcasting rather than the traditional narrative and the genre rules that govern it. In critically analysing the new media phenomenon, it must be emphasised that this new media is not only a technology, a machine that is a tool for creation, but also its cultural consequences leading to a radical change in the perception of places, time or dimensions of human existence. Contemporary culture, with its increasingly developed information systems and new technologies, is giving rise to specific new spaces and forms of communication and interaction. It would seem that the current involvement of the media in the ongoing processes of cultural mixing described as creolisation, hybridisation, syncretism, is explained by reference to a holistic concept of culture, combining a communicative perspective with an awareness of the need to rethink the issue of scale and the relationality of social phenomena. I thank you very much for your attention.

## **Host**

**Thank you, Professor, for this synthetic view. I would very much like to invite Dr Krystian Tuczynski.**

## **Dr Eng Krystian Tuczynski**

Well, the topic of my speech, here I will read it to myself, „The ethos of the teacher in the age of digital education, preserving tradition or adapting to new conditions“. First of all, the very ethos of a teacher is this set of principles that a teacher should abide by, and these are moral and ethical norms, i.e. observance, trying to influence teachers to observe civic, social, moral attitudes. There is a very lofty assumption that a teacher should be an authority. The challenges are mainly related to that, they were actually most related to the situation during the pandemic. Because it really showed us that the environment had changed first and foremost. From a traditional environment to an online environment. This medium was generally Microsoft Teams in most schools, there was also Zoom and others, but generally e-learning platforms, so here there was already a very, very disturbed teaching process. Above all, there was a huge problem with individualisation, as the principles of education say, the seventh principle to be exact, the principle of individualisation and teamwork, yes it does sound hyped and yes it does sound very lofty. Nevertheless, we know that when classes are implemented in this way, the principle of individualisation is practically non-existent. It was very difficult to carry out tasks and approach the student individually. This is incomparable to a situation where teachers could approach, see some difficulty in a particular student, could help. Here, such a situation was not the case. Everyone was treated from behind this computer screen, often with the cameras turned off, or technological obstacles that did not allow these cameras to be turned on. It was known to be incredibly difficult. Individualisation was virtually non-existent and here was a major problem. Surely the teacher, whatever the media through which the educational process is carried out, must certainly take care of the intellectual development of the students. The form has changed, nevertheless the content must remain the same. Of course adapted to what we have to deal with, but it must stay. The authority of the teacher, which is based on this physical presence, is also largely based on technological competence and, as we know, teachers, and this is true of all ages, because it is not dependent, the stereotype that the older teacher does not grasp, as they say in inverted commas, computers.

And the teacher who is inflexible is unfortunately lost in the digital world. He or she is lost and there are none, not actually any more, we can forget about authority. What's more, a teacher should be flexible in accessing these technologies, should use, for example, appropriate educational games and multimedia, and should verify knowledge using methods and tools that are reliable and that test knowledge reliably. Above all, it should also be borne in mind that the pupil is no longer so safe online. It is also important to warn pupils against this and to teach them at every stage of their education not to allow themselves to be tricked into, for example, entering links, into various kinds of links. I believe that the principles of safe use of the web should be fundamental at every educational level. Education, education and more education in the context of safety.

What is important? The teacher, I can also say from my own experience, from my own environment, the teacher is no longer the only source of knowledge. He or she is only, as it was more wisely said, a facilitator, a person who should lead and be such a guide. Many times I am in a situation where I want to bring up some news in front of a student, but he pulls out his phone, checks after a minute, it's not true. And I, as a teacher who is trying to be right, say yes, it is true, I was wrong. We won't surprise the student with any more knowledge, because the student has it at his fingertips. Our task is to try to encourage students to deepen their knowledge, to develop their interests, because we will not surprise them with knowledge alone, with encyclopaedic knowledge alone, because this is no longer the 1980s or 1990s. We simply will not interest them in this way, nor will we show them anything new. He can read it all on the Internet at any time.

That is it from my side. I would like to conclude, because I do not want to prolong things, as I am sure you have some very valuable lectures here, some very valuable speeches. So perhaps I will just read by way of summary. The traditional values of the teacher ethos such as responsibility, care and commitment are timeless and must also be nurtured in the digital age. However, the digital transformation requires teachers to be flexible, open-minded and continuously technologically enhanced. As I mentioned, a teacher who supports the learning process does not replace it either. It cannot be a technology-only process. It has to be traditional education supported by technology. And people who introduce such innovations I think comprehensively teach and supplement this teaching-

learning process. We need to think about how to follow this path to nurture what is the essence of a teacher's work, which is the comprehensive development of the student. Thank you very much for your attention.

**Chair Prof. Krzysztof Bochenek**

**I now invite Director Dorota Koziol.**

**Dorota Koziol**

Good afternoon, ladies and gentlemen. I am honoured to be here today in such esteemed company to make a few digressive remarks related to management, although facility management for future students of pedagogy can be a far-fetched topic, yes? You, young listeners, may not entirely identify with the role of the director. Believe me, each of us, the teachers, and here also the directors present, whom I warmly welcome, my colleagues, we too started out as teachers, we too started out as young students, somewhere back then, and look at my grey head straight away, 40 years ago, because I have been in touch with education for almost that long, school was analogue. There were no computers, there were no phones, there was no software. We got by. Every one of us, having to prepare teaching aids for our students, was faced with a task that would seem impossible at the moment, and that was technical carbon paper. The older amongst us know what I am talking about, the younger ones have the right not to know. A sheet of paper, a ruler, a pen and we drew crosswords, we cut out, we drew rebuses. The photocopier when it appeared as a device to multiply the multitude of copies was almost a revelation.

Managing an educational institution is actually an occupation that requires not only a lot of skills, but also flexibility, because it is an interaction. Interaction with all three entities that make up the essence of a school, kindergarten, educational institution – teachers, students, alumni and parents. And these interactions we can actually do in different ways, in different forms. Of course, using modern technology as well. As I mentioned, and the Doctor mentioned previously, this proficiency in the use of different kinds of multimedia, is legitimate. I was taught that the teacher is supposed

to be at least half a step ahead of the student. Ladies and gentlemen, we are supposed to show the student how to learn, where to look and what to use. Everyone, by the way, works and organises their work according to their own style. Learning style, working style. So we have the organisation of the school, we have substitutes, we have timetables, but we also have, if only by using the platforms, meetings with teachers and, of course, the main meetings, the pedagogical councils, already, as they say, in the real world, but there was that time, the nasty time of the pandemic, when we also met with our teachers online, and believe what the doctor mentioned, it's not comfortable to work with a student without seeing them, it's equally uncomfortable from the position of the principal to talk to teachers about various difficult issues, not always seeing them either, because it all depends on the hardware possibilities. We are not going to replace the teacher with technology, we are not going to replace the headmaster with the most modern ideas of management, with the use of modern technology, because this person is needed everywhere. On the other hand, dear colleagues, I would like to appeal to all of us, let us not lose the relationship. Let us not lose the direct interaction, the face-to-face meetings, because not only the verbal message, but also the non-verbal message says a lot about us and what the feedback might be. I think that your – ladies and gentlemen – presence here is also a confirmation of the fact that, well, it is iconoclastically, without slides, without presentations, just in analogue form a few reflections on modern technologies in school and management.

Thank you very much for your attention. Thank you again for the invitation. I wish all future teachers every success, and since Education Day, not Teacher's Day, because this one has already been celebrated, so National Teacher's Day, dear all, 5 October, 14 October, National Education Day, best wishes to all. Thank you.

### **Prof. Krzysztof Bochenek**

Thank you very much. I am generally pleased that I have been able to discover the talents of many people at these meetings and so far everyone, I have no doubt, will continue to do so until the end. There will definitely be one presentation, so that it will not be that there will be no technology.

There will also be one technological demonstration, here Mr Andrew from PCEN will also present it to us very nicely, so don't worry, there will also be new technology. And now we would like to invite the headmistress of a very specific school, because it is the school at the hospital.

### **Elżbieta Telesz**

Good afternoon, I welcome you very warmly and thank you very much, Professor, for inviting us to this meeting today. Is it the case that we have been drawn in a little by this online world? And if so, is it not too much? What is it like? Do we lose track of time when we are online? Do we watch over it, do we embrace it? Let's try to confront this. Let's try to answer that question for ourselves. And this confrontation, this question of how new media affects us, will probably be very difficult. Because we would probably have to answer to ourselves, yes, a little bit we are all drawn in. A little bit our loved ones are drawn in too much. Maybe we'll feel that we've messed something up, maybe we'll feel lost in this world. This virtual space has become our second world and we function in this world. This involves, as has already been said many times today, many opportunities, many chances, but also many dangers, which I would like to mention very gently today, because the subject is extremely broad and rich. We enjoy many benefits from the world of the media. And here are just a few, dear colleagues: easier communication, shopping, work, learning, acquiring knowledge, educational benefits for pupils, teachers, students, because new technologies offer the possibility of many innovations. We could list many. Too much use of social media significantly, but really significantly increases the risk of deterioration of both the mental and physical health of young people and children. Anxiety disorders, sub-depressive or depressive states and even, in the psychiatric classification, depression are very common. These states, these disorders manifest themselves in different ways. If a child or young person experiences anxiety and this anxiety is omnipresent in his or her life, this anxiety will sooner or later become somatic. This is why we are saying that unrestricted, unattended use of social media will affect both people's mental and physical health. These risks could again be mentioned more. Difficult and traumatic experiences, sui-

cidal thoughts, gender identity, prolonged depressed mood, witnessing violence, being a participant in that violence... it is not possible to talk about everything. How do they cope then? They look for solutions, as I said on the internet. They talk to someone, to the other person, although they don't really know who they are talking to. They talk online with a person generated by artificial intelligence. They could be a real-looking person, or they could be a fantasy character. You can set up such an application for yourself. We know that there is nothing more misleading than the belief that we are anonymous online. Well, we are not. Nothing disappears from the web. All of us who sit here, let us think to ourselves, those who listen to us in the media, do we not have these experiences ourselves sometimes? These signals, I say recently, they should, if the adult world knew about them, they should be such a very warning signal to parents and to carers. In the real world, we are safe by using common sense, caution, mindfulness, morality. We should also take these tools with us when we are in cyberspace. And this is what we should also teach our own children at home and our students in schools. Is it worth restricting access to technology? This is also an invitation to self-reflection. Technologies are not bad. They are present and bring a lot of benefits. Knowledge is very important, but it is probably more important to develop the right habits and reflexes when navigating the digital world. Fortunately, today we are seeing a lot of voices, an increasing involvement of many people, informed parents and teachers, who see that there is a problem, only that the problem is a little bit beyond us, and certainly beyond the parents, who very often are guilty of this themselves and they talk about it and they know it, but they are still overwhelmed by the problem and how to deal with it. They feel helpless, they don't know how to speak to their children at different ages at a time when that child already has a problem. So they can't cope on their own. It seems that some systemic solutions will be needed and are needed too. Thank you very much for your attention.

**Prof. Krzysztof Bochenek**

Thank you very much. I think, ladies and gentlemen, that there is nothing to comment on here, it is such a moving testimony, because it is

**based on facts and daily work, so I think that is why it is so much more moving. And Mr Andrzej has finally arrived. You are most welcome.**

### **Andrzej Iskrzycki**

Ladies and gentlemen, congratulations to those who have made it to this point. We have provided training as part of a number of projects. The ENTER lesson was one of the more high-profile recent projects, where this technology was being rolled out, that it hit at the time of the pandemic, we know very well what that was like. I have to say, if we are talking about remote transmission, remote teaching, I love conducting classes remotely, provided it is a so-called application workshop. Then I can tell myself beautifully what the application is used for and I don't get distracted by the listeners because I can't see them, because they have their cameras on, of course. I can say everything I wanted to, I just don't get feedback on whether they understood it or not, okay, but they could have recorded it. The professor says he's suffering, that there's not a full auditorium, at the moment his heart's not bleeding because someone's going to see for themselves from the recording and that's about it. It's this modern technology. I try when I'm teaching a class whether it's a workshop, more of a workshop and in the traditional way not to teach in depth how to use a tool. I try to show, encourage, but not tell and bore in the details of education. Tools for teachers, that's what I mentioned, that such everything is AI-assisted. Be careful with such things. Artificial intelligence that supports tools that grew up in English, that were written in English and in that kind of culture, maybe not so much culture, but ways of teaching, of asking questions, these chatbots, this artificial intelligence will work to the same extent, that is not quite. This kind of abuse is going to become more and more frequent, unfortunately, and that's mainly what you need to protect yourself against. And now, again, a small digression to what it was. Students can find anything on the Internet in a second, only that second does not always mean that it is the right result. If the headmistress was saying that we should of course as teachers teach where to search, then I would say as a teacher of teachers, we should teach teachers how to filter the results to find the right ones, how to check and verify the

answers. If Jurand wasn't a priest, I know that because I've read the book, but if I didn't know, I would check for myself if he was definitely a priest in another source and so I check. I ask the GPT chat about something and then I verify the same in Google Gemini. And sometimes I get two different answers, and sometimes I find out that strawberry has two R's. And then I don't know. We'll get past that, it's a drama, but come on. There was Tik Tok, Tik Tok let it go there, let it load in the background there and so we won't come back to it in speeches. Here social media came up, research about the impact of social media. Social media is a hugely broad term. Social media is Facebook, which is for which age group? Well ours yes, it used to not be for ours, but it is now. Any of you younger ones on Facebook still reaching there or not? Okay, Instagram? Is there? TikTok? Well, we have those, those are the ones we know. And such an app, such a social media for athletes Strava? Here the research would disagree, because exactly Strava is for bragging about sporting achievements, which means you have to have physical activity. It can also lead to deterioration, maybe, because if you exercise too much it will then lead to this. Ladies and gentlemen, a summary. As teachers in a school of technology, we have to notice and we have to notice also not only the obvious things, but also the non-obvious things. And the non-obvious things are, for example, the creative use of computer games. Rzeszów has long since boasted that the city hall was built in Minecraft by students, that two or three years ago there was a competition for the school of the future built in Minecraft, and the entries were jaw-dropping. That's because someone let the students use computer games. It could also be something like using creative computer games to build Chernobyl. A game that I specifically annotated the author here because an eleven-year-old could do it, could master such technology. I wouldn't have been able to. It seemed to me that he knew how to operate a computer. On the other hand, it's another matter what such people wouldn't be able to do next. And one last sentence at the very end. I read recently that it is my generation, the age group that grew up with the development of technology, with the development of computers, that we have it so bad that we are such a technical support for our parents and for our children. Yes. These things they can create, but other things not so much. This care for this digital hygiene lies. Are we all addicted to technology? You in the room are not looking at your smartphones at

the moment, that's cool, but it's a rare sight to see someone not looking at a smartphone. This is the new reality, I think, and I will probably end it with this thought, to distribute the cloakroom here, and still at the end I will show you what can be done with art if we harness artificial intelligence and bring it into our present time. You can have fun in this way. Thank you.

**Prof. Krzysztof Bochenek**

I must say, Mr Andrew, that it was a pleasure for you to break the record for length in our speeches and I am pleased to say that I did not interfere and I am glad that we probably all benefited a lot and thank you very, very much. Well, certainly I think these two hours have given us a lot of information that we need to synthesise somehow. Probably not wanting to prolong, we will not ask any more questions, Mr Director, sorry, but we can still leave all this content in our books, as it were. Thank you all very much, first of all to our speakers, and to the most persistent listeners as well. Thank you all very much.

# Transcription from the meeting entitled. „Ethos of a teacher. Patriotic education – myth or necessity“ 29.10.2024

**Lecture:** A Few Thoughts on Patriotism – Professor Aleksander Bobko (Institute of Philosophy, University of Rzeszów)

**Discussion:** Edyta Englot-Rybka, Marian Złotek (School Complex in Pstrągowa); Katarzyna Maciechowska (Rzeszów Public Benefit Council, Rzeszów City Council, Polifonia Social Cooperative); Alicja Prus (Principal of Primary School No. 11 in Dębica); Małgorzata Rauch (Deputy Mayor of the City of Dębica)

## **Prof. Krzysztof Bochenek**

Welcome to the latest, and fifth meeting of the project „Ethos of a teacher, conversations about values in education“. What is the homeland for us? For the younger and older generations? We will begin with a talk by Professor Alexander Bobko, from our Institute of Philosophy, who will present some pertinent issues and thoughts on patriotism.

## **Prof. Aleksander Bobko**

Hello to you, good morning. Such an introductory reflection, not so much a structured lecture just a few thoughts. I would start with such a statement which for me is quite obvious, namely that and view on patriotism is related to the adoption of a certain concept of man. The key issue, such a basic one, is the question of understanding man, and finding

a concrete resolution to the question of the extent to which man is a social being, and how much he is free and individual. And following the history of our European culture, actually history, one could look at this history as a history of dispute, discussion, a vision that is more appropriate and corresponding to reality. The vision of man as a social being or as an individual. And it is not difficult to see that the development of European culture clearly indicates, or can be read as, a process in which the scales tilt more and more towards individualism, the point of entry of ancient Greece, during the Middle Ages, that is, as it were, to measure it temporally, the predominance is on the side of the communal conceptualisation, that man is a social being, because it is for well over two thousand years that such a concept has prevailed. On the other hand, the closer we get to modernity, the closer we get to the contemporary world, so the scales tilt to the other side, and today it seems more and more that we live in an age of individualism. And, what's more, modern culture, especially modern technology is creating more and more opportunities, huge opportunities to satisfy all kinds of needs, to live in everyday life precisely without entering into permanent relationships with other people. Today most goods are completely anonymous – whether they are bought in supermarkets or purchased online. Today, intimate matters, for example, related to sexuality, they built, and here they continue to build, family or intimate ties, but if someone wants, today this intimate space can move to the Internet and, in principle, these needs can be met completely while one remains single. It is not completely futuristic to envision a time ahead of us in which procreation will be a matter for the individual. And technology is theoretically able to make this possible, that even procreation can be carried out from the position of a single person alone.

So, in short, this would be my first thesis – we are living more and more in a culture of single people, although, of course, these communal elements, or this vision of man as a being who needs other people, or is dependent on another and lives in a community, as if it has completely evaporated. This is also something that is present, today temporarily, but in sum I would say that from this very shift in the focus of our culture to the culture of the individual, a culture that I myself call the culture of singles, makes it so that, in relationships between people, partnership is preferred. In many areas of life, we are increasingly partners. And it is

also impossible not to notice that partnership, this relationship of partnership has certain advantages. It is quite pragmatic, because it is based on a contract – written often, or unwritten; today, these written contracts are increasingly entering, as it were, into the blood and becoming a natural thing. Partnership has a limited time horizon, it's dominated by short-term pragmatism, it's tied up in the context of some specific problem, a specific need we have, without major commitments, it's sort of a shallowing of relations between people, but on the other hand it's a simplification. Partnership simplifies interpersonal relations, the very partnership that is some hallmark of our times. On the other hand, the consequence of this is that partnership reduces our ability to enter into precisely other lasting relationships, that our need on the one hand, but also the ability, a certain sensitivity and capacity to make a long-term commitment, to say yes, I'm committing myself to do this for life, to do this for five years, to do something for two years. The ability to make lasting, long-term relationships is strained today, and there is a growing sense of self-sufficiency. How in such a cultural situation, where the dominant culture is that of singles and the culture of partnership-based, goal-oriented, most often business-oriented relationships, but not only.

How to understand patriotism in this context? Patriotism, which is a special sense of connection. Patriotism is a certain emotion, it is a certain way of relating to other people, but just such a way, such a special feeling that binds us permanently, not for a moment. To resolve this issue, that is, to resolve this dispute, whether man is an individual who does not need patriotism, or whether precisely without patriotism he is as if flattened, degraded and only moves, so to speak, somewhere on the surface of reality. Especially in modern culture, in the modern world, in my opinion, this dispute is difficult to resolve. A resolution that, on the one hand, sees the essence of man as multidimensional, historical, as a being for whom it is important who my grandfather was, who my mother was, who were, I don't know, the founders of the Second Republic, the Third Republic, as ancestors, that this matters and this forms me, obliges and shapes me. I realize myself in such a historical space, or I am a being existing here and now, living in the moment, stretched more or less. Well, such a beautiful Polish patriotic tradition is the tradition of the First Republic. We sometimes make fun of ourselves there, various satires can and have

been written in history, on the various vices of the First Republic, especially in its final phase, the one of excessive debauchery, noble liberty, but this was a country that had at least the idea of tolerance, the Enlightenment ideas that Europe was enraptured and delighted with in the 17th and 18th century, in Poland were practiced and realized in principle 250 years earlier in the 15th-16th centuries. Finally, the final chord, the May 3 Constitution, again a manifestation of modern and such forward-looking thinking, constitutionalism based on a written constitution. And the May 3 Constitution was the first such act in Europe, which testifies precisely to, as we would say today, extraordinary innovation. Unfortunately, we ourselves did not have the benefits of this, of this Constitution anymore.

The second tradition to which we constantly refer, the tradition following the First Republic – the loss of independence, the partitions, and therefore the tradition of struggles for national liberation, the struggle to regain independence with the last Warsaw Uprising. But we have a newer tradition of solidarity. A beautiful cause and a beautiful tradition. Solidarity, which in the 1980s actually captivated the world. The idea of solidarity, if it had been sold well, if it had been the French who had such potential, would have had the whole world talking about how it was the Solidarity workers on banners who brought down the tanks and defeated brutal communism. We succeeded at best partially. Unfortunately, we have somewhat squandered this tradition, the idea of Solidarity, with various internal disputes of late, and it is also somewhat of a paradox that today the fall of communism is more associated with the fall of the Berlin Wall than with the strikes at the Gdansk Shipyard.

And finally, the Christian tradition. Tradition, it actually permeates all these traditions mentioned here from Mieszko I to John Paul II. It is also an extremely living, important tradition. It also has different shades, let's say, especially today, in the modern world, when Christianity or the Catholic Church in particular is under a strong pillory, such a field of criticism, referring to this tradition is somewhat difficult, but I think that we should not be discouraged by this, and in fact, in my opinion, it is impossible to talk about Polish patriotism without also referring to this tradition.

Well, that's the question, does it make sense to talk about European patriotism? Is it possible to be a European patriot? It seems to me that

theoretically it is possible to imagine that something like this would be possible, but actually it is not happening in my opinion. Despite the fact that the European Union, the community, functions, it is now in crisis, but let's say it has this heritage, let's say of the European community, looking at the past few decades is considerable. We may not like many things, but for the time being Europe is at peace, it has developed very dynamically, now a little worse, but this heritage is not substantial at all, and on the one hand there is, as if we can feel the pushing of a certain idea, which is oriented anti-local patriotism, anti-national or nationalistic patriotism, but in my opinion the idea of European patriotism is well, if only on the model of American patriotism, which is a special phenomenon. The United States is a conglomeration of different nations of different castaways from all over the world, which on the one hand live their lives, often in neighborhoods where English is not spoken at all, and on the other hand in America, well, I do not know how it is now, because now America is also experiencing a particular convulsion, but for decades in America one, so to speak, this idea of patriotism, that suddenly we stop being Mexicans, Puerto Ricans, Poles and so on, and for a moment we are, I mean not for a moment, this is something permanent, which is manifested suddenly for a moment just by singing the anthem before sports competitions, or enlisting in the US army – we are Americans. And finally, I also saw here in such a specific patriotic education, or the awakening of precisely this awareness that we are more than just a single, a special role of local communities. So much for my part. Thank you for your attention.

**Prof. Krzysztof Bochenek**

Thank you, Professor, for these few very profound thoughts on patriotism.

**Katarzyna Maciejowska**

Hello Ladies and Gentlemen. Maybe in a more modern context, but also here, as Professor Bobko said about Solidarity, I, as a young person, which I still consider myself, associate the fall of communism with Mr.

Walesa. And these activities, which I have been doing for several years together with other volunteers, with other residents of Rzeszow and Subcarpathia, I also associate a little bit with the combination of such a community with partnership and what we are doing there. That's why I also prepared a short presentation to show you how this patriotism is also manifested in our region, with us here in Rzeszow. In 2014, we opened our cooperative of individuals. We started with a music club, that is, we really started by acting for our own benefit. We were also from a rural area, so we started the cooperative in order to find our way in the job market, to find our way in a big city, and also to act socially. At the beginning we didn't really manage it either. So these activities were more focused on us, but over time we organized a lot of events and started to act very much here on the issues of society, on connecting society, on exchanges just between generations. We also set our sights on international integration, we decided to invite a lot of niche bands from abroad, precisely bands whose representatives were also people with disabilities, in order to give them a chance to come to our region, so that we could integrate, so that we could exchange information on cultural activities between other countries and between these very groups. We started with social activities just at the Vinyl club. We went out and participated in various actions, different volunteers joined us, whom we met at these very concerts and events organized, who perceived the same atmosphere, the same value as we did, and wanted to switch to our social activities. We started with the Tesco grant program, with various other such grants, where we were able to implement community activities for small amounts of money. We also focused mainly on children at that time. And then, as you can see on the next slide, we opened the Cooperative Pub, which is the first social franchise in Poland to employ people with disabilities. This was the first pilot project that we joined as the only one from the Subcarpathian region, as Rzeszow, Rybnik, Łódź, Gdańsk and Toruń also participated in this project. The pubs are still operating, employing people with disabilities. Our pub became a kind of community center due to the fact that there is not enough free space in the urban space for everyone to use. Such an initiative also came out of cooperation with the Triolka Private Music School, where we organize once a month a rock'n'roll Podkarpackie scene, where young bands from all over Podkarpacie can also perform free of charge.

Suspended Dinners is our social project, which we carried out together with the local community, local residents, with the whole of Rzeszow, one could say, because this action, this idea could not be realized if we did not establish a community, if we did not unite. The action of suspended lunches is based on the fact that donors pay a certain amount of money, fund a suspended lunch, a suspended meal for seniors in need, who have a regular salary, whose salary is not raised much, so that they have support, so that they do not have to choose between buying medicine, between taking care of their health and eating a meal. The action was met with very great interest. It was certainly also influenced by the fact that we have been working together with other residents for many years and all the public trust has kicked in. So this action of suspended lunches continues, and it is completely a community project. Since March of this year, I've also been organizing business breakfasts with representatives of all the NGOs in Rzeszow, and that's where the strength of this community, this partnership of ours is also shown. because it's a partnership on a volunteer basis and on the basis of supporting each other. Since March, a lot has happened in these cooperatives, in these foundations. A lot of new ones have opened up, a lot of projects we have carried out together, brought to completion. In connection with this action Suspended Lunches, various needs arose in the senior group. We began to implement workshops, we began to do free Christmas Eve for seniors, breakfasts for seniors. Also we were supported by companies. In this regard, now this action is less popular, but we continue to do it with our own funds, which we earn through our business, but according to the statute, everything is used precisely for statutory, that is, social activities. And as a result, we were awarded as a senior citizen-friendly place, we were there as individuals, as the only one of the companies, but also as the only one of the external companies, because such friendly places are only available in public places, such as at ROSIR and the like. And we, following our experience, are also eager to pass this knowledge on and are happy to help with such implementation. Just briefly to add that in addition to these activities, we also run a beauty salon and a training center. We cooperate with the PSONI Foundation, with the Activation Foundation. In our small cooperative there are internships, apprenticeships for just such people, for which we accept free of charge. That is, all these people can come to us and do internships completely free

of charge. We also have a beauty salon, where the girls get acquainted with the ins and outs, and as if they can try it out, they can later know if they want to go further in this direction. We personally also employ people with disabilities in our cooperative. And in addition to that, we still have reintegration activities, which is a nationwide project that we implement together with social franchising. Reintegration and rehabilitation in the form of diving, our employees dive from scratch. We dive together with them to build a team and this is also a kind and reward. Our successes, the fact that we can achieve a lot together. And in my opinion, this is the kind of patriotism here that needs to be triggered in people. Sometimes there is just a lack of a good leader, but believe me, whatever social group I would go to, it is really people who want to do, want to act for other people, want to act for free, volunteer. And in my opinion, this has not gone out of fashion. Helping hasn't gone out of fashion, just like joining together in the days of Solidarity we are joining together now for our common cause, for sort of the weakest individuals in our society as well. And I think that we should build such a modern image of local, but also national patriotism on this. Thank you very much.

**Prof. Krzysztof Bochenek**

Thank you very much Ms. Catherine, Madam Chairman, Madam Councilor. Mr. Marian Zlotek, who is and teacher, social activist, vice chairman of the District Council. We would like to ask you very much.

**Marian Zlotek**

Good morning and welcome to you. Beautiful family town. The beautiful hometown of Troutowa. It is a large locality. You may know a little tourist resorts. You are more than welcome. I live in Czudec, I worked in the teaching profession in Czudec schools, but all my life also as a local government official, because it is a person is two professions, so to speak, I was always in my hometown and I am. And being retired, three years ago, when a colleague from the profession left, the lady who came then, Mrs. Edyta, asked, well, maybe you would come out of that retirement

after all? And my Ladies and Gentlemen, the first question she asked me was: this monument in the center of Troutova, please tell me about it. Well, yes, then we must continue the work around this monument. Then I took the new director around Pstrigowa, and it is not so easy for a stranger, because 11 squats. And the headmistress also took a great interest in our school patron, who is a well-known person – Mr. Kazimierz Iranek-Osmecki. This man who was a cichociemny, two we had in Pstrągowa cichociemny, also Mr. Smela, who has been the patron of this Pstrągowa school since 1998. And it is our work, this pedagogical-patriotic work is based mainly on this patron. I would say it this way, the students are proud that we have such a compatriot. Here we have this school of ours, kids singing on the occasion of the national holiday. I think I am the first historian hailing from the village of Troutova. This obliged me, so to speak, and once I started working professionally in Czudec, I was invited and went to veterans' meetings, where I learned about the problems of those people who survived and the despair for those who died, from behind the scenes, so to speak, and I knew that as long as I was alive, as long as there was time, it was necessary to give this testimony of truth and write about them as much as possible. Dear friends, we now live in such a present, where there is no war, yes? Where we can peacefully leave our homes, go to the store, to work, pursue our passions, our dreams. Therefore, we want to be grateful to those who gave their lives for our free homeland. And the school as a local community together with the head of the Czudec municipality, Mr. Andrzej Slipski, and the residents, we want to commemorate this 80th anniversary of the pacification of the village of Pstrągowa, as our such identity, as a sign of our local identity. And I will say yes, this is a very responsible task, but also beautifully fits into the educational plans of our school. And responsible because we touch on very serious topics of the history of our ancestors. People whose lives were brutally interrupted and who could no longer plan anything for themselves. And, in fact, in our hearts a rebellion is born, anger is born, a desire to retaliate. But our faith invites us to forgive, to reconcile in history. I, as I took over as headmaster of the Troutowa School Complex this school year, cared about educating you and everyone here to values. For me, a big value is God, honor and homeland. That's why as a school we call for remembrance, but also for peace and reconciliation,

for the reason that this will allow us to build a better future, different from the one we talk about. I also wanted to say that through this project we want to continue the mission of our patron, Colonel Kazimierz Iranek-Osmecki, who was a soldier in the Home Army, was a silent soldier, fought in the Warsaw Uprising, and after the war was a great patriot. I think these celebrations are our patriotic duty.“ Well I have, ladies and gentlemen, my years, but the most obligatory thing for me is not even that the headmistress says, and maybe you could stay another year, but a parent comes, don't leave yet, and it only mobilizes a person. Well, so I stayed for a third year. Yes, here we have in the gymnasium a celebration of the school shown [on the slide]. Young people dressed up a bit as soldiers, but also riflemen from Strzyżów. The lady there is a relative in a straight line of a man who from the Home Army was a commander in Strzyżow and died during the war in 1944. Ladies and gentlemen, in various other ways one also tries to strengthen this patriotism somehow. I am sometimes a man who has such a variety of cheerful, so to speak, historical and cultural inclinations. Namely, together with the music teacher, we have developed, going around the elderly people, a songbook of our hometowns. Why, after all, we are allowed. We collected old songs from our villages, almost completely unknown today. And we try sometimes even with young people, and this on the occasion of the educational hour, we ask teachers, because, after all, in the library they are also, to at least a little of this musician there to hum, as it used to be 60-70 years ago our fathers sang. It really strengthens patriotism. It's a song from us, from our sides. And it's nothing to be ashamed of. A few years ago, I also wrote a book called „For the World of Childhood and Adolescence.“ It's about my family, about my Troutova, about how we walked safely down the middle of the road to school, what school events were like then, how young people sang and danced beautifully. And at school we do everything so that the children of today remember this too. Thank you

**Prof. Krzysztof Bochenek**

Thank you for this beautiful moving testimony. And we would like to ask Ms. Alicja Prus, the principal of Primary School No. 11 in Debica.

## **Alicia Prus**

Good morning, my name is Alicja Prus, I am the principal of Elementary School No. 11 with integrated branches named after the 5th Regiment of Mounted Riflemen of the Home Army in Debica. I have the honor to present to you the daily practice of a school that educates to patriotism. In the context of the professor's lecture, I am convinced that yes, our school, my school, number 11 is a school that educates to patriotism. We do this all of us, the principal, teachers, educators and school staff of the daily teaching, caring, educational work. Education to patriotism takes place on many levels and in many areas of school life. Beginning with the participation of our students in art, literary and musical contests, through the event, school celebrations to municipal or district ones. What I put first here is the understanding and commitment of my teachers, the parents who cooperate with us and the students themselves. Let's start with the fact that Elementary School No. 11 is named after the 5th Regiment of Mounted Riflemen of the Home Army. It is a collective patron saint, and the soldiers of the Home Army were guided by the motto God, Honor, Homeland, and these words are known to the students of my school, they often hear them during school or city ceremonies in which they participate. The students of the senior, seventh and eighth grades, as well as the flag post of our school, take part in all school or city ceremonies of a patriotic nature. Students identify with the school, its patron, care for the flag, with a sense of importance. And practically the same is true of school celebrations. On the occasion of School Patron's Day every year, third-graders go to Mount of Death in Pustkow, where a crematorium hearth was built near the Pustkow forced labor camp during World War II. The academy itself, on the occasion of the school's patron saint's day, has a very solemn tone. In former years, when soldiers of the Home Army, participants in the „Storm“ action, participants in the battle of Kaluga, were still alive, they were invited to our school. In fact, back then, students took part in living history lessons. We teach respect for Polish history and pass on traditions to them. At our school, we try to organize school trips to places that may be less popular, probably to places where children will not go with their parents, but which are important from the point of view of precisely the history of our country. Our students participate in a number of competi-

tions, such as those organized in the Debica district. On the occasion of the National Day of Remembrance of the Ex-Combatant Soldiers, which falls on March 1, they take part in an art contest about the ex-combatant, unbroken soldiers. On the occasion of November 11, ZHP Debica annually organizes an art contest in the Service of the Brightest. A competition for flag posts is also organized by the deputy mayor of Debica, Mr. Maciej Malosiec. Our school also participates in the star rally, Kalużówka along the partisan trail of the Second Home Army Group. Every year, the history teacher involves her students in the project „BohaterON in your school“. Throughout the year, students prepare a final task related to the rules of the project. Patriotism is also taught through volunteerism. Young people get involved in relief efforts, we teach sensitivity and respect for the weak. Every year the volunteers, it will just take place tomorrow, visit the Debica military cemetery, where they meet with the deputy mayor of Debica, Mr. Maciej Malozien, who is a historian and who teaches them love for their homeland, showing the past of our country. The whole school is also involved in the nationwide Pola Nadziei initiative, whose main goal is to spread the idea of hospice care among children and adolescents, supporting organizations that provide this care. In my opinion, all the activities undertaken by my school, above all by my own example, serve to educate to patriotism. And whether we succeed, it is difficult to say, but we hope that this seed sown in the hearts and minds of our children will one day sprout. And this may be proof that it does. I, for one, try to participate in all meetings, in all city, district, patriotic celebrations. I am simply there. And, dear friends, very often, when I stand by my flag post, by the youth of my flag post, I hear the good morning that falls from the mouths of the youth of the flag posts. And in conclusion, let me refer to a situation that happened to me two years ago. During the celebrations on May 3 at the Debice Market then the flag post in such a kind of single composition, students from the eighth grades in a single composition throughout the school year took part in all the ceremonies. Practically when on Saturdays, Sundays, holidays these ceremonies were organized, they took part in them in one lineup. And it was already the end of the almost school year, May. I turned to them at the Debica Market, praised them, said that I was full of appreciation that they were able to devote so much free time, so much free time to represent the school. And one of the students, a little

bit so embarrassed, said, this is an honor for us, ma'am. And I think that was kind of like a summation, such a greatest reward for me, for that, and I think to myself that it's worth it, it's worth it to get involved, it's worth it to show students, such children at school, what patriotism is, to kind of, well, prepare them and hope that at a later age, time will germinate what is instilled in them from a young age. Thank you beautifully.

### **Prof. Krzysztof Bochenek**

Thank you very much to the Director. Well, and we would like to invite to speak Ms. Małgorzata Rauch, current deputy mayor of Debica, who will beautifully I think, keeps us going with our discussion.

### **Małgorzata Rauch**

Dear all of you who have persevered to the end, dear speakers, actually everything that is so important on this topic and many points of view here have already been presented. I will try to summarize indeed these contributions. So a little from the perspective of local government. What is the role of local government in general and whether it is at all in shaping patriotic attitudes, in building this local patriotism, because the fact that local government and its task is to build, to create a local community, to weld this local community together, this is obvious. The headmistress has already shown here, not by accident, by the way, I suggested her presence here to the professor, because I saw several patriotic events that were organized in this school, that patriotism probably in Subcarpathia, as in many other schools, in other communities in Poland, is built primarily on memory. And that is the memory of events, of that great history and that small regional history, connected with the history of the region, in which outstanding figures are also written in this story of our small homeland. And commemoration of this kind, participation in these commemorations is simply a need of this community. It is also to meet this need of the local community, which expects this from the local government, that we will in some way commemorate what happened in our country. Because it's not just because it's terrible, that's why, but because we participated in

some way. We are part of some history, a great one too, but above all we are obliged to remember. Well, and of course we have places, like Rzeszow and the whole of Subcarpathia we also have places with which history is connected. Here the aforementioned Kalużówka. After all, we have patriotism built on a sense of pride, of belonging to a community, to Poland, we build patriotism on attachment to our community, on belonging. How it was shaped there, how it was shaped through school, through participation in different kinds of organizations, acting in different kinds of organizations like scouting, riflemen, territorial defence brigades, already maybe looking at it more broadly. This is the fruit of this sown seed, which then sprouts, that we find ourselves whether at the university, or later in the reality of such an already maybe adult, some responsible life, and we find there first of all our activity. We see today the need for volunteering, it doesn't come out of nowhere either. We see the need to act for the benefit of others. Also, there is an effect of such activities that are directed to young people precisely in schools, if only through the commitments they make there, for example, participating in all municipal and school ceremonies precisely in the flag post. What does patriotism by action look like. This may be some modern patriotism, discovering things that are important to us, but it is not a patriotism that is built on memory for sure, right? Remembrance of others, maybe on empathy, on some solidarity. We are not talking here about solidarity in this dimension, of course, historical, but more on our attitudes and such a sense of responsibility that we are in this sequence of generations obliged to do something, obliged to someone and we have a duty to help, to behave in one way or another. But such activities that also enter into modern patriotism, and this is evident from the point of view, from the perspective of, for example, methods of teaching history, are, of course, for example, field games, which we also participate in, which we enjoy, city games of various kinds. What does such patriotic education provide? First of all, such intergenerational transmission, I think, which is particularly important in building ties with the local community. Thanks to this, we discover our identity and discover our own roots. Because it is difficult to educate anyone at all to be a European patriot. Patriotic education, of course, as I said, the kind that is built on memory, on history and so on, is called by some such a romantic vision, that it is such a romantic patriotism, still the messianic one with

this mission, with this sacrifice, what I was talking about here. But in fact, this kind of patriotism also pointed to this moral obligation of man to his homeland, to which he owes something. A person owes something to his homeland... upbringing, place of birth to previous generations, he owes something. And one should, as it were, take this respect, this love and this moral obligation very seriously, responsibly. Civic education, which of course leads us to believe that we are already good patriots, great patriots, but not yet good citizens. Because these are sort of two different things in all of this. That's why we need to know the Constitution, what democracy is.... Being a patriot, and being a citizen, and being aware of these rights of mine, actually not so much duties, but just rights, is sometimes much more important than simply this duty we have to the homeland. The issue is very interesting, albeit debatable, and probably as many of us sitting here, as many judgments and some opinions on this subject we would probably draw. How it could possibly shape up in the future, in what direction it should actually go. Nevertheless, there is such a danger that replacing history, that is, the memory on which we build patriotism, with civic education only, that is, awareness of my constitutional rights, and electoral rights, and how these mechanisms just govern here. It is some sort of simplification, so to speak, of a certain vision of really only this patriotism. The dangerous thing is that it also wants to teach, as it were, responsibility, while depriving certain bodies of people, such as students, of a sense of this responsibility, exempting them from certain issues in general. That is to say, the concept itself is interesting, we will see how it comes out. What is the role of the local government please? Well, first of all, from all of this, yes, that the self-government initiates activities that build society and civic, because already as from the essence of the name self-government derives this civic, and I think that in local governments we already have examples here of the importance of the citizen's voice in many important issues. It initiates actions for the sake of memory, for the sake of this belonging, for the sake of the local community, and its task is always to create a community. A community that is recognizable, among others by precisely what distinguishes it, what most characterizes it. And this intergenerational message is also such a moral obligation of ours as a local government to simply be in this public space and in this discussion of patriotism. I think that the task of local government is also to create

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such a community in which all types of patriotism, ways of expressing it, maybe not types, but ways of expressing this patriotism should take place. And responding to these very needs of the local community, identifying these needs, how we want to express our patriotism, is also particularly important here, because it builds our community, our small homeland. Thank you very much.

**Prof. Krzysztof Bochenek**

Madam mayor, thank you sincerely. I think all of us here agreed in all these speeches that here that patriotism cannot be excluded. This is an invitation to create something, and I am glad that during this meeting we have managed to create a space to show patriotism precisely in these different contexts. Not excluding, but uniting together in a synthesis. So thank you very much, and you are still welcome to finish the cakes and coffee at the end of the meeting.

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on values in education”  
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**Lecture:** Modern Approaches in Teaching: Adaptive Education in Didactic Practice – Dr Mariola Kinal (Institute of Pedagogy, University of Rzeszów)

**Discussion:** Małgorzata Flis (Principal of the Primary School named after Cardinal Stefan Wyszyński in Manasterz); Gabriela Wróbel (1st High School named after Nicolaus Copernicus in Krosno); Natasza Kula (Non-public Teacher Training Centre in Gdańsk, School Complex in Pstrągowa, Reverse Academy in Rzeszów)

**Prof. Dr. Krzysztof Bochenek**

Good morning to you. We are already meeting for the last seminar implemented within the framework of the “Ethos of a Teacher” project. Today we will talk about the topic of modern forms of education and the ethics of new technologies. I would like to invite Dr. Mariola Kinal to speak.

**Dr. Mariola Kinal**

Good morning everybody. Welcome and thank you for the invitation. As Professor Bochenek mentioned, the topic of today’s meeting is modern

forms of education and their practical application, as well as the ethics of new technologies. On this topic, I would like to say a few words about adaptive education in teaching practice.

What is adaptive education? It is an approach to teaching and learning in which we use technology, data and personalized teaching strategies in order to tailor education, i.e. teaching content, methods, organizational forms, level of difficulty, etc. to the student, to their needs, skills and the difficulties they face. Albert Einstein said that everyone is a genius, but if we judge a fish by its ability to climb a tree, it will think all its life that it is stupid. And this is the main reason why real individualization should appear in education, and adaptive platforms foster such individualization. What is individualization? According to Ewa Skrzetuska, individualization is the organization of the learning process in which the teacher creates a series of adaptations. And it can be said that the first such adjustment will be those organized in the field of control of the level of knowledge and skills. This will be the adjustment of task performance criteria, grading criteria – for example, a student with dyslexia rewrites two sentences instead of four, or a gifted student has a higher level of difficulty, and adjustments in terms of forms of testing knowledge and skills – again, students with dyslexia can write only the spelling difficulty in a dictation or are questioned orally on their knowledge of the rules. All of this is based on the principle that fairness in education does not mean that everyone does the same thing, at the same time and in the same way, because such “fairness” only exacerbates inequalities and demotivates learning.

Another adjustment that a teacher can organize is adjustment in terms of the conditions of the educational process – we adjust the learning objectives, learning content, methods, forms and means individually to the needs of a particular group of students. Finally, the last element is the adjustment of external conditions, which entails that we organize the space so that it is easier for the student to focus, adjust the working time and organize cooperation with the necessary specialists. You are probably wondering how to adjust education so closely to the needs of the child. The basis for this is teacher observation and diagnosis, which is the basis for flexibly organizing education to balance the needs of different groups of students. Adjusting the didactic process will prevent a huge number of students from burning out too early. Why else? To reduce the possibil-

ity of social comparison among students. If everyone works according to his or her own abilities, we can't compare among ourselves, and it's also harder for a teacher to compare students and thus fall into thinking traps such as self-fulfilling prophecy or various stereotypes. It is also harder for parents to compare children among themselves, since each group has different criteria, thus eliminating unhealthy parental and student rivalry. Finally, thanks to individualization, each student reaches their individual maximum. We don't settle as teachers, as schools, for educating as many people as possible to an acceptable level, but for each student to succeed.

Another element of adaptive education is flexibility in the pace of instruction. Students working with a program or platform can decide on their own to move on to the next task or section, decide to return to more difficult topics at any time or place. The final tenet of adaptive education is feedback. Constant feedback is the foundation of adaptation.

The most well-known adaptive platform is the Khan Academy. And this is such a platform, which is in Polish, although it is not quite aligned with the Polish national curriculum and in general with culture, history and what is related to Poland. We also have Magic School, Edmentum, Smart Sparrow, IXL. And all of these are platforms that so far are available in English. Are adaptive platforms used anywhere in the world in educational systems at all? They are. In a school in Finland, an educational platform that you may be familiar with was introduced, Dreambox Learning for learning mathematics. Well, and here the goal was to increase student engagement and improve math learning outcomes. And most importantly, they started by implementing this platform during classes and using it while working at home. And this is very important, because this implementation is a bit limp in our country, a new tool appears and we hear “deal with it on your own.” And here teachers have been trained to use the platform and use the data generated by the system. And based on this platform-generated data, teachers later planned classes in groups of different levels.

The level of advancement of individuals, and working in groups at different levels of advancement is nothing new, as shown previously by Lewowicki or Więckowski, who carried out such research and also indicated that if we adjust the content of teaching, the level of advancement to the given students, well, they necessarily achieve better results in this learning. Therefore, the results will not amaze you, because indeed stu-

dents achieved better results thanks to this personalized support. Teachers were able to devote more time to those students who have difficulties or those students who are particularly gifted. And this individualized approach to the student – individualization, it is visible in many educational documents as a task, a teacher’s duty, a school’s duty to implement this. Of course, it’s always the teacher’s attitude that’s key, so a teacher can change this arrangement of desks every now and then and spend time on it. Well, but they have to reckon with the fact that they spend time on it, and yet such organizational chaos is created, and the younger the children, the more time it takes. This will promote the implementation of this adaptive education, because in order for us to implement adaptive education, we need large open spaces for students, where they can actually work individually with this laptop. And these need to be spaces that are welcoming, where the child can sit comfortably, lie down if they need to, where they can hole up somewhere if they want to be more alone. This physical space of the school is changing. It’s hard to talk about any change when it comes to implementing modern technology without changing the physical space, because it’s just something that crosses over and can’t be connected. Another challenge is technical support and training for teachers. If a school decides to implement an adaptive platform, teachers should have the opportunity to learn how the platform works in a practical, detailed way. The idea is to learn all the functionalities and gain the ability to flexibly create educational materials and use analytical data. Also, the challenge is to create training that is actually specific and practical, and not about everything and nothing. On the other hand, this will not happen until these adaptive platforms are adapted to the Polish market. That is, we need educational platforms created for the Polish market, in Polish language and tailored to the Polish core curriculum. It is difficult to require early childhood education teachers to use tools that are in an unfamiliar language for students. Therefore, as long as interesting platforms in Polish are not created, English teachers can use them for good. Of course, this will support students to become fluent in the language, while it will not be a tool for all teachers. Well, and at the very end, since we are also talking about the ethics of new media, it is worth considering in general in considering artificial intelligence, adaptive education, the replacement of the term “artificial intelligence” with “artificial integrity”, which indicates to us that this artificial in-

telligence should be something that supports and helps, and not something that is treated as a threat. I have somewhat chalked up to you a sad vision of the implementation of adaptive platforms into the Polish system, but it is worth emphasizing that we have a great deal of modern forms of education, modern teaching methods and activation methods – for example, we can talk about sketchnoting, design thinking, storytelling in education and other more well-known ones, and there are also quite a lot of methods of creative and critical thinking education, and we have this formative assessment, and individualization itself, which we can do completely without the support of modern technologies. And here will always be the key attitude of the teacher. If the teacher is willing, this education will change, if he has the resources and strength to do so. Thank you for your attention.

**Prof. Dr. Krzysztof Bochenek**

Thank you very much. Thank you, doctor, for this, as you said, bittersweet reflection. I would now like to cordially invite Ms. Natasza Kule, who is a representative of the Institute for Critical Thinking of the Non-public ODN in Gdansk, the School Complex in Pstrągowa, and the Reverse Academy in Rzeszów. You are cordially invited to speak.

**Natasha Kula MA**

Good morning to you, and I'm just very glad that this order has been changed, because I think that what I'm going to talk about will be a beautiful reference to what the Doctor was talking about. Ladies and gentlemen, as professor Bochenek mentioned, I represent first of all the Institute for Critical Thinking of the ODN in Gdansk, but I am also here as a practitioner, as a teacher, but a teacher already with a capital T. A teacher, a facilitator of the educational process, of the students' learning process. And I work both in a state school and in a private school.

That is, to be honest, I can already and can look at education from different points of view. Ladies and gentlemen, I would like to allude to the fact that for us critical thinking trainers, because I am first of all also a certified critical thinking trainer, that is, I am involved in training adults,

training teachers, boards of education, in addition to the fact that I teach English at school, it is for us trainers that valuable education, education with a capital E, is education aimed primarily at such holistic development of the student and their preparation for adult life. Therefore, today I will present how we understand this at the Institute for Critical Thinking, how we trainers understand it and how we implement it in a culture of critical thinking. As already mentioned, I even took the liberty to note here, that in this case the teacher becomes a facilitator, they go beyond this role of a lecturer, instead they become a facilitator of the learning process. And this is a universal methodology, whether you will be dealing with preschool children, with elementary school, with high school students, or with adults. On any subject, at any time. We have developed it more or less in such a way that this proficiency is based on such ten steps.

Because we show here ten qualities of a proficient learner, and these ten steps form such a logical whole, for the whole process leading to this full proficiency Each successive skill, each successive step follows from the previous one. Critical thinking in our understanding is first of all the foundation, the foundation of the causal learner. For us, critical thinking is the ten attitudes of critical thinking. With critical thinking, students, or adults, learners in general, change their approach to learning. After all, we can consider different things from different points of view. And in this way, by teaching questioning, critical thinking becomes such a natural part of educational ability. Step two is the ability to reflect. The ability to reflect here understood as understanding one's thinking. And in a culture of critical thinking, students not only acquire knowledge, but first of all learn how to learn.

How can we do this?

We look at what ways of learning are most effective.

Therefore, in a critical thinking culture, we use thinking tools. One of them are the so-called critical thinking routines. But not only that, they are also thought maps, they are logic branches, they are decision trees. We don't use wording like right or wrong. Rather, we allow people to express themselves without judgment, giving permission and space to make mistakes, to ask questions. We can always ask, why did you think that? What made you think that way? Step three is taking responsibility for the learning process as one such key trait of student agency. It's that realization that

every step that students take in learning is part of such a broader path that they themselves can shape and influence. The next step is initiative, which also stems precisely from self-reliance. Initiative here we understand as the willingness to take action on one's own. When children, students, learners are encouraged to come up with their own ideas, they begin to approach learning with enthusiasm. And at the same time, by taking some action on their own, they learn that they will also someday bear the consequences of their choices and those actions, both positive and negative. In the culture of thinking, students have space. The teacher here is open, to create a project that will be, for example, a proposal to solve some problem of the local community. This is all again up to me, the teacher. The next step is curiosity and inquisitiveness. Understood here as a desire to explore the world. And curiosity, after all, is one of the most natural and primal human traits. We just encourage you to ask questions and seek answers on your own. And curiosity opens the door to innovative thinking. And sometimes there is such a state in the classes that you just see such a cloud of thinking in these classes, and sometimes at the beginning of the lesson the students say, again you will have to think – there is no more beautiful compliment. The next step on this road to proficiency is resistance to failure. And here I will say briefly, for us, a mistake is ok. A mistake is ok, we just allow mistakes to be made. Because we learn from these mistakes, we learn from them, making this mistake is not considered a weakness, it is not judged.

And now I will move on to the next step, which follows from the previous one. We encourage students to listen, to listen actively. These skills allow us to draw conclusions from failures and quickly change our approach. If something doesn't work, I simply do it differently, look for a different solution. Instead of getting stuck in one pattern that may have worked, maybe for decades, maybe it worked for my mother, maybe it even worked for me up to a certain point, we can change our approach. And I will say it again, developing the 4K competences, i.e. communication, creativity, critical thinking and competence. We are very close, because we have the ninth step. It is bold thinking and experimenting, i.e. crossing the border. These are the features that allow us to take such intellectual risks, express our ideas, and yes, make mistakes, it is openness to a variety of solutions. Why does this happen? Because bold thinking is going beyond the patterns, seeing opportunities where others only see problems

or obstacles. It is the freedom to choose the method of work, the method of learning, it is brainstorming, where every even the smallest idea, some unusual solution is appreciated and taken into account. The last step is the tenth step, which is cooperation with others, which is the strength in the group. It is a skill, this cooperation, cooperation is a skill that allows cooperation in a group, building relationships and really drawing strength from joint action. By cooperating, students learn empathy, they learn to listen to others, they learn to express their opinions, such that will serve the entire group. Thanks to this joint work, students learn that diversity in a group is a really huge resource that helps to find effective solutions. The greater the diversity in the group, the more interesting the solutions. In everyday school life, this cooperation helps children learn how to divide tasks, how to assign tasks to themselves. It is not like there is always someone, that these children always work in the same group. No. They work in different groups. They change groups. They have a different leader every time, who emerges naturally. And closing our journey today, „let’s turn on thinking“, this is our main slogan, our second main slogan is „stop and think“, before you do something, stop and think. Thank you very much for your attention. I encourage you, I invite you to this wonderful, educational, developmental adventure, which is a journey in the culture of critical thinking. I have been on this path for several years and I simply cannot imagine any other. Thank you very much.

**Prof. dr hab. Krzysztof Bochenek**

Thank you very much. We, in the name of philosophy, have been teaching critical thinking for 2700 years and we have not managed. There is a chance that perhaps it will work from the pedagogical side, so let’s try. I invite Mrs. Małgorzata Flis, the principal of the Cardinal Wyszyński Primary School in Monasterz.

**Mgr Małgorzata Flis**

Ladies and gentlemen, I greet you very warmly. I will talk about my school, about the environment that I create together with my entire community, about a place that is very close to me, with which I have been

associated for 26 years of my professional career, i.e. about the school, about our school, because that is how I always talk about this place. We create this school all together, students, teachers, the entire community of our school. Thank you for allowing me to share our school space, because our meeting today concerns school practice, building a modern school, modern education, but based on our experiences. And thank you that the academic world has leaned towards opening up together to finding different solutions, to drawing from each other. What is this modern school for us at different stages of education? It all depends on the people, on the approach, but it also depends on the director, on the leader, on the role of this person who leads this entire community. This did not come easy either. Behind this stands our many years of experience in building this place. There is a lot of work, there is also effort. Often it is conceptual work, but also physical work, but also very often work on ourselves. We have never had any aspirations to compete with large schools, with renowned, ranking schools.

I believe that quality will defend itself. But we have the power, I know this from hindsight, to influence the quality of life in our small environment. There is certainly no foolproof recipe for how to run this school and how to change it. Rigidly replicated ideas from different places, drawn from the outside, rarely really bring the expected results. Building this modernity must be done deliberately. You have to know the environment, diagnose, know what the needs are of both our school community and the community. It is worth using different inspirations. I am a person who incredibly focuses on drawing from different places, transferring it to the school environment, of course adopting those things and solutions that will work in our environment. Not all of them worked and not all of them had a chance to be implemented in this school, our school of tomorrow. Why? Because there is a different environment, a different town, different needs, different people, and also different ambitions and aspirations of our rural youth. Which does not change the fact that we are heading in this direction so that our school does not differ from other schools in any way, but we also draw from this modernity with great caution, focusing on values, traditions and what we have developed over the years, and what may not work in other schools, but is very well implemented in ours. I think that this is what always strongly identifies us in this school, but

also strengthens and leads to the fact that we are going in the right direction. These are our key principles. Small steps can lead to a big change. This importance of everyday practices is enormous. It is also worth always finding joy in our work. We are also a unique profession, which is characterized by empathy, characterized by the passion of each of us. It is worth remembering that what I said at the beginning, behind the success of a student is the teacher. Experiences always shape us. This is also a principle that should resonate in our actions. It is worth focusing on being authentic, to be yourself in this place. It is worth working on changing the culture of work of the school. Every change is hard, every change requires a lot of effort, but we learn from every change.

Of course, we develop a culture of trust and responsibility. We teach our students agency, what the doctor talked about. We teach our school community agency. We accept diversity of opinions, views. We respect children and young people with special educational needs. We also give students space to ask questions, to be curious, to arouse interest in different situations, different things. We design, take part in activities, we do not work routinely, we build such an original model of our facility. And of course, we use various methods and forms of work, practices, tools very flexibly, what identifies and builds a modern school. We introduce a culture of learning from each other. And a culture of error, which was also strongly emphasized here today. This is the modern school. This school that gives a lot of space. This school that also teaches how to deal with this space, with this independence, with this flexibility, which educates, which engages, but which primarily focuses on people. We learn through experience, we learn through action, we learn through taking various initiatives. I believe that school is not just education itself. Education can take place in a beautiful way in a practical solution. Through actions, through teaching various initiatives, taking these initiatives, and also arranging various solutions by students. We also use various methods and forms of work in the classroom, with the participation of students, of course. Here, the methods are different, depending on the initiative of the teachers. A modern school with traditions, with values and with what has been developed over a dozen or so years. We develop children's curiosity, just like any school, I think, or at least every school should develop it. These are trips, these are aid campaigns, not only for people in need, but also for

animals. But this is such an ordinary, everyday curiosity, of a young person at every stage. We experience, we investigate, that is, our education in action. We give our students agency, shaping their competences, we give opportunities. Of course, we are also a school of innovation. Innovation is not foreign to us, it is not something completely new or completely new to us. This innovation is woven into various projects, into various activities. Of course, we nurture relationships and the well-being of the entire school community, these are trips, these are excursions, this is integration and this is also, I will speak loudly about it, this is also the key role of the principal in being authentic, in showing this place, but being with this whole team, being with students, being with teachers and also drawing great joy from it.

I agree that these meetings at school, as I often say, charge my batteries and make me simply draw from them in moments of doubt. We learn to appreciate diversity, as I said, each year is a change, bigger or smaller based on what we create, but we learn to appreciate, respect, appreciate and co-create this school space together with all of us in this school. We respect the opinion, the views of other teachers, everyone has the right to that, but we also teach how to argue, we teach how to defend our opinion, our position. We also create conditions for making decisions. From the youngest years, this student is at the center of our care, but also of our strong care, when it comes to acquiring competences that they will soon use in this adult life. Of course, we also teach how to search confidently, to be open in action. These are our outings, these are our trips, these are our ideas that come from the students, because we teach them self-management as well, we teach them how to design various activities and organizations, but also how to be consistent in this activity. Of course, in harmony with nature, we probably have it easier, because this is a village school, as I said, there is a lot of this natural environment around, but it would also be possible not to draw from it. Proverbially, to say that it is impossible. And what I think is key in this, so that it is the atmosphere of this school, so that it is the place to which these students will also return, come, take part in these various projects, is the teaching staff. Exactly, we cooperate and also learn from others, we are close to our small homeland, we are close to our monastery community, we cooperate with various partners, friends of our school, because it is impossible to do otherwise in a small

homeland. There is always a rule that our guest visits the school, observes, looks, enters the classrooms, invites this person, gets to know the school environment, there is no secret, there is no painting the grass green, as I say, so this space is available to everyone who appears in our school. And quoting my mentor Ewa Radanowicz, another school does not have to be the way it has always been. Start with yourself, and others will follow, which is my key motto. Thank you very much and I invite everyone to Manasterz, of course. Thank you.

**Prof. dr hab. Krzysztof Bochenek**

If we were 7 years old, we would know where to go to school, but unfortunately it's too late, Mrs. Principal, it will be hard to shrink. Mrs. Gabriela, we can say that patience will be rewarded and the last are first, not only according to the Gospel, so I cordially invite you to share your observations with us.

**Mgr Gabriela Wróbel**

Good day, I greet you all very warmly. The most difficult task lies ahead of me, because, Professor, it is easy to open up, but it is hard to end. I will do everything now not to be secondary to my predecessors, and I see that a lot of the information I wanted to present to you has already appeared today, especially in this introductory lecture by the Doctor. Modern forms of education, ethics of new technologies. School should be a friendly place and it is nothing groundbreaking. School should be a place where a child feels good. Education in schools should be conducted in such a way that students consider it a pleasure, fun, joy, and not an unpleasant obligation. Is it like that in schools? We should ask students whether they go to school with joy. I think that many students do not go to school with joy. The question is why? Because education is something that has been present in the world since the dawn of time. People had to learn, even cavemen had to learn, right? They learned to survive, they learned how to cope better in life. Education was a life need, and it still is, although we are not cavemen. We learn by imitation, and

even before the institution of school was established, children learned from their parents, they learned from their grandparents, young people learned their profession from craftsmen. But it was not the classic sitting at a desk and reading books. It was always work, it was always imitation, it was watching the master, making mistakes, no one was afraid of those mistakes, right? And striving for perfection. In time, education was born, I dare call it elite education, because those who could afford it paid for tutors, took private teachers, because the institution of school as such did not yet exist.

I have a bit of an impression that we are returning to this elite education, because there is a lot of talk about students taking advantage of private lessons, and those who can afford it, maybe taking advantage of some non-public schools or forms of development. But this is already a matter of choice, because I am convinced that even public schools are able to offer a lot. It is just a matter of how much the teacher is able to give. And then there is general education. Finally, we come to the state we have today. What was the role of the school in the 19th century? I do not like this term in the Prussian school, but this formulation is used. So first of all, when it comes to the student, the student was supposed to be obedient. When it comes to the teacher, he was supposed to implement the program. He was supposed to be obedient to what the state tells him to do. His goal was to impart knowledge. This is what general education looked like, at least at the beginning. Today, there are so many different sources of knowledge that imparting knowledge and skills should not be the most important goal of the school. This should go hand in hand with learning to build relationships and developing key competences. Where to start to create a modern school? Well, you really should start with yourself. First of all, we should arouse the student's interest in the subject. Such a real interest, if we only lecture, if we pass on ready-made knowledge, we will never arouse this interest, because let's not kid ourselves, we will always lose to what is on the Internet. The goal of the school should be to support the student in development. I really like this idea of working on resources, not deficits. And there are a few simple methods for this, which I will tell you about in a moment. The first method, how to work on resources, not deficits, is the green pencil method. What does it consist of? Well, it's not about throwing away the red pen, because that would be a misinterpreta-

tion of this method. The point is not to emphasize mistakes. The point is to emphasize in the child's work what was done well. What do we gain from this, we show, we give a clear signal that we notice the progress that the student is making. If we focus on the mistake, we completely disregard what the child managed to work out, because there are always some good sides to their work. This is where we should start. A child builds self-esteem when they receive such a test, and in this test there is a lot of this green color. Not everything needs to be tested. Let's work on trust. I know that it is very natural that if the teacher says there will be no test, then the students will probably study for the subject for which the test is announced. Of course.

However, let's not make a test a rule. There are activities in which we can check knowledge completely, completely invisibly, so that the student does not even realize that we are checking this knowledge. Gamification, preparing board games, learning by doing, working with formative assessment, which has also been mentioned here. Self-assessment is very important, so that the student consciously says what they can and cannot do. Using active methods, activation and active methods are not only modern methods, it is not only an interactive board, interactive exercises. We should be reasonable in everything. When it comes to dictations, it does not have to be a stressful form either. Of course, learning is necessary and I do not question the validity of learning at home. However, I think that very often learning is learning, and stress is stress. And under stress, this brain is able to forget even what it has learned. Good relationships are absolutely the basis. We should start with this. The beginning of the year should not start with assessment rules, it should not start with educational requirements, it should start with building relationships. And these relationships should not only be at the student-student level. There must be relationships and this mysterious abbreviation U-N-R, student, teacher, parent. We build three-way relationships. Children are just children and everyone makes mistakes, and adults too, if even this child does something wrong, if, colloquially speaking, he or she does something wrong, we should not become such an executioner who punishes this child, but together with the parent and the student, because after all it concerns him or her, we should sit down and talk about how to solve a given problem. It does not matter whether it is a problem of up-

bringing, whether it is an educational, didactic problem. It is important that this problem is solved in agreement, in the relationship of student, parent, teacher. And these effects of cooperation can really be wonderful. A parent has the right not to know something, not to understand something, has the right to ask why we assessed it this way and not another, and we should not be outraged by it.

Criticism is necessary, as long as it is constructive criticism, from which something good and creative is born. And I have been convinced many times that if we listen to parents, the effects of cooperation are wonderful. We cooperate, we play towards one goal and the parent and the teacher have one goal, this goal is the child, who is to achieve some success. So if we are aware of this, then we are on the right track. And very often it is said about these ranking schools that the student is not important here, that only statistics count here, that only average, that this is a school only for those, excuse me, only for nerds. No, ladies and gentlemen, young people are wonderful. And I will say it out loud and I will say it to everyone's face, young people are wonderful. And young people have so many ideas, they have so many initiatives, and they just need to be given space so that they can implement these ideas. And if this space is open, conducive, then wonderful things really do happen. You have to have empathy, you have to have understanding, you have to remember that a student is first and foremost a young person. We should start everything with relationships. Every action should start with building relationships. Only a teacher who learns and develops himself is able to create such a space for the student. And I know that teachers may be outraged, because after all they studied, they finished their studies. I am also a teacher and I also believe that a lot is expected of us. However, this is the specificity of this profession. This profession is a kind of mission and if we want to attract students, if we want to ignite them with love for our subject, then we ourselves have to burn, then we ourselves have to develop, then we have to be ready to sometimes listen to criticism, to sometimes change something in our standard behavior, to break certain patterns and I think that then we are able to create a good, modern school and then we fully realize this ethos of the teaching profession. Thank you very much.

**Prof. dr hab. Krzysztof Bochenek**

Thank you very much. Ms. Gabriela actually took over my summary of the project, because it was the last speech and you said the punch line, without any appointment we learned what the project was about. It was about realizing that ethos requires something more than duty. Well, if you are not on fire, then it is really hard to be a teacher. Or if you are on fire with frustration, nervousness. Besides, we can also take it personally, because it is not just teachers, because we also sometimes have problems. A teacher who is demanding is also empathetic. All this is somehow close. And I also thank the students for sticking around for so long. Thank you very much.



