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SCOUTING FROM THE PERSPECTIVE OF INCREASING THE SENSE OF SECURITY

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**Abstract.** Scouting is a system that developed at the beginning of the last century and is now entering the era of information society. A sense of brotherhood increases the feeling of security. Scouting is a proposal for an upbringing based on active and compassionate values related to relationships with others, for others and for self-improvement and the common pursuit of the ideal. Scout activity, his willingness to serve, experience and interact with other brothers scouts around their world promotes the opening of values in their different dimensions.

**Keywords:** scouting; security; information society

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**Discipline:** Safety research

## 1. Introduction

Scouting is not just an imitation of English designs. From its beginning it was a unique solution in the scout family and it's achievements of the Polish culture and the national tradition. Aleksander Kamiński, pointed out that the "English scouting is under an outstanding advantage of fun. Our scouting desires through well-organized fun, carefully prepare young people for playing a role in the social life" (Kamiński, 1935). It is possible to state that it is a unique phenomenon, peculiarly characteristic of the culture and the Polish tradition and in this original sense on a world scale. At the same time the community's thoughts and experiences with the entire Scout family, sharing their values associated with service, brotherhood, and required results to excellence. It is worth and should be analyzed scouting not only as an organization, but also as a social movement or pedagogy. The system that developed at the beginning of the last century and is now entering the era of information society. In order to fully present the meaning and functioning of scouting showing its genesis, it is necessary taking fundamental factors into account shaping and modeling the development of the scout method to identify its origins. Instructors and scout instructors throughout the history of the scouting movement have made significant changes, both in the educational system itself, as well as the idea of what could be (and was) the subject of separate (Bluszcz, 1988) hearings. This system was subjected to change and development under (Burska, 1984) the influence of shapely conditions.

Excellent Polish educator Teresa Hejnicka-Bezwińska in her work defines a new, important term for our considerations, the term pedagogy. Unlike pedagogy, which is a term reserved in science for the determination through it the separation of scientific discipline (or field of knowledge) about educational processes, and which producing the knowledge is a task for about the entirety of the practice and the educational theory - past and current, pedagogy it is public practice education, having its grounds in reflection and biographical experience,

that is the popular knowledge, as well as, also partly, scientific. It is worth noting that the author cited indicates three basic meanings of the term according to which the pedagogy is:

- „effective influence on children and young people for achieving certain educational objectives, metaphorically speaking, “the cultivation of the human spirit”;
- pedagogical doctrine, educational ideology or a hidden education program;
- comparatively with cohesive and long-lasting set of educational practice, through which the individual is assimilating new (or develops existing) forms of conduct, knowledge, skills and criteria for their assessment, taking them over from someone (or something), whom he considers to be an appropriate supplier (forwarder) and an evaluator” (Hejnicka-Bezwińska, 2008).

In this sense, the object of pedagogy research (Hejnicka-Bezwińska, 2008) is therefore pedagogy in different meanings. Similarly, Aleksander Kamiński also understood pedagogy, defining it as “learning about education” (Kamiński, 1978).

Let’s try to look at scouting, not as a pedagogy or a method of education, but as a pedagogue. Calling for this approach to the problem Bogusław Śliwierski addressed the problems of describing scouting (Śliwierski, 2010), whether in terms of organization or movement or pedagogue system. Each of these shots leaves a large (unfortunately) margin of what instinctively (or according to our own experience and sense) we would call scouting, and what in this or another definition does not fit. The term pedagogue, although it comes from quite distant times, brings with it freshness, novelty and proposals for a new opening in describing issues related to education, including scouting. Following in the footsteps of the Hejnickiej-Bezwińskiej, scouting can be described as: the art of influencing the achievement of certain educational objectives and at the same time as a kind of doctrine or ideology and a relatively coherent and permanent set of educational practices. This approach enables a broad view of the unity and multiplicity of what is in the concept of scouting (Czarkowski, 2011).

## 2. The origins of scouting education

When looking for sources of Polish scouting, it is worth highlighting their multiplicity and diversity. One of the main sources is scouting created by Robert Baden-Powell, whose history has been dating since 1907, but the process of creating and maturing the educational system itself was much earlier. Scouting as an educational system in the original Baden-Powell’s form was deeply rooted in its era, its fears, but also expectations. Although the creator of the method himself, General Robert Baden-Powell was not an educated educator or philosopher, but he lived in this era and was her child, and his work was a response to the challenges of that time, the challenges facing England and Europe of the turn of the century. From English Victorian tradition, he drew the principles of faithfulness to the king, faith in the ideals of which is God, obedience or discipline are the highest. But he also responded to new thought currents and ideas flowing through a wide trend especially from North America. Therefore, scouting is firmly rooted in the philosophy and pedagogy of progressive education. Therefore so superbly became part of it independent after all works of Ernest T. Seton (Seton, 2009). It is, moreover, to this day, as the document may be expressed in under the title „Key features of scouting” (World Scouting Conference, 2009) defining scouting as a system of progressive self-education. Progressive education was a system based on previous philosophical and psychological concepts created by Ch. Peirce, W. James and John Dewey. A system that K. Sośnicki wrote, all new aspirations and pedagogical ideas can be part of one compact construction (Sośnicki, 1967). Progressive education was a significant concept and idea of a major breakthrough in pedagogy. He made changes to the perception of the central figure in the education process, it was supposed to become a child, not a teacher. In concepts and pedagogic solutions based on needs of children and young people were directed foster children’s attention to freeing the development potential (Latin *progresio*). A special role is attributed in this system; freedom, activity, spontaneous learning and children’s work (Okoń, 1978). This freedom, movement, strong rooting in nature, joy and fun are also adjectives to this day in scouting. Scouting methods were highlighted by activists of the youth organization *Zarzewie*- preparing their members for the fight for independence. It was the *Zarzewia* authorities who commissioned (for the penalty) Andrzej Małkowski translation of the Scouting for Boys manual. Andrzej Małkowski, after learning about the ideas and solutions proposed by Robert Baden-Powell, he became a scouting enthusiast, considering him not only a certain idea for bringing up young people, but also as a new lifestyle.

Andrzej Małkowski, being a member of the oldest and strongest gymnastic society of The Sokół (Falcon) - Macierz in Lviv received the support of Head of the Sokół dr. Kazimierz Wyrzykowski. It was an open association, and the nests which were local branches also existed in the Russian (secretly) and Prussian occupations and almost all Polish communities. The support of such an organization allowed the organization to organize the first instructor course in Lviv between March and May 1911. Members not only of Sokoła, but also other organizations, such as Zarzewie, or Elsows, they absorbed information about trips, camping's and the scout method presented, the way Andrzej Małkowski understood it, through the prism of national and personal experience. Waclaw Błażejowski, describes this event: „It was a symbol of the continuing struggle of Polish youth for national liberation, and the eagle in the crown reminded of the fact that there are heirs of the Polish State” (Błażejowski, 1935). Successes in training and great enthusiasm resulted in the creation of a Scout Command and the first teams as a result (after the end of the course).

Polish Scouting and then scouting and its independence, national and paramilitary character was part of the struggle for independence (Babiński, 1935). This fact has not been without affecting the further development of scouting and is at the same time the beginning and cause of the differentiation of scouting from traditional and modern world scouting, both in the field of patriotic and paramilitary education. Therefore, scouting, while remaining part of the family of world scouting, is at the same time an organization very different from other scouting organizations.

### **3. Models of perception of scouting pedagogy**

At various stages of more than 100 years of scouting history, there were different needs to describe this way of action. Various materials and methodical guides were created. Starting from work of Andrzej Małkowski „How scouts work”, which was a Polish version of Robert Baden-Powell's work by Eugeniusz's handbook was very important for the development of scouting. Piasecki and Mieczysław Schreiber „Frolics of Polish young people” published in Lviv in 1912. to a series of recently released by the GK ZHP manuals or the work of Mark Gajdziński „Scouting education system” the Independent Scouting Publishing House has taken the task of describing scouting as a system of education at different levels of generality. A special place on this list is occupied by the book by Ewa Grodecka „About the method of scouting and its use” published for the first time in 1937. As a result of various processes connected with transformations after 1989, on the wave of intensive seeking the ideological identity and returning to the past (sometimes unfortunately irrational) authorities of ZHP considered that there was a significant need to create an official interpretation of the concept of scouting method. This was first done by the Resolution of the General Council, then introducing the method into the Statute of the ZHP and adopting a description of the method by resolution of the Congress of the ZHP. In their work, the authorities relied on the work of Ewa Grodecka. The author herself – Doctor of Education History – analyzed scouting as a system of educational interactions (for the first time ever) and although she does not use the word pedagogy, this work can be considered a certain beginning of considerations devoted to scouting pedagogy.

In the summoned documents, the ZHP authorities as the basis for scouting, in the author's footsteps, recognize: service, work on themselves and brotherhood. On the other hand, the Statute of ZHP in paragraph no17 states that: “The scouting method is a way of working out:

- positivity,
- individuality,
- reciprocity of interactions,
- with the freedom and the awareness of purposes,
- intermediateness,
- naturalness,

It is also a system to support the self-development of cub scouts, scouts and instructors by:

- Pledge and Law,
- learning in action,
- participation in small groups,
- continuously improved and stimulating (Grodecka, 1989) program”.

However, referring to history, it is worth noting that in terms of the description of the methods of scouting action, there was a tradition of many such descriptions and discussions on the subject, which the resolutions of the authorities unfortunately restrict and even to some extent prevent, which can effectively block the development of the scouting method and methodology.

Works of many authors which also suggested own proposals to define or the description of scouting method are worth reminding as well. For example, Władysław Szczygieł mentioned the following characteristics among the characteristics of the scouting method: voluntary and internal order, naturalness, positivity, bringing up for the act by the act. He also stressed that the scouting program must correspond to the interests (Szczygieł, 1946) of young people, and the basis of the whole movement is the replacement system, while the Scouting Lexicon published in 1988 proposed the following definition (developed by the O. Fietkiewicz and U. Sobkowiak): „scouting method– a team of actions, impacts and measures to achieve the educational, social and subject objectives, shaped in the course of the development (Fietkiewicz, Sobkowiak, 1988) of scouting organizations and constantly improved, consciously used by its members”.

It is also worth recalling an important proposal for the development of scouting education by Aleksander Kamiński, who as first described the scout education method on land of pedagogic studies (Czarkowski, 2014). He did so in connection with his research - he managed pedagogic experiment consisting in the application of the method Cub and scout in the common teaching. The experiment began in the school year 1935/1936. It was attended by Classes I, II, 3rd General School No. I in Mikołowo. With the next years, the experiment included another classes. As part of his research in cooperation with teachers, the author sought to transfer three basic elements of the scouting method to the school's teaching ground that is: play, replacement and fitness system and a specific atmosphere. The outbreak of The Second World War interrupted the experiment in Mikołowo (Ciczowski, 1996). After the war Aleksander Kamiński, prepared under the direction of Prof. S. Hessenswoj a doctoral thesis based on pre-war attempts to introduce a scouting method into school didactics on the example of schools in Nierodzim and Mikołowo. Kamiński defended his work in 1947 and in the next year it was published under the title Teaching and Education by scouting method (Kamiński, 1948). There, for the first time, he described the scouting method on the basis of pedagogical teachings and considered it the main components:

- game,
- army,
- nature,
- camp,
- degrees and efficiency.

One should however remember about the particular role he assigned which to the specific atmosphere.

The Mikolowski experiment as well as the doctoral thesis was continued by the author, who in scouting saw far wider opportunities to work towards building bonds, shaping attitudes and developing social competences of children and young people. The result of this work was a proposal published in 1960, and also now identified as one of the key achievements of Polish pedagogy (Kamiński, 1960). Kamiński, exploited experience from the scouting and conducted earlier experiments to create the original concept behind the work of the teaching-education school. As part of it, he attributed the play an important role “in strengthening the interests of students”(Kamiński, 1960). The main assumptions of his concept are four ways of organizing lessons: teaching fun, group classes, skill list and a specific educational atmosphere.

Teaching activities to diversify the lesson consist of proposing folk-didactic activities to students to step up the learning process. These games in order to fulfil one's function they should be organised in moderation, applied until woke up the curiosity and the interest, carried out with the adherence to the principles, to result also from the initiative of pupils and to reflect interests of students. Classes in groups consisted of the teamwork of students. For that purpose similar to they got some more scout armies oneself into permanent, not larger than six-person teams. Students had the freedom to choose and select teams. Each of these groups had to perform the tasks faced by them. These tasks were divided into organizational, didactic and educational tasks. The or-

ganizational tasks concerned, for example, in class; teaching tasks required groups to actively participate in lessons and peer control of achievements; educational tasks included care for hygiene and order in the classroom, helping weaker students in science. A particularly interesting element of the concept, developed on the model of scouting performance, is a list of skills. The child was entered on the list as proof after gaining the skills, confirming its capture. Students were able to acquire skills such as writer, cashier, librarian, tourist in Poland, etc. The condition for entry into the list of skills was to submit to a special sample, which was verified by the teacher, parent or so-called "a sample committee composed of 2-3 students. Kamiński, was convinced that in addition to knowledge, skills are also needed to stimulate psychophysical and mental activities.

The education atmosphere during the lesson was supposed to be similar to of the one ruling on scout meetings that is to say, family relations between students and teachers. This required teachers to be kind to students because they had to be liked and respected by them. Moreover the teacher should be willing to grant many praise, the approval and the recognition, and more rarely of reprehensible. As this atmosphere, there was buzz and movement in the lesson, because children were allowed to communicate among themselves, as well as freely moving around the classroom (Łobocki, 2003).

It is also important for scouting pedagogue to create and describe in the interwar period the cub method described in the trilogy by Aleksander Kamiński "Antek Cwaniak", Warsaw 1932, „Książka wodza zuchów” („Cubs book”), Warsaw 1933, „Kraąg rady” („Council Circle”) Warsaw 1935. This has happened in cooperation with scout instructors, in particular it is necessary to mention here Jadwiga Zwolakowska. A party was the effect important for the education practice of this cooperation shared for girls and boys of the editing of the law of the Cub Scout. As a result, the word ZUCH (Cub scout) as one of the first scouting grounds, it took the character of "unisex" (Czarkowski, 2014). However, it was neither an attempt nor an announcement of co-education. At works of Kamiński as well as other ZHP instructors, Cubs always supposed to remain the same-sex. However, Zuchy (Cub scouts), as a branch of methodologies, definitely walked away from scout patterns, which on the one hand provoked some criticism, but on the other hand the great interest of various scout organizations from all over the world (Kamiński, 1938).

In my opinion, however, it is not just the description of the method that is Kamiński's greatest accomplishment on the basis of pedagogy.

It seems crucial, related to the development of a cub methodology, writing the book "Circle of advice". It is a pedagogical work, subjected to an in-depth pedagogical (but also on the basis of other teachings) analysis of the cub scout method (but also partially scouting). It seems that this is the first such study of its kind relating to the scouting method. It appeared two years before the quoted work of Eve Grodecka and the first Polish translation of Henri Buchet's book "Scouting and Individuality", relating, however, to scouting in general. Peculiarly its pointing out the development and the upbringing played by a peer group which seems significant and the play carried out in it spontaneous, full of imagination. Dh Kamyk, is often shown as a patriotic upbringing wizard. It is worth to pay attention that taking nothing away of important role of the patriotism in the upbringing, Aleksander Kamiński, in his work devoted to scouting, placed particular importance on shaping attitudes and social competences such as activity, independence, action (fun) in the group (team). In this sense it is possible to regard him as the visionary.

They aren't these are of course all proposals, however they are pointing at the multitude of solutions in this respect created in different years and periods. This multiplicity of definitions is the best illustration of the wealth of research and indescribable problems, and still subject to change, phenomena as educational as well as ethical and moral, which includes scouting pedagogy and scouting as an idea.

#### **4. Scouting education as an opening to value**

Ethics, discovering the concept of value, was extremely fascinated by it. It is for the educator and also a scouting instructor so important and useful that it perfectly allows him to deepen the cognition and describe the

essence of the educational relationship between him and the educator. The value has been and is present in both the works of philosophers as well as in educators, psychologists or sociologists. This makes it a perfectly universal concept although it should be acknowledged that it is not identical for all exchanged here theories. Therefore, in this consideration, the issue of spiritual development in relation to others will be referred to the concept of value.

Knowing values and, in particular, their interiorization is one of the key tasks of the educational process, which we will define behind Mysłakowski as “a natural process” conditioned by mechanisms independent of man, but closely related to his nature and the rise to new cultural spheres” (Mysłakowski, 1933) and at the same time we will treat as an action and relationship of a personal nature that preserves the dignity and freedom of individuals towards each other as well as to others. For good understanding this report it is necessary for the charter to reject the individualism as the “freedom of the lawlessness” but also collectivism as “freedom of the mechanism” (Mysłakowski, 1933). Values, unlike the norms or principles of their guard, cannot be known in persuasion like news or skills. For their full understanding, it is necessary to survive - experiencing them. It is therefore necessary to act – an act of will – with act. As the creator of the concept of learning by experiencing of Władysław Piotr Zaczyński in the current and now popular pedagogical concepts, gnostic-oriented it is difficult to find elements such as will, feelings (Zaczyński, 1990). However, long-time outstanding Polish educators (but not only Polish) paid attention that the facts - knowledge of the world and people as well as their veracity by experiencing and thus joining emotions, feelings and will becomes a value for us which we want to defend and for which we want to acquire others” (Sośnicki, 1963). It is the activity of the reality around us that is necessary to know its value. This activity takes place in relation to other people, colleagues and superiors and adopts various forms of fun, games, exploration, feat, rehearsals. Sometimes it involves entering into strong and relatively persistent relationships with others, e.g. friendship and even love.

In order for experience to occur, it is necessary to act, the cause – an opportunity – the reason for it is to put tasks before scouts (team tasks and fitness trials, etc.). Just like putting problems in front of students to solve which becomes a source of experience. However, it should be remembered that these experiences resulting from the action are not always related to the content of the activity taken but also with circumstances of for her taking in it with cooperation with others in six person groups, army, patrol (Zaczyński, 1990). They are associated with the work on developing its own virtues or the possibility as well as acquiring new abilities or named competence in a scout manner but not by chance efficiency. Woroniecki, is underlining that important difference between the habit and the efficiency (Woroniecki, 1961). By showing two different mental phenomena that determine the specific action-habit and efficiency, it indicates a difference in their connection with morality and ethics. „Habit” means something that works mechanically, automatically, without the involvement of consciousness, regardless of will which is the result of constant repetition of the same action (Woroniecki, 1961). While „Efficiency” is linked to the conscious fulfilment of the act (or with readiness to fulfil them) faster, better, without hesitation and thought at the same time with higher functions such as reason and will. It isn't liable to mechanizing, however it is elastic and at the same time will leave crucial for the valuable life freedom of choice and allows you to maintain moderation in everything that is done (Woroniecki, 1961). And so mindless nodding with the leg we call the habit, and the finger technique we call the flexible-fitness.

Referring the issues raised here directly to scouting, it is worth pointing out that scouting program like team tasks, attempts to steps and the efficiency at least should be adapted to the individual needs of age, interests, opportunities, and rooted in both national and scouting culture and traditions. On the other hand, it is constantly perfected and modernized to be compatible with the development of civilization and culture. Educational changes are closely linked to the activity of the Kaminski unit, he underlined “Changes in character can be caused through external factors, through different practical circumstances - but can be built with own functioning of the unit” pointing here at the essential site of action and self-improvements in the scout probation. As previously highlighted, scouting pedagogy is an action in a group, with a group and even through a group, but always in some relationship with the group. This allows you to learn and experience values both related to the fascination of the other person and those resulting from coexistence and cooperation and finally those associated with the sphere of extension which are playing an important role both personality models of patrons

of teams and instructors with which boy scouts can identify. It is a small peer group (ex. host) in which the scout learns about building a relationship with others, at the same time according to the attributed scouting of pedagogy the trait of reciprocity is for teams colleagues but also instructors the way to develop and learn about values. It is essential that the boy scout or the Cub Scout are a connected group member from other brotherly that is with close bond not whereas only in it functioned in the random meeting place with the scout with officer-specialist from developing the leisure time. Functioning of the army- connected with brotherly bonds of the group of people, these are joint getting to know and surviving world, joint seeking joy, good, beauty and truths. It's a common search for adventure. On this path, scout meets –interacts by sharing with the group and its members and their experiences – values. Education and self-reformation in such optics becomes “a meeting [...], through which the horizon of values opens, through which man becomes human, regardless of ideology or social system” (Woroniecki, 1961).

It must be emphasized with all force that the scouting program is to be an opportunity to engage in a personal relationship with others and to educate should be based on living people – people and the ultimate pattern is their lives and the joint experience encountered in the course of carrying out tasks of reality together with others. However implementing for functioning isn't its purpose whether impersonal unification with the common obligation. Inflecting the word here over and over again the person doesn't result from the linguistic poverty. This is an intentional action, a specific symplote (Korolko, 1990) to indicate how important in our educational system is the relationship with the other person, our subordinates, a colleague, friend, superior, not a known travel companion, or an enemy.

Come across on our scout road, (is our whole life) other people- neighbours - are our road of the development. We are also or we can become such a way for them. Both finding and being a way is not an easy task, but who would we be scouts if we had been put on easy tasks. The path to perfection for the biblical prophet and Judge Samuel was Heli, for St. Paul such a way was Ananiasz, in the life of Fryderyk Chopin, Wojciech Żywny and for Janusz Korczak orphans from the Warsaw Ghetto, for Aleksander Kamiński Oskar Żardecki, for each other such a way were also the heroes of stones for the Rampart. This relation is also appropriate for us, we must only want to notice it and according to our use of scout ethos.

The reciprocity typical of the scouting at the simultaneous freedom and the awareness of purposes is making the special probation from it. Every man encountered becomes a book for the scout who hides the treasure. Such a book should be taken care of, respected, it is good to study and to get to know her better. Because it isn't wandering alone but in the circle of other boy scouts of its brothers, this travel is becoming safer. There are others around him who would support him if he had weakened or lost. Others who will experience successes and failures, delights and competitions with him. It is the co-survival, joint discovery of values, what is good, beautiful and true allows us to approach perfection which although is still far away it is getting closer.

## **5. Causes for comparative analysis of ZHP and “Zawisza” FSE in the perspective of the implementation of valuables**

A great interest in the scouting at first in England, next gradually worldwide supported the organization development of this type. However, in countries where society was mostly Catholic, this movement was met with some distrust. These unrest was overcome by french Jesuit Jakub Sevin. He met personally with its creator in 1913. Delighted with this method he completed the scouting cours, Gilwell Park as special training camp established by General Powell, with the title “Deputy Camp Cheif”. In 1920 Fr. Jakub Sevin creates a Catholic variety of scouting in France “Scouts de France”. In this way, the movement began to develop in two varieties: Anglo-Saxon, based solely on the principles of continental Baden-Powell (France, Belgium, Italy), supplemented by the thought and spirit of Father James Sevin.

In the Connection of the Polish Scouting, in prewar times, different concepts and views were worn away about the relation with the faith and the Roman Catholic Church. O. Sevin, in the early 1920s, contacted the ZHP authorities, and the result of these contacts was the idea of connecting with the International Catholic Scouts

Office (Currently FSE), which, however, did not occur due to the large difference of opinion and views. Power in ZHP in 1931r. was taken over by those who propagate „civic-state education” in result the organisation has become more massive and subordinated to the interests of the Member State.” Stanisław Siedlaczek, on 27 October 1939 under the name „Hufce Polskie” made the first attempt to combine the idea. O. Sevin, with scouting work, however carried out in war conditions. The instructors of this organization were part of the Wigry battalion fighting in the Warsaw Uprising.

Association of Catholic Scouting „Zawisza” as an organization dates back to its beginning of martial law. 28th of February In 1982, took place a meeting of a group of instructors with the NHR which initiated the founding of the Scout Liturgical Service. After a few months, instructors from the former NHR, who led by hm. A. Frączek, created the Pastoral Care of Girls Guides named after bł. Królowej Jadwigi. This organisation, from the beginning of the zhp, gradually began to differ significantly and created its own very interesting and original identity, accepted its own distinctness and created its own cultural patterns. Remarkable uniform was inserted in colour brown and badge which is a lily with the symbol Veritas Vincit.

These actions consequently led to the establishment of an Instructor’s Sejm on 2nd of December 1989, the Catholic Scouting Association „Zawisza”. In April 1990, this organisation was registered in the register of associations in the Regional Court in Lublin. Currently, the Association of Catholic Scouting „Zawisza” FSE (European Scouting Federation) is a member of international scout structures FSE. It is a Catholic organization seen by many theologians and educators as an important link in building (or rebuilding) Christian Europe. Also St. John Paul II stressed that FSE is a way to “participate with all his youthful enthusiasm in building Europe peoples to recognise the dignity of every person as a child beloved by God and to build a society based on solidarity and fraternal love”. So he perceived scouting as a path of development through action.

ZHP, leaving the religious freedom admittedly to one’s members is carrying out the both opened and concealed program of bringing the religiousness up in his heart of hearts in particular for service for ideals. In ZHP a Principal Chaplain is managing the Catholic education. Also other faiths have their clergymen. In scouting commands there are also departments and lectures of spiritual education where next to the clergymen the laity is also acting in. It should be noted that spiritual education in the ZHP is understood more broadly than religious education and is described as a constant quest for a deeper understanding and fuller direction in life of a defined system of values.

An interesting and interesting reason to compare these two ways of implementing the idea of spiritual education can be research comparative led with using the Religious Attitudes Scale by priest Władysław Prężyna. In the Prężyna’s scale there are claims that there is the concept of supernaturalism and in particular the concept of God. This tool measures the intensity of a single person’s response to the subject of religious attitude. The author comprehends the religious attitude as relatively long-lasting filling a position expressed in positive and negative reactions whether it is intellectual, emotional or behavioral towards the determined higher object.

The main problem in the work cited was the question of whether the method of education used in SHK „Zawisza” European Scouting Federation, serves the life of its supernatural members. However, comparative studies in which a reference group, ZHP scouts have been used as well as their qualitative analysis for slightly wider conclusions. However, the research material gathered and made analysis allow to evoke, that the scout method serves the spiritual development. Average intensity of religious attitude FSE scouts is higher with 27,11 which is about 10% and is well below half of the standard deviation. At the same time, both groups achieved a significantly higher score than those reported in other publications. This confirms that both organizations serve the religious upbringing and the development however, it is carried out significantly more intensively in the FSE. Moreover, it should be added that ZHP is turning its offer to much wider groups of young people that implement valuables. Many of these young people are not ready to work so intensively in the field of religious education and would not choose to do so. In this sense, it is worth adding that both organizations play an important role in both shaping the habits and the efficiency necessary to live their lives. Serving different groups of young people, each of them in the right way and according to the scouting model of education initiates to



open on values and their living.

It is also worth noting that ZHP brings together a large group of believers other than Catholics or non-believers. Their spiritual development is used by the scout community and it also implements values-based. However, as Janusz Strojny points out, "Multiplicity resulting from many faiths, religion supremacy and beliefs not believers cannot be set on the foundation of compromise working out an agreement, a positive arrangement. Spiritual development in scouting and in the ZHP on the basis of many worldviews is not a simple consequence of participation in religious life. The increased number of religious practices, based on the religious structure. Instead, it requires the proper presence and place of the person due in the structure of the organization and the relevant relationship between the Scouting Law and the person and the formal law determining the membership of the organization". Co-experiencing similarities and differences in value systems or world views is a much richer perspective than simply averaging or establishing a discrepancy protocol.

## Conclusions

Following the motto taken from Janusz Strojny's article, it is also worth referring to the spirituality contained in the experience that God sent upon us (or for non-believers). As the author notes „Belief in God's providence is not in conflict with overcoming human destiny". Subjecting to Providence is associated with specific tasks and does not come down to passive expectations." Scout who has grown into a scouting educational ideal and accepts it, he is not a passive person, tries to discover what is beautiful, right and good. He tries not to be in opposition to have, but to stand in opposition. For him, life is the task that God or another causative force has put before him, which is the source of the highest good.

Scouting is a proposal for an upbringing based on active and compassionate values related to relationships with others, for others and for self-improvement and the common pursuit of the ideal. The existence of an ideal and faith in it – faith in God is essential for the full implementation of scouting education. Scout activity, his willingness to serve, experience and interact with other brothers scouts around their world promotes the opening of values in their different dimensions. In fact, it makes life not only more interesting, but also richer in experience, at the same time facilitates contact with God and this path leads to full humanity.

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