

THE ETHOS OF THE TEACHER - CONVERSATIONS ABOUT A VALUES IN EDUCATION

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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 Hołówko-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 Ryndak, 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 Hołowko-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 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 "budząca 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 corner. 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 order 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 children grow, there will be a possibility that something will change systemically, 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 [Szkola Promujaca 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 appoints 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 overprotective 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.