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„The Pedagogy of Concern” by Irena Wojnar. An outlook on the last ten years of their scientific work

**„Pedagogika niepokoju” Ireny Wojnar.
Perspektywa ostatnich dziesięciu lat jej pracy naukowej**

Abstract: The aim of this article is to summarize the pedagogy of concern – a proposal, which Irena Wojnar described as a „programmatic theme” that delineates the areas of research she has been involved in over the last decade of her scientific work. This proposal is less well known in the educational community than the theory of education through art with which I. Wojnar has spent most of her academic career. In the meantime, it was the idea of the pedagogy of concern that organised the scientific thinking and research work of I. Wojnar in the last decade of her life. In this article, I will discuss the conceptual categories that are crucial for the pedagogy of concern. These are: concern, pedagogical concern, alternative thinking, ambivalence, culture of peace. At the end of the article I focus on the most important demands of humanistic education, which according to I. Wojnar was a result of pedagogical concern. These are indications for the formation of a so-called „soft humanity” – a sensitivity for others and for the community, an alternative and ambivalent way of thinking, an openness to being different and peaceful togetherness. The main point of reference for me are the publications of I. Wojnar, which appeared in the years 2011 – 2021, as well as the series of eleven conferences („Humanistic Alternatives”) organised by the I. Wojnar

in the Prognoz Committee „Poland 2000 Plus” at the Presidium of the Polish Academy in the years 2015 – 2020.

Keywords: concern, alternative thinking, ambivalences, culture of peace, humanism.

Introduction

In December 2021, Irena Wojnar, one of the most outstanding representatives of pedagogical science in modern times, passed away. She gained worldwide recognition for her original theory of aesthetic education, demonstrating the broad and multidimensional pedagogical potential of art. In Poland, Wojnar is also known as the doyenne of humanistic pedagogy, referring, among other things, to the traditions of ancient *paideia* and *humanitas* and to the concept of *Bildung*, emphasising the need to educate the human being in the name of his or her multifaceted development and also responsibility for the world - both the one we live in here and now and the future (Wojnar, 2000, pp. 15 - 41).

Throughout her entire period of scientific activity, Irena Wojnar was affiliated with the University of Warsaw (since 1946, when she took up studies at the Faculty of Humanities at the University, through 1949 - the official moment of her employment at the university, until her death). She often referred to herself as a „university person”, emphasising that for her, the *university* was a way of life, a kind of life strategy that „made it possible to acquire over the years a life wisdom that was not necessarily dependent on scientific knowledge” (Wojnar, in Piejka, 2013, p. 93). She remained faithful to this idea of university life to the end. Her scientific activity was not interrupted either by retirement or by her deteriorating health. She worked literally until the last moments of her life, as evidenced above all by two important publications. The first is *Humanistyczne alternatywy pedagogów* (Fijałkowski, Wojnar, 2021a). It is an edited and substantively structured transcript of Adam Fijałkowski’s conversations with Irena Wojnar, conducted between 2014 and 2020, and of their original texts that appeared in the pages of „Kwartalnik Pedagogiczny” (eng. Pedagogical Quarterly) during that time. The second is *Humanistyczne ambiwalencje globalizacji* (Piejka, Wojnar (red.), 2021b), which was in fact published a few months after Professor Wojnar’s death. It is the result of the last (January 2020) conference in the series of *Humanistyczne alternatywy*, which Wojnar initiated and directed for several years in the „Poland 2000 Plus” Forecast Committee at the Presidium of the Polish Academy of Sciences. Next to the University of Warsaw, this was the second

institution in which she worked actively and with great commitment until real scientific meetings were prevented by the Covid - 19 pandemic.

The last years of Irena Wojnar's life were thus a time of her intensive scientific work. The theory of upbringing through art, which had been her most important area of scientific exploration for many previous decades, then definitely receded into the background of Wojnar's research interests. In less formal conversations, Professor Wojnar emphasised that in the course of several decades, this theory has become part of a certain canon of Polish pedagogical thought and constitutes a problem area well „managed” and continued in various ways by successive generations of researchers. In her opinion, other issues needed to be exposed, which, as she said, had not been explored sufficiently by pedagogues. They provide a foundation of sorts for her humanistic thinking and represent what it meant for her to „think humanistically”, to „be a humanist” - because this is how she identified and defined herself above all (Wojnar, 2016, pp. 8 - 9).

The category that binds the scientific thinking of Wojnar in the last decade of her scientific work is the *pedagogy of unrest*. I refer here to a text with exactly this title, which was first read as an inaugural lecture at the Wyższa Szkoła Pedagogiczna (Pedagogical College) of the Polish Teachers' Union on 28 September 2012 and subsequently published in *Ruch Pedagogiczny* (Wojnar, 2012b). It also opens the book *Humanistyczne przesłanki niepokoju* (eng. *Humanistic Premises of Unrest*),, In which Irena Wojnar emphasises that it is the pedagogy of unrest or anxiety that she considers to be an „almost programmatic topic” for her reflection and further studies (Wojnar, 2016, p. 10).

The aim of this article is to present this pedagogical proposal in a synthetic manner. It is not known to pedagogical circles (I mean both theoreticians, researchers and practitioners) as well as the already mentioned theory of education through art. Meanwhile, as I have already stated, it was the idea of the pedagogy of anxiety that in a peculiar way organised, bound together the scientific thinking and research work of Irena Wojnar in the last decade of her life. In many respects, it is a continuation of the Professor's reflections on humanistic pedagogy (Wojnar, 2000, p. 41); however, new themes have emerged, specific problem areas, which she had only mentioned earlier, have been highlighted. In the latter period, they have gained the status of particularly important, most often cited, „programmatic”, as Wojnar called them - both in some publications and during conference speeches and informal conversations.

In defining the pedagogy of unrest, I look at it first and foremost as Professor Wojnar's final message to the pedagogical community; a message created with the full consciousness of summarising and concluding her scholarly activity.

The starting point for me are the following questions:

- What does *anxiety, unrest, concern*, mean as a starting point for pedagogical reflection and practice?
- What dispositions, skills and competences do human beings particularly need today in the context of their „being in the world“?
- What should characterise a humanistic education resulting from pedagogical concerns?

The present analysis is based primarily on the publications of Irena Wojnar which appeared between 2011 and 2021 as well as on a series/project of eleven conferences *Humanistyczne alternatywy*, organised by the Professor in the Forecast Committee „Poland 2000 Plus“ at the Presidium of the Polish Academy of Sciences in 2015 -2020. I also refer to older texts by Wojnar since, as I have pointed out, many of the problematic themes presented in this article appeared in her publications earlier than in the last decade of her scientific work.

Anxiety - the starting point for pedagogical thinking and action

As I have indicated, *pedagogy of anxiety* has been described by Irena Wojnar as a „programmatically theme“, encompassing many of the other theses and postulates she has exposed in the last decade of her scholarly work, and as „a fundamentally valid yet multifaceted tonality“ (Wojnar, 2016, p. 9). A pedagogy of anxiety is not only an analysed pool of problem areas and specific pedagogical guidelines. It is also an expression of Wojnar's personal attitude, her own anxieties, oriented towards the world, man and education. Meetings with her showed that she was not able to talk about the issues that intrigued her with cool detachment, that she took them up with genuine commitment, and that she treated her scientific work - the possibility of publishing, organising conferences in scientific circles - as an opportunity given to her to influence the environment and to strive for changes that she considered important. In this attitude lies the very essence of *pedagogical concern*, of which she spoke and wrote.

Defining *anxiety*, Wojnar mentions various literary and philosophical contexts, including the „Musilian anxieties of the Törless pupil“ (Wojnar, 2012b, p. I). She also identifies as an important inspiration the pedagogical thought of John Dewey, who justified the need to awaken in his pupils

„states of curiosity and anxiety”, linked to inquisitiveness and cognition. In this perspective, Dewey pointed to the wealth of possible educational experiences, including those related to arts. However, the most important point of reference for Wojnar is the philosophy of Gabriel Marcel, who wrote:

To be curious is to leave a certain immovable centre, it is to attempt at grasping, at capturing that object of which one has only a vague or schematic idea. In this sense, all curiosity is directed towards the periphery. To be anxious, on the other hand, is to be unsure of one’s centre, to seek one’s equilibrium (...). Curiosity will become all the more anxious in me, the more its object becomes part of myself, the more closely it is integrated into my internal structure. (Marcel,1984; after: Wojnar, 2012b, p. I)

Anxiety represents a particular variety of human experience and existential sensibility, oriented towards what is important and essential. In this context, Irena Wojnar defines it as „a personal and personal state of concern, that is, a preoccupation tinged emotionally and intellectually” (Wojnar, 2012b, p. I).

The state of anxiety links the subject to the object of its experience. (Wojnar, 2012b, p. VI). Cognition evokes involvement, concern, a desire to act, a sense of responsibility for what is subject to cognition. Erich Fromm referred to such an attitude as „concerned knowledge”. Assuming the role of distanced observer is not enough here; it is about „being in” (inter- esse). This means „being in contact, being involved, concerned, which directly leads to a desire to help” (Fromm, 2022, pp. 4 - 5).

This is a particular foundation of the pedagogy of anxiety, demonstrating the sense of Wojnar’s oft-repeated statement that „upbringing/education is a matter of man in the world”. It is not just a matter of supporting the individual in learning about and understanding the world around him or her only to learn to act effectively in the name of his or her own interests and needs. The priority in this context is to highlight each individual’s responsibility for the world, to emphasise the importance of his or her involvement in pro-social, communal goals; to highlight his or her „possible-needed-necessary” multilateral activity as an autonomous regulatory force (Wojnar, 2016, p. 25). *Learning*, (i.e. subjective educational effort) is to prepare us to act in difficult situations, to perceive possible alternatives, to accept responsibility for ourselves and the world and to express it skilfully in actions that are within our power, within our capabilities.

In the field of education in the broadest sense, this calls for inspirational action more than apprenticeship in adaptation, exposure to independent thinking and acting, critical thinking and creative action. The human being - as a subject always entangled in matters of existing reality, ever new contradictions and obligations, as well as conflicts of interest, represents an opportunity as a „possible human being”, a causal force and at the same time an effect of the actions implemented. The „pedagogy of anxiety” proposed here justifies the strengthening of the personal sensitivity of the individual, the deepening in educational activities of the so-called personalistic factor, which is the „subjective experience of objective human actions”. In other words, it is necessary to restore the lost existential sensitivity, to support the „reflexive identity project”, i.e. the capacity for conscious self-development (Wojnar, 2012, p. VI).

Wojnar stresses that thinking about the interaction between man and the world should be the duty of those who are responsible for education; it should be one of the most important areas of pedagogical concern. Consideration of this continuum is essential in the face of the widespread belief that little depends on us, individuals; that the fate of the world is subject to depersonalised forces and mechanisms against which the ordinary citizen remains completely helpless. Above all, it is we who succumb to their influence and, at the same time, we see no possibility of making any significant changes here on our part. An example of such a force is the Market - created by people and for people, and yet very often perceived as „dehumanised” in its laws and functioning.

This oft-described experience of human alienation from its own creations is a source of anxiety and insecurity, and deepens the fatalistic ethos that sanctions individual and social passivity, susceptibility to lies and propaganda. Wojnar wrote for many years, in various contexts, about alienation as a source of numerous threats and pathologies (e.g. 1996, 2000, 2001, 2008). In the last decade of her academic work, this topic returned very often, but with a particular emphasis on the possibilities of overcoming the sense of alienation. Professor Wojnar was preoccupied with questions about what a person needs in order not to easily succumb to alienation mechanisms. The pedagogy of anxiety she postulated is therefore not only an attempt at showing the greatest dangers we face today as individuals and as members of society. It is also a constructive proposal, exposing the importance of certain dispositions, qualities and competences which - in the

face of existing threats - are particularly needed by the individual and whose development can be supported in the educational process. One of the most important postulates of the pedagogy of anxiety is, therefore, an education that provides opportunities to exercise oneself in „peculiarly human forms of activity”, such as creative activity and processes of valuation, assignment of meanings and senses (Wojnar, 2021a, p. 179). For the point is to educate a person who is interested in the world around him or her, who is able to interpret what he or she sees and experiences in a reflective and critical way, who feels the need to act for the sake of necessary changes and who sees the possibilities of his or her real agency in this respect. The point of such a focused education cannot only be the acquisition of knowledge; it must also expose human duties and possibilities, take up difficult ethical issues, refer to both the world of things and the world of values, promote a certain social and moral sensitivity (Wojnar, 2021a, p.179).

To the question of what dispositions are particularly important in this context, Irena Wojnar returned particularly often. She devoted a great deal of space to this issue during the aforementioned series of eleven conferences organised between 2015 and 2020 at the „Poland 2000 Plus” Forecast Committee at the Presidium of the Polish Academy of Sciences. The very title that was given to them: *Humanistyczne alternatywy* points to the huge role that I. Wojnar attributed to *thinking in terms of alternatives*. The subject matter of one of the first conferences in this series was defined by the question: *Is a humanist sensibility needed today?* (December 2016). During the conference, the issue of the following came up very often, in different contexts *culture of peace*, understood first and foremost as „culture in people, in the human being” (two specific meetings were also devoted to this issue, entitled: *Ludzie wśród ludzi – dylematy kultury pokoju* (eng. *People among People - the Dilemmas of the Culture of Peace*) (June 2016) and *Kontrowersje wokół wartości pokoju* (eng. *Controversy over the Value of Peace*)(June 2019). The last conference focused on the importance of *ambivalence* in the way people think about the world and particularly about the globalisation process (*Humanistic Ambivalences of Globalisation*, January 2020).

The listed titles of the conference meetings indicate several key dispositions - according to Wojnar - that enable human beings to reflectively, engagedly and responsibly „be in the world”. These are above all: humanistic thinking in terms of alternatives and ambivalences, humanistic sensitivity and an internalised culture of peace.

Thinking in terms of alternatives and ambivalence. Towards a humanist sensibility

Thinking in terms of alternatives and the resulting action is, according to Irena Wojnar, one of the foundations of the humanistic attitude. Invoking among others the views of F. Znaniecki, B. Suchodolski and B. Leśnodorski, Wojnar stated that such an attitude signifies a special moral and social sensitivity, a peculiar „conscience”, directing the individual to act in the service of man (Wojnar, 2000, p. 33, Wojnar, 2021a, p. 173).

Professor Wojnar rejected the classical interpretation of *alternative* as a „system” of two sentences constructed in such a way that the truth of one implies the falsity of the other and vice versa. This is the result of being inspired, among other things, by Bergson’s philosophy (it is worth mentioning that Wojnar is the author of a book on Bergson, published in 1985, in the series *Mysli i Ludzie* (eng. *Thoughts and People*)), above all, by his work *Creative Evolution* (Bergson, 1907). The French philosopher opposed the Manichean, bipolar dualism of action and thought and argued that creativity presupposes the unpredictability of novelty and determines the evolution of the universe. The basic category becomes the *possibility*, defined as reality enriched by the action of the mind, whereby what has been realised moves inevitably into the past. In such a perspective, as writes Wojnar, the alternative should be viewed not as a choice between two specific solutions, but as a multifaceted possibility across dichotomous divides (Wojnar, 2021a, p. 170).

Another inspiration cited by Irena Wojnar is the thought of the French sociologist, Alain Touraine, who in his book *Thinking Differently* (Touraine, 2011) indicates that society and its institutions should express human diversity and thus highlights the role of the alternative as a space of broad human possibilities and choices.

Wojnar also emphasises in this context the importance of the views of her master, Bogdan Suchodolski; pointing to the „Bergsonian spirit” permeating his views on alternatives. According to Suchodolski, alternative thinking is an approach through which one can get to know reality better than by direct observation alone. Such thinking is expressed in the question: *could it be different?* The search for answers is a multifaceted and dynamic process that involves analysing the forces that shape reality but do not determine its final shape. Such thinking must take into account the various possibilities for change, depending on human intervention. However, this does not mean accepting the thesis of „any interplay of possibilities”, for they are not the same as everything that could be invented. „Nor does possibility depend on reality; it has the chance of becoming so only through the efforts

of man, the mobility of his imagination and spiritual forces” (Suchodolski, 2003, pp. 93 - 95; Wojnar, 2021a, pp. 170 - 172).

Referring to the views of her mentor, Wojnar remarks:

The alternative thinking presented in Suchodolski’s concept concretises the breaking down of patterns and routines. It encompasses both man’s attitude to the social world and the strategy of personal life. Alternative thinking about reality means the ability to see it in the perspective of possible change and repair, it is fundamentally different from a static view, usually stimulated by fatalistic intentions, an illusion of self-regulation. (Wojnar, 2021a, p. 172)

The individual who has this ability is thus faced with a multiplicity of possible solutions related to the present and the future. But - and this is probably the most important thing here - it is not only about this particular kind of view of the world; about what is/can/should be. What is crucial here is the question of one’s own commitment and creative action for non-personal goals and values. This is why alternative thinking does not detach man from reality, but on the contrary: it turns him towards the world, inspires him to be active and develops a special kind of sensitivity:

Above all, alternative actions fit in with a readiness to serve people, to repair and to build, they express themselves in the form of inspiration and animation. They take up the appeal of constantly opening up possibilities. The principle of the alternative should be associated with a sensitivity which, in our discussions, we have described as a humanistic sensitivity, leading towards the realisation of difficult commitments. Perhaps such sensitivity constitutes the hidden vocation of the human being, and allows one to overcome at least some of the limitations of fate. (Wojnar, 2021a, p. 172)

Alternative thinking, however, is not the only marker of humanist sensibility. Another is the ability to think in terms of ambivalence. This issue has been the focus of Wojnar’s attention during the last two years of her work. The Professor titled one of the conferences in the series *Humanistyczne alternatywy*, which took place in January 2020, *Humanistic Ambivalences*.. This is also the title of the last publication she co-edited (Piejka, Wojnar, 2021). The book concludes with an authorial text by Wojnar, titled *Ambiwalencje – uniwersalna problematyka i mądrość życia* (eng. *Ambivalences - the Universal Issues and Wisdom of Life*).

A perspective that takes ambivalence into account is a further expansion of the field of vision and action of the humanistically sensitive person. For while alternative thinking primarily leads to the enrichment and expansion of the individual's activity, thinking in terms of ambivalences refers to „the mental operation of opening up to the identity and diversity of rationales, their hidden nuances and shades” (Wojnar, 2021b, p. 181). Above all, what is important in this context is the ability to see the connections between a person's intentional action (behind which there are often laudable motivations) and its often negative and distant consequences from the original intentions, between the „evil in man” and the evil that man often creates - unintentionally and unconsciously.

Wojnar gives historical examples of such ambivalent actions. Citing *Oration on the Dignity of Man* by Giovanni Pico della Mirandola (1486), she recalls the ideals of the Renaissance, when the greatness and powers of man were emphasised. Their consequence was to emphasise man's role in the creation of a good, human-serving world. Reality, however, remained distant from such an ideal; the question arose: how is it possible for evil, injustice and imperfection to arise from the hands of the very human being considered perfect, a „great miracle”. Another example cited by Wojnar is the position of the English nineteenth-century artist, art critic and social activist, John Ruskin, expressed in the face of intensified technological progress. Ruskin actively protested against the building of railways and factories, claiming that „the same storm destroys the songs of birds and the hearts of men” (Ruskin, after Wojnar, 2021b, p. 182) and warning against the consequences of civilisational progress. I. Wojnar also mentions a report published in 1972 by the Club of Rome *The Limits to Growth* (Polish edition: 1973). Its authors showed the one-sidedness of economic growth and warned against an enthusiastic assessment of the processes involved. They pointed to the „human gap” that had arisen, i.e. the growing discrepancy between the human creator and the world he creates (Wojnar, 2016, p. 17; Wojnar, 2021b, p. 183). These diagnoses Wojnar not only found to be exceptionally accurate in relation to the 1960s of the twentieth century, but also to be still relevant today.

Similar examples of the discrepancy between intentions and the consequences of human actions could be given in abundance. Lofty ideas have often blinded people to such an extent that they find it difficult to see their negative consequences and their responsibility in this regard. The man's control over the environment is therefore ambivalent to say the least - on the one hand, it contributes to the belief in security and development, while on the other, it arouses a sense of anxiety and risk; a fear of forces whose

emergence is associated with uncontrolled human actions. Thinking in terms of ambivalence confronts people with the need to evaluate the processes taking place more cautiously and to formulate clear conclusions for the future. This is why Wojnar appreciated its cognitive qualities so much:

It is necessary to emphasise the cognitive importance of the category of ambivalence, recognising the equivalence of many seemingly distant reasons and the broad understanding of these reasons in the perspective of a more general world vision. It is necessary to teach to understand the plurality of messages coming from other environments than our own and from other people, and not to deny reasons distant from our own. It is necessary to learn to anticipate the consequences of our decisions and actions, and thus to develop a social moral imagination. This kind of issue changes traditional educational thinking and action, oriented towards dualistic argumentation and the necessity of unambiguous and unilateral choices in a very significant way. We are therefore justifying the importance of an open and pluralistic mentality, accepting different rationales, capable of reading and interpreting them, although not necessarily agreeing with each of them. This is not to be a conformist mentality but, on the contrary, capable of formulating its own rationales thanks to the awareness of the existence of diversity. (Wojnar, 2021b, p. 184)

However, it is not only the cognitive value of thinking that evokes ambivalence that should be appreciated. In Irena Wojnar's reflections on the subject, we should also see a continuation of her search for ways of understanding between people and building peace. For the postulate to learn to think in terms of ambivalences is clearly linked to the necessity to acknowledge diversity, to take into account and understand the rationales different from our own, to have a sincere and not only apparent dialogue. If we refer to the definition of a culture of peace given by UNESCO (a culture of peace as a culture of coexistence and sharing with the Other, based on the principles of freedom, justice and democracy, tolerance and solidarity; a culture that rejects violence, seeks to prevent conflicts at their source and to solve problems through dialogue and negotiation; a culture that ensures full rights for all and the possibility of full participation in the endogenous development of society, (Mayor, 2001, p. 468), then we will see the important role of thinking in terms of ambivalence in its construction and strengthening. It should be emphasised that Wojnar was one of the first researchers promoting the idea of the culture of peace on the ground of Polish pedagogy. This is

due to her close, long-term cooperation with UNESCO (years 1968 - 1992) and her deep conviction of the need to perceive peace in the perspective of universal responsibility. During the two already mentioned conferences of the „Poland 2000 Plus” Forecast Committee of the Presidium of the Polish Academy of Sciences dedicated to peace (June 2016 and June 2019), this very problem area was highlighted. References were made, among others, to Erich Fromm’s study on „war within man”, to Herbert Read’s postulates to appreciate the pro-peace potential of creativity, to Bogdan Suchodolski’s texts advocating the simultaneous construction of „order in the world” and „order in people”, and to the works of Jan Amos Comenius, Immanuel Kant and Maria Montessori. This was a tradition very close to Wojnar’s tradition of thinking about peace; the Professor often referred to it, emphasising that a culture of peace should manifest itself both in institutions, processes and mechanisms of fundamental importance for society and in specific individuals. She considered building *a culture of peace in the people* as one of the most important tasks of contemporary education.

Conclusion: Humanistic education despite everything

The consequence of the presented pedagogical thinking is the postulate of *Humanistic Education*. This is not a proposition that appeared in publications by Wojnar only in the last decade of her academic work. She wrote about humanistic education on numerous occasions (e.g. Suchodolski, Wojnar, 1988; Wojnar 1990, 1996, 2000, 2003) emphasising its meaning and tasks relating to the interaction between man and the world. In the last ten years of her work, Wojnar continued to treat this interaction as a fundamental starting point for the formulation of the most important educational tasks. She focused above all on issues such as the integral activation of personality, the formation of sensitivity to one’s own and other people’s experiences, the training of imagination and emotionality, the differentiation of quality as a category other than quantity, values to support individuals and communities. These are educational tasks that go beyond the realm of acquiring knowledge (although „learning the world” must be recognised as one of the foundations of man’s understanding of his place and duty) and relate primarily to the sphere of so-called „soft humanity” and morality. It was this area of educational influence that Professor Wojnar was particularly concerned with, and to which she devoted most attention. She emphasised:

The proposal for humanist education inevitably refers to the concept of the „educational ideal” and to fundamental values. Categories,

now somewhat forgotten, such as goodness and wisdom, as well as character, are coming back.(...) Humanistic education, consistently disregarded in our society, is therefore far removed from the traditional teaching of humanities and, against the background of the widespread mercantilisation of educational thinking, rarely and reluctantly discussed. (Wojnar, 2021a, p. 181).

In the last years of her activity, Professor Wojnar did not hide her conviction that educators (mainly education officials and practitioners, though not only) were not particularly interested in the issues she was interested in. She spoke of the tendencies that have dominated education in Poland and which are definitely not conducive to the formation of sensitivity to the other and to the community, alternative and ambivalent thinking, openness to difference and peaceful coexistence. She looked with great concern at social unrest and division, also reading them as examples of the failure of education. I am convinced that this was not a manifestation of her pessimism or doubt in the sense of her academic work, but above all a pedagogical anxiety - strongly connected to the need to work towards change and to take up challenges „despite everything”.

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