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Peace education as implementation of the State's security functions. John
Paul II teachings

Abstract

The main thesis puts by the author is an indication of education for peace as one of the functions of a modern state. The author analysed selected papal texts with reference to the issues of education for peace, both in terms of the definition of the concept and its scope in the context of the state functions. An important element of the work is pointing to entities responsible for education for peace, e.g. parents, teachers and politicians. The work presents new possibilities of reading and analyzing the texts of Pope John Paul II in the contemporary scientific discourse.

Key words: John Paul II, education for peace, state functions

1. INTRODUCTION

An aim of this work is to point to the education for peace as a way of fulfilling the functions of modern State, referring to teaching of John Paul II. At the beginning of research process, the author undertook to justify the location of education for peace in catalogue of functions of the State. The next stage in the above mentioned research task is an attempt to determine, how the notion of education for peace is understood and identification of entities responsible

for its implementation. The finalization of paper is a conclusion and recommended direction of conducting further research.

2. PROBLEMATICS AND STATE OF RESEARCH

Undertaking the attempt to define concept of the State's function, it should be pointed out that this is a problem due to differences in approaches to defined issue, which are present in the scientific work of researchers. For the purposes of this paper, the author refers to the definition of the State's function according to Ryszard Małajny, i.e.: "the main directions of activities of the State organization corresponding to its basic objectives"¹ and a slightly broader definition according to Waldemar Kitler: "functions of the State will indicate significant features of its activity and effects (activities of the State – P.K.) in relation to needs as the whole, as well as to businesses and aspirations of individual social groups"².

The systematics of State's functions is an open catalogue, which can be generally divided according to the object, subject and attribute criteria³. However, for the purpose of conducting these considerations, the author uses systematics presented by Eugeniusz Zieliński, who among the functions of modern state indicates among other the cultural and educational function. Implementation of that function assumes instigation of knowledge and achievements of civilization, dissemination of ideological ideas and values,

¹ R.M. Małajny, *Funkcje państwa i zakres ich konstytucjonalizacji (prolegomena)*, [in:] M. Kudej (ed.), *W kręgu zagadnień konstytucjonalnych: Profesorowi Eugeniuszowi Zwierzchowskiemu w darze*, Wydawnictwo Uniwersytetu Śląskiego, Katowice 1999, p. 51.

² W. Kitler, *Bezpieczeństwo narodowe: podstawowe kategorie, dylematy pojęciowe i próba systematyzacji*, „Zeszyt Problemowy Towarzystwa Wiedzy Obronnej”, Dom Wydawniczy Elipsa, Warszawa 2010, p. 87.

³ R.M. Małajny, op. cit., p. 52.

dissemination of cultural goods, as well as shaping civic attitudes and behaviors⁴.

Peace education is not a new issue in the Polish scientific discourse. It is enough to mention that in the late Middle Ages, Stanisław from Skarbimierz and Paweł Włodkowic⁵ began their reflections on the pedagogy of peace. An important contribution of representatives of the Polish State to the world thought of education for peace was adoption at the XXXIII session of the United Nations General Assembly in 1978 of the Polish Declaration on the education of societies in the spirit of peace⁶, thanks to which the right to live in peace was perceived by the international community as one of the fundamental human rights⁷. In our times, these issues in the Polish scientific community were addressed in research conducted among others by Halina

⁴ Cf. E. Zieliński, *Nauka o państwie i polityce*, Dom Wydawniczy Elipsa, Warszawa 2006, p. 146-148.

⁵ Cf. A. Wałęga, *Wychowanie dla pokoju w polskim piśmiennictwie pedagogicznym i społecznym XVI i XVII wieku (wybrane przekłady)*, [in:] W. Leżańska, T. Jałmużna (ed.), *Pokój jako przedmiot badań społecznych i pedagogicznych*, Wydawnictwo Naukowe Wyższej Szkoły Informatyki, Łódź 2006, p. 77-89.

⁶ Resolutions adopted by the General Assembly at its 33rd session, *Declaration on the Preparation of Societies for Life in Peace*, http://www.un.org/en/ga/search/view_doc.asp?symbol=A/RES/33/73.

⁷ Cf. E. Stadtmüller-Wyborska, *O wychowaniu dla pokoju. Idea i praktyka w edukacji i świadomości polskiej młodzieży*, Instytut Badań Problemów Młodzieży w Warszawie, Warszawa-Gdańsk 1991, p. 40-41.

Gajdanowicz⁸, Józef Póltutrzycki⁹, Ryszard Rosa¹⁰, Bogdan Suchodolski¹¹, Janusz Świniarski¹² and Eugenia Wesołowska¹³. However, among others Joachim Kondziela¹⁴, Cezary Smuniewski¹⁵, Cezary Naumowicz¹⁶ and Spanish

⁸ Cf. H. Gajdamowicz, *Wychowanie dla pokoju w świetle aksjologii pedagogicznej*, [in:] E. Ponczek (ed.), „Biuletyn Centrum Badań nad Pokojem UŁ”, Łódź 1994, p. 35-41.

⁹ Cf. J. Póltutrzycki, *Pokój jako naczelną wartość w aksjologii edukacyjnej*, [in:] I. Mroczkowski, E.A. Wesołowska (ed.), *Pokój – dialog – edukacja, materiały z sympozjum naukowego w Płocku "Pokój - geneza, współczesne potrzeby edukacji", 26 września 2002 r.*, Wydawnictwo Naukowe Novum, Płock 2003, p. 155-168.

¹⁰ Cf. R. Rosa, *Filozoficzno-metodologiczne aspekty pedagogiki i edukacji dla bezpieczeństwa w początkach XXI wieku*, Wydawnictwo Akademii Podlaskiej, Siedlce 2005.

¹¹ Cf. B. Suchodolski, *Wychowanie dla pokoju*, [in:] T. Biernacka, M. Iżewska, A. Urbaczka, (ed.), *Wychowanie dla pokoju*, seria „Problemy naukowe współczesności”, Zakład Narodowy im. Ossolińskich – Wydawnictwo, Wrocław 1983, p. 11-34.

¹² Cf. J. Świniarski, *O naturze bezpieczeństwa. Prolegomena do zagadnień ogólnych*, ULMAK, Warszawa–Pruszków 1997.

¹³ Cf. E.A. Wesołowska, *Wychowanie dla pokoju w pracy szkoły*, Wydawnictwa Szkolne i Pedagogiczne, Warszawa 1989; E.A. Wesołowska, *Współpraca między narodami i wychowanie dla pokoju: problemy społeczne i pedagogiczne*, Uniwersytet Mikołaja Kopernika, Toruń 1993; E.A. Wesołowska, *Edukacja obywatelska, międzynarodowa i pacyfistyczna w szkole podstawowej: (programy UNESCO i UE)*, „Toruńskie Studia Dydaktyczne”, R. 5, Nr 10, 1996, p. 61-67; E.A. Wesołowska, *Wychowanie dla pokoju a praktyka pedagogiczna*, [in:] E.A. Wesołowska (ed.), *Śladami Włodkowica - człowieka, prawo, pokój*, Płock 1998, p. 89-96; E.A. Wesołowska, *Polityka Ministerstwa Edukacji Narodowej w dziedzinie wychowania dla pokoju*, „Edukacja Dorosłych” Nr 3, 1999, p. 27-34; E.A. Wesołowska, *Współczesna pedagogika pokoju*, [in:] I. Mroczkowski, E.A. Wesołowska (ed.), *Pokój – dialog – edukacja, materiały z sympozjum naukowego w Płocku "Pokój - geneza, współczesne potrzeby edukacji", 26 września 2002 r.*, Wydawnictwo Naukowe Novum, Płock 2003, p. 171-178.

¹⁴ Cf. J. Kondziela, *Pokój w nauce Kościoła. Pius XII – Jan Paweł II*, Redakcja Wydawnictw KUL, Lublin 1992.

¹⁵ Cf. C. Smuniewski, *Zagadnienie pokoju w nauczaniu Jana Pawła II*, „Zeszyty Naukowe AON” 1 (86) 2012, p. 292-305.

¹⁶ Cf. C. Naumowicz, *Rodzina szkołą wychowania do pokoju w myśli Jana Pawła II*, [in:] T. Kośmider, K. Gąsiorek, C. Smuniewski (ed.), *Chrześcijaństwo i bezpieczeństwo. Znaczenie Jana Pawła w dyskursie polemologiczno-irenologicznym*, Instytut Papieża Jana Pawła II, Warszawa 2014, p. 251-265.

scientist Pedro Jesús Lasanta¹⁷ undertook a detailed analysis of the message on education for peace in teaching of John Paul II.

Education for peace (or more widely peace pedagogy) is set up as independent department within the discipline of research on peace¹⁸. The very concept of peace education lexically is defined as “a process making every man aware of its responsibility for the peace and developing ability to become involved for the peace. It is about creating a reliable peace infrastructure by shaping new political mentality and perception skills, which depend on factors of opinions, attitudes and public behaviors, and more widely also initiative and undertakings of States and governments”¹⁹. Peace education is also defined as “a certain form of education in the spirit of internationalism. At the same time, it is patriotic education, education in love to own nation, love free from chauvinism and imperialism. (...) is such an internationalist education, which rejects the concept of cosmopolitanism that blurs out the attachment to own country, and such patriotic education, which develops love for homeland, but at the same time opposes nationalism”²⁰, as well as the idea of “creating a platform for exchange of experiences, mutual getting to know the members of different nations, and carrying out contemporary tasks”²¹. However, the

¹⁷ P.J. Lasanta, *Juan Pablo II: Mensajero de la paz*, Biblioteca Autores Cristianos, Madrid 2001.

¹⁸ Cf. S. Gawlik, *Potrzeba wychowania dla pokoju jako moralny nakaz współczesnej sytuacji i (dla) współczesnego człowieka*, „Prace Naukowe. Pedagogika” nr 12, 2003, Wyższa Szkoła Pedagogiczna w Częstochowie, p. 133.

¹⁹ S. Bieleń, *hasło: wychowanie do pokoju*, [in:] J. Kukułka (ed.), *Leksykon Pokoju*, Krajowa Agencja Wydawnicza, Warszawa 1987, p. 236.

²⁰ B. Suchodolski, op. cit., p. 34.

²¹ G. Tadeusiewicz, *Wychowanie dla pokoju a integracja europejska*, [in:] R. Rosa (ed.), *Edukacja do bezpieczeństwa i pokoju w obliczu wyzwań XXI wieku. Część II. Edukacja do bezpieczeństwa, pokoju i praw człowieka*, Wydawnictwo Akademii Podlaskiej, Siedlce 2001, p. 17.

peace determined among others as “existential value of the entire contemporary humanity”²², and therefore, both ensuring peace and education for peace appear to be an important feature of the State’s activity, as well as the need and goal of striving for all social groups.

Research on this issue has shown that both peace and education for peace are associated with the issue of education for security. Identifying interdependence of education for security and peace education, Marek Chmielecki notes that “The point of reference to education for security is postulate of Immanuel Kant’s upbringing of man for lasting peace, where the practical realization is supposed to be citizenship. According to this criterion, security education would shape the man, citizen, who would be aware that in addition to his rights and duties, would have to be convinced of the guarantee of peace, development, security and assistance to other people”²³. The above opinion is associated with the task of education for peace (or more widely with pedagogy of peace), i.e. “shaping certain attitudes by eliminating negative behaviors and complementing them with positive behaviors”²⁴. On the other hand, reviewing literature, it is possible to notice an approach that exposes the limited concept of education for peace: “Unlike education for peace, which seems to disregards many real threats (including military), concentrating on some ideal, perspective state – education for security (also defense education) seems more realistic and real”²⁵, states R. Rosa. It should also be noted that in the subject literature, issues of both education and upbringing are defined as

²² S. Bieleń, op. cit.

²³ M. Chmielecki, *Edukacja dla bezpieczeństwa w szkole wyższej – zagrożenia, wyzwania, szanse*, „Zeszyty Naukowe AON” nr 1(102) 2016, p. 50.

²⁴ Ibid.

²⁵ R. Rosa, *Filozofia i edukacja do bezpieczeństwa. Wybrane aspekty ontologiczne, aksjologiczne i prakseologiczne*, Wydawnictwo Akademii Podlaskiej, Siedlce 2005, p. 17.

cultural conditions of the internal nature national security²⁶, which transfers education for peace, as requiring clarification problem, to the field of research in security sciences.

Certain elements combining both – education for peace with education for security, in the subjective sense, i.e. relating to the man as a social unit, and at the same time defined social group, make it also necessary to consider education for peace as an essential function of the State in the field of national security²⁷. The scope of peace education corresponds to the above mentioned cultural and educational functions. At the same time, this function is also referred to as a function containing a safety factor, and it turns out that it can be identified as a security function of the State, which places it among the superior functions²⁸. Therefore, it is justified to argue that education for peace is a way in which the supreme function of the State is implemented.

Contemporary researchers also postulate broader concepts drawing on the theory of education for peace, such as the concept of security philosophy postulated by R. Rosa, who states: “in an attempt to build a humanistic and at the same time holistic vision of the contemporary world and man, the security philosophy uses the achievements of many sciences (...), which allows it to create a general theory of security (...). It tries to inspire efforts aimed to transcend the concept met also after the Second World War of education for peace (...), which supports creation of conditions necessary for survival, persistence and development of the man, society and the natural world in new civilization and cultural conditions”²⁹. An element indicating the legitimacy of

²⁶ W. Kitler, op. cit., p. 101.

²⁷ Ibid, p. 88.

²⁸ Ibid, p. 87.

²⁹ R. Rosa, *Filozoficzno-metodologiczne...*, op. cit., p. 18.

undertaking research in the field of security philosophy, especially security axiology, is the demanding need to identify the fundamental values of peace, including education for peace.

3. ABOUT THE NEED FOR PEACE EDUCATION

Determining the need for peace education, it is necessary to emphasize the role of Roman Catholic Church and achievements of its representatives, as a consequence of preliminary research. The contemporary attitude of the Catholic Church towards peace was shaped primarily by the Popes of the 20th century. A milestone in the reflection of hierarchies of the Catholic Church in this area was the Encyclical of John XXIII "Pacem in terris" published in 1963, in which the Pope not only extensively presents the conditions of peace, but also clearly points to the peaceful resolution of conflicts, in particular dialogue. Pope Paul VI, following the thought of his predecessors, focused on issues relating to respect for the other man, and this Pope since 1968 established the World Day For Peace, which was celebrated every year on January 1st³⁰.

On the other hand, the message of John Paul II about peace is a consequence of reflection on the essence and depth of man, which resulted in original anthropology derived from philosophical and theological assumptions, as well as from the experience of war and totalitarian systems, as C. Smuniewski³¹

³⁰ Pope Paul VI said in this regard: "We address Ourselves to all men of good will to exhort them to celebrate "The Day of Peace", throughout the world, on the first day of the year, January 1, 1968. It is Our desire that then, every year, this commemoration be repeated as a hope and as a promise, at the beginning of the calendar which measures and outlines the path of human life in time, that Peace with its just and beneficent equilibrium may dominate the development of events to come", Paul VI, *The Day of Peace*, Vatican 1967.

³¹ C. Smuniewski, *Człowiek w czasach pokoju i wojny. Wybrane zagadnienia z antropologii Jana Pawła II*, [in:] A. Skrabacz, J. Dohnalik (ed.), *Święty Jan Paweł II syn*

accurately notices. Proving the validity of his argument, C. Smuniewski writes: “Karol Wojtyła knew effects, firstly of introduction of Marxism referring to Ludwik Feuerbach’s materialism and based on Georg Wilhelm Friedrich Hegl’s dialectic ideality, secondly introduction of the concept of man without God, closed within the limits of temporal life. Here again appears the legacy of Ludwik Feuerbach, but also Fryderyk Nietzsche, who deified the man. Feuerbach regarded the man as God, and God of religion – as a projection of human ego. Nietzsche along with the idea of superhuman deepened the anthropology of Feuerbach through a radical change of places – the man replaced God. It also meant that the man has His attributes and fulfills His functions. The 19th century left the posterity theory, which became a historical event in the activities of Marxism and Hitlerism”³². The above statement by C. Smuniewski is particularly meaningful if it turns out to be a commentary to words of John Paul II addressed to young people in a message on the World Day For Peace: “If you have decided that your God will be yourself with no regard for others, you will become instruments of division and enmity, even instruments of warfare and violence”³³. Drawing on the traumatic experience of two totalitarianisms, the Pope developed and elaborated upon the idea of peace, as well as realized certain concepts related to the contemporary world and showing practical dimension of their application. Pedro Lasanata, the contemporary researcher of Pope, described the Pope as the “messenger of peace”³⁴. John Paul II elaborated the thought of Paul VI, as well as presented

oficera Wojska Polskiego, Wojskowe Centrum Edukacji Obywatelskiej, Warszawa 2014, p. 179-198.

³² Ibid., p. 186-187.

³³ John Paul II, *Peace and youth go forward together*, Message on the 18th World Day For Peace, 1985, point 6.

³⁴ P.J. Lasanta, op. cit.

the pedagogic approach, claiming that peace is a result of proper preparation of people through education, which was best testified by the first John Paul's message prepared for the celebration of the World Day For Peace in 1979, entitled "To reach peace, teach peace", which appears as a message exceptionally current for the entire period of pontificate of the Polish Pope.

John Paul II referring to the concept of education for peace noted that "To educate in the ways of peace means to open minds and hearts to embrace the values which Pope John XXIII indicated in the Encyclical *Pacem in terris* as essential to a peaceful society: truth, justice, love and freedom. This is an educational programme which involves every aspect of life and is lifelong. It trains individuals to be responsible for themselves and for others, capable of promoting, with boldness and wisdom, the welfare of the whole person and of all people"³⁵. As J. Kondziela correctly states, education for peace in the thought of John Paul II appears to be "integral and permanent education"³⁶. In John Paul's deliberations, an interesting seems to be conclusion that peace education is a way by which people can receive the gift of peace³⁷, which makes the Pope's theological approach visible – peace is also understood as the gift³⁸, rather than only an effect of work and man's effort, which is repeated by J. Kondziela stating that "peace is indeed a gift of God, but a gift transferred to people for accomplishment"³⁹.

³⁵ John Paul II, *Women: teachers of peace*, Message on the 28th World Day For Peace, 1995, point 2.

³⁶ J. Kondziela, op. cit., p. 94.

³⁷ John Paul II, *Religious freedom: condition for peace*, Message on the 21st World Day For Peace, 1988, point 4.

³⁸ P.J. Lasanta, op. cit., p. 103.

³⁹ J. Kondziela, op. cit., p. 93.

Not only John Paul II points out to the need to undertake constant actions for peace education, but also single officers of the Polish Catholic Church, such as the Rector of KUL, Antoni Dębiński, who claims that “systematic education for peace is necessary”⁴⁰, as well as collectively acting church hierarches: “Peace is our duty, to which it is necessary to be brought us. (...) preparing next generations to live in peace should be a constant desire of both families and those who have an influence on raising children and youth”⁴¹. The essence of action to counteract war was also noticed by Polish bishops, who point out that “from a Christian point of view, it must finally be stressed that war, although often revealing human greatness and heroism, is not a colorful story or adventure, but a drama, suffering and evil that must always be prevented”⁴², and peace education can be a way to achieve it.

4. ABOUT ENTITIES RESPONSIBLE FOR PEACE EDUCATION

The definition of those responsible for peace education demands John Paul II, i.e. the source of the entire system of education⁴³. This foundation is to understand the man and his ability to create goodness, to build peace. C. Smuniewski presented this idea synthetically using the term “safety anthropology”. According to the author’s opinion: “The anthropology of John

⁴⁰ A. Dębiński, *Słowo Rektora Katolickiego Uniwersytetu Lubelskiego Jana Pawła II z okazji świąt Bożego Narodzenia*, Lublin 2015 (archives of the John Paul II Catholic University of Lublin).

⁴¹ *Tak – dla pokoju i rozwoju narodów! Nie dla wojny i zabijania!*, The Word of diocesan bishops of Jasna Góra on the 75th anniversary of the outbreak of World War II, Częstochowa 2014.

⁴² *Chrześcijański kształt patriotyzmu*, Document adopted at the 375th Plenary Meeting of the Polish Bishops’ Conference, Warsaw 2017 (archives of the Polish Bishops’ Conference in Warsaw).

⁴³ M. Sztaba, *Wychowanie społeczne w świetle nauczania Karola Wojtyły Jana Pawła II*, Towarzystwo Naukowe KUL, Lublin 2012.

Paul II that recognizes the man in a comprehensive and realistic way, seeing him in complex situations of his existence, in extreme circumstances, in war and peace, can be described as anthropology of security. It is about such anthropology, which not only describes a human being, but also goes beyond the very description of a given situation in order to become for the man a manifestation of his potential. It is not understood as a mirror in which man looks, but rather as a description of human abilities. If this anthropology is about the man and evil, which it causes, it is only for this purpose to indicate the possibility of overcoming it"⁴⁴. In the light of John Paul II teaching, it is possible to conclude that education for peace is an imperative of future generations, because the man has a desire for peace and potential in himself to do it. However, one of main threats remains simplified or incomplete understanding the man, i.e. reductionism⁴⁵.

In John Paul II teaching, a wide area of education for peace is outlined: "This entire peace education – between nations, in own country, in own environment, in oneself"⁴⁶. Referring to nature of the international sphere in John Paul's thought on peace; J. Kondziela accurately notices that "normative goal of peace education, according to John Paul II, is peace among others on the international arena, and therefore contents and methods of education for peace should be attributed to world peace"⁴⁷. A characteristic feature of John Paul's thought is reference to the family as a special area of social education⁴⁸,

⁴⁴ C. Smuniewski, *Człowiek w czasach...*, op. cit., p. 198.

⁴⁵ I. Dec, *Redukcyjne wizje człowieka jako zagrożenie pokoju*, [in:] J. Kumala (ed.), *Osoba ludzka i pokój*, Centrum Formacji Maryjnej "Salvatoris Mater", Licheń 2007, p. 83–95.

⁴⁶ John Paul II, *To reach peace, teach peace*, Message to the 12th World Day For Peace, 1979, point III.

⁴⁷ J. Kondziela, op. cit., p. 95.

⁴⁸ In *Familiaris Consortio* John Paul II states: "The family is the first and fundamental school of social living", John Paul II, *Apostolic Exhortation Familiaris Consortio*, point 37.

including peace education, because as the Pope observes, the family has a responsibility to raise children for people of peace⁴⁹. Following this thought, the Pope states that “In the formative process, the family is indispensable. The family is the appropriate environment for the human formation of the younger generation. From your example, dear parents, depends to a large degree the moral character of your children: they assimilate it from the kind of relations which you foster within the family nucleus and towards those outside it. The family is the first school of living, and the influence received inside the family is decisive for the future development of the individual”⁵⁰. On the other hand, as P.J. Lasanta points out in relation to the role of family in papal teaching⁵¹ “Without any doubt, a large proportion of disputes and violence of modern society – also among nations – originates from the crisis through which the family is going through today”⁵², which in consequence shifts the main burden of responsibility for peace education to the family community⁵³.

Giving his opinion about the importance of education for peace with reference to the man, John Paul II states that “Education in the ways of peace naturally continues throughout every period of development; it needs particularly to be

⁴⁹ John Paul II, *The family creates the peace of the human family*, Message on the 27th World Day For Peace, 1994, point 6. Integrally about peace and family in the light of Pope’s thought, Cezary Smuniewski wrote, pointing to the issue of the “nature of man” as the issue combining teaching of two Pope John Paul II and John XXIII: C. Smuniewski, *Zagadnienie pokoju...*, op. cit., p. 302.

⁵⁰ John Paul II, *Women: teachers of peace*, Message on the 28th World Day For Peace, 1995, point 7.

⁵¹ P.J. Lasanta, op. cit., p. 70-78.

⁵² P.J. Lasanta, op. cit., p. 70.

⁵³ Indications for the family, probably drawing from John Paul II teaching, as the most important environment in which all actions for peace education are focused, are also emphasized by A. Dębiński: “In the context of education for peace, the family deserves special emphasis. It is always a basic and sovereign place of upbringing, constitutes the privileged and irreplaceable circle of transmission of the system of values, and thus shaping conscience” A. Dębiński, op. cit.

encouraged during the difficult time of adolescence, when the passage from childhood to adulthood is not without some risks for young people, who are called to make choices which will be decisive for life”⁵⁴, because “Time dedicated to education is time truly well spent, because it determines a person's future, and therefore the future of the family and of the whole of society”⁵⁵. Referring to interrelation of man's education and subsequent perception of the world, the Pope states that “. Education is in fact never morally indifferent, even when it claims to be neutral with regard to ethical and religious values. The way in which children and young people are brought up and educated will necessarily reflect certain values which in turn influence their understanding of others and of society as a whole”⁵⁶. With the above statement John Paul II also indicates a need to identify, define and select the axiological foundations of this education.

John Paul II also draws attention to the institutions of the State and their employees, who apart from their families⁵⁷, have a significant role in peace education, these are educators, teachers and an institutionally the entire school⁵⁸, for which peace education is one of crucial tasks⁵⁹. The Pope

⁵⁴ John Paul II, *Women: teachers...*, op. cit., point 6.

⁵⁵ Ibid., point 2.

⁵⁶ John Paul II, *If you want peace, respect the conscience of every person*, Message on the 24th World Day For Peace, 1991, point III.

⁵⁷ John Paul II, *From the justice...*, op. cit., point 7.

⁵⁸ John Paul II, *Offer forgiveness and receive peace*, Message on the 30th World Day For Peace, 1997, point 8.

⁵⁹ John Paul II, *Let us give children a future of peace*, Message for the 29th World Day For Peace, 1996, point 9; John Paul II, *From the justice...*, op. cit., point 7. A. Dębiński also refers to the school's tasks in terms of education for peace, claiming: “An important role is also played by a university, in which the young man usually puts its first independent life steps, chooses masters, finds friends, learns to think independently and make world-view choices, and most of all, systematically search for and appreciate truth”: A. Dębiński, op. cit. Another author referring to this issue is Stanisław Bieleń, who claims that in the education for peace,

referring to teachers states: “In particular I encourage you, *educators* engaged at every level in training and educating the younger generation: form them in moral and civic values, instil in them a lively sense of rights and duties, beginning with the experience of the school community itself. Educate in justice in order to educate in peace: this is one of your primary tasks”⁶⁰. In reference to the State educational institutions, John Paul II notes: “Besides the basic education provided by the family, children have a right to a specific training for peace at school and in other educational settings. These institutions have a duty to lead children gradually to understand the nature and demands of peace within their world and culture. Children need to learn the history of peace and not simply the history of victory and defeat in war. Let us show them examples of peace and not just examples of violence! (...) Everything possible should be done to help children to become messengers of peace”⁶¹.

Amongst entities responsible for peace education, John Paul II also points to political leaders: “Leaders of the peoples, learn to love peace by distinguishing in the great pages of your national histories and throwing into relief the example of your predecessors whose glory lay in giving growth to the fruits of peace”⁶². In quoted fragment, the Pope draws attention to another aspect of peace education, i.e. self-upbringing to which he also refers by calling: “You will educate yourselves for peace”⁶³, which is a reference to Paul VI Message on the World Day For Peace entitled “To be reconciled with each other, to

an important role is played by “teachers and educators, who are called to orient the people entrusted to them towards peace”: S. Bieleń, op. cit.

⁶⁰ John Paul II, *From the justice...*, op. cit., point 7.

⁶¹ John Paul II, *Let us...*, op. cit., point 9.

⁶² John Paul II, *To reach...*, op. cit., point II.

⁶³ Ibid.

educate themselves for Peace". John Paul II, referring to the role of State in education process, states that the State performs its role "providing means and structures of support"⁶⁴ for education although "the contribution of the family to ensuring that climate of security and trust cannot be replaced"⁶⁵.

5. CONCLUSION

Peace education constitutes implementation of the modern State's function with a security factor and even a superior function, because it concerns the problem of building security, and the focus on education for peace, through definition of a common goal-sensitive function with education for security, refers to fundamental objective of the State's activity, which is to ensure its survival and development, i.e. ensuring security. Two issues, which demand detailed explanation, were deliberately omitted in this work: the relation between education for peace and patriotic education, and axiology of peace as a department of security philosophy. These subjects will be addressed and explained in the doctoral dissertation drawn up by the author of the article on "The concept of peace in the teaching of John Paul II as a source of reflection on security". Peace, as pointed out above, is not a permanent reality, but it requires action, paradoxically fighting for peace, because the possibility of achieving it and the prospect of its existence depend not only on individuals, but also on the overall policy of the State, including activation of all its components, both at the national and international level, as well as direction of actions aimed to peace education in order to teach above all the young generation how to keep and benefit from the basic good that is life in peace.

⁶⁴ John Paul II, *The family...*, op. cit., point 4.

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