

WIESŁAW THEISS
ORCID: 0000-0002-7942-6498
The Maria Grzegorzewska University
in Warsaw

DOI: 10.17460/PHO_2018.3_4.07

THE PARTICIPATION OF HELENA RADLIŃSKA IN THE EUROPEAN SOCIAL AND PEDAGOGICAL MOVEMENT (1918–1939)

Possibilities of international cooperation in terms of education, pedagogy and society, which were opened in Poland after 1918, included various traditions, ideas, goals and institutions. Brussels with its leading International University was one of the major, broadly engaged scientific centers and was followed by another famous places, i.e. Geneva, where in 1912 Edouard Claparède and Pierre Bovet, well-known scholars, established a center of pedagogical and psychological studies – the “Jean Jacques Rousseau” Institute. After World War I, Geneva became the main place for European educational initiatives. In 1925, the International Bureau of Education (Fr. Bureau International d’Education) was established in this city.

Europe in those times witnessed a broad process of social and cultural modernization. The ideas of social freedom and justice, pacifism and international brotherhood, the emancipation of women and children’s rights came to the fore. The institutions of international social and educational cooperation were established and developed, such as the Executive Council of the International Congresses of Moral Education in London, the Council of the Education Bureau in Geneva, the International New Education Fellowship in Geneva (with its centers also in London and Berlin), the International Commission for Teaching Aids in Brussels, and the Organizing Committee of the Social Service Conferences in Paris.

One of the common denominators of the activities of the above mentioned institutions was the concept of “new education” (*Reformpädagogik*, *education nouvelle*). This direction was in opposition to the intellectual and authoritative notion of “traditional school”, preferring passive education and memory teaching. The new education introduced the idea of moral education and free development

of an individual, and more generally, developed the slogans of humanity and pacifism, broke with social elitism, and promoted the principles of coeducation. After World War I, the new education movement paid particular attention to the education of young generation in the spirit of interpersonal peace, and thus, to creating a new, better world, free of wartime dramas. These concepts grew in connection with the visions of “repairing the world” and educating “a new man” promoted by the League of Nations, which was established in Geneva in 1920. The most well-known Polish pedagogues and psychologists who developed the ideas of the new education were: Józefa Joteyko, Henryk Rowid, Władysław Radwan, Janusz Korczak (Henryk Goldszmid) and Helena Radlińska¹.

The second major area of international cooperation in this period was the dynamically developing movement of social work. The movement was aimed at professionalizing social and charity work. It perceived social assistance and social care as an important task of the social policy of the state and self-government, and in a different aspect – as a tool for social activation and self-development. The American and Canadian educational patterns regarding *social service* from the end of the 19th century, with the concepts of Mary Richmond and Jane Addams in the forefront, played an important role in its development. The School of Social Work for Women (Soziale Frauenschule) founded in 1908 in Berlin by Alice Salomon was famous in Europe.

Helena Radlińska (1879–1954), the creator of social pedagogy in Poland², participated creatively in the mentioned works and undertakings, as well as in other European social and educational centers. Radlińska mentioned in *Listy o nauczaniu i pracy badawczej (Letters on teaching and research work)* about the ideas and tasks, areas and directions of those multi-year various efforts undertaken at international level, about the people she had met and with whom she had cooperated, about the institutions that she had visited and learned about, about her joys and failures, and said i.a. that: *the Western World was then [after 1918 – WT] widely open, and the employees and Polish activists always felt part of it*³.

¹ See: L. Chmaj, *Prądy i kierunki w pedagogice XX wieku [Trends and movements in pedagogy in the 20th century]*, Warszawa 1963; K. Sośnicki, *Rozwój pedagogiki zachodniej na przełomie XIX i XX wieku [The development of Western pedagogy at the turn of the 19th century to the 20th century]*, Warszawa 1967; S. Wołoszyn, *Nauki o wychowaniu w Polsce. Próba zarysu encyklopedycznego [Sciences on upbringing in Poland. An attempt to present an encyclopedic outline]*, Kielce 1998; B. Suchodolski, *Wychowanie mimo wszystko [Undaunted upbringing]*, Warszawa 1990, p. 372–391; J. Sobczak, *Recepcja idei „Nowego Wychowania” w polskiej pedagogice między wojnami [Reception of the idea of “New Education” in Polish interwar pedagogy]*, part 1, Bydgoszcz 1978, part 2, Bydgoszcz 1979.

² See: H. Radlińska, *Życiorys własny [My own biography]*, „Pedagogika Społeczna” 2014, No. 4; I. Le-palczyk, W. Skibińska, *Helena Radlińska. Kalendarium życia i pracy [Helena Radlińska. Her life and work]*, „Roczniki Biblioteczne” 1974, No. 1–2; W. Theiss, *Radlińska*, Warszawa 1997; *Radlińska. Nauka i zaangażowanie [Radlińska. Education and commitment]*, an on-line exhibition, (access: 24.08.2018), available at: www.radlinska.pl

³ H. Radlińska, *Z dziejów pracy społecznej i oświatowej [From the history of social and educational work]*, sel. and ed. W. Wyrobkova-Pawłowska, Wrocław–Warszawa–Kraków 1964, p. 405.

INTERNATIONAL CONGRESSES OF MORAL EDUCATION

The Association of the International Moral Education Congress was established in 1908 in London, and in 1938 merged with the New Education Fellowship. It promoted the idea of moral development and progress, leading to peaceful cooperation between people of different nationalities and religions. Moral development of humanity was supposed to prevent wars, spread of evil, and hate. It was assumed that it can be achieved thanks to upbringing which stimulates excitement releasing hostility and hatred, and “ennobles instincts”. This is the role of ambitious projects of international cooperation and rivalry of young people in the economic, cultural and scientific fields. The theses and goals signalized by the association referred, i.a. to the text *Moralny ekwiwalent wojny (Moral Equivalent of War)* published in 1906 by William James, a well-known American philosopher, a psychologist and an educator⁴.

Radlińska participated in three conferences launched by this organization: in Geneva (1922), Paris (1930) and Cracow (1934). The following conferences were also attended by: Józefa Joteyko, Oskar Halecki, Bogdan Nawroczyński, Zygmunt Mysłakowski, Jadwiga Michałowska, and Helena Witkowska. The Western Europe and the United States of America were represented by: P. Bovet, Celestyn Bouglé, Adolf Ferrière, Friedrich W. Foerster, Frederick J. Gould and W. James⁵.

During the conference in Geneva, Radlińska presented a lecture on the role of teaching history in shaping “new”, i.e. peaceful relations between people. Her voice, like the voices of other participants, that history should teach “a sense of universal humanity”, mutual understanding and respect, had an exceptional message especially with regard to the recently completed World War I. Congress debates on upbringing for the sake of peace in no way meant conformity while assessing various facts and historical experiences. When an American speaker emphasized the values of wartime conspiracy in raising and educating young people, he encountered opposition and resistance from Radlińska and Natalia Gąsiorowska, who indicated bad features of conspiracy, such as a frequent lack of individual responsibility, fantasizing or exaggerating the details of the conducted activities. Apart from Radlińska and Gąsiorowska,

⁴ Ibid., p. 409–410; H. Radlińska, *Stosunek wychowawcy do środowiska społecznego. Szkice z pedagogiki społecznej [The attitude of a tutor to the social environment. Sketches from social pedagogy]*, Warszawa 1935, p. 22, 44, 240.

⁵ L. Grochowski, *Udział Polski w międzynarodowym ruchu pedagogicznym w okresie międzywojennym [The participation of Poland in the international pedagogical movement in the interwar period]*, in: Idem, *Studia z dziejów polskiej szkoły i pedagogiki lat międzywojennych [Studies on the history of Polish school and pedagogy of the interwar period]*, Warszawa 1996, p. 10–11; Ł. Kabzińska, *Idea wychowania moralno-społecznego w programach międzynarodowych kongresów pedagogicznych okresu międzywojennego [The idea of moral and social education in international programs of pedagogical congresses in the interwar period]*, „Warmińsko-Mazurski Kwartalnik Naukowy. Nauki Społeczne” 2013, No. 4.

Poland was also represented at the conference by: Henryk Elzenberg, Oskar Halecki and Stanisław Słowski⁶.

Probably under the influence of the International Congresses of Moral Education, the First Polish Congress of Moral Education was organized in 1926 in Warsaw. The Congress presidium was composed of: Stanisław Kalinowski (chairman), J. Joteyko, Antoni Bolesław Dobrowolski, Samuel Dickstein and H. Radlińska. In the opinion of the historian, the initiative to organize the congress was supported by the European Freemasonry. The congress took place, although the ministry of education did not give permission⁷. Radlińska informed the participants of the Warsaw Congress about previous congresses of moral education, she also presented a message about the upcoming congress in Rome. During her speech about the role of teaching history in the development of pacifist attitudes, she stated: *This education should introduce everything what is perceived as an important achievement of humanity, show the influence of nature, work and spirit, teach how to look at historical phenomena not only with the eyes of an actor – but all the roles of a great drama, to distinguish the values of heroism and dedication from the values of the forms it had taken*⁸.

At international level, the Congresses of Moral Education invariably, starting with the congress in Geneva, focused on the role of European history and culture in building peaceful cooperation between people and nations. Although Radlińska had noticed and appreciated this potential, she did not succumb to uncritical optimism. She was hesitant to get overly excited about clearly idealistic slogans of brotherhood of nations. She did not deny the values and benefits from international youth contacts, as she was talking about during the Congress of the Education Bureau in Prague (1927) in the paper entitled: *Międzynarodowa wymiana pomocy szkolnych (The International Exchange of Teaching Aids)*⁹. She argued, however, that the differences in national experiences sometimes lead to misunderstanding and prevent reaching common positions. In her point of view, an example of a difficulty in communicating on the basis of shared history was an attack on Polish textbooks, which took place during the Congress and was initiated by the representatives of Ukraine and Germany¹⁰. As she admitted ruthless

⁶ H. Orsza-Radlińska, *III Międzynarodowy Kongres Wychowania Moralnego w Genewie [The Third International Congress of Moral Education in Geneva]*, „Szkoła Powszechna” 1922, Vol. IV; see also: H. Elzenberg, *Trzeci Międzynarodowy Kongres Wychowania Moralnego w Genewie [The Third International Congress of Moral Education in Geneva]*, „Ruch Pedagogiczny” 1922, No. 7–8.

⁷ L. Chajm, *Wolnomularstwo w II Rzeczypospolitej [Freemasonry in the Second Republic of Poland]*, Warszawa 1975, p. 386; I. Lepalczyk, W. Skibińska, *Helena Radlińska...*

⁸ H. Radlińska, *IV Międzynarodowy Kongres Wychowania Moralnego [The Fourth International Congress of Moral Education]*, „Praca Szkolna” 1926, No. 1.

⁹ Ibid., *Międzynarodowa wymiana pomocy szkolnych [The International Exchange of Teaching Aids]*, „Praca Szkolna” 1927, No. 5.

¹⁰ Ibid., *Sprawozdanie z Międzynarodowego Zjazdu: „Szkoła w służbie pokoju”, który odbył się z inicjatywy Międzynarodowego Biura Wychowania w Pradze Czeskiej (16–20 Kwietnia 1927 r.) [The report on the International Congress: “School for peace”, which was held on the initiative of the International Bureau of Education in Prague, the Czech Republic (April 16–20, 1927)]*, „Praca Szkolna” 1927, No. 5.

pacifists were shocked by the confession she had made: [...] *I want all the wars to come to an end, but the most expensive and the only jewels I have, are the badges and crosses earned in the struggle for independence*¹¹.

The problem of teaching history as a means of moral education was also taken into consideration during the 5th International Congress of Moral Education, which took place on September 23–27, 1930 at the Sorbonne University in Paris. Radlińska joined the discussion on this topic¹². Moreover, the Congress addressed the issues concerning the role of discipline and autonomy in moral education, as well as the methods of moral education, i.a. Peter Petersen with his paper entitled *Przymus i autonomia w wychowaniu (Coercion and autonomy in upbringing)* and Jean Piaget with *Różne sposoby postępowania w wychowaniu moralnym (Various ways to deal with moral education)* delivered speeches upon this topic¹³.

The general messages and detailed objectives of these congresses concentrated on broad, transnational and pro-European issues. However, the scope of topics suggested during the next 6th Congress of Moral Education, which took place on September 11–15, 1934, in Cracow, was even wider – as it concerned almost global problems. The topics to be discussed during this meeting suggested by Radlińska were: *Siły moralne wspólne wszystkim ludziom, ich źródła i rozwój przez wychowanie (Moral strength common to all people, their sources and development through upbringing)*. This is also the title of a post-conference book hardly available today, containing many unique statements¹⁴.

The Congress in Cracow was attended by the prominent representatives of the European movements and educational institutions such as i.a. the aforementioned F. J. Gould, C. Bouglé and P. Petersen, as well as Tohaiko Tomoyeda from Japan, Mahayot Sahai from India, and Constantin Narly from Romania. The first speaker of those mentioned above in his opening speech said about a possible Freemasonry provenance, revealing the ideas and goals of the Congress: *our Congress is in line with the ideals of economic reforms, political freedom, the League of Nations and the unity of the world. The highest purpose of education is to reveal this hidden unity of the world. Education together with economic and social action in a mutual effort, build the temple of the future united world. All varieties of the human soul co-create this eternal work of upbringing and education: the advantages of the most powerful nations, the heart and resourcefulness*

¹¹ Ibid., *Z dziejów pracy społecznej...*, p. 413.

¹² H. R. [Helena Radlińska], *Kongres Wychowania Moralnego w Paryżu [The Congress of Moral Education in Paris]*, „Ruch Pedagogiczny” 1930, No. 10; see also: E. Białynia, *Kongres Wychowania Moralnego [The Congress of Moral Education]*, „Zrąb” 1930, Vol. IV, chapter No. 1.

¹³ Ł. Kabzińska, *Idea wychowania moralno-społecznego...*,

¹⁴ *Siły moralne wspólne wszystkim ludziom, ich źródła i rozwój przez wychowanie. Referaty wygłoszone na VI Międzynarodowym Kongresie Wychowania Moralnego w Krakowie [Moral strength common to all people, their sources and development through upbringing. The papers delivered at the Sixth International Congress of Moral Education in Cracow]*, a collective work, Kraków 1934.

FIG. 1.



Source: National Digital Archives (Narodowe Archiwum Cyfrowe NAC), ref. 1 – M – 579 – 9

The participants of the 6th Congress of Moral Education in Cracow. The inaugural meeting in the Collegium Novum assembly hall of the Jagiellonian University. The first row: Col. Marian Bolesławicz (2nd from the left), Mikołaj Kwaśniewski, governor of Cracow, (3rd from the left), Wacław Jędrzejewicz, Minister, (4th from left), James Frederic Gould (5th from the left), Prof. Jan Stanisław Bystron (6th from the left).

FIG. 2–3.



Source: NAC, ref. 1 – M – 575 – 4; 1 – M – 575 – 5



Source: NAC, ref. 1 – M – 575 – 4; 1 – M – 575 – 5

The participants of the Congress in the arcade courtyard of the Wawel Royal Castle.

FIG. 4.



Source: NAC, ref. 1 – M – 575 – 6

The participants of the Congress in the Collegium Novum assembly hall of the Jagiellonian University, i.a. Prof. Helena Willmowa (the first row, 2nd from the left).

FIG. 5.



Source: NAC, ref. 1 – M – 575 – 9

James Frederic Gould – a British sociologist, a theoretician of upbringing, chairman of the committee organizing the Congress in Cracow.

*of the quietest housewife, the power of the deepest thinker, the naive virtues of primitive tribes. Yes, indeed, the subject of our Congress is extremely difficult, but wonderful at the same time*¹⁵.

Equally famous Polish participants took part in the Congress i.a.: Sergiusz Hessen, a professor at the Free Polish University (Pol. Wolna Wszechnica Polska), Bohdan Nawroczyński, a professor at the University of Warsaw, Alina Szemińska, an assistant of J. Piaget, Stefan Szuman, a professor at the Jagiellonian University, Rev. Aleksander Wóycicki, a professor at the Vilnius University, and Florian Znaniecki already known in the world science.

Amid numerous congressional lectures, special attention is paid to the speeches of Poles who linked the issue of moral education with a broad social context. Aleksander Wóycicki in *Podstawy wychowania moralnego (The foundations of moral education)*, presented – coming ahead of the arrangements made by Aleksander Zinoviev and Józef Tischner by many years – two figures of a man at that time: a communist man (homo sovieticus) and an European man (homo

¹⁵ Ibid., p. 6.

europaeus)¹⁶. In turn F. Znaniecki, while publishing *Dążenia społeczne jako siły moralne (Social pursuit as moral forces)*, advocated searching for – with the help of “moral forces”, “active forces” – a “new social order” in line with the applicable norms¹⁷.

Because of illness, Radlińska did not take part in the congress in Cracow. In her paper entitled *Interwencja (Intervention)*, she touched upon the issue of durability and changeability of ideals. She highlighted that ideals of education and upbringing function in different contexts, situations or content. Failing to notice it can sometimes mislead us. To a large extent the young people themselves should decide upon the choice of values and ideals. She talked about that using such a figurative statement: *The youth does not know the dust of roads adapted to the needs of today's life on which the commentators of truth drag*. She warned as well against conducting a narrow and authoritative educational activity, which restricts natural striving of young people for achieving new values, or closes the way back to the ideals cultivated in the previous epochs. She concluded: *Upbringing requires an atmosphere of freedom and selfless service which is directed towards upland and still being reached sources, which have been feeding all nations for centuries*¹⁸.

THE CONGRESSES OF THE NEW EDUCATION FELLOWSHIP

Since 1921, the slogans of universal consent and peace, “the upbringing and education of a human community based on the idea of fraternal love”, were also promoted by the New Education Fellowship (Ligue Internationale de L'Education Nouvelle). According to the representatives of this movement, “a new world” – a world of people guided by international solidarity, an agreement on tolerance – can be built by a “school of creativity” that nurtures, liberates and multiplies the child’s “spiritual forces”. As far as teaching and upbringing are concerned, this school follows the guidelines of the “child’s measures”, takes account of its dispositions, interests, hobbies, and possibilities tailored to its age. This meant breaking with the concept of traditional school, and adopting new pedagogical ideas. The prime role in the structures of the fellowship was played by: Beatrice Ensor, the main organizer thereof, and A. Ferrière and P. Bovet, who, as Radlińska noted, connected the organization with the Congresses of moral education¹⁹.

¹⁶ Ibid., p. 284–298.

¹⁷ Ibid., p. 144–149.

¹⁸ Ibid., p. 354–357.

¹⁹ H. Radlińska, *Z dziejów pracy społecznej...*, p. 413–415; see also: Ł. Kabzińska, *Udział polskich pedagogów w Międzynarodowych Kongresach Ligi Nowego Wychowania okresu międzywojennego [The participation of Polish pedagogues in the International Congresses of the New Education Fellowship in the interwar period]*, in: *Kongresy i zjazdy pedagogiczne w Polsce w XX w. [Educational congresses and meetings in Poland in the 20th century]*, ed. A. Kicowska, Toruń 2001, p. 188–208.

Radlińska participated in the following conferences of the fellowship: Montreux (1924), Locarno (1927), Helsingör/Elsinör (1929), Nice (1932). During the 4th International Congress of the New Education Fellowship in Locarno, she gave a lecture entitled *L'education nouvelle en Pologne*. At that time she became more involved in the operation of the Polish Section of the International New Education Fellowship, which was established during the Congress in Locarno. Initially, she was chairwoman and collaborated with such people as: Maria Grzegorzewska, Halina Kuropatwińska, Jadwiga Michałowska, Anna Oderfeldówna, or Maria Sokalowa²⁰. In reply to the invitation of the Polish Section of the Fellowship to visit Poland, E. Claparède, P. Bovet, A. Ferrière and J. Piaget came to visit the Universal National Exhibition in Poznań. Other activists of the Fellowship got also familiar with the history and current situation in our country: B. Ensor and Paul Otlet, an author of the project called *Mondaneum (Cité Mondiale)*, defined as the World Center of Culture and Science. The achievements of the section included i.a. the organization of the First Slavonic Pedagogical Congress in Warsaw (1931).

In contrast, the 5th International Fellowship Congress which took place in Helsingör/Elsinör (1929) focused on folk universities and educating adult people. Radlińska presented at that time a paper about the school's attitude to society. However, at the last moment, Florian Znaniecki, who had planned to deliver a speech entitled *Self-education as against education* resigned from participating in the congress²¹. It should be added that approximately 100 teachers and educators from Poland participated in the Congress, which undoubtedly demonstrated great interest and the importance of the issues discussed therein.

Radlińska attempted to introduce social issues to the scope of topics touched upon during the International Congresses of Moral Education and the New Education Fellowship. Taking account of the opinions about social harmony, order, peace or "the hidden unity of the world", her remarks could sometimes sound like dissonance. They were up to the point and realistic. Their content was critical. They demonstrated real connections between the process of upbringing, and political and economic conditions. This applies to the paper *Przyczyny społeczne niepowodzenia dziecka w szkole (The social reasons of children's failure at school)*, presented by her during the 6th Congress of the Fellowship in Nice (1932), which did not mention about the successes of Polish education. On the contrary,

²⁰ H. R. [Radlińska Helena], *Sekcja Polska Międzynarodowej Ligi Nowego Wychowania [The Polish Section of the International New Education Fellowship]*, „Oświata i Wychowanie” 1930, No. 4; see also: M. Grzegorzewska, *IV Kongres Międzynarodowej Ligi Nowego Wychowania [The Fourth Congress of the International New Education Fellowship]*, „Polskie Archiwum Psychologii” 1927, Vol. 1, No. 4.

²¹ A. Gustowicz, *V Międzynarodowy Zjazd Ligi Nowego Wychowania w Helsingör, 8–21 VIII 1929 [The Fifth International Congress of the New Education Fellowship in Helsingör, August 8–21, 1929]*, „Muzeum” 1929, Vol. 3; see also: W. Theiss, *Florian Znaniecki i pedagogika [Florian Znaniecki and pedagogy]*, in: *Historia. Społeczeństwo. Wychowanie. Księga pamiątkowa dedykowana Profesorowi Józefowi Miąso [History. Society. Education. Memorial book dedicated to Prof. Józef Miąso]*, ed. K. Bartnicka et al., Pultusk–Warszawa 2004, p. 512–527; see also A. O., *VII Kongres Międzynarodowej Ligi Nowego Wychowania [The Seventh Congress of the International New Education Fellowship]*, „Ruch Pedagogiczny” 1936/37, No. 6.

the author showed the limited educational opportunities for children from rural and workers' environments. Shortly afterwards, Radlińska published a comprehensive report on these studies and included it in a known collective work *Spoleczne przyczyny powodzeń i niepowodzeń szkolnych (Social reasons for school successes and failures)* (1937). Thanks to its theoretical and methodological values, as well as critical and emancipatory content, the book belongs still up today to the strictest canon of works on social pedagogy.

The Congress which was held in Nice gave Radlińska an opportunity for wider observation and reflection. Here is one of them: *What a fear – she recalled – I had experienced in Berlin before the Congress of Nice, when I was looking at those uniformed organizations, which hated each other, just like congeries of degenerates. I took the earliest possible train and I ran away to Leipzig to see different Germany, and to learn about Walter Hoffman's pedagogy. That place was even more different. But what will happen tomorrow*²². Another participant of the Congress in Nice, Hani Mokoto, a well-known Japanese social activist in the field of feminism, a journalist and an educator warned about types of totalitarianism – communism and fascism – which were already noticeable at that time all over the world²³.

THE INTERNATIONAL CONFERENCES OF SOCIAL WORK

Radlińska joined the International Conference of Social Work in 1926 and became a Polish representative in the Conference Executive Committee. The Conferences of Social Work – similarly to the aforementioned organizations from the New Education movement – were aimed at implementing broadly understood ideas of individual and social success. "Social work" (social service) raising the standard of living, according to Radlińska, was meant to be the measure to achieve this goal – "in terms of health, nutrition, education, creativity and entertainment".

In 1926, Radlińska took part in the conference of managers of social work schools in Paris, during which the Committee organizing the International Conference of Social Work was established. At that time she met the creators of the social work movement, i.e. the leaders at the European level, such as Mary Hurlbutt, Alice Masaryková, Maria Mulle, Alicja Salomon, René Sand and Alfred Niceforo. This group decided about further development and work directions of the Conference. An ambitious decision was to organize three European congresses in 1928: the International Congress of Chilcare, the International Congress of

²² Idem., *Z dziejów pracy...*, p. 425

²³ H. Mokoto, *The School, a Society which Lives, Grows and Acts*, address given at the conference of the New Education Fellowship held at Nice in August 1932, p. 16; see also: L. L. Johnson, *Hani Mokoto (1873–1957)*, in: *Woman in World History. A Biographical Encyclopaedia*, 2002, (access: 5.05.2017), available at: <http://www.encyclopedia.com>; J. Michałowska, *VI Międzynarodowy Kongres Ligi Nowego Wychowania w Nicei [The Sixth International Congress of the New Education Fellowship in Nice]*, „Oświata i Wychowanie” 1932, Vol. 8.

Social and Private Care, and the Conference of the Social Work. Significantly, it was emphasized that the character of those Conferences was supposed to be voluntary, apolitical and non-religious²⁴.

During the above mentioned convention in Paris, Radlińska acted already as the founder and manager of the Study of Social and Educational Work at the Free Polish University in Warsaw (1925). The ideological foundation thereof, as well as the source of scientific and didactic work patterns were – apart from in-depth analyzes of social and educational needs of the country and own rich educational experiences of Radlińska – the observations made during foreign trips to well-known centers of social and educational work in Germany, Switzerland, Belgium and Denmark²⁵.

In 1927, the Polish Committee of the Conference of the Social Work was established under the direction of Ludwik Krzywicki. In 1928 the Committee was composed i.a. of: Witold Chodźko, Stefan Dziewulski, Konstanty Krzeczkowski, Radlińska (as secretary) and Gustaw Simon. Its function was to inform European partners about the stages of social work in Poland, as well as to initiate and organize scientific works, research, seminars, and publications. The first publications in Poland fulfilled a similar informative and scientific function in the field of social work: the published brochure entitled *Śłużba społeczna w Polsce (Social Work in Poland) (1928)* edited by L. Krzywicki, as well as two texts written by Radlińska – *Istota i zakres służby społecznej (The essence and scope of social work)* (the paper presented during the Congress of Polish Social Workers in 1928) and the brochure *Szkoły pracy społecznej w Polsce (Social work schools in Poland) (1928)*²⁶.

After two years of preparation, the First International Conference of the Social Work took place in 1928 in Paris. A group of about 100 Poles participated in it – scientists, social activists, managers of social and educational institutions, state officials and students. L. Krzywicki was invited to take part in the Conference Bureau. He delivered a paper entitled *Le service social en Pologne*, while H. Radlińska spoke at the plenary session about *Les écoles de service social et l'enseignement donné aux adultes*, and during the meeting of one of the conference sections she presented *L'enseignement du service social en Pologne*. Halina Krahelska, who participated in those events, informed that the paper by

²⁴ H. R. [H. Radlińska], *Międzynarodowa konferencja pracowników społecznych [The International Conference of Social Workers]*, „Praca i Opieka Społeczna” 1927, No. 1; Ibid., *Przygotowania do Międzynarodowej Konferencji Służby Społecznej [Preparations for the International Conference of the Social Service]*, „Praca i Opieka Społeczna” 1927, No. 4.

²⁵ See: H. Orsza-Radlińska, *Studium Pracy Kulturalnej [A Study of Cultural Work]*, Warszawa 1925.

²⁶ Ibid., *Istota i zakres służby społecznej [The essence and scope of social Work]*, „Opieka nad Dzieckiem” 1928 No. 3; print Warszawa 1928; Ibid., *Szkoły pracy społecznej w Polsce [Social work schools in Poland]*, Warszawa 1928.

Radlińska was recognized by Masaryková, chairwoman of the conference, as one of the most valuable²⁷.

The findings made by the Paris conference confirmed the rights of all people to take advantage of the cultural heritage. The necessity to abandon philanthropy and the need to develop methods of social education were considered extremely crucial. This last issue was directly connected with the need of educating professional social workers which was promoted by Radlińska²⁸.

A group of students of Radlińska from the Study of Social and Educational Work at the Free Polish University in Warsaw participated in the conference in Paris. While travelling to Paris, they visited social and educational institutions in Czechoslovakia, Austria and Switzerland, and on the way back – Belgium. Such a study trip is also at present a good example of academic work. Those young Poles were traveling with Radlińska throughout Europe as they valued the possibility of international cooperation and the opportunity offered by learning from others, a dialogue, and an exchange of experiences.

The problems mentioned above became the very centre of attention during the 2nd International Conference of Social Work in Frankfurt am Main (1932). The meeting concerned the issue of caring for the family. At that time, they did not limit their discussions to the conclusion that the family played a fundamental role in the process of care and upbringing. The participants attempted to define a set of measures providing the family with optimal developmental conditions which would protect it from shortages of funds, educational dysfunctions or any breakdown. The considerations presented by Radlińska in the *Education populaire au service de la culture familiale* concentrated on similar aspects. The material and cultural help promoted by the author would provide the family with a minimum level of living conditions, and raise the level of knowledge, and awareness of parents of childcare. Those tasks would be assigned to the institutions of *public good*²⁹.

In her post-conference reflections, Radlińska paid a lot of attention to the issues of theology and terminology related to social work (service). She believed that a separate area of social work was primarily: child care, social welfare assistance for adults, as well as organization and protection of work. Radlińska used to approach this issue once again during the meeting of the International Committee of Social Work Schools, which took place in Frankfurt, immediately after the aforementioned 2nd International Conference. In her speech, she stressed that even

²⁷ H. Krahelska, *Międzynarodowy Kongres Służby Społecznej w Paryżu [The International Congress of the Social Service in Paris]*, „Praca i Opieka Społeczna” 1928, No. 3.

²⁸ H. R. [H. Radlińska], *Zjazdy społeczne w Paryżu [Social congresses in Paris]*, „Polska Oświata Pozaszkolna” 1929, No. 1.

²⁹ Idem., *Rodzina i świat społeczny (Z obrad II Międzynarodowej Konferencji Służby Społecznej w Frankfurcie n/Menem) [Family and the social world (From the deliberations of the Second International Conference of Social Service in Frankfurt am Main)]*. The paper was delivered in the Polish Radio on 25.10.1932, „Polska Oświata Pozaszkolna” 1932, No. 6; print Warszawa 1933.

the most noble slogans concerning family support would remain just slogans, if there were no social workers prepared to work with the family³⁰.

The 3rd International Social Work Conference was held in London in 1936, and concentrated on the role of social work (service) in organizing the local environment. The discussions were held in the following problem committees: health care, upbringing and holidays, social care benefits, social adaptation to the environment, and unemployment³¹.

The program of Polish preparations for this symposium stressed the importance of environmental diagnostics as a prerequisite for any social and cultural activities in the environment. Because of her illness, Radlińska did not go to London, but her paper on *The Importance of Social Educational Research for Planning Social Progress* was presented during the plenary session of the Conference. However, Stanisław Rychliński in his paper *Środowiska a praca społeczna (Environments vs. social work)*, while referring to Polish realities, developed a thesis about the need to “create a community”, i.e. to dynamize and guide the local social forces towards building cooperation. *This work – he explained – is extremely troublesome in a country stuck in poverty, deprived of democratic centers of cohabitation, with the most disastrous traditions of lawlessness and disorder, which move suddenly towards absolutism that has no consideration for individuals’ pursuit of active participation in society*³².

* * *

The participation of Helena Radlińska in the international scientific meetings presented herein, as well as in many others which took place in the interwar period but were skipped in this paper, created an opportunity for the Polish educators to establish contacts with people and environments almost from the whole Europe. The role played in this area for many years by Radlińska, and her great dedication and commitment were invaluable.

The social results of activity led by Radlińska, many other people and groups representing the Polish institutions, and social and educational environments consisted in initiating and developing valuable contacts between people and institutions. In this way, new “educational and social devices” were built and developed: from, e.g. agricultural training courses and social assistance courses, through libraries and schools, to universities. With regard to its scientific aspect, this activity translated into the development of the theory and practice of social pedagogy;

³⁰ Idem., *Badania społeczne i praktyka pracy społecznej. (Z obrad Międzynarodowego Komitetu Szkół Pracy Społecznej) [Social research and the practice of social work. (From the deliberations of the International Committee of Social Work Schools)]*, „Oświata i Wychowanie” 1932, No. 10.

³¹ H. M., *III Międzynarodowa Konferencja Pracy Społecznej w Londynie [The Third International Social Work Conference in London]*, „Przegląd Socjologiczny” 1936, No. 3–4.

³² S. Rychliński, *Środowisko a praca społeczna. Na marginesie Trzeciej Międzynarodowej Konferencji Pracy Społecznej [Environment vs. social work. A marginal note of the Third International Social Work Conference]*, „Przegląd Socjologiczny” 1936, No. 1–2.

deepened the understanding of some solutions and presented them in a broad European context. The influences in terms of axiology of upbringing (e.g. the idea of education for peace, a dialogue and an interpersonal agreement), social practice (e.g. the role of social assistance and care, and shaping the figure of a social worker), or methodology (e.g. an innovative method of social and educational work, known as research and action) might be touched upon here.

Nowadays, special emphasis is put on – as it was emphasized during many of the above mentioned international meetings – noticing the potential in this young generation who can remodel Europe thanks to peaceful cooperation. This idealistic assumption was clearly connected with the thesis by Ellen Key who referred to the 20th century as “the century of a child”. The other side of reality was also noticed and strongly emphasized, i.e. the difficult social and cultural realities in which young generations of the interwar Europe grew up – with no chance to develop and be successful in life. The impulses stemming from both sides enriched the model, which was developing in the country, of social pedagogy engaged in changing the world. On the basis of the fundamental rights of democracy, headed by freedom, personal dignity and civil liberties, assuming that the state upholds those rights, Radlińska regarded social pedagogy as an important driver of the “bottom-up” process of building democracy, a mechanism thanks to which “top-down”, constitutional and legal foundations of democracy “develop in people”. They are present in their thoughts and actions.

BIBLIOGRAPHY

A. O., *VII Kongres Międzynarodowy Ligi Nowego Wychowania*, „Ruch Pedagogiczny” 1936/37, No. 6.

Białynia E., *Kongres Wychowania Moralnego*, „Zrąb” 1930, Vol. IV, chapter No. 1.

Chajn L., *Wolnomularstwo w II Rzeczypospolitej*, Warszawa 1975.

Chmaj L., *Prądy i kierunki w pedagogice XX wieku*, Warszawa 1963.

Elzenberg H., *Trzeci Międzynarodowy Kongres Wychowania Moralnego w Genewie*, „Ruch Pedagogiczny” 1922, No. 7–8.

Grochowski L., *Udział Polski w międzynarodowym ruchu pedagogicznym w okresie międzywojennym*, in: Idem., *Studia z dziejów polskiej szkoły i polskiej pedagogiki lat międzywojennych*, Warszawa 1996.

Grzegorzewska M., *IV Kongres Międzynarodowej Ligi Nowego Wychowania*, „Polskie Archiwum Psychologii” 1927, Vol. 1, No. 4.

Gustowicz A., *V Międzynarodowy Zjazd Ligi Nowego Wychowania w Helsingör, 8–21 VIII 1929*, „Muzeum” 1929, Vol. 3.

H. M., *III Międzynarodowa Konferencja Pracy Społecznej w Londynie*, „Przegląd Socjologiczny” 1936, No. 3–4.

H. R. [Radlińska H.], *Kongres Wychowania Moralnego w Paryżu*, „Ruch Pedagogiczny” 1930, No. 10.

H. R. [Radlińska H.], *Międzynarodowa konferencja pracowników społecznych*, „Praca i Opieka Społeczna” 1927, No. 1.

H. R. [Radlińska H.], *Przygotowania do Międzynarodowej Konferencji Służby Społecznej*, „Praca i Opieka Społeczna” 1927, No. 4.

H. R. [Radlińska H.], *Sekcja Polska Międzynarodowej Ligi Nowego Wychowania*, „Oświata i Wychowanie” 1930, No. 4.

H. R. [Radlińska H.], *Zjazdy społeczne w Paryżu*, „Polska Oświata Pozaszkolna” 1929, No. 1.

H. Radlińska, *Życiorys własny*, „Pedagogika Społeczna” 2014, No. 4.

Johnson L. L., *Hani Mokoto (1873–1957)*, in: *Woman in World History. A Biographical Encyclopaedia*, 2002 (access: 5.05.2017), available at: <http://www.encyclopedia.com>

Kabzińska Ł., *Idea wychowania moralno-społecznego w programach międzynarodowych kongresów pedagogicznych okresu międzywojennego*, „Warmińsko-Mazurski Kwartalnik Naukowy. Nauki Społeczne” 2013, No. 4.

Kabzińska Ł., *Udział polskich pedagogów w Międzynarodowych Kongresach Ligi Nowego Wychowania okresu międzywojennego*, in: *Kongresy i zjazdy pedagogiczne w Polsce w XX w.*, ed. A. Kicowska, Toruń 2001.

Krahelska H., *Międzynarodowy Kongres Służby Społecznej w Paryżu*, „Praca i Opieka Społeczna” 1928, No. 3.

Lepalczyk I., Skibińska W., *Helena Radlińska. Kalendarium życia i pracy*, „Roczniki Biblioteczne” 1974, No. 1–2.

Lepalczyk I., *Współpraca Heleny Radlińskiej z instytucjami i organizacjami zagranicznymi*, „Przegląd Historyczno-Oświatowy” 1992, No. 3–4.

Michałowska J., *VI Międzynarodowy Kongres Ligi Nowego Wychowania w Nicei*, „Oświata i Wychowanie” 1932, Vol. 8.

Mokoto H., *The School, a Society Which Lives, Grows and Acts*. Address given at the conference of the New Education Fellowship held in Nice in August 1932.

Orsza-Radlińska H., *III Międzynarodowy Kongres Wychowania Moralnego w Genewie*, „Szkoła Powszechna” 1922, Vol. IV.

Orsza-Radlińska H., *Istota i zakres służby społecznej*, „Opieka nad Dzieckiem” 1928 No. 3; print Warszawa 1928.

Orsza-Radlińska H., *Studium Pracy Kulturalnej*, Warszawa 1925.

Orsza-Radlińska H., *Szkoły pracy społecznej w Polsce*, Warszawa 1928.

Radlińska H., *Badania społeczne i praktyka pracy społecznej. (Z obrad Międzynarodowego Komitetu Szkół Pracy Społecznej)*, „Oświata i Wychowanie” 1932, No. 10.

Radlińska H., *IV Międzynarodowy Kongres Wychowania Moralnego*, „Praca Szkolna” 1926, No. 1.

Radlińska H., *Międzynarodowa wymiana pomocy szkolnych*, „Praca Szkolna” 1927, No. 5.

Radlińska H., *Rodzina i świat społeczny (Z obrad II Międzynarodowej Konferencji Służby Społecznej w Frankfurcie n/Menem)*. The paper was delivered in the Polish Radio on 25.10.1932, „Polska Oświata Pozaszkolna” 1932, No. 6; print Warszawa 1933.

Radlińska H., *Sprawozdanie z Międzynarodowego Zjazdu: „Szkoła w służbie pokoju”, który odbył się z inicjatywy Międzynarodowego Biura Wychowania w Pradze Czeskiej (16–20 Kwietnia 1927 r.)* „Praca Szkolna” 1927, No. 5.

Radlińska H., *Stosunek wychowawcy do środowiska społecznego. Szkice z pedagogiki społecznej*, Warszawa 1935.

Radlińska H., *Z dziejów pracy społecznej i oświatowej*, sel. and ed. W. Wyrobkowska-Pawłowska, Wrocław–Warszawa–Kraków 1964.

Radlińska. Nauka i zaangażowanie, an on-line exhibition, (access: 24.08.2018), available at: www.radlinska.pl

Rychliński S., *Środowisko a praca społeczna. Na marginesie Trzeciej Międzynarodowej Konferencji Pracy Społecznej*, „Przegląd Socjologiczny” 1936, No. 1–2.

Sily moralne wspólne wszystkim ludziom, ich źródła i rozwój przez wychowanie. Referaty wygłoszone na VI Międzynarodowym Kongresie Wychowania Moralnego w Krakowie, a collective work, Kraków 1934.

Sobczak J., *Recepcja idei „Nowego Wychowania” w polskiej pedagogice okresu między wojnami*, part I, Bydgoszcz 1978, part 2, Bydgoszcz 1979.

Sośnicki K., *Rozwój pedagogiki zachodniej na przełomie XIX i XX wieku*, Warszawa 1967.

Suchodolski B., *Wychowanie mimo wszystko*, Warszawa 1990.

Theiss W., *Florian Znaniecki i pedagogika*, in: *Historia. Społeczeństwo. Wychowanie. Księga pamiątkowa dedykowana Profesorowi Józefowi Miąso*, ed. K. Bartnicka et al. Pułtusk–Warszawa 2004.

Theiss W., *Radlińska*, Warszawa 1997.

Witkowska H., *Międzynarodowe kongresy wychowania moralnego*, „Oświata i Wychowanie” 1934, Vol. 3–5.

Wołoszyn S., *Nauki o wychowaniu w Polsce. Próba zarysu encyklopedycznego*, Kielce 1998.

The participation of Helena Radlińska in the European social and pedagogical movement (1918–1939)

Summary

The article outlines the international activity of Helena Radlińska (1879–1954), the creator of Polish social pedagogy, conducted in terms of education and society between 1918–1939. The presented works, their scope, directions and objectives were related to the functioning and operation of the largest European educational centers at the time, such as mainly: International Congresses of Moral Education in London, International Education Bureau in Geneva, International New Education Fellowship in Geneva, and International Conferences of Social

Work in Paris. This activity carried out by Radlińska in a committed manner for many years led to many important social, scientific and methodological achievements. As a result of the activities of Radlińska presented herein, as well as of other educational activists, Warsaw in this period was one of the most important European centers of international cooperation regarding broadly understood education, upbringing and social work.

Keywords: Helena Radlińska, European social and pedagogical cooperation 1918–1939, International Congresses of Moral Education, New Education Fellowship, International Conferences of Social Work.