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Received: 25.02.2024; revised: 10.08.2024; accepted: 18.08.2024

VALUES IN EDUCATION AND THEIR ROLE IN THE POLISH LANGUAGE LEARNING ON THE EXAMPLE OF THE SECONDARY SCHOOL OF THE RESURRECTION SISTERS IN WARSAW

WARTOŚCI W EDUKACJI I ICH ROLA W UCZENIU SIĘ JĘZYKA POLSKIEGO. PRZYKŁAD LICEUM SIÓSTR ZMARTWYCHWSTANEK W WARSZAWIE

Streszczenie: Celem działań nauczycieli pracujących w Liceum Sióstr ZmartwychwstANEK w Warszawie jest kształcenie uczniów, w tym edukacja charakteru. Przyczynia się ona do rozwoju talentów zgodnie z nauką Kościoła katolickiego i wpisuje się w przekaz wartości podczas zajęć szkolnych. Artykuł jest próbą znalezienia odpowiedzi na pytanie o korzyści płynące z zastosowania wartości chrześcijańskich w nauczaniu języka polskiego. Autorzy podkreślają zasadę wartości przekazywanych na lekcjach języka polskiego, służących lepszej organizacji dnia pracy, szacunku do siebie i innych, poczuciu odpowiedzialności i dążeniu do prawdy. Wartości wspierają młodych ludzi w rozwoju i promocji zdrowia oraz działalności profilaktycznej: godność człowieka, wiara, miłość, szacunek dla innych, przyzwoitość, odpowiedzialność za siebie i innych, piękno, odwaga, zależność, samokontrola, zaufanie i wdzięczność.

Słowa kluczowe: budowanie systemu wartości, wartości chrześcijańskie, wartości w wychowaniu

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Abstract: The aim of activities carried out by teachers, who work in The Secondary School of the Resurrection Sisters in Warsaw, is to educate students, include character education. It contributes to development of talents in line with the teaching of the Catholic Church and is part of the transmission of values during school classes. The article is an attempt to find out answer for the benefits of applying Christian values in teaching Polish. The authors underline the rule of values taught during Polish language classes for better organization of the working day, respect for yourself and others, a sense of responsibility and the pursuit of truth. Values support young people in their development and promotion of health and preventive activities: human dignity, faith, love, respect for others, decency, responsibility for oneself and others, beauty, courage, dependence, self-control, trust and gratitude.

Keywords: building a system of values, Christian values, values in upbringing

Introduction

The Secondary School of the Sisters of the Resurrection in Warsaw implements its own educational and preventive program, which remains in compliance with the requirements of Polish educational laws. The aim of activities carried out by teachers, who work in this school is to educate students, include character education, development of talents in line with the teaching of the Catholic Church, which is part of the transmission of values during school classes.

The Secondary School of the Sisters of the Resurrection in Warsaw provides support for development opportunities and values which reinforce school learning. Activities which are led in this school include spiritual, intellectual and physical development.

The school is based on a set of values that support young people in their development and promotion of health and preventive activities: human dignity, faith, love, respect for others, decency (being fair), consistency for oneself and others, beauty, courage, dependence, self-control, trust, gratitude, loyalty and care. These values influence on particular subject teaching.

Values in upbringing – education for values

We live in times of functional, practical, social and civilizational changes, where takes place deep axiological and moral crisis. We also observe manifestations of demoralization, corruption, hypocrisy in political and social life. There is seen a tendency of breaking work ethics, breakdown of family life, with pathologies, alcoholism and drugs. These are just some of the manifestations of the axiological and moral crisis within contemporary societies. This is accompanied by the emancipation of the majority of society from the influence of religion, especially the Church. As Mieczysław Łobocki notes, this phenomenon carries a certain moral danger.

A person without moral support in religion is more prone to not recognizing any moral authorities. Moreover, this person expresses his/her critical approach to all higher values, including moral ones. Such a person makes value choices „according to the proverbial, 'I see it as", which condemns him/her to more or less extreme moral relativism. Thus, he/she is easily satisfied with senseless justification of behavior that is “de facto contrary to morality and sense of personal dignity” (Łobocki 2000, p. 74).

In the tradition of Polish pedagogy, or more broadly, in Polish social culture (the work of E. Abramowski, S. Hessen, B. Nawroczyński, S. Ossowski), the key category of thinking about the modern world is the concept of values, and even the concept of *sacrum*. Anna Przeclawska and Wiesław Theiss point out that the issue of values is not the subject of research only for representatives of Christian personalism. Could the need for a renaissance of axiological thought in the social sciences and humanities be a reaction to the „ideology” of chaos created by postmodernist trends? (Przeclawska, Theiss 1996, pp. 13-14).

Basically, there is no full agreement among researchers on how to understand the concept of values. Therefore, without going into details, we assume that everything that is perceived as important and valuable for both the individual and society, and which may be the goal of human aspirations, can be considered as a value. This approach to values is an important platform on the basis of which judgments can be made about what is good and what is bad (Łobocki 2000, p. 72). Teachers and students have their sets of values, which “collaborate” in education (Suwalska 2021, p.142). Values refer to norms and life principles which enable the development of human personality and help achieve life satisfaction.

One of the key questions that a thinking person faces is the question of what constitutes our humanity. In this light, modern man responds to the existential void. More and more people in the modern world experience a sense of meaninglessness and life's emptiness. What is the basic task of pedagogy and educational practice if not equipping people with the ability to find meaning in life?

Values in upbringing, on the one hand, fulfill the function of determining the goals of upbringing, constitute their sources and justifications, and on the other hand, they set the criteria for assessing educational work (Olbrycht 2012, p. 90). “Education needs to know (understand), first and foremost, who a person is, what his/her nature is and what hierarchy of values he/she necessarily implies” (Maritain 1993, pp. 63–64). A man for whom the commandments of the Decalogue have lost their indisputable value must build a foundation on which to make decisions which result from life situations. Does the ability to seek meaning and follow values constitute our humanity? If so, this is the first indication of the purposefulness of education in values.

The development of humanity assumes both the dynamism of the subject and the goal to which this dynamism should be subordinated, as well as the method of achieving this goal. Human dynamism is expressed in many different areas.

A person's life experiences, regardless of age, education, social status, etc., create his or her biography and indicate important areas of his or her activity and involvement. "While the ontological structure of man subjectively conditions and enables the dynamism inherent in human nature, the world of values activates it objectively. Adopting objective values independent of man, which engage and activate him/her, also leads to insight into the immanent dynamism of human existence. The process of transformation, which results in the development of a positive attitude towards oneself and other people, an appropriate hierarchy of values, activity and commitment, the ability to take up and fulfill roles appropriate to the person's age and the requirements of the environment, determines the shape of the personality and the level of its maturity. Human growth is associated with consent to the effort of development – regardless of external or internal circumstances – the essence of which is to transcend oneself and focus on the implementation of higher-level values. It follows that a person can change, develop and, above all, seek answers not in the sense of various human capabilities, but in the very conditions of human existence" (Chrobak, Frejusz 2018, p. 228; Cichoń 1996, pp. 89–91).

Education is an introduction of a young person to the world of values, the culture of its own nation, society, and the culture of its mother tongue. One of the goals of education is to help build a system of values that constitute the foundation of every person's life. This value system is transmitted primarily from early childhood by parents. A child adopts behavioral patterns, habits, beliefs, views, social norms and views on the world from its parents. During this period, it is mainly up to the parents how this process will proceed and what the value system will be shaped.

On the other hand, school is an important environment supporting the development of a young person's value system through upbringing. Anna Bindek emphasizes that the most important thing here is awareness of the goal to which education should lead. „It is important `not to educate randomly and chaotically, but to think through and be able to justify each subsequent step taken towards the student. First, you should consider which values are the most important and which you want to pass on to your children. Are material or moral values more important? What is more important, „to have” or „to be”? Love, respect for others and for yourself, honesty, culture, responsibility, courage, compassion, tolerance, kindness, honesty, patriotism, faith, help, education, friendship, trust, agreeableness, safety, diligence, understanding, openness, curiosity about the world, humility, independence [...]. What is the greatest value?” (Bindek 2023, p. 2).

Modern people, who more often disregard and break generally accepted norms, do not feel the need to follow them, they feel free and independent, recognizing that the issue has a personal nature. Meanwhile, values are the basis of the educational process and have objective and universal nature. Ireneusz Świtała argues that „values strengthen our resistance to failures in life, they are the basis of our thoughts, attitudes, behaviors – they make up a coherent system that allows a person

to survive and achieve happiness in his/her personal or professional life. The values adopted by a person determine his/her lifestyle, attitude towards other people, stimulate and shape awareness, stimulate action, direct and stabilize development. Moral norms “are the concretization of values” (Świtała 2019, p. 162). Education for values involves shaping an axiological orientation, which is a function of maturity understood as a stage of a person’s moral development.

Świtała proves that the process of education in modern society takes place in a situation of pluralism of values and is an organizational principle of social life.

“A pluralistic society offers its members the opportunity to choose in various spheres of life. People try themselves to define their life preferences and adapt moral standards to them. The integrated moral and social system and orientation towards universal values, recognized by the entire society, are falling apart and, as a result, the problem of educating the young generation is becoming more complicated. The breakdown of a uniform system of values and individual and social norms has major educational consequences. What values should be passed on to pupils and what pedagogical theories should they be based on to make the socialization process effective? (Świtała, pp. 170-171).

Values fulfill their functions in socio-cultural life and are the basis of the relationship „man – man, man – groups and social communities” (Chąłas 2018, p. 14). Within the school, values play a role in shaping „relationships: teacher – students, teacher – teachers, teacher – parents, students – students, school community – local social environment” (Chąłas 2018, p.14). As Krystyna Chąłas adds, values build the dynamics of the school community and are also a factor that determines changes in the school culture. Values significantly build the structure of the system of educational and teaching activities and give direction to school behavior and relationships.

The values adopted and existing at school are in line with the goals of the institution’s educational activities. Values are „the goal of human aspirations and a factor of personality integration” (Chąłas 2018, p.15). These values enable a better understanding of the student and his/her behavior, are in line with the goals of education. Values „constitute the condition and content of education, and their implementation is its result, they are located in the objective reality: nature, products of culture, they constitute the content of the educational situation and constitute an integration link in relationship between educator and student” (Chąłas 2018, p.15).

If we share the same values, they bring us closer spiritually and emotionally, facilitate dialogue, joint determination of tasks and goals, and determine the relationship between the educator and the student, influencing the setting of educational goals. Modern education aim is to equip students with appropriate competences to function effectively in the reality around us, to compete ruthlessly, to fight for success and a material position (Chąłas 2006, pp. 33–59. See Olbrycht, p. 95).

However, school should not be only a place which provides a service that fulfills the student's individual aspirations to acquire knowledge, education and pursue a professional career. The role of the school is to develop the common good and social interests. Therefore, the school cannot remain neutral or indifferent towards values. The role of teachers is to show the importance of a specific value system in which students can live.

Research goal, research procedure and research questions

The aim of the research is to analyze the activities undertaken by teachers working at the Secondary School of the Sisters of the Resurrection in Warsaw, aimed at transmitting a specific system of values to students. The aim of the research is also to learn the opinions of secondary school students about their system of values and to empirically verify these values in the light of the school's educational program, as well as to determine the relationship between the declared values and Polish language teaching.

The pilot survey was conducted on June 13, 2023 based on the survey questionnaire form. The sample selection was intentionally non-probabilistic. The survey was completely voluntary and anonymous. The respondents constituted a total of 51 people. They were students of the Secondary School of the Sisters of the Resurrection in Warsaw. There were 18 students from 1st Secondary School, 17 students from 2nd Secondary School and 16 students from 3rd Secondary School.

The article is an attempt to answer the research questions:

1. How do the values conveyed during Polish language classes at the Secondary School of the Sisters of the Resurrection in Warsaw influence the teaching of this language?
2. How do the values taught during Polish language classes at the Secondary School of the Sisters of the Resurrection in Warsaw contribute to the deepening of the sense of patriotism?
3. Do the values taught during Polish language classes contribute to better organization of the working day, respect for yourself and others, a sense of responsibility and the pursuit of truth?
4. What are the benefits of applying Christian values in teaching Polish?

Analysis of research results

At the high school of the Sisters of the Resurrection in Warsaw, the education process is based on the idea of human dignity regardless of nationality and religion. This results from the personalistic concept of education adopted by the school. Educational activities carried out in all school subjects and educational lessons are based on the assumptions of eight blessings which lead to maturity in life. The school's educational program was based on a fragment of the Gospel according

to St. Matthew's „Sermon on the Mount” (Mt 5:3-10), including eight beatitudes³. It is a kind of „proof of identity” of Christ's followers and a proposal of a life path leading to achieving true maturity in Christ. The message of the eight blessings provides each day guidance conduct of every Christian.

In the educational practice of the Sisters of the Resurrection in Warsaw, values influence the teaching of individual subjects and increase the degree of sensitivity to the beauty of the native language, support the development of language culture, and improve students' skills in using correct Polish (Polish language core curriculum, Education linguistics, p. 14). The value of beauty and the value of human life present in the Polish language program are intertwined with the Educational and Preventive Program that is used at the Secondary School of the Sisters of the Resurrection in Warsaw.

The above activities are reinforced by events organized at the school regarding the celebration of the International Mother Language Day (February 21), Theater Day, World Book and Copyright Day (April 23), participation in concerts and recitation competitions, which are part of teaching the value of the beauty of the Polish language and life values. The Secondary School of the Sisters of the Resurrection in Warsaw respects and maintains Polish history.

Working on values during Polish language classes, during language activities, contributes to the development of students' linguistic behavior, including sensitizing them to the beauty of their native language and the development of linguistic culture in order to improve their skills in using correct Polish. In terms of creating oral statements, students, working on the values and content taught in Polish, improve their skills in expressing their own judgments and arguments, and are able to participate in discussions, which increases their linguistic and communicative competences in oral and written statements. Additionally, during Polish language classes, students work on formulating and justifying judgments about literary works and other cultural texts in order to create coherent, logical texts whose composition is adapted to a given written form.

Values: human dignity, respect, courage, truth in teaching Polish

Developing the ability to recognize and evaluate attitudes that build respect for man and serve to build communities: state, national, social (Polish language

³ The Holy Bible of the Old and New Testament. (1987). Millennium Bible. 3rd edition Poznań-Warsaw: Pallottinum Publishing House. “Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they will be comforted. Blessed are the meek, for they will inherit the earth. Blessed are those who hunger and thirst for righteousness, for they will be filled. Blessed are the merciful, for they will obtain mercy. Blessed are the pure in heart, for they will see God. Blessed are the peacemakers, for they will be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.”

core curriculum, Language education, p. 14) Developing the ability to recognize and evaluate attitudes that build respect for man, including fidelity to life ideals, responsibility and serving to build communities: state, national, social (e.g. patriotism, justice, duty, nobility, fight, work, courage, prudence). As part of the above teaching goals, the school emphasizes the value of respect and maintaining Polish tradition, the need to get to know Polish national heroes, including caring for soldiers' graves, deepening historical knowledge, celebrating patriotic holidays, and cooperation with the Home Army soldiers' community. As part of classes on being responsible, students learn how to organize time for work, rest and free time with others.

Building a system of values on the foundation of truth, goodness and beauty as well as respect for man (Polish language core curriculum, Language education, p. 14).

In the dimension of building a value system on the foundation of truth, goodness and beauty, as well as respect for man, secondary school students are taught to recognize their talents and abilities. During Polish language classes, students also learn about their limitations, learn to accept them, and learn the value of life, health, beauty and respect for every person and themselves. At the Secondary School of the Sisters of the Resurrection in Warsaw students learn empathy and sensitivity to the needs of other people, they are taught to limit their own needs to what influences their growth in goodness. In terms of values, respect for others can „give way to others without the feeling that they always have to be right” (Educational and preventive program, p. 6). Students are taught to maintain „order in the study area”, do their homework systematically, and patiently „wait to speak” (p. 8).

Students are taught to „search for the truth, they can accept attention and criticism without resentment, they can admit ignorance, a mistake, a wrong doing” (Educational and preventive program, p. 6). Students are taught the ability to share „merits and successes with others – not only me, others too” (Educational and preventive program, p. 6) and are obedient to their parents and superiors and treat older people with respect. During Polish language lessons, high school students are taught to respect other religions, „nations and cultures” (Educational and preventive program, p. 8). Additionally, they can „show gratitude and respect for other people, (...) they respect animals and the surrounding nature” (Educational and preventive program, p. 8).

Students are taught to approach each other with distance and a sense of humor, they are taught to notice what they can change for the better for the local community, school, colleagues, family, and preparation of celebrations. Students care about the good of their colleagues in both material and non-material dimensions, they care about „the good of the school, family, homeland, Church” (Educational and preventive program, p. 8). During Polish language lessons, students participate in

actions for the environment, celebrate Mother's Day, Father's Day, Grandmother's and Grandfather's Day, Teacher's Day, Day of Consecrated Life, engage in feeding birds and taking care of greenery (Educational and preventive program, p. 8)

Values and the ability to consciously receive literary works and understanding the role of the media and their influence on people's attitudes

At the Secondary School of the Sisters of the Resurrection, the values taught during Polish language lessons facilitate the implementation of the Polish language core curriculum in the field of developing „the ability to read, analyze and interpret literature and other cultural texts, as well as their mutual correspondence.” Developing the ability to consciously receive literary works and cultural texts at various levels: literal, metaphorical, symbolic, axiological” (Core curriculum in the Polish language, p. 14).

Students are taught to recognize the truth value of media messages and, manipulation of media information. The above sentence fits into the general goal of language education, i.e. developing the ability to „understand the role of the media and their impact on people's behavior, as well as critical reception of media messages and their conscious use” (Polish language core curriculum, p. 14).

In the light of the values taught at school, courage and shaping responsibility for oneself dominate, „for one's influence on others, on the natural environment, class community, school, family, homeland”, which directly correlates with interest in the surrounding world by following the news and discussions on current problems. Students can creatively and courageously engage in the transformation of reality and everyday matters in order to develop themselves and the entire society. Values are conveyed during Polish language classes to facilitate literary and cultural education, including „shaping the intellectual, emotional and moral maturity of students” (Polish language core curriculum, p. 14), so that they better understand the history of literature and the history of culture as a process, in which internal and external factors play a significant role. The classes develop „the ability to read, analyze and interpret literature” (Polish language core curriculum, p. 14) and cultural texts at the literal and axiological level. During classes, students learn the role of the media and their influence on people's behavior and attitudes, and understand the role of a critical look at opinion-forming media. Polish language education is related to building „a system of values on the foundation of truth, goodness and beauty, as well as respect for man” (Polish language core curriculum, p. 14). It also means „developing the ability to recognize and evaluate attitudes that build respect for humans (e.g. faithfulness, responsibility, moderation) and serve to build communities: state, national, social (e.g. patriotism, justice, duty, nobility, fight, work, courage, prudence)” (Polish language core curriculum, p. 14).

The study revealed that values conveyed during Polish language classes influence language teaching. The decisive influence is achieved by raising awareness

of the beauty of the mother tongue (the value of beauty) (3rd Secondary School – 4 students, 2nd Secondary School – 6 students, 1st Secondary School – 8 students) and the use of correct Polish (3rd Secondary School – 10 students, 2nd Secondary School – 8 students, 1st Secondary School – 12 students).

The values conveyed during Polish language classes at high schools influence language teaching because of a better reception of literary works (3rd Secondary School – 12 students, 2nd Secondary School – 16 students, 1st Secondary School – 11 students), as well as influencing the development of language culture (3rd Secondary School – 8 students, 2nd Secondary School – 7 students, 1st Secondary School – 9 students).

The analyzed spectrum of values includes influence of additional organized events on teaching Polish by making people sensitive to the beauty and richness of the Polish language (3rd Secondary School – 7 – yes, 9 students no, 2nd Secondary School – 5 – yes, 10 students no, 1st Secondary School – 11 students – yes, 7 – no).

Education in Polish language classes is based on the ability to recognize and evaluate attitudes that build respect for man. It also includes fidelity to life ideals, responsibility to build communities: state, national, social (e.g. patriotism, Polishness, justice, dutifulness, nobility, fight, work, courage, prudence). The values conveyed during Polish language classes in this school influence language teaching by deepening the sense of patriotism (3rd Secondary School – 8 students, 2nd Secondary School – 15 students, 1st Secondary School – 11 students), shaping the sense of national community (III grade – 6 students, 2nd Secondary School – 5 students, 1st Secondary School – 6 students), contributing to a better knowledge of Polish national heroes (3rd Secondary School – 11 students, 2nd Secondary School – 13 students, 1st Secondary School – 14 students).

From the perspective of the values taught at school, Polish language classes are dominated by courage and shaping responsibility for oneself, for one's influence on others, on the natural environment, class community, school, family and homeland. This topic directly correlates with interest in the surrounding world by following the news and discussions on current issues. Students can creatively and courageously engage in the transformation of reality and everyday matters in order to develop themselves and the entire society.

The above content taught in Polish includes a direct relationship between the influence of values on increasing the responsibility of students in the organization of time devoted to learning (3rd Secondary School – 4 students, 2nd Secondary School – 5 students, 1st Secondary School – 7 students), the organization of recreation (3rd Secondary School – 6 students, 2nd Secondary School – 6 students, 1st Secondary School – 6 students) and regular study of Polish language (3rd Secondary School – 6 students, 2nd Secondary School – 10 students, 1st Secondary School – 13 students).

The values taught during Polish language classes contribute to the ability to admit ignorance (3rd Secondary School – 5, 2nd Secondary School – 7 students, 1st Secondary School – 9 students), the ability to admit a mistake (3rd Secondary

School – 7 students, 2nd Secondary School 7 students, 1st Secondary School – 8 people), ability to admit to committing an offense (3rd Secondary School – 0 students, 2nd Secondary School – 2 students, 1st Secondary School – 5 students). The values taught at school help in the conscious reception of literary works. The values taught during Polish language classes contribute to the search for truth (3rd Secondary School – 6 students, 2nd Secondary School – 8 students, 1st Secondary School – 10 students) and contribute to increasing the ability to accept criticism (3rd Secondary School – 8 students, 2nd Secondary School – 12 students, 1st Secondary School – 10 students).

The values conveyed during Polish language classes contributed to deepening respect for oneself as a person and other people (3rd Secondary School – 9 students yes, 2 students no, 2nd Secondary School – 10 students yes, 6 students no, 1st Secondary School – 13 students yes, 5 students no). The values conveyed during Polish language classes contributed to a better understanding of the sense of dignity of a human person (3rd Secondary School – 10 students yes, 6 no, 2nd Secondary School – 12 students yes, 5 no, 1st Secondary School – 12 students 6 no) and to take care of own health (3rd Secondary School – 1 person yes, 3 no, 2nd Secondary School – 14 students yes, 13 no, 1st Secondary School 5 yes, 13 no). Values taught during Polish language classes are aimed at being a better person (3rd Secondary School – 9 students, yes, 10 students, no, 2nd Secondary School – 7 students yes, 4 students no, 1st Secondary School – 4 students yes, 14 students no).

In terms of threats resulting from having power the values, taught in high school during Polish language classes, contribute to increasing responsibility and reducing the threats resulting from having power (3rd Secondary School – 7 students yes, 8 students no, 2nd Secondary School – 8 students yes, 8 students no, 1st Secondary School – 9 students yes, 9 students no). The values conveyed during Polish language lessons help in understanding the essence of media and social manipulation and their impact on people's behavior (3rd Secondary School – 10 students yes, 6 no, 2nd Secondary School – 5 students yes, 12 no, 1st Secondary School – 5 students yes, 13 no).

The values of goodness, family, homeland, Church in a broad sense discussed during Polish language classes, contribute to take care of the well-being of colleagues (3rd Secondary School – 4 students, 2nd Secondary School – 5 students, 1st Secondary School – 9 students), taking care of the good of Church (3rd Secondary School – 7 students, 2nd Secondary School – 8 students, 1st Secondary School – 8 students), take care of the good of school (3rd Secondary School – 4 students, 2nd Secondary School – 6 students, 1st Secondary School – 6 students), taking care of the good of the family (3rd Secondary School – 4 students, 2nd Secondary School – 6 students, 1st Secondary School – 9 students), taking care of the good of homeland (3rd Secondary School – 11 students, 2nd Secondary School – 13 students, 1st Secondary School – 16 students).

Summary

The values conveyed during Polish language classes at the Secondary School of the Sisters of the Resurrection in Warsaw have the greatest impact on the use of correct Polish, because they influence a deeper reception of literary works and a higher development of linguistic culture. Christian values influence the teaching of the Polish language through organized school events.

As a result of applying Christian values in teaching Polish at the Secondary School of the Sisters of the Resurrection in Warsaw, we see a deepening of respect for ourselves as a person and other people. Students better understand the sense of dignity of a human person, are more willing to take care of their own health, and care for the well-being of their colleagues in the material and non-material dimension. The values present in Polish language lessons significantly deepen the sense of patriotism by increasing the sense of national community and contributing to a better knowledge of Polish national heroes. The values taught in Polish language classes contribute to increasing responsibility and reducing the threats resulting from having power, helping to understand the essence of media and social manipulation and their impact on people's behavior.

The above benefits from the application of the transferred values confirm that „value is everything that is valuable, important and worthy of man, human groups and communities, which leads to their integral development, to full humanity, to the development of social integration immersed in building the common good” (Chałas 2011, p. 19). The values themselves build the structure of the system of educational and didactic interactions, in this case teaching the Polish language, constitute a link in the relationship between the educator and the student and contribute to a better understanding of the student and his or her behavior.

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