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# Shaping the National Identity of the Youth in the Polish Scouting Association (ZHP)

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## ABSTRACT

Studies on patriotism and national identity occupy a special place in the social sciences related to the comprehensive and integral development of the human person. The shaping of national identity in Poland is particularly important due to the recently celebrated 100th anniversary of independence. An important role in this process has been played by social organizations, whose members take care of maintaining and cultivating the Polish tradition. One of such organizations has been the Polish Scouting Association (ZHP), founded in 1918. The aim of the paper is to show the positive role of ZHP in building national identity and shaping the patriotic attitudes of contemporary youth. This goal will be verified through a systematic review of literature related to identity, patriotism and patriotic education. The article also contains an overview of initiatives related to shaping the patriotic identity in the Polish Scouting Association.

**KEY WORDS:** identity, national identity, patriotism, education, patriotic education

## STRESZCZENIE

*Kształtowanie tożsamości narodowej młodzieży w Związku Harcerstwa Polskiego (ZHP)*

Badania dotyczące patriotyzmu i tożsamości narodowej zajmują wyjątkowe miejsce w naukach społecznych związanych z wszechstronnym i integralnym rozwojem osoby ludzkiej. Kształtowanie tożsamości narodowej w Polsce jest szczególnie ważne ze względu na niedawno obchodzoną setną rocznicę niepodległości. Istotną rolę w tym procesie odegrały organizacje o charakterze społecznym, których członkowie dbali o utrzymanie i kultywowanie polskiej tradycji.

Jedną z takich organizacji było Polskie Stowarzyszenie Harcerstwa założone w 1918 r. Celem pracy jest ukazanie pozytywnej roli ZHP w budowaniu tożsamości narodowej i kształtowaniu postaw patriotycznych współczesnej młodzieży. Cel ten zostanie zweryfikowany poprzez systematyczny przegląd literatury związanej z tożsamością, patriotyzmem i edukacją patriotyczną. Artykuł zawiera także przegląd inicjatyw dotyczących kształtowania tożsamości patriotycznej w Związku Harcerstwa Polskiego.

SŁOWA KLUCZE: tożsamość, tożsamość narodowa, patriotyzm, wychowanie patriotyczne

## Introduction

Patriotism and patriotic upbringing are concepts that are the subject of research by many contemporary researchers. They occupy a special place in the development of social sciences related to the comprehensive and integral development of the human person. The shaping of national identity in Poland is particularly important due to the recently celebrated 100th anniversary of independence. Our homeland in its history went through many ups and downs. The shared history, tradition and customs were the bond that united the nation in particularly difficult moments such as the times of the partitions or the World Wars. Poles, despite many years of occupation and loss of sovereignty, sought to preserve their national identity, i.e. the sense of distinctiveness and belonging to the Polish Nation accompanied by the pride of being a Pole. An important role in this process has been played by social organizations, whose members take care of

maintaining and cultivating the Polish tradition. One of such organizations has been the Polish Scouting Association (ZHP) founded in 1918.

The aim of the paper is to show the positive role of ZHP in building national identity and shaping the patriotic attitudes of contemporary youth. This goal will be verified through a systematic review of literature related to identity, patriotism and patriotic education.

## 1. The concept of national identity

The concept of identity was originally one of the concepts used mainly in psychology, where the term identity and sense of identity are distinguished. The notion of identity in psychology is related to the perception of the observer and refers to the characteristics of a person, which the person's environment considers important, while the sense of identity includes the inner perception of the person, i.e. his or her own perception of himself or herself.<sup>1</sup>

Analyzing the notion of identity in scientific discourse, it should be stated that the desire of people to self-determine, to distinguish themselves from others are known and common phenomena. However, different concepts were used to describe these processes of identity formation, such as: belonging, group awareness, national awareness, nationality, culture, or national character.<sup>2</sup> Currently, these terms are often collectively replaced by the notion of identity, which in some way may impair the clarity of the researcher's communication.

Among the different types of identities, we can also distinguish the one related to the need to belong to a given nation. National identity can be defined as a sense of distinctiveness from other nations, shaped by factors such as language, territory, the history of a nation, awareness of its origin, and culture.<sup>3</sup>

The characteristic elements that make up national identity can include:

- national cultural heritage,
- the permanent and conscious distinctiveness of people living in a given territory,

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1 A. Pilarska, *Wokół pojęcia poczucia tożsamości: przegląd problemów i propozycja konceptualizacji*, "Nauka," 2016, 2, pp. 126-127.

2 Z. Ciosek, *Odkrywanie tożsamości narodowej poprzez badanie dyskursu medialnego*, "Łódzkie Studia Teologiczne," 2014, Vol. 23, 1, p. 11.

3 O. Narvois, *Tożsamość narodowa a cechy osobowości młodych Polaków mieszkających na Litwie*, "Studia z Psychologii w KUL," 2011, Vol. 17, eds. O. Gorbaniuk, B. Kostrubiec-Wojtachnio, D. Musiał, M. Wiechetek, A. Błachnio, A. Przepiórka, p. 86.

- common language,
- unique customs and habits,
- emblems and symbols preserving the memory of the nation.<sup>4</sup>

The analysis of an individual's national identity requires that a person, through self-determination, distinguishes the characteristics, values and norms of behavior that differentiate him or her from others. This means that one needs to ask a question: "What does it mean to be Polish?"

They can be answered on the basis of historical knowledge, knowledge of important Polish figures, customs or culture.

The concept of national identity has two main aspects. The former is about cultivating the memory of one's own past and consciously anticipating the future, which creates a sense of continuity of existence, and the latter is about perceiving one's own otherness and differences between the "us" and "them" categories. This limit that allows us to distinguish between the two categories refers to the culture of a nation, and it is also connected with its history, art or language. The role of these nation-building factors is to unite people around common values, customs, which in a way helps to build national identity. The positive expression of national identity is patriotism and the negative is chauvinism.<sup>5</sup> National identity can also lead to the integration of members of the national community; it facilitates the formation of relationships, which often is a prerequisite for survival in times of national or social emergency, such as genocide, discrimination or attempts at denationalization.<sup>6</sup> National identity is also an important factor in the satisfaction of human needs. One of the most important human needs according to Maslow's hierarchy of needs is the need to belong. The human being needs to be part of a larger group, a community, because it affects his or her sense of security. Without a sense of security, the human person cannot fully exercise their other needs, of acceptance, respect and recognition in the eyes of others.

The phenomenon of globalization can be considered as a contemporary threat to the formation of national identity, which affects the blurring of borders and differences between individual nations.

In the era of globalization, however, national identity still exists because humanity needs to continue to have a sense of rootedness and belonging

4 K. Łastaski, *Historyczne i współczesne wartości polskiej tożsamości narodowej*, "Słupskie Studia Historyczne," 2007, 13, p. 281.

5 E. Kornacka-Skwara, *Tożsamość narodowa w świetle przemian kulturowych*, "Prace Naukowe AJD. Pedagogika," 2011, 20, p. 113.

6 P. Siuda, *Rola Internetu w budowaniu tożsamości narodowej*, in: *Rola informatyki w naukach ekonomicznych i społecznych*, ed. K. Grysa, Zeszyty Naukowe – Wyższa Szkoła Handlowa im. Bolesława Markowskiego w Kielcach, Kielce 2007, Iss. 4, p. 219.

to the nation.<sup>7</sup> It is difficult for a person to identify himself or /herself with a group larger than a nation. Usually, one identifies better at the level of smaller communities such as family, school, parish or local community. Identity can be successfully developed in scout groups, which form tight-knit communities related to each other by professed ideals, coherent educational program based on God and Fatherland and cooperation between members of the community.

## 2. The notion of patriotism and patriotic education

The term “patriotism” may be derived from the Greek word *patriotes*, which in free translation means a compatriot, a citizen, as well as from Latin *patria*, which means homeland and *pater* for father.<sup>8</sup> Historical understanding of the concept of patriotism recognized, therefore, issues of patrimony, that inherited from ancestors, heritage, transmitted from generation to generation. The Catholic Church in its document *The Christian Shape of Patriotism*, draws attention to its universal dimension. The idea of patriotism is deeply inscribed in the commandment of love and intergenerational solidarity, responsibility for others, willingness to serve and dedicate oneself to the common good inherent in patriotism is closely connected with the realization of the message of the Gospel.<sup>9</sup>

John Paul II also drew attention to the important role of patriotism. The Holy Father pointed out that Homeland is a heritage, and at the same time it is the possessions that are due to this heritage, including land territory, but even more values and spiritual content, that make up the culture of the nation.<sup>10</sup>

On the other hand, he would say that patriotism is the love of what is native: a love of history, tradition, language or the native landscape. It is a kind of love, which also includes the works of one’s countrymen and the fruits of their genius.<sup>11</sup>

In the opinion of John Paul II, a nation is a community which finds its homeland in a particular place in the world and which stands out among

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7 Ibidem, p. 221.

8 L. Baran, *Jaką duch w zdrowych ciałach. System aksjonormatywy członków związku strzeleckiego „Strzelec” Józefa Piłsudskiego*, “Rocznik Bezpieczeństwa Międzynarodowego,” Vol. 12, 1, 2018, p. 186.

9 Polish Bishops’ Conference, *Chrześcijański kształt patriotyzmu*, TUM, Wrocław 2017, p. 9.

10 Jan Paweł II, *Pamięć i tożsamość*, Wydawnictwo Znak, Kraków 2005, p. 66.

11 Ibidem, p. 71.

others with its own culture. In terms of Catholic social teaching, the nation and the family are natural collectives, which means they are irreplaceable.<sup>12</sup>

As the Rector of the John Paul II Catholic University of Lublin, Antoni Dębiński, points out in his letter, homeland and patriotism are elementary and fundamental notions that every person understands in an individual way. Antoni Dębiński notes that patriotism can be seen as an authentic expression of love, and like any love, marital or parental, always involves making some sacrifices; the need to have a homeland, in turn, is a natural need of every human being; when unsatisfied, it leaves a void in the human heart and the human life.<sup>13</sup>

Patriotism assumes the existence of a specific person who is a patriot and manifests an attitude of patriotism.<sup>14</sup> This may be someone who is part of a larger community and identifying with it, as well as the whole group. Such communities may also include scouting organizations, which shape the love for the homeland in their members through their activities and cultivate the memory of Polish culture, history or customs.

In literature, patriotic education is defined in various ways, which is also often called civic, national or state education. For the purposes of this work, Wincenty Okoń's definition of patriotic education has been adopted, which defines patriotic upbringing as

upbringing aimed at the best possible preparation of the adolescent generations for the service of their own people and country, consisting in shaping, through the various activities of the educators and pupils, a commitment to their home country, its past and present, and, to a greater extent, a sense of responsibility for its multilateral development and future place among other countries.

The main goal of patriotic education is to prepare the pupils for the service of their own nation and state, to shape their attachment and love for their home country of past, future and present by being ready to defend it and act for its security.<sup>15</sup> In patriotic upbringing, great importance is attached to education, through which young people have the opportunity to broaden

12 Ibidem, pp. 74-75.

13 A. Dębiński, *Słowo Rektora Katolickiego Uniwersytetu Lubelskiego Jana Pawła II z okazji świąt Bożego Narodzenia*, Lublin 2013, p. 2, [http://diecezja.kielce.pl/sites/default/files/list\\_rektora\\_kul\\_-\\_bn2013.pdf](http://diecezja.kielce.pl/sites/default/files/list_rektora_kul_-_bn2013.pdf) (access: 05.03.2019).

14 M. Nowak, *Kryzys wartości czy kryzys człowieka w XXI wieku?*, in: *Ku życiu wartościowemu. Idee – koncepcje – praktyki*, Vol. 1, eds. M. Czerepaniak-Walczak, J. Madalińska-Michalak, B. Śliwerski, Impuls, Kraków 2018, p. 95.

15 A. Kołodziej, *Problematyka patriotyzmu w wychowaniu harcerskim w Związku Harcerstwa Rzeczypospolitej (ZHR)*, "Biuletyn Historii Wychowania," 2013, 30, pp. 136-137.

their knowledge of their own nation, learn about its history, culture and profiles of national heroes important for its development.

### 3. Patriotic education in scouting organizations

In historical terms, the prototype of today's Polish scouting is the international scouting movement. Every year on February 22nd, World Thinking Day is celebrated in honor of the scouting creator Robert Baden-Powell.

Scouting came to Poland before the First World War. It was a time when Poland was under occupation. It was the time of the struggle for independence in Poland, regaining the lost statehood. The scouts actively joined in regaining independence as part of the independence movement.

The role of scouting organizations in the upbringing process can manifest itself through:

- awareness, manifestation and strengthening the new, deeper interests;
- meeting the mental and psychological needs, such as ambition, job satisfaction, sense of belonging and affiliation in a group;
- The possibility of self-development and realization of one's own ideas, creation of new quality interpersonal bonds, shaping life resourcefulness;
- shaping the attitudes of respect towards other people based on moral principles and norms of social order;
- shaping consistency, resourcefulness and honesty in daily life;
- developing group work skills;
- building respect the work of others.<sup>16</sup>

Scouting plays an important role in the upbringing of the young generation, taking care of its comprehensive development. From a pedagogical perspective, the role of scouting organizations is manifested in the upbringing of creative, active people who are coherent in their attitudes and show exemplary civic attitudes.<sup>17</sup> Scouting organizations want to raise their members as wise and responsible citizens who will take care of their homeland and its members.

In patriotic upbringing, a large role was played by the newly founded (in 1918) Polish Scouting Association (*Związek Harcerstwa Polskiego*), abbreviated to ZHP. This organization formed from the combination of all the other groups of Polish Scouting. The scouts made an active

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16 J. Kurzępa, *Rola organizacji harcerskich w budowaniu społeczeństwa obywatelskiego*, "Rocznik Lubuski," Vol. XXIX, 2003, p. 291.

17 Ibidem.

contribution to Poland regaining its independence. We can mention here, for example, the heroism of the defenders of L'viv (the L'viv Eaglets), the Polish-Bolshevik war or in plebiscites concerning the final determination of the borders of the Republic of Poland after the First World War.

The main goals of the Polish Scouting Association are focused on:

- creating conditions for comprehensive human development in the intellectual, social, spiritual, emotional and physical sphere;
- development of responsibility among scouts while retaining their rights to freedom of dignity including freedom from any addiction;
- to promote and strengthen the attachment of society to values such as truth, justice, democracy, self-government, equality, tolerance and friendship;
- creating opportunities to establish and strengthen human bonds across national, religious and racial divides;
- dissemination of knowledge about the world of nature, concern for its welfare and opposing the negative effects of human activity.<sup>18</sup>

ZHP's patriotic activities were included in the scouting law, adopted by order of ZHP Chieftaincies in 1919, which after minor modifications in the years 1930-1932 took the following form:

1. A scout serves God and Poland and conscientiously fulfills his duties
2. Rely on a scout's word as if it were *Zawisza*.
3. A scout is useful and helps others.
4. A scout sees a fellow in everyone, and considers every other scout a brother.
5. A scout acts chivalrously.
6. A scout loves nature and strives to learn about it.
7. A scout is law-abiding and obedient to his parents and all his superiors.
8. A scout is always cheerful.
9. A scout is thrifty and generous.
10. A scout is pure in thought, speech and deed, does not smoke, does not drink alcoholic beverages.<sup>19</sup>

Analyzing the above "decatalogue" of the scouts one can say that patriotic values, service to the homeland and shaping appropriate moral virtues among the pupils based on faith in God were the main domain of ZHP. The scouting model of youth upbringing is based on shaping an attitude

18 M. Banach, *Wychowanie patriotyczne w harcerstwie*, in: R. Ceglarek, *Wartość patriotyzmu w edukacji szkolnej*, Scriptum, Kraków 2011, p. 13.

19 A. Ogrocka, *Komentarze do Prawa i Przyrzeczenia Harcerskiego Oraz Kodeksu Wędrowniczego*, Materiał dla drużynowych, p. 4, [http://cieszyn.Zhp.pl/download/PiP\\_historia.doc](http://cieszyn.Zhp.pl/download/PiP_historia.doc) (access: 06.03.2019).



of kindness towards other people, responsibility for the other person, and permanent and independent pursuit of the goal.<sup>20</sup> The role and tasks of the scout are currently subject to constant change and transformation. The way the educational system in scouting was constantly changing, adapting to changing political, economic and social conditions.<sup>21</sup>

After Poland regained independence, the scouting activity focused on supporting the building of the Polish state, developing the key features of the nation based on Christian ethics and service to God and the Homeland. This movement was initially paramilitary and became an important support for the struggle for independence. During World War II, the scouts took an active part in the defense of their homeland, and during the occupation period they were active in the underground under the code name of “Grey Ranks.”<sup>22</sup> During this time, young people in addition to armed resistance against the Germans also participated in secret education where they learned about Polish history, art or literature.

Patriotic activity was also conducted by scout organizations operating in the rural environment. One such organization was the Rural Youth Union (ZMW) created in 1928 by Ignacy Solarz, a Polish pedagogue. The aim was to disseminate ZMW activities for spiritual growth and economic development of rural youth and foster patriotism among them.<sup>23</sup>

After World War II, Poland retained its statehood, but became a subsidiary of the state of the Soviet Union. At that time, the new communist government conducted propaganda activities, which also included the education and upbringing of young Poles.

The message also contained an ideological agenda of the Polish youth organizations. In the text of the scouting law for the Polish Scouting Association the duty to serve the People’s Republic was added. After World War II, not all members of the Polish Scouting Association wanted to pursue a socialist vision of scouting. People who wanted to work in scouting free from ideological lies resorted to conspiracy. In the post-war period, apart from the legally existing ZHP in Poland, numerous secret organizations gathering young people were established, which referred to the tradition of scouting from the Second Polish Republic.

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20 E. Cieciera, *Wpływ metody harcerskiej na funkcjonowanie społeczne dzieci niepełnosprawnych*, “Student Niepełnosprawny: szkice i rozprawy,” 2017, 1, p. 248.

21 A. Kołodziej, *Problematyka patriotyzmu*, op. cit., p. 142.

22 *Historia Harcerstwa*, Związek Harcerstwa Polskiego website, <https://zhp.pl/ozhp/historia-harcerstwa> (access: 06.03.2019).

23 P. Trojanowski, *Czasopismo Znicz (Kraków, 1930-1939)*, “Annales Academiae Paedagogicae Cracoviensis, Folia 47 Studia ad Bibliothecarum Scientiam Pertinentia,” V, 2007, p. 82

In defense of their scouting identity, young people carried out various forms of opposition, starting with self-education, self-study or propaganda activities, consisting of fighting to preserve Polish culture, national tradition and ultimately sabotage or diversion.<sup>24</sup>

The aim of this type of organization was to become independent from the Soviet influence. The educational model implemented in secret scouting organizations was in opposition to the activities implemented by the state. It was based on models of patriotic struggle for independence, freedom and free Polish state.<sup>25</sup> Activities of these scout organizations was based on Christian ethics and patriotic values. During the struggle against the opposition, the authorities of the People's Republic of Poland wanted to accept the rightness of their actions by appearing as a patriotic-oriented authority and building a socialist state together.<sup>26</sup>

Despite political turmoil over the years, the main ideals of upbringing in ZHP have remained the same and are based on the following principles:

1. The principle of naturalness, i.e. a young person's behavior in accordance with their own character, temperament and way of being.
2. The principle of influencing the outside, i.e. education based on individual abilities, needs and expectations of each ZHP member, which is to support the individual development of each young scout.
3. The principle of voluntary service and awareness of the goals.
4. The principle of indirect influence, based on the interaction between members of the scouting community, mutual learning from each other, shaping patterns of proper conduct through careful observation of older colleagues.
5. The principle of a positive impact.
6. The principle of reciprocal influence: the instructor affects the younger scouts as much as they affect him or her. It is associated with self-education and the principle of brotherhood and mutual assistance.<sup>27</sup>

In accordance with the accepted principles of education, the aim of ZHP is bringing up wise, responsible citizens who are able to make sacrifices and help other people. Through mutual work and cooperation in scout groups, the young people interact with each other, learning together on the basis of fraternity and mutual help.

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24 E. Rzeczkowska, *Tajne organizacje harcerskie w Polsce w latach 1944-1956*, "Pamięć i Sprawiedliwość," 1, 2011, p. 121.

25 Ibidem, p. 125.

26 B. Wagner, *Strategia wychowawcza w PRL*, Neritom, Warszawa, 2018, p. 194

27 M. Banach, *Wychowanie patriotyczne w harcerstwie*, op. cit., pp. 23-24.

#### 4. Examples of good practice in patriotic education in scouting organizations

As part of the “ZHP: Peer of Independence” Program, the Kujawsko-Pomorskie Scouting Association organized an event related to the double anniversary of 100 years of regaining independence and the 100th anniversary of the Polish Scouting Association. The celebrations included a number of initiatives related to patriotic, physical, social, cultural or spiritual education.<sup>28</sup>

As part of their patriotic upbringing, the scouts organized a historical exhibition entitled “Scouting as a Peer of Independence.” Another initiative was the Map for Independence, where places important for the inhabitants of the province were marked. Another program proposal was “On the Kujawsko-Pomorskie trail of the history of ZHP” (rewarded with a badge of “Scout = Citizen”), which allowed to teach the history of ZHP. As part of the celebrations, a program offer was also prepared for schools called “Scout to be,” where there were ready-made outlines of educational activities and history lessons using forms of scouts’ work. The scouts celebrated the 100th anniversary of regaining independence also by taking part in celebrations of state holidays (Flag Day, May 3rd Constitution Day, National Independence Day).

Scout troops also undertake a number of other initiatives in their local communities, which are an expression of patriotism. The scouts from the ZHP “Podlasie” Troop in Siedlce actively participate in government ceremonies such as the anniversary of the outbreak of World War II or the anniversary of the local event “Battle of Iganie.” As part of their social activities, the scouts also run a socio-educational project entitled *The Siedlce Map of Life*, which aims to expand the knowledge of residents in the field of medical first aid.<sup>29</sup>

As part of the “Relay of Remembrance for the 100th Anniversary of Independence,” scouts from ZHP Sandomierz take initiatives to honor local war heroes connected with their region.

Scouts from all over Poland took a patriotic initiative to break the Guinness record in creating the world’s largest live Polish flag. It was formed by 12,000 people dressed in red and white colors at the Polish Scouting Association rally.

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28 *ZHP Rówieśnik Niepodległej*, Chorągiew Kujawsko-Pomorska ZHP, [https://kujawskopomorskie.pl/pliki/2018/wiadomosci/20180116\\_harcerstwo/Program-ZHPPdf](https://kujawskopomorskie.pl/pliki/2018/wiadomosci/20180116_harcerstwo/Program-ZHPPdf) (access: 06.03.2019).

29 The ZHP Podlasie Troop in Siedlce website, <http://siedlce.zhp.pl/siedleckamapazycia> (access: 06.03.2019).

Another initiative in the field of development of patriotism is the “Fellowship of Independence.”<sup>30</sup>

It is a program to be implemented within troops and other scout groups in order to arouse curiosity about the surrounding world, strengthen patriotic attitudes or raise civic awareness and the needs related to cultivating the memory of ancestors who gave their lives for a free Homeland.

The scouts strengthen their respect for national symbols and traditions, broaden their knowledge of the history of regaining independence and engage in the life of the local community.

ZHP has organized outdoor games for the shaping of national identity. One such initiative was the “Big Game,” which lasted eight months and during each of these periods, participants had a different task to complete.<sup>31</sup> Through the outdoor game, scouts had the opportunity to see places connected with the history of Poland and the Polish Scouting Association. This type of activity taught scouts thinking outside the box, stimulate creativity, teach group cooperation and positive competition.

Troops of the Jaktorów ZHP chieftaincy regularly take part in AK Rally to get to know the fates of the soldiers of the “Kampinos” partisan group and better feel the atmosphere of the struggle for Polish independence.<sup>32</sup>

In 2011, ZHP carried out an initiative titled *the future of the Polish Scouting Association*. The project focused on issues related to regional identity. Its main aim was to help residents in discovering and deepening the sense of their ties with the region.

As part of its activities, each scout group chose a region they will represent. Each unit implements the activities as planned, which are directed outwards, the effect of which is to make the population aware that they are residents of a given region and to show them the common local values.<sup>33</sup> These values are the shared history, nature, language, memory sites, important historical figures, regional cuisine, local folklore or regional stereotypes.

Scouting organizations shape their national identity through film making.

In the “Poland is Cool” film competition, scouts had to prepare a short video, whose aim was to create a positive image of Poland and Poles.<sup>34</sup> On

30 *Centralny Bank Pomysłów ZHP*, <http://cbp.zhp.pl/kierunki/radosny-patriotyzm/> (access: 07.03.2019).

31 *Ibidem*.

32 The ZHP Jaktorów Troop website, <http://www.hufiec-jaktorow.pl/rajd-ak/> (access: 07.03.2019).

33 *Rok Regionów*, Związek Harcerstwa Polskiego website, <http://rokregionow.zhp.pl/o-roku-regionow.html> (access: 07.03.2019).

34 *Polska myśląca*, Związek Harcerstwa Polskiego website, <http://polskamyslaca.zhp.pl/filmy.html> (access: 07.03.2019).

the one hand, this initiative gives young people the opportunity to become more familiar with the history and tradition of their homeland through preparations for the competition, on the other hand, it awakens national awareness and a sense of pride in being a Pole in the older generation.

Scouting organization also work with the school environment in shaping national identity and patriotic education

Their collaboration with a school can manifest itself in:

- taking charitable initiatives;
- the inclusion of parents in the activities of the scouts;
- organizing public, Church and school holidays celebration;
- events for the school and community;
- showing scouting methods of self-reliance and resourcefulness for young people;
- learning to take joint action and to bear responsibility for it;
- volunteering;
- cooperation with uniformed services;
- organization of summer and winter camps.<sup>35</sup>

Scouting organizations actively cooperate with schools in organizing various patriotic events such as patron day, national anniversaries or other important dates from the point of view of the history of Poland. In the Primary School in Międzybórz, scouts co-organized a Patriotic Scout Song festival in order to disseminate knowledge about the historic Polish music related to our country.

## Conclusions

The issues related to the shaping of national identity are current and important because of the need to constantly cultivate the memory of past generations and Polish history. Scouting organizations have actively contributed to the maintaining of Polish tradition, culture and customs. Through the activities of ZHP and other organizations, formation of national identity from generation to generation possible in smaller and larger scouting groups, and in cooperation with the school environment. ZHP operates a number of initiatives aimed at the comprehensive development of youth, with a particular stress on patriotism and national identity formation. This article presented the selected initiatives in the field of development of

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35 *Rola harcerstwa w współczesnej szkole*, Związek Harcerstwa Polskiego, <http://www.spg.olecko.edu.pl/files/harcerstwo.pdf> (access: 07.03.2019).

patriotism in scouting organizations. It seems advisable to conduct empirical research which will show how young scouts perceive their patriotism, which influences the formation of national identity in them.

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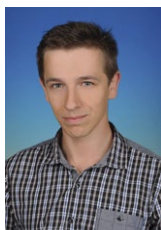
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