

ETHOS OF THE TEACHER MEETING 12.03.2024  
MEETING TRANSCRIPT

**Prof. Dr. 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 Tereskiewicz, 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 indifferent, 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 of 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 different 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 remember, 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 Tereszkievicz**

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 Chafas 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 Wyszynski'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 implanted 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 somewhere, 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!