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The fight against the moral evil of war after 1945. Historical approach to the concept of post-war moral revival of prof. Helena Radlińska

**Walka z moralnym złem wojny po 1945 roku. Historyczne ujęcie
koncepcji powojennego odrodzenia moralnego
prof. Heleny Radlińskiej**

Abstract: The article was created on the basis of exploration conducted in accordance with the methodology of historical socio-pedagogical research. The initiator and promoter of this research was Helena Radlińska - the creator of Polish social pedagogy. Post-war experiences of moral crisis, to which prof. Helena Radlińska drew attention in the years 1946-1947, can today activate and inspire pedagogical communities, especially socio-pedagogical ones. Every war implies negative consequences in the economic and energy spheres. These processes are the subject of numerous analyses, debates and activities in the international arena. Much less attention is paid to the social effects of war. In this context, the selected subject of the moral evil of war appears to be an important and consistently relevant issue. It is therefore worth analysis, research, and discourse leading to corrective actions based on intentional influence in the sphere of moral education (moral upbringing). The aim of the article is to present Helena Radlińska's concept of counteracting the moral consequences of the war from a historical perspective. It may also be an encouragement for further scientific research aimed at searching for theoretical and methodical foundations for the practice of activities included in the field of upbringing, educational, caring, assistance and cultural activities, as well as promoting the culture of truth, goodness, and beauty in

everyday social life of the 21st century. The last paragraph of the conclusion, which outlines the types and kinds of issues for further analysis and scientific research, maybe an inspiration.

Keywords: Helena Radlińska, social pedagogy, war, moral evil of war, post-war moral revival, moral upbringing, school, teacher, pupil, parent, family, history.

Introduction

It is challenging to question the thesis that each era has its own social, economic, cultural, political, and other types of difficulties. It is characterized by specific dynamics of change and unique phenomena that define its specificity and distinctiveness from other periods in history. In each era, a specific historical generation (Radlińska, 1961, pp. 366-367) connects co-existing generations whose forces can cooperate for the common good (Radlińska, 1935, pp. 20-21). The possibility emphasized here means that cooperation and social symbiosis are not rules that are a natural consequence of human coexistence. Social constructivism based on coexistent compliance indicates the potential at the disposal of people and social groups, who can use it in creative cooperation for the common good. However, there is another side to this continuum. It is defined by a pole that vectors human forces towards interpersonal antagonization. The social consequence of this orientation of human activity is often the atrophy of social bonds, deconstruction, or even destruction. In extreme cases, this leads to conflicts and wars that breed evil in various dimensions of social life. Interpersonal antagonization generally serves to pursue specific interests, the source of which are worldviews, economics, political, or ideological particularisms.¹ It also favors the generation of interpersonal tensions and, as a consequence, leads to disharmony of social life. It disperses and weakens social forces that can be a factor of constructive changes conducive to building human communities capable of cooperation in the name of the ideal of a better tomorrow, taking place in the present (Radlińska, 1961, p. 24).

War experiences of prof. Helena Radlińska's, covering the years of the national liberation struggle of 1914-1918, as well as the subsequent struggles

¹ In practice, the emphasized particularisms find ideological justification rooted in ethnic and historical premises, sometimes in the wrongly understood social justice or the so-called historical necessity requiring action aimed at the freedom, subjectivity or dignity of Others.

to maintain Poland's independence during the war against the Bolshevik invasion of 1919-1920, and during the Second World War 1939-1945, justified taking up the issue of the moral consequences of the war conflagration. Drawing on personal experiences and reflection on the effects of negative phenomena accompanying war crises, the scientist undertook an in-depth analysis of this issue. On this basis, in 1946-47, a study was created entitled „Szkola w walce z ujemnymi skutkami wojny w dziedzinie moralności” [School in the fight against the negative effects of war in the field of morality] (Radlińska, 1946-1947a, pp. 305-311; Radlińska 1946-1947b, pp. 370-375). The author explained the sources and mechanisms of mental, social, axiological changes, etc., implied by war experiences. It pointed to the urgent need to take corrective actions, which require combining human forces in social and interinstitutional cooperation. The conclusions contained in the final part of the study seem to be timeless. The inspirations flowing from them can be successfully used in the course of contemporary scientific service, as well as in the field of practice undertaken in the areas of educational, social, cultural service, etc.

Moral consequences of war from the perspective of social pedagogy

Considering the phenomenon of war from a humanistic perspective, it can be clearly stated that the destructive consequences of participation (involvement) in war events are unquestionable. While from an economic perspective, war may bring benefits, especially for the so-called „winners”, its social effects imply a number of damages that determine the everyday lives of people, families, social groups, local communities and entire societies. In the long run, this applies to both victims and perpetrators of war. This relationship was perfectly understood by Helena Radlińska, who after the end of World War II undertook a detailed analysis of its moral consequences. The main goal was to search for effective ways to counteract the diagnosed human (individual) and social (collective) destruction. This approach was characteristic of the point of view of this science adopted in Polish social pedagogy (Radlińska, 1961, pp. 360-366). In this context, the issue of the moral consequences of war was then (1945-1946) an important challenge for Prof. H. Radlińska – founder of Polish social pedagogy. It concerned the theoretical and research sphere, as well as the practice of social, educational, cultural, care, support, rescue activities, etc. (Radlińska, 1946-1947a, 1946-1947b, 1964, pp. 454-461).

Taking up the issue of moral consequences of war during a scientific workshop, Helena Radlińska presented a picture of the actual state of affairs

at that time (1946-1947). She outlined the sources of moral degeneration and its social consequences in the post-war reality. Against the background of the analysis, the author indicated directions for further research and paths of repair leading to the implementation of effective methods of transformation conducive to an effective fight against the negative consequences of war in the field of morality (Radlińska, 1946-47a, 1946-47b). The idea of searching for constructive solutions to improve the conditions of human life in various spheres was consistent with the practical nature of Polish social pedagogy (Radlińska, 1961, pp. 361-362). The subservient duty of practical sciences towards educational, social, cultural and upbringing practice implied theoretical and methodical activity of researchers and theoreticians.

Helena Radlińska demonstrated faithfulness to the socio-pedagogical obligation emphasized above in numerous activities undertaken in the field of science combined with the field of practice. The methodical achievements of research and theoretical work were applied in projects aimed at improving culture of everyday life of individuals, families, social groups, and larger entities. One of the examples is the science's study cited here, which was published in 1946-1947 in the „School Work” (Praca Szkolna) journal. It was a media organ of the Pedagogical Department of the Polish Teachers' Union. This periodical was published from 1922, and after the end of the war (1945), it was reactivated and focused on the practice of upbringing and teaching in the reviving school system of post-war Poland. Helena Radlińska, as a member of the Polish Teachers' Union, cooperated with the editorial board of „School Work” magazine. In issues No 8 and No 9-10 (1946-1947), she published the above-mentioned article, i.e. „Szkoła w walce...” [School in the fight...]. It was a social pedagogue's response to the negative phenomena occurring in the post-war reality of human life. In the course of her analysis, she exposed the relationship between unfavorable war experiences and social functioning in post-war everyday life.

In the above-mentioned article, Helena Radlińska devoted attention to the issue of moral evil resulting from war experiences. In the author's opinion, this was one of the most important socio-pedagogical tasks, essential for the regenerating social life of Poles. The researcher explained the essence of the analyzed phenomenon, giving the content a methodical framework determining the effectiveness of the fight against this moral evil. Referring to the general regularities of human activity, prof. H. Radlińska emphasized the need to adopt appropriate attitudes that determine the effectiveness and success of the planned projects (intentions). Among the indicated types of postures, she revealed a preference for the „combat” posture. She emphasized

that this type of attitude is accompanied by active and creative efforts aimed at fighting the moral consequences of war. Thus, she rejected a passive and defensive attitude as insufficient for the effectiveness of actions leading to socio-moral transformation. She explained that it was not only about personal defense against the effects of the moral evil of war, but primarily about creating and triggering social (collective) defense mechanisms, as well as removing the sources of this evil. In her opinion, combating moral evil of war was related to the need to take a comprehensive look at activities aimed, on the one hand, against evil deeds, and on the other hand, against the moral consequences leading (inclining) people to commit evil deeds (Radlińska, 1946-47a, p. 306). In particular, it was about noticing the connections between the moral evil of specific types of human activity and the sources and consequences of this type of evil. It was important to both directly counteract the negative consequences of the moral evil of war and to remove the factors pushing people and social groups to commit morally harmful acts. The presented approach to the discussed issue was typical of the optics of an integral methodical approach rooted in Polish social pedagogy developed by Helena Radlińska and the continuators of this scientific school.

The fighting attitude based on the active and creative involvement of human forces in the processes of rebuilding the reality of social life was closely related to volitional trust in the rightness of a given cause. In the present context of the fight against the moral evil of war, the belief in the validity of the proposed intentions concerned the necessary transformation of the reality of human life in the moral sphere. It included two dimensions of actions, the consequences of which were to eliminate the effects and prevent the sources that encourage people to commit acts condemned on moral grounds. Strategically, the goal was to raise public awareness of the evil of these acts, as well as their negative impact on the quality of human life in the present and future. Creating (on the basis of social awareness) new images of interpersonal relations was means leading to transformations aimed at new, morally positive patterns of social functioning (including family, neighborhood, school, peer, professional, etc.). Referring to the views of Edward Abramowski, the author emphasized that it is necessary to appeal to the conscience of every person, because „...what lives in society owes its life to individual units. Interpersonal values emerging in a group appear no differently than in the cooperation of individuals” (Radlińska, 1946-47a, p. 307).

Helena Radlińska emphasized that in the post-war reality, the fight against moral evil takes the form of an immaterial fight. This was of key importance at that time, because the concept of combat was commonly

associated with military activity based on the physical and material involvement of forces. The scientist explained that it is a fight against demoralization, a fight that takes place in the sphere of values and human consciousness. After six years of participation in the war, for practitioners of upbringing, social, cultural, etc. activities, the prospect of undertaking a new type of fight required understanding its essence. It was necessary to search for appropriate methods and instruments useful in this type of activity. Professor H. Radlińska explained that the space of subjective relations in the field of activity of educational institutions is not limited to the traditionally understood sphere including students and teachers. It extends to the entire social environment in which these institutions operate. The resulting holism in approaching upbringing issues is another designation defining Polish social pedagogy in its ontological dimension (*stratum*). It integrates all human forces operating in specific spaces of social coexistence. In the above-mentioned context of fighting the negative effects of war, the author emphasized that it is necessary to appropriately channel the available human forces (oriented towards the reconstruction of social relations). She postulated the simultaneous elimination of moral evil and the prevention of its effects. She justified the deontological obligation of the reported courses of action by the harmfulness of this type of evil, both in the individual (personal, human) and collective (social) dimensions (Radlińska, 1946-47a, pp. 307-308).

Outlining the general background of socio-moral condition in the context of socio-pedagogical challenges, Helena Radlińska presented detailed issues requiring non-material struggle. These included phenomena related to the human sense of hopelessness, hypocrisy, brutality and savagery in various dimensions (Radlińska, 1946-47a, pp. 309-311, 1946-47b, pp. 370-371). In the methodical conclusion, the author presented ways of finding and activating social forces. These forces were necessary for the effectiveness of the intended fight to rebuild the moral condition of the nation in the post-war reality of Poland. The scientist explained that the feeling of hopelessness is a trigger for desperate reactions that lead to destruction in personal, family, neighborhood, professional life, etc. Returning to the period preceding September 1, 1939 (the outbreak of World War II), the author emphasized that the hopelessness of life in the so-called the common man was the source of the war (Radlińska, 1946-47a, p. 309). She took moral rebirth as a counterpoint, which, according to the presented concept, was the source of peace. Taking into account the then pro-financial and pro-economic trends in countries „recovering” from the destruction of war, Helena Radlińska emphasized the importance of social needs. She justified that the fight for peace based

on improving material existence, while ignoring the issue of spiritual renewal of every person, would not bring the expected results. She argued that the integrity of activities in the parallel fields of material and spiritual reconstruction is necessary to truly regain social stability. According to the professor, this guaranteed the durability of peace both internally (state) and externally (international).

It is worth recalling that the years 1946-1947 in post-war Poland marked a clash of ideas rooted in the patriotic tradition (freedom and sovereignty of the state) with the pro-Bolshevik concept of a state subordinate to external Soviet power (Davies, 1992, pp. 686-712, p. 781; Musiał, 2010a, pp. 205-249). For the author, it was another stage of the fight for independence. She took part in it years ago alongside Józef Piłsudski. H. Orsza Radlińska [Orsza – conspiracy pseudonym of H. Radlińska], cooperated (also militarily) with Commander Ziuk [Ziuk – conspiracy pseudonym of J. Piłsudski] and later Chief of the Polish State, during the partitions and during the Great War (1914-1918). She was an active soldier of the Polish Legions, and after their dissolution, she was active in the structures of the Polish Military Organization [Polska Organizacja Wojskowa – POW] (Radlińska, 1937, pp. 81-83, 1964, pp. 360-364; Lepalczyk, 2002, pp. 52-53; Żukiewicz, 2019). The experiences she gained then conditioned her point of view of reality after 1945.

Taking into account the spiritual human forces that can release hope that enables a person to act in conditions that require sacrifice and devotion to the idea of a „better tomorrow”, prof. H. Radlińska emphasized the so-called joy of cooperation and co-creation. With optimism and conviction, she explained the importance of the strength of the spiritual sense of agency among people. This factor was perceived as an impulse leading to the integration of forces in cooperation to overcome the evil resulting from the negative experiences of war. The sense of hopelessness rooted in helplessness and submission to moral evil could be combated provided that this evil was defined and its harmful consequences for humans were explained. Naming the various dimensions of moral evil resulting from the war was, according to the author, a way to make people aware of the goals of social cooperation. In the methodical context, she combined the effectiveness of the fight for moral rebirth with the development of fitness and practical skills. It justified the need for appropriate educational and information activities - agitating for joint efforts in the name of the ideal of improving living conditions in the future (Radlińska, 1946-47a, pp. 309-310).

In addition to the sense of hopelessness, the author included war hypocrisy in the catalog of the post-war effects of moral evil (Radlińska,

1946-47a, pp. 310). In the conditions of the war conspiracy, lying was classified as a justified evil. In the confrontation with the enemy (aggressor), it protected conspirators from loss of freedom, repression, and even loss of life (both their own and those of fellow fighters for freedom and independence). However, in the post-war conditions, lying became a factor weakening trust in the spoken word. According to Helena Radlińska, this included even the most beautiful, sublime and noblest words that came from the mouths of the leaders of social life at that time. This was a negative effect of war propaganda and political struggle, which in the post-war conditions implied an official narrative that was often contrary to the truth (Musiał, 2010a, pp. 244-245, 2010b, pp. 258-259, pp. 289-294; Kisielewski, 2011). In this context, further methodical demands appeared addressed to the organizers of social life, including teaching environments. In particular, it was about prudence and responsibility for the spoken word, and above all, about the credibility and consistency of the word with the facts (Radlińska, 1946-47a, pp. 310-311).

Human savagery conditioned by the brutality of war is another category of moral consequences requiring immaterial struggle. Also in this area of combat, an active attitude of social, educational, cultural, and welfare activists was necessary. On this occasion, Professor H. Radlińska emphasized the connection between moral savagery and sexual abuse, addiction, as well as violence and robberies that societies in countries suffering from the effects of war struggled with. Once again, the author justified the need to take actions that integrate various fields of activity in the fight against the moral consequences of war. Counteracting human savagery (dehumanization) required appropriate strategies against alcoholism, sexual crimes, and other forms of degeneration and violence against weaker and defenseless people. The author emphasized that a particular consequence of this type of evil was harm caused in the course of sexual perversions. They implied various types of ailments on the part of the victims, including both mental and physical spheres (Radlińska, 1946-47b, p. 371). Hence, in H. Radlińska's opinion, coordinated actions of various types of services were necessary, including the media institutions of the time, i.e. the press and radio.

Presenting the negative effects of the moral evil of war, H. Radlińska emphasized the need for moral rebirth based on the so-called small, but often neglected factors of goodness. In the practice of public services, these factors were often ignored. This was facilitated by the spreading promotion of Marxist ideology (glorification of the mass over individuals). In the face of the growing dominance of this ideology, the author of the presented study reminded that „small centers” radiating good will be effective in the

fight against evil. Unlike mass impact, according to prof. H. Radlińska can be a source of effective activity leading to a change in the awareness and behavior of individuals (Radlińska, 1946-47b, pp. 371-372).

School as a space of cooperation in the fight against the moral evil of war

The central issue undertaken by prof. H. Radlińska's analysis concerned the role of school in the fight against the effects of the moral evil of war. The scientist reminded that school is one of the types of social institution. The task of this type of units is to support transformation processes leading to the implementation of the idea of the common good. According to the author, school was one of the important factors determining the improvement of the reality of human life so that „it would be better” (Radlińska, 1946-47a, p. 308). The teleological priority adopted in the presented approach was to familiarize students, parents and school's environmental partners (social and institutional) with selected and specific values. The aim of the school impact was also to develop socio-moral competences in the indicated groups. In particular, it was about developing the ability to make axiological choices based on awareness and responsibility for their real and/or anticipated consequences. H. Radlińska perceived the school as an important partner for other institutions cooperating to achieve the common good. The catalog of collaborators she indicated included institutions of care, assistance, upbringing, education and culture that could play a significant role in the fight for values, including moral values promoted and desired from the point of view of the fight for the moral rebirth of the nation (Radlińska, 1946-47a, pp. 308 -309). In the post-war conditions of social development of the state, the sphere of interinstitutional cooperation was an important area of practice based on theoretical (methodical) achievements generated in the field of Polish social pedagogy (Radlińska, 1961, p. 362, pp. 384-390).

Referring to the general situation in Poland after 1945, prof. H. Radlińska presented the school as a place where you can initiate and coordinate the cooperation of local communities to counteract the moral effects of the evil of war. One of the important methodical remarks made by the author at that time (still valid) concerned the issue of coherence of words and deeds. She recommended restraint and special caution in using „majestic (lofty) words” addressed to students and adults. She emphasized the problem of discrepancies between the narrative and the actions (deeds) of significant people (teachers, politicians, officials, etc.). Calling to co-create a „better tomorrow” (specific agitations calling on young people to take joint actions to

improve living conditions) required integrity with the actions of the agitators. According to H. Radlińska, the students had to convince themselves that the words spoken were supported by the actions of those who preached „noble slogans”. A good example was to be consistent with the call for a specific type and direction of cooperation. This was particularly important for young people who participated in armed combat during the war. This large group of so-called „young adults”, needed authentic and clear encouragement to make another effort to rebuild the conditions of everyday life. In the post-war reality, their experiences and ideals during the occupation were far from the values that implied conspiratorial activity. The process of growing up of this social group coincided with the development of attitudes of resistance towards the invaders and aggressors (Germans from the west and Soviets from the east of Poland). In the years 1939-1945, the occupiers enslaved the Polish Nation, which in 1918-1939 was reborn into freedom from post-partition slavery. The return to school of fighting youth, youth experienced by the atrocities of war, required a special form of encouragement for the next stage of the fight, this time an immaterial struggle against the moral evil of war (Radlińska, 1946-47a, p. 309).

For Professor Helena Radlińska, post-war Polish youth were not only a hope for a „better tomorrow”. Youth was, above all, a partner in cooperation for the common good. The socio-pedagogical perspective from which the author considered all the issues, including those discussed here, led to the extraction of overt and hidden, active and passive social forces, forces that were the main factor in the reconstruction of the reality of post-war Poland. The potential of young people’s human strength was associated with the possibility of conscious and purposeful cooperation for moral rebirth. The school was a space for cooperation, combining the forces of local communities around common issues. In the field of educational and upbringing activity, there was also a real opportunity to develop specific methodical skills for the cooperation of teachers, parents, students, officials of other public institutions, as well as representatives of economic centers who in their private lives were parents, grandparents, guardians of children or young people studying. Learning how to cooperate for the common good was, according to H. Radlińska, one of the priority tasks of the post-war school, whose activity could not be limited to the traditional functions of caring, upbringing or teaching students. The damage caused during the war, and in particular the moral evil that escaped the lens of the actions of politicians, economists, businessmen, and administrators of economic processes, required urgent actions based on competence and methodical skills. The school appeared

here as the main actor on the scene of creating these competences and skills necessary in the non-material fight against the moral consequences of war (Radlińska, 1946-47a, p. 310).

The integrity of cooperation between schools and local communities is an invariably current demand. The goals of cooperation are changing, new forms and technological means are developing, but the issues of activating human resources remain closely related to the development of social activities for the common good. Social constructivism plays a key role here, the implementation of which serves to increase the prosperity of human life in the present and the future. The importance of the school in this respect was and still is invaluable. The institutional and legal location of school institutions provides the basis for the cooperation of various social forces, regardless of individual differences in worldview, ideological, political preferences, etc. Schools can combine all available forces for which the child's well-being is a value.

In a methodical reference, prof. H. Radlińska emphasized the significant role of historical figures whose works oriented towards the common good can be a source of inspiration in stimulating the human forces of children and young people studying, as well as their parents, guardians and other partners with pro-social intentions. Activists from the past are heroes who can act as role models in the present. However, as the author emphasized, it is necessary to show the difficulties and even failures associated with the history of social activity. Successes, which are the final result of human efforts, cannot lead to the construction of ideal, unattainable or hypocritical images. Experienced in numerous social works, Helena Radlińska was aware of the risks associated with the idealization of historical figures. Hence, her narrative included an argument for the full presentation of experiences (both: positive and negative), leading to the success of actions taken for the common good (Radlińska, 1946-47a, p. 310). Complementing the methodical guidelines for the practice of cooperation in the fight against moral evil at the level of school institutions, the author emphasized the importance of small works, which will be an opportunity for participants of social initiatives to experience goodness co-created in cooperation with Others.

Building the future together based on the integration potential of schools also included the fight against wartime hypocrisy. This was another component entered by prof. H. Radlińska to the catalog of the moral evil of war. The school's activity in this regard was related to the diagnosed social problem, which was strongly reinforced during the occupation. Outlining a specific antidote, the author emphasized that:

In its own scope of action, as an introduction to any broader action, the school should use words with full responsibility for them.

These words must be simple and clear. Understanding them and using them correctly will be a cure against one of the features of hypocrisy: against using words with unconscious content. School essays should demonstrate responsibility for choosing words, practice in moderation, accuracy and honesty (Radlińska, 1946-47a, p. 310).

Referring to the issue of understanding and correct use of words, Helena Radlińska emphasized the role of dependability (verbality), which determines the quality of everyday social coexistence. Referring to the axiological sphere of people's concomitance, the author combined verbalism with the implementation of ethical norms. In her opinion, the school had a great potential of useful forces while training young people and children in acquiring responsibility for a given word: „Against the background of trust in the word - the school, by the nature of its function, revolving in the world of words, will create conditions enabling the fight against the negative effects of war” (Radlińska, 1946-47a, p. 311).

The above quote reflects the perspective from which the long-time teacher and upbringing leader considered issues related to the non-material fight for the moral renewal of the nation. It is worth remembering that the scientific description was written in the post-Yalta geopolitical situation [after February 1945]. Under the so-called agreements the „Big Three” (Roosevelt, Churchill, Stalin), Poland was included in the sphere of Soviet influence. For Poles, it was another stage of the occupation, this time in conditions of officially announced peace (Musiał, 2010a, pp. 205-209, 2017, pp. 198-200). The author could not openly refer to this complicated situation because a political censorship office was already operating in Poland (Bagiński, 1971, pp. 128-132; Pełczyńska, 1971, pp. 132-142; Romek, 2010; Strzyżewski, 2015; Patelski, 2019; Kamińska-Chelminiak 2019; Urbańczyk 2019, pp. 357-372). Employees of the Central Office of Press Control, Publications and Performances decided about publishing in the so-called „official circulation” only of those texts that were consistent with the pro-Soviet political interpretation. Hence, the issue of lies in communist propaganda could not be the subject of this analysis.

The concern for the word (including responsibility for its content and social implications) was closely related to the issue of moral rebirth. Also in this context, prof. H. Radlińska appealed to human forces, and in particular to professional educational and upbringing forces. Referring to the relationship between the pedagogue (carer) and the social environment,

she reminded that „the relationship of the pedagogue to the social environment is not that of a judge” (Radlińska, 1946-47b, p. 372). The author was not interested in finding the perpetrators of moral evil in order to punish them. The point was to determine the sources of this evil, its essence and the resulting consequences. The aim of these explorations was to find ways to repair unfavorable states, phenomena or social processes. The social and pedagogical perspective of viewing a selected section of reality directed the scientist towards discovering, strengthening and activating human forces. Helena Radlińska emphasized that the process of releasing the potential of social forces requires a strong and unambiguous moral attitude from the pedagogue (carer). In her opinion, this attitude was crucial in the practice of social cooperation. The author perceived this attitude as a useful tool in the course of observation and objectification of own's view of reality in which social cooperation takes place (Radlińska, 1946-47b, p. 372). According to the professor, the ability to create interpersonal relationships based on camaraderie and partnership in cooperation for the common good had a similar status.

Referring to the idea of cooperation between school and family to fight post-war moral corruption, prof. H. Radlińska emphasized the special role of this area of cooperation (Radlińska, 1946-47b, p. 372). She explained that thanks to parental feeling, one can build and develop various forms of cooperation between teachers and parents engaging in activities for the common good. In this context, the child's well-being was a specific denominator. It brought together the diverse and different interests of individual parties to social cooperation. This particular type of good was perceived as a common point grounding the concept of cooperation between school and family. The common denominator played an important role when cooperation required sacrifice and commitment on the part of the parents. Presenting the value of school-family cooperation, the author emphasized that it cannot be limited to a group of parents who are active and aware of the well-being of their children. According to H. Radlińska, it was necessary to approach this issue holistically, because all the interrelated factors determine the child's situation in the peer environment. In particular, it was about adopting an inclusive perspective towards students from socially disadvantaged and neglected families. Parents focused on ensuring the material well-being of their offspring did not always understand the importance of working together for the common good, even when that good was the good of their own child. Hence, it was so important to counteract the marginalization and social

exclusion of students whose parents were not involved in cooperation with the school (Radlińska, 1946-47b, pp. 372-373).

In the summary of the analysis of issues related to school and its role in the fight against the moral effects of the evil of war, prof. Helena Radlińska reported the need for organizational universalization (institutional dimension) and program (didactic dimension) of the reviving school system. She emphasized the importance of educational permeability and flexibility, which will enable schools to respond immediately to the current and, above all, real environmental needs of children and young people. For the so-called group „young adults” who had already experienced paid work and independence in life during the war, the issue of the universality of the school system was extremely important. The author explained that war experiences and acquired skills useful on the labor market could demotivate this group of Polish youth in their efforts in the educational field (Radlińska, 1946-47b, p. 373). Hence, it was so important to adapt the educational offer to the needs and capabilities of this group of potential pupils/students.

Conclusion: towards further self-analysis and exploration

The scientific study by Helena Radlińska presented above, devoted to the issues of post-war moral revival, was the result of an analysis of the social moral condition after the experiences of World War II. The scientist looked for solutions to the evil faced by societies experiencing the atrocities of war. The adopted pro-social and at the same time pro-development (in the social sense) approach directed the author to the analysis of issues related to the moral sphere of human coexistence. This was accompanied by the idea of combining socio-pedagogical theoretical achievements with the practice of upbringing, care, assistance, educational, cultural and social activities. This approach was strictly consistent with the assumptions of Polish social pedagogy, which in the disciplinary sense was initiated by Helena Radlińska already in 1908 (Radlińska, 1908, pp. 58-62). In the ontological dimension, this science was practical. Integrating theory with practice, it developed at the intersection of various social sciences and humanities, while remaining connected to the field of reflective practice (Radlińska, 1961, pp. 360-362).

The subservient role of theory towards the practice of processing the reality of human life directed the author of the cited scientific elaboration towards searching for ways to correct the moral evil of war. In this regard, prof. H. Radlińska used signposts that were to guide further scientific activity, both research and theory-creating. The research and methodical recommendations presented in the conclusion constituted a guide for socio-pedagogical

theory and practice. They could be used to fight the moral evil of war. It also promoted the activation of academic forces in scientific activities for the common good - the moral rebirth of the nation.

The list of issues prepared below connects the past with the present. It may inspire further directions of scientific research in the field of contemporary social pedagogy. The results of exploration can support socio-pedagogical practice. Its basic goal is unchanged and still valid. It can be defined as improving the quality of human life through the use of theoretical foundations and methodical models in practical activities. In relation to the contemporary challenges related to the post-humanist reality of the 21st century, the scientific activity of social pedagogues can be a „brick” in building a strategy for rehumanizing the living conditions of people, families, social groups, communities and entire societies that still experience various forms of moral evil related to violence, discrimination, war, etc.

In the summary of this article, we can present a set of issues inspired by the scientific achievements of prof. Helena Radlińska in the field of moral rebirth. The types and kinds of issues presented for further analysis and scientific research can be treated as a bridge between the historical presentation of H. Radlińska's concept and the next article, which will refer to contemporary challenges in the field of moral revival. Therefore, it is possible to distinguish appropriate types and kinds of detailed issues and indicate the accompanying objects of scientific cognition (sources of research subjects). These are in particular: A. Basic (from the point of view of social pedagogy) issues for further ontological and ethical analyzes, e.g.: 1) truth; 2) honesty; 3) responsibility; 4) simplicity; 5) service; 6) patriotism; 7) transparency and evaluation in public life, etc. B. Issues for further socio-pedagogical analyzes and research, e.g.: a) Issues of upbringing towards: 1) truth; 2) honesty; 3) responsibility; 4) simplicity; 5) services; 6) patriotism; 7) transparency and evaluation in public life, etc.; b) Issues of education and development: 1) educational services; 2) care services; 3) social services; 4) cultural services, etc.; c) Issues of supporting the development of: 1) people; 2) families; 3) human groups; 4) local communities; 5) societies, etc. C. Socio-pedagogical issues connecting the past with the present, e.g.: 1) feeling of hopelessness – existential crisis – youth suicide attempts, etc.; 2) post-war hypocrisy – relativism – fake news, etc.; 3) war and political propaganda – loss of the meaning of words – patheticization of public language – lack of understanding the meaning of words read and listened to – manipulation in narrative, etc.; 4) war savagery – brutality – aggression – violence – hate speech – hate, etc.; 5) war savagery – domination over the weaker – addictions – counteracting

pathologies, etc.; 6) war abominations (aberrations) – sexual abuse – rape – prostitution, etc.

The catalog of issues for further analysis and scientific research presented above is open and can be supplemented and/or modified in the course of individual preferences and interests. It is only a signpost that may be useful in the course of independent continuation of considerations devoted to the issues of moral rebirth today.

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