



## The uniqueness of the phenomenon of the scouting-based education

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The world scout movement, including the Polish scout movement refers to a lesser or even to an orthodox extent to the pedagogical ideas and assumptions of Scouting by Robert Stephenson Baden-Powell and the successors of his pedagogics. In the article I respond to the question, to what extent does contemporary pedagogical thought refer to the phenomenon of scout movement education? Can we speak of the pedagogy of scouting or rather of scouting pedagogics? These issues cannot be solved solely on the level of normative models if one would not reach to former studies without indicating the necessity of conducting a scientific turn in this regard.

**KEY WORDS:** scouting, scout movement, education, pedagogics, scouting pedagogy, pedagogics of scouting

*The practice of scouting is very broad. In pedagogical circles as well. Thoughts on scouting, the theory of scouting, are in Poland almost non-existent<sup>1</sup>.*

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<sup>1</sup> A. Kamiński, *Przedmowa*, [in:] *Skauting i Harcerstwo. Wybór pism charakteryzujących ruch młodzieży i system wychowawczy*, ed. by Aleksander Kamiński, Kraków,

## Introduction

The issue of education through scouting, which has in its Polish history taken on a very proprietary name – *harcerstwo* – necessitates the embedding in scouting pedagogy, which in the 21st century must be embedded in the humanities and in social sciences. There already exists rich subject literature on this movement and the sources of its evolution along the ages, with particular consideration for the period after the turnaround in the Republic of Poland since 1989. At times, due to the utilised sources, when writing about scouting I will refer my analyses to the Polish scout movement, irrespective of whether I would be speaking of the Polish Scouting and Guiding Association (Polish: Związek Harcerstwa Polskiego, ZHP), the Scouting Association of the Republic of Poland (Polish: Związek Harcerstwa Rzeczypospolitej, ZHR) or any other scouting and guiding organisation from Poland. I refer to the sociological indications by Florian Znaniecki, who in his study on the sociology of education finds the interaction in societies of various social groups, whereby despite the multitude characterising them, their diversity and the differences between them, there exist those that focus their activity around the influential group that, for me in this case is precisely scouting. As the sociologist put it: (...) *the interference of interacting subordinate groups is not always unilateral, meaning that the weaker, smaller group, to a certain extent subordinate to the more numerous and powerful group, by itself, through its members, strives to, often successfully, influence it, and subordinate it to itself in certain respects*<sup>2</sup>.

Every scouting organisation in Poland refers to a lesser or even an to orthodox extent to the pedagogical ideas and assumptions of Scouting by Robert Stephenson Baden-Powell and the successors of his pedagogics. In this sense, scouting is to a certain extent dependent on them, infusing scouting pedagogics with factors that partly

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Oficyna Wydawnicza „Impuls” 2015, p. 5 (Reprint of author’s typewritten text from 1946).

<sup>2</sup> F. Znaniecki, *Socjologia Wychowania*, vol. I. Wychowujące społeczeństwo, Warszawa, Książnica – Atlas Tow. Naucz. Szkół Wyższ. 1928, p. 49.

differentiate it from other scouting organisations. *Noteworthy is the fact that in most countries there exist separate guiding and scouting organisations, frequently these are separated into catholic, protestant, YMCA-related, or even party organisations. We pride ourselves in the fact that despite many odds we were able to maintain unity*<sup>3</sup>. After dozens of years of imprisonment, enslavement during Nazi and subsequently Soviet physical, structural and symbolic power, following the dissolution of political censorship, we can finally print monographies and results of basic studies on the socialisation and education environment, the primary axionormative assumptions, the modes of work with people from three generations – children, adults and the elderly, and the time-delayed achievements of which may facilitate their continued implementation under social, economic, political and personal conditions suitable to the changing reality.

## Pedagogy and scouting pedagogics

The fact that scouting by its nature primarily has a socialising function, meaning – indirectly referring to education and upbringing, was the subject of many scientific dissertations during the II<sup>nd</sup> Polish Republic, which were excluded from public access to their content for dozens of years until the year 1990, when censorship was lifted in Poland. Thus, they did not become the basis for the update of the notions and arguments contained in them<sup>4</sup>. It is worthwhile to look back at the thesis of historian Adam Massalski: (...) *that scouting in Poland is scouting plus independence and pedagogical thought. The pedagogical thought, the level of which distinguishes*

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<sup>3</sup> J. Tworkowska, *Równajmy krok. O współpracy z Ruchem Harcerskim Nauczycielstwa i Rodziców*, Kraków, Oficyna Wydawnicza „Impuls” 2016 (reprint of a publication from the year 1931), p. 36.

<sup>4</sup> In the years 2014–2017, the “Impuls” publishing house, under editor Wojciech Śliwerski, published 141 reprints of publications from the years 1909–1939 that were for a total of 80 years unavailable to Polish science, scouting and instructor circles due to occupation, censorship and the distribution of sources.

*Polish scouting from among other scouting organisations*<sup>5</sup>. The proceedings from the conference, where this scientist from the city of Kielce had published his letter to the participants of the scientific debate, include a paper by Kazimierz B. Schütterly, in which he admits that scouting pedagogy was not named a separate scientific field. This was despite the upper education course of 'Education methodology of the Polish Scouting and Guiding Association' taught until the year 1989. *In the beginning of the 1990s, scouting education was a scientific field that was striven for. It was spoken of as if it had been a class or course*<sup>6</sup>. Following the year 1990, the class was withdrawn from pedagogical education curricula, however, a few methodological studies were published afterwards, aimed at indicating – in the view of this author – that such a pedagogy did exist.

The greatest impact on the self-education dimension of Polish scouting was exerted by ideas promoted by the „Eleusis” society, where the most prominent creators of Polish scouting worked, its initiators such as: Andrzej Małkowski, Jerzy Grodyński, Ignacy Kozielewski, Tadeusz Strumiłło or the creator of Polish guiding, Olga Drahonowska-Małkowska. Thanks to them and their clear influence on the entire movement, the scouting educational ideal was expanded by Polish national notions through reference to the Eleusian idea of brotherhood, austerity, the ecumenical dimension of the deaconry, discipline and loyalty as well as perfectionism and harmonious development of personality. This rule underwent varied changes, gaining in its current edition of 2017 a vastly different wording – *The scout works on themselves, his thoughts, words and acts*

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<sup>5</sup> A. Massalski, *Przewodniczący Związku Harcerstwa Polskiego*, [in:] *Dorobek pedagogiki harcerskiej. Materiały z konferencji naukowej zorganizowanej w 50. rocznicę powstania „Nieprzetartego Szlaku”*, Kraków, Wyższa Szkoła Filozoficzno-Pedagogiczna „Ignatianum”, Komisja Historyczna Krakowskiej Chorągwi ZHP 2008, p. 9.

<sup>6</sup> K.B. Schütterly, *Pedagogika ZHP – mity a rzeczywistość*, [in:] *Dorobek pedagogiki...*, op. cit., p. 105.

*pure; he is free of addictions*<sup>7</sup>. Adapted English scouting in the ideological sense was on the one hand expanded upon, infused with Polish national characteristics, yet on the other hand, through excessive fears of accusations against contemporary scouting of ties to the doctrine of *bourgeois* upbringing, it was “shallowed” or completely deprived of educationally valid ideas of universal, ideology-free character. However, the idea of perceiving scouting as a movement of self-education that among its methods promotes self-reliance, initiative, creativity, independence as well as psychological and physical abilities, remained. Contemporary scouting, however, was not able to avoid the hazard referred to R. Baden-Powell as (...) *overphilosophising scouting, turning nothing into a very smart thing, a scientific theory*<sup>8</sup>. The participants of the 1922 Geneva International Moral Education Congress, its third edition, considered scouting to be (...) *the most profound pedagogical act of our time*<sup>9</sup>.

Behind us is already the attempt to include in times of the Polish People’s Republic practical and theoretical knowledge (including historical knowledge) about scouting in the field of sciences concerning education and upbringing, disclosing therein, among others, scouting pedagogy, which, however, did not gain a foothold. Accordingly, there is no scouting pedagogy, however, there exists the pedagogics of this environment, meaning, the universal art (and partially – method) of inculturation, the support of individual development and socialisation of children and youths in scouting as a unique environment of socialisation – due to its specific properties. Just like it is in the education system, one may speak about the systematic, theoretical foundation and equipping the assumptions

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<sup>7</sup> The scout is free of addictions – item 10 from the Scouting Laws, amended, [in:] <https://zhp.pl/2017/harcerz-jest-wolny-od-nalogow-10-punkt-prawa-harcerskie-go-zmieniony/> [access: 10.01.2018].

<sup>8</sup> H. Glass, *Gawędy z drużynowym. Zbiór rad i wskazówek dla instruktorów harcerskich*, Warszawa 1923, p. 48.

<sup>9</sup> Quoted from: T. Strumiłło, *Harcerstwo a szkoła*, [no publication place or date/article] W. Błażejowski, *Bibliografia Harcerska 1911–1960*, Warszawa 1980, p. 163. suggested publication year 1921.

and theories concerning the education and upbringing of man, referred to the components of cognition of this concept, with a rich system of concepts, collected over a century of existence and development of this movement. Scouting is a pedagogical doctrine, if one would state that it has its own knowledge about how one should perceive (scouting) education within it, what it is, what is its meaning, what are its specifics and properties.

In course of the evolution of this movement, this phenomenon had not lost its fundamental determining factors. Scouting is everything what people learn within it outside of the officially available and known programme of the Association. So, scouting is all that is taught by the very fact of remaining within it like in a socialisation and education environment, and what was not its assumed function. The pluralism of the scouting movement stems from the differences in the pedagogical doctrines and education ideologies existing among its ranks. However, each of its kinds is touched by a covert education programme. So, the conviction that this or that scouting [organisation] is better, more valuable or politically correct does not protect against that, to which it would not like to lead, and despite it facilitates possible, e. g. personal, disillusionment, weak recruitment, simulations, lies, boredom or slackness.

As Józef Sosnowski wrote in 1946: *The synonymous word "pedagogics" describes specifically the art of education. (...) a person guided by so-called intuition, without knowledge of pedagogy, practising pedagogics, may effectively educate. Pedagogics is practised certainly by most mothers with respect to their children*<sup>10</sup>. Contemporaneously, the term pedagogics has several meanings: 1) it is the art of effectively influencing children and youths for the purpose of achievement of specific education goals, metaphorically speaking, the "cultivation of the human spirit"; 2) it is a kind of pedagogical doctrine, an education ideology or a covert education programme; 3) in the English-

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<sup>10</sup> J. Sosnowski, *O wychowaniu w ogóle i wychowaniu harcerskim*, Kraków, Oficyna Wydawnicza „Impuls” 2016 (Reprint of an unpublished print from the year 1946), p. 11.

speaking world – it is a fairly coherent and stable set of educational practices, through which the individual takes up new (or expands hitherto existing) forms of behaviour, knowledge, abilities and the criteria of their evaluation, taking them over from someone (or something) that they believe suitable as their supplier (conveyor) and evaluator<sup>11</sup>. Pedagogics is thus a social educational practice supported by reflection, a biography of experience, meaning, common knowledge, but partially scientific knowledge as well. Pedagogy in turn is a term reserved in science for the description of the distinctiveness of a scientific field (or an area of knowledge) concerning educational processes, the task of which is the production of knowledge about the entirety of educational practice and theory – former and current. *Thus, the subject of research by pedagogy thus understood are pedagogies in all their meanings*<sup>12</sup>.

Scouting as pedagogics is both a pedagogical doctrine, a pedagogical ideology, as well as a covert – in the positive meaning of the word – concept of self-education of all its participants: children, youths, adults and the elderly. Stanisław Sedlaczek wrote of the writings of Baden-Powell that (...) *they are pedagogical and journalistic in character. From this stems the basic difficulty to most precisely determine what is the key expression of the views of Baden-Powell, and what, to a lesser or larger extent, was caused by an educational strategy. I believe that it may be assumed that Baden-Powell actually did not subordinate his basic views to pedagogical assumptions, that in this regard his statements on the basic issues can be perceived as a material, true image of his views*<sup>13</sup>.

Scouting as pedagogics need not lead to academic pedagogisation of its staff or personnel, meaning, the inscription, clarification and interpretation of the process taking part within this movement in the same way as contemporary pedagogy does this in the course of education of future education specialists, as it may make use

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<sup>11</sup> T. Hejnicka-Bezwińska, *Pedagogika ogólna*, Warszawa, WAiP 2008, p. 493.

<sup>12</sup> Ibidem, p. 495.

<sup>13</sup> S. Sedlaczek, *Podstawy etyczne skautingu Baden-Powellowskiego*, Kraków, Oficyna Wydawnicza „Impuls” 2015, p. 6. (Reprint of a 1928 edition).

from resources while not striving to achieve some kind of internal scientific autonomy. It suffices for pedagogical sciences to sufficiently strongly react to the most modern streams of theoretical thought in the humanities and in social sciences, as well as in other areas of life, that thanks to the enrichment of the process of education of the instructors and leaders even by a part of this knowledge to be moved to better understand and explain the processes on which one could have a greater influence, or about the influence of which one could be better aware. The uniqueness of pedagogy as a science for scouting pedagogics entails the fact that when asking about the patterns of criticality and their hidden assumptions, it permits the formulation of questions about its own identity. It discloses the variety and ambivalence, among others, of good and evil, of truth and lies, of beauty and kitsch, of hope and failure, life and death, chaos and order, compulsion and freedom, influence and resistance, tradition and future, responsibility and irresponsibility in education and upbringing, permitting at the same time a reading through these categories of the fate of the authenticity of these processes, perception of their dynamics and real assumptions tensions, situations and processes. Thanks to the recognition of the system of polar dynamisms, pedagogy emphasizes and respects at the same time the weight of oppositional phenomena, bringing forth sensitivity to the doubling of the dangers, limitations or threats hiding within this tension, underscoring dramatic dilemmas and disquiet.

Scouting instructors, even though they do not need to be, and for the most part probably are not, teachers or professionals in the broadly understood field of education, yet due to the roles they fulfil that are also institutionally structured, they become or already are pedagogues. Aleksander Kamiński discerned between two types of pedagogues: professionals and amateurs. Among the former, only those teachers and educators are pedagogues, who subject to research control, comparative analyses and theoretical reflection *the issues of education, who theorise with respect to issues of education*. There exist, however, pedagogues treating their calling without referring to professionalism, thus including that part of the leading personnel



in scouting, which subjects their activity to reflection, penetrates the environmental causes of developmental, cultural and social successes and failures, and seeks and activates factors that may support (...) *the educational rectification of distortions, the initiation of situations facilitating success in the comprehensive development of individuals, groups, communities (...)*<sup>14</sup>, being – (...) *the intellectual salt of its collegial circles*<sup>15</sup>.

Scouting educators or leaders may be included in the broadly understood group of social pedagogues that can be better prepared to undertake actions within the social structures with respect to three categories of people: those threatened by exclusion, those being actively excluded and those already excluded from social life. Instructors understood in this way orient their activity towards care and aid, education, inculturation, upbringing and the facilitation of processes supporting the development of another or of social groups. This was the strength of scouting in its various national forms, that it was from the very beginning inclusive and not exclusive, elitist, reserved for a specific social group. There is an overlap here with the expectations of A. Kamiński, to make social pedagogy environmental pedagogy in the sense that scouting will be treated as an environment of human life that requires not as much its institutionalisation, as the permeating thereof with educational intentionality and the perception within it of possibilities spanning better support for the personality development in children, youths and adults that the instruction personnel did not appreciate until then.

Kamiński unequivocally spoke in favour of humanist pedagogy within scouting that would take the side of education of other beings with full respect for their dignity. In this view, the pedagogue organises, reorganises and improves the environment (...) *not as much for persons from this environment, and not as much by people of this environment, but foremost together with the people of that environment, when the educator remains among the people as their confidant, advisor,*

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<sup>14</sup> A. Kamiński, *Studia i szkice pedagogiczne*, Warszawa, PWN 1978, pp. 6–7.

<sup>15</sup> *Ibidem*, p. 5.

*activity organiser, leader and advocate*<sup>16</sup>. The educator-pedagogue (...) perceives those under their care always dually, seeing in them not only the object, but also the subject of the education process. They perceive this process in cooperation with an individual with their own self-awareness, even if this individual is a child. For the pedagogue unacceptable is the subdivision into the manipulated and the manipulating, the moulding and the moulded. The pedagogue sees the educator as a specialist operating among people, rallying them around higher-order values and motivation<sup>17</sup>.

### **The uniqueness of intermediate upbringing within scouting**

The power of scouting lies in the fact that it include one in social life and facilitate the reclaiming of the power of one's own value, aspirations, the chances of a better life for those stripped of such hope in their family (which may be a socially-hazardous, dysfunctional environment), scholar, extrascholar or professional environment. Scouting always prevailed best exactly in this area of social existence, in the rescuing and bringing back to life of valuable persons who despite this were marginalised, neglected, bullied somewhere and by others, even those with reduced self-esteem, uncertain of themselves, with unfulfilled desires of affiliation, security or belonging and self-realisation, seeking socially valuable goals, seeking to prove themselves or devote themselves to others.

Particular value of scouting rests in appropriate work together with the candidates looking to join its ranks, as after the act of initiation performed by them, one needs to care for the vows and pledges they made were not violated. In this respect, Baden-Powell was right when he designed the paramount law of self-education for all its members, including functional members – both scouts and leaders: who became a scout once (meaning: who once gave their word,

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<sup>16</sup> Ibidem, p. 29.

<sup>17</sup> Ibidem.

obligated themselves to something in the presence of witnesses), they remain one forever or never are one. In view of A. Kamiński, the quality and force of educational influence *depends decisively on whether (...) the organisational structure encompasses stimuli encouraging improvement, self-perfection spanning the aim and effectiveness of educational processes) (...)*<sup>18</sup>. This is why such an important role in scouting is played by all kinds of impulses of self-education, but also conditions facilitating the correct selection of the leading personnel and the self-government processes across the entire movement. In this process, pedagogy perceived as knowledge being private, personal in character, stemming from practice-based experience collected over the years cannot be avoided. The cognition system of educators understood as such is made up of their abilities, patterns of perception, their expectations, evaluation and strategies of personal pedagogical work<sup>19</sup>.

Despite the intense growth of general pedagogy in the world, scientific papers concerned with the conceptual categories of theoretical and practical pedagogy, trainers from within scouting are resistant to assimilation and application of scientific knowledge, providing their musings, reflections and the majority of publications rather informal traits. Their analyses are the persistent repetition of the eclectic substantiation of the uniqueness of scouting assigning the alleged multidimensionality of its nature to the contemporary thought on it. As Jakub J. Czarkowski writes: *Scouting is neither just an organisation or an educational institution, nor just a social movement (frequently quite a spontaneous one), it is partly all these things at once*<sup>20</sup>. What is more interesting, the author proceeds with exactly such a characterisation of the nature of scouting in the subchapter

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<sup>18</sup> A. Kamiński, *Studia i...*, op. cit., p. 77.

<sup>19</sup> J.-L. Patry, *Dlaczego nauka o wychowaniu ma tak mały wpływ na wychowanie?*, „Edukacja” 1993, no. 4.

<sup>20</sup> J.J. Czarkowski, *O metodzie harcerskiej i jej rozwoju*, [in:] *Na tropach harcerskiej metodyki. 100 lat harcerstwa polskiego*, ed. by Grażyna Miłkowska, Krystyna Stech, Zielona Góra, Oficyna Wydawnicza Uniwersytetu Zielonogórskiego 2011, p. 16.

entitled „At the source of emergence of the method”. Krystyna Stech took a similar approach to a scientific analysis of scouting, concluding that one may speak of a multicategoriality of its concepts, (...) *whereby this stems from the impossibility of the unequivocal determination of the nature of the complex and multi-dimensional phenomena that scouting is*<sup>21</sup>. This focus on attempts to capture scouting in its entirety actually causes the disappearance of insight into what constitutes its unique property, which is specifically the uniqueness of indirect education. Wherever scouting is assigned a description – as a movement, system, organisation, union, lifestyle, game, wandering or even a method of education and/ or upbringing, one loses sight of what is experienced and made up in their mutual relations by scouts and their leaders. Treatises on what scouting is do not yield the answer to what scouting education is.

Aleksander Kamiński accurately identified the phenomenon of scouting that was over the generations instrumentalised, reduced to a method despite at its core not being one. *Scouting in the English sense is foremost a game, an educating yet at the same time free, simple and joyful way of spending time. Polish scouting is also a game, but a game that aims to treat the scouting educational ideal very seriously. One could perhaps say that the Polish youth increases the stakes in the game of scouting.*<sup>22</sup> Such an approach to education makes us focus on the instrumental dimension of scouting forms of activity, identifying in them the components of this game, this play, the exercises, improving specific abilities or skills. We would thus be interested in the leisure function of scouting, for which key is the archetype of the “game/ play” (...) *that is not “ordinary life”, but that selflessly ventures outside of the “process of direct satisfaction of needs and cravings, even interrupting this process – “serving culture: or even more: becoming culture itself”. The game-play “unifies and divides”. Attracts. Awe: it charms. (...) it subjectifies the person, as long as they control it and*

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<sup>21</sup> K. Stech, *Spółeczny zasięg metodyki harcerskiej*, [in:] *Na tropach...*, op. cit., p. 53.

<sup>22</sup> A. Kamiński, *Nauczanie i wychowanie metodą harcerską*, Warszawa, Nasza Księgarnia 1948, p. 24.

*adhere to its rules. So, the stronger the leisure function in the scouting movement, the more fully other functions are implemented (e. g. education, self-education, preparation to organised social life)*<sup>23</sup>. This shows that education takes place as part of an education function that is implemented differently, not being a leisure, self-education or preparatory function.

Stanisław Czopowicz suggests looking at scouting in the heuristic model dimension as a social movement that is value-oriented and aims (...) *to their implementation through the execution of its own programme of work according to the scouting method of education, under guidance of scouting instructors, within its own organisation serving the movement, the values, the programme, the education method and the personnel ranks, and subordinate to these. One must thus see not the theoretical construct, but a dynamic, experienced reality within which its basic constituent components may be differentiated between: 1. A social movement of children, youths and adults, 2. An idea determining a purpose, values, rules and a lifestyle, 3. The instructors – managers, leaders and educators, 4. The organisation and the organisational structures, 5. The work programme, and 6. The education method*<sup>24</sup>.

The author adds that this components permeate, amend and condition each other to create an independent whole, hence their discerning is only theoretical in character. In this view of the instructor, and at the same time the scientist, theologian, who – as he writes – used the method of pastoral theology with the use of the method of analysis (induction) of data of the humanities (history, sociology, social pedagogy), one can see, how difficult it is to notice when education is a phenomenon amending someone's and some kind of actions, which was in this case referred to as the "education method", but one remains with its behavioural character becoming a part of instrumental rationality. Moreover, S. Czopowicz takes

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<sup>23</sup> S. Czopowicz, *Szczerza wola i zniewolenie. Harcerstwo w Polsce 1945–1980. Zarys problematyki ideowej i wychowawczej*, Warszawa, Niezależne Wydawnictwo Harcerskie 2010, p. 15.

<sup>24</sup> *Ibidem*, p. 13.

over from social pedagogy its institutional point of view to analyse historical and sociological data on scouting indicating how they turn *scouting into an educational institution, or one that would hinder it. This kind of pedagogy does not focus on the relationship between the caretaker or the (group) cared for, but the education process, observing in each environmental circle a potential educational (or anti-educational) environment, with intersections of influences of the individual and the environment viewed as a factor dynamising educationally desired (or undesired) shaping of attitudes and behaviour patterns*<sup>25</sup>.

Every researcher of the youth union should treat the uniqueness of the education process as a component of the state education structure. It is for this cause that surely the majority of researchers treats scouting as an educational environment, the sovereignty of which is limited through its inclusion by those in power to frameworks of institutions of facilities of extrascholar or extrafamilial education, regardless of the fact that the case does not concern a total lack of mutual relations between these. The analysis of the discussion on the introduction of legal changes that precede speeches concerning projects of modifications of laws or acts in documentations of meetings of various scouting management bodies, their basic units, etc., permits the interpretation of how life of the union imposed, solidified or blocked the emergence of new solutions, a reorientation of ideas, of the organisation and of methods. *The stubborn struggle for the inclusion within the framework of conscious educational processes if possible of as much of the entire life of man as possible, and for the treatment of the entire richness of forms of social activity as education functions is the work of social pedagogues*<sup>26</sup>. The above sources indicate what raised concerns, doubts, the need for corrections or the necessity of formal legalisation of required changes among the leader ranks, but also outside of the union, and to what extent these were founded or perhaps superficial, apparent. The content included in the statutes, organisational documents of scout-

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<sup>25</sup> S. Czopowicz, op. cit., pp. 27–28.

<sup>26</sup> A. Kamiński, *Prehistoria polskich związków młodzieży*, Warszawa, PWN 1959, p. 26.

ing, as these were translated into the language of methods of education and the pragmatic issues of promotions of the personnel ranks is not without meaning.

Kamiński clearly indicated the need for inclusion in educational studies of the view not only of the history of pedagogy, but primarily of social pedagogy, for which the key aspect is focusing not (...) *on the educational relationship perceived as a kind of dialogue: caretaker – the person under care, or caretaker – such a group, not on the educational process, seeing in each environmental circle a potential environment of education, and in the interactions of influences of the individual and the environment – a factor dynamising required educationally desirable shaping of human behaviour in the process of development of the environment of their lives – the family environment, colleague circles, the neighbourhood, etc. – by interested parties*<sup>27</sup>. This was a partial departure from the primary perception of scouting education as intermediate education for the benefit of dominance of environment influence, including spontaneous ones that instructors could (...) *potentially make purposeful, hence, included in education processes*<sup>28</sup>. The point of view of this social pedagogue from Łódź, Poland, permits a clear placement of their ontological and epistemological preferences in terms of the perception of education and the research on its presence in the youth union as characteristic for sociological functionalism. He himself had undertaken a scientific analysis of the concept of education in treatises published after World War II. During the time of the Polish People's Republic, non-behavioural definitions of this concept prevailed as part of pedagogy philosophically subordinated to Marxism-Leninism, however A. Kamiński distanced himself from them with a substantiation transgressing the above complications of

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<sup>27</sup> A. Kamiński, *Analiza teoretyczna polskich związków młodzieży do połowy XIX wieku*, Warszawa, PWN 1971, p. 11.

<sup>28</sup> *Ibidem*, p. 25.

meanings, writing that *we need to focus (...) on social pedagogy and on how this field construes education*<sup>29</sup>.

A very clear departure from ideology for the benefit of perception of the education process in its environmental and personal considerations is in accordance to the identity of social pedagogy and scientific ethic. Stressing the holistic dimension of man as a bio-socio-cultural being, Kamiński referred to the philosophy of man by education philosopher Sergey Hessen<sup>30</sup>. The congruence of views on the core of education in social pedagogy of the pedagogue from Łódź is amended by his philosophy that is par excellence humanistic and personalistic, stemming from Sergey Hessen who was so dear to him, as his superior at the University of Łódź, and whose writings, due to neo-Kantian idealism and anti-communism were censored. As A. Kamiński wrote: *(...) in papers on social pedagogy one can see two different concepts of it: one – as an individual pedagogical branch, another – as a separate field. As a pedagogical branch, this is pedagogy treating the education process quite uniquely (...)*<sup>31</sup>. The core of this process was thus not only viewed from the perspective of social pedagogy as a separate scientific discipline on education, but specifically in the context of general pedagogical knowledge<sup>32</sup>. Contemporary papers on scouting pedagogy lack the necessary modifications of the theory of socialisation within this movement as well. We thus have ahead of us studied that would consider the multi-aspect and inter-disciplinary character of indirect education.

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<sup>29</sup> A. Kamiński, *Podstawowe pojęcia pedagogiki społecznej w pracy socjalnej*, Warszawa, IW CRZZ 1976, p. 7.

<sup>30</sup> Conf. for a broader view: B. Śliwerski, *Wkład pedagogii Aleksandra Kamińskiego do współczesnej teorii wychowania humanistycznego*, [in:] *Bogactwo życia i twórczości Aleksandra Kamińskiego*, ed. by I. Lepalczyk, W. Ciczkowski, Wydawnictwo Adam Marszałek, Toruń 1999, pp. 94–106.

<sup>31</sup> A. Kamiński, *Pedagogika społeczna w dorobku nauk pedagogicznych w Polsce Ludowej*, Człowiek w Pracy i Osiedlu 1978, no. 1, p. 61.

<sup>32</sup> Conf. for a broader view: B. Śliwerski, *Wkład pedagogii Aleksandra Kamińskiego do współczesnej teorii wychowania humanistycznego*, [in:] *Bogactwo życia i twórczości Aleksandra Kamińskiego*, ed. by I. Lepalczyk, W. Ciczkowski, Wydawnictwo Adam Marszałek, Toruń 1999, pp. 94–106.



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