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COURAGE OF A STRONG-MINDED GIRL SCOUT – GUIDANCE FOR THE EDUCATION OF TOMORROW

The characteristics shaped in the process of upbringing include courage. It is often associated with bravery, heroism, determination, ability to cope with difficult situations or boldness (SJP, 2018). However, courage goes beyond the meaning of these concepts at the same time deriving its content from each of them. Therefore, in order to extract its basic meaning it is worth devoting attention to it. Courage is a feature of character that is shaped under specific conditions. It is influenced by the values and patterns that apply in a given environment. Therefore, it is justified to distinguish an environment that is particularly conducive to the development of courage. Finally, it is necessary to indicate the attitudes of specific people who can be called courageous. These assumptions will be implemented in further considerations, which will allow showing the importance of courage not only in history, but also *today* and *tomorrow* of Polish education.

ESSENCE OF COURAGE

In order to capture the essence of courage one should look at the significance attributed to it in ancient times. The source concept from which courage is derived is the Greek *arete*, which has many meanings, including virtue, bravery, and perfection.** It became a natural thread of Greek culture, and with the changes taking place in the economic, political, social and cultural life of ancient Greece, the content of this term underwent various modifications of meaning (Zgraja, 2010, p. 767). Since the time of the Athenian polis, human perfection qualities have been identified with a given social status, and especially with being a good citizen, and thus adapting to the prevailing customs. It was only Socrates who perceived courage as the realization of human rationality and consciousness, assigning ethical significance to *arete*. The basis of courage is self-control, and gaining courage is the greatest benefit for man (Zgraja, 2010, p. 774).

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** The discussion on accepting the best translations of the word *arete* for pedagogy is still going on. Not all authors agree to translate it by the word *courage* (Juchacz, 2004, p. 27-28).



Aristotle put *arete* at the center of ethics. As noted by A. Żywczok “ethical courage conceived in the Aristotelian way is a permanent disposition to a certain type of resolution, consisting of maintaining the proper, average measure, which is defined by reason, and in a way that would be described by a sensible person. It concerns an average measure between two faults, i.e. between excess and deprivation” (Żywczok, 2008, p. 40).

Aristotle drew attention to the need to find a balance in cognition and experiencing the world, and this is a manifestation of courage. This principle is referred to by J. Tischner when he talks about the need for a compromise “between what you want and what can be a compromise of desires with reality in a given situation” (Tischner, 2011, p. 416). Thanks to the compromise it is possible to refrain from the extremes of ethical utopianism and fatalism. Utopism occurs when a person is sensitive to the world of values but at the same time does not see the reality that surrounds him/her. He/she can arouse admiration with values but is defeated when he/she tries to implement them. In turn, the fatalist is focused only on the world and his/her own fate, and this causes that he/she cannot rise to the level of higher values. Between extreme approaches, there is ethical realism that combines the ability to see values with a clear view of everyday life (Tischner, 2011, p. 417-418). J. Tischner emphasizes that one can distinguish two types of courage: towards oneself and to the world of values. The first of these occurs when a person in an internal conflict situation, caused by the need to make a choice requiring an internal sacrifice gains the choice of a certain value and acts according to his/her conscience. When this choice is accompanied by suffering and resistance, courage helps to overcome it. In turn, courage in the face of the world of values manifests itself in the ethical situation of uncompromisingness, i.e. in the attitude of choice that is particularly important to the other person. Sometimes this is associated with the necessity of giving up value, but this is only possible with “sacrificial” values, since sacrificing the highest values would be unethical. The choice of the value necessary for the other person is preceded by an internal readiness to do him/her good and also assumes the ability to choose the appropriate circumstances, place and ways to implement the act. In this attitude and action courage is necessary (Tischner, 2011, p. 418-425).

The courage understood in this way has educational significance. The essence of upbringing in the spirit of courage consists first of all in shaping the basic reference of a young person to moral values. In this context A. Żywczok writes “The attitude of ethical courage is the attitude of respecting the human axiosphere and constant readiness to defend the most significant transcendentals” (Żywczok, 2008, p. 48). It is not difficult to find expressions of courage in the attitudes of people who are educational models especially when the values achieved by them were associated with the need for sacrifice, hardship and giving up pleasure. Janusz Korczak, John Paul II, Mother Teresa of Calcutta, Dalai Lama and many others are examples of courageous people, who accepted the willingness to sacrifice for a way of achieving value, and instead of showing only courage they adopted a peaceful and therefore demanding solution. Fortunately, there is no shortage of parents and educators, for whom eth-

ical prowess is a significant direction of their own development and supporting the personality development of the wards. Unfortunately, attitudes that differ from these noble goals are increasingly promoted in upbringing (Waloszek, 2014, p. 223-224).

COURAGE IN SCOUTING

The concept of ethical prowess is also present in the programs of functioning of some organizations that undertake the upbringing of the young generation. A special place among them should be scouting, and among his representatives the figure of A. Kamiński, one of the prominent propagators of this form of life and education. His life and achievements have been presented in numerous studies. “The authors writing about Kamiński emphasize that he has made a huge contribution to the education of young generations, and also to educators not only through his texts and actions, but through a clear, legible, patriotic, scout and on this ground – pedagogical human attitude” (Olbrycht, 2017, p. 14). One of the important features of this activity was to emphasize the importance of courage as an attitude indispensable in the life of a scout. In the end of the book *The Birth of Courage*, A. Kamiński asks the readers questions about the essence of courage, citing various life situations that are usually associated with the fearless attitude of a human being. The author emphasizes that true courage derives from awe-inspiring attitudes, but gives human action a deeper meaning, as it refers to the close relationship between virtue and courage; “We, contemporary people, feel the notion of valor a bit differently. But how overwhelming echoes of past influences we feel that our present-day modern courage must be permeated – if it is to be real courage – with self-control and bravery, caution and justice. And although in people we value mobility, entrepreneurship, boldness, resourcefulness, energy – we feel perfectly that these features are like something external in a person, they are something much more modest than the great feature of courage. Courage is like energy in the service of moral values” (Kamiński, 1958, p. 144-145).

A. Kamiński’s scientific and educational activity was aimed at overcoming the image of the world in which evil is expansive, resourceful, and passive and good is helpless. He believed that people representing good should organize themselves and work so that their values would not have to undergo the pressure of evil. He wanted to bring up people who combined high moral values with the ability to help those in need (Janowski, Kamiński, 2003, p. 517). An important area of assistance was, according to A. Kamiński, the concern for the good of Poland, which can be developed by people with a suitably shaped character. He believed that the nature of the Slavs, especially Poles, is distinguished by the fact that they take their lives seriously, hence he postulated that “principle and a deeper reason” be the motives of their actions (Śliwerski, 2009, p. 75). He assumed that “there is no child completely devoid of moral values” (Kamiński, 1948, p. 36), which is why he stressed the importance of scouting education, which is the detection and development of moral talents and

values. A. Kamiński believed that “the heroism of everyday life is just as great as the heroism of struggle” (Kamiński, 1958, p. 145). B. Śliwerski emphasizes that the scouting ideal and educational principles are still valid, hence the postulate of their implementation in present times, in a free country and more favorable circumstances (Śliwerski, 2009, p. 11).^{*} Still, it seems reasonable to refer to history, and especially to the period in which many young people who identified with scouting ideals had to show their courage. Particularly noteworthy are the post-war years in which contemporary scouting was shaped.

COURAGEOUS GIRL SCOUT

One of the people who have experienced many difficulties in being a girl scout is Teresa Świąch, née Pindela, a resident of Myślenice. As a sixteen-year-old female high school student she joined the ranks of the Secret Scouting Ensemble “Buki” in 1949, acting as part of the Secret Polish Scouting Association (SPSA) from December 1948 to December 1949 (Rzeczowska, 2011, p. 156). Shortly after her accession to the organization at the end of 1949 the arrests of the members of the “Buki” and SPSA “Sępy” started (Kalinowski, 2013, p. 222). T. Pindela was released from detention in January 1950. After leaving for freedom, wanting to continue her studies in the matriculation class she submitted to the necessity of self-criticism in the hall of one of the Myślenice high schools. Together with other students who engaged in illegal scouting she had to admit to a mistake, ask for forgiveness and bear the consequences of her decision (Konieczna, 2018). After passing her final exams she experienced many difficulties in continuing her education and finding a job.

In an in-depth interview T. Świąch expressed what she experienced as a graduate during the participation in the activity of “Buki” and also after the arrest and later life. The analysis of her statements is a testimony to the drama that she and her peers have experienced, in which life the scouting ideals have been subjected to a very hard test.

She begins her speech with the recollection “In 1945 when the high school was opened in Myślenice in April, soon afterwards the scouting team was formed, which was as if a continuation of the pre-war scouting. Like many other friends, I signed up to this team. And I can say that scouting had a very big impact on shaping my character. Scouting was such a great experience! I clung to my scouts with all my heart. Unforgettable moments spent at camps, while getting scouting skills, grades... I have a scout book, which I keep as a great relic. Here is the date of joining the Scouts in 1945. And I made a scouting promise. I also keep this scout cross. [...] And these words of scouting promise. It was a promise that was made for a lifetime...”^{**}

^{*} Living in a free country brings specific problems resulting from the formation of the modern scouting model. Among other things, they include the content of the scout oath, from which ZHP (Polish Scouting Association) has canceled the promise of abstinence (Śliwerski, 2017).

^{**} All quoted statements were taken from the interview given on March 1, 2016. The in-depth

It is worth noting the importance that Teresa attributes to the role of scouts in shaping her character. A return of remembrance to the great pre-war scouting period, as well as to the hope born in her when she joined the post-war team show the girl fascinated by the idea of scouting and the values promoted by it. They also have a great significance to Ms Świąch today, when she shows the kept “relics” of past events. The woman emphasizes that these values and the moral norms associated with them have an objective meaning for her independent of the changing circumstances of life. Objectivism of values and universalism of norms have become the determinant of her behavior. This is testified, inter alia, by the reference of Teresa to the promise of abstinence during the time of being a scout and the statement “I fulfilled this promise. It was only at my wedding that I drank half a glass of wine for the first time.”

The decision to join the illegal scouting organization took place in a conspiracy. The young girl, full of enthusiasm, entered the rhythm of the team’s meetings and accomplishment of its goals, in diametrically opposite conditions from the previous ones. They have contributed to the fact that the woman sums up her decision with a bitter statement: “I did not hesitate, because I missed this scouting, I missed it so much! If it is going to be a scouting, I did not hesitate. I did not realize what price I would pay for it...”

The price mentioned by the interviewee was related to the consequences of the working out and arrest of members of the “Buki” and “Sępy” groups. Although the youngest members of the scouts, to whom Teresa belonged, did not constitute a direct goal of searching for the security apparatus, they could have been a valuable source of information on illegal organizations. Their arrest also had a propaganda dimension, because it was to be a warning to others.

“I was just in high school. And one day in December, Hanka told me during the break that someone had been arrested. From our group or from «Sępy». Well, I felt such anxiety but I thought that maybe someone who is arrested will not betray others. In any case, I came home after school and I waited a long time when two men in civilian clothes knocked on our door saying that I should dress and go. They led me to the Security Office and to the cell. These were very small rooms in the basement of this building. Basement, in which there was a storied plank bed. It was the whole width of the cell. Then the metal door and the second part of the cell, where there was a bucket of waste and a jug of water. Nothing more. Well, that’s how you slept on bare boards, with your hand under your head. Nothing to cover or anything... I found myself in a cell with Lusía, who was from “Sępy.” They specially separated us so that we could tell something to each other and later during the interrogation, that they would take it from us... Actually, we were not so terrified by these conditions, because the scouting hardened us to cope in every circumstance and it did not bother us that we could not wash either. At once, without speaking, we realized that

interview was combined with the analysis of documentation illustrating the interview.

we would say nothing. Neither me about “Buki” nor she about “Sępy,” because we noticed that we are being eavesdropped in the cell. So to deal with something I say, “let’s repeat something to each other. This is from history when Polish kings ruled, from which year to which. It’s from literature, what writers were, what they wrote. And we prayed, we prayed the rosary.”

The conditions in which young scouts were placed could not depress them. The girls were prepared to live in harsh conditions. It is also interesting that they were able to work out the rhythm of the day, which was based only on their activity, opposing boredom, anxious thoughts and opportunities to pass confidential information to the eavesdroppers. Repetitions from history, the Polish language, as well as common prayer became the everyday reality of the girls. After some time, they will establish contact with other prisoners using the Morse code. What is worth mentioning is the independence of the girl scouts seen from the time of their detention throughout their stay in prison. It proves the skills developed adequate to the acquired scouts’ skills. The interviewer attaches great importance to them, stressing how much effort was needed to get them. Finally, the analysis of the research material allows us to see the high courage and prudence of the girl scouts, who during the night interrogations were able to select the knowledge they can convey from the information they were carefully concealing. Thanks to this attitude, they did not contribute to the violation of the good of team members.

Suffering, which was particularly severe, was uncertain about the future of the scouts “The worst was the hopelessness and this fear, what they will do with us, how long we will be there. If it could be known that there would be a month, two months, that there would be some hope, then everything would be bearable. And if you did not know what would happen...”

Lack of sense of security, fear and hopelessness of the situation were the biggest challenge posed by scouts. Expectation with no perspective of fulfillment gradually weakened and hindered everyday functioning. Prisoners met this challenge, although they had to bear the cost of their inflexibility.

The consequences of the intrepid attitude of Teresa and her colleagues went further than the traumatic memories of the prison. After the release of the scouts, they had to humiliate themselves in front of the school community experiencing stigma and marginalization. Admitting the alleged guilt, as well as taking responsibility for alleged violations of the rules in force has been arranged to be a warning to the school community and families, “Each of us was ordered to go on stage and submit such self-criticism, apologize and promise that we will no longer be enemies of People’s Poland, and that we ask for admission to school so that we can learn. So each of us went out and said something like that to all the youth. But there was no other way out because we wanted to go to school...”

The desire to continue education was so strong that it allowed Teresa to survive the difficult time of the Matura exam, during which she was under special supervision and received a special question from a representative of the Security Office. A suc-

cessful passing of the secondary school-leaving examination only seemingly opened the way for the young woman to study. In practice, it turned out that the infamous scouting history will make it difficult for long to implement the life plans of Teresa and other scouts.

Taking the entrance exams for the coveted Polish studies turned out to be a fiasco, “It turned out that after submitting the papers I am not on the list admitted to the entrance examination. Then it was explained why. Because my husband’s brother was in the other organization, «Sępy». And when my husband tried to study, someone sympathetic showed him the opinion of why he cannot be admitted to college. Because he was a bandit. Well, since he was a bandit brother, I was a bandit too.” Then others did not get to college either. Taking up a job, starting to study in Wroclaw, and then moving to Krakow has opened a long way to achieve the goals. When at last Pindela was close to graduation, the MA thesis supervisor proposed her to assume the position of assistant in his department. The good will of the professor in the face of the ideological resistance of the dean’s office turned out to be too weak. Someone else took the proposed position.

Another disappointment was the graduation ceremony. “I was to receive a diploma for the honorable completion of my studies. It was to be a great ceremony, handing out diplomas in the hall of the Jagiellonian University. The date of the ceremony was approaching and I did not receive any notice. My aunt gave me a dress for the occasion, because if this ceremony is to be great I should appear in this dress. Meanwhile, the ceremony took place and I was not called there. I was unworthy to take the diploma in public... I only received a notice to report to the dean’s office to collect my diploma. Well, I was so disappointed. Well, it was not the end of the story, because then I could not find a job. I asked about jobs in many places and I could not find anything...”

Disappointment, a feeling of being lost and being stigmatized because of decisions taken in her youth became a companion to Teresa’s adult life. The undeserved suffering she has experienced has left its mark on her perception of the world. When after many years Ms Święch looks back, she sees many successes she has achieved and still achieves despite her advanced age. She recalls the gratitude of the people who helped her overcome the difficulties, and at the same time she cares that her relatives and young people who constantly come to her home experience as much good as she can offer to them. The kindness and willingness of help from a retired teacher is of educational importance; it reminds of the need to create attitudes based on courage, determination and bravery in the young generation. These character traits are still awaited, despite the fact that these days they are not confronted with Poland’s enemies.

CONCLUSION

The analysis of the concept of courage in the context of a girl scout T. Pindela seems fully justified. The assumptions guiding A. Kamiński, and earlier all that focused their attention on the importance of moral courage focused in the life Teresa and some of her peers. Looking at the heroic attitudes of young people you can admire their courage, maturity, persistence and uncompromising attitude. However, it should be remembered that their source was an internal attitude towards the indestructible values contained in the scout vow. The motivation to act resulted from the developed character traits that were able to oppose hopelessness, apathy and moral evil. The preservation of the Aristotelian balance between desires and the possibilities of their implementation resulted in the consistency of views and actions of the interviewee. Work on herself which was taken by a young girl scout, resulted in readiness to accept the difficult consequences of her decisions. This readiness was not without fear, a sense of unfulfillment or regret. But it was never undermined because it resulted from a very strong internalization of the values and norms passed in scouting. And this is a manifestation of courage.

Concluding the deliberations, it is worth asking whether courage is important for the future. Is it an attitude that is still needed and expected? The answer to these questions seems obvious. There is still need for examples of courageous people. In the context of the contemporary crisis of values, objective norms and authorities, it is necessary to shape the attitude of courage which is expressed in the internal effort of opposing external evil and own weakness. Courageous people are able to build the future of education without overlooking its principia. As a result, it takes on more human forms, because on the one hand education does not detract from the realities of everyday life, and on the other hand sets the broad horizons of development of the modern generation.

Looking into the future, it is worth drawing from the experience of Polish history and the fate of its individual citizens. K. Denek confirms this thesis and he postulates that in education there should be space for “out of date” values with good, truth, memory and beauty at the head (2014, p. 40). Their implementation builds a courageous attitude, which is always focused on the future because it struggles with the current state, expects its improvement. Courage is therefore inseparably inscribed in the future of education.

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Keywords: courage, scouting, education of tomorrow

Abstract: Human development is closely related to the process of shaping personality traits e.g. courage which plays a particularly important role in life. The notion of courage refers to the ancient understanding of the word *arête* whose meaning evolved and suggested the need to be able to control oneself. It is worth presenting and deepening the modern understanding of courage in the context of the scout educational program popularized by A. Kamiński. The case study of a courageous girl scout who faced numerous consequences of protecting values shows that courage is of great importance these days. The process of forming the education of tomorrow should be based on human experience and ensure the transmission of the most important values to the process of upbringing in the future.

DZIELNOŚĆ NIEZŁOMNEJ HARCERKI JAKO WSKAZÓWKA DLA EDUKACJI JUTRA

Słowa kluczowe: dzielność, harcerstwo, edukacja jutra

Streszczenie: Rozwój człowieka wiąże się z kształtowaniem cech charakteru, wśród których szczególne miejsce zajmuje dzielność. Nawiązuje ona do starożytnego rozumienia znaczenia słowa *arete*, które ewaluowało i implikowało potrzebę kształtowania umiejętności panowania nad sobą. Warto przedstawić i pogłębić współczesne rozumienie dzielności, zwłaszcza poprzez ukazanie jej w kontekście harcerskiego programu wychowawczego propagowanego przez A. Kamińskiego. Także analiza przypadku dzielnej harcerki, która poniosła wiele konsekwencji opowiedzenia się po stronie wartości, pokazuje, jakie znaczenie ma dzielność dzisiaj. Kreowanie kształtu edukacji jutra winno nawiązywać do zdobytych doświadczeń i w ten sposób zapewnić transmisję najważniejszych wartości do wychowania w przyszłości.