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Goals and Values in Education and Upbringing: Historical Contexts

The concepts of goals and values are ambiguous. The author of this text linked the attempt to reconstruct the main ideals of upbringing with the history of upbringing, thought and education, which is one of the elements of the pedagogical system, next to: social pedagogy, special pedagogy, didactics, school pedagogy and pedeutology, theory, philosophy, ideology and educational trends.¹

The interpretations contained in the text are based on generally available, commonly understood and accepted definitions of goals and values, contained in the Pedagogical Encyclopaedia of the 21st Century and the PWN Universal Encyclopaedia. Pedagogical goals are defined as: “conscious, assumed effects that we want to achieve in the development of pupils during the educational processes; the ability/competence to interpret the goals for the currently prepared activity is necessary; the quality of the obtained results depends on it”.² The concept of goal(s) is linked to agency (actions, plans, intentions). In pedagogical activity, goals are related to planned, considered beneficial changes in the psyche of the

¹ Zbigniew Kwieciński, Bogusław Śliwerski (eds.), *Pedagogika. Podręcznik akademicki* (Warszawa: Wydawnictwo Naukowe PWN, 2019), 37.

² *Encyklopedia pedagogiczna XXI wieku*, Vol. 1 (Warszawa: Wydawnictwo Akademickie “Żak”, 2003), 459–467.

pupils. The implementation of this task requires appropriate strategies, is multi-faceted and has always been related to the complex social reality in which it is or has been implemented. Researchers identify a number of goals (general, chief, phased, operational). What they have in common is that they should be measurable and observable, and teachers/educators need to be aware of the many interrelationships that occur during the learning process. Value is defined as the basic category of axiology “denoting everything that is valuable and worthy of desire, that constitutes the goal of human endeavour”.³

The intention of the writer was not to analyse in detail the goals found in the contents and teaching methods, but to try to show the most important or representative ideals in education, which were distinguished by analysing the history of European education. Following the history of upbringing (social and cultural factors) and its prominent representatives, the main goal was to reconstruct the main values and characteristics that guided the formation of the human individual in terms of spiritual and physical life in a given era. I will also try to identify timeless factors that have not lost their relevance and may be significant today. During the preparation of this text, the method used was descriptive and explicative (analysis) of the content contained in source texts and scientific studies. The author, often presenting his own views related to education in its broadest sense, strove to maintain objectivity and reliability in formulating conclusions.

Recalling the statement of Emil Durkheim (1858–1917) who wrote that: “The educator should not recreate teaching systems as if none had existed before; but, on the contrary, he should try first of all to get to know and understand the system [...]. However, in order to understand it, it is not enough to consider it as it is today, because the educational system is the fruit of history, which only history itself can explain” – I would like to state that modern *homo sapiens* can and should benefit from the achievements of mankind, of which we are not always aware, do not remember or do not want to recall.⁴ I also agree with Zbigniew Załuski, who wrote that “History is a powerful moral weapon. More often than philosophy and ethics, it provides the ordinary person with an answer to the question about the meaning of human existence, about the need and purposefulness of social existence, about the model of human attitude”.⁵

³ *Nowa encyklopedia pedagogiczna* (Warszawa: Wydawnictwo Naukowe PWN, 1997), 664.

⁴ Stefan Wołoszyn, *Źródła do dziejów wychowania. Myśl pedagogiczna w XX stuleciu* (Kielce: Wydawnictwo Strzelec, 1998), 657–658.

⁵ Zbigniew Załuski, *Siedem polskich grzechów głównych* (Warszawa: Wydawnictwo Czytelnik, 1977), 234.

It seems that any consideration of the briefly outlined subject of study should begin with Greece (ancient Hellada). The cultural heritage of the Hellenic people in terms of architecture and art, literature, theatre, philosophy, legislation and political systems is indisputable and has been the subject of reflection and research, including educational research, for centuries. The legacy of the ancient Greeks in the field of educational ideals is equally important, so it is worth referring to some of its elements. In the Hellenic polis (especially Athens), the ideal of the so-called *kalokagathia* (gr. *kalos* (beautiful); *agathos* (good)) took shape. This concept was used by the legislator Solon (6th century BC), in the sense of spiritual qualities and bodily beauty (physical fitness). There is no doubt that the prototype of such an alliance, where a noble spirit and a healthy body are the basis of existence, was Homer, the author of the epics: Iliad and Odyssey. In the age of Athenian democracy (5th century BC), *kalokagathia* was identified with spiritual rather than bodily qualities, as Plato claimed it evolved from "beautiful bodies" to "beautiful actions". The attempt to find a balance between the spirit and the body is also an issue in education today, where there is more and more talk of a holistic understanding of humanity, also in many social sciences and medicine. The distinction between the spirit and the body, between the sacred and the profane, as it was in the Middle Ages, was discredited in the Renaissance and generally in modern times and is also untenable today. This issue was aptly defined by Z. Żukowska, who states that "It was assumed that if the human subject is a structure of mental and physical properties, then one should strive to harmonise intellectual values (truth) with moral values (goodness) and aesthetic values (beauty) with vitality (fitness and health). The Olympic sports movement, born in the 19th century (1884), was directed against the concept of man reduced only to his "spiritual" dimension, while physicality, the real foundation of life, was disregarded or humiliated. Olympism itself betrays an ambition to overcome the gap between physis and psyche [...]. *Kalokagathia* is a category associated not only with Olympism. It is above all an ideal of a multifaceted upbringing, which is often referred to in the 20th-century educational reflection".⁶

The concept/ideal of *kalokagathia* should be linked to the spirit of sporting competition and it should be recalled that already in the 8th century BC the quadrennial games (Olympics) were held in the Peloponnese and continued until the 4th century AD. Keeping fit was the basis of human existence in the natural world. Sporting competition, combined with moral principles and the idea of fair play, became the cornerstone of this Olympic

⁶ *Encyklopedia pedagogiczna XXI wieku*, 509–510.

movement also at the end of the 19th century (Baron Pierre de Coubertain). The spirit of sporting competition was also undeniably one of the elements of Athenian education. Focus on health and physical exercises was visible at every stage from childhood and school education starting from the age of 7 and ending with the granting of civil rights at the age of 20. A fundamental component of Athenian education was movement, sport, the ability to play an instrument, literacy, knowledge of native literature and also the art of war (ephebia). The final culmination of education was rhetoric, based on the art of oratory, with the overriding aim of producing useful (socialised) citizens for the Athenian polis. On the subject of public activity based on words, Homer wrote: “possess a lot of words and become a man of action” (8th century BC) and Aristotle himself, who paid attention to the conformity of the style and content of speech. The art of good speech (*ars bene dicendi*) was adopted by the Romans at the end of the republic and dominated during the imperial period. These issues were most fully presented by the Roman jurist Marcus Fabius Quintilianus (ca. 30–95). Quintilianus presented in detail the intricate laws of (home) and school upbringing on the way to shaping the rhetorician as a master of oratory skills and righteousness (a righteous man; Latin *vir bonus, peritus*). In the Middle Ages, rhetoric took a different form, which had to do with the specifics of that era (the development of diplomacy and preaching). In early modern times, the printed word competed with the spoken word thanks to Gutenberg. The importance of the spoken (and written) word, despite its various meanderings, was a cornerstone of education in humanist and classical grammar schools until the mid-20th century, which willingly used the writings of the Roman writer Marcus Cicero. Despite the fact that Latin and Greek education has been pushed out of modern secondary schools, the way we communicate and the ability to use correct Polish is still the subject of scientific research, not only by linguists (e.g. works by Marian Korolko and Jerzy Ziomek).⁷ In this context, a fundamental question arises, to what extent are we aware of the fact that the word we proclaim – according to ancient indications – should express our true beliefs without practicing sophistry? It is striking that more and more often in the public space we are dealing with the disappearance of the culture of speech, lack of respect for the interlocutor, vulgarisation, etc. Personally, I would like, following the example of neo-humanists (beginning of the 19th century), to return to education, where personal models derived from fiction and

⁷ Marian Korolko, *Sztuka retoryki: przewodnik encyklopedyczny* (Warszawa: Wydawnictwo Wiedza Powszechna, 1990); Jerzy Ziomek, *Retoryka opisowa* (Warszawa–Wrocław: Wydawnictwo Ossolineum, 1990).

the richness of the content shaped the spirit of contemporary generations of young people, because we find in them a lot of timeless indications and ideals, such as Plato's idea of truth, goodness and beauty, which is a beautiful signpost of human behaviour.

I am convinced that the technological and communication revolution we are experiencing does not have to lead to the depreciation of the achievements of the humanities. I am referring to the admiration for technology, which seems justified and, in fact, natural, but which, as history has shown, has often led mankind astray when new types of weapons simulated conflicts and world wars. Knowing how to use a computer or smartphone is essential. However, one should not forget contact with nature, the need for exercise and education, which serves the all-round development of the human body and spirit. Such are the indications of educators, psychologists, nutritionists, physiologists, etc. Referring to the historical context, it is worth recalling that modern specialisation, forced by the rapid pace of civilisational development since the Enlightenment, often opposed the humanities and technical sciences. This led to misunderstandings that always took their revenge on the quality and effectiveness of education. This was the case in the 19th and 20th centuries and, I believe, is the case today. For the Greeks "encyclopaedism", which is criticised today, identified with book knowledge and factography, meant general education based on knowledge (gr. *paideia*, education; *kyklos*, general). The model of such education was established in the Hellenistic Age (323 BC until the Roman conquests in the 1st century BC), territorially reaching southern Europe and the areas of today's Middle East. During this period, the model of Hellenistic culture and education spread, advanced scientific research was carried out and schooling became more widespread, including for girls.⁸

In the Middle Ages, which in many respects cultivated Greco-Roman achievements (Platonic and Aristotelian philosophy, Roman law, Latin and Greek language, exact and natural sciences), education served different purposes related to Christian ethics and a hierarchical feudal society based on the dual authority of the Church as spiritual guide and secular power (imperial, royal, princely). Rhetorical schools ceased their activities in the first centuries of this era, as did the Roman law schools.⁹ Medieval education was based on monastic (convent), parish, cathedral and colle-

⁸ Arnold Joseph Toynbee, *Hellenizm – dzieje cywilizacji* (Toruń: Wydawnictwo Adam Marszałek, 2002).

⁹ Pierre Riche, *Edukacja i kultura w Europie Zachodniej (VI–VIII w.)* (Warszawa: Instytut Wydawniczy PAX, 1995).

giate schools (in cities) and on universities, which represent a particular achievement of European culture and are very much rooted in tradition (academic titles, organisation of studies, the idea of freedom of learning). Education was based on the liberal arts (*septem artes liberales*) derived from antiquity: grammar, dialectics, rhetoric, arithmetic, geometry, music and astronomy. Civic education, as in antiquity, was of little importance. Christian ethics dictated that the needy should be looked after, the Olympic Games and the apotheosis of the human body were abandoned. A new type of spirituality emerged that placed the temporal and the afterlife in contradiction. Metaphysical issues are fully reflected in the spiritual culture of the Middle Ages.¹⁰ The philosophical and social thought of the Middle Ages was shaped by very strong Platonic and neo-Platonic (Augustine) and Aristotelian (St. Thomas) influences, which were formed in the patristic (2nd–8th centuries) and then scholastic (8th–15th centuries) periods. These influences were also evident in the following epoch (Renaissance) and, in fact, it was only in the 17th–18th century, under the influence of the development of exact and natural sciences, that a modern philosophy was born, based on scientific experimentation that challenged old truths in the fields of astronomy (Copernicus, Galileo, Kepler), mathematics (Pascal, Newton), philosophy (Kant, Fichte, Schelling) and medicine (anatomy). In the 19th century, scientific progress had already gained a new, unprecedented momentum (the second industrial revolution).

The medieval legacy, however criticised and often reduced to the subject of the Inquisition and heresy and the Crusades, turns out to be far-reaching. The Middle Ages left behind magnificent monuments (sculpture and architecture) e.g. Gothic cathedrals, which are admired by subsequent generations. The head of the Church remained the Pope (the ecclesiastical state was established in the 8th century). The Roman Empire was only finally abolished by Napoleon in 1806. Importantly, the period from the 5th to the 15th century saw the formation of most modern European states, intertwined with the principles of religious universalism, ceremonial and feudal power structures etc. Universities based on four faculties: liberal arts, medicine, law (Roman and canon law) and the most important, theology, had an international reach. Scholars supported the structures of ecclesiastical (secular and monastic clergy) and secular power (chancelleries, princely and royal councils). Estate education (bourgeois and chivalry) developed along a separate path, based on specialist craftsmen preparation during the apprenticeship period (apprentice-journey-

¹⁰ Wolfgang Reinhardt, *Życie po europejsku. Od czasów najdawniejszych do współczesności* (Warszawa: Wydawnictwo Naukowe PWN, 2009).

man-master). Medieval towns (town rights, foundation of towns) had their own privileges, including self-government, which has survived to the present day (starost, mayor, village head, town councils, etc.) Under the influence of changes in warfare technology, chivalry transformed into nobility (16th–18th centuries), occupying a privileged position especially in Eastern European countries, including Poland. The principles of bourgeois (guild) and noble (home and school) education were very durable and survived until the end of the Polish-Lithuanian Commonwealth. The scientific and technical revolution of the 18th–19th centuries, including the development of vocational schools and the principles of free competition, finally put an end to the guild system. The knightly custom (page-squire-knight) gradually disappeared. In the 17th–18th centuries, specialised preparation of military cadres was organised in the so-called knight's schools.

The Renaissance, which took place in Italy in the 14th–15th centuries and in the rest of Europe in the 16th century, was determined by two great intellectual trends: Humanism and the Reformation. The revival of classicism originally concerned only art. Over time, under the influence of many factors (geographical discoveries, the fall of Byzantium), humanism spread to other areas of life. The aim of the scholars became the literary study of the Greco-Roman intellectual heritage and a broadly conceived attempt to revive the "spirit" of a bygone era separated by the "Middle Ages". The exchange of ideas took on a new urgency with the use of printing type. Publishing houses were established all over Europe and the level of literacy was rapidly increasing in wider circles of society. The educational ideals of the Renaissance era were outlined by many writers and scholars (e.g.: Vittorino da Feltre, Guarino da Verona, Erasmus of Rotterdam, Jan Ludwlg Vives, Philip Melanchthon, Jan Sturm and others). In Renaissance writing, one can see both secular elements – typical of the new era – and religious elements, still strongly linked to the ideals of the previous era. The restoration of antiquity was carried out at various levels (court, royal, papal, noble and bourgeois patronage) and with varying success. Knowledge of Latin and Greek, and to a lesser extent Hebrew, as well as references to eminent representatives and scientific achievements of antiquity (exact sciences, natural sciences, philosophy) constituted a model and bond for all European humanists, including Polish ones (Jan Ostroróg, Andrzej Frycz Modrzewski, Szymon Marycki, Erazm Glicznier-Skrzetuski, Jan Kochanowski, Sebastian Petrycy). Whereas in the Middle Ages dissident movements were generally extinguished by Church authorities, the Reformation led to divisions within the Church. Both Lutheranism and Calvinism led to a renewal of faith in a spirit of simplicity of life and evangelism, devoid of the guiding role of the papacy. It is worth

remembering that in the 15th and 16th centuries, the secular trend was of secondary importance. Criticism of the brassbound structures of church authority at the time was grassroots in nature and was generally justified. The representatives of the Reformation (Luther, Calvin, Zwingli) were reformers and not disrupters of the social order, although there was no lack of problems throughout Europe (a civil war in the Reich, Anglicanism, St. Bartholomew's Night and others).¹¹

Education at the dawn of a new era was characterised by values derived from the Decalogue and Christian ethics. Ethics-based elements were increasingly introduced into curricula, especially in secondary schools. Here, too, reference was made to the spirit of antiquity, to Aristotle's "zoon politikon" or to the writings of Seneca and Cicero, which abound in educational guidelines based on Stoicism. In the 16th century, secondary schools began to operate, including humanist grammar schools and the rival Jesuit colleges. The curriculum of these schools was based on linguistics. Knowledge of classical languages was the key to success. The final stage of education, which usually involved 7–8 years of study, was preparation in rhetoric, in keeping with the spirit of antiquity. Educational issues ignited the minds of many scholars, led by the eminent philologist Erasmus of Rotterdam, the pedagogue Jan Ludwig Vives, Philip Melancthon the religious reformer and organiser of Lutheran education, Jan Sturm – recognised as the founder of the humanist grammar school. In Poland, concern for the upbringing of the new generation also became an object of interest for many writers, including: Mikołaj Rej, known as the teacher of the nation, Andrzej Frycz Modrzewski, author of a political treatise "O poprawie Rzeczypospolitej" [*On the Repair of the Commonwealth*], Szymon Marycki (Marycjusz), Sebastian Petrycy and others.

Renaissance schooling, both Catholic, reorganised under the Council of Trent, and Protestant, had many common elements. These similarities were united not only by the humanistic curriculum, but also by the internal organisation of the schools, functioning in the so-called class system with a division into subjects and teaching contents, student divisions, taking into account the rules of assessment, promotion from class to class. This system, identified today with conservatism and the so-called "old school", based on the authority of the teacher and book knowledge, was criticised over the following centuries, particularly at the turn of the 19th and 20th centuries by representatives of the New Education movement. Nowadays one can often come across negative opinions of didacticians and methodol-

¹¹ Bogdan Pietkiewicz, *Od Lutra do Kalwina; Reformacja w Europie* (Warszawa: Wydawnictwo Ogólnopolski Hurt Książek Morex, 1995).

ogists who criticise teaching based on mechanical transmission of knowledge and the so-called encyclopaedism. However, we do not all remember the origins of this model of education, which dates back to modern times. What is more, we do not always want to see the good points of this model (orderly content, planning in the organisation of the classroom and school, the role of authority). This discussion has been going on almost since the dawn of education. It has always had its supporters and opponents. In the 16th century, Wolfgang Ratke and Michel de Montaigne were among the strong critics of humanistic education, which neglected the role and importance of exact and natural sciences. In the following (17th) century Jan Amos Komeński, considered the most outstanding pedagogue of modern times, drew on their guidance. It should be added that the development of exact and natural sciences in the 17th and 18th centuries did little to threaten the condition of humanistic schools and their social impact for many decades. At the beginning of the 19th century, humanism returned in a new version in the form of neo-humanism, with which the name of the German reformer Wilhelm von Humboldt is generally associated. The scientific foundations and aims of education were outlined in the first half of the 19th century by Jan Fryderyk Herbart. Under the influence of neo-humanism, referring to Greek *paideia* and the idea of *kalokagathia*, new secondary schools were established: French secondary schools, British public schools, American high schools. The classical direction was supported by the teaching of history, modern languages, philosophy, logic, psychology and mathematics, which were ascribed – and rightly so – high educational values. In the second half of the 19th century, this model of education was supplemented by specialised schools (vocational and technical), established as a result of the civilisational changes brought about by the second industrial revolution. The secularisation of education that began in the Enlightenment (Poland, France, Prussia, Russia, Austria) led to the secularisation of education in the 19th and 20th centuries. Access to teaching was (gradually) gained by women, which was particularly marked in positivist philosophy (including the programme of the Warsaw positivists). The progress of literacy in Europe was the result of the expansion of the school network and administrative regulations introducing compulsory education, usually for boys at elementary level. Since the Enlightenment, higher education, which had its origins in the Middle Ages, underwent profound reorganisation, with the addition of new types of schools: universities (including Berlin, London and Warsaw), polytechnics (the oldest of which was founded in France at the end of the 18th century), agricultural academies, conservatoires, schools of the fine arts and others. At the end of the 19th century, two educational trends

functioned side by side: the classical and the so-called real trend. Real gymnasiums wanted their graduates to be able to enter higher education, which was ultimately successful.¹²

The 19th century, referred to as the beautiful era (*la belle époque*), saw the birth of most modern scientific disciplines (including pedagogy as a science). Very slowly, as it was only at the end of the century, it was possible to return to the ancient agonistic approach and the Olympic Games were reinstated (1896). The spirit of sporting competition contributed to the popularisation of old and new sports, which were increasingly characterised by commercialism. In the 20th century, the Olympic flame as a symbol of the abandonment of wars was trampled down along with the armed conflicts of the First and Second World Wars. Nowadays, professional sport and the profits derived from it (players' salaries, advertising) make *kalokagathia* something almost entirely historical. Despite the pace of civilisation development, care for health (exercise, balanced diet) constitutes the foundation of all pro-health and pro-environmental programmes advocated by the supporters of a healthy lifestyle. Amateur sport competition, realised within cyclical and organised events, including hiking and cycling has gained great popularity, also in the Polish society.

The contemporary foundations of pedagogy, functioning as an independent scientific discipline, were constituted from the middle of the 19th century, among others, thanks to the research and scientific elaborations of the above-mentioned Jan Fryderyk Herbart¹³ and other scholars. Many educators of the time were confronted with a dilemma. Some, following centuries of educational tradition, proclaimed the imposition of the humanities, others – in the spirit of scientism – proclaimed the primacy of exact and natural sciences (Herbert Spencer). These dilemmas were the subject of consideration of the British thinker R. H. Quick, who in his very apt educational guidelines wrote: "At last we have a complete antithesis of old and new education. Old education sees only one aim in front of it: learning. In this case, man was a being who learns and remembers. Education was regarded as a process of teaching, first only Latin and Greek language and literature, and in time other things as well. New education sees in man not so much a being capable of learning as an active and creative being. An educator pays less attention to the object – knowledge, and more to the subject – the pupil. The result of upbringing is measured

¹² Kalina Bartnicka (ed.), *Historia, społeczeństwo, wychowanie* (Pułtusk–Warszawa: Wydawnictwo: Wyższej Szkoły Humanistycznej w Pułtusk, 2004).

¹³ Jan Fryderyk Herbart, *Wykłady pedagogiczne w zarysie* (Warszawa: Naukowe Towarzystwo Pedagogiczne, 1937).

not so much by what the pupil knows, as by what he/she does and what for. A man is properly educated when he loves what is good and is capable of doing it. New education is therefore 'passive, submissive' and must be based on the study of human nature. Having identified the abilities that are to be developed, we should then strive to stimulate the independent activity that would support this development".¹⁴ Interestingly, Janusz Korczak spoke in a similar manner. He aptly referred to the "collision" of the humanities and natural sciences, writing: "As extreme was the rapture of the Renaissance towards ancient languages, so extreme is the rapture towards natural sciences today. The cult of the matter undermines the ideal feelings of youth. Will the voices of the learned judges not be heard in three hundred years? Chemistry and astronomy were born out of alchemy and astrology, will the unknown world of the spirit not be revealed to us from the unexplored forces of today's dark hypnotism and spiritism? [...]. You are a juggler, learned anatomist, when you claim to know everything, to have seen everything. The future will judge you".¹⁵

The first decades of the 20th century were dominated in pedagogy by the movement of the so-called New School (New Education, Creative School, Working School). The representatives of this movement called for a comprehensive reconstruction of teaching (objectives, methods, content, principles). The child and its uniqueness were put on a pedestal (paidocentrism). The educational reality was enriched by a number of experimental schools moving away from the old model of teaching by class. Educational theorists (Ellen Key, John Dewey, Georg Kerschenstainer, Rudolf Steiner, Maria Montessori and others) paved the way for education for the new times using interdisciplinary human studies. Pedagogy was increasingly becoming an interdisciplinary discipline, drawing on psychology, medical science, sociology and pedagogy. The link between the content of education and practice was emphasised, issues of physiology were raised, and graduates were prepared to fulfil the new social roles and professional work. Discussions on education that would meet the challenges of the industrial age focused on issues such as children's rights, egalitarianism in education for particular social groups, equality between men and women, etc.

¹⁴ Robert Herbert Quick, *Reformatory wychowania. Zasady wychowania nowoczesnego* (Warszawa: Wydawnictwo Przeglądu Pedagogicznego, 1896), 424–425.

¹⁵ Janusz Korczak, *Dzieła* (Warszawa: Wydawnictwo Latona, 1998), 171; Jacek Kulbaka, *Janusz Korczak jako historyk wychowania. W poszukiwaniu źródeł kryzysów edukacyjnych i sposobów ich przezwyciężania*, in: *Sytuacje graniczne w biegu ludzkiego życia*, ed. Jolanta Wiśniewska (Warszawa: Wydawnictwo APS), 280–291.

The totalitarian ideologies (fascism, Nazism and communism) of the 1930s and 1940s dealt a blow to educational innovations that were geared towards the principle of student empowerment. Their development, as we know, was directly linked to the aftermath of the First World War (the idea of retaliation, the new political division of Europe, nationalist ideas, the economic crisis). German nationalism revolved around the idea of a strong state, leadership, the notions of race, blood, land, nation (*volk*), around mythical (Old Germanic) elements, on the basis of an alleged historical Germanic mission, lost living space, etc. German education was politicised, indoctrinated after Hitler took power. At the end of the 1930s, children and young people in the Reich were forced to belong to youth organisations (Hitlerjugend). Independent teachers' unions were dissolved, the teaching content was completely rebuilt along the lines of "Mein Kampf" or the ideology expressed by social engineers such as J. Goebbels and Ernst Kriek. The principles of social solidarity were depreciated. Vulnerable people (with disabilities, sick) became the object of a propaganda machine proclaiming their social abomination. This was also the purpose of the sterilisation, euthanasia and finally genocide programme, carried out with great determination during the Second World War.¹⁶

In the Soviet Union (1922–1991), shaped according to the patterns of a totalitarian state (one party, extensive security apparatus, strong army, censorship, propaganda), the main determinant and social binder was Marxist philosophy based on the spirit of dialectical and historical materialism. As in the Third Reich, the individual became just a link in the state machine. The appropriation of Soviet society in the spirit of collectivism and collectivisation, the abolition of private property and the construction of a communist state proved crucial. Upbringing was not guided by the principles of "sub-humans" or "super-humans", but spoke of a morality of a higher type, based on trust in authority, dedicating one's life to work for the state (socialist morality). The Soviet authorities rejected the ideas of New Education considered as a symbol of individual psychology, psychoanalysis and the "rotten West". The labour race and collective upbringing in the spirit of Anton Makarenko's pedagogy were made key. Wanting to distract children and adolescents from their families, youth homes and centres, tourist centres, children's clubs, theatres and cinemas were organised. Priority was given to the pioneer and Komsomol movement. The fight for the "New Man" was waged on many levels, including film,

¹⁶ Guido Knopp, *Dzieci Hitlera* (Warszawa: Wydawnictwo "Świat Książki", 2008); Wolfgang Benz, *Historia Trzeciej Rzeszy* (Warszawa: Wydawnictwo Trio, 2006).

the press, fiction and construction. Nikolai Ostrovsky's novel *How the Steel Was Tempered* became a symbol of the new times. Pavlik Morozov became an ideological role model, although as we know his attitude raises many moral questions.¹⁷

Italian Fascism, as Benito Mussolini wrote: "wanted to renew not the forms of human life but the content, the man, the character, faith. And to this end it desires discipline and authority which will descend into souls and gain undeniable rule".¹⁸ The fascists (Italian: *fascio*, union) built their ideology in the 1920s. They were far from communist ideology. Racial issues did not play a major role in Italy either. It proclaimed the primacy of the modern state, based on big capital and the corporate model of business. The education of the "New Man" (*Nuovo Italiano*) was assigned as much importance as in the Soviet Union and the Reich. The movement of moral renewal in Italy was based on the role of the authority of the leader (duce), the leading role of the fascist party and on social engineering according to the motto: "Everything for the state, nothing against the state, nothing outside the state" (Giovani Gentile).¹⁹

The tragic events of the Second World War gave rise to anti-authoritarian pedagogy, which dealt with anomie, the crisis of authorities and the appropriation of the individual by totalitarian systems (T. Adorno, J. Tischner, A. Malroux, K. Jaspers and others). Scholars generally agreed that one of the causes of the armed conflict and the extermination of humanity was betrayal in education (B. Suchodolski), consisting in politicisation, incapacitation of the educational process and a distorted rule of law devoid of "righteousness". Janusz Tarnowski wrote about the ominous effects of training in upbringing, while Jacek Filek popularised the term "pseudo-education" in Poland.²⁰

Contemporary trends in pedagogy (including: social, caring, functional, experimental, cultural, permissive, emancipatory, postmodern pedagogy) on the one hand build on their historical heritage – obviously with a negation of authoritarianism – and on the other try to search for and provide answers to the multitude of issues facing education today.

¹⁷ Hannah Arendt, *Korzenie totalitaryzmu* (Warszawa: Wydawnictwo "Świat Książki", 2014).

¹⁸ Benito Mussolini, *Doktryna faszyzmu* (Poznań–Łódź: Wydawnictwo Merkuriusz Polski, 1992), 24.

¹⁹ Giovanni Gentile, *Początki ideologii faszystowskiej (1918–1922)* (Warszawa: Wydawnictwa Uniwersytetu Warszawskiego, 2011); Roger Eatwell, *Historia faszyzmu* (Poznań: Wydawnictwo Rebis, 1992).

²⁰ Kwieciński, Śliwerski, *Pedagogika*.

The development of civilisation poses many new, previously unknown challenges to teaching (the information and digital revolution). The experience of the world wars provides evidence of the fragility of social arrangements. Alice Miller has eloquently presented these issues, showing the conditions leading to evil and opposing power (adulthood).²¹

In the narration of contemporary scholars (J. F. Lyotard, J. Baudrillard, P. Freire, I. Illich, H. Giroux) there is a postulate of a pluralistic, multicultural pedagogy, deprived of a false vision of education based on “shaping” a man. When this does not happen, there is a ground for the development of ideologies that violate natural human rights, social ties are destroyed, etc.²²

The events that have taken place throughout history, particularly in the 20th century, as well as the problems we face in the 21st century, raise the perennial question of the condition of contemporary society. This raises a number of questions about the extent to which we can draw on the lessons of history which, according to the saying that history is a teacher of life, should serve as a warning and be preventive (no more war!). These issues have been addressed repeatedly in the Middle Ages (Peace of God) and the Renaissance (the ideas of Irenicism) and in subsequent times (the Balance of Power in the 17th–18th centuries, the Congress of Vienna, the League of Nations, the UN, EU institutions).

Modern culture is based on many timeless and universal premises dating back not only to Greco-Roman times. Despite the progress of civilisation, which is spreading over ever larger areas of the globe, mankind is still struggling with old problems (armed conflicts, temptations to abuse power, social pathologies) and many new challenges (ecology, natural resources) which need new remedial measures. Despite the widespread access to knowledge and technology, modern man, as evidenced by research in various sciences, often tries to free himself from the “embrace” of technology and spend time closer to nature, which, however, turns out to be not so easy and gives rise to further dilemmas. Personally, I believe that the Platonic triad of “goodness, truth and beauty”, as well as a number of magnificent cultural achievements (Greco-Roman) which have been repeatedly revisited throughout history, constituted generations of European societies until the end of the 19th century.

²¹ Alice Miller, *Zniewolone dzieciństwo. Ukryte źródła tyranii* (Poznań: Wydawnictwo Media Rodzina, 2007).

²² Michael Howard, *Wojna w dziejach Europy* (Warszawa–Wrocław: Wydawnictwo Ossolineum, 2007).

The experience of the 20th-century and the first decades of the 21st-century prove, as mentioned in this text, that contemporary generations should learn from history, which provides both warnings and a multitude of solutions, models to follow, wherever ideas and values related to the subjectivity of the human being and social pluralism are upheld.

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Summary

The text contains information on the history of pedagogical thought. The author's intention was to show universal goals and educational values and ideals throughout history (from antiquity to the present).

Keywords: goals, values, educational ideals, history of education