The article examines the historical and pedagogical aspects of the formation of military education, since the army during that historical period, being one of the oldest institutions of the state, fulfilled and fulfills a number of important educational functions. This determined the nature of military education and, in a sense, its airtightness. Having regard to the Socratic postulate of defining the concepts that are the subject of scientific considerations and research, it seems justified to explain the term military education here. Polish military education has long, rich, beautiful traditions that go back many years. The history of military education can be divided into several periods: from the creation of the state and its armed forces to the end of the 15th century, from the beginning of the 16th century to the end of the 17th century, 18th century, the period of national uprisings and national liberation struggles, years 1918 – 1939, the period of the Nazi occupation in Poland and World War II, education in the Polish armed forces after 1945, military education after the political changes of 1989. The educational tradition of the Polish Army contains all valuable messages and the most valuable values of the Polish military custom. As part of them, the most valuable soldier's virtues were shaped and instilled - love for the homeland and the duty to defend it, bravery, a sense of honor, dignity, loyalty to the oath and alliances. Military education, which is a clearly distinguished type of education by leading contemporary representatives of military pedagogy, is understood as a specific type of pedagogical activity carried out during military service aimed at shaping the personality of soldiers under the account of their participation in a possible armed struggle and active training during a peaceful period. Currently, it is an organic part of the national education system, it is a continuation of family and school education, it is part of broadly understood social education.

Key words: education; training; independence; patriotism; tradition; custom; history.

1. Introduction

Military education is a system of institutional influence, which has been aimed at preparing the young generation to defend their own country and ensure its proper physical and moral development since school times. Military education already carried out at school level boils down to equipping young people with relevant knowledge and skills as well as other means necessary to defend their own country in the event of a threat to its independence, sovereignty and to repel any assault on its territory. The military service complements the previous educational work of the
family, school and socio-military organizations. strengthens the spirit of the soldier, in the young generation he develops the type of full-fledged citizen of a soldier aware of the objectives of the fight.

**Analysis of recent research and publications on the problem considered.** The issue of military education in Poland was the subject of consideration of leading representatives of military pedagogy - which include Marek Adamkiewicz, Wojciech Cytowski, Tadeusz Jemioło, Romuald Kalinowski, Jerzy Kunikowski, Leonard Ratajczyk, Bogdan Rudnicki, Stanisław Rosołowski, Stanisław Rutkowski, Ryszard Stępień, Piotr Stawecki, Lesław Szczerba, Edmund Szweda, Jan Wimmer, Janusz Wojtasik. However, their careful analysis allows to conclude that most of them - undoubtedly interesting and important in the overall research - have already lost their relevance due to the passage of time, others promoted only one type of thinking, and others only partially addressed the problems of this very interesting from the point of inquiry history of upbringing and pedagogical thought.

2. Discussion

Research on military education in a new dimension of pedagogical thinking – after the political transformation in Poland at the end of the 90s - was also dealt with in his earlier works by the author of this study [1; 2; 3]. The study is an attempt to selectively sketch and analyze the image of military education in the Polish Nobility from the 16th to the 17th century. However, this cannot be done without referring to its sources and genesis closely related to previous periods. Both the aims, content and forms of this education have their reference and are more or less a direct creative continuation of the military education of the Middle Ages (10th-15th centuries).

The author’s concept, however, must remain in full harmony with the editorial requirements. In other words – the scope of what the author wishes to convey in the study is limited by formal reasons (volumetric framework) in the preparation of the text. Therefore, this study is not intended to provide a comprehensive discussion of the issues. It limits itself to presenting only selected – the most important aspects of military education in the Polish Middle Ages and Renaissance[3; 4].

In the times of the First Polish-Lithuanian Commonwealth, medieval military education was most often associated with elite courtly, and especially knightly,
education. Its theoretical foundations were acquired during the preparation of noble youth for military craft during the knightly education at the royal court, princely court or the house of another feudal magnate. Knightly education contained specific elements of the education area, such as: physical, moral, patriotic and mental education. The most important role was played by physical education including proficiency in military craft, physical strength, fortitude, bravery and courage. Candidates for the knighthood also got to know - which should be emphasized – the so-called refinement, court skills. They learned about the culture of everyday life by participating in various ceremonies and court ceremonies. They learned about court etiquette, principles of knightly honor, learned to play various instruments, sing ballads and songs, and play chess. An important element of knightly education was moral education, boiling down to fidelity to the king and the church. In this respect, religious rituals, ceremonies and rituals played a leading role. Acquiring proficiency in the craft of war pushed intellectual education to the background. In the vast majority, the medieval knight, improving himself in military artistry, did not feel the lack of any other teaching, he was often illiteratus - without deeper book education [5]. In his immediate surroundings he had an educated priest, and the wealthier - a secretary. They were responsible for ongoing correspondence, preparation of documents and others. This characteristic is appropriate for all knights - the number of those who could read and write was very small. The nobility of that time - if they received schooling – usually stopped at the parish (church) school. Few were acquiring knowledge at a higher level. Not the written but spoken word played a dominant role among the means of communicating thoughts in society. In general, the culture of the secular population was an oral culture. This situation changed radically in the second half of the 12th century during the reign of the educated Kazimierz Just (1138-1194). There was a steady increase in intellectual culture in Poland, including the highest layers of secular society.

The image of military education would be incomplete if the bourgeois state was omitted in these considerations, which could not be denied attempts and passion for war craft. Every townsman – merchant or craftsman within his city was obliged to defend him when regular military units were not stationed in the city. Existing guild organizations organized for the bourgeois state from time to time (generally two or
three times a year) specific forms of military training, in which officers delegated by
the army as instructors participated. In all major cities there were shooting
(chanterelles) brotherhoods, which were a form of integrated military training. They
taught how to handle weapons, ammunition and pedestrian drill components. They
shaped the discipline, discipline, sense of duty, responsibility for the fate of the city
and residents. They were an element integrating the environment, shaped patriotism,
civic attitudes, and a sense of community. Systematic organized exercises (sometimes
in the form of games, competitions, festivals) at their own shooting ranges, exercise
fields, trained the guild brotherhood for physical and physical fitness [6].

There is little information about peasants military education. The general
viceroy of the knight, prince – head of village, village head, was responsible for the
general preparation of the peasants as soldiers. The nobility also taught the basics of
"soldiers" to the adult male population of the village. This preparation could not be
intensive due to the huge responsibilities belonging to the rural population. The
peasant gained experience of combat directly on military expeditions or partly
participated in hunting, catching forests in the woods at the order of a local magnate
of fugitives, marauders from enemy troops [7].

Throughout the Middle Ages, physical, moral and patriotic education were
practically favored in military education, without paying much attention to
intellectual education. According to the medieval ideal, the knight should be
characterized by physical fitness, religiousness and loyalty to the reigning ruler [8].
Patterns of knightly training and upbringing improved as the state of knights
developed, which reached its highest point in the 12th and 13th centuries, in the age
of the Crusades [8].

With the advent of a new era in the history of European culture - the
Renaissance[9;10]. The ideas of humanism reach Poland through a wide stream, one
can notice a gradual increase in interest in ancient culture, the development of
rationalist, natural and technical thought, literature, art and music flourish. Gradually,
the ideals of the Middle Ages are being abandoned [11]. This affects the reevaluation
of the ideal paradigm, goals, content, forms and methods of military education
functioning in the social consciousness (nobility, middle class) up to the 17th century.
The humanistic currents of the Rebirth brought interest in ancient – Greek, Roman
culture with its patterns concerning, inter alia, the organization of the army and martial art. They also influenced the change in the current perception of military education, including the place and role of a soldier in society, shaping his personality and upbringing. For the first time, concern for intellectual development (mental acuity) of commanding staff began to be manifested on a larger scale. The relationship between education, knowledge and effectiveness of commanding and managing the army was noticed. Original military thought and literature flourished. Theoretical military literature was born.

They also agreed on the need to properly shape the defense awareness of the whole society, and joint responsibility for the security of the homeland. The way to achieve this goal was seen in the intensification of activities for the intellectual development of the soldier's state, mainly in general and specialist education. They saw the permanence and security of the state in a properly trained and commanded army. In the military education of the 16th and 17th centuries, much attention was devoted to the moral figure of a soldier. Great attention was paid to shaping and popularizing such character traits as bravery, courage, cunning and loyalty. They were widely regarded as indispensable and desirable in military craft. Only their origin was debatable among the nobility. Commanders with conservative views believed that the abovementioned traits are only valid for the noble. They are an innate element of the nobleman's personality. This issue was perceived differently by Polish thinkers and educators at the time, as well as the part of senior and middle-level officers who share this point of view, stating that these advantages are appropriate for all states - they should only be discovered, shaped and developed through appropriate educational activities [12].

To this end, in addition to the standard prizes, the educational upbringing of soldierhood and escape from the battlefield, in addition to the severe punishments for cowardice and escape from the battlefield, included the educational significance of personal examples - heroic deeds of the soldier, reference was made to the traditions of ancestors and the tradition of weapons from bygone years. This influenced the consciousness, soldiers' psyche and fighting spirit. The matter of soldier's honor occupied an important place. This attribute in all European armies, including Poland, has always been highly valued, elevated to the highest social dignity. Gerhard
Gerhards, one of the greatest authorities of the Renaissance, mentions this [13]. Honest, honest fulfillment of the duties of soldiers, sacrifice and dedication to the homeland, the monarch was to consider for a matter of honor. The highest moral and service punishment in the army was the scapegoat of "dignity and honor." It was also associated with social and personnel ostracism. Honor was put on a par with faith. It was believed that those who do not remember worship, do not remember God. The religious element had a huge share in the overall education of soldiers. Religiosity was considered at that time as the basic moral duty of every citizen and soldier in particular. Religion was considered a permanent element of life and an indispensable attribute of military education.

In the upbringing of Polish soldiers of this era, much attention was paid to the problems of forming and strengthening camaraderie, military brotherhood, which were one of the important factors of the combat value of the unit. The national composition of the armed forces of that time was a mosaic of social and national origin. Often against this background, there were many feuds, irritations, conflicts. To a large extent, thanks to its proper shaping, it was possible to deal with the negative phenomena of social and national differences between soldiers. It played an important role in integrating the ranks of soldiers, it was also a school of tolerance and respect for brothers in arms. The camaraderie was also strengthened by the so-called soldier communities (e.g. artillerymen, infantry, skirmishers and others) having joint financial coffers and participating in the division of war gains.

In order to prevent violations of discipline and discipline and to order military life, special disciplinary regulations (hetman's articles) regulating the course of the soldier's service were issued. We read in military regulations from 1557: «Who is in service, and indeed in the army, revolts, such is to be punished at the throat, so that there are no revolts [14]». The issues of discipline and military discipline were difficult problems, which aroused much controversy but were noticed by some military commanders. Various persuasion (mainly verbal) measures were taken to limit adverse phenomena in the army's life. The clergy also actively participated in the awareness and explanatory action. However, due to the spread of the military element, low civic awareness, lack of proper education, in most cases they did not bring the assumed effect. The only tested and used at that time means of
"educational" disciplining the mass of soldiers was punishment, fear of its severity and inevitability. Insubordination, rebellions, riots, arbitrary remoteness in the army were common. That is why the issues of military discipline have repeatedly become the subject of parliamentary debates and found their reference in army publications. From the mid-sixteenth century to the end of the existence of an independent Polish Commonwealth (1795), the Sejm adopted 22 resolutions on discipline and military order. For example, the resolution of 1609 forbade all rebellions and confederations and provided for severe prosecutions for them, including the death penalty – no rebellions and confederations – we read in it – « leaving for good Our clerical and secular do so that the soldiers do not weigh, capitis, infamiae et, confiscationis bonorum[15]» (under death penalty, loss of civil rights, confiscation of goods). Many commanders, desiring to keep the military element in check, adhered to the principle «where there is punishment – there is fear». It imposed very severe punishments for offenses (e.g. plunder of churches, merchants, targeting a superior, rapes of women, loss of arms), often using the death penalty in public before the army's sub-units.

The negative side of the activity shaping the discipline (which should be mentioned) was the fact that the commanding staff focused mainly on the effects in the absence of interest in sources of negative behavior, violations of the discipline, which were complex and resulted, among others on the personality of soldiers, existing interpersonal relations in the army, disciplinary pragmatics, and army training system. In addition to criminal ailments, numerous awards and distinctions were used in disciplinary practice. They have been and are to this day a very effective means of educational influence on the morale of soldiers. They were received by individual soldiers and entire units for exceptional bravery, courage and dedication on the battlefield. For outstanding merits (e.g. capturing the enemy's banner), lost noblemen's rights were restored and ennobled, buyout from slavery and others was also used. An interesting and worth quoting, in my opinion, is the statement in this respect by the eminent political writer of the Revival period of Andrzej Frycz Modrzewski «... those who are venerable against the enemy and conceived valiantly, let this kindness and payment be rewarded; for it is a dirty thing that those who got into danger of dying for their homeland, do not have a worthy bravery and the virtue of their payment – and the flattery, usurers and those who collect money can use all
benefits. In the olden times, such great attention was called to courageous men who defended their homeland bravely, or did what they did honorably, that they were free slaves and peasants were made noblemen and were rewarded with other benefits [15]».

Commanders were required to know their subordinates well, to maintain discipline and military order. They were obliged by personal example to set a pattern of conduct, loyalty, integrity, care for military property, training of subordinates, compliance with regulations and orders of superiors [16]. According to the sixteenth and seventeenth-century assumptions of a Polish soldier should be characterized by such qualities as: military professionalism, patriotism, bravery, courage, a sense of honor, dignity, religiousness and camaraderie and modesty in military service. He should also be familiar with his contemporary reality.

However, educational activities did not always reflect the demands put forward by political and social writers, recognized commanders and educators. Progressive educational ideas gradually with difficulty and not without resistance penetrated the consciousness of the majority of the commanding staff responsible for the educational process in the Polish army. In many cases, the practice was quite different from the theory. This was mainly due to the fact that only a few senior commanders, such as hetmen: Stanisław Koniecpolski, Jan Tarnowski, Karol Chodkiewicz, Stanisław Żółkiewski, Stefan Czarniecki, Stanisław Jabłonowski, Jan Zamoyski, and Jan Sobieski could boast solid military preparation and knowledge of social issues [16]. They gained it studying for many years at home and abroad, traineeship in other armies, traveling. They achieved a number of spectacular victories and were among the greatest leaders in Europe. However, the vast majority of officers did not have a thorough education. In Poland, until 1764, there were no military schools preparing personnel for the army [17]. The lack of forms of institutional training of military personnel meant that officers acquired military knowledge mainly through practice. However, it was superficial and quite one-sided knowledge. The specialized education of the majority of the commanding staff left much to be desired, was highly unsatisfactory and was an unsolvable, serious problem at that time [36]. All the more theoretical military knowledge was lacking in the masses of soldiers. They were a bit elemental, but at the same time backward and superstitious. The ideas of humanism
did not reach them to any extent.

An important role in the process of military education in the 17th century was played (irregularly conducted - which is regrettable) - training of the army "Performances". During the period under discussion, it was largely dependent on the good will and initiative of the commanders.

Almost until the end of the 17th century, the need for specialized military education in Poland was not felt. Among the majority of the nobility - i.e. the social group, which had practically a decisive influence on most areas of state life, there was a widespread belief for years that knowledge of the secrets of the art of command, as well as individual, professional training is best achieved by practicing on the battlefield. The theory of war was usually learned in military camps, discussing past marches, battles and campaigns, as well as through oral and written reports passed down from father to son, from generation to generation by older age, service, and senior rank commanders to their younger comrades of arms. Young commanders acquired experience, learned the difficult art of commanding by accompanying senior and experienced commanders in war expeditions. This is confirmed by, among others statement by political activist Bishop Józef Kazimierz Kossakowski: «Every Pole by birth was called a soldier, and he acquired his martial skills from an old soldier; his father [17]».

3. Conclusions

To sum up, it can be stated that the efforts made by part of the environment of the progressive commanding staff, understanding and accepting the need for a qualitative reevaluation of military education and civilian authors of innovative and valuable transformation projects in the practice of military education brought partly the assumed effect. Many of the postulates and ideas gradually found a permanent place in the consciousness of both personnel and soldiers, and also penetrated the minds of civilians. These undoubtedly include forming in society a love of freedom, understanding of the concept of homeland and its defense (the famous slogan: "for king and homeland - hit kill"), the need for consolidation, sacrifice for the country in situations of threat to independent existence, bravery and courage in the field fighting, endurance and war drudgery, personal honor, faithfulness to religion and the
Catholic Church. These values were a distinguishing feature of the knights' native state and functioned in noble ideology. They were in force in the army, which gave the Commonwealth greatness and fame.

In the second half of the 17th century there was a marked structural collapse of the state and society. The crisis did not spare the armed forces. The needs of the state, including the army, did not correspond to the real possibility of treasury. The whole political and tax system contributed to this, as well as the ideological doctrine of the nobility, according to which the obligation to participate in the militia freed her from financial liability for the state of defense of the state. Poland entered the eighteenth century in an extremely unfavorable situation both internally and internationally. After the devastating wars that Poles were forced to wage in the 17th century, there was a clear deterioration in both the economic and military situation. The periods of interregnum effectively deepened and strengthened this state.

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Анджей Цвер. Історико-педагогічні аспекти військової освіти польської знаті середньовіччя та епохи Відродження (10-17 століття).

В статті досліджено історико-педагогічні аспекти становлення військової освіти, так як армія на той історичний період, будучи одним із найдавніших установ держави, виконувала і виконує ряд важливих освітніх функцій. Навчання в ній було підпорядковане загальній цілі, тобто підготовці солдатів до виконання своїх обов’язків із забезпечення державної оборони. Це визначало характер військової освіти і, в певному сенсі, її єдність. Враховуючи сократівський постулат визнання понять, що є предметом наукових міркувань та досліджень, конкретизовано термін військова освіта. Зазначено, що польська військова освіта має давні, багаті, прекрасні традиції, що даються багато років. Конкретизовано, що історію військової освіти можна розділити на кілька періодів: від створення держави та її збройних сил до кінця 15 століття, від початку 16 століття до кінця 17 століття, 18 століття, періоду національних повстань та національно-визвольних змагань, 1918–1939 роки, період нації в Польщі та Друга світова війна, освіта в польських збройних силах після 1945 р., військова освіта після політичних змін 1989 р. Доведено, що освітні традиції польської армії містили усі цінні повідомлення та найцінніші цінності польського військового звичаю. У структурі яких формувались і прищеплювалися найцінніші солдатські чесноти - любов до Батьківщини та обов’язок її захищати, храбрість, почуття честі, гідності, вірності присязі та союзам. Підсумовано, що військова освіта, яка є чітко виділеним видом освіти провідними сучасними представниками військової педагогіки, розуміється як специфічний вид педагогічної діяльності, що здійснюється під час військової служби, спрямованої на формування особистості солдатів з урахуванням їх участі у можливій збройній боротьбі та активні тренування в мирний період. У даний час вона є органічною частиною національної системи освіти, є продовженням сімейної та шкільної освіти, є частиною широко зрозумілого соціального виховання.

Ключові слова: освіта; навчання; незалежність; патріотизм; традиції; звичаї; історія.