

S Polish Social Pedagogy in the Stalinist Period (1945–1956)

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Abstract The social pedagogy is an important, specific part of the Polish pedagogy, with a unique character – since it began to emerge at the end of the 19th century in Polish lands. Although it developed very dynamically in the interwar period, both theoretically and institutionally and in terms of practical activities, after 1945 it experienced some great difficulties in returning to normal functioning in the scientific world, as did all the social sciences, considered by the new communist authorities to be dangerous for the “new” man and the society. The purpose of this article

is an attempt to describe the situation of social pedagogy in Poland at the beginning of introduction of political, economic and social changes inspired by the ideology of communism in the so-called Stalinist period, i.e. between 1945 and 1956, with reference to the two currents in which it functioned at that time – one focused around the person and the concept of Helena Radlińska and one created on the borderline of pedagogy and social teaching of the Catholic Church.

Keywords social pedagogy, social education, Polish pedagogy, humanistic social pedagogy, Stalinist period

Introduction

The period of the World War II made research and education of students in the Polish territories occupied by the Germans and Russians very difficult. The end of the acts of war and the return to normal functioning of the state since 1945 were associated with the resumption and intensification of both scientific and educational work. The new political and social order, however, introduced by the communist authorities caused problems for the free, unrestricted development of all research disciplines – especially in the humanities and social sciences, which referred in their assumptions to philosophical or ideological

foundations considered hostile or unfavourable by the communism. The Stalinist period (1945–1956) in Poland was a time of the reconstruction of the entire social system, including the Polish science.

This situation also affected the pedagogy, which was cautiously implemented to play the role of a systemic tool used for the upbringing of the “new human”. Its purpose was to help the authorities with rebuilding social consciousness and shaping the socialist reality (Hejnicka-Bezwińska, 1999, p. 64). It was the result of plans to make Polish science and higher education similar to the Soviet – ideological, utilitarian, politically controlled, strictly subordinate to the state and the Communist Party (Connelly, 2000, pp. 19–23, Zysiak, 2019). The social pedagogy was therefore also subject for political and ideological pressures. The purpose of this article is an attempt to describe the situation of social pedagogy in Poland at the beginning of introduction of political, economic and social changes inspired by the ideology of communism in the Stalinist period. In article I firstly describe Polish social pedagogy, its specificity and phases of the development. The next two parts refer to the two currents of social pedagogy which functioned in 1945–1956: one focused around the person and the concept of Helena Radlińska and one created on the borderline of pedagogy and social teaching of the Catholic Church. I want to show how ideologization of the Stalinist period resulted in interrupting development of these trends and then attempting to ban it or adapt it to the new political and social conditions.

Development of the Polish Social Pedagogy as a Human Science

Social pedagogy is one of the pedagogical sub-disciplines, which began to emerge in the Polish territory at the turn of the 19th and 20th centuries, becoming one of the rapidly developing research fields in Poland during the interwar period (cf. Cichosz, 2009, pp. 7–9, Theiss, 2018). That term was adopted by the Krakow scientific community, but in 1918–1939 it quickly spread throughout Poland (see Drynda, 1992, pp. 11–12; Kawula, 2003, p. 41). Helena Radlińska is considered to be its creator, thanks to her scientific and didactic work, which enabled

the creation of the theoretical and practical foundations of this academic discipline (cf. Theiss, 2018, p. 10).

Social pedagogy is nowadays widespread in Continental Europe and recently in English-speaking world and Latin America, but axiological, political or ideological dimensions have large implications for building its theoretical framework and the way its practice (Moss & Petrie, 2019, pp. 394–396; Hidalgo & Ucar, 2020, pp. 715–716). In Poland it has a certain specificity especially related to the time of its creation and the political and social situation on Polish land at the turn of the 19th and 20th centuries (cf. Kamiński, 1978; Przeclawska, 1998, p. 99). The Polish state regained its independence in 1918 after 123 years of the invaders' occupation; then it was merged from the lands of three different countries. The intense and varied attempts to regain independence in the 19th century and the following processes of intensive reconstruction of the country during the interwar period strongly affected the social pedagogy that was created at that time, influencing its interests, goals and contents. The specificity of the Polish social pedagogy was mainly expressed in a broader circle of research interests than in the case of other countries, which still remains a characteristic feature of this discipline (Przeclawska, 1998, p. 99). This is noticeable, for example, in various approaches to the social pedagogy and attempts to define its research area.

For example, referring to the well-known, classic attempt to define this discipline, according to Radlińska (1961, pp. 361–362), social pedagogy “is a practical science, developing at the crossroads of human, biological and social sciences with ethics and cultural studies, all through its own point of view. It can be shortly described as an interest in the mutual relationship between the individual and the environment, the influence of the living conditions of cultural circles on ensuring the existence to values through their adoption, promotion and the processing of environments by human forces in the name of the ideal”. Its subject matter is therefore very broadly defined here. A similarly extensive approach to the social pedagogy is presented by its more contemporary representatives. For example, according to Roman Jusiak, the subject of the social pedagogy is the analysis of environmental conditions

of the educational process and constructing of the human environment in an optimal way for its development (2003, p. 63). Tadeusz Frąckowiak also proposes a very broad approach to that pedagogical discipline. He claims that the social pedagogy is humanistic reflection on human, its life and the environment which has many dimensions: philosophical, religious, ethical, pedagogical, political (2007, p. 54). According to Wiesław Theiss, this discipline deals with the environmental conditions of care and educational processes in the human life (2018, p. 10). The selected attempts to define the research area of the social pedagogy show the multiplicity and extensiveness of problems and issues that are subject to the research identification within this pedagogical discipline, indicating its specificity. They also provide a framework for a consideration: what kind of pedagogical thought or its elements can be considered as belonging to the social pedagogy.

It is also important to outline the basic phases of the development of the Polish social pedagogy in order to create a context for reflection on its situation during the Stalinist period. Mariusz Cichosz distinguishes three basic time periods of the social pedagogy development in Poland. The first is the period of the sub-discipline formation, covering the end of the 19th century and the first half of the 20th century, related to the scientific and practical activities of its precursors, who took up issues characteristic for the social pedagogy or created its foundations within their scientific disciplines, with Helena Radlińska playing the leading role. The second is the time of the institutional and scientific development of the social pedagogy after World War II, especially in the 1960s and 1970s of the 20th century, related to the scientific work of Ryszard Wroczyński, Aleksander Kamiński, Stanisław Kowalski and Irena Lepalczyk. The third period is a time of changes in the practice of the social pedagogy after 1990, associated with the social and systemic transformation and new opportunities for learning without restrictions from the socialist order (Cichosz, 2009, pp. 7–11). A similar distinction can be found in the considerations of Andrzej Radzewicz-Winnicki (2008, pp. 80–84) and Wiesław Ciczkowski (2003, pp. 49–55). The latter draws attention to the years 1950–1956,

which he describes as a time of stagnation in the development of the social pedagogy, caused by the harsh actions of the communist authorities against any social sciences, including the social pedagogy (Ciczkowski, 2003, p. 51).

A more detailed analysis of the periods of the social pedagogy development can be found in Marynowicz-Hetka's study (2009, pp. 213–215), which indicates 6 phases. The first is the period “before the social pedagogy”, covering the end of the 19th century until 1925, when the social and educational practice dominated and the beginnings of theoretical thought appeared. The second is the time between 1925 and 1950, when an intensive process of creating academic discipline and its institutionalisation takes place. The third period distinguished by the author concerns the years 1957–1970 and is described as a high intensity re-institutionalisation. It is related to the emergence of the Chairs of the Social Pedagogy and the numerous publications on her research subject. The next phase of development is the years 1970–1980, when new research centres, new trends, directions, research fields are created – the range of the social pedagogy and research in this field is growing in strength. The next phase of development of this discipline, in the years 1980–1990, is a period of theoretical doubt, new challenges and dilemmas and the search for identity. Whereas the next, last phase of the social pedagogy development began in 1990. This is related to the processes of the social and political transformation, which allowed, on the one hand, to return to the roots, issues and concepts rejected by the communist censorship, and on the other hand, to develop many new concepts, trends, problems and studies with diverse philosophical, theoretical or ideological foundations (Marynowicz-Hetka, 2009, pp. 213–215). It seems that this division details and clarifies the previously indicated approaches to the development of the social pedagogy, pointing to the breakthrough moments for the development of this sub-discipline.

In this article I would like to take a closer look at the social pedagogy in the years 1945–1956, the so-called Stalinist period. It was definitely a difficult time for the humanities and social sciences. The World War II significantly limited the development of the social pedagogy,

leaving the richness of the scientific discipline practised in the inter-war period suspended. The end of the war raised hopes for a return to a differentiated view of the problems of the human and the environment, but for ideological reasons the new government began to repress social sciences that were not cultivated according to the Communist ideology, which did not allow for the introduction and consolidation of the new order.

The Social Pedagogy Related to Helena Radlińska and Her Concept in 1945–56

After the World War II the social pedagogy began to recover in the form it had acquired before its outbreak. As Cichosz (2009, p. 29) points out, its continuity has been preserved thanks to the didactic and scientific activity of many pre-war social educators. Others resumed their research work after the war (Ciczkowski, 2003, p. 51). The Stalinist period (its first part) is treated as an extension of the development of the social pedagogy during the pre-war period, although under changed political and social conditions (Cichosz, 2016, pp. 249–252).

In 1945 the first Chair of Social Pedagogy under the direction of Helena Radlińska was established at the University of Łódź, and in 1947 the first congress of students of the Studium Pracy Społeczno-Oświatowej Wolnej Wszechnicy Polskiej [Study of Social and Educational Work of Free Polish Academy of Sciences] (which organised secret teaching during the occupation) and the Chair of Social Pedagogy (Cichosz, 2009, pp. 29–31) took place. Polski Instytut Służby Społecznej [the Polish Institute of Social Service] was also established in that time, closely cooperating scientifically and practically with Radlińska and her Chair (Cichosz, 2009; Theiss, 1997, p. 33), and Wydział Społeczny Gospodarstwa Wiejskiego [the Social Department of Rural Farming] in Łódź, also in cooperation with Radlińska (Theiss, 1997, p. 33). Helena Radlińska's circle of pedagogues, which was centred around the Chair of the Social Pedagogy of the University of Łódź, included such pedagogues as: Ryszard Wroczyński, Aleksander Kamiński, Irena Lepalczyk, Elżbieta Zawacka, Aleksandra Majewska, Tadeusz Pudelko, Wanda Wyrobkova-Pawłowska, Anna Walicka-Chmielewska, Maria Aszoff,

Henryk Dinter, Emilia Manteuffel-Szoego, Tadeusz Szymański (cf. Theiss, 2018; Lepalczyk, 2002). She also collaborated with representatives of the other social sciences and community activists: Eugeniusz Ajnenkiel, Józef Chałasiński, Jan Muszkowski, Edward Rosset, Wacław Szubert, Kazimiera Zawistowicz-Adamska (cf. Lepalczyk, 2002).

At that time, publications in the field of the social pedagogy are issued – by Radlińska and her associates (cf. Cichosz, 2009, pp. 30–31). They include: *Oświata dorosłych: zagadnienia, dzieje formy, pracownicy, organizacja* [Adult Education: Issues, History of Form, Employees, Organisation] (Radlińska, 1947); *Badania regionalne dziejów pracy społecznej i oświatowej* [Regional Research on the History of Social and Educational Work] (Radlińska, 1948); *Sieroctwo: zasięg i wyrównywanie* [Orphanage: Reach and Aligning] (Wojtyniak & Radlińska, 1946); *Pomoc wychowawcza: wyniki wychowania w rodzinach zastępczych* [Educational Assistance: Results of Upbringing in Foster Families] (Majewska & Radlińska, 1948). The publication of *Książka wśród ludzi* [Book among People] was also repeated (Radlińska, 1946). The following 1951 student script should not be omitted here: *Egzamin z pedagogiki społecznej* [Examination in the Social Pedagogy], which was a new approach to the concept of the social pedagogy according to Radlińska. It has been reprinted in her collected works (Radlińska, 1961, cf. Theiss, 2018, p. 17).

During the Stalinist period, there were also works created by Radlińska's students, who began to operate scientifically on a larger scale in the 1960s and 1970s, forming the core of the social educators of that time. These publications partly referred to the social pedagogy or dealt with its history. They included: *Pedagogika Antoniego Makarenki* [Antoni Makarenko's Pedagogy] (Kamiński, 1948b), *Nauczanie i wychowanie metodą harcerską* [Teaching and Education Using the Scouting Method] (Kamiński, 1948a), also *Programy oświatowe pozytywizmu w Polsce na tle społecznym i gospodarczym* [Educational Programmes of Positivism in Poland against a Social and Economic Background] (Wroczyński, 1950) and *Mysł pedagogiczna i programy oświatowe w Królestwie Polskim na przełomie XIX i XX w.* [Pedagogical Thought and Educational Programmes in the Kingdom of Poland at the Turn of the 19th and 20th Centuries] (Wroczyński, 1955). Other authors wrote practical handbooks: *Od czego zależą dobre*

wyniki nauczania. *Pogadanki dla rodziców* [*What Does Good Teaching Results Depend on? Causeries for Parents*] (Chmielewska & Szurek, 1954) – paying attention to the environmental determinants of education processes. An indication of the ongoing research work were also monographs reviews (e.g. Muszyński, 1947; Kowalski 1948; Kamiński, 1948c). Also Radlińska's associates representing other social sciences at that time published books of great importance for the development of social pedagogy due to raising throughout the part pedagogical or social issues, or the advance of research methodology (e.g. Chałasiński, 1946, 1948; Muszkowski, 1951; Szubert, 1948; Zawistowicz-Adamska, 1948a, 1948b, 1951). Therefore, in this short period, many publications were published, at least partially related to the research area of social pedagogy.

Until around 1948, the social pedagogy took up problems and scientific research conducted before the war. Until 1947, universities operated on the basis of legal regulations from the interwar period (Radziewicz-Winnicki, 2008, p. 80). Since 1948, when the highest authorities launched the so-called “ideological offensive”, the research based on the assumptions of the Second Polish Republic was limited (cf. Hejnicka-Bezwińska, 1999, p. 63; Cichosz, 2009, p. 31). The newly-built socialist society, based on the vision of a “new man” thinking and acting in the categories of Marxism-Leninism, could not be based on the science practised in the individualistic and class currents from the perspective of the communist authorities (Cichosz, 2009, p. 31). The “new” social pedagogy was based on the principles of communist ideology and to become a tool for building a socialist state.

In connection with the “ideological offensive”, there was a top-down criticism of the social pedagogy related to Radlińska, who was criticised for scientific utopism, incompatibility with the spirit of Marxism-Leninism, dismissal of the government and its policies in social and economic issues (Cichosz, 2009, pp. 32–33). In the academic year 1950/51 recruitment for the philosophy, sociology and pedagogy studies was suspended (Radziewicz-Winnicki, 2008, p. 81). In connection with the criticism of Radlińska, Lepalczyk and Kamiński, they were sent on compulsory health leave in 1950, while in 1952 the Chair of the Social

Pedagogy of the University of Lodz and the Institute of Public Service were completely closed (Cichosz, 2009, p. 33, Theiss, 1997, pp. 33–35). Until the end of the 1950s, no important work within the social pedagogy was created in Poland, and it was only possible to do so while maintaining the socialist ideological line and referring to the works of the Soviet educators (Cichosz, 2009, pp. 35–39). The stagnation in the social pedagogy and social sciences in general was interrupted by the political thaw after Stalin's death (Radziewicz-Winnicki, 2008, p. 81). In its aftermath the social and political changes in the Communist Party allowed for the re-establishment of the Chairs of the Social Pedagogy and the recruitment of students for pedagogical studies. A return to the institutionally practised scientific activity took place in 1957, when the Chair of Social Pedagogy at the University of Warsaw was established, and the social and political conditions allowed the social issues to be taken up again, although to a limited ideological extent (Cichosz, 2009, pp. 41–52). The 1960s and 1970s became a period of development of this discipline in various academic centres. However, the state took control of the universities, and quite independent research could only be implemented after 1990 (cf. Radziewicz-Winnicki, 2008, p. 82).

The history of the social pedagogy centred around the person and concept of Radlińska in the years 1945–1956 is actually well known and described in many publications (e.g. Witkowski, 2014; Cichosz, 2009; Cichosz, 2016; Theiss, 2018; Lepalczyk, 1995). The Stalinist period is interesting, as it shows the mechanisms of functioning of science tamed in the course of the ideologisation of the political and social life – and even concepts that come from the same roots. As Cichosz (2016, p. 88) indicates, Radlińska's perspective were always connected with the left-wing current, but she was never radical. She preferred the real fate of every human being over the ideology. Her approach also inspired the students around her. Therefore, it seems that the best described and well known current of social pedagogy in Poland can be defined as referring to the left-wing traditions. Despite this, Radlińska's scientific and didactic activity, openness of the courts and anti-utopianism (Theiss, 2018, p. 18) did not gain recognition in the eyes of the communist authorities of that time. This changed partially in the 60s and 70s,

when her concept was alive again and many of her works were published thanks to the efforts of her students.

Humanistic Social Pedagogy Developed on the Borderline of the Catholic Social Teaching in 1945–1956

Although textbooks and other publications in the field of the social pedagogy mainly describe the origin and development of this discipline in connection with Helena Radlińska, this trend was not the only one. The Polish pedagogical thought in the interwar period was diverse and open and it referred to various philosophical or ideological directions. Many of its creators in their concepts as well as many practitioners dedicated to the social and educational activities relied on the Catholic social teaching, which is often not mentioned in contemporary studies (cf. Kostkiewicz, 2013, pp. 13–16; Theiss, 2013, pp. 47–49; Kostkiewicz, 2016; Cichosz, 2016). Some of them also took up this issue after the war.

Recognizing the already mentioned broad approach to the subject of the social pedagogy proposed by Jusiak (2003, p. 75), it should be noted that the social pedagogy and social teaching of the Church are concentrated on the individual development connected with the social progress, and therefore the personalist foundations developed by the Catholic social teaching and concerning of the relationship between the individual and the community can be seen as a basis for a common research and educational practice. What is more, Janina Kostkiewicz (2016) points to the humanistic social pedagogy as one of the forgotten or neglected currents of the social pedagogy, emerging on the borderline between this pedagogical discipline and the Catholic social thought. For various reasons, its theoretical and practical achievements have been overlooked or discriminated against, but indication of the pedagogical social theory and practice in this area will enrich social pedagogy as the sub-discipline of social science and strengthen the sense of freedom of the scientific research (Kostkiewicz, 2016, p. 53). The rich relations between the pedagogy and the Catholic social teaching therefore allows for a reflection on the social pedagogy as one of the trends within this discipline.

Kostkiewicz's reflections (2016) pointing to the social pedagogy of Catholic origin, referred to as humanistic social pedagogy, cover the interwar period, but the analysis conducted by this author may become the basis for a detailed study of this current in all the periods of development of this discipline. Taking into account the artists who were classified by Kostkiewicz as representatives of the humanistic social pedagogy, I will try to trace the history of this trend during the Stalinist period.

Among the scholars in the field of the humanistic social pedagogy in interwar Poland who survived World War II, Kostkiewicz (2016, pp. 59–65) mentions: Stanisław Adamski, Ignacy Czuma, Ludwika Dobrzyńska-Rybacka, Marian Pirożyński, Jan Piwowarczyk, Michał Sopoćko, Jacek Woroniecki, Aleksander Wóycicki, Stefan Wyszyński. They are all mentioned as co-creators of the Catholic social teaching, but their achievements (or part of them) can be treated as a part of the humanistic social pedagogy because of the issues raised, anchored in the Christian values. It should be noted that – in accordance with the distinction between the phases of development of Cichosz's social pedagogy (2009, pp. 7–11) – the creativity and activity of all the mentioned representatives of the humanistic social pedagogy belongs to the first stage of development of the social pedagogy. This implies broad connections with the philosophy and religion, the emergence of collateral pedagogical issues, while developing other issues. Due to its character – situated on the borderline between the pedagogical sciences and the Catholic social science – philosophical, theological, social, pedagogical, economic and other themes intertwine in the work of the aforementioned representatives of the humanistic social pedagogy.

Most of these authors had a direct relations with the Catholic Church – they were priests at various levels of the hierarchy. It is impossible not to mention here Stefan Wyszyński (1901–1981), Cardinal and Primate of Poland, President of the Polish Bishops' Conference, professor of the Catholic social science, social activist, publicist (Nitecki, 1995, pp. 201–203). The representative of the Catholic Church was also Stanisław Adamski (1875–1967), bishop, politician, social activist, chairman of the Episcopal Pastoral Commission, after World War II

participated in the introduction of the Polish church administration in Silesia (Stopniak, 1991; Szafraniec, 2011, pp. 181–184); Jacek Woroniecki (1878–1949) priest, lecturer in ethics and moral theology, educator and pastor (Karmelewicz, 1995); Michał Sopoćko (1888–1975), priest, theologian, educator and pastor (Ciereszko, 2010, pp. 10–17); Marian Pirożyński (1899–1964), priest, Church historian, publicist, participant in the action to save the Jews during the German occupation, Home Army liaison officer (Stopniak, 1994); Jan Piwowarczyk (1889–1959), priest, ethicist, sociologist, publicist, editor-in-chief of *Tygodnik Powszechny* in 1945–1951 (Strzeszewski, 1994); Aleksander Wóycicki (1878–1954), priest, social activist, Ph.D. in political and social sciences, professor at the Catholic University of Lublin, Stefan Batory University in Vilnius, Warsaw University (1945–1948).

Another representative of this way of thinking was Ignacy Czuma (1891–1963), professor of fiscal law, politician, social and Catholic activist, who dealt with the pedagogical issues on the sidelines of his basic interests. In 1945 he became a professor at the Catholic University of Lublin, where he was involved in his scientific and social activities after World War II (Chraniuk, 2012, pp. 105–178), as well as Ludwika Dobrzyńska-Rybicka (1868–1958) – one of the first women with the postdoctoral degree at the Jagiellonian University, philosopher, educator, sociologist, associated with the University of Poznań, participated in its reactivation after 1945, retired in 1947 (Winclawski, 2001, pp. 146–148).

Most of the identified representatives of this trend after the World War II were already of advanced age, but did not interrupt their scientific, educational and social work based on the Catholic teaching of the Church. Most of them were also repressed and imprisoned by the communist authorities due to their activities. The interest in the Catholic social teaching and its educational aspect, however, also could be seen among young people. These issues were widely discussed among the academic youth immediately after the war, especially at the Catholic University of Lublin, and later also at the Theological Faculties in Kraków, Warsaw, Pelplin, Wrocław, Włocławek and Poznań, as well as in the clerical seminaries (Zowczak, 2018, p. 259). In 1949–1950 the

communist authorities banned the creation and functioning of Catholic associations and organizations, and in 1949 the Faculty of Social Sciences of the Catholic University of Lublin was liquidated. The theoretical reflection on the Catholic social science continued in the practical philosophy section of the Faculty of Philosophy of the Catholic University of Lublin (KUL) – the practice of social science was camouflaged, and a Chair of the Catholic social science was later established there (Zowczak, 2018, p. 259). The religion and all the ways of thinking about the reality that it entailed were the products of bourgeois society for Marxism-Leninism, which undermined its view of reality, and therefore must have been fought in the pursuit of communism. The social sciences were also treated as dangerous. The humanistic social pedagogy, due to its nature, was therefore doubly suspicious, and people associated with it had to be under surveillance during the Stalinist period.

What is important is that during the Stalinist period, the representatives of this trend published books in whole or in part from the borderland of the Catholic social science and pedagogy. These include *Kościół i państwo* [*The Church and the State*] (Woroniecki, 1946) containing a reflection on the relations between the secular state and the Catholic Church, important for the social pedagogy as a description of macrosocial conditions of the human development. *Umiejętność rządzenia i rozkazywania* [*The Ability to Rule and Command*] (Woroniecki, 1947) is the analysis of the ability to rule and command as the basic determinants of the proper functioning of society, which translates into the possibility of optimal development of a person. There is an indication of individual development in the area of certain skills, characteristic for Woroniecki, which positively supports the social development, and this in turn allows the individual to achieve further skills in an increasingly perfect way. Wyszynski (1947) in *Chrystus społecznik* [*Christ the Social Worker*] indicates the socio-economic activity of Christ and how Catholicism affects the social disposition of man. It is therefore directly linked to the development of individual people to the social conditions, indicating how they can influence the satisfaction of needs and creating a person. In turn in *Duch pracy ludzkiej. Konferencja o pracy* [*The Spirit*

of *Human Labour. Conference on Work*] (Wyszyński, 1946) he shows the Catholic view of the role of work in the human life, emphasizing its educational character.

One of the important social problems of that time is taken up by Sopoćko (1949) in *Alkoholizm a młodzież i jej wychowanie* [*Alcoholism and Youth and Their Upbringing*], pointing out the extent, the consequences and the possibilities of combating alcohol dependence, and emphasising the role of upbringing and self-reliance in preventing and overcoming the addiction. *Moralny koszt współczesnej wojny* [*The Moral Cost of the Modern War*] (Czuma, 1946) is in turn about the cost of war to the human morality, to the nation, to the humanity. The author describes the conditions and circumstances influencing the contemporary functioning of a man who survived the World War II, analysing them mainly from a moral perspective. *Katolicka etyka społeczna* [*Catholic Social Ethics*] (Pirożyński, 1948) was also published during the Stalinist period – it is a script of lectures given at the Seminary in Krakow on the social teaching of the Church, indicating the importance of good, morally justified social and economic conditions for the human development.

Also, during the Stalinist period, periodicals and books published in the interwar years were reprinted. *Chrześcijański ustrój społeczny* [*The Christian Social System*] (Piwowarczyk, 1945) are the encyclicals *Rerum Novarum* by Leo XII and *Quadragesimo Anno* by Pius XI with the introduction and explanations by Fr. Piwowarczyk – in the commentary he refers to the Christian social system for upbringing and education. The next issue of *Kształcenie charakterów* [*Training Characters*] (Pirożyński, 1949) emphasises the link between the individual and social education, pointing out the importance of social conditions and self-activity for the development of character. After the World War II, *Katolicka etyka wychowawcza. Etyka ogólna* [*Catholic Educational Ethics. General Ethics*] (Woroniecki, 1948a), where the last chapter is devoted to the upbringing, and *Katolicka etyka wychowawcza. Etyka szczegółowa* [*Catholic Educational Ethics. Detailed Ethics*] (Woroniecki, 1948b), which deals with the upbringing of different authorities, human skills and abilities, was published once again. This title is the result of Woroniecki's views,

who understood the pedagogy as the implementation of ethical principles, subjecting it to the ethics (cf. Kostkiewicz, 2013).

During the Stalinist period in Poland, guides promoting the human self-education in the field of the humanistic social pedagogy were also published. Attempts to explain in practice the application of the principles of the Catholic self-government in relation to the social conditions in which a human being functions, can be found in the following: *Baczność młodzieńcze!* [*Attention, Young Man!*] (Pirożyński, 1946b) for young men, *Panna chrześcijańska* [*Christian Miss*] (Pirożyński, 1946a) devoted to young girls, and *Nauka przedślubna* [*Pre-marital Learning*] (Sopoćko, 1948), which points, inter alia, to the social functions of the family and the need to prepare well for marriage because of its importance for both individual and social development.

It seems there were not many books of a theoretical and practical nature containing at least some elements of humanistic social pedagogy, but – taking into account the “ideological offensive” intensifying during the Stalinist period and repressions against people connected with the social sciences and representatives of the Catholic Church in Poland – their publication in such difficult conditions can be considered as a success. The social and educational activities of the Church and the Catholic circles, which are very broad in scope, should also be emphasised (cf. Theiss, 2013). Through its objectives, content, underlying principles and the nature of the activities undertaken, it is part of the social pedagogy. The period of the People’s Republic of Poland was the time of a large number of initiatives aimed at people and their environment, which were supposed to strengthen those living in the conditions of real socialism. They built the framework of educational programmes that continue today.

The humanist social pedagogy of Catholic origin, although more widely unknown or forgotten, practised a little “at the opportunity” by other scientific interests of its representatives, has nevertheless been and continues to be an important part of the reflection on the relationship between the man and his environment and importance for the personal development. Its location on the borderline between the pedagogy and the Catholic social science predestines for further research

to determine its scope, content and concepts. There is no doubt, however, that it is an important part of the Polish social pedagogy, and during the Stalinist period it was subject to even greater repression and restrictions because of its roots in the Catholic religion.

Conclusions

The social pedagogy is an important, specific part of the Polish pedagogy, with a unique character – since it began to emerge at the end of the 19th century in Polish lands. Although it developed very dynamically in the interwar period, both theoretically and institutionally and in terms of practical activities, after 1945 it experienced some great difficulties in returning to normal functioning in the scientific world, as did all the social sciences, considered by the new communist authorities to be dangerous for the “new” man and the society. The Stalinist period and the ideologisation of the social and academic life introduced at that time, despite attempts to revive scientific and didactic work and to reflect on the relationship between the man and the environment, which referred to the tradition of pre-war thinking, resulted in both of these trends of its development being interrupted and then attempted to ban it or adapt it to the new political and social conditions. Both currents survived this difficult period and started to develop after the political thaw of 1956. However, the direction of their development has changed. While Radlińska’s student community was more or less formally active within the imposed ideological framework, the humanist social pedagogy remained strongly linked to the Catholic social teaching and attempts to negate the socialist order.

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