**9th Congress of Philosophy of Education Society of Poland**

The Bronisław F. Trentowski Society of Philosophy of Education Society of Poland and the Jagiellonian University in Kraków, Faculty of Philosophy, Institute of Education, Department of General Pedagogy and Philosophy of Education

would like to invite you to participate in the international conference

**Education and the State**

Biodoxographic subtitle:

**Zygmunt Mysłakowski (1890-1971) as a philosopher of education**

**Problem assumptions:**

By remaining and to some extent continuing the research problem of the previous PESP Congress, we would like to subject research to the past century of the development of philosophy of education as well as its contemporary shape. Education, remaining in the foreground of politics and the center of influence of the modern state falls between philosophy, theory and practice, and ideology. Today, education and the state remain in close relationship and dependence with all the positive and negative consequences of the situation. These interdependencies raise numerous questions and problems that the philosophy of education is facing.

Do such phenomena as, among others, global socio-economic exchange, consumerism, ubiquitous standardization and control and - in education - test culture, enumeration of reporting, efficiency, and/or social capital, challenge the philosophy of education in its humanistic layout? What are the consequences for the philosophy of education that one can find in the fall of great narratives and their replacement with local micro-narratives? Is it an expression of the widening area of modern man's freedom or, on the contrary, a veiled form of new coercion coming from the "free market"? What significance does the digital turn in the humanities have for the philosophy of education in the conditions of state control of electronic media, what are the dangers and opportunities for education in a network society? Can we consider the "policy of discursive dominance" of the state as a stigmatization of the young generation and the whole society? Can the state's science and education policy be understood as stimulation or disorganization of the humanities? Are we dealing with the strengthening or marginalization of educational autonomy at all levels, as well as the marginalization of environmental scientific representations? Are we dealing with ignorance or political oversteer over education? Is the liberal discourse on education (Foucault, Bourdieu, Beck) in global society (knowledge-power, reproduction, reflective modernization) response to global, European, and Polish education problems? Has the liberal education paradigm has competition today and whether ( or not) is it a conservative return to the past? In the past century, this tradition was brought up in many countries by national, state, and political education after World War II. This tradition raises the question of the possibility of contemporary patriotic education and historical politics, which always has references in the sphere of educational practice. What role should modern education play in the face of civic and political activity? Education in a democratic society has many dimensions that are difficult to enumerate. It is, however, worth pointing out the tensions that arise between the public and private sphere, between the political aspirations of the state and the goals of various religious associations, social groups or environmental organizations, whose expectations suggest to reduce their function to a simple transmission of values. This raises the question of how to protect education from being instrumentalized by either party? Countries belonging to the European Union have adopted the standards in force there. Therefore the Union's policy towards education generates numerous questions about its philosophy of education and its references to national concepts.

What position does the philosophy of education take on these changes? How does it argue and justify the value of upbringing and teaching, which cannot be brought down to a service nor an instrument in the hands of power? How convincing is it about the humanistic dimension of the efforts of educators and teachers for good, comprehensive, and careful education of the young generation? Is it ready and able to cooperate and support the authorities in their efforts to ensure proper education and care, as well as to support families raising their children? Is it able to engage in the dispute with the state and to what extent does it limit and instrumentalize the activities of educators, care keepers and teachers?

The scientific heritage of Zygmunt Mysłakowski, an outstanding Polish educator associated with the Jagiellonian University, fits well with the climate of creating university pedagogy in Poland. First of all, it was the time of the end of partitions, then of the Second Polish Republic, fruitful for the pedagogical thought of the twenty years of independent Poland, and finally a tough time of people's (socialist) power. Mysłakowski's scientific biography documents these transformations and entanglements of education (both at the level of practice and theory) in ideological disputes and their dependence on power. On the other hand, mature reflection and knowledge about education emerges, in dialogue and openness to global thought and achievements in the area of knowledge and practice; independent, or in dispute and opposition to political, ideological and religious attempts to subordinate the entire sphere of education in serving the state, ideology or religion.

**Proposed thematic areas:**

* educational tasks of the State: modern values and standards versus tradition and historical practices of education;
* reforms of education; comparative analysis and interpretation of individual past reform projects in Poland and abroad;
* Polish pedagogy and the education system in Poland against the background of world pedagogical thought and educational changes observed elsewhere;
* education management - goals and methods; forms of education at state, private, religious and/or local government level;
* entrepreneurship and competition versus cooperation in education;
* egalitarian and elite education;
* goals and expectations of education subjects towards the State;
* universal values and criteria for good education;
* education areas incorporated or left free by the State and/or the Church;
* pedagogy as related to ideology; pedagogy as referred to ideology; norms for world-view education of national, patriotic, civic, religious, moral and/or historical type;
* international initiatives of educators in specific projects and implementation proposals; examples of how teachers and educators cooperate, exchange experiences, and run the dialog as partners in practice.

**Conference languages:** Polish and English

**The date of the conference:** September 25th-27th, 2020.

**The conference venue:** Jagiellonian University in Kraków

**Registration is possible until** May 30th, 2020.

**The amount of the conference fee:**

- **570 PLN/135 EURO** (**470 PLN/110 EURO** for the PESP members with current membership fee paid); the price includes participation in the conference, catering during coffee and lunch breaks, participation in the gala dinner at the Czeczotka Palace on the Main Square Market and in the cultural event, publication of the text in the reviewed monograph (after receiving a positive review), conference materials, along with a certificate of participation in the conference

- **450 PLN/110 EURO** (**350 PLN/85 EURO** for the PESP members with current membership fee paid); the price includes participation in the conference, participation in catering during coffee and lunch breaks, participation in cultural event, publication of the text in the reviewed monograph (after receiving a positive review), conference materials, along with a certificate of participation in the conference

Payment deadline is June 31st

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Kraków is a magic city. The former capital of Poland, a city of science, culture and arts. It boasts many attractions like historical places, magnificent architecture, theatres, museums, old churches and cloisters. There is the unique atmosphere in our town. It is also the academic center with the oldest Polish university – the Jagiellonian University of Kraków. Many famous poets, musicians, writers, actors and composers live and create here. Kraków is also a world famous religious center for Roman Catholics, Jews and other cultures. The Royal Capital City and necropolis of Polish kings, historic views, monuments of nature and numerous heritage objects are here. We warmly invite you to Kraków.

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