

FROM THE EDITOR

The current classifications of the development of pedagogical thought contained in Polish pedagogy textbooks do not distinguish the Polish variety of conservative pedagogy (compared to the conservative education strongly developed in the USA or England). This is a serious oversight, as conservatism based on defending social order and strengthening traditional values – religion, nation, state, family, hierarchy, authority – has been long-present in Polish culture. Poles have also long strived to defend the existing order due to the belief that evolutionary change is more beneficial than revolutionary change. Conservative educators, however, believe that the role of education is to shape students' sense of cultural identity. This view was and is widely present in Polish pedagogical thought – the simple consequence of which is the development of what is called “conservative pedagogy.” The task of researchers is to identify this direction, to introduce it into the scientific literature in the field of pedagogy, and to develop it further.

I put forward for discussion the question of conservative pedagogy in 2021 within the broader crisis of contemporary man, culture, and religion – a crisis that has already been so well diagnosed in the literature for many years. Among the many factors giving it shape is the defensive role into which the Catholic Church has transitioned, both in Poland and in the world. From her once dominant role as the builder of the anthropological and dogmatic foundations of education, the Church has been moving to the margins of social life, giving way to other religions or to secular cultural trends. Many clerics working as pedagogues marginalize not only the Catholic foundations, but also the broader Christian foundations, of education by developing religious pedagogy as a subdiscipline outside Christian denominations. In this way, the path has been opened to far-reaching multiculturalism (interculturalism), which in effect leads to the annihilation of Latin civilization. Due to the belief in the value of pedagogical pluralism, this cultural trend, when combined with all varieties of contemporary socialisms (neo-Marxisms), provokes a turn to conservative thought as the only pedagogical approach capable of preserving Latin civilization and culture. It is for these reasons that the last two *Seminars of Polish Pedagogical Thought* were devoted to the topic of conservative pedagogical thought in Poland. The 7th Seminar in 2021 was devoted to mapping the research field, while the 8th Seminar in 2022 focused on the representatives of conservative pedagogical thought in Poland. As a

result of the inspiring reflections from the 7th Seminar, volume 8/2022 of *Polish Pedagogical Thought* contains eleven articles and one archival text which explore both the history of conservative pedagogical thought in Poland and modern education in a conservative spirit.

The present volume is partly inspired by the results of the 8th Seminar of Polish Pedagogical Thought. It turns out that the construction of a list of representatives of Polish conservative thought pedagogy poses some difficulties today. Within this volume we find but a few pedagogues who exemplify conservative visions of man and his upbringing, and who promoted conservative culture and visions of society, and few educational organizations and institutions operating in the spirit of conservative pedagogical thought.

The “conservativeness” of some interpretations and proposals may give rise to dilemmas. Many pedagogical concepts are similar to those of the main character of the article by Stanisław Gałkowski, who writes: “In Znaniński’s writings one can find an extremely critical vision of contemporary culture, as well as a very optimistic vision of the ‘civilization of the future.’ The first one is obviously conservative in nature, and in my opinion, conservative themes (including emphasizing the role of elites, the need for harmonious cooperation between classes and social groups) are also present in the second one.” In a word: as current pedagogical thought is not always clearly defined, discussions and dilemmas are a matter of course and are even a “healthy symptom” of the struggle with the legacy and problems of contemporaneity. Moreover, the matter is made more difficult by the vastness of conservatism itself, including the multiplicity of its internal currents.

In this volume, 9(1)/2023¹, we present to the reader fourteen texts, including twelve peer-reviewed articles (of which the final two texts are review articles) and a scientific polemic by two outstanding Professors, Stanisław Gałkowski and Lech Witkowski. As the editor-in-chief of the journal, I consider this a significant scientific event.

I remain hopeful that this first part of the ninth volume of *Polish Pedagogical Thought* will be an inspiration for educators and for researchers of pedagogical theories and practices; that it will expand the freedom of choice for students and academic teachers regarding their own preferences in the area of educational theory and pedagogical trends; and that it will broaden our perspectives on the legacy of scientific pedagogy, a legacy worth saving and continuing.

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¹ The second part of the yearbook *Polish Pedagogical Thought* – volume 9(2)/2023 – is dedicated to women in science and education and will be edited by Dominika Jagielska and Barbara Ostafińska-Molik.

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