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The family as a subject realizing an educational priority of the Polish school system

*A kiss on the Polish soil
has a special significance to me.
It is like a kiss placed on our mother's hand –
for our Homeland is our worldly mother.¹*

John Paul II

Introduction

For the 100th anniversary of Poland's regained independence, which falls in 2018, the Ministry of National Education has established an educational priority under the name *Rok dla Niepodległej* [A Year for the Independent One].² The fulfilment of this priority entails various educational tasks such as: the contemporary perception of patriotism and national identity, patriotic education fostering ethical values, the role of the family in the education of pupils for patriotism, and diverse forms pupils use to express their patriotic attitudes.

Such issues will be addressed by the presented study in the context of the relationship holding between school and family in the process of educating pupils. Significantly, school and family are two environments which complement each other in the educational process, where the family remains the original and principal area for the realization of this function. In accordance with the Polish educational law, school is to support the "educational role of the family."³ School education is conceived as "supporting the child in her development towards complete maturity in the physical, emotional, intellectual, spiritual and social spheres."⁴ These are the components of integral education, whose role is to foster in the

¹ Jan Paweł II, *Powitanie na lotniku podczas II pielgrzymki do ojczyzny*, June 16, 1983.

² men.gov.pl/ministerstwo/informacje/rok-szkolny-20172018-rokiem-dla-niepodleglej.html [accessed: 10 December 2017].

³ Ustawa z dnia 14 grudnia 2016, Prawo Oświatowe Dz. U. (Journal of Laws) 2017, poz. 59, art. 1, p. 2. Online: <http://prawo.sejm.gov.pl/isap.nsf/download.xsp/WDU2017-0000059/T/D20170059L.pdf>.

⁴ *Ibid.*, art. 1, p. 3.

youth “the sense of responsibility, love for the Homeland and respect for Poland’s cultural heritage, along with openness to the values of cultures of Europe and the world.”⁵

Seen from this perspective, both school and family are subjects that realize a full and integral education which involves the development of ethical and patriotic attitudes among children and the youth – to serve the Independent One.

The family as the subject of education

The involvement of the family in the process of patriotic education, constituting an educational priority for the Polish schooling system, is solidly grounded in the identity and role of the family.

Family represents a universal experience for nearly every human existence, rich in content and diverse. Various sciences, especially social studies, psychology, theology and (family and social) pedagogy, have developed numerous and frequently aspect-related definitions of family stressing its structure, essence or roles. First and foremost, family is the basic social grouping which is bound by various less or more formal ties, mainly marital and parental ones.⁶ Among its salient features, the following should be emphasized:

- a community of persons – a person entering a relationship with another person is the basis, or the “cornerstone” of a family;⁷
- the original and natural, small social group (microgroup) – the most important and irreplaceable social institution;
- a form of community life in which profound and integrating interpersonal relations take place, especially emotional bond (love), and a union of goals and values;
- a natural educational environment;
- a cultural environment – a body of material and spiritual values made available and conveyed to the young generation by the elderly to achieve cognitive and educational objectives and the like.⁸

⁵ *Ibid.*, preamble.

⁶ See Wincenty Okoń, *Nowy słownik pedagogiczny*, Warsaw 2004, 351.

⁷ See Teresa Kukołowicz, *Rodzina wychowuje*, “Ateneum Kapłańskie”, 67/1975/nr 1.

⁸ See Izdebska Jadwiga, *Rodzina*, eds. Krystyna Chałas, Adam Maj, *Encyklopedia aksjologii pedagogicznej*, Radom 2016, 957–965.

The literature presents various functions which families adopt in a more or less conscious manner while they exist and operate.⁹ These roles would be: procreative, caring, economic, socializing, and educational.¹⁰ In axiological terms, or in terms of education for values, we should distinguish the personality-forming and morality-forming (ethical) functions.

One of the most crucial functions of family is an education which implies familial bonds between parents and children. The normative character of family education is justified both anthropologically and socially. This stems from the communal nature of family as a community of persons who perform different roles and tasks.

If interpreted as a community, family denotes a natural unification of persons on account of a common background, a strong emotional bond (love), and a sense of responsibility. The community aspect of family entails a form of social life in which profound and integrating interpersonal relations occur, in particular an emotional bond and an acceptable system of values, common goals and aspirations. The sense of community is the fundamental condition for processes of family development and education as well as being a continuing task. On the one hand, it is manifested through the formal marital-familial relationship, the same name and home, common forms of living, acting, and care giving. On the other, it calls for the continuous building of emotional bonds, family culture, hierarchy of values, moral attitudes, the resolution of life problems, encouragement of the personal growth of all family members.

Family, conceived as a community of people, is an educational environment, which K. Sośnicki defines as “a range of educational situations,”¹¹ in other words, “a range of conditions which – by exerting influence on individuals – invoke specific psychological experiences.”¹² A. Przeclawska interprets educational environment as “a constellation of relationships among people as well as the world of cultural symbols in which the human being

⁹ See Tyszka Zbigniew, *Rodzina we współczesnym świecie*, Poznań 2001, 45.

¹⁰ See *Leksykon PWN. Pedagogika*, eds. Bogusław Milerski, Bogusław Śliwowski, Warszawa 2000, 192; Kawula Stanisław, *Funkcja opiekuńcza współczesnej rodziny polskiej*, “Pedagogika rodziny”, eds. Stanisław Kawula, Józefa Brągiel, Andrzej W. Janke, Toruń 1997, 243–244.

¹¹ Sośnicki Kazimierz, *Istota i cele wychowania*, Warsaw 1964.

¹² *Ibid.*, 49.

lives.”¹³ In contrast, S. Kunowski distinguishes the environments of: nature – *bios*, education – *etos* (sociocultural), pedagogy – *agos* (educators and culture), and finally the spiritual environment – culture, history, fate, and grace.¹⁴ These domains affect the development of a pupil through:

- “conscious, direct, deliberate and targeted actions which shape the content of consciousness and endeavors of the reasonable will – coming from the environment of *agos* and from the cultural environment;
- unconscious actions, indirect and unintentional, and exerting influence on the endeavors of will – which is not always subject to the control of reason and consciousness – as well as emotional disposition and moods, originating in the environment of *etos*;
- involuntary direct actions which often cannot be predicted by educators – originating in the living environment of *bios*, including the natural environment; they affect the moods and emotional experiences as well as aspirations of the subconscious;
- the impact of ideas and values existing in the culture of the nation and Europe, the culture of Christianity, and in human relations – originating in the spiritual environment.”¹⁵

The above forms of educational influence correspond with both a broader and a narrower interpretation of education. In the broader perspective, the role of all possible factors conditioning the development of human personality is emphasized, such as the influence of the family, school, peer group, the media, or the religious environment. The narrow understanding of education implies exerting a conscious and purposeful influence on a particular educational situation.¹⁶ There is a diversity of definitions and concepts which frequently underscore specific aspects of education, causing the complex and rich educational reality and the very idea of “humanity” to be reduced to a single aspect, without any examination or global and integral analysis.¹⁷

¹³ Przeclawska Anna, *Personalistyczne odniesienia pedagogiki społecznej – propozycje i pytania*, “Ewolucja tożsamości pedagogiki (materiały). Zjazd Pedagogiczny”, Warsaw–Rembertów 1993, 89.

¹⁴ Kunowski Stefan, *Podstawy współczesnej pedagogiki*, Łódź 1996, 223.

¹⁵ Chałas Krystyna, *Wychowanie ku wartościom wiejskim jako szansa integralnego rozwoju wychowanka*, Lublin 2007, 89.

¹⁶ Nowak Marian, *Podstawy pedagogiki otwartej*, Lublin 1999, 272.

¹⁷ *Ibid.*, 255.

The integral approach to education (its reality and definition) takes into consideration the multi-faceted links between Man and the natural world, culture, society and Transcendence, consisting in “supporting the pupil in her growing in humanity (*humanitas*), taking measures to elicit a personalistic way of life, thus *awaken the person* (maieutics of the person),”¹⁸ ushering one into life and preparing one for free and responsible conduct. Approached in this way, the reality of education gives rise to a concept of the human person, while the question who the human person is breeds a vision of education.

By making reference to the personalistic concept of Man in Christianity (philosophical and theological perspectives), we can succinctly conclude that Man is a person (Gr. *prosopon*, Lat. *persona*). Synthetically, Man is characterized by three dimensions: structural, social and transcendental. They define his integral character. From the structural perspective, Man is presented as a being created in the likeness and image of God – a person circumscribed by a physical, psychical and spiritual unity – a person who has his own dignity and a potential for growth. The person becomes fulfilled in deeds the three acts, namely cognition (reason), feeling (love), and will (freedom) “condition one another in personalistic life.”¹⁹ The social dimension characterizes Man as a social creature which exists in society and actualizes its human potential by encountering and serving others. The transcendental dimension indicates Man’s capability of transcending his own world of existence, transcending his personal self. Thanks to this, while transcending nature, Man creates culture and shapes a community. The existential openness of the human person enables Man to transcend towards God, where he finds the absolute You and the possibility of living the fullness of human life.

In this context, we can say after John Paul II that education is above all “reciprocal offering” of humanity.²⁰ J. Tarnowski claims that “education is an entirety of methods and processes helping a human being, especially through interaction, to realize and develop his humanity.”²¹

¹⁸ *Ibid.*, 271.

¹⁹ Krąpiec Mieczysław Albert, *Ja – człowiek. Zarys antropologii filozoficznej*, Lublin 1991, 381.

²⁰ Jan Paweł II, *List do rodzin* (2 November 1994), no. 16.

²¹ Tarnowski Janusz, *Jak wychowywać?*, Warsaw 1993, 66.

The notional analysis of educational environment, the human person and education presented above adds depth to our understanding of family interpreted as an educational background where the processes of conscious and unintentional formative influence occur, where the wealth of potentially educational situations becomes apparent, and where educational interaction occurs systematically based on the interpersonal connection between parents and their children. The goal of family education is to realize and nurture the humanity of children. It synthetically and practically manifests the personal and social maturity of the pupil, her self-reliance and wisdom, and creative integration with society. As stressed by John Paul II, such education is an offering that is reciprocal, also on the part of both parents. This character of education has integral features: it encompasses the entirety of content, methods and educational contexts, and primarily the fullness of the multidimensional humanity of family members – features which S. Kunowski classifies as layers of the physical and psychological sphere, social, cultural and that related to world views (the spiritual-religious sphere).²²

A family education which is seen as the integral development of a child towards the fullness of her humanity is axiological by nature. What manifests the depth of humanity is the realized values.

Value is a multidisciplinary category and hard to define. In the pedagogical sense, values “express what *there should be* and *what we desire*, they impart a sort of *ultimate sense* on reality, they show what is really important and what we should strive for,”²³ as underscored by M. Nowak. The personal, social and pedagogical aspects are emphasized by M. Łobocki who believes that value is “anything that is deemed important and valuable for both an individual and society, desirable and connected with positive experiences, and anything that can serve as the basis for the formulation of educational goals, in other words more profoundly justifies socially and morally desirable aspirations of people.”²⁴

What is crucial in axiological education is a real experience of the world of values, their objective and binding nature, and the subjective attitude to values, leading to the internalization and realization of values. For this reason, family education calls for the world of values to be

²² See Stefan Kunowski, *Podstawy*, 172–181, 197.

²³ Nowak Marian, *Podstawy*, 393.

²⁴ Łobocki Mieczysław, *W trosce o wychowanie w szkole*, Kraków 2007, 60–61.

uncovered for children. They need to be shown what is valuable, desirable and worth realizing, what they should strive for. Parents need to answer the question what hierarchy of values should be promoted through education? With regard to the layered concept of integral development and education put forward by S. Kunowski, we can propose the following objective hierarchization of values (starting with values of the lowest-order): sensory-vital (the biological layer, *bios*), intellectual-emotional (psychological, *logos*), moral-social (sociological, *etos*), cultural (culturological, *agos*), and spiritual-religious (spiritual – faith, world view).²⁵

Therefore, it can be claimed that the family – seen as an axiological community and one educating for values – has the following functions:

- it conveys an original, symbolical message,
- it permits a discovery of values, their meaning and order (hierarchy),
- it permits evaluation,
- it assists children in building their own system of values.

As an educational environment, the family is a unique school, the first school where children are educated – here they are introduced to the world and the comprehension of it, social life, national identity, culture, and spiritual experience. It also helps them to grow for the fullness of humanity by implementing relevant values within the framework of their objective hierarchy.

Moral and patriotic values

For the axiological education of children living in a family moral values are of special significance, including patriotic ones.²⁶ According to Pope John Paul II, “it becomes necessary, therefore, on the part of all, to recover an awareness of the primacy of moral values, which are the values of the human person as such. The great task that has to be faced today for the renewal of society is that of recapturing the ultimate meaning of life and its fundamental values.”²⁷ These words still have relevance.

²⁵ See Kunowski Stefan, *Podstawy*, 172–181.

²⁶ Cichoń Władysław, *Aksjologiczne ujęcie procesu wychowania*, “Człowiek – wychowanie – kultura. Wybór tekstów”, ed. Franciszek Adamski, Kraków 1993, 126–130; Marian Nowak, *Podstawy*, 420–421.

²⁷ Jan Paweł II, Adhortacja *Familiaris consortio* (November 22, 1981), no. 8.

Moral values are norms which are both objectively and subjectively valuable, of importance to both individuals and society, worthy of Man, associated with positive experiences and decent desires.²⁸ They are connected with Man's intellectual capacity for a moral appraisal of deeds, for telling good from bad. They are road signs in life telling us how to live with dignity, what choices to make so that they may reflect our own humanity, and what is good and what is wrong.

Normative ethics, especially the one alluding to experience, reason, relevant anthropology, and Christian ethics as well present a catalogue of morally relevant values enshrined in the Decalogue and summarized in the Greatest Commandment. D. von Hildebrand specifies such cardinal moral values as: righteousness, chastity, fidelity, responsibility, truth, goodness and charity,²⁹ whereas M. Łobocki distinguishes the following: altruism (charity), value of the human person), sense of responsibility, freedom, tolerance, justice, harmlessness, truth.³⁰ To these we can add: respect, nobleness, mercy, gratitude, honesty, diligence (hard work), sacrifice, etc.

Moral values, while conveying content, sense and quality,³¹ are indispensable not only for the personal development of the human being but also in social life, for its proper order and for the sake of the community. This is why moral values are interpreted in conjunction with social ones, the former serving as the indispensable basis for the latter.

Patriotic values form an important category among moral-social values, being sometimes classified as national-patriotic values.³² In popular terms, patriotism is interpreted as an attachment to man's homeland, the idea of which is connected with the content and meaning of nation and state. Nations, homeland, state, and patriotism constitute the basic components of patriotic values.

A nation is a community of people and families, organically connected with life, history, culture, religion and language. Personal affiliation to

²⁸ See Marek Zbigniew, Podstawka Krzysztof, *Wartości moralne (ujęcie pedagogiczne)*, "Encyklopedia aksjologii pedagogicznej", eds. Krystyna Chałas, Adam Maj, Radom 2016, 1251–1265.

²⁹ *Ibid.*, 1252.

³⁰ Łobocki Mieczysław, *Wychowanie moralne w zarysie*, Kraków 2002, 97.

³¹ Darowski Roman, *Filozofia człowieka*, Kraków 1995, 99–100.

³² See Chałas Krystyna, *Wartości narodowo-patriotyczne*, "Encyklopedia aksjologii pedagogicznej", eds. Krystyna Chałas, Adam Maj, Radom 2016, 1258–1263.

one's nation is actualised through family. Nation, similarly to family, constitutes a natural community, which cannot be replaced by anything – neither state nor civil nor democratic society.³³ The value of a nation is tied with its existence as well as the need for a multidimensional development, respect for its cultural heritage, personal commitment to its future.

The idea of homeland is linked with a particular country, territory, and most of all the history of our family, ancestors, nation as well as with specific land and its space, tradition, culture and religion. The Polish notion of *ojczyzna* (fatherland) is related to the Latin word *patria*, which stands for home, father (*pater*), patrimony, inheritance.³⁴ In Poland, the idea of homeland conceived as a mother, a life-giver who nurses, provides care and love, has become widespread. By and large, it can be said that the notion of homeland embraces the ideas of space, community and culture (K. Denek), that is material and personal dimensions (S. Kowalczyk). The material dimension comprises our mother country, place of birth (ours or of our ancestors), the landscape, “towns and villages, monuments of national culture, graves of the previous generations of our compatriots.”³⁵ The personal dimension (anthropologically and axiologically) is circumscribed by, among others: the people, the nation(s) living in a particular territory, along with its national awareness, language, and culture – economical, artistic, moral and religious. Homeland is a vehicle for these and numerous other values which add to common good and create the sense of togetherness. Today, the notion of homeland also refers to the local environment regarded as a little homeland. In the religious sense, the worldly homeland opens us to the eternal, heavenly homeland. Homeland and nation are a given, they are not selected (especially the nation) but taken for granted.

State is a relatively autonomous organization of human existence in a given territory. The notion of state entails such values as: nation (nations), sovereignty and territorial integrity, common good, democracy of social life, social justice, economic and scientific development.³⁶

³³ Jan Paweł II presents a theology of a nation from the perspective of the history of Israel, the Chosen People, in *Pamięć i tożsamość*, Kraków 2003, 77.

³⁴ See Denek Kazimierz, *Aksjologiczne aspekty edukacji szkolnej*, Toruń 1999, 91.

³⁵ Chałas Krystyna, Kowalczyk Stanisław, *Wychowanie ku wartościom narodowo-patriotycznym. Elementy teorii i praktyki*, Lublin–Kielce 2006, 36–37.

³⁶ See Chałas Krystyna, *Wartości*, 1258–1263.

The central patriotic value is patriotism. It embraces both the moral and social aspect. Patriotism defines the life attitude towards the values of nation, homeland and state. This attitude is represented by an attachment which duly respects the rights of other nations. Patriotism constitutes a creative attachment to values connected with homeland, nation and state: the land of birth, its history, language, culture, morality, religion, common good which is inherited and created, sovereignty, democracy, social justice, solidarity, social sensitivity, sacrifice, etc. Above all, an attachment to patriotic values is characterized by charity, which by its very nature implies emotional and creative acceptance as well as a devoted service. In other words, it is not a blind but rather evaluative devotion. It opposes nationalism, which elevates or even deifies its nation or homeland. Charity will not exclude; it is not an intellectual and life narrow-mindedness, but instead it makes us receptive to other nations and cultures. Charity connects and exchanges goods. A patriot who values his homeland while maintaining his own identity becomes capable of being a citizen of Europe and the human community.

Patriotism is not:

- a blind devotion to one's nation, homeland or state, but it is evaluative;
- nationalism, which elevates or even deifies its nation or homeland;
- fascism – extreme nationalism, primacy of the state over the nation and its citizens, or totalitarianism – frequently the cult of the leader or instrumentalization of religion;
- racism – the primacy of a particular race over the nation and state;
- cosmopolitanism, which lacks roots in its own community of nation, homeland, and which manifests individualism;
- traditionalism – an attitude of excessive and formalized attachment to one's national heritage which hampers changes and development.³⁷

Patriotic faithfulness to traditions affirms the value of the nation, homeland, or state conceived as heritage; instead, it implies a critical attitude towards history and readiness for changes and achievements of the past generations.

From the religious perspective, the realization of patriotism and other national-patriotic values is inspired by a moral obligation to be grateful

³⁷ See Chałas Krystyna, Kowalczyk Stanisław, *Wychowanie*, 97–101.

and responsible for the welfare of our family and generations of the country, whereas the love of our homeland is conceived in light of the Fourth Commandment calling us to love our mother and father.

Family education for patriotic values

The natural and basic environment for patriotic education is family.

It is mainly here that national identification takes place by:

- being born – personal affiliation of the child with its nation,
- acquiring the mother tongue as the first and natural language.

The role of the family is to introduce a child to the world of her own nation, which was not chosen by the child but remains her natural environment of life and development. The family is faced with the special task of teaching the child the Polish language as the mother tongue – not only theoretically but also practically. This is a culture that is free from mistakes, foreign influences or vulgar language.

With respect to the patriotic value represented by homeland, the tasks facing the family are extensive. It is within the family that an understanding of the homeland – Poland – is nurtured against the backdrop of other countries.

In the material sense, the child discovers her fatherland, the landscape, infrastructure, or monuments of national culture. For the child, the idea of homeland emerges from the little homeland, or the native region. Parents are the first and significant teachers in the space of the little homeland, the big homeland, its charms, beauty and heritage.³⁸

In the personal dimension, a homeland is the people, nation (nations), culture, a community of values, including moral and religious ones, and the common history.

The family, parents and other family members can and should guide their child in a manner that is appropriate for her developmental stage along the paths of Polish:

- culture – literature and art;
- science – facts and biographies;
- history – the history of the homeland, the region, and biographies of national heroes;

³⁸ See Wolicki Marian, *Wychowanie patriotyczne w rodzinie*, “Wychowanie do patriotyzmu”, ed. Waldemar Janiga, Przemyśl–Rzeszów 2006, 428.

- axiology – especially moral values, specific for the Polish ethos, role models of great Poles;³⁹
- symbolism – the national emblem, flag, anthem.

It is within the family that children are taught to respect the value of the state, especially such values as:

- sovereignty and territorial integrity, independence,
- common good,
- democracy,
- (social) justice,
- economic and scientific development,
- work,
- social solidarity,
- respect for the central and local government,
- civic freedom,
- the freedom of religion.⁴⁰

The role of the family is to foster in their children a critical yet respectful attitude towards the state as an organizational emanation of the homeland. Put simply, this task consists in trying to discern social and political issues in the family in a rational way, exercising tolerance and respecting the rights of others to hold their own views – always taking care of the common good, namely the state.

The family is an appropriate subject to instil patriotism interpreted as love of the homeland and the nation as well as respect for the state. Parents can explain to their child the idea of homeland as patrimony or as a life-giving mother who takes care and educates them.

Contemporary (modern?) patriotism can be sought and shaped in the family as:

- remembrance – a knowledge of Poland's history, its heroes, or celebration of important events;
- identity – language, values and culture;
- commitment – diligent learning, decent work, social and political involvement, financial integrity and social solidarity – taxes.⁴¹

³⁹ See Chałas Krystyna, *Wartości*, 1262.

⁴⁰ *Ibid.*, 1263.

⁴¹ Wolicki Marian, *Wychowanie*, 428–429.

The implementation of education for patriotic values in the family takes on different forms:

- from the little to the big homeland – the love of the little homeland, awareness of the landscape, history and culture of the region – in the form of tales (stories, anecdotes, genealogy), going on walking and biking tours together;
- the knowledge of traditions, customs and family rituals as well as regional (national, religious, cultural) Polish rituals – inclusion of children in the celebration of those in vital moments of life;
- the promotion of civic virtues – taking responsibility for others and the common good, respect for one’s own or state property, sacrifice for the sake of others, dedication in discharging one’s duties, respect for fellow human beings, respect for their rights, hospitality – in the form of talks, resolution of moral dilemmas, school and social problems with the participation of children;
- the promotion of national remembrance and pride, respect for the national symbols – putting up the flag together on national holidays, joint celebration of national and national-religious holidays (school gatherings, keeping guard, taking care of graves of those fallen for the homeland, shared celebration of successes of Poles (e.g. at sports, in science or arts));
- home multimedia library with patriotic books, biographies of heroes and eminent Poles – encouraging reading, shared reading, watching or listening (books, historical comics or modern adaptations of patriotic songs);⁴²
- increasing religious knowledge and experience – done together in the form of dialogue to reveal the role of the Catholic faith and Church in the life of the nation, out of concern for its independence and freedom; the promotion of Christian morality, religiously motivated patriotism (the Fourth Commandment – “Honor your father and your mother!;” the Second Vatican Council – “foster genuine and active love of the Homeland,” “altogether avoiding racial prejudice and hypernationalism);”⁴³ praying together for the Homeland;

⁴² *Ibid.*, 429.

⁴³ Sobór Watykański II, *Dekret o działalności misyjnej Kościoła*, no. 15; *Konstytucja pastoralna o Kościele w świecie współczesnym*, no. 75.

- setting an example of patriotic involvement and active love of the Homeland.

The implementation of the tasks and forms of patriotic education in the family indicated above underscores the importance of values in the development of Man and the need for education for values, which in today's world is "doubtlessly one of the greatest challenges for the whole educational community,"⁴⁴ as stressed by John Paul II.

Patriotic education is a crucial manifestation of personalistic, moral and social education. K. Chałas points out the significant role played by patriotic values in an integral development of a person in all its spheres: physical, psychological, social-moral, and spiritual-religious ones. At some point, such values as nation, homeland, state, patriotism start to involve Man in the building of his own identity, his sense of life, openness to the past, the shaping of the present, the building of the future all enable Man to put down roots in his community and build social networks by offering his sensitivity and creative participation.⁴⁵ Patriotic values have the power of motivating people to follow the path of individual growth and at the same time constitute a criterion for the personal condition of the pupil. This is so because the adopted and realized values co-occur with others, making up extensive axiological structures. They are correlated with such personal and moral-social values as: dignity, responsibility, love, devotion, respect, common good, justice, work and honesty. In this sense, we can speak of the ultimate meaning of patriotic values, realized only when it becomes possible to actualize the related values shown above. Simultaneously, the educational process necessitates a multidimensional formation for principal personal and moral values as well as a patriotic formation which imparts new quality on the former, being inherently valuable.

Education for patriotic values occurring both at school and in the family addresses the challenges of trends of modern globalization and European integration and responds to the phenomena of nationalism, fascism and cosmopolitanism emerging in Europe and beyond. On the one hand, education which is properly oriented for patriotic values prepares pupils for their commitment to the life of their own homeland, while on the other

⁴⁴ Jan Paweł II, *Wychowanie do wartości moralnych*, "Wychowanie w nauczaniu Jana Pawła II (1978–1999)", Warsaw 2000, 361–362.

⁴⁵ See Chałas Krystyna, Kowalczyk Stanisław, *Wychowanie*, 132–137.

it opens them to other homelands and nations, to Europe and the rest of the world, to the promotion of world peace.

Conclusion

Patriotic education of children and the youth requires the cooperation of the family and school, especially within the framework of the educational priority *A year for the Independent One*, since the 100th anniversary of Poland's regained independence is a perfect opportunity for that.

Cooperation, especially in partnerships, can produce excellent results when it is oriented towards the integration of subjects: cultural, normative (axiological) and communicative and functional integration.⁴⁶

Cooperation assumes that parents should be educated and that they should be involved in the school process of moral-patriotic education. The activity of pupils, their creativity, dedication and motivated participation in the process of patriotic activation remain crucial.

As a result, a mature, healthy and creative patriotic attitude may emerge, not only among pupils but also parents and teachers.

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The family as a subject realizing an educational priority of the Polish school system

Summary

In 2018, Poles celebrate the 100th anniversary of regaining their independence. For this reason, Polish schools are addressing an educational priority entitled *A Year for the Independent One*. The success of this project largely depends on the educational support of family which is the basic subject pursuing patriotic education in order to introduce children to the world of patriotic values of the Nation, Homeland, and State. Proper patriotic education in the family environment cannot be separated from moral education which develops children's attitudes of respect towards other people, nations, and states. Successful patriotic education ensures the cooperation of family and school.

Keywords: family, patriotism, education, homeland, values

Šeima – auklėjimo prioriteto įgyvendinimo subjektas Lenkijos mokyklų sistemoje

Santrauka

2018 metais Lenkija švenčia savo nepriklausomybės atkūrimo šimtmetį. Tokios reikšmingos šventės proga lenkiškose mokyklose yra įgyvendinamas svarbus auklėjimo projektas – *Metai Nepriklausomai*. Šios akcijos sėkmė labai priklauso nuo šeimos paramos auklėjant. Šeima yra pagrindinis patriotinis auklėjimo subjektas, supažindinantis vaikus su patriotinėmis vertybėmis: tauta, tėvynė, valstybė ir patriotizmu. Tinkamas patriotinis auklėjimas šeimoje negali būti atskirtas nuo moralinio auklėjimo, kuris formuoja vaikų pagarbą kitų asmenų, tautų ir valstybių atžvilgiu, ir todėl patriotinio auklėjimo sėkmę užtikrina šeimos ir mokyklos bendradarbiavimas.

Raktažodžiai: šeima, patriotizmas, auklėjimas, tėvynė, vertybės

Rodzina podmiotem realizacji priorytetu wychowawczego polskiej szkoły

Streszczenie

W 2018 roku Polacy obchodzą 100-lecie odzyskania swojej niepodległości. W związku z tak znaczącą uroczystością w polskich szkołach jest realizowany ważny priorytet wychowawczy – *Rok dla Niepodległej*. Powodzenie tego przedsięwzięcia uzależnione jest w dużym stopniu od wsparcia wychowawczego rodziny, która jest podstawowym podmiotem wychowania patriotycznego, wprowadza bowiem dzieci w świat wartości patriotycznych: narodu, ojczyzny, państwa i patriotyzmu. Prawidłowe wychowanie patriotyczne w rodzinie nie może być oddzielone od wychowania moralnego, które kształtuje postawy szacunku dzieci dla innych osób, narodów i państw, dlatego sukces wychowania patriotycznego zapewnia współdziałanie rodziny i szkoły.

Słowa kluczowe: rodzina, patriotyzm, wychowanie, ojczyzna, wartości