

Education for the Future in Philosophy of Professor Bogdan Suchodolski

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Abstract: Professor Bogdan Suchodolski was a Polish philosopher, educator, historian of culture and science. In the impressive scientific output of this outstanding figure of Polish science, covering pedagogy, theory of upbringing, history of culture, history of education, history of science and structural anthropology, a lot of space is devoted to the history of pedagogical thought. His contribution to this field of knowledge is immeasurable. He went down in the history of world science as the creator of the original educational proposal of “education for the future”, still vividly commented on by researchers to this day. He is regarded not only as one of the most outstanding Polish educators, but also as an outstanding educator who is recognized on a global scale. Prof. Bogdan Suchodolski, interested in the genesis of modernity and the formation of a new man, conducted research on upbringing, which is very important in the modern world - in a dynamically changing civilization. In recent years, this topic has been increasingly addressed by many educators. It is a multifaceted, complex issue of great social importance.

The upbringing process – it’s the
process of our lives

Bogdan Suchodolski

The reading shows the relationship between pedagogy
and the issues of the essence and vocation of man.

A lot of valuable information was also provided by the item entitled “The world of man and upbringing” (Suchodolski, 1967b) containing interesting from the pedagogical point of view, the author’s reflections on the issues of upbringing and contemporary civilization, and “Education for the future” (Suchodolski, 1947b) – the author proposes a detailed program of upbringing and educating people in the conditions of scientific and technical civilization, believing that upbringing is hope for the role of upbringing, which will grow in the future, for new tasks facing education.

Articles from the magazines “Chowanna”, “Nauka Polska”, “Kwartalnik Pedagogiczny” and many others were also used.

They were also very valuable documents from the resources of the Library of the Pedagogical Faculty of prof. Bogdan Suchodolski of the University of Warsaw in Warsaw.


Showing the figure of prof. Bogdan Suchodolski and analyzing the scientific achievements (legacy) of a recognized pedagogue, an attempt was made to answer the following questions:

- Who was and what did Prof. Bogdan Suchodolski?
- How is Bogdan Suchodolski perceived by con-

1 INTRODUCTION AND METHOD

The material was written by reviewing a number of publications. First of all, syntheses concerning the life and activity of Bogdan Suchodolski were used. Of particular importance for my considerations were the studies “Professor Bogdan Suchodolski. His philosophy, pedagogical thought and activity” (Wojnar et al., 1996) and “Bogdan Suchodolski on the centenary of his birth – durability of inspiration” (Wojnar and Kubin, 2004).

For consideration it was precious also a book “Who is a man?” (Suchodolski, 1974a). This book is highly appreciated and reissued many times. In it, the author reflects on the image of a modern man. The study “Education in spite of everything” (Suchodolski, 1990) in which the author refers to the current condition of upbringing turned out to be very helpful.

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temporary educators and thinkers?

- What is the concept of education for the future of Bogdan Suchodolski?

2 RESULTS

2.1 Outline of Bogdan Suchodolski (1903 – 1992)

Bogdan Suchodolski was born on December 27, 1903 in Sosnowiec, and died on October 2, 1992 in Konstancin near Warsaw (Wojnar, 1993). He lived almost the entire 20th century. He belonged to a generation that was born and raised during the partitions, experienced the joy of freedom regained in 1918, took part in building the Second Polish Republic, joined the underground during the years of Nazi occupation, undertook the effort of rebuilding and shaping new values in the post-war years, survived attempts to Stalinize Poland.

In 1921 he graduated from high school and began studying history, literature and philosophy at the University of Warsaw. Four years later, he obtained a doctorate at the University of Warsaw on the basis of a dissertation entitled "Seweryn Goszczynski. Life and Works 1801 – 1830" (Warsaw 1927) (Wojnar, 1964). In the years 1926 – 1927, Bogdan Suchodolski, as a scholarship holder of the National Culture Fund, studied abroad: at the University of Berlin, then in Rapperswil in Switzerland and in Paris. In 1932 he obtained his habilitation at the University of Warsaw on the basis of a thesis entitled "Stanislaw Brzozowski. The development of ideology" (Suchodolski, 1933). He became an associate professor at the University of Warsaw, and in 1938 he took the chair of pedagogy at the Jan Kazimierz University in Lviv. During the Nazi occupation, B. Suchodolski participated in organizing clandestine teaching in Warsaw. He participated in the development of the principles of educational activity in the future, free Poland. He gave lectures and seminars at the secret Warsaw University.

After the end of the war in April 1946, he took over the Department of Pedagogy at the University of Warsaw. In the years 1958 – 1968 he was the director of the Institute of Pedagogical Sciences at the University of Warsaw and headed the Department of General Pedagogy (Wojnar, 1975). The first post-war years became for B. Suchodolski a period of intensive studies on the humanistic thought of Europe and the world. Professor's lectures at the University of Warsaw attracted many listeners. The scientific activity of B. Suchodolski also finds expression outside

the university. He was a member of of the Warsaw Scientific Society, the Polish Academy of Arts and Sciences in Krakow, and then the Polish Academy of Sciences¹. The activity of B. Suchodolski abroad was significant. His books have been translated into various foreign languages, especially German, Italian and Spanish. He maintained close contacts with numerous universities, lectured in almost all of Europe and the United States. He was active in international organizations and associations in the field of pedagogical sciences and the history of science. Already in 1945, as a member of the Polish delegation, he participated in the first organized UNESCO meeting in London – later he constantly cooperated with it as an expert². Professor Bogdan Suchodolski is an outstanding scientist in the humanities, deeply and comprehensively interested in the issues of man and the world created by people. His scientific path led through the study

¹The Polish Academy of Sciences (PAN), established by the act of the Sejm of the People's Republic of Poland of 30 October 1951 as a continuator of the tradition of the Polish Academy of Arts and Sciences (PAU) and, among others, Warsaw Scientific Society. Its task is to provide Polish science with conditions for comprehensive development, to set directions for scientific research, to contribute to the development of scientific thought in the world, and to represent Polish science in the country and abroad. He was also the editor of many publications, including the 13-volume Great Universal Encyclopaedia and the five-volume History of Polish Science. For eighteen years (1954 – 1972) the professor was the editor-in-chief of "Pedagogical Studies", published by the Committee of Pedagogical Sciences of the Polish Academy of Sciences, in the years 1956 – 1970 - editor-in-chief of "Kwartalnik Pedagogiczny", a few years he was the editor of "Rocznik Pedagogiczny" PAN, and since 1972, he headed the international editorial team of the yearbook published by the Committee of Pedagogical Sciences of the Polish Academy of Sciences "Paideia".

²B. Suchodolski was a co-founder of the Comparative Education Society In Europa, in the years 1964 – 1971 the vice-president of this association, and remained its honorary member until the end. He was also one of the founders of the Association Internationale des Sciences de l'Education, in 1969 he organized the AISE congress in Warsaw, and in 1968 – 1973 he chaired this organization. In 1961 he was a member, and in the years 1968 – 1971 the chairman of the Akademie Internationale d'Histoire des Sciences, in 1965 he organized the international Congress of the History of Science in Warsaw and Cracow. He participated in the work of the World Future Studies Federation, in the years 1977 – 1986 he was the vice-president of the Federation, and until the end its honorary member. He also collaborated with the Club of Rome. He took part in a huge number of conferences and congresses organized in many countries by the above-mentioned organizations and associations. He was active in the international field until the last years of his life. In 1991, he participated as a guest of honor in the celebration of the 40th anniversary of the UNESCO Institute in Hamburg.

of philosophy and the history of culture, through the analysis of the development of science, towards considerations in the field of anthropology and the theory of human formation, in accordance with the belief that “the process of upbringing is the process of our life” (Wojnar, 1974).

2.2 Scientific Achievements of Professor Bogdan Suchodolski

The scientific achievements of Professor Bogdan Suchodolski are rich, creative and still valid. His enormous scientific achievements include: the history of pedagogical thought and education, the development of modern philosophy of man, the problems of education and its connections with culture, the system of values, the future, science, technology, social life, the issues of the modern concept of general education, trends and threats in a changing and changing world, civilization, reflections on the role and history of science, in particular pedagogical sciences, the history of Polish culture³.

2.3 Bogdan Suchodolski in the Opinion of Contemporary People of Science

The scope of Bogdan Suchodolski’s scientific, educational and organizational activities was exceptionally extensive. His legacy in the field of pedagogy, theory

³See e.g.: “Stanisław Brzozowski: rozwój ideologii” (Suchodolski, 1933); “Wychowanie moralno-społeczne” (Suchodolski, 1936); “Uspołecznienie kultury” (Suchodolski, 1947a); “Narodziny nowożytnej filozofii człowieka” (Suchodolski, 1968); “Rozwój nowożytnej filozofii człowieka” (Suchodolski, 1967a); “Oświata i gospodarka narodowa” (Suchodolski, 1966); “Świat człowieka a wychowanie” (Suchodolski, 1967b); “Trzy pedagogiki” (Suchodolski, 1970); “Nasza współczesność a wychowanie” (Suchodolski and Wojnar, 1972); “Problemy wychowania i cywilizacji współczesnej” (Suchodolski, 1974c); “Wychowanie i strategia życia” (Suchodolski, 1983); “Dzieje kultury polskiej” (Suchodolski, 1980); “Polska. Naród a sztuka” (Suchodolska and Suchodolski, 1988); “Kształt życia” (Suchodolski, 1979), “Kim jest człowiek?” (Suchodolski, 1974a); “Humanizm i edukacja humanistyczna” (Suchodolski and Wojnar, 1988); “Wychowanie mimo wszystko” (Suchodolski, 1990). For the entirety of his scientific work, prof. Suchodolski was distinguished, awarded and honored with Polish and foreign distinctions. He received honorary doctorates from foreign universities. He particularly valued the honorary doctorate of the University of Padua, where many outstanding Poles had studied in the past (including Mikołaj Kopernik, Jan Kochanowski). In recognition of the achievements of prof. Suchodolski is the publication of his biography (Bruzzese, 1966; Broccolini, 1967; Wojnar, 2010).

of education, history of culture, history of education and history of science is enormous.

Professor Jan Danecki wrote that *Suchodolski’s entire scientific work, his activity as an initiator of scientific research, as a pedagogue who assigned education and upbringing a primary role in society – were imbued with the unshakable conviction that it is the duty of all of us to think in terms of humanism. This belief characterized the entire attitude of the Professor; it uniquely distinguished his way of being* (Danecki, 2004).

Professor Irena Wojnar – a student and long-time employee of Suchodolski – claims that the Professor is one of the greatest educators of the 20th century, despite the fact that he never completed his pedagogical studies himself (Wojnar et al., 1996, p. 19).

Czesław Banach writes that in the Professor’s works, man appears as a free, creative being, using his mind, imagination and sensitivity. He has a chance to create human reality thanks to work and life experience. Preparing people to build the world should be the main task of prospective and innovative education (Banach, 1993).

Professor Bogdan Suchodolski surpassed us and was ahead of his time – writes Zbigniew Kwieciński – therefore a much more sensible activity than trying to write and talk about him is to study his books and try to understand their messages. *Professor Bogdan Suchodolski was a pedagogue in the sense that Socrates or Plato, Shakespeare or Balzac, Mickiewicz or Żeromski were* (Wojnar et al., 1996, p. 14).

Professor Stefan Wołoszyn claimed that Bogdan Suchodolski’s position as a historian of pedagogy was unique (Wołoszyn, 1996).

2.4 Upbringing in Terms of Bogdan Suchodolski

The term upbringing was used by Bogdan Suchodolski to refer to factors and activities having educational effects, but also to the processes of change taking place under their influence in human individuals, as well as the permanent results of these processes (Suchodolski, 1974c, p. 109). He believed that the phenomenon of upbringing exists only where there are factors and activities organized to achieve educational goals. The main area of upbringing are therefore educational institutions, especially educational institutions dealing with young people. Education is therefore an activity carried out consciously and in an organized manner. The author saw upbringing as a lifelong process, usually taking place in contact with other individuals, subject to their control and verification (Suchodolski, 1974c, p. 115). Therefore, the

specific role of education in the modern era is to prepare people for life and activities that, by favoring their development, will put more and more difficult tasks ahead of them. He was an opponent of the traditional division of upbringing into moral, intellectual and aesthetic ones, and he was in favor of integrated upbringing, which engages a person in a holistic way, and at the same time defines the elements of objective reality shaped by man.

2.5 Problems of Modern Education

Bogdan Suchodolski noticed a disturbing phenomenon – the growing criticism of the school's activities in the field of teaching and upbringing in society. Old ideas, attitudes, values, and even a way of life are increasingly diverging from the new reality that is gradually and consistently emerging. Transferring encyclopaedic knowledge and teaching simple cognitive skills, which education generally focuses on, are less and less popular with parents who are skeptical about frequent reforms of education and changes in curricula. Young people treat school with reserve and in many cases manifest some resistance to the superficially “reformed” school reality. The educational system, as noted by the eminent Polish pedagogue, is in fact constantly modernized. However, new concepts of education and their implementation are not always clear, understandable and do not always find social support, and in many cases do not reflect the needs and expectations of recipients (young people) open to the changing social and moral world. According to B. Suchodolski, the ongoing debates in various countries on the direction of changes in European education allow us to put forward the thesis that education must be directed towards the future. It must prepare the young generation to deal with the unknown; should disseminate the belief that there are various development scenarios, and that we can, thanks to education, support the implementation of a selected development of a situation that is beneficial for people. To be prepared, you need to learn new knowledge that will build up throughout your life. The need to learn, to learn new things throughout life results from the increasing pace of social changes (Pachociński, 1999, p. 74). In recent years, we have witnessed constant changes that affect all areas of our lives. What was unimaginable and unreal for us yesterday becomes our everyday reality.

We live in a reality that is fluid and constantly changing. Contemporary pedagogy of the future (education of the future) reflects on how to – if possible – prepare a young person for life and functioning in an unknown perspective? Education for the

future should be perceived as an activity that would enable the permanent acquisition of knowledge and skills needed to adapt and live in a new type of society focused on acquiring knowledge. Civilization does not develop in a vacuum. As emphasized by B. Suchodolski, it is the result of human activity, which is becoming more and more complex, and at the same time it is at a crossroads. Uncertainty, which it brings with it, requires *knowledge and commitment, maturity and firmness, criticism and courage to act* (Suchodolski, 1987, p. 12). On the other hand, the developing civilization creates new opportunities for man, opens up new horizons for him. Institutions are undergoing transformation, including those responsible for the upbringing process, and more broadly for shaping the personality of an individual with their competences – an individual who is to live in a dynamically changing society. This problem was stressed many years ago by prof. B. Suchodolski, who wondered what future we should educate young people towards? What world will they live in when they reach adulthood? In his deliberations, the author strongly emphasized that what the future will look like depends on people. They must perceive the world not only through the prism of their own good and happiness, but they must look at it in a holistic dimension – global (Suchodolski, 1979, p. 55). Referring to the history of education, he emphasized that preparing people for life at the level of the civilization they create is an extremely difficult task that requires not only time, but also a more efficient organization of the teaching process (Suchodolski, 1947b, p. 11-12)⁴.

The concept of educating a citizen of the world – a citizen for the future by a recognized educator and humanist is an interesting theory of education understood as a universal social good with a strong emphasis on the *value of an open mind* (Suchodolski, 1970, p. 189).

This innovative alternative pedagogy – as B. Suchodolski described it – in relation to the current, conservative pedagogy, would be support in building a new future of the world, and at the same time creating a new style of everyday life. The path of this pedagogy should lead to *a true society and a true man* (Suchodolski, 1970, p. 175). The school and the teachers employed in it, who want to create a new future of the world, a new person, should implement it in the education process, especially since the school is an institution where the individual is socialized and prepared for proper functioning in society⁵. It is worth not-

⁴See e.g.: (Suchodolski, 1990, p. 187, 212, 221).

⁵Out of concern for proper education, in 1993 UNESCO established the International Commission on Education for the 21st Century, which, working under the leadership of

ing that upbringing does not take place in a vacuum (which was strongly emphasized by B. Suchodolski in his considerations) – all changes in the development of an individual result directly from his interaction with the reality that surrounds him, i.e. people and objects. Therefore, in the process of educating a person to function in an unknown future, educators, school and the environment in which he functions play an important role. This modern doctrine of education was undermined from many sides, and especially criticized by supporters of social constructivism, who, as history has proven, were wrong. Despite the criticism, B. Suchodolski rightly believed that this new education skilfully opposes the traditional, ossified concept of education. Because *the task of the school is not to educate students to become miniaturized historians and Polish philologists or biologists and geographers* (Suchodolski, 1970, p. 192) but open individuals who understand the changing world and actively participate in this process of change.

The new education should be about understanding better what is happening in the world, society and what is happening in man thanks to a certain knowledge of science. In a modern educational program, no difficult issues can be omitted. Professor Suchodolski was of the opinion that education should not be about not only knowing something, but above all about being someone thanks to it. He formulated the principle: “to learn to be” (Suchodolski, 1970, p. 194). This principle requires introducing into the curricula the values that are implemented by humanistic education. It should be a humanistic education that does not reject the use of science and technology. It is true that exact sciences do not belong to the humanities, but everything that is important for a human being and that shapes human personality should be used from them. Bogdan Suchodolski was an opponent of school dualism, which at an early age separated *the paths of those who will be prepared to think and the paths of those who will be prepared to do* (Suchodolski, 1970, p. 199). In many countries, these paths are combined, creating schools that teach classes with a more general curriculum and classes with a more vocational curriculum, but there are different possibilities – transition paths from one to the other. The professor saw here the huge role of technology and technology – mass media of information shaping the vision of an educated man for the 20th – 21st century.

J. Delors, developed a report which analyzed and included recommendations for improving education (International Commission on Education for the Twenty-first Century and Delors, 1996). The report emphasizes the role of lifelong education, which is assigned an important place in modern society and the education system (Rabczuk, 2000).

2.6 The Importance of Education for the Future

As the years went by, Bogdan Suchodolski became convinced that the future could no longer be realized in the same way as civilization is currently developing. Hence, it is necessary to develop new principles of education, which would prepare people to consciously manage the rational development of civilization.

The professor, closely observing the intense, fast and multi-faceted changes that are taking place in contemporary society, believed that *preparing people to live on its level has grown into a major social problem (...), that further development of modern civilization, and even simply its existence, today depends as much as possible on preparing people to live and work in accordance with its requirements* (Suchodolski, 1947b, p. 12).

In his considerations, he emphasized that the influence of many factors should be taken into account in upbringing. Education serves the future when it concentrates *its efforts on shaping this critical awareness, thanks to which it will be possible, from the point of view of evaluating the goals and tasks of civilization, to constantly verify everything that happens in its spontaneous development* (Suchodolski, 1947b, p. 212). He strongly emphasized that thanks to such an upbringing, an individual would be prepared to control the further development of civilization. Critical assessments of modern civilization, reaching deep into the issues of man and his responsibility, changes in the human condition and the unstable perspective of the future, open – according to the professor – completely new tasks for the theory and pedagogical issues. The nature and foundations of pedagogy must take a new shape – the assumptions of the education process should be formulated anew – towards the education of the 21st century. The individual will then be prepared to live in the society of the future – a democratic (civic) society. Will consciously and responsibly participate in the industrial and information society. For such a life and performing appropriate social and professional functions, a person must be properly prepared by school education at all levels of education.

Already in 1985, in the pages of “Głos Nauczycielski” prof. Suchodolski wrote: *The concept of education for the future, which after the last war was born as a new theoretical and practical concept, is today a kind of truism. It is no longer an important and exciting question: are we to educate for the future or not? The important and difficult question becomes: for what future should we educate?* (Witalewska,

1992).

In his deliberations, the scholar devoted much attention to the issue of “education for the future”. He noticed an important phenomenon – the difference between the present and the future that is planned and pursued is often very significant. This dissonance should take into account the education system. Therefore, education should not only take into account upbringing in the aspect of individual life plans, but must also take into account the responsibility of people for the social reality in which they live. In his opinion, *the preparation of people, realizing the convergence of social and individual interests, will become a premise for general progress* (Suchodolski, 1974b, p. 351). He wrote that *education for the future is both education for the predicted and planned future, as well as for the future that will be born in the processes of creative development* (Suchodolski, 1974b, p. 352). In his considerations, he rightly argued that the evolution of the surrounding reality depends on the creative development of education. He held the position that *education for the future is education that should inspire and develop creative tendencies* (Suchodolski, 1974b, p. 355).

Bogdan Suchodolski understood upbringing as an emotional and motivational process, which is a rational hope and which is carried out by man “in spite of everything”. The formula “upbringing despite everything” in the pedagogue’s view means that upbringing serves to form a human being and is a factor in building the future – that is, the process of upbringing should focus on the selection of specific values based on the principle of “to be”, not “to have”. This is because upbringing is to help a person to exist and develop creatively, as a happy and internally rich individual. Upbringing accompanies a person throughout his life and is its essential component, and its goals are related to the development of man and culture. Guided by the thoughts of a recognized pedagogue, it can be concluded that upbringing is a fight for man, for his humanity and participation in culture. The purpose of education is not only the internal development of a person or preparing him for practical activities here and now, but also directing him to the needs of the future – “education for the future”. Education is a process that is interdependent with the process of human development and throughout his life. The problem of this upbringing should, according to the professor, contain two elements: the concept of life as a sacrifice and the concept of life as the realization of one’s own personality in creative activity (giving one’s strength to society and the world). Creative upbringing develops creative needs and activities, as well as active participation in culture and social ac-

tivities. In this context, he wrote: *The creative life is a life in which freedom is expressed in its personal participation in society and civilization* (Suchodolski, 1974b, p. 360).

2.7 Timeliness of Bogdan Suchodolski’s Views

In times of dynamically changing reality in which we live, education becomes an area of intense interest and concern. The belief that the further existence of the world and its development depends on the creative presence of a thinking, sensitive and active individual, a citizen of the country and the world, is strengthening. This is what Bogdan Suchodolski wrote, seeing in upbringing hope (a panacea) for the dangers that threaten us, resulting from modern civilization. The contemporary era is characterized by a state of particular tension, described in the past by the professor as a “crossroads”. The modern world is filled with various types of conflicts, threats affecting virtually all areas of our lives.

New education – education towards the future is treated as a tool and an opportunity for planned social changes, oriented towards universal humanistic values – freedom, tolerance and human rights. They are related to various aspects of human personality in terms of mental, moral and social, as well as with his imagination, expressiveness and creativity. Education of the 21st century (towards the future) is moving away from unilateral and encyclopedic education towards educational utilitarianism.

The author’s creative intuitions from many years ago turned out to be not only durable, but also inspiring for activities undertaken today. According to the Professor, the basis of modern civilization should be the integrity of science and technology. The currently implemented new educational programs confirm B. Suchodolski’s utilitarian approach to education as much as possible in accordance with the spirit of modernity. It is precisely this structure of education that guides the proposals for new content of general education proposed by UNESCO today (Suchodolski, 1974b, p. 32).

The issues of general human education in a perspective context was the keynote of the conference organized by the Professor in the late 1970s entitled “The model of an educated Pole” in the Research and Forecasting Committee at the Presidium of the Polish Academy of Sciences “Poland 2000” (Suchodolski, 1974b, p. 33). The conference materials were published in 1980 and are a valuable document of exploration, research and discussion on education interpreted in a much broader way than just as a resource

of information.

The issues of tomorrow's education are difficult and complex, especially when school teaching traditions and conservative attachment to the existing closed classroom structures are not the best. B. Suchodolski spoke on this matter many times: he advocated the need for alternative thinking, participation in building the future, and he also defended utopia as a force stimulating the shape of the future (Wojnar, 1993, p. 205). He consciously broke with the habits of school education, consistently defended the new concept of mental culture, and also pointed to the characteristic difficulties in implementing modern scientific education.

The issue of linking general education with social reality, and thus inspiring active participation of young people in social life, is a new task. It results from new shapes of socio-political life. The bond with the European Union entails the idea of European education, expressed not only in the need to deepen knowledge about the common past of these countries, but above all to learn how to be a European, prepared to live in a community, respecting human rights and democracy.

The issues signaled in B. Suchodolski's deliberations are becoming particularly topical today and require conceptual and practical solutions in the contemporary educational reality. It should be emphasized that Bogdan Suchodolski presented his considerations in terms of secular education, disregarding the indications of any religious doctrines. His perception of the world was the reasoning of an atheist in a European pluralistic and multi-view society, and what Poles in United Europe will become in the future. The importance of the pedagogue's reflections is special, and their topicality will constantly evolve. *His views became the subject of numerous studies, discussions and polemics among educators. They remain relevant to this day.*

3 CONCLUSIONS

This study attempts to present the profile of the outstanding Polish professor Bogdan Suchodolski and his reflections on education in the future. In the dynamically changing reality, this issue is extremely important and topical.

This outstanding Polish humanist, pedagogue and philosopher, with a rare scale of interests, taught us successive, persistent work on ourselves, argued that the meaning and value of life should be sought in shaping personal wisdom and one's own vision of perceiving the world, in individual experiences, in

the richness of culture, in community, friendship and love.

Bogdan Suchodolski treats education as an open process, emphasizing at the same time that the cognitive interests of pedagogy must focus on what people can become in the course of a dynamically changing reality – the development of civilization.

The main challenge faced by a modern school – in Bogdan Suchodolski's philosophy of education for the future – is educating an individual who is constantly learning, ready to take on new challenges, flexible, easily adapting to changing conditions and expectations. Above all, the school should be open to innovation – not only in the world of technology, but also in relation to the teaching-learning process. One of the fundamental challenges of modern education is the evolution of teaching methods. This is related to the priorities of the modern, modern model of education aimed at striving to activate students. Activation is intended to encourage the student to use the acquired knowledge, work in a group, compete, as well as integrate with the surrounding reality (surroundings).

He held the position that “the future is in our hands” (Wojnar et al., 1996, p. 148) and called for education in the spirit of teaching alternative thinking and defending universal values.

Guided by the indications of prof. Bogdan Suchodolski, it can be firmly stated that the activities that should be undertaken as part of modern education – education towards the future should support the comprehensive development of personality, stimulate innovation and human creativity, which should be conducive to creating the basis for the development of a knowledge-based civil society.

Therefore, Bogdan Suchodolski was rightly called “teacher of teachers”. Every educator should get to know the great Polish educator recognized by contemporary scholars and his concept of education.

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