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NEW POLE IN NEW POLAND. UPBRINGING ACCORDING TO JAN STACHNIUK

Jan Stachniuk, a.k.a. “Stoigniew” (1905–1963) was a Polish thinker and publicist who created an original philosophical concept called by him and his followers “culturalism” or the “ideal of Zadruga”. His thought remained relatively unknown in the period of the Second Polish Republic, and in the period of the People’s Republic of Poland as it was purposefully forgotten and overlooked. A certain revival occurred in the Third Republic of Poland, when some Polish nationalist circles began to refer to culturalism. At the beginning of the 21st century, Polish researchers such as Bogumił Grott, Jan Skoczyński and Jarosław Tomaszewicz began to look into the works of Jan Stachniuk. Stachniuk’s thought is both attractive and difficult for researchers. Both of these features have the same source which is originality, resulting from Stachniuk’s thesis that Catholicism, or even Christianity, do not constitute the essence of the Polish identity. They are not even an addition to this identity, but actually contradict it and led to the distortion of the national character of Poles.

Stachniuk unceremoniously treats both Polish and European philosophical tradition. In his thoughts, he introduces superior categories, such as the opposition of culture and co-culture, which allow him to critically assess all other trends, social phenomena or historical events. This detachment from other philosophical schools makes the reconstruction of Stachniuk’s thoughts evolve into an original

interpretation of the researcher. And so Jan Skoczyński proposes to treat it as a specific form of gnosis¹, Bogumił Grott considers it to be one of the heterodoxical currents of Polish nationalism², Jarosław Tomaszewicz proposes a possible interpretation of Stachniuk's thoughts as Polish national bolshevism³, while Stanisław Potrzebowski shows its anti-communist character, and in the first version of his monograph he calls it the Polish volkist movement⁴. Zdzisław Słowiński and Mieczysław Cenin try to connect it with the concepts of Erich Fromm or with the revival of small communities in the global online village⁵, Tomasz Gabiś points to common threads in Stachniuk's thoughts and the post-colonial theory⁶, Gawęł Strzdała links it with the German conservative revolution⁷, while Paweł Bielawski connects it with the ideas of the European New Right⁸.

"IDEAL OF ZADRUGA": CULTURE AGAINST ANTI-CULTURE

The basis of Jan Stachniuk's thoughts is constituted by his vision of man, i.e. who he is and what role he plays in the world. As Stachniuk writes:

The fundamental property of man is the genius of creation, i.e. the ability to bind the elements of human psyche with the elements of nature in such a way that a new and mighty shape of power arises, which is subordinate to man. We could call it an element or genius in the reconstruction of the natural order of the world⁹.

This original vision of man leads to an original vision of humanism, which "is the creative momentum in man's nature, aiming at the com-

¹ See J. Skoczyński, *Negonoza polska*, Kraków 2004.

² See B. Grott, *Religia, cywilizacja, rozwój – wokół idei Jana Stachniuka*, Kraków 2003.

³ See J. Tomaszewicz, *Rewolucja narodowa: nacjonalistyczne koncepcje rewolucji społecznej w Drugiej Rzeczypospolitej*, Warszawa 2012.

⁴ See S. Potrzebowski, *Słowiński ruch Zadruga*, Szczecin 2016.

⁵ See M. Cenin, Z. Słowiński, *Prawia – mit dziejotwórczy: systemowa teoria kultury*, Wrocław 2013.

⁶ See T. Gabiś, *Dwaj panowie S. o pożytkach z kolonizacji Polski*, 2014, <http://www.tomaszgabis.pl/2014/06/02/dwaj-panowie-s-o-pozytkach-z-kolonizacji-polski/> (access: 25.10.2018).

⁷ See G. Strzdała, *Kulturalizm Jana Stachniuka, czyli rewolucja konserwatywna po polsku*, 2013, <https://konserwatyzm.pl/strzadala-kulturalizm-jana-stachniuka-czyli-rewolucja-konserwatywna-po-polsku/> (access: 25.10.2018).

⁸ See P. Bielawski, *Nowa Zadruga*, Wrocław 2016.

⁹ J. Stachniuk, *Człowieczeństwo i kultura*, Wrocław 1996, p. 10.

plete transformation of the natural order of the world into a new form of connected forces”¹⁰. The ultimate goal of man at the external level is to “control and subordinate all energy existing in the world to human beings”¹¹, whereas, at the internal level, the ultimate goal is to master the elements of our psyche, which will be the end of the creative evolution. Hence, “humanism is the task of complete reconstruction beyond the elements in man and nature”¹². According to Stachniuk, “humanity means transforming the world, perfecting it”, and “a resignation from this task is a resignation from the very essence of humanity”¹³.

The concepts of “man”, “humanity” and “humanism” are connected with another key term for the ideal of Zadruga, i.e. “culture”. According to Stachniuk, “Culture is precisely the process of reorganization of the natural order of the world, collecting elements and combining them according to a different pattern, thanks to which a new type of power subordinate to man is created”¹⁴. With regard to humanity “culture is the process of fulfilling our mission which consists in reorganizing the field of elements”¹⁵. Another important term is “creative will” or the power present in man and the world, inspired by the Nietzschean will for power. Culture is a growing creative will and its objectification in the cultural heritage of mankind¹⁶.

Stachniuk sees a tragic element in human life, the essence of which is the phenomenon of heroism, which he understands as “the tragic beauty of destroying the life substance of an individual in order to obtain creative values”¹⁷. According to Stachniuk, heroism consists in “overcoming the vegetation rollercoaster and sacrificial transformation of personality’s life into objective works of culture”¹⁸. It is the hero who sacrifices his biological life in order to create a cultural work that exists outside him that is the highest ideal of man, which man as an individual and mankind as a community should strive for¹⁹.

However, according to Stachniuk, both in man and in the world there is a force contrary to the will of creation. In man, it is a desire to

¹⁰ Ibidem, p. 12.

¹¹ Ibidem, p. 13.

¹² Ibidem.

¹³ Ibidem, p. 15.

¹⁴ Ibidem, p. 26.

¹⁵ Ibidem, p. 28.

¹⁶ Ibidem.

¹⁷ Ibidem, p. 80.

¹⁸ Ibidem, p. 87.

¹⁹ Ibidem, p. 88-89.

escape from the task of taking control of the world and plunging into blissful vegetation²⁰. In the world, this is the opposite of culture, i.e. anti-culture. Anti-culture is a nihilistic aspiration to plunge into vegetation or emptiness, to transfer the purpose of human existence from the only existing world to some invented netherworlds. Stachniuk considers Christianity to be the highest stage of anti-culture, i.e. total anti-culture²¹. For Stachniuk, this dualistic conflict of culture and anti-culture constitutes the axis of human history, the key to the interpretation of events and phenomena both in the past and in the present²².

SLAVIC HERITAGE: ZADRUGA AND PAGANISM

Stachniuk considers the term “Zadruga” as meaning the original form of the Slavic family community. While Slavic history researchers do not share this view, the term “Zadruga” functions among the southern Slavs and means a community based on kinship and affinity ties that runs a farm together. It was precisely this idea of Zadruga that Serbian socialist Svetozar Marković referred to. He wanted to make Zadruga the basis of the reborn Serbian state and society²³. Accidental or non-accidental similarities between the concepts of Marković and Stachniuk remain an unexplored area.

Stachniuk perceived paganism in the same subservient way as the best known representative of Polish nationalism Roman Dmowski treated Catholicism, namely as an element and a tool subordinate to his idea. He believed that the so-called ethnic religions are one of the expressions of the creative will in the world, so he considered them to be subordinate to his vision of culture. This authorial understanding of culture allows him to critically analyze and evaluate various religions, a religion that is not ethnic allows him to evaluate and analyze culture. Stachniuk was an advocate of a naturalistic vision of religion, in which gods become personifications of various natural phenomena (sun, fire, rain, earth, vegetation cycle) as well as social phenomena (war, family, law, ethnic community). However, this is not merely atheistic reductionism, because Stachniuk sees something else, i.e. the creative will that

²⁰ See *ibidem*, p. 18-23.

²¹ See *ibidem*, p. 90-116.

²² See *ibidem*, p. 117-129.

²³ See E. Bujwid-Kurek, *Myśl polityczna i państwowo-ustrojowa Svetozara Markovića (1846-1875)*, Kraków 2000.

works in the universe, both in nature and in mankind. It is precisely the concept of will, the fullest expression of which is culture on a non-human level, that constitutes the essence of Stachniuk's pantheism.

New ideological projects are often accused of trying to take the place of religion in society, life of an individual or culture. The accusation of an attempt to create a new secular religion was raised against communism on the one hand by conservative thinkers and on the other, by those who themselves originated from the Marxist tradition (such criticism of Marxism is formulated, for example, by Leszek Kołakowski).

Such an accusation can also be formulated against Jan Stachniuk's thoughts. However, it should be noted that the author himself is perfectly aware of the religious dimension of his ideas. He not only openly admits this, but also turns it to the advantage of his concepts. Stachniuk believed that religious beliefs are natural for man and he cannot and should not give them up. Therefore, Stachniuk was convinced that no social and political system can survive without support in religion, which is why he aptly predicted the end of people's democracy in Poland. Stachniuk was an anti-Christian and anti-Catholic thinker (he also spoke negatively about other religions that he considered as anti-cultural, e.g. Buddhism). However, he was not an anti-religious thinker, it was the traditional ethnic religions that he considered as a naturalistic basis on which religion should be reborn in the form the ideal of Zadruga. Anti-Catholic and anti-Christian nationalism of Stachniuk is not as original against the background of European nationalism or Polish nationalism as it might seem. Polish nationalism, especially in its national-democratic version, was rooted in the positivist tradition, in which the understanding of man and his place in the world was determined more by social Darwinism than by catechism and encyclicals, and temporal goals related to the life of an individual as part of a national community were more important than the metaphysical perspective. One of the founding fathers of Polish national democracy, Zygmunt Balicki directly supported atheistic Darwinism against Christianity, and Roman Dmowski himself was at first close to such tendencies. Only at the end of his life did Dmowski recognize the greatness of Christianity as a universal philosophical concept. Before that, he treated Catholicism itself as well as the Catholic Church instrumentally, i.e. cultural Catholicism as one of the elements from which the identity of a new Pole can be built, and the Church as an institution that can be involved in organizational activities for the

promotion of this new national identity. It is worth mentioning, however, that the first editorial office and the first edition of *Myśli nowoczesnego Polaka* (*Thoughts of a modern Pole*) contained a large anticlerical and anti-Christian charges. Stachniuk himself referred directly to this tendency present in the thoughts of national democrats, and later he calls the rapprochement between Dmowski and the Catholic Church “an attack of the sacristy on Dmowski”. Hence Potrzebowski’s justified thesis that Stachniuk’s thought is a development of this early version of national-democratic thought²⁴.

UPBRINGING AND ITS ESSENCE ACCORDING TO JAN STACHNIUK

Stachniuk uses the term “upbringing” differently than it is accepted in contemporary pedagogical literature. He uses it to define the process of transmitting and shaping both values and knowledge and skills. Therefore, in Stachniuk’s terminology, “upbringing” means “education”, i.e. both upbringing and training.

According to Stachniuk, upbringing “serves to maintain continuity”²⁵. As the author explains: “The institution responsible for upbringing, i.e. school in the first place, is oriented towards including a maturing individual in the continuity of the group’s life”²⁶. Here, however, a problem arises which is important for Stachniuk in further analysis of educational phenomena, namely what purpose this continuity is to serve. Upbringing may serve either to maintain the continuity of culture, i.e. including more and more individuals in the work of extending human control over the world²⁷.

Anti-culture can also utilise upbringing for its purposes: “There, the principles of continuity of the group are supposed to halt progress, to halt the development of culture, because the stagnation leads to the development of the disease. In such an environment, the upbringing authority is oriented towards the breeding of an ahistorical type of man, preserving the continuity of tradition as an end in itself. Other educational values are subordinated to this goal”²⁸. As Stachniuk

²⁴ See S. Potrzebowski, *Słowiański ruch Zadruga*, op. cit.

²⁵ J. Stachniuk, *Droga rewolucji kulturowej w Polsce*, Wrocław 2006, p. 49.

²⁶ Ibidem.

²⁷ See ibidem, p. 49–51.

²⁸ Ibidem, p. 53.

concludes: "It is decisive what this group is like, whether it strives for developing culture to preserving ahistoricism"²⁹.

According to Stachniuk, upbringing consists of three elements, which constitute the subsequent stages of the upbringing process:

First, a) he is taught the most general principles, which are the norms of the worldview; then, b) he should develop innate abilities and forces, i.e. the efficiency of mind and body, general emotional dispositions namely courage, submission and discipline; and finally, c) he is equipped with social tools such as knowledge and skills. The basis of upbringing is the first factor: induction into the norms of the worldview³⁰.

Therefore, these elements have a hierarchical structure, the first one being the most important.

Upbringing occupies an important place in the ideology of the group, i.e. in the paradigm defining the life of a given society.

The mechanism of group ideology consists of such aspects as religious concepts and the system of organization of religious life (church), the educational system and its ideals (school, family, social environment), general ideas, living in a given environment, the content of national consciousness, the legal and moral system, language and its properties, literature, philosophy, art and science. Together they constitute a set of means of ideology of a group that reproduces a given cultural type with their help. Hence the consistency of the national character, which is not subject to any significant changes, although the background in which it exists i.e. the wave of emerging and disappearing generations is ever-changing³¹.

According to Stachniuk, upbringing is omnipresent in the society and it determines the nature of man.

The educational system depends not only on education, but also on the family and the social environment. These circles are similar to machine tools that sculpt the adolescent generations. The basis of the educational system is to imagine the ideal of man, who is to be fulfilled in the flexible material of young minds. These ideals can be different, there as many worldviews as religious systems. For the worldview defines the essence of all things, the purpose of being, explains the meaning of life, its value and the system of life values in general. Educational ideals are a simple deduction of the worldview prevailing in a given group; they are realized by the school with its system, content of views and criteria, which are put into the soul of the child and the maturing individual. The family plays the same role. After all, parents are people who have been shaped by the

²⁹ Ibidem.

³⁰ Ibidem, p. 54.

³¹ J. Stachniuk, *Dzieje bez dziejów: teoria rozwoju wewnętrznego Polski*, Wrocław 1990, p. 85.

same mould only a generation back, so they have a spiritual profile already formed and in their part, they can shape their children according to the same pattern. The social environment works on the basis of the same principles³².

Stachniuk outlines the following vision of the upbringing society:

The imposition of criteria and principles of group ideology takes place through countless suggestions from various authorities. The whole system is described as social education. In childhood, these functions are performed by parental authority, teachers, the elderly, institutions such as the church, the state, the social environment, and so on. The spiritual world of an individual, based on these principles, can develop, expand, but it can never violate the criteria on which it rests. The soul of an average individual is a system of values corresponding to a given group ideology. As such, it seems obvious and natural. Its justification is always connected with faith in a superhuman, absolute origin. The belief-oriented character of the value system provides a strong foundation for the whole worldview. In this way, everything can be evaluated according to the criteria that form the basis of a given worldview. Every act, action, desire, thing, relationship in the surrounding world is valued according to this scale of values that seem absolute³³.

Therefore, the group's ideology is dominant and total. It is the group that decides what kind of person an individual will be and permeates every aspect of social life.

DUALIST VISION OF EDUCATION

Stachniuk is very critical of upbringing in Poland, both in old and contemporary Poland. He presents the following negative vision of Polish upbringing.

The destructive work of the Polish upbringing system dates back to the 16th century. The systematic mutilation of generations, the constant production of a desperate type of man who surrounds us today, began when the ideal of a 'good Pole' was shaped. Before that it used to be different. Although upbringing was in the hands of the same dark powers, their range was limited. After all, the traditions of pagan naturalism, stored in beliefs, general norms, oral tradition, proverbs, peculiarities of language, etc., were not yet extinct. At one point, these traditions were joined by the European current of Renaissance and humanism, creating together the basis for the Reformation. The victory of the Catholic reaction undermined the possibility of further development. The seeds of Polish civilization

³² Ibidem, p. 85–86.

³³ Ibidem, p. 90.

were destroyed, the campfire was extinguished, which promised to be something equivalent to what was later created in Protestant countries. The suicidal work of the upbringing institution for the nation consists in consolidating in a living mass of generations a pathological model of a human being – a ‘good Pole’³⁴.

Stachniuk criticizes the upbringing that took place in contemporary Poland in the period between the wars. He sees a problem, which he calls “the antinomy of Polish upbringing”. The essence of this problem lies in the fact that “the principles of general upbringing, instilled into the psyche of a pupil, should release dispositions to develop general condition, once as the strength of mind and body, and further as a desire for knowledge and skills, in order to use them effectively in fruitful life activities”³⁵. Meanwhile,

at the basis of Polish upbringing we find tragic fission. A ‘good Pole’ is bred, that has an ahistoric personality, a definitely vegetative attitude, and at the same time he is given precise instruments for intensive, cultural activity. On the one hand, he is supposed to be an individual with a vegetative attitude to life, proud that he ‘does not lose’ his personality in pursuit of something, and on the other hand, equipped with agility and skills aimed at dynamism and momentum. The Polish education system works in both these mutually exclusive fields of study. It wants to preserve the traditional ideal of ‘Polish identity’ in the type of ‘good Pole’, and at the same time equip him with the skills and skills of character mind, so that he can defend and protect his own inefficiency with these tools. He wants to be able to withstand the living pace of work and life using rich means³⁶.

As Stachniuk writes “the educational ideals of Polish group ideology are identical to those of Catholicism. These, in turn, are anchored in the ideals of Judaism”³⁷. Stachniuk considers these in turn to be nihilistic as anchored in the imaginary supernatural world, distracting man from the transformation of the world in accordance with his will, and thus as the embodiment of anti-culture. So

the educational system as a whole had to stifle everything that in the nature of a biologically normal Pole was an expression of the creative attitude. Throttling innate drives must be combined with overcoming a certain resistance. Creative attitudes pushed into the underworld of consciousness had to exert pressure, creating the spiritual state of restless tension³⁸.

³⁴ J. Stachniuk, *Droga rewolucji kulturowej w Polsce*, Wrocław 2006, p. 48.

³⁵ Ibidem.

³⁶ Ibidem, p. 49.

³⁷ J. Stachniuk, *Dzieje bez dziejów*, op. cit, p. 90.

³⁸ Ibidem, p. 91.

Stachniuk considers the baptism of Poland as the first turning point in the history of Poland. Unlike most historians or thinkers, Stachniuk perceives it as a negative turn. He claims that the original beliefs of the Slavs (which he calls 'the Slavic naturalistic myth') were the first stage of the group's ideology development in Poland and a good starting point for further development of the Polish nation. However, from the moment of baptism Christianization began, combined with the growing presence of the Catholic Church in Poland. At that time, the church was the most important institution promoting culture. There was a reaction against this anti-cultural tendency, i.e. the Reformation, which had a superficially Christian character, but in its essence was an expression of the struggle between culture and anti-culture. However, there was another turning point in the history of Poland, which, according to Stachniuk, was the Counter-Reformation:

the Church, taking advantage of this opportunity, decides to make the whole Poland Catholic. Using the nobility as a faithful tool, it quickly embraced the nervous centres of the nation. By conquering the educational system completely and basing it on its personalistic ideals, through school, family and the environment it fills the spiritual world of an individual with its content, and imposes its criteria of understanding the essence of being³⁹.

Stachniuk considers Jesuit upbringing to be the purest and most dangerous form of this victory of anti-culture in Poland. For him it is the opposite of Zadruga upbringing and a total implementation of the ideal of anti-cultural upbringing.

According to Stachniuk, since the triumph of Counter-Reformation, as a result of e.g. subordinating upbringing to the Catholic Church, Poles have become a nation professing the anti-cultural ideology of the group. Therefore, he ambivalently perceives the actions of the invaders in the territories of the former Polish Republic. On the one hand, they fought Polish identity. On the other hand, they tried (at least in the Prussian partition) to free upbringing from the catholic influence and to educate people who may no longer consider themselves Poles, but who will lose many negative qualities of a Pole-Catholic. Stachniuk is extremely critical of the reborn Poland, of the Second Polish Republic, where the Catholic Church has regained most of its influence and is still trying to strengthen its position, among other things by seeking to take control of the educational system.

³⁹ Ibidem, p. 85.

RENAISSANCE OF POLISH UPBRINGING

However, Stachniuk sees the solution to this tragic situation from the perspective of the ideology of Zadruga. It is a turn towards culture and a foundation for the rebirth of both the Polish state and the Polish nation, which will result in the rebirth of the Polish upbringing.

As Stachniuk writes,

the antinomy of Polish upbringing can only be overcome in one case: when we get rid of the traditional core of Polish identity, which in the form of the enslaving ideal of vegetative individualism is passed down from generation to generation. What we consider to be the essence of Polish historical individuality must be destroyed in order to clear the area for the development of another one, now suppressed, but really Polish, creative and humanistic individuality. If we expel vegetative individualism from the Polish educational ideal, we will severely injure the appropriate ideomatrix organ. Only the impulse of continuity of tradition and a part of instrumental education will remain at our disposal. In turn, what is the core of upbringing, general principles, must be reinstalled⁴⁰.

According to Stachniuk, a cultural ideal should be replaced by an anti-culture upbringing ideal.

The model of the capable, creative Pole should be enthroned. The differences between him and a 'good Pole' must be the same as they exist between an a-historical personality, even armed with perverse instrumentalism, and a heroic personality. The model of a Pole should have the attributes of a heroic personality. They cannot hang up in the air. Hence the postulate that individual's emotional attitudes should be ingrained in a given historical context. The latter focuses on particular difficulties. These are issues related to the inclusion of the creative will of a given individual in the stream of life under construction. There are no such difficulties in anti-culture, which gets rid of them through an act of simple negation⁴¹.

Stachniuk also presents his vision of the revival of Polish upbringing in the spirit of Zadruga ideology.

The healing process should be expressed in the transformation of world-view norms in the creative and cultural spirit, in the creation of positive patriotism, which is in complete opposition to the group consciousness of the Jesus-Mary followers, and in the reconstruction of literature. Based on experiencing the world, which is typical for heroic personality, each of these fields will become something completely different than they currently are. This is where the creative educational ideal will emerge, which the institution of the school will multiply in millions⁴².

⁴⁰ J. Stachniuk, *Droga rewolucji kulturowej w Polsce*, op. cit., p. 32.

⁴¹ Ibidem, p. 33.

⁴² Ibidem.

Above all, therefore, there must be a total change in the basic content, i.e. general content. As Stachniuk writes,

the content of general education must be the subject of revision in the first place. The radical transformation of the content of general education, apart from the expulsion of anti-culture, consists in the development of a new ideal of man, consistent with the spirit of the forming community. We could arbitrarily call this new creation the ideal of a constructive Pole, as it will be a denial of the 'good Pole' we already know. The appearance of the constructivist model of a Pole is simply a revolutionary change, turning the stream of social evolution in a completely new direction. This is the starting point for a fundamental change⁴³.

The creation of a new upbringing will mark a turning point in the history not only of Poland, but of the whole world.

Developing a model of a new upbringing organ will be a breakthrough in the history of spiritual culture, and not only in Poland. The giant body of mankind, in its overwhelming mass, is affected by the same disease in most parts of the globe. The conscious overcoming it in some small, even the smallest section is an introduction to the global upheaval. It will be the beginning of a human revolution, the beginning of an avalanche, opening up prospects for a truly revolutionary new and wonderful world⁴⁴.

THE STATE AND UPBRINGING

On the basis of Stachniuk's declarations, it can be concluded that in his opinion the key role in upbringing is played by public education (here also understood as an educational system).

Man will behave and act as society has taught him through public education, norms of opinion, ideas and models from environment. With this apparatus, countless millions of individuals can recover from stagnation and stillness. Without it, millions of these individuals can easily turn into a frozen density of rotting biological and mental energy, unnecessary to anyone, completely helpless in their abandonment⁴⁵.

Upbringing in the Zadruga state would have a state character. It is worth emphasizing that Stachniuk, when describing the Zadruga state, devotes most attention to the ideology that will prevail in it. Little does he write about the state apparatus itself; however, he points out that the state would cover all spheres of life of society and individuals, and

⁴³ Ibidem, p. 34.

⁴⁴ Ibidem, p. 65.

⁴⁵ J. Stachniuk, *Zagadnienie totalizmu*, Wrocław 1990, p. 48.

that all aspects of social life would be educational in nature, thus striving to convey and strengthen the Zadruga ideology of the group that prevails in it⁴⁶.

According to Stachniuk, the state has a duty to take on the task of educating citizens:

Similarly, in the social and organizational field, the state is an exponent of man as a whole, it gives a system of means of realization, destroying a specific ideal that serves to intensify life. It must therefore, make it possible to educate a complete man; it must create the social conditions from which the higher moral, volitional and mental types of individuals result in order to arm the nation to effectively fight against the resistance of the biophysical environment⁴⁷.

The Zadruga vision of state upbringing is a total vision, according to which upbringing covers all stages and aspects of human and social life and this upbringing ultimately shapes a person. In the book *Zagadnienie totalizmu* (*The Issue of Totalism*) Stachniuk quite accurately presents his vision of upbringing in the state.

The first place should be given to public education. The achievements in this area are enormous. Millions of children immediately after leaving the cradle find themselves in a system that forms their personality from the very beginning. The universality of teaching, its range and complexity of pedagogical means, exploit every area of the emotional element. Public education is nowadays an incredibly powerful lever for extracting the latent potential of an individual. It can serve any value, any idea when it becomes the centre of political disposition. The apparatus of public education is such a flexible instrument that it can multiply the worldview model imposed on it in millions of copies, i.e. emotional behaviours, criteria of good and evil, the model of everyday life behaviour, etc. Political battles and revolutions will be fiercely fought for this authority in the future. Controlling it allows you to cultivate the soil of the collective soul as you want. The prevalence of teaching means that millions of mentalities of the growing generation are formed in a specific, uniform way. This determines the commonness of collective perceptions, the uniformity of reactions, the common goals and aspirations, the uniformity of collective individuality, such as nations. If in the ancient past a man had to fight brutally for a woman, because it was a condition for the extension of his biological type, through his offspring, then a similar situation will be characteristic for the ideals of civilization, fighting for the right to maintain and develop through the authority over public upbringing. The control over the system of educational means is a source of power and survival of certain ideals of the worldview⁴⁸.

⁴⁶ See *ibidem*, p. 132-136.

⁴⁷ *Ibidem*, p. 24.

⁴⁸ *Ibidem*, p. 45-46.

SUMMARY

The vision of education, according to Jan Stachniuk is of a dual character, just like all of his concepts. On the one hand, he creates a vision of negative education, anti-cultural one, which led to the downfall of Poland and Poles and which stalls them in this downfall. This education is identified with a Christian model of upbringing, especially the catholic or the Jesuit one that despite advancing secularization of the state and society is still an ideal of upbringing realized by the official education system. He also negatively perceives the then, but contemporary to him, tendencies in the catholic thought, i.e. the philosophy of personalism which in the past was an expression of the cultural rebellion against catholic anti-culture, but eventually gave in to anti-cultural tendencies themselves. He also negatively evaluates secular upbringing, which he merely considers a secularized version of the catholic upbringing, i.e. an anti-culture without metaphysical basis.

On the other hand, a vision of positive education emerges, the cultural education of Zadruga which will lead to the rebirth of Poland and Poles. This is the upbringing which will foster the creative will and that will encourage people to make a heroic effort to fulfil their task, i.e. to aim for the total control of man over the world. Thus the cultural revolution in Poland will occur through the revolution in upbringing, which will result in the establishment of the state of Zadruga, whose main task will be to educate a new Pole according to the Zadruga ideal of upbringing.

In the Zadruga concept of education, upbringing supersedes educating. The upbringing (connected with fostering the faith in the ideal of Zadruga, among the next generation) embodies the ultimate goal of education. This new Zadruga man is supposed to dominate the world through his knowledge of science and technology, but the path of development both as an individual, as part of a community, the national community as such and, finally, humanity, is defined by the ideal of Zadruga. The upbringing here has a religious character, but in the specific, original understanding of religion. It is a 'secular mysticism', a sense of unity with the creative will that fills the universe and its realization through heroism, both at the individual and community level, through creativity and participation in the biological life of the community, because according to Stachniuk, only through his deeds and through his offspring can a person secure immortality for himself.

An attempt to inscribe Stachniak's thoughts in the system of coordinates organizing contemporary upbringing currents may be interesting. According to these criteria of analysis, the second-best concept of upbringing is a concept that assumes striving for a radical change of consciousness, which is supposed to lead to a radical social change. According to Stachniuk consciousness defines existence and culture governs politics, which is close to the metapolitical concepts of the European New Right. However, it should be stressed that the European New Right is definitely anti-totalitarian in nature. Meanwhile, Stachniuk, despite the fact that he separates himself from the 20th-century totalitarianisms and criticises them thoroughly, creates a vision of the Zadruga state, which is definitely total in nature. The most total, however, is the vision of ubiquitous ideology permeating every aspect of individual and social life, and thus the vision of total state upbringing, which can freely and fully shape a new human being.

According to the traditional classification of the currents of pedagogy made by Stefan Wołoszyn, the Zadruga concept of upbringing would be one of the currents of ideological pedagogy alongside national, nationalist or religious pedagogy. Interestingly, Stachniuk's vision is close to all three of these pedagogy trends. It is certainly a vision of nationalist pedagogy, but it goes against the mainstream of Polish nationalism. It is a religious pedagogy, but it opposes all contemporary religions. And it is a pedagogy which claims to become a new national pedagogy. However, it is contrary to the most common understanding of the essence of Polish identity and the nation itself.

The leading role of culture in the Zadruga ideology makes it possible to compare the current concept of upbringing with the pedagogy of culture. And indeed, similarities can be seen here, such as the slogans of the ultimate goal of upbringing as the inclusion of man in the process of creating culture, or upbringing through culture and for culture. Stachniuk even refers to the works of Bogdan Suchodolski, although he does it in a selective and instrumental way. It should be emphasized that the vision of culture expressed by Stachniuk is different from the vision of culture educators. For Stachniuk, culture does not have a universal character, but a national one, the issues of contemplation and aesthetics are subordinated to the issues of deed and heroism. And most importantly, Stachniuk strongly rejects Christian values, also in their secularized version: lay and humanistic.

Although the ideology of Zadruga aims at becoming an official state ideology and taking over the cultural hegemony, and then a total change of the paradigm of both individual and collective thinking, it is now an alternative idea to the official ideology of upbringing. However, it does not resonate with other alternative concepts, which most often arise from anti-authoritarian approaches and seek to reduce the state's control over education and to liberalise education itself. On the contrary, Stachniuk demands an increased state control over education (or, according to his terminology, upbringing). It should be stressed, however, that the state mentioned here will first be reconstructed in accordance with the ideas adopted by Stachniuk.

Stachniuk, when considering the problem of education (in his understanding upbringing), takes into account the institutional aspect, i.e. school at all levels, including higher education. He also touches upon the issue of the so-called youth organizations, i.e. the scouting popular in his time or other institutions relating to similar methods of upbringing through activity, such as the Soviet Union Pioneer Organization or German Hitlerjugend. A certain paradox appears here. Stachniuk appreciates the role of culture as a paradigm defining how an individual and the whole society thinks and acts. This is a paradigm difficult to grasp, not always open, requiring deep reflection and insightful analysis. However, when it comes to analysing the very mechanism of sharing culture or integrating it into culture through upbringing, Stachniuk analyzes only its institutional aspect, ignoring the role of non-institutional or informal factors. His recipe for a change of education is similar. It is not about creating an alternative institution to the world system, which he considers to be anti-cultural, or the implementation of education consistent with the idea of Zadruga education, outside the institution of school. The aim is to seize power in the state and thus, take control over the educational system, which this time will operate in accordance with the Zadruga ideology.

Taking into account Stachniuk's ambitious goals, such as the implementation of the cultural revolution in Poland, the transformation of the whole cultural ideomatrix, the total reorganisation of Polish society and the Polish state, he pays surprisingly little attention to the specific means of implementing this project, including the education itself. Like critical educators, Stachniuk believes that education has led to the current negative state of affairs and is now serving

the status quo, but only education can lead to a change in the future. Nevertheless, it only sets the general objective of this revolutionary education, specific objectives must be developed by the reader himself. The vision of cultural revolution created by Stachniuk assumes establishing the elite of a nation, which then adheres to the ideas of Zadruga and as a result of its actions, masses of people are activated, followed by the seizure of cultural and political power in the state. The environment of 'Zadruga' was supposed to be this new elite, but it failed. The Zadruga followers who succeeded in the People's Republic of Poland did so at the cost of abandoning their ideals and subordinating themselves to the system.

CONCLUSION

Jan Stachniuk's thought is full of paradoxes. For instance, he acts against the right and left, against conservatives and liberals, for a planned economy and rapid modernization, but against the Soviet communism, for total subordination of an individual to the collective in the new state, but against totalitarianism, for the supreme role of religion in social life, but against the church. It is related to the originality of its concept in all aspects. This originality and these paradoxes are also present in the vision of Zadruga upbringing. It is religious upbringing, albeit according to the original understanding of religion, which is alternative to the official one. It is pedagogy of culture, but according to the original understanding of culture, which is alternative to the official one. It is also national and Polish upbringing, but according to the original understanding of the nation, nationalism and Polish identity, which is alternative to the official one. Stachniuk himself describes his vision as 'humanistic', but it is a specifically understood humanism, resulting from his original vision of man and humanity. Regardless of the assessment of the value of Jan Stachniuk's works, the researchers emphasize the originality of his thoughts. Stachniuk's concepts were created against and contrary to all the most important currents present in the times of his activity. This originality is also revealed in the analysis of the problem of education in Jan Stachniuk's thought. However, it should be emphasized that while this vision is interesting from the researcher's point of view, it does not affect the existing ways of thinking about upbringing and it is unlikely to affect them in the future either.

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Abstract:

Jan Stachniuk was a Polish thinker, who created the ideology of culturalism or the so-called “ideal of Zadruza”. According to his concepts, the aim of mankind is the maximal control of the world, which is the expression of its culture. The opposition of this tendency is the nihilistic striving for vegetation, the expression of which is the so-called “anti-culture”. This dualistic vision of mankind and the universe is expressed in Stachniuk’s vision of education. On the one hand, Stachniuk negatively evaluates the existing Polish education, the roots of which he found in Counter-Reformation, which he considered an expression of anti-culture. On the other hand, he believed that only through a transformation of the ideal of education can a cultural change be achieved. He called for a cultural revolution and the realisation of the ideal of “Zadruza-based state”, which will take total control of education and create a new man.

Keywords:

Jan Stachniuk, Zadruza, culturalism, ideology and education, educational ideal, national education

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