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Assumptions and forms of national education in the Second Polish Republic in the years 1918–1926 as a continuation of school ideas of the autonomous Galicia

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Abstract

This article explores how educational ideas developed in Polish Galicia during the autonomous period influenced the concept of national upbringing in the Second Polish Republic (1918–1926). After regaining independence, Polish schools—especially folk and secondary—drew on Galician models of patriotic education. The repolonisation of schools in Galicia enabled the implementation of national pedagogy promoted by thinkers such as Zygmunt Balicki, Mieczysław Baranowski, and Edward Gabryelski. Patriotic values were transmitted through school celebrations, historical anniversaries, student organisations, theatres, orchestras, and reading. Between 1918 and 1926, these ideas were adapted by educators like Lucjan Zarzecki, Władysław Marian Borowski, and Ludwik Skoczylas. Drawing on Galician experiences, schools aimed to rebuild national identity and counteract the effects of the Partitions. National education thus became a key legacy of Polish culture, science, and pedagogy in the late 19th and early 20th centuries.

Keywords

national upbringing, Polish pedagogical thought, educational activity, schooling, Galician autonomy, Second Polish Republic

1. Formation of national ideas in Polish pedagogical thought before regaining independence

In the early years of the Second Polish Republic, the main aim of education, defined as national, became the question of integrating the Polish community from the three partitions and building a modern model of a Pole. Such was the fundamental aim of the founders of national pedagogy. It would not have been possible if it had not been for the earlier process of the appropriate ideological formation of a significant group of teachers and the shaping of children's and young people's attitudes in the national spirit during the autonomous Galician period. It should be emphasised that Galician teachers, in addition to ideological assumptions, developed numerous forms of educational work that became important in the pedagogical practice of national education at the beginning of the reborn Polish state.

In the second half of the 19th century, the process of patriotic education in Galicia developed slowly but systematically. Loyalism towards the imperial power was increasingly boldly replaced by Polish national and, later, independence accents. Towards the end of the nineteenth and early twentieth centuries, and especially in the last years before the outbreak of the First World War, the patriotic activity of schoolchildren and a significant proportion of teachers became practically overt. It took various forms of both in-school and out-of-school activities. National celebrations were organised in schools and pro-independence organisations. National values related to Polish history were realised through the influence of scouting and were also the programme content of school trips and pilgrimages. Students also participated in celebrations organised by local communities, such as manifestations, rallies, marches, funerals of prominent Poles and unveiling of monuments to heroes from the national pantheon. Secondary school pupils took part in legal shooting lessons and field exercises, which had a distinctly military aspect, thanks to which they would in future supply the legionary and officer cadres of the Polish Army. The negative influences and effects of the war did not discourage the younger generation from the national cause, but even strengthened it.

After the regaining of independence, a characteristic phenomenon in the field of national upbringing was the fact that its ideas were postulated and promoted by various circles: teachers, politicians, social activists, the then creators of pedagogical thought, scientific institutions and representatives of the Catholic clergy. A representative of the latter group was, among others, Father

W. Kosinski, a theologian and pedagogue and priest of the Sandomierz diocese, who in his work published in 1920, *Pedagogika. Podręcznik dla wychowawców i nauczycieli* emphasised that: “our nation from the smoke of fires, from the dust of fraternal blood, the quickest and surest way to rise is through the rebirth of generations of young, well-mannered people.”¹ Accordingly, in the circles of theoreticians and practitioners of upbringing, great emphasis was placed on the importance of patriotism and the formation of national identity, thus creating the model of national upbringing that functioned in the years 1918–1926.

The national idea of upbringing expressed in Polish pedagogical thought in the second half of the 19th century, and its continuation in independent Poland, echoed the period of Romanticism. The spirit of Romanticism permeated, inter alia, the views of Karol Libelt, as well as the authors of many articles published in the Lvov journal “Szkoła” (School), which addressed the importance of national ideas in upbringing.² The views of the pedagogues and publicists of the “School” influenced the educational concepts shaping the Polish educational system after the restoration of sovereignty.³

In the second half of the 19th century, the ideas of national education were taken up by emerging political parties and their activists, above all Roman Dmowski and Zygmunt Balicki, politicians of the National League and the Polish League.⁴ These views were also proclaimed by intellectuals and educators

¹ W. Kosiński, *Pedagogika. Podręcznik dla wychowawców i nauczycieli*, Księgarnia Św. Wojciecha, Poznań–Warszawa 1920, p. 8.

² K. Libelt, *O miłości Ojczyzny*, Nakładem Spółki Wydawniczej Jan Rowiński i Adam Sobieszczkański, Warszawa 1907; A. Wałęga, *Dziedzictwo polskiej teorii i praktyki pedagogicznej na kartach “Szkoły”*, in: *Polskie dziedzictwo pedagogiczne. Rozważania o ideach i instytucjach*, ed. J. Falkowska, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2016, p. 59; J. Falkowska, *Mysł wychowania narodowego w Galicji okresu autonomii. Twórcy i idee*, Wydawnictwo Adam Marszałek, Toruń 2013, p. 73; A. Karbowski, *Polskie pisma pedagogiczne*, Kasa im. Mianowskiego, Warszawa 1912, p. 35.

³ A. Świętek, *Problem patriotycznego wychowania ludu na łamach lwowskiej “Szkoły” w czasie autonomii galicyjskiej*, in: *Czasopiśmiennictwo XIX i początków XX wieku jako źródło do historii edukacji*, eds. I. Michalska, G. Michalski, Wydawnictwo Uniwersytetu Łódzkiego, Łódź 2010, p. 184.

⁴ M. Wiśniewska, *Edukacja w służbie Niepodległej w świetle “Zasad wychowania narodowego” Zygmunta Balickiego*, “Niepodległość i Pamięć” 25 (2018) no. 1 (61), pp. 154–155; H. Konopka, *Między wychowaniem narodowym a wychowaniem państwowym w programach nauczania historii szkoły powszechnej (1918–1939)*, “Annales Academiae Paedagogicae Cracoviensis. 29, Studia ad Institutionem et Educationem Pertinentia” (2005) no. 1, p. 115.

associated with the positivist current, including: Aleksander Świętochowski, Bolesław Prus, Henryk Wernic, Piotr Chmielowski, Adolf Dygasiński.⁵ A significant contribution to the development of pedagogical thought based on national ideology was shown in the writings of Stanisław Karpowicz and Stanisław Prus Szczepanowski. In particular, the views of the latter had a significant impact on the later development and formation of Polish national pedagogy.⁶ In turn, the common denominator of the Polish positivists' views on the question of the aims of education in times of captivity was "realism, in which the ideology of the state gradually began to give way to the ideology of the nation, an ideology with a national society independent of the state."⁷

Among the authors who raised the issue of the importance of national values in upbringing, Zygmunt Balicki should be counted first. In his writings, he emphasised the important role of upbringing aimed at preparing young people to fulfil their duties towards the nation and the state. He regarded the development of the importance of such values as goodness, truth, beauty, justice and patriotism in the pupils as the fundamental task of the school. All these values were imbued with a religious spirit. Moreover, he emphasised the role and importance of the heritage of the Komisja Edukacji Narodowej (Commission of National Education), bequeathed to the Polish nation as a kind of testament.⁸ According to Zygmunt Balicki, the duty towards the future was to educate the nation as a unified, powerful organism, capable of fulfilling the historical tasks facing it.⁹

Views on national upbringing were also presented by Mieczysław Baranowski. He pointed out the importance of the family home in the process of upbringing, stressing that "sincere true patriotism of parents and educators" is the means to develop and ennoble the patriotic feelings of youth.¹⁰ He believed that every

⁵ M. Lipowska, *Koncepcje wychowania polskich programów szkolnych okresu międzywojennego*, "Rozprawy z Dziejów Oświaty" 12 (1969), pp. 38–39.

⁶ R. Zapotoczny, *Preferowane warianty ideału wychowania II Rzeczypospolitej*, "Wrocławski Przegląd Teologiczny" 6 (1998) no. 2, p. 186; D. Figiel, *Nacjonalistyczne koncepcje wychowania we współczesnej myśli narodowo-radykalnej*, "Ogrody Nauk i Sztuk" 2 (2012) no. 2, p. 91.

⁷ F. W. Araszkiewicz, *Idealy wychowawcze Drugiej Rzeczypospolitej*, PWN, Warszawa 1978, p. 30.

⁸ Z. Balicki, *Zasady wychowania narodowego*, "Szkoła" (1910) issue 2, p. 65.

⁹ Z. Balicki, *Zasady wychowania narodowego*, p. 65.

¹⁰ M. Baranowski, *Pedagogika do użytku seminariów nauczycielskich i nauczycieli szkół ludowych*, Nakładem Księgarni D. E. Friedleina, Kraków 1907, p. 65.

child, when he or she grows up and whatever his or her position, should work “for the good of the family country and for the good of his or her nation.”¹¹

On the other hand, the role of folk school teachers in the process of national education was pointed out by Edward Gabryelski. According to him, such a teacher, by appropriately directing education in the present, acts for the benefit of the nation’s future.¹² In this dimension, he is assigned the role of “guardian of national feelings.”¹³

2. National ideas in the theory and practice of school education in the first years of the Second Polish Republic

At the time of the rebirth of the independent Polish state, educational concepts were clearly influenced by the idea of national upbringing, propagated at the time by National Democracy. It was defined by Lucjan Zarzecki, who believed that the values of national tradition should be used in the process of school upbringing, and that students shaped in this spirit had a duty to multiply them.¹⁴ He pointed out that “upbringing is the creation of a nation.”¹⁵ The innovative element in Lucjan Zarzycki’s concept was the transformation of the educational ideal in relation to the ideas represented by Zygmunt Balicki, among others. In it, the role of the soldier-hero was replaced by the ideal of the worker-citizen.¹⁶

An important role in promoting the idea of national upbringing was played by Władysław Marian Borowski, whose works were essential reading in this

¹¹ M. Baranowski, *Wychowanie powinno być narodowe, ale powinno zwalczać przywary narodowe*, “Szkoła” (1898) issue 1, p. 4.

¹² E. Gabryelski, *O wychowaniu narodowym i o posłannictwie nauczycielstwa ludowego*, “Szkoła” (1895), issue 23, p. 297.

¹³ A. Wałęga, “Powinności” nauczyciela ludowego doby zaborów w przekazie czasopisma “Szkoła”, “Biuletyn Historii Wychowania” (2020) no. 42, p. 19.

¹⁴ L. Zarzecki, *Teoria osobowości i wychowania*, in: *Wychowanie narodowe. Studia i szkice*, eds. Z. Wasilewski, W. Wąsik, Zakład Drukarski F. Wyszynski i Spółka, Warszawa 1926, p. 288; K. Jakubiak, W. Jamrożek, *Polska myśl i praktyka pedagogiczna w II Rzeczypospolitej 1918–1939. W stulecie odzyskania niepodległości*, “Forum Pedagogiczne” 9 (2019) no. 1, p. 26.

¹⁵ L. Zarzecki, *O głównych postulatach wychowania narodowego*, in: *Wychowanie narodowe. Studia i szkice*, p. 369.

¹⁶ A. Niedojadło, *Wychowanie narodowe i państwowe w szkołach powszechnych Okręgu Szkolnego Krakowskiego w latach 1918–1939*, TN KUL & Biblos, Lublin–Tarnów 2013, p. 83.

area for teachers and educators, especially in the years 1918–1926.¹⁷ He believed that national upbringing should consider three sources. First, he pointed to the resurrection of national tradition, which had been overshadowed by foreign influences during the period of captivity, as well as the extraction of the essence of the educational system from the history of Polish education and the basing of spiritual culture on the historical heritage of outstanding ancestors. The second source was the introduction into the system of national education of elements acquired by foreign civilisations, provided, however, that they harmonised with the spirit of Polish society. Furthermore, as a third source, Władysław Marian Borowski mentioned “life itself and the character of the nation revealed in its process.”¹⁸ In addition, he also emphasised the importance of the family, especially the leading role of the mother, in the process of national education of Polish youth.¹⁹ He also specified in this context the tasks of the school, which should perform its educational activities primarily on the basis of national culture.²⁰

After the restoration of independence, the Polish school regarded as its main objective, on the one hand, the upbringing of children and young people to become nationally conscious citizens, and, on the other hand, the formation of citizens with a strong sense of their duties towards their own country. The regaining of independence created an opportunity to promote ideals of upbringing more or less related to the issue of national identity, which was exposed in the social and political life of the country by many politicians, people of science and culture, and the clergy. In pursuing its educational aims, the school was to base itself above all on Polish culture, whose task was to create new national values of its own.

In the post-war period, there were some authors who wrote on the role of education in the formation of the nation. These should include Ludwik Skoczylas. In his writings, he emphasised the role that national upbringing should play in the process of rebuilding Polish statehood. He described as the main

¹⁷ I. Kienzler, *Wychowanie w szkole i w domu*, Edipresse Polska, Warszawa 2014, p. 11.

¹⁸ W. M. Borowski, *Wychowanie narodowe*, Wydawnictwo M. Arcta, Warszawa 1922, pp. 207–208.

¹⁹ W. M. Borowski, *Ogólne zarysy wychowania narodowego*, Wydawnictwo M. Arcta, Warszawa 1918, p. 280.

²⁰ W. M. Borowski, *Wychowanie narodowe*, p. 244; W. M. Borowski, *Ogólne zarysy wychowania narodowego*, p. 311, p. 315.

slogan of national education the rebirth of the nation.²¹ Like Zygmunt Balicki before him, he regarded as its fundamental duty the shaping of the nation as a unified, powerful organism pursuing sentences related to the future. Furthermore, he emphasised that the highest ideal of national education should be the homeland.²²

When the centres of power were being formed after independence, the programmes of the first governments also associated national issues with civic ones, which was partly due to their political nature. Both the programmes of Ignacy Daszyński's and Jędrzej Moraczewski's governments featured ideas emphasising the need to awaken a civic spirit in society and a sense of responsibility for the fate of the state. These were supported by the left-wing part of the teaching community, but did not gain wider social support, mainly due to the lack of emphasis on the role of the Church in the education process. Ignacy Paderewski's government, bringing together right-wing politicians, returned to the classic national ideas of upbringing, which regarded religious and national values as the basis of the nation's moral strength and regarded the Church, school and family as factors in upbringing. National education understood in this way functioned in Polish schools until 1926.

After the May Coup of 1926, the idea of national upbringing slowly began to recede in favour of the concept of state upbringing, which aimed to educate citizens to be good workers, loyal and self-sacrificing towards the state, showing respect for national symbols and state authorities.²³ The idea of work became a constitutive value of the philosophy of Piłsudski's ideology.²⁴ Moreover, in this conception, a good citizen was supposed to be characterised by discipline, obedience and sacrifice of one's own welfare for the common good.²⁵ These principles, proclaimed by the then-forming Sanacja political camp, were aimed at the unification and integration of Poland's economically, socially and nationally diverse population around a superior value—the state.

²¹ L. Skoczylas, *Wychowanie państwowe a narodowe*, "Oświata Polska" 6 (1927), no. 1, p. 3.

²² L. Skoczylas, *Podstawy wychowania narodowego w szkole powszechnej*, "Szkoła" 56 (1925) issue 6, pp. 110–111.

²³ K. Bartnicka, *Koncepcja wychowania państwowego*, in: *Historia wychowania. Wiek XX*, ed. J. Miąso, t. 1, PWN, Warszawa 1980, p. 58.

²⁴ K. Jakubiak, *Wychowanie państwowe jako ideologia wychowawcza sanacji. Kształtowanie i upowszechnianie w periodycznych wydawnictwach społeczno-kulturalnych i pedagogicznych*, Wydawnictwo Uczelniane Wyższej Szkoły Pedagogicznej, Bydgoszcz 1994, p. 40.

²⁵ B. Wagner, *Wiejska oświata w Polsce w latach 1918–1939*, DiG, Warszawa 2021, p. 34.

Analysing the question of the reception of national ideas shaped in autonomous Galicia into pedagogical practice in the schools of the Second Polish Republic, it should be noted that it was marked, on the one hand, in the axiological area, and, on the other, in the forms in which these ideas were put into practice by teachers. This was possible thanks to the patriotic-ideological attitudes of Galician school teachers, who made efforts to cultivate national traditions during lessons and in extra-curricular activities, and who also joined in underground work or supported student communities in independence activities.²⁶

In independent Poland, as in Galician education, national upbringing became visible in the work of student organisations and student participation in national, local and school ceremonies that referred to the national heritage.

An common organisation in schools was the scouting movement. During the war with Bolshevik Russia, scouts constituted a significant group of participating volunteers. In inter-war Poland, the work of scouting teams focused on conducting scouting tasks, participating in scout camps and rallies, and taking part in various types of excursions. Scout troops organised fund-raisers and collections of money that were educational in nature and referred to national ideas, e.g. fund-raising for the construction of the Polish fleet, for the plebiscite campaign in Silesia or for the foundation of school and scout flags.

In the work of scout teams, as in the scouting movement in Galicia, it was important to promote and develop the physical fitness of young people. Marches, boat expeditions, trekking camps, shooting classes, drills, and classes in sanitary assistance made it possible for scouts to enlist in rifle squads and legion units after the outbreak of the First World War.²⁷ In the aspect of national and moral upbringing, both scouting and scouting paid attention to such values as religious life, discipline, dutifulness, perseverance, sacrifice, good manners, and knowledge of Polish history and geography.²⁸

In educational terms, scouting and its Polish equivalent “Harcerstwo” were a school of patriotism and civic attitudes for the Polish youth. By combining national and Catholic values, they awakened and shaped the national identity.

²⁶ D. Grabowska-Pieńkosz, *Zapiski w pamięci nauczyciele zaboru austriackiego w literaturze pamiętnikarskiej*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2016, p. 168.

²⁷ J. J. Czarkowski, *Aktualność pedagogii harcerskiej XX-lecia międzywojennego*, “Harcerstwo. Rocznik naukowy Muzeum Harcerstwa” (2018) no. 1, p. 119.

²⁸ *Polskie skautki. Zarys organizacyjny*, Nakładem Związku Polskich Towarzystw Sokolich, Lwów 1913, p. 4.

Members of scouting and then scouting teams set the tone for patriotic activity, first in the name of national independence and then in the name of the ideals of service to the nation and homeland.²⁹ Patriotic elements were also noticeable in the activities of such organisations operating in the schools of the Second Republic as the Polish Red Cross, the Polish White Cross, the Air and Gas Defence League, the Maritime and Colonial League, the School Savings Bank and the Country-Lovers' Society.

In the inter-war period, national, local and school celebrations referring to the national heritage played an important role in education. This area of the educational influence of the Polish school was also referred by its tradition and ideological assumptions to education in the period of Galician autonomy. The autonomous changes in Polish education in Galicia, which enabled its repolonisation, directed the educational impact of schools towards patriotic values. The content and methods developed at that time found their continuation in independent Poland. They gained an additional, strong emotional charge related to the fact of regaining independence and one's own country, as well as hopes for its successful development. Following the example of schools in the former Galicia, especially secondary schools in the Second Polish Republic, anniversaries were solemnly celebrated: national uprisings, the adoption of the Constitution, May 3rd, the establishment of Komisja Edukacji Narodowej (the Commission of National Education), the Battle of Grunwald, as well as the deaths of Stanisław Staszic, Adam Mickiewicz, Juliusz Słowacki, Zygmunt Krasiński³⁰, Adam Asnyk, Mikołaj Kopernik, Napoleon, Henryk Sienkiewicz, or the coronation and death of Bolesław Chrobry. Students participated in ceremonies to unveil commemorative plaques and monuments, which was also a reference to Galician pragmatism.

²⁹ W. Potkański, *Polski ruch paramilitarny na terenie Galicji przed wybuchem wielkiej wojny w roku 1914*, "Kwartalnik Historyczny" 116 (2009) no. 2, p. 189.

³⁰ In 1890, the Galician National School Board issued a decree authorising the public staging of the programme "Wieczorek Trzech Wieszczów" (Evening of the Three Bards) dedicated to Adam Mickiewicz, Juliusz Słowacki and Zygmunt Krasiński. The concept behind the event was to portray them as the nation's supreme artists. Its effect was to spread the idea of disseminating this kind of national heritage in plays and theatrical productions in Polish schools in Galicia. E. Juško, *Rada Szkolna Krajowa i jej działalność na rzecz szkoły ludowej w Galicji (1868–1921)*, TN KUL & Biblos, Lublin–Tarnów 2013, p. 136; R. Pelczar, J. Ryś, *Wychowanie narodowe i patriotyczne w polskich szkołach ludowych w Galicji w latach 1772–1918*, Wydawnictwo Uniwersytetu Rzeszowskiego, Rzeszów 2023, p. 175.

Until 1926, the memory of national uprisings, especially the January Uprising, was particularly cherished in the Second Republic.³¹ The living participants of this national liberation uprising were held in high esteem and special reverence. The continuous, repetitive and active cultivation of the uprising's tradition was aimed not only at generating respect and appreciation for its heroes but also at showing how, in the difficult times of the Partitions, uncompromising efforts were made to save the national identity.

In addition to the national holidays and anniversaries celebrated in the autonomous period, new ones emerged in interwar Poland, especially those referring to current events that made up the process of regaining independence and shaping the country's borders. These included celebrations commemorating the defence of Lwów, the wedding of Poland to the Baltic, the most important episodes of the Polish-Soviet War, the Silesian Uprising and the Wielkopolska Uprising. From 1926 onwards, school pragmatics began to strongly emphasise ceremonies referring to the person of Józef Piłsudski (including the Marshal's name-day), who was promoted by Sanacja-affiliated educational circles as the 'beloved educator', thanks to whom Poland re-emerged among the nations of the world.³²

In the ceremonies connected with the commemoration of anniversaries and historical events, as in Galician education, there were accents of a religious nature. In addition, celebrations of a typically religious nature with patriotic elements were organised, such as those in honour of the Blessed Virgin Mary, Queen of the Polish Crown, or the canonisation of St Stanislaus Kostka. Religious education, also referred to as religious and moral education, was also carried out in the framework of religious lessons, during masses on feast days and common days, and during Lenten retreats. Religious student organisations were also active in schools: The Eucharistic Crusade, the Catholic Association of Female Youth, the Association of Polish Catholic Girls, the Catholic Association of Male Youth or the Association of Male Catholic Youth.

³¹ A. Niedojadło, *Wychowanie narodowe i państwowe*, p. 136.

³² Z. P. Dąbrowski, *Marszałek Piłsudski jako wychowawca*, "Zrąb" (1935) z. 23, p. 37; for example, Józef Piłsudski was described as the "beloved educator" by Irena Posselt in the article *Młodzież – przyszłością narodu* [Youth – the future of the nation] published in the magazine for young people published by the Ursuline Sisters Congregation – "Dziś i Jutro. Pismo dla młodzieży" 10 (1933) no. 3, p. 49.

In the inter-war period, school naming ceremonies fulfilled an important educational function of a patriotic nature. Similar ceremonies were also held in Polish schools during Galician autonomy. Although some of them loyally adopted names associated with the Habsburg court, autonomy freedoms meant that some schools could also have as patrons heroes associated with Polish history, for example: Jan Długosz, Hetman Stanisław Żółkiewski or Karol Szańnocha. In the Second Republic, schools often took the names of heroes such as Tadeusz Czacki, Joachim Lelewel, Adam Mickiewicz, Rev. Józef Poniatowski, Tadeusz Rejtan, Stanisław Staszic³³, King Władysław IV, Maria Konopnicka, Juliusz Słowacki, King Stefan Batory, Jan Kochanowski, King Kazimierz the Great, Tadeusz Kościuszko, King Jan III Sobieski, Mikołaj Kopernik or Stefan Czarnecki³⁴. The names of the patron saints were a link to history and strengthened the sense of national identity among children and young people. The national and patriotic dimension of the ceremonies organised in connection with the naming of schools' patron saints affected not only the pupils' environment but also parents and local communities considerably.

Pupils gained their knowledge of historical figures and events by developing their reading of historical books, through activities in interest circles or by participating in school trips. Interest circles, especially those connected with the Polish national tradition, were a form of shaping young people's attitudes in terms of not only patriotic upbringing but also intellectual, social and civic education.

Pupils came into contact with books in school libraries and reading rooms, which, as in the education of autonomous Galicia, fulfilled specific educational aims, including those concerning patriotic education. At the beginning of independence, patriotic literature for children and young people did not lose its importance and continued to develop rapidly. Its content was part of the current of nurturing an awareness of national continuity and the apotheosis

³³ An example of a school named after Stanisław Staszic was the Tuchów Comprehensive School, which took the patronage of this great Pole to commemorate the 100th anniversary of his death in January 1926. P. Juško, *Problematyka pracy wychowawczo-opiekuńczej Szkoły Powszechnej im. S. Staszica w Tuchowie w okresie międzywojennym*, "Teki Komisji Historycznej PAN Oddział w Lublinie" 2 (2005), p. 116.

³⁴ E. Juško, *Galicyjskie idee w wychowaniu w szkołach II Rzeczypospolitej*, in: *Edukacja i wychowanie od XIX wieku do współczesności. Wybrane zagadnienia w kontekście badań historycznych i współczesnych*, ed. P. Juško, Biblos, Tarnów 2021, pp. 112–113.

of the forces through which the Polish nation regained its freedom and its own statehood.³⁵

Teachers from all types of schools pursued similar goals of strengthening national identity through the popularisation of national heritage during both sightseeing and tourist excursions. Excursions were organised to places connected with Polish history, e.g. in Kraków these were to Wawel Cathedral and Rakowicki Cemetery. The reliving and emotional deepening of patriotic ceremonies and events by pupils was achieved through performances by school choirs and wind or string-mandolin orchestras. Their activity in the context of promoting national and patriotic values in the schools of the Second Republic was also a legacy of Galician school ideas.³⁶

3. Conclusions

In conclusion, it should be emphasised that the process of school education in the early days of independent Poland focused on patriotism. The ideological basis of this process was the national pedagogical thought, which drew primarily on the achievements of Polish intellectuals and pedagogues created in the second half of the nineteenth and early twentieth centuries. It also correlated with the pedagogical practice of Polish education in autonomous Galicia. National ideals became the content of the educational activities of Galician schools and teachers in the form of, among other things, school celebrations, historical anniversaries, the work of student organisations, interest groups, the activities of theatres and school orchestras and the development of reading. They were based primarily on the cultivation of national heritage, which strongly influenced the awakening and strengthening of the national identity of the young generation of Poles. These ideas and forms of influence permeated directly into the pedagogical theory and practice of the Second Republic and were clearly present there until 1926.

³⁵ I. Michalska, *Wychowanie do czytelnictwa uczniów szkół powszechnych w Drugiej Rzeczypospolitej*, Wydawnictwo Uniwersytetu Łódzkiego, Łódź 2011, p. 130.

³⁶ E. Juśko, *Pozalekcyjne formy oddziaływań wychowawczych na młodzież publicznych polskich szkół średnich w autonomicznej Galicji*, Wydawnictwo Uniwersytetu Rzeszowskiego, Rzeszów 2020, p. 99.

The display of patriotic values and national heritage in the school educational ideals of the years 1918–1926 corresponded to the objective needs of the early period of the Second Republic and was nation-building in character. By implementing the assumptions of national education, the Polish school contributed to the integration of the societies of the three former partitions and the strengthening of the sense of national belonging on a scale unprecedented in Polish history.

National education and its concepts and forms of practical implementation are an important part of the achievements of Polish education, science and culture in the second half of the 19th century and the first decades of the 20th century. Its propagators contributed to the reconstruction, and then, after the restoration of sovereign statehood, to the formation of a full national identity for Poles, taking into account the realities of the functioning of society in conditions of independence³⁷.

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³⁷ J. Falkowska, *Mysł wychowania narodowego w Galicji*, p. 298.

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