

Joanna Torowska*

Selected Aspects of Zygmunt Mysłakowski's Work Entitled *O kulturze współzycia. Rozważania i propozycje* [On the Culture of Coexistence: Considerations and Propositions] in the Light of His Biography¹

**Wybrane aspekty *O kulturze współzycia. Rozważania
i propozycje* Zygmunta Karola Mysłakowskiego w świetle
życiorysu autora**

Abstract: Zygmunt Mysłakowski (1890–1971) was a Polish pedagogue who contributed to the establishment and operation of many scientific and educational institutions. He was among the creators of Polish pedagogy and represented the sociological and cultural trend, as well as socialistic pedagogy. *O kulturze współzycia. Rozważania i propozycje* [On the Culture of Coexistence: Considerations and Propositions] is one of his lesser known, yet still topical, works concerning the foundations of the culture of coexistence and human relations including: words, speech, as well as individual and common memory. He also touches upon the aspects of elderly people and team work.

Keywords: Zygmunt Mysłakowski, pedagogue, culture of coexistence, memory, elderly people, community, human relations.

* Joanna Torowska (ORCID 0000-0003-4373-463X) – Ph.D., assistant professor at the Institute of Pedagogy, Department of General and Philosophical Pedagogy at the Jagiellonian University, contact: joanna.torowska@uj.edu.pl.

1 The article was written as part of the author's scientific activity when he worked as an assistant professor at the Institute of Pedagogy at the Jagiellonian University.

Streszczenie: Zygmunt Mysłakowski (1890–1971) to polski pedagog związany z powstaniem oraz funkcjonowaniem wielu instytucji o charakterze naukowym, oświatowym i wychowawczym. Należy on do grona twórców polskiej pedagogiki i zaliczany do kierunku socjologicznego, kulturowego, jak i pedagogiki socjalistycznej. „O kulturze współżycia. Rozważania i propozycje” (1967, 1969) to jedna z mniej znanych prac wciąż aktualnych, mówiąca o podstawach kultury współżycia do których autor zalicza słowo, mowę, pamięć indywidualną i zbiorową jako fundamenty relacji międzyludzkich. Porusza także zagadnienie ludzi starszych i pracy zespołowej.

Słowa kluczowe: Zygmunt Mysłakowski, pedagog, kultura współżycia, pamięć, ludzie starsi, wspólnota, relacje międzyludzkie.

Upbringing is a form of coexistence with a pupil, that is, a contact of two or more personalities and the exchange of experiences.

Z. Mysłakowski, *Państwo a wychowanie*
[The State and Education],
Warszawa 1935, p. 7.

Introduction

The year 2020 marks the 130th anniversary of the birth of Zygmunt Karol Mysłakowski, whose contribution to the development of pedagogy in educational sciences does not yet seem to have been fully understood and appreciated. This situation prompts the expansion of research, although Mysłakowski's life and works have already been discussed many times by numerous authors.²

2 Among monographic studies and encyclopaedic entries, the following should be mentioned: S. Baścik, *Życiorys naukowy Prof. Dr. Zygmunta Mysłakowskiego*, in: Z. Mysłakowski, *Pisma wybrane*, (ed.) T. Nowacki, Warszawa 1971, pp. 9–35, *idem*, *Mysłakowski Zygmunt Karol*, in: *Polski słownik biograficzny*, Vol. 22, (ed.) E. Rostworowski, Kraków *et seq.* 1977, pp. 359–361; K. Szymdt, *Zygmunt Karol Mysłakowski (1890–1971). Twórczość i wkład do rozwoju nauk o wychowaniu*, Rzeszów 1997; W. Okoń, *Zygmunt Mysłakowski – pedagog dwu epok*, in: *Wizerunki sławnych pedagogów polskich*, Warszawa 2000, pp. 309–333; T. Aleksander, *Zygmunt Mysłakowski*,

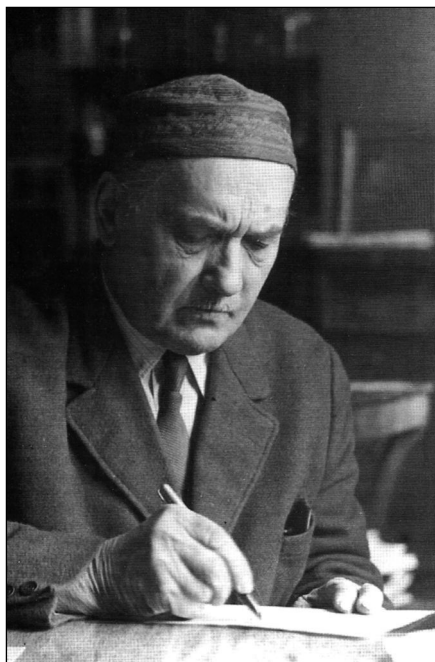
This pedagogue was directly related with the establishment and operation of many scientific, educational and upbringing institutions. He is one of the founders of Polish pedagogy.³ He is sometimes perceived as a representative of the sociological and cultural trend, as well as of socialist pedagogy.

Zygmunt Myślakowski, photo by P. Myślakowski, Portrait of the Father, Cracow 1965.

The photo is part of the work *W poszukiwaniu podstaw pedagogiki Zygmunt Myślakowski (1890–1971)*

[In Search of the Foundations of Zygmunt Myślakowski's Pedagogy (1890–1971)],

ed. T. Nowacki, Warsaw 1999, p. 214.



The goal of this article is to recall selected threads from Myślakowski's work entitled *O kulturze współzycia. Rozważania i propozycje* [On the Culture of Coexistence: Considerations and Propositions] and to present them against the background of the author's life and activity in four different historical

in: *Encyklopedia pedagogiczna XXI wieku*, Vol. 3: M–O, Warszawa 2012, pp. 451–454; G. Michalski, *Zygmunt Myślakowski (1890–1971) – działalność i twórczość pedagogiczna*, Acta Universitatis Lodzianae, Folia Paedagogica et Psychologica, Vol. 33, Łódź 1994; *W poszukiwaniu podstaw pedagogiki. Zygmunt Myślakowski (1890–1971)*, (ed.) T. Nowacki, Warszawa 1999; *Pedagogika*, (eds.) B. Milerski, B. Śliwerski, Warszawa 2000, pp. 127; B. Kiereś, *Myślakowski Zygmunt Karol*, in: *Powszechna encyklopedia filozofii*, Lublin 2006, pp. 457–459.

3 G. Michalski, *Zygmunt Myślakowski*, p. 3.

periods. He was born and educated during Poland's partitions, began his scientific career in interwar Poland, went on many scientific journeys, survived the war and German occupation, and continued his interrupted research work in communist Poland.⁴

Zygmunt Mysłakowski's scientific biography and social, educational and political activity

Zygmunt Karol Mysłakowski was born on 4 August 1890 in Nowe Miasto near Płońsk. He attended the 3rd State Junior Secondary School in Warsaw and later the Wojciech Górski Junior Secondary School in Warsaw. He began studying at the Faculty of Philosophy of the Jagiellonian University in the 1909/10 academic year, finishing in 1913. In June 1910, simultaneously with his studies at the Jagiellonian University, he started working as a home teacher for the Assendi family in the village of Michałowice near Cracow.⁵ For the entire period of his studies, Zygmunt received a permanent private scholarship. In 1911, he left for the University of Vienna to work on the subject of cosmology for six months.⁶

He graduated from the Jagiellonian University in 1913, obtaining a first-degree diploma. At the end of 1914, he presented his supervisor, Professor Władysław Heinrich, with a doctoral dissertation entitled *The Method of Intuition and Metaphysics of Henryk Bergson*, written during his stay of several months in the Regimentarzówka near Złotopol in Ukraine, where young Zygmunt worked as a home teacher for count August Krasieński. Due to the war, it was only on 1 March 1917 that he applied to the Council of the Faculty of Philosophy of the Jagiellonian University for admission to the doctoral examination.

In 1915, he returned to Warsaw from Ukraine.⁷ In the 1915/1916 academic year, he worked as a teacher of psychology, logic and Latin. He also taught at a seven-

4 *Ibid.*, p. 147.

5 *Ibid.*, p. 10.

6 P. Mysłakowski, *Kalendarium życia Zygmunta Mysłakowskiego*, in: *W poszukiwaniu podstaw pedagogiki. Zygmunt Mysłakowski (1890–1971)*, (ed.) T. Nowackiego, p. 296; Z. Mysłakowski, *O. Waleryan Magni i kontrowersja w sprawie odkrycia próżni (1698–1648)*, series: *Rozprawy Wydziału Matematyczno-Przyrodniczego*, Vol. 60, Kraków 1911.

7 G. Michalski, *Zygmunt Mysłakowski*, p. 14–15.

grade school and in psychology at Maria Wołowska's schools. In Warsaw, he was a teacher at the eight-year St Stanislaus Philological Junior Secondary School. From 1 September 1916 to 30 August 1917, he was a lecturer in the higher pedagogical courses. In 1916, he taught in secondary schools. He also worked at the Seminary for Orphan Caregivers under the direction of Maria Weryho-Radziwiłłowiczowa (1916–1917), and later of Wanda Daszewska.⁸

He obtained the title of doctor of philosophy on 12 March 1917. In 1919, he received a scholarship from the Ministry of Religious Denominations and Public Education for research on the pedagogy of the National Education Commission.⁹ The result of this work was a study entitled *O rozwoju pedagogiki w Polsce* [On the Development of Pedagogy in Poland], which appeared in the annual *Nauka Polska* [Polish Science] published by the Józef Mianowski Fund – A Foundation for the Promotion of Science.¹⁰

From 1920 to 1922, he lectured in educational psychology and national education issues at the Pedagogical Institute of the University of Lublin¹¹ and also conducted seminar classes. On 20 March 1920, he became the director of the Grzegorz Piramowicz State Teachers' College in Lublin, where he introduced innovative activating methods.¹²

After fulfilling his military duty, on 30 November 1920 he returned to work at the college in Lublin and in 1921 he gave lectures in pedagogy at the University of Lublin, where he also enrolled in the winter semester of 1921/22 and attended lectures on the theory of law, Roman law, the history of the political system of the former Poland and the history of law in Western Europe. On 16 January 1923, he finally finished his studies. In 1922, he presided over a rally in Lublin on the legality of the communist party and, along with Stanisław Thugutt, founded the League for the Defence of Human and Civil Rights in that city.¹³

8 P. Mysłakowski, *Kalendarium...*, p. 297.

9 G. Michalski, *Zygmunt Mysłakowski*, p. 17.

10 *Ibid.*, p. 17.

11 *Ibid.*, pp. 17–18.

12 At that time, he found the original 18th-century portrait of Piramowicz, made a pastel copy of it, and gave the original to the Mianowski Fund in Warsaw, where it was probably burned and destroyed in 1944; P. Mysłakowski, *Kalendarium...*, p. 299.

13 G. Michalski, *Zygmunt Mysłakowski*, p. 21.

In 1923, Mysłakowski went to Paris to study under the tutorship of Henri Bergson, Pierre Janet, René Worms and Paul Fauconnet, among others. On 4 June 1923, he left Gare d'Orsay for Le Croisic in Brittany, where he stayed until 17 June that year, visiting and organising sightseeing tours and an exhibition of painted landscapes, which allowed him to extend his stay in Brignogan by one month. During that time, he translated Bergson's four dissertations into Polish.¹⁴ At the same time, he prepared an article on the achievements of Friedrich Nietzsche, published in *Kwartalnik Filozoficzny* [Philosophical Quarterly].¹⁵

At the beginning of 1924, Mysłakowski received a loan of PLN 200 from the Mianowski Fund for the purchase of scientific books for the philosophy section. That year, he was employed as a teacher of pedagogy at the State Pedagogical Institute in Warsaw.

At the beginning of July, he returned to Warsaw, where he took up the position of the head of the Intellectual Cooperation Committee at the League of Nations at the Institute for the Promotion of Polish Scientific Creativity (Mianowski Fund). There, he was to coordinate the efforts of Polish scientists contributing to the international treasury of knowledge and to consolidate the links between Polish science and the intellectual achievements of other countries.¹⁶

In the autumn of 1924, he moved to Cracow to start working at the Jagiellonian University, where he was appointed a senior assistant in the Department of Philosophy, headed by Professor Heinrich. From then, he began a fifteen-year period of stable scientific, didactic and organisational work.¹⁷ In 1925, he obtained his habilitation (a post-doctoral degree) in pedagogy for his thesis *Rozwój naturalny i czynniki wychowania* [Natural Development and Educational Factors],¹⁸ which was primarily based on the results of research carried out in France.¹⁹

14 P. Mysłakowski, *Kalendarium...*, p. 301. G. Michalski, *Zygmunt Mysłakowski*, p. 22.

15 G. Michalski, *Zygmunt Mysłakowski*, p. 22.

16 *Ibid.*, pp. 24–25.

17 *Ibid.*

18 Z. Mysłakowski, *Rozwój naturalny i czynniki wychowania*, Kraków 1925.

19 G. Michalski, *Zygmunt Mysłakowski*, pp. 24–25.

On 20 March 1925, he delivered his habilitation lecture *Cel i funkcje wychowania* [The Purpose and Functions of Education], which was unanimously adopted by the Faculty Council. On 7 May 1925, the Faculty of Philosophy Council unanimously granted him *veniam legendi*, that is, the right to lecture in the field of pedagogy. He became the curator of the Pedagogical Group. On 22 October 1926, the Faculty of Philosophy Council passed an application to appoint him as an associate professor. In 1927, Mysłakowski received a loan of PLN 500 from the Mianowski Fund for his research work in philosophy.

On 30 April 1927, Mysłakowski was nominated as an associate professor of pedagogy at the Jagiellonian University in Cracow by the President of the Republic of Poland. In 1928, he organised the Pedagogical Seminar in Cracow. He was the co-author of the special education programme, a two-year pedagogical course for selected secondary school teachers which filled the gap after the closure of the Institute of Pedagogy in Warsaw.

On 2 December 1928, he convened the first organisational meeting at the premises of the Pedagogical College of the Jagiellonian University, aimed at establishing the Scientific Pedagogical Society, which formally took over the achievements of the ministerial Pedagogical Commission and continued its work. Namely, it organised, conducted and supported pedagogical research, established scientific work workshops and initiated extensive publishing activities (series: Pedagogy Classics Library, Pedagogical Science Library). There, in 1938, Mysłakowski published his own translation of *Matka i dziecko* [Mother and Child] by Johann Heinrich Pestalozzi and published two essays written under his supervision on raising a child in a rural and small-town family.²⁰

In 1929, he received a permit from the minister to take up the duties of director of the private Pedagogical Institute in Katowice, which he fulfilled for eight years. Its plan was to educate teachers, school psychologists, doctors and school hygienists in terms of pedagogy,²¹ which was related to the idea of the re-Polonisation of Silesia.²² It was then that the Translation Library series was launched. At the beginning of 1929, the first issue of the pedagogical

20 *Ibid.*, pp. 44, 47.

21 *Ibid.*, p. 35.

22 *Ibid.*, p. 35.

quarterly *Chowanna* was published. It was edited by Mysłakowski and devoted to the scientific issues of education.²³

In 1930, he went to Switzerland and France for three months, and then to Prague, Nuremberg, Stuttgart, Basel, Geneva and Paris. In October 1930, he published an article 'Antyczeska kampania krakowskiego pisma' [The Anti-Bohemian Campaign of the Cracow Magazine] in *Głos Narodu* [Voice of the Nation], accusing *Ilustrowany Kurier Codzienny* [Illustrated Daily Courier] of campaigning against Czechoslovakia. As a result, the owner of *Ilustrowany Kurier Codzienny* sued the publisher of *Głos Narodu* and Mysłakowski.

In January 1931, he delivered a lecture on behalf of the Pacifist Women's Association entitled 'Wychowanie narodowe a pacyfizm' [National Education and Pacifism].²⁴ On 1 February 1932, he established the first Educational and Treatment Clinic in Cracow. At that time, the economic crisis in Poland led to an alarming increase in the number of children deprived of material and educational care.²⁵ The purpose and task of the clinic was to conduct diagnoses, give opinions and provide advice.²⁶ In 1933, he founded the periodical *Kultura Pedagogiczna* [Pedagogical Culture] in Cracow devoted to the scientific and philosophical issues of education.²⁷

In May 1933, the Polish Academy of Arts and Sciences appointed Mysłakowski as a delegate to the board of education to agree on cooperation between teachers and school students. From 29 to 31 October 1933, Mysłakowski took part in the meeting of pedagogues in Brno. In 1934, he became a supporting member of the Maritime and Colonial League, Cracow Branch. Then he went to Belgium and France (The Hague, Delft, Brussels, Paris), returning to Cracow on 23 April. On 11 September 1934, he organised the VI International Congress of Moral Education in Cracow.

Between 1935 and 1936, he lectured at the Higher School of Economics in Cracow and also took part in the Pedagogical Congress in Cracow in October 1935.

²³ *Ibid.*, p. 41.

²⁴ *Ibid.*, p. 66.

²⁵ *Ibid.*, p. 39.

²⁶ *Ibid.*, p. 40.

²⁷ *Ibid.*, p. 42.

On 29 November 1935, at the Council of the Faculty of Philosophy of the Jagiellonian University, an application was submitted to award the title of full professor to Mysłakowski. Unfortunately, due to the aforementioned legal proceedings, the application was temporarily postponed. In 1936, Mysłakowski became a member of Rotary International in the professional psychology class. Then he delivered a lecture at the Pedagogical Congress.

In 1935, his work *Państwo a wychowanie* [The State and Upbringing]²⁸ was published, raising the issue of traditions and national minorities. Mysłakowski did not oppose national education to state education. In his opinion, it was necessary to introduce such education that would shape the world view of *raison d'état* and pro-state attitudes. The development of the state sense would serve to maintain the optimum attitude of the state to social forces. The state is important as long as it implements the values created by man or social forces focusing on national, economic, religious, scientific, artistic and other spheres of life.²⁹ He understood state education as developing a specific mental attitude in individuals; an emotional attitude towards the state, basing it on an assumed personal duty and adopting a prospective attitude.³⁰

In September 1936, he lectured at an international course in Angleur (Belgium). Then he went to Dresden, Leipzig, Wrocław and Cracow. In December 1936, a second application for the title of full professor for Mysłakowski was submitted to the Faculty Council which was positively accepted. However, at the beginning of the 1937/38 academic year, the resolution to award Mysłakowski the title of full professor was transferred to the Ministry of Religious Denominations and Public Education and remained unapproved until September 1939, despite urgings from the Jagiellonian University.

Mysłakowski took part in many international congresses and conferences, including the Congress of Universal Teaching and Extracurricular Education in Paris (1937)³¹ and the meeting of the Council of the International Bureau of Education in Geneva (1937).³² That year he became a member of the Polish

28 Z. Mysłakowski, *Państwo a wychowanie*, Warszawa 1935.

29 G. Michalski, *Zygmunt Mysłakowski*, p. 69.

30 *Ibid.*, p. 70; Z. Mysłakowski, *Państwo a wychowanie*, Warszawa 1935.

31 P. Mysłakowski, *Kalendarium...*, p. 307.

32 *Ibid.*

Photographic Society. In 1938, together with Emil Zegadłowicz, Leon Kruczkowski, Feliks Gross, Ignacy Fik and others, Mysłakowski founded the 'Czytelnik' Publishing Cooperative in Cracow, and its first publication was Mysłakowski's work entitled *Totalizm czy kultura* [Totalizm or Culture].³³ This work is considered outstanding because Mysłakowski, as a cultural theorist:

... uses an extremely broad concept of totalism, embracing both fascism and the Stalinist version of Bolshevism. We owe Mysłakowski, as one of the first in Europe, for drawing our attention so clearly and penetratingly to the fact that totalitarianism is built 'from within', and this construction takes place within human consciousness. Man voluntarily gives in to enslavement because it gives him a sense of security and a sense of identification with the masses. ... This can overcome loneliness and spiritual emptiness.³⁴

In 1938, Mysłakowski taught drawing at the Academy of Fine Arts in Cracow. At that time the ministry appointed him as a member of the State Examination Commission for drawing teachers in secondary schools and an examiner in the field of drawing didactics and the psychology of children's artistic creativity for three years.³⁵ He then also received a Bronze Diploma for Long Service from the Jagiellonian University. In August 1938, he travelled to Slovakia. In 1939, he was the chairman of the 4th Congress of the Polish Teachers' Union.

On 6 November 1939, he was arrested during Operation Sonderaktion Krakau in room 56 on the second floor of Collegium Novum. Then he was kept in the Montelupich prison in Cracow and in Wrocław, and then in the Sachsenhausen concentration camp (28 November 1939–8 February 1940). Mysłakowski was released with a group of people who were over 50 years old and returned to Cracow on 9 February 1940.³⁶ In May 1940, having no means of subsistence

33 Z. Mysłakowski, *Totalizm czy kultura*, Kraków 1938.

34 M. Kornat, *Zygmunt Mysłakowski i jego koncepcja „ucieczki od wolności”*, in: *Doktryny. Historia. Władza. Księga dedykowana Profesorowi Wiesławowi Kozubowi-Ciembroniewiczowi z okazji czterdziestolecia pracy naukowej*, red. A. Citkowska-Kimla, M. Kiwior-Filo, B. Szlachta, Kraków 2009, p. 144.

35 P. Mysłakowski, *Kalendarium...*, pp. 307–308.

36 *Ibid.*, p. 308.

and not having obtained the consent of the Germans to run an antiquities shop, he established a stationery shop at 3 Szpitalna Street. From 1942 to 1944, he conducted pedagogy classes as part of the secret teaching of the Jagiellonian University (which included a large group of Polish philologists).³⁷ In September 1943, he had an accident, slipping on the carpet in his home. The effects of the fall bothered him for many years. Despite surgery, he suffered from hip joint inflammation, which was followed by a second operation and permanent disability, combined with constant pain when moving. During the occupation, he did not write any work, only took notes.

From 1945 to 1946, Myślakowski lectured in sociology at the Film Institute in Cracow at 16 Józefitów Street.³⁸ On 2 July 1945, he was appointed as a member of the Scientific Council at the Ministry of Education, and then, after its liquidation, of the Council of Higher Schools.³⁹ In 1945, he left for the All-Slavic Congress in Prague and Bratislava.⁴⁰

Myślakowski's views on the future of Poland underwent fundamental changes during the Nazi occupation. The researcher started working for the Provincial National Council, expressing his support for the transformations that were taking place in the areas of the political and social system and cultural life.⁴¹ In February 1945, he started organising a branch of the Polish-Soviet Friendship Society in Cracow, becoming its president and undertaking intensive organisational and cultural activities.⁴² He also started working for the Polish Workers' Party, giving popular lectures on the culture and politics of the Soviet Union.⁴³ In addition, he was involved in the conclusion of the Polish-Soviet pact on mutual aid.⁴⁴

37 *Kalendarium Studium Pedagogicznego UJ*, in: *Tradycja i wyzwania, Księga pamiątkowa na 75-lecie założenia Studium Pedagogicznego UJ 1921–1996*, (ed.) K. Paćławska, Kraków 1997, p. 345.

38 *Memoirs of Roman Reinfuss, Jerzy Kawalerowicz, Jacek Albrecht and others; Prace filmowa krakowska 1945–1947*, (ed.) J. Albrecht, Kraków 1998, pp. 107–109.

39 G. Michalski, *Zygmunt Myślakowski*, pp. 114–115.

40 P. Myślakowski, *Kalendarium...*, p. 239.

41 G. Michalski, *Zygmunt Myślakowski*, p. 108.

42 *Ibid.*, p. 110.

43 *Ibid.*, p. 109.

44 *Ibid.*, pp. 109–110.

On 16 March 1945, he participated in the formation of the Auschwitz Commission in Cracow (later: the Main and District Commission for the Investigation of Nazi Crimes). Zofia Nałkowska was among its members.⁴⁵ He organised the Kuźnica Democratic Intelligence Club – established on 22 June 1945. On 29 September 1945, the Sociological Commission of the Polish Academy of Arts and Sciences elected Mysłakowski as an associate of the Commission. On 2 October 1945, the Decree of the President of the State National Council was passed, approving the Jagiellonian University's 1936 application to award Mysłakowski the title of full professor of pedagogy. On 23 November 1945, he gave a lecture in Kuźnica entitled 'Pakt społeczny artysty (o socjologii dzieła sztuki)' [The Artist's Social Pact (On the Sociology of the Work of Art)]. On 18 December 1945, he joined the Trade Union of Polish Artists and Designers in Cracow as an 'artist painter'.⁴⁶ In 1946, Mysłakowski became a delegate for the Ministry of Education at a session of the Academy of Pedagogical Sciences in Moscow and was a correspondent for the Workers' Press Agency.

On 20 January 1946, he was sent to the 'Warszawianka' sanatorium in Zakopane for eight weeks. On 7 May 1946, he gave a series of lectures in Kuźnica.⁴⁷ On 23 and 24 June 1946, a congress of teachers and educational activists from the Cracow Province took place, at which Mysłakowski delivered speeches. In connection with the congress, there was a discussion on 'communism, socialism and Catholicism' in Kuźnica.

On 14 August 1946, Mysłakowski joined the Polish Workers' Party, where he delivered lectures explaining the essence and meaning of the new system principles as well as ideological and social transformations. In December 1948, he became a member of the Polish United Workers' Party, publishing numerous journalistic articles. In 1947, the Scientific Pedagogical Society established a special committee on adult education and culture, headed by Mysłakowski.⁴⁸

His disease made itself felt more and more. Moreover, Mysłakowski noticed discrepancies between the ideological declarations of the authorities and the practice of social and political life, which he accepted with great concern and described

45 P. Mysłakowski, *Kalendarium...*, p. 310.

46 *Ibid.*, p. 311.

47 *Ibid.*, p. 311.

48 *Ibid.*, p. 312.

as 'a lack of intellectual conscience'.⁴⁹ As can be seen, between 1945 and 1949, the educational authorities fully recruited Myślakowski to cooperate on linking the development of pedagogical sciences with the tasks of the socialist revolution.⁵⁰ In August 1947, the press disclosed a secret file of the Freedom and Independence Association [*Zrzeszenie Wolność i Niepodległość*], according to which Myślakowski was among those 'favouring the people's power' (the victims of the organisation's attacks were selected from among these people).⁵¹ On 29 September 1947, he delivered a lecture showing Poland's position in Europe over the last three centuries, in particular Polish-Soviet relations in the pre-war and post-war periods.⁵² On 23 November 1947, he took part in the Conference of the Scientific Pedagogical Society in Cracow.⁵³ In 1948, he joined the post-war Polish Teachers' Union, the Universities and Scientific Institutions section in Cracow.⁵⁴ As part of the conference, he organised work in the field of pedagogical sciences.⁵⁵

On 3 May 1948, Myślakowski gave a lecture at the pedagogical conference of the Methodological and Pedagogical Centre of the Teacher Training Institute.⁵⁶ On 29 October 1948, he became an associate of the Philosophical Commission.⁵⁷ At that time, he became the president of the Board of the Polish Photographic Society.⁵⁸

On 22 February 1949, the Decree of the President of the Republic of Poland, the Prime Minister and the Minister of Education was issued on Myślakowski's transfer from the Department of Pedagogy of the Jagiellonian University in Cracow to the Department of Pedagogy and Organisation of Education in the Faculty of Humanities of the University of Warsaw as a full professor.⁵⁹

49 G. Michalski, *Zygmunt Myślakowski*, p. 113.

50 *Ibid.*, p. 119.

51 P. Myślakowski, *Kalendarium...*, p. 313.

52 *Ibid.*, p. 313.

53 G. Michalski, *Zygmunt Myślakowski*, p. 117.

54 P. Myślakowski, *Kalendarium...*, p. 313; *idem*, *Zygmunt Myślakowski – inne oblicze uczonego*, in: *Historia wychowania w XX wieku. Dorobek i perspektywy*, (eds) T. Gumuła, J. Krasuski, S. Majewski, Kielce 1998, pp. 243–254.

55 G. Michalski, *Zygmunt Myślakowski*, p. 117.

56 P. Myślakowski, *Kalendarium...*, p. 313.

57 *Ibid.*

58 *Ibid.*

59 *Ibid.*

However, the planned transfer to Warsaw did not take place.⁶⁰ In February 1949, Myślakowski became the editor-in-chief of *Ruch Pedagogiczny* [Pedagogical Movement]⁶¹, in which he published two works: 'Antoni Makarenko jako teoretyk wychowania w rodzinie' [Antoni Makarenko as a Theorist of Family Upbringing] and 'Zagadnienie genezy procesu wychowawczego' [The Problem of the Genesis of the Educational Process].⁶² On 14 May 1949, Myślakowski delivered a speech entitled *Podwójna geneza procesu wychowawczego* [The Double Genesis of the Educational Process] at the scientific meeting of the Sociological Commission of the Polish Academy of Sciences.⁶³

In March 1949, Myślakowski underwent hip surgery.⁶⁴ Due to the professor's health, on 28 October 1949, the University of Warsaw requested that Myślakowski be transferred to the Jagiellonian University with the consent of the Ministry of Education.⁶⁵ At the same time, he was granted paid academic leave from 1 September 1949 to 31 March 1950.⁶⁶

On 15 May 1950, Myślakowski, together with Ignacy Szaniawski, gave a lecture entitled *Pedagogika polska w latach 1918–1939* [Polish Pedagogy Between 1918 and 1939].⁶⁷ On 6 July 1950, the Minister of Education decided to entrust Myślakowski with the duties of rector of the State Pedagogical University in Cracow from 1 November 1950 until further notice.⁶⁸ At that time, after completing a two-year internship with an artist photographer in Cracow, Myślakowski was admitted to the Polish Union of Photographers.⁶⁹

On 16 May 1951, Myślakowski organised the visit, stay and lectures in Poland of Professor Henri Wallon from Paris.⁷⁰ In June 1951, Myślakowski chaired the Pedagogy and Psychology Sub-Section at the 1st Congress of Polish Science

60 *Ibid.*, p. 314.

61 *Ibid.*, p. 314.

62 G. Michalski, *Zygmunt Myślakowski*, pp. 119–120.

63 P. Myślakowski, *Kalendarium...*, p. 315.

64 *Ibid.*, p. 314.

65 *Ibid.*

66 *Ibid.*

67 G. Michalski, *Zygmunt Myślakowski*, s. 120 i P. Myślakowski, *Kalendarium...*, p. 315.

68 *Ibid.*, p. 315.

69 *Ibid.*

70 *Ibid.*

in Warsaw.⁷¹ On 30 May 1952, he delivered a speech entitled *Geneza charakteru Lionarda da Vinci* [The Genesis of the Character of Leonardo da Vinci].⁷² In 1953, Mysłakowski became a member of the Committee of Pedagogical Sciences of the Polish Academy of Sciences. In September 1953, he delivered a lecture entitled *Pojęcie wykształcenia ogólnego w pedagogice burżuazyjnej i socjalistycznej* [The Concept of General Education in Bourgeois and Socialist Pedagogy] at the plenary meeting of the Faculty of Humanities of the Polish Academy of Sciences at the Staszic Palace in Warsaw.⁷³

In 1955, he was awarded the Gold Badge of the Polish Teachers' Union, and later many decorations of the People's Republic of Poland and the Polish Council of State.⁷⁴ On 28 May 1956, he gave a lecture for the Association of Polish Art Photographers entitled *Postrzeżenie praktyczne a postrzeżenie plastyczne* [Practical and Visual Perceptions].⁷⁵ In 1956, without standing for election, Mysłakowski resigned from the position of rector of the Pedagogical University.⁷⁶

In 1957, Mysłakowski definitively left the Polish United Workers' Party,⁷⁷ refusing to accept his membership card and providing the reason as poor health and old age.⁷⁸ At that time, he became a member of the Organising Committee of the Secular School Society.⁷⁹ In 1958, he was appointed as a member of the Education Committee by the Senate of the Jagiellonian University.⁸⁰

On 30 September 1960, the Ministry of Higher Education decided he should retire. The application submitted by the Department of Pedagogy of the Jagiellonian University to the Ministry of Education for extending his employment period for three years was refused and he was granted a pension.⁸¹

⁷¹ *Ibid.*

⁷² *Ibid.*

⁷³ P. Mysłakowski, *Kalendarium...*, p. 316.

⁷⁴ *Ibid.*

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

⁷⁷ The Polish United Workers' Party was established after the merger of the Polish Workers' Party with the Polish Socialist Party in December 1948.

⁷⁸ P. Mysłakowski, *Kalendarium...*, p. 317.

⁷⁹ *Ibid.*, p. 317.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*, p. 317.

At that time, Mysłakowski wrote and gave lectures: *Skuteczność nauczania* [Teaching Effectiveness] on 26 January 1961 in Katowice⁸²; *Szmira, kicz, dzieło sztuki* [Trash, Kitsch, A Work of Art] on 20 November 1962 at the Youth Cultural Centre in Cracow⁸³; and *O pochodzeniu norm moralnych* [On the Origin of Moral Norms] on 8 December 1962 for extramural students of the Jagiellonian University.⁸⁴

At the end of his life, he received many decorations: on 22 November 1968 – the Medal of the National Education Commission from the Minister of Education and Higher Education⁸⁵; on 14 October 1969 – the Golden Badge ‘for social work for the city of Cracow’ from the Presidium of the National Council of Cracow⁸⁶; and on 2 March 1971 – he was entered *ex officio* as a former concentration camp prisoner to the Union of Fighters for Freedom and Democracy (ZBoWiD).⁸⁷

Mysłakowski died on 1 October 1971 in Cracow and was buried on 4 October 1971 at the Rakowicki Cemetery (section LXXI, row 26, place 16). At the funeral, the Jagiellonian University authorities were represented by the director of the Institute of Pedagogy, Professor Kamila Mrozowska, PhD. A few days after the professor’s death, a volume of *Pisma wybrane* [Selected Writings] was published on the sixtieth anniversary of Mysłakowski’s research work. This was the initiative of Professor Tadeusz Nowacki and was edited by him.⁸⁸

Selected aspects of the work *On the Culture of Coexistence: Considerations and Propositions*

Mysłakowski’s book *On the Culture of Coexistence: Considerations and Propositions* is an interesting work, not yet developed by researchers. Short excerpts were reprinted in Mysłakowski’s *Selected Writings* published in 1971, as well as

82 *Ibid.*, p. 317.

83 *Ibid.*

84 *Ibid.*

85 *Ibid.*

86 *Ibid.* A few years later, one of the streets of Cracow in the area of the Pedagogical University was named after Zygmunt Mysłakowski.

87 *Ibid.*

88 *Ibid.*

in *Źródła do dziejów wychowania i myśli pedagogicznej* [Sources for the History of Education and Pedagogical Thought], edited by Stefan Wołoszyn.⁸⁹

This is a slightly lesser known work by Mysłakowski, a teacher, written from the perspective of a mature man at the end of his life, and a treasure trove of wisdom, insights and thoughts concerning many areas of social and individual life.⁹⁰ It should be noted that, as the author's biography shows, the issues raised and collected in this volume have already been discussed by Mysłakowski during his various speeches. In the work, the author summarises his previous experiences, numerous journeys and various activities. Shortly after its publication, the work enjoyed great recognition.⁹¹

The study consists of the introduction *From the author* and twenty-six chapters, seven of which have subsections. The phenomena of cooperation are analysed by the author on individual and collective levels. The author refers to aspects related to correspondence, maintaining its continuity, and refers to the normative layers of every human being, which are formed and objectified by words, speech and writing. In this work, Mysłakowski appears as a guide providing many valuable tips and thoughts. Some of the indications are taken from the classics (Plato, Cicero and others) and developed. Mysłakowski noticed the complexity of human coexistence. He noted that 'There are different skills of coexistence and creating a place for oneself in the existing world.' He made use of all three: 'contact..., imitation and reflection (in works of art and philosophy)... These paths complement each other and come together into one: a personal lifestyle.'⁹² Observation that teaches life and the accumulation of life experience through direct contact is very important.⁹³

What is the use of seeing and listening if we are distracted or our eyes and ears are covered? 'Looking' does not mean 'seeing', and 'listening' does not always mean 'hearing'. So, when you want to really benefit from contacts,

89 *Źródła do dziejów wychowania i myśli pedagogicznej*, (selection and compilation) S. Wołoszyn, 2nd edition revised, Vol. 3, Book Two, Kielce 1998, pp. 90–96.

90 Cf. W. Okoń, *Zygmunt Mysłakowski – pedagog dwu epok*, p. 329.

91 M. Kornat, *Zygmunt Mysłakowski i jego koncepcja „ucieczki od wolności”*, p. 141.

92 Z. Mysłakowski, *O kulturze współzycia. Rozważania i propozycje*, Warszawa 1969, p. 9.

93 *Ibid.*, p. 11.

do not impose yourself, but keep your eyes and ears open, and open your mouth slowly.⁹⁴

He also notes that life needs a certain dynamic and a variety of content: 'Life should be rich in content: in events, contacts, places and aspirations. It takes courage, energy and sometimes even audacity.'⁹⁵ His reflections and considerations can be divided into several more important areas.

Mysłakowski takes up the issue of contact and distinguishes its various forms: proximity and relations between people:

In the common sense, contact is any established form of proximity. Personal contact, direct, indirect, for example, by correspondence. Formal contact – in the workplace. It is different in educational situations. It is not about formal and mechanical contact, but about mental contact. The group in which such contact occurs becomes a community.

A family belongs to such micro-communities. The professor gives twenty important practical rules for dealing with a child. He thinks that 'the recognition of a child by a community (small or large) is the most important and most positive educational force, facilitating further development in the community, and protects against alienation and egocentrism.'⁹⁶ Man is to be formed in a community and needs its acceptance.

Mysłakowski believes that learning about coexistence should teach us about the ability to be different. He emphasises the role of words and speech in building a community. He also notices changes in the moral sphere, that is, not replying to letters. A community transforms into a social community through words and speech. 'Factors that are detrimental to the process of uniting communities are conducive to the formation of masses of loose people, that is, community disintegration. All that remains is the formally and mechanically assembled society of the masses.'⁹⁷ We communicate indirectly with

94 *Ibid.*, p. 12.

95 *Ibid.*, p. 12.

96 *Ibid.*, p. 26. Mysłakowski points out that he found part of the above register of rules when going through his old notes. It does not rule out that he translated them from some foreign text that he does not remember.

97 *Ibid.*, p. 71.

words. Words are among the most powerful factors that objectify humanity, making it capable of perpetuating experience and creating values. The huge experience of generations is accumulated in terms and values. Only this experience decides about the creation of a new, higher level of humanity. It shapes and educates each individual, making them the only social material from which communities can be formed.⁹⁸ Mysłakowski mentions the unreliability in replying to letters – the failure to meet the deadlines of people, institutions and so on, which undermines the elementary norms of coexistence.⁹⁹ He looks for the lower limit of the threshold of human sensitivity, and talks about the cruelty that can manifest itself under specific conditions, which he calls the transitional paleopsychic layer. This is certainly an aspect related to the author's life, from the experiences and observations of his time in the concentration camp and during the occupation.

Today, just like fifty years ago when the work was created, humanity focuses on the mechanism of coexistence and cooperation. This is followed by the need to transform the human psyche towards the objectification, socialisation, integration and stabilisation of the personality at a higher level, as Mysłakowski describes it. Mysłakowski attaches great importance to the language and words which are its most important elements. He perceives words as the foundation of the human community. On the other hand, 'the creation of writing, which enabled the recording of intellectual content and works of art, resulted in a colossal increase in collective memory'.¹⁰⁰ He emphasises that 'words in their content contain not only logical meanings, but also normative functions'.¹⁰¹ He also presents the effects of devaluing words:

Be aware of the risks of not respecting words. Human speech is not only a means of communication, communicating some content that can be captured in this way. It is also the creator of the human community and a treasury where we find the oldest mementos of thoughts, feelings, attitudes and aspirations.¹⁰²

98 *Ibid.*, p. 70.

99 *Ibid.*, pp. 67–68.

100 *Ibid.*, p. 72.

101 *Ibid.*, p. 73.

102 *Ibid.*

Words constitute an organ of collective memory, where dangerous damage to bonds may occur.¹⁰³

The most important factors of interpersonal relations are the two types of memory: individual and collective:

Individual memory stores images of the past, from which the individual history of man is created. Not everything that has been experienced and lived remains. Many images are lost irretrievably (in the sense that they can no longer be recreated either by one's own efforts or with someone else's help), others are lost only temporarily, waiting 'at the doorstep' of the present consciousness, and can be recreated in appropriate situations, still others are updated by entering our 'present' composition, still others are suppressed and variously distorted, and they are only updated in dreams or in a masked form (resentments, complexes, likes or dislikes, fears, aspirations not fully realised).¹⁰⁴

Man has not one, but many homelands, and words are one of them (Mysłakowski emphasises linguistic identity), because through words they participate in a huge cultural community – a community of thoughts and feelings.¹⁰⁵ Another homeland of man is:

A country with its landscape and climate [he emphasises spatial identity – the author's note]; a nation with its thousand-year history of aspirations, achievements and defeats, with its springs of joy and memory, with its gloomy swamps of exploitation and harm, triumphs and injustices, stumbles and mistakes – these are the homelands which, thanks to a collective habit, we most often mention and think about when the sound of the word homeland [he emphasises the memory space – the author's note] is heard. A language is also one of them.¹⁰⁶

Mysłakowski introduces the concept of a supranational homeland in terms of identification with universal goods. He uses the concept of the common good, addressing the issue of a team and its characteristics that such a group

103 *Ibid.*, p. 70.

104 *Ibid.*, p. 72.

105 *Ibid.*, p. 70.

106 *Ibid.*, p. 73.

should have.¹⁰⁷ It is about real teams.¹⁰⁸ For a team to survive – he maintains – a common ideology is needed.¹⁰⁹ He identifies a team with conducting creative work.¹¹⁰ Mysłakowski's still modern comments on creative teams are inspiring: 'Outstanding creative teams were created on the initiative and authority of creative and highly socialised individuals.'¹¹¹ It is important to note that the individuals who are team leaders should significantly exceed the qualifications of the team members. Sincerity, honesty and so on are the features of socialised groups working for the good of the general public.¹¹² It is very important to create an atmosphere of mutual trust and to overcome self-centredness.¹¹³ He gives tips not only about a personal life, but also about marriage: 'A marriage should give its partners maximum peace, kindness, indulgence, help, trust and mutual understanding.'¹¹⁴ He hopes that over time it will be possible to 'limit anarchic personal freedom in favour of raising children' and concludes: 'Marriage therefore requires a lot of self-education and internal discipline.'¹¹⁵

Another extremely topical issue raised by Mysłakowski is the problems of elderly people. He believes that perhaps only a father and a daughter have an understanding, which is described in fictional literature. In his remarks and reflections, he emphasises that the sense of personal dignity should be respected and that the elderly should be protected against the dominance of loneliness. This is a very serious statement. An old man has no one to remember the social time he has lived through. Additionally, institutions, epochs, ways of thinking, feelings, fashions and customs pass by:

As the social matter of an epoch passes, elderly people become more and more alienated because they cannot and sometimes do not want to keep up. New social content surrounds elderly people with which they no longer

107 *Ibid.*, p. 131.

108 *Ibid.*, p. 132.

109 *Ibid.*, p. 132.

110 *Ibid.*, p. 133.

111 *Ibid.*, p. 127.

112 *Ibid.*, p. 130.

113 *Ibid.*, p. 134.

114 *Ibid.*, p. 147.

115 *Ibid.*, p. 148.

want or cannot 'harmonise'. ... such environments and forms of coexistence for elderly people should be created to ensure an asylum independent of the household members, and also such an atmosphere where human dignity will be respected, where they will not feel lonely, alienated from the bygone community. Houses for lonely people and the elderly should be properly designed and developed, and he even presents the idea of a home for the elderly where one can rent part of it for oneself. These would be 'home environments' and 'collective houses for people of various professions and education'.¹¹⁶

Addressing the issue of the elderly, he somehow forecasts the emergence of nursing homes, commonly known as elderly people's homes.

Final conclusions

Several basic conclusions can be drawn from the above brief analysis. Having encountered left-wing democratic circles, Mysłakowski advocated the reform of those areas that were the most neglected – rural, small-town and working-class families. Sociological research carried out in these circles convinced him that all the reformist attention should be focused on these very circles.¹¹⁷

Zygmunt Mysłakowski was a left-wing professor, as Wanda Terlecka writes in one of her memoirs.¹¹⁸ At the end of his life, in the work *On the Culture of Coexistence: Considerations and Propositions*, he appears as a thinker and insightful observer of everyday life, an expert in interpersonal relations, who, after all, believes in humanism. In his statements and biography, one can hear echoes of those outdated times – the socialist ideology and propaganda. However, his conclusions and considerations regarding interpersonal relations, the norms of coexistence and their foundations, as well as individual and collective memory seem to be valuable guidelines.

Following Grzegorz Michalski, we can sum up:

116 *Ibid.*, pp. 111–112.

117 P. Mysłakowski, *Zygmunt Mysłakowski – inne oblicze uczonego*, p. 250.

118 W. Terlecka, *Zygmunt Karol Mysłakowski (1890–1971)*, in: *Uniwersytet Jagielloński. Złota Księga Wydziału Filozoficznego*, red. J. Miklaszewska, J. Mizera, Kraków 2000, p. 245.

Mysłakowski... was considered a controversial person in the scientific community. Before the war, he did not belong to any social and political organisations, only to the elite Rotary Club. ... The times after World War II influenced the attitude of various social groups towards him. It was then that he experienced many breakdowns and internal dilemmas. He was one of the first Cracow professors to join the trend of changes taking place in Poland. This attitude was criticised by university professors, who took a waiting, and sometimes even hostile, position towards the new ideology. Mysłakowski experienced gradual social isolation. Solitude came when he did not gain understanding from the party and state authorities. He was bitter about the discrepancies between the ideals and actions of the ruling party at that time. The period of Stalinism was a hard lesson in fidelity to ideals for Mysłakowski. He welcomed 1956 with joy, believing that the period of the Marxist-Leninist distortions would not return. But he once again received a bitter pill from the authorities. The Ministry of Education did not consent to his employment at the Jagiellonian University after his retirement, despite the fact that the Department of Pedagogy remained without a successor. This utterly disappointed him. This is why, despite the many successes in his professional life, one may be tempted to describe him as a tragic figure. Pushed away by some, he was not fully accepted by others. ... Echoes of these experiences also appeared most clearly in his *Zatracone ścieżki, zagubione ślady* [Lost Paths, Lost Traces] and *On the Culture of Coexistence: Considerations and Propositions*.¹¹⁹

He believed that it was necessary to create an original Polish educational system that would shape the mental dispositions of children and adolescents 'by making them ready to serve the state and not to live with the state'.¹²⁰

Undoubtedly, Mysłakowski's merit was that he went beyond pedagogical thinking and drew attention to the role and importance of the environment in education. His findings showing the psychological mechanism of the emergence of totalitarianism,¹²¹ theoretical works in the field of pedagogy that led him to cultural issues, as well as recognising the role of sociological research in pedagogy, are important. The professor adopted this attitude thanks to his

119 G. Michalski, *Zygmunt Mysłakowski*, p. 147.

120 *Ibid.*, p. 66.

121 M. Kornat, *Zygmunt Mysłakowski i jego koncepcja „ucieczki od wolności”*, p. 139.

education, knowledge of foreign languages, travels and numerous experiences gained during his teaching practice at various levels.

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