

**PHILOSOPHICAL CONTENTS AND THE HISTORY OF THE  
CHRISTIAN CHURCHES IN CONTEMPORARY INSTRUCTION  
IN HISTORY ON THE EXAMPLE OF ELEMENTARY AND SECONDARY  
JUNIOR SCHOOLS AS WELL AS IN THE OPINION OF STUDENTS  
MAJORING IN HISTORY AT THE UNIVERSITY OF ZIELONA GÓRA**

BOGUMIŁA BURDA – AGNIESZKA SAWICKA

*Výzkum respondentů z řad žáků a studentů dal podobné odpovědi jako na základní a střední škole, tak i na univerzitě. Každá skupina potvrdila nedostatek informací o historii církvi a náboženských vyznání období 17.–20. století.*

*Klíčová slova: Filozofie; křesťanství; základní a střední školy; univerzity*

The tasks of contemporary Polish schools, at all levels, focus on developing creative thinking and communicative skills in all subjects. Education is definitely student-centered. These are the main principles of the school reform introduced in 1999. Particular tasks and functions of school are focused around these issues. The process of education has been divided into stages corresponding to the psychological and physical development of students. The first stage introduces pupils to the world of knowledge by means of integrated instruction. The division into particular subject areas is introduced at the second stage, grades IV–VI of the elementary school, and includes block instruction in humanities and natural sciences. Particular subject areas are identified at the third stage, i.e., in the junior secondary school. Hence at this stage we deal with subjects corresponding to specific academic areas. The curriculum for the first three stages of education functions as the basis for syllabus writers and specifies the tasks of the school, educational objectives, course contents as well as achievements of students.<sup>1</sup> At the same time it shows the option of more creative approaches to syllabus design.<sup>2</sup> Starting from the second stage of education school instruction should be supplemented by inter-curricular paths. The concept of inter-curricular courses is not a new one, at first it was used in the context of reform in education in 1992<sup>3</sup>, the recent reform from 1999 went much further in this respect and defined educational paths in terms of contents and abilities of high educational value the realization of which takes place within various subject areas (or blocks of subjects) or in the form of separate modules. Schools, while moving in the direction of broadly understood instruction and education, have introduced educational paths at the second and third stage of education, including senior secondary schools<sup>4</sup>. Unfortunately, the present 2009 reform has cancelled inter-curricular paths.

<sup>1</sup> The Journal of Laws No. 14: The Order of the Minister of National Education of February 15<sup>th</sup>, 1999 on the curriculum for six-year elementary schools and junior secondary schools, point 129.

<sup>2</sup> GIERMAKOWSKI, M.: *Konstruowanie programu autorskiego*. Nowe w szkole 1997–98/1, pp. 1–4.

<sup>3</sup> See: *Zarys koncepcji generalnej zmiany kształcenia ogólnego w polskich szkołach*. In: *Spółczesność Otwarta*, 1992, No. 1; NOWARSKI, Cz. *Próba bilansu II etapu prac nad podstawą programową z historii*. In: *Wiadomości Historyczne*, 1993, No. 3, p. 138 and others.

<sup>4</sup> *Reforma systemu edukacji*. In: *Szkołnictwo ponadgimnazjalne: projekty-materiały do dyskusji*. Warszawa 2000.

At the second stage in grades IV–VI these included: health education, education for ecology, reading and media, whereas the module of education for family life comprised of education for family life, regional studies, as well as studies of cultural heritage, patriotism and civic education<sup>5</sup>. The following paths were introduced in junior secondary schools along with standard subjects: philosophy, reading and media, health, ecology, regional studies, cultural heritage, civil defense, European integration and Polish culture on the background of the civilizations of the Mediterranean. Just like junior schools, senior secondary schools offered five paths. These included: media studies, participation in culture, European studies, philosophy and ecology<sup>6</sup>. It is possible to observe a logical continuation in the assumptions of the reform since reading, media studies occurred at all levels, whereas philosophy and European studies were taught in junior and senior secondary schools, including specialist schools (closed down three years ago). The cultural and regional heritage path was introduced at the second and third stage, and in secondary grammar schools it was taught as part of the history course which included elements of regional studies.

Philosophy was taught in Polish schools to a limited extent only. Such a situation may appear strange or even disturbing since teachers did not see the need to introduce this path. Philosophy should be taught within all school subjects since all academic areas are related to philosophy. Yet the main responsibility for teaching philosophical contexts lies with teachers of Polish, history or social studies<sup>7</sup>.

Philosophy was taught as a school subject both in the Middle Ages and modern times. The need to explain, discuss, take part in debates or interpret the works of ancient scientists was observed starting from the 16<sup>th</sup> century in both Protestant and Jesuit secondary schools<sup>8</sup>. Courses in philosophy were offered by universities. The need to study philosophy was also observed between World War I and II. It has to be stressed that some Polish senior secondary schools have introduced philosophy courses recently. Some of the examples include a Seminar in History and History of Philosophy offered to the students of humanities by the Senior Secondary School no. 5 in Zielona Góra or an elective in philosophy run by the Senior Secondary School no. 12 in Krakow<sup>9</sup>.

The search for the truth, reflection on the role of logical thinking, shaping moral sensitivity, finding one's way to self-cognition, analyzing the surrounding reality, 'loving love', developing sensitivity to basic questions concerning the meaning of life: Who am I? Where do I come from? Where am I going? What is the meaning of human life? These are the contents and tasks of the philosophical path in junior secondary schools and specialist senior secondary schools. In what areas, however, are these contents introduced?<sup>10</sup> Major philosophical concepts and problems, the genesis of philosophy as well as the first concepts of the world, selected contemporary moral issues were present both in junior secondary and in elementary schools.

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<sup>5</sup> *Podstawa programowa kształcenia ogólnego dla szkół podstawowych i gimnazjum*. In: Journal of Laws, No. 14, 1999 r.

<sup>6</sup> *Reforma systemu edukacji...*, p. 36.

<sup>7</sup> PILIKOWSKI, J.: *Filozofia w gimnazjum. Ścieżka filozoficzna*. Kraków 2000, p. 5. Mathematicians should not forget the philosophical aspects of their discipline. While teaching physics we certainly discuss various ideological issues such as eternity and infinity of the world, the concept of matter or natural laws. Biologists should encourage debates on the origin of life. Ethics is a discipline which is fully philosophical. The question of God will certainly be discussed during religion classes.

<sup>8</sup> *Historia wychowania*, volume. 1. Warszawa 1965.

<sup>9</sup> BURDA, B.: *Seminarium z historii z elementami historii filozofii*, V LO przy ODN Zielona Góra, unpublished materials; NOWAK, R.: *Autorski program nauczania historii w XII LO w Krakowie*. In: *Wiadomości Historyczne*, 1994, no. 2, pp. 103–107.

In junior secondary schools it is vital to introduce information concerning philosophers and particular disciplines of philosophy, the concept of the human being as a person as well as timeless philosophical truths. The realization of these assumptions could already start at the first stage, as part of integrated instruction or in grades IV–VI<sup>11</sup>. Similar solutions are already used in the United States. One of the examples includes education for philosophy for children suggested by Matthew Lipman<sup>12</sup>, an American philosopher. The idea resembles an intellectual adventure in which children discuss problems of characters from selected books and in this way solve philosophical problems. The approach is worth recommending to Polish teachers as it can be introduced in any schools provided it supplemented by appropriate methodology. The method of discussion, interpretation, analysis, search for the truth, finding answers to ‘small’ yet crucial questions is an art in itself and a form of inspiring people, in this case encouraging students to think creatively and be involved in conversations.

Education for philosophy consists mainly not in the transmission of information, but in discovery and experience<sup>13</sup>. Looking for supplementary sources of information, observing relations, taking advantage of knowledge from various academic areas, using resources, analyzing the works of great philosophers, experiencing through drama techniques, creative thinking. Thinking is strictly related to language, hence it is generally assumed that development of speech, thinking and reasoning are parallel. In this respect introducing philosophical content in the courses of Polish, history or social studies seems to be natural. Thus the philosophical path was the first step to the broadly understood philosophical education. It shaped students, triggered their aspirations, built their personality, encouraged work with various resources, created a rich conceptual apparatus and combined the understanding of the human being with the understanding of oneself as well as timeless philosophical truths viewed as the spiritual legacy of humanity<sup>14</sup>.

At the same time it exerted a significant impact on shaping of values, exemplification of emotions, and adjusting the level of emotions to concrete historical and philosophical contents. Yet underestimation of empathy, that is the ability to identify with others as well as experience emotions, in this case in relation not only to people but also societies and personified institutions, e.g., the state or the church, political parties, the views of people or philosophers constitutes an important element in the realization of the philosophical path<sup>15</sup>.

The significance of the contents propagated by particular Churches or Christian denominations in contemporary education can be easily observed using the example of history courses taught in elementary and junior secondary schools as well as in the opinions of students. The issue of the history of the Churches is related to social issues, the foundation of states, architecture and politics. The analysis concerns the school curriculum from 1999 as well as the syllabuses and textbooks for elementary and junior secondary schools used until the 2009/2010 school reform.

Textbooks for classes IV–VI introduced in 1999 in the Lubuskie province were written by authors who cooperated with ‘Arka’ at present ‘Nowa Era’, at that time a new publishing house.

<sup>10</sup> *Reforma systemu edukacji...*, p. 82.

<sup>11</sup> *Filozofia w szkole. III. Filozofia jako podstawa integracji nauczania i wychowania*. In: Conference materials Kielce, 21–22 września 2001. Kielce–Warszawa 2002; *Filozofia w szkole. IV. Tradycje, przemiany, dążenia w procesie integracji europejskiej*. Kielce, September 2002. Kielce, 2003.

<sup>12</sup> LIPMAN M. – SHARP, A. M. – ASCANYAN, F. S.: *Filozofia w szkole*. Warszawa 1997.

<sup>13</sup> OKOŃ, W.: *Wprowadzenie do dydaktyki ogólnej*. Warszawa 1996, In: ZACZYŃSKI, W.: *Uczenie przez przeżywanie*. Warszawa 1996, p. 9.

<sup>14</sup> Treści ścieżki filozoficznej do gimnazjum.

<sup>15</sup> RULKA, J.: *Emocje i wartości w edukacji historycznej*. Forum Humanistów 2000/1, p. 52.

These included: books for grade IV by B. Szeweluk-Wyrwa and books for grades V and VI by G. Wojciechowski. At the same time numerous schools decided to use books offered by the M. Rożak Publishing House. These included textbooks for grade IV by J.J. Parysek and J. Wendt, for grade V by J. Dumanowski, K. Polack, D. Musiał and S. Roszak, for grade VI by J. Ratajczak and G. Roszak. These textbooks are no longer used by schools since the publishing house was taken over by 'Nowa Era'. The textbooks of Juka and Demart publishing houses were also used at the time, yet neither of the companies exists any more. Course books published by Operon came fairly late to the market.

The course in history and social studies taught in grades IV–VI of elementary schools discussed the issue of Churches and Christian religion presented in grades V and VI. In grade IV only one topic is discussed: *Monasteries between the 10<sup>th</sup> and 15<sup>th</sup> centuries*<sup>16</sup>. The subchapters are: *The orders and monks in Poland* and *The life of monks*. The most important chapter is entitled *John Paul II, the great Pole and the prominent figure of all time*<sup>17</sup>. In grade V in the chapter *Gods and people*, the issue of monotheistic religions is presented<sup>18</sup>. The chapter comprises two parts: *the Jewish religion and Christianity: persecution and victory*. The topic occurs again in the part: *Middle Ages: a new era*. The chapter *Great religions of the Middle Ages* contains the following subchapters: *Christian Europe* and *Schism in the Church*, the Birth and development of Islam<sup>19</sup>.

The topic of churches is also presented in the context of monuments. The chapter *In the shadow of Roman and Gothic Cathedrals*<sup>20</sup>. The contents are further supplemented by the chapter *The Scientists* which discusses monastic and parish schools and universities in the Middle Ages. In grade VI the issue of Churches and religion is presented more broadly. The topic of Reformation and Counter-Reformation can be found in chapter: *One religion, different denominations*<sup>21</sup>. Subchapters: *Christianity divided*, *Christians in conflict* and *In the spirit of reconciliation*. The chapter introduces the concept of ecumenism, the second Vatican Council and John Paul II, who is presented by his positive actions aiming at reconciliation in faith. The issue of Polish tolerance in the 16<sup>th</sup> century is presented in the following chapter: *The Golden Age of Poland*, subchapter: *In the spirit of tolerance*. Here students can find the information that *many protestants from the countries in which religious wars broke out – Germany, Bohemia, France, Scotland or Netherlands found shelter in Poland which became another motherland for them and in which they practice their own faiths, built churches, founded schools or worked in craft or trade. Some of them decided to stay in Poland. Their work contributed significantly to the development of the Polish economy and culture. With the passing of the years they started to use Polish and assimilated with the rest of the society*<sup>22</sup>. Tolerance is further discussed in the part: *At the times of piety and splendor*, entries: *passionate prayer and grand fun, gold, white and marble, daily life full of contrasts and new ideas*. The text is richly illustrated and although it is very short it is appropriate for grade VI students. The passage presents information on religious customs, manifestations of religiousness, yet only in relation to the Roman Catholic

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<sup>16</sup> SZEWEŁUK-WYRWA, B. – SURDYK-FERTSCH, W.: *Historia i społeczeństwo. Człowiek i jego cywilizacja, klasa V*. Poznań 2000, pp. 118–122.

<sup>17</sup> *Ibid.*, p. 180–181.

<sup>18</sup> WOJCIECHOWSKI, G.: *Historia i społeczeństwo. Człowiek i jego cywilizacja, klasa V, Poznaję cię historio!*. Poznań 2000, pp. 63–66.

<sup>19</sup> *Ibid.*, pp. 99–104.

<sup>20</sup> *Ibid.*, pp. 158–162, 166.

<sup>21</sup> WOJCIECHOWSKI, G.: *Historia i społeczeństwo. Człowiek i jego cywilizacja, klasa VI, Poznaję cię historio!*. Poznań 2001, pp. 19–22.

<sup>22</sup> *Ibid.*, p. 28.

Church. It is worth noticing that as far as philosophical ideas are concerned the readers can find information on new trends and directions in philosophy in the 18<sup>th</sup> century (*The new model of man, studying becomes fashionable, wigs, lace and antique*) also in the chapter: *The state in service of its citizens*. The author stresses the role of philosophers who criticize absolutism<sup>23</sup>. The last chapter: *Who am I? What is my destination?* Introduces students to the issues of nationality, religious roots and national bonds. Yet there is no information about other faiths, sects or religions.

The topics of Churches and Christian denominations are presented in a similar way in the grade IV textbooks for History and Social Studies written by J.J. Parysek and J. Wendt, published by M. Rożak publishing house. Chapters: 2. *Public and Church holidays*, 3. *Christmas and Easter*, 4. *All Saints' Day* present important information, yet only in relation to the Roman Catholic Church, and no reference is made to holidays in Reformed, Orthodox and Greek Catholic churches or in Islam and Buddhism and only in chapter 6. *Holidays in the past*, are Egypt, Israel and Greece discussed<sup>24</sup>. Only in grade V, written by four authors including specialists in ancient and modern times, the topic is discussed in chapter 9 *The Mediterranean world becomes Christian*<sup>25</sup>.

Chapter III The legacy of the Middle Ages in the first subchapter *Pagan Europe accepts Christianity* students learn about the christening of Clovis and the state of Franks, further on there is information about Mieszko and Włodzimierz. Two important issues are presented here: *the Christianization of Poland and Russia* and subchapter 3 *The unfulfilled dreams of Otto III or the Congress of Gniezno and dreams of unification*. The chapter is supplemented by a text by Gallus Anonymus. Two topics discuss life in monasteries: *The state of the Grand Master* and medieval architecture: *The cathedral and its builders*. The issue of tolerance and the Warsaw Confederation is presented in chapter 5: *In defense of tolerance*, but students learn nothing about the Reformation in Western Europe, churches in the Middle Ages are not discussed. On the other hand there is information about philosophers: *The apple of Isaac Newton and the benefits of observation*<sup>26</sup>.

Grade VI material is not significantly richer in information about churches in the 20<sup>th</sup> century<sup>27</sup>. Only in chapter 38 is there information about Buddhism, Mother Theresa. Chapter 40 is devoted to *the Pilgrim of our times or a Pope from Poland, a Pope and a Pilgrim, the Pope of peace and conciliation*<sup>28</sup>. Students do not learn anything about the churches and their roles in the 19<sup>th</sup> and 20<sup>th</sup> centuries. It is surprising that elementary school students learn so little about the functioning of other Christian faiths and churches. The scarcity of information suggests that the issues are more widely discussed in textbooks for junior secondary schools.

The authors of textbooks for grades I–III already introduce the issue in grade I. D. Musiał, K. Polacka and S. Roszak, the authors of the textbook for grade I, introduce the topic of churches and Christian denominations and start from the presentation in subchapter: *The first Christians* in which Palestine in the eyes of Jesus is presented, further on the teaching of Jesus and spread of Christianity<sup>29</sup>. Chapter 5: *Towards new times* presents Rome and Constantinople, two capital cities of the Christian world, yet the scope of information is too narrow. Some information about

<sup>23</sup> Ibid, p. 67 and others.

<sup>24</sup> PARYSEK, J. J. – WENDT, J.: *Historia i społeczeństwo. Podręcznik dla klasy IV*. Gdańsk 1999, pp. 24–27.

<sup>25</sup> DUMANOWSKI, J. – MUSIAŁ, D. – POLACKA, K. – ROSZAK, S.: *Historia i społeczeństwo. Podręcznik dla klasy V*. Gdańsk 2000, pp. 31–33.

<sup>26</sup> Ibid., pp. 82–83.

<sup>27</sup> RATAJCZAK, J. – ROSZAK, G.: *Historia i społeczeństwo. Podręcznik dla klasy V*. Gdańsk 2000.

<sup>28</sup> Ibid., pp. 158–160.

<sup>29</sup> MUSIAŁ, D. – POLACKA, K. – ROSZAK, S.: *Historia. Podręcznik dla klasy I*. Gdańsk 1999, pp. 70–72.

the Arab world and Islam is presented further on. The conflict between the Pope and the Emperor as well as about Cyril and Methodius can also be found in further chapters.

Only the information about the conversion to Christianity in 966<sup>30</sup> or the mission of Bishop Adalbert and its results or the conflict between Bishop Stanisław from Szczepanów. A separate chapter is devoted to *Crusades*. Particular Crusades, orders involved and crusades of the Piast dukes are presented briefly on four pages. There is a separate chapter on the Teutonic Knights in Poland. Subchapters: *Military orders on the Baltic Sea, the power of orders, the development of the order*. There is no information about the schism in the Church, Council movements, Jan Huss or Paweł Włodkowic (He is merely mentioned as a student of the Cracow Academy). Only in the grade II textbook is there an entire chapter: *Reformation and Counter-Reformation in Europe*<sup>31</sup>. The event following the speech made by Martin Luther, the development of Reformation in Europe, Calvinism, the Anglican Church as well as the results of Reformation are presented on 12 pages. The second subchapter: *State with no stakes* or Reformation in Poland and the third: *Counter-Reformation and revival of the Church*. The authors decided to present the topics of Reformation and Counter-Reformation simultaneously, which appeared to be a good solution yet with no further consistency.

Similarly the authors decided to discuss the philosophy of the 18<sup>th</sup> century and particular issues are introduced in chapter VI *The culture of the Enlightenment, American and French revolutions*, and subchapters: *Enlightenment in Europe, philosophers, the criticism of the state and the Church*<sup>32</sup>. Further information about the Church occurs in the context of the discussion of ideological changes. At this point there is a brief mention of the Christian democracy and the Leo XIII encyclical *Rerum novarum*<sup>33</sup>. Grade III is no different in this respect. The author, J. Wendt in the chapter on Stalinism in Poland presents topics related to the Church and gives the fragment the following title: *The struggle with the Church*<sup>34</sup>. There is also a separate chapter: *Changes in the Christian religion since the times of John XXIII, the Second Vatican Council, the Church at the times of John Paul II*<sup>35</sup>. In the chapter on the period of the rule of Edward Gierek there is a short mention about the First Pilgrimage of John Paul II to his motherland.

The history textbooks published by Arka, at present Nowa Era, appear to be much better. In the grade I book in the chapter: *Rome*, students can find information about the Roman rule in Palestine, the life and the activity of Jesus Christ, the beginning of Christianity, Christianity as a state religion, the development of Christianity, with all contents presented on 6 pages supplemented by illustrations, including the pictures of the Tomb of Jesus in Bethlehem<sup>36</sup>. The following chapter includes the discussion of the Byzantine Empire, the schism between the Catholic and Orthodox Church, the Word of Islam, the activity of Mohamed, religion and followers, the Muslims, the conquests of the Arabs, the achievements of the Arabs. On the following pages, the author presents the church after the fall of the Empire and the struggle for domination in Christianity. The conflict between the Pope and the Emperor is broadly discussed as well as the Concordat of Worms. There is a separate chapter devoted to *Crusades that it is the idea of the Holy war against the Turks for the Holy Land, the Real Crusade, the foundation of military orders and the end of the Crusades*<sup>37</sup>.

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<sup>30</sup> Ibid., pp. 94–95.

<sup>31</sup> POLACKA, K. – PRZYBYLIŃSKI, M. – ROSZAK, S. – WENDT, J.: *Historia. Podręcznik dla klasy II*. Gdańsk 2000, pp. 21–32.

<sup>32</sup> Ibid., pp. 92–94.

<sup>33</sup> Ibid., pp. 208–209.

<sup>34</sup> WENDT, J.: *Historia. Podręcznik dla klasy III*. Gdańsk 2000, p. 175.

<sup>35</sup> Ibid., pp. 191–192.

<sup>36</sup> JANKOWIAK, S.: *Historia, podręcznik dla pierwszej klasy gimnazjum*. Poznań 1999, pp. 90–95.

<sup>37</sup> Ibid., pp. 128–130.

The Christianization of the state of Mieszko I and the missions of the Bishop Adalbert as well as the Gniezno Council in 1000 are well presented<sup>38</sup>. The role of the Church in the unification of Poland is presented in an interesting way. The question of weakening of the authority of the Church and mainly Reformation and Counter-Reformation is presented in grade II<sup>39</sup>. It starts from the account of the Reformation in Germany, the attempts of reform are describe and further on the schism in the Christian Church and the Evangelical-Augsburg Church. The second chapter is entitled *Reformation in Europe or Calvinism that is austerity and severity, Anglicanism born by the will of the King, Protestantism and religious wars*. The author presents the reforms of the Catholic Church and the Council of Trent and further on the indexes of proscribed books, the Inquisition and the foundation of the Jesuit Order. The author also presents Poland as a multicultural country in which various religions coexist.

The main focus is put on the Union of Brest, Warsaw Confederation, religious tolerance, the concept of Nontrinitarianists as well as the reasons for which they were expelled from Poland are explained. The history of the church at that time and the religious tension in the 17<sup>th</sup> century in Europe is supplemented by a chapter on the Thirty Year's War described as 'the last religious war'<sup>40</sup>. The author enriched the textbook with philosophical contents in the chapter: Baroque, subchapter: *Scientists against dogmas*. At this point the author wrote that *the return of religiousness did not harm the intellectual achievements of the previous period*. He presents such figures as Galileo, Isaac Newton, Johannes Keppler. In the chapter entitled: *Europe, the period of changes*, new brave ideas are presented, i.e., the philosophy of the 18<sup>th</sup> century. Additionally in the chapter: Baroque in Sarmatian Poland, the author describes the religiousness of Poles and included a resource text by a French traveler Jean Laboureur which illustrates the issue<sup>41</sup>.

The textbook for grade II does not contain any information on this topic or the occurrence of new religions or denominations<sup>42</sup>. Nor is there any information on churches and Christian denominations in the course book for grade III by the same author. The question of the position of the Catholic Church in Poland after World War II is presented in the chapter *Soviet principles in Eastern Europe*<sup>43</sup>. The following fragment should be quoted: *despite repressions, the Catholic Church managed to maintain a strong position (resource text – Non possumus – the letter of the Polish Bishops of May 8th, 1953 (fragments). When the Episcopate presented the authorities with a letter of protest, the Primate of Poland was arrested in revenge and the clergy was forced to swear an oath of allegiance to the People's Republic of Poland*.

Further information concerns 'A Pole on the Papal throne'<sup>44</sup> and the words 'Let Your Spirit descend to this land and revive its face'. The important issues related to the Second Vatican council are discussed in the chapter: *The world of conflicts and common values*<sup>45</sup>. The author observes that 'the changes in the Catholic Church exerted an impact on the development of Catholic social teaching and above all on Catholic ethics. This applies to moral principles, social life, social justice, offering aid, solidarity, the primacy of man, freedom, equality, dialogue, compromise and democracy. The new face of the Catholic Church in the 20<sup>th</sup> century is to a large

<sup>38</sup> Ibid, pp. 140–145.

<sup>39</sup> WOJCIECHOWSKI, G.: *Historia, podręcznik do gimnazjum, II. Razem poprzez wieki. Zrozumieć przeszłość*. Poznań 2000, pp. 30–44.

<sup>40</sup> Ibid., pp. 68–69.

<sup>41</sup> Ibid., pp. 95 i 97.

<sup>42</sup> WOJCIECHOWSKI, G.: *Historia, podręcznik do gimnazjum, III. Razem poprzez wieki. Zrozumieć przeszłość*. Poznań 2001.

<sup>43</sup> Ibid, p. 178.

<sup>44</sup> Ibid, p. 189.

<sup>45</sup> Ibid., pp. 218–219.

extent related to the activity of the Popes John XIII, Paul VI and John Paul II. The word ecumenism is used. *The Church has redefined its attitude to other Christian denominations, for example, Protestantism, the Orthodox Church and proposed the concept of ecumenism that the unity of the Christians with simultaneous respect for identity and tradition of all denominations.* Unfortunately it is not explained what the sources of ecumenism were, what Churches developed it and why the issue is particularly significant in the contemporary world.

The issue is much better discussed in the textbook for grade I published by Gdańskie Wydawnictwo Oświatowe and based on the new curriculum according to which history is taught in grades I–III of junior secondary schools and grade I of senior secondary schools. The authors T. Małkowski and J. Rzeźniowiecki suggest a course book which is more than 250 pages long<sup>46</sup>. At the very beginning students can read about various issues related to the Bible, the Old and the New Testament, explanations concerning the Promised Land, monotheism, Judaism, Christianity, Islam and Exodus. The text introduces Moses and the crossing of the Red Sea, symbols of Judaism, the Kingdom of Israel, the exile and the Babylonian captivity as well as other relevant information related to the topic<sup>47</sup>. It can be noted that from part V onwards, i.e., *The Medieval Europe*, the topic of Christian Churches occurs almost in all units. In the unit: *The Byzantine Empire*, students learn about the way in which the Hagia Sophia was constructed, i.e., on the basis of the Greek cross, about the role of the Eastern Emperor, and why he was named and referred to as having two faces.

Separate subchapters present the ideas of Caesaropapism and the beginnings of the Orthodox Church. The conflict about the primacy and the Eastern Schism<sup>48</sup> is described in a very accessible way. Yet another chapter is devoted to Arabs (see *Under the banner of the Prophet*). The authors present Mohamed and his life, the principles of Islam, the duties of Muslims, fatalism, and above all the Koran as well as the concept of theocratic countries. What is more in this part of the textbook the word tolerance is already used<sup>49</sup>.

The construction of the Catholic Church on the ruins of the Roman Empire is presented in the chapter: *The state of Charlemagne*, in which the baptism of Clovis and the foundation of the Papal State are described and the date 756 is given; the authors stress the role of the Pope in the reconstruction of the Roman Empire and special reference is made to Otto I. The authors attempt to explain the concept of *Peace and Truce in God* whose aim was to prevent *wars among feudal leaders*. This information allows for better understanding of the Medieval Europe. The chapter *Pray and work* is devoted presents the formation of medieval orders and their rules, their impact on the local population and culture and dependence as well as the beginnings of the development of the ideas of medieval universalism. Simultaneously the structure of the Medieval Church is presented, referred to as the *Feudal Church*, i.e., the Simony, the Papal Conclave, the rule of the Order in Cluny and the conflict between the Emperor and the Church, Henry IV, The Canossa humbement as well as the Concordat of Worms and the foundation of new orders, i.e., the Cistercians, the Franciscans and the Dominicans. In Chapter 30: *This is the will of God*, the phenomenon of Reconquista as well as the Crusades are discussed starting from the Clermont Council (1095) presentation of the aim and the history of Crusades, including the First Crusade, the functioning of the Jerusalem Kingdom up to the foundation of new orders, the fall and the conquest of Acre and new evaluation of the Crusades as well as the Crusades in the region of the Baltic Sea<sup>50</sup>.

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<sup>46</sup> MAŁKOWSKI, T. – RZEŹNIOWIECKI, J.: *Historia I. Podręcznik dla klasy I gimnazjum*. Gdańsk 2009.

<sup>47</sup> Ibid., pp. 52–59.

<sup>48</sup> Ibid., pp. 187–189.

<sup>49</sup> Ibid., p. 196.

<sup>50</sup> Ibid., pp. 236–243.



Since in the academic year 2009/2010 q new school reform was introduced, several issues previously presented in grade I are at present taught in grade II, while grade III is expected to cover the material up to World War I, and the issues in modern history are taught in grade I of the senior secondary school. These changes are gradually being introduced into the school curricula and in this year, i.e. 2009/2010 several changes are being introduced in grade I of secondary junior schools. Grades II and III follow the curriculum developed in 1999.

The Junior Secondary School no. 1 in Zielona Góra, in which the research was conducted, at present is using textbooks published by Gdańskie Wydawnictwo Oświatowe. The course book for grade II has already had 9 issues<sup>51</sup>. Grade II started from *the Union of Lublin*, Christianization of Lithuanians, and the construction of the Church in this part of Europe. The chapter presents *the Great War with the Teutonic Order* and the Council of Constance as well as the role of Paweł Włodkowic, a resource text about *The power of the Pope and the Emperor over the non-believers*<sup>52</sup>.

Chapter 5: *Towards the honor and pride of the country*, while discussing the multicultural character of the Polish society, the term *tolerance for other nations, religions and culture* is used. Such attitudes were encouraged among people by the kings: *Casimir the Great, who incorporated the Ruthenia did not force the Orthodox population to change their faith to Catholicism. A similar policy was followed by the Jagiellonians*<sup>53</sup>. The same chapter presents the good and bad sides of the Church i.e. the functioning of parishes, the policy of the Church on the territory of Poland, including the questions related to education. Chapter 9 starts with Reformation and Counter-Reformation. Its title suggests the topic: *The divided Church* as well as the following chapter 10 *The revival of the Church*. The reformation in Germany, Switzerland, England and Netherlands as well as the revival of the Church are presented on 15 pages. The authors use subheadings which suggest particular topics. The basic contents are supplemented by illustrations, fragments of resource texts and table (for example, the table on p. 72 – *The Lutheran Church and the Catholic Church* – similarities and differences). Accompanying activities as well as the glossary appear to be interesting. The chapter *The revival of the Church* evaluates the Eastern Schism and the role of the Council of Trent, the concepts of Counter-Reformation, inquisition and the significance of the Index of Proscribed Books are explained. The text also discusses the phenomenon of Witch hunts – *the Catholic Church fought for the souls of the faithful with the aid of means which were not strange in the 16<sup>th</sup> century*<sup>54</sup>. In chapter 12: *I am the state* a resource text *The political testament of Cardinal Richelieu* which evaluates 17<sup>th</sup> century France as well as his own activity. The rule of the cardinal is presented as well as the Edict of Nantes and the life of Huguenots in France in the 17<sup>th</sup> century after the cancellation of the Edict of Nantes. Chapter 14: *Common Poland* discusses religious tolerance in Poland and the role of Sigismund Augustus and the first elected kings. Further on there is information about the life of Jews in Poland, the defense of the Jasna Góra Monastery, a resource text about the Constitution of May 3, about prevailing religions, the Napoleonic Code and the Concordat concluded by Napoleon and the Pope in 1801<sup>55</sup>. According to the authors *the Concordat made Napoleon more popular among the Catholics. The Gregorian calendar and a 7-day week with Sunday as a holiday were re-introduced*.

<sup>51</sup> MAŁKOWSKI, T. – RZEŚNIEWIECKI, J.: *Historia I. Podręcznik dla klasy II gimnazjum. Wydanie 9.* Gdańsk 2009.

<sup>52</sup> Ibid., p. 20.

<sup>53</sup> Ibid., p. 37.

<sup>54</sup> Ibid., p. 80.

<sup>55</sup> Ibid., p. 247.

In grade III students are introduced to the issues from the second half of the 19th century onwards, i.e., until contemporary times<sup>56</sup>. The authors have divided the material into 41 chapters and already in the first chapter *The threat of communism* information about the ideology of the social Church according to Leo III is presented along with a fragment of *Rerum novarum* from 1891 and the picture of the Pope<sup>57</sup>. While discussing colonial politics, the authors present the British missions in china in the subchapter *Mission and Racism* as well as the struggle with *sati* and the ban issued by the British Governor in India in 1892. In the chapter *Europe after World War I* the Concordat concluded by Il Duce and the Pope in 1929 is discussed<sup>58</sup>. Information about the state of Israel is included in the chapter: *Outside Europe*, subchapter *The state of Israel*.<sup>59</sup>

The authors present the background of the establishment of the new Jewish state, a fragment from the *Israeli Declaration of Independence of 1948*, the map of the new country as well as the wars in which the state was involved. In the chapter: *The rule of Gomółka*, the authors included a chapter *Non possumus*<sup>60</sup>. The situation of the Church in Poland after 1945 is presented, the authors write: *In 1947 when the authorities crushed the Peasants Party (PSL) the time of struggle with the Church came. It was not an easy task since most Poles were Catholics and some of them were also party members.* The following information is provided: *the authorities encouraged the movement of so called "priests and patriots" who supported the new system (after a few years 10% of the clergy joined it).* The authorities took advantage of the situation, many clergymen were arrested and *in 1950 the Church lost Caritas as well as its property, and according to the authors in 1950 Wyszyński bought the agreement between the government and the Episcopate to conclusion.*

This was important both for the Catholics, since the Church retained the right to teach religion, and the permission for the existence of the Catholic University in Lublin (KUL) and the publication of the Catholic periodical was granted. Students learn about the background of the policy of the government towards the church and the response of the Episcopate of 1953: *Non possumus to the decree of the State council according to which the authorities controlled particular positions in the Church.* The entire situation is described, including the moment when Wyszyński is arrested, and further on the authors write about *Thaw in Poland* and *Limited stabilization* after 1956. *We forgive and ask for forgiveness* is a separate chapter devoted to the Address of the Polish bishops to German bishops of 1965<sup>61</sup>. In the chapter „Solidarity“ the authors include a subchapter *Habemus papam* about the 1978 Conclave during which Karol Wojtyła became Pope John Paul II and the first pilgrimage of the Pope to Poland is described<sup>62</sup>. The final chapters: *The end of the 20<sup>th</sup> century* and *The Contemporary World* contain information about religious and minority conflicts in the former Yugoslavia as well as the conflict between Israel and the Arab world. It is disappointing that students of grade III of junior secondary schools learn nothing about the movement of ecumenism and the situation of the Reformed Churches in Europe and the world.

In November 2009, research based on a diagnostics questionnaire was conducted among grade III students of Junior Secondary School No. 1 in Zielona Góra. The analysis covered 100

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<sup>56</sup> MAŁKOWSKI, T. – RZEŚNIEWIECKI, J.: *Historia I. Podręcznik dla klasy II gimnazjum*. Wydanie 8. Gdańsk 2009.

<sup>57</sup> *Ibid.*, p. 12.

<sup>58</sup> *Ibid.*, p. 113.

<sup>59</sup> *Ibid.*, p. 247.

<sup>60</sup> *Ibid.*, pp. 275–276.

<sup>61</sup> *Ibid.*, pp. 280–281.

<sup>62</sup> *Ibid.*, p. 291.

respondents. Questions 9, 10, 11, 12 and 13 were the most important since they concerned the students' assessment of the information about the history of Churches and Christian denominations presented in history textbooks, and further on the students were asked what they could do in order to broaden their knowledge in this area. The respondents were offered 7 choices, yet 70% chose the option *I have done anything to broaden my knowledge in this area*. 15% stressed that they searched for some information on the Internet and only 5% admitted having books other than set course books. Generally the students observed that there is too little information about Christian Churches and denominations and in particular there is too little information concerning the period between the 17<sup>th</sup> and 20<sup>th</sup> centuries. Students admit to having a thorough knowledge about the beginning of Christianity, the emergence of the Papal State and the role of the Church in education, politics, Christianization, architecture, Reformation, Counter-Reformation, but that they know little about the Church and new denominations after 1648.

Simultaneously research among university students was conducted. It covered 40 respondents. Second year BA students and second year MA students specializing in teaching history were asked three open questions. The first concerned the introduction of courses in philosophy to schools and if yes at what stage of education. The second questions dealt with amount of the contents referring to the history of Churches and denominations in history textbooks at all levels. The third question consisted of evaluation of history textbooks in terms of their contents in respect of the history of churches and denominations as well as the areas which still need to be supplemented.

Certain similarities may be noticed between the responses obtained from school and university students. Both groups explicitly admitted that school courses offer too little in terms of the history of the churches and denominations in the period from the 17<sup>th</sup> to the 20<sup>th</sup> century. There is particularly little information about the Reformed churches which arose within the Anglican Church as well as numerous denominations in the United States or sects and religious movements. Little is offered in respect of the attitude of the Catholic Church towards new trends, towards World War I and World War II, ecumenism and current movements within the Church. Additionally students observed that there is a scarcity of information about Buddhism, Islam, Brahmanism or new movement such as Jehovah's Witnesses, Pentecostalism or the Methodist or Baptist Churches.

It can be noticed that although textbooks contain material from the areas of philosophy, trends in philosophy as well as philosophers and particular Churches or denominations, classes in religious instruction are offered, a vast amount of background literature is available and numerous extracurricular classes are offered, there is a serious divergence between the students' background knowledge and their interests. Certainly several actions need to be taken in this respect.

## Shrnutí

### **Filozofie a dějiny křesťanských církví v současné výuce dějepisu na příkladu základních škol, gymnázií a lyceí a studentů oboru historie na Univerzitě Zielona Góra.**

Výzkum respondentů z řad žáků a studentů dal podobné odpovědi jak na základní a střední škole, tak i na univerzitě. Každá skupina potvrdila nedostatek informací o historii církví a náboženských vyznání období 17.–20. století. Chybí především informace o reformovaných církvích a sektách a náboženských hnutích. Žáci a studenti postrádají informace o vztahu katolické církve k novým náboženským proudům, 1. a 2. světové válce, ekumenickému hnutí a současným směrům uvnitř církve. Uvádí, že jim chybí poznatky o buddhismu, islámu, brahmanismu a nových hnutích jako jsou Svědci Jehovovi, Adventisté prvního nebo sedmého dne, nemluví se o metodistech či baptistech.