

Biografistyka Pedagogiczna  
Vol. 9 (2024) issue 1  
ISSN 2543-6112; e-ISSN 2543-7399  
DOI: 10.36578/bp.2024.09.28.03

**Władysława Szulakiewicz\***

## **The Pedagogical Studies of Bishop Zygfryd Kowalski (1910–1995)**

### **Studia pedagogiczne biskupa Zygfryda Kowalskiego (1910–1995)**

**Abstract:** This article describes the course of Father Zygfryd Kowalski's pedagogical studies at the Nicolaus Copernicus University (NCU). These were an important stage in his preparation for pedagogical and journalistic activity. Two issues are highlighted in these considerations. The first relates to the examinations, which were part of the pedagogical studies programme at the NCU at that time, and the examiners. The second issue is Kowalski's master's thesis and its core ideas. The analysis of these issues is based primarily on archival sources from the NCU Archives. The article is a preliminary research proposal, referring to the activities and pedagogical views of the clergyman and is an introduction to further research on the pedagogical thought of Bishop Kowalski, which the author intends to continue. The text is also a contribution to the history of university education in pedagogy after World War II.

**Keywords:** bishop, pedagogical studies, master, exams, master's thesis.

\* Władysława Szulakiewicz (ORCID: 0000-0001-8614-2955) – professor, Ignatianum University in Kraków; email: wladyslawa.szulakiewicz@ignatium.edu.pl.

## Introduction

Father Zygfryd Kowalski was born in Koronowo in 1910. He studied at the Higher Seminary for Priests in Pelplin, where he was ordained a priest in 1932.<sup>1</sup> In the interwar period, in addition to performing his pastoral duties, he worked as a religion and catechesis teacher at two state teacher training schools in Toruń. In the interwar years, he also published his first works on pedagogy.<sup>2</sup> From 1 March 1945, he worked as a religion teacher at the 1<sup>st</sup> Copernicus State Middle and High School in Toruń.

Kowalski was among the first students to enrol in the Nicolaus Copernicus University (NCU) in Toruń after it opened. He gained an excellent pedagogical education there.<sup>3</sup> As he noted in his biography, he had already dreamed of higher education in the interwar period but did not complete his planned studies at the Faculty of Theology at the Jan Kazimierz University (JKU) in Lviv due to the outbreak of World War II.<sup>4</sup> After World War II, he received permission from the Bishop's Curia in Pelplin to restart his studies. On 5 January 1946,<sup>5</sup>

- 1 For basic biographical information, see: Nicolaus Copernicus University Archives (Archiwum Uniwersytetu Mikołaja Kopernika, A NCU), Wydz. Hum., Akta studenckie, sign.42 i Akta doktorskie Z. Kowalskiego, sign. 25/39; W. Kasyna, *Biskup Zygfryd Ignacy Kowalski (1910–1995), Księga Jubileuszowa 350 lat Wyższego Seminarium Duchownego w Pelplinie (1651–2001)*, Pelplin 2001, pp. 449–459; H. Mross, *Kowalski Zygfryd Ignacy (1910–1995)*, in: *Słownik katechetyków polskich XX wieku*, eds. R. Czekański i in., Warszawa 2003, pp. 111–112; P. Nitecki, *Biskupi Kościoła w Polsce. Słownik biograficzny*, Warszawa 1992, p. 111; R. K. Prokop, *Biskupi Kościoła Katolickiego w III Rzeczypospolitej. Leksykon biograficzny*, Kraków 1998, edit. 1, pp. 71–73.
- 2 Z. Kowalski, *Podłoże religijne u kandydatów do stanu nauczycielskiego*, „Pedagogium”, 1 (1938) issue 1, pp. 22–47.
- 3 P. Nitecki, *Biskupi Kościoła w Polsce*, pp. 111; K. R. Prokop, *Biskupi Kościoła Katolickiego w III Rzeczypospolitej*, pp. 71–73.
- 4 Data from the Registration Card for those who applied for enrolment to the university for the first time. A NCU, Wydz. Hum., Akta studenckie, sign. 42. On the Registration Card, he wrote that he spoke German, Latin and French. He also stated that the original secondary school certificate and other documents were lost during the war and were probably in the Archives of the University of Lviv, where he had registered at the Faculty of Theology on 15 October 1938. The card was completed on 20 November 1945. He lived in Toruń at 2 Panna Maria Street.
- 5 He submitted his documents to the NCU on 20 November 1945.

he began studying pedagogy at the NCU under the supervision of Professor Kazimierz Sośnicki, the founder of Toruń pedagogy.<sup>6</sup> Under his supervision, he prepared his master's and doctoral theses.

This article seeks to present two issues illustrating the course of Fr Kowalski's studies at the NCU. These are: 1) the examinations he took as part of the programme of pedagogical studies at the university, and his examiners; as well as 2) his master's thesis, prepared under the supervision of Professor Sośnicki, and its main ideas. To present these issues, primarily archival sources located in the NCU Archives are used.

### **Examinations and examiners of Fr Kowalski**

The overall picture of pedagogical studies at the NCU at that time can be recreated by analysing the examination reports that Fr Kowalski was required to provide to be permitted to submit his master's thesis and obtain a master's degree. He submitted them to the Faculty of Humanities before the Examination Committee of the Faculty of Humanities for Master's Examinations from 1948 to 1950. Examinations were part of the programme of studies at that time and the examiners were outstanding scholars and founders of scientific schools. They came to Toruń from the Stefan Batory University in Vilnius and the JKU in Lviv. The following subjects are listed on Fr Kowalski's diploma<sup>7</sup>: an outline of philosophy (examiner–Henryk Elzenberg<sup>8</sup>); general psychology (examiner–Andrzej Lewicki<sup>9</sup>); the history of education including the history of education in Poland against the background of social development and ethical trends

6 S. Nalaskowski, W. Szulakiewicz, *Pedagogika Toruńska. Od katedry do wydziału*, Toruń 2009, pp. 60–63, 134.

7 The examiners and examination questions are listed according to the examination protocols. These were the protocols from the oral exams.

8 The examination was held on 2 October 1947. Questions: 1) Leibniz's position on philosophy and metaphysics; 2) Berkeley; 3) Comte and positivism; 4) The relationship of Aristotle's philosophy to Plato's philosophy; 5) Neoplatonic influence on Christian philosophy; 6) The dispute over universals and Abelard.

9 Examination on 4 October 1948. Questions: 1) Physiological symptoms of feelings; 2) Monocular and binocular vision; 3) Association concepts; 4) Methods of arousing attention; 5) The course of the thought process; 6) Eideticism... (illegible).

(examiners–Sośnicki and Jadwiga Lechicka<sup>10</sup>); logic with the methodology and theory of cognition (examiner–Tadeusz Czeżowski<sup>11</sup>); and pedagogy and didactics including a review of contemporary trends in these areas with particular emphasis on the views of one of the contemporary pedagogical authors: school legislation and the organization of schooling (examiner–Sośnicki<sup>12</sup>); educational psychology and experimental pedagogy (examiners: Sośnicki and Lewicki<sup>13</sup>); and an outline of sociology (examiner–Tadeusz Szczurkiewicz<sup>14</sup>).

An important event in Kowalski's pedagogical education was the supervised examination which he took on 27 June 1950. Professor Sośnicki was the examiner. Like every student taking a written supervised examination at that time, he was given three topics from which he had to choose one. The topics were: 1) Present the main trends in social pedagogy; 2) The issues of the psychology

- 10 Examination on 30 June 1948. Questions: 1) Socrates as a pedagogue and the emergence of the heuristic method; 2) Protestant education; 3) Statorius and the school in Pińczów; 4) Hebrew and Greek at the Jagiellonian University in the humanism period; 5) Jesuits and their Renaissance; attitude to the Commission for National Education; and 6) S. Hall and his school. Other questions during this examination concerned the Commission for National Education, encyclopaedism and paidocentrism.
- 11 Examination on 7 May 1949. Questions: 1) Simple and compound sentences; 2) Types of propositional functions; 3) Functors and arguments; 4) Matrix of truth functions?; 5) Matrix checks?; 6) Analysis of a singular sentence and its types.
- 12 Examination on 7 June 1949. Questions: 1) Individualization in teaching, its varieties, objectives and its didactic and educational assessment; 2) Educational science in the history of pedagogy and ideological education in military didactics; 3) The ideology of sociologism in the Polish school; 4) The popularization of general secondary education in the Polish system: organizational, selective means?; 5) Learning the native language in the history of education; 6) Polish language in Polish schools.
- 13 Examination on 1 July 1949. Questions: 1) Egocentrism of the child (concepts and methods); 2) Methods of studying the mental life of children; 3) Children's lies (types and causes); 4) Attention, its concepts, methods of study, varieties and didactic and educational significance; and 5) Psychic symptoms in the class as a social group and their educational significance.
- 14 Examination on 2 August 1949. Questions: 1) Education as a sociological issue; 2) The social conditions of the evolution of educational ideas and systems; 3) Current issues of education against the background of the transformations of Polish rural areas; 4) Education in a peer group; 5) The psychology of education of dialectical materialism; and 6) The significance of sociology for pedagogy.

of moral feelings; and 3) The concept of value in pedagogy. Fr Kowalski chose the second topic for his written work,<sup>15</sup> which was ten pages long. The author developed the following issues in it:

- 1) the definition of moral feelings;
- 2) the relationship between moral feelings and moral concepts;
- 3) moral feelings and social feelings;
- 4) the development of moral feelings;
- 5) the influence of the environment on the formation of moral feelings;
- 6) the formation of moral feelings in dialectical psychology;
- 7) methods of studying moral feelings.

Professor Sośnicki gave a positive assessment of his work and a statement recognizing the candidate's written work:

The work addresses all the main general problems of the psychology of moral feelings. However, these problems have not been described distinctly enough. The author does not express his thoughts clearly and does not provide a positive definition of moral feelings, does not analyse them in more detail, nor does he separate them clearly from social feelings. There are no examples of moral feelings, the issue of motives and the issue of values. However, the work covers the main issues and has a proper structure.<sup>16</sup>

The next day, having taken the written examination, the candidate took the oral examination (28 June 1950) and the examiners were Sośnicki and Lewicki. As sources indicate, he was asked to comment on the following issues:

- 1) Characteristic psychological changes in adolescence and their significance in pedagogy.
- 2) Methods and techniques of research on the characteristics of a good teacher and the assessment of their value.
- 3) Character, its concept, advantages and disadvantages. Character formation. Means of education.

15 The document states that the examination lasted from 10:30 a.m. to 3:15 p.m.

16 A NCU, Akta studenckie Z. Kowalskiego, sign. 42, Opinia K. Sośnickiego, June 27, 1950.

4) The main tasks of characterology. Physical and psychological types.

5) The main errors of school education. Ways to solve them, particularly in (Soviet?) pedagogy.

The total mark for both parts of the examination meant the priest received a very good grade.

This brief presentation of the scope of the individual subjects of pedagogical studies at the NCU and their lecturers already shows that the teaching staff responsible for pedagogical education at the NCU consisted of outstanding scholars.<sup>17</sup> They were the authors of excellent scholarly works and significant organizers of academic life. Professor Sośnicki specialized in pedagogy, didactics, the history of education and the theory of education; Czeżowski—in philosophy, ethics and logic; Lewicki—in developmental and educational psychology and experimental psychology; Elzenberg—in the history of philosophy, aesthetics and ethics; Lechicka—in the history of education and didactics of history; and Szczurkiewicz—in the history of sociology and social thought. It was their publications, and thus their knowledge of the subjects taught, that made many graduates of these studies undertake further education and obtain a doctoral degree. This was also the case for Fr Kowalski.

### **The main ideas of Fr Kowalski's master's thesis**

Having successfully passed all the previously mentioned examinations, on 23 June 1950, Fr Kowalski submitted his master's thesis, written under the supervision of Professor Sośnicki, to the Commission for Master's Examinations of the Faculty of Humanities of the NCU.<sup>18</sup> Following the law in force at that time, he asked his main supervisor and Professor Lewicki to approve his master's thesis. The work entitled *Analiza socjologiczna wpływu moralnego wychowawcy* [Sociological Analysis of the Moral Educator's Influence]<sup>19</sup> was

17 Basic biographical information: *Pracownicy nauki i dydaktyki Uniwersytetu Mikołaja Kopernika 1945–2004. Materiały do biografii*, eds. S. Kalembska, Toruń 2006.

18 Professor Tadeusz Czeżowski was the Chairman of the Master's Examination Committee of the Faculty of Humanities of the NCU.

19 ANCU, Wydz. H., Akta studenckie: Z. Kowalski, sign. 42. The folder contains the master's thesis, opinions about the work, examination reports, a copy of the master's

120 pages long and consisted of four chapters, a bibliography, and a table of contents. While writing it, the author used extensive pedagogical, psychological and sociological literature and demonstrated his ability to use it.

What was important in discussing the main assumptions of his work was the material that the master's student collected to present the topic discussed. It came from three surveys and memoir literature.<sup>20</sup> Two surveys were conducted in the pre-war period, as he reported, in February 1939 and in 1947. The questions formulated in the surveys concerned moral phenomena, primarily the concept of morality, which in Polish reality was connected with religious awareness. The respondents were young residents of towns such as Brodnica, Gdynia, Grudziądz, Stargard, Tczew and Działdowo. The second survey was conducted in Nowy Sącz, Kraków, Lviv, Vilnius, Warsaw, Łódź and Pińsk. Its content was, as the priest wrote, borrowed from the Kraków clergy,<sup>21</sup> who announced a competition entitled 'My Life' at the end of 1938. The survey was addressed to proletarian young people, orphans and children from care institutions.<sup>22</sup>

To get closer to the essence of the research, it is worth citing examples of the questions included in the surveys because they were used to collect material for conclusions on the influence of moral educators on young people:

- How did family life influence the development of your religiosity?
- How did your life with friends influence your moral life?
- Did you feel (positively or negatively) the influence of factors such as cinema, theatre, radio, entertainment, sports, trips etc. on your moral life and to what extent?
- Do you belong to a religious association and what benefits do you get from it?
- How did organized religious practices (retreats, conventions and services, etc.) influence your religiosity?

diploma and the cv. In the article, in the description of the content of the work, I will use the following notation: Z. Kowalski, Sociological analysis of the moral educator's influence.

20 Fr Kowalski discussed the surveys used in his work in detail on pages 10–20.

21 This refers to clergymen Father E. Zajdel and Józef Stawiarski, who were associated with charitable institutions in Krakow.

22 Z. Kowalski, *Analiza socjologiczna wpływu moralnego wychowawcy*, p. 15.

In Pomerania, on the other hand, the questions were as follows:

- How did your family life influence the development of your religiosity?
- How did your life with friends influence your moral life?
- Do you belong to a religious association and what benefits do you get from it?
- How did organized religious practices/retreats, conventions and services, etc. influence your religiosity?<sup>23</sup>
- What values/aids did religion give you in shaping your character?
- Did anyone force you to be more religious—how did you feel about it?
- Do you have examples of religiousness in your family and environment?

The following questions referred to school and school upbringing, among others:

- What do you do in religion classes?
- What is your attitude towards the catechist?
- What kind of teachers do you have?
- Do you respect them or not and why?

The questions also concerned religion:

- What religion do you practice?
- What is the religious atmosphere in your home?
- What do you expect from priests?

It is worth emphasizing that the surveys also included questions about patriotic and political views:

- What are your political views?
- What is your homeland to you?
- Do you owe it something as a citizen?
- How would you like to serve it?
- What political system do you like the most: democracy, communism, dictatorship or liberalism?

The third survey, as already mentioned, was conducted in schools in Toruń in 1947.<sup>24</sup> It was entitled: 'The influence of the educator-teacher on my inner life.' Below are the questions it contained:

23 Ibidem, pp. 15–16. Questions from the survey conducted in Pomerania.

24 Z. Kowalski, *Analiza socjologiczna wpływu moralnego wychowawcy*, p. 18.

- Does the person of the priest prefect influence the formation of your inner life, and to what extent?
- Do and how do other educators also influence your inner life?
- What qualities of the priest prefect can have a particularly educational effect on you? What kind of educator would you like your teacher to be?
- What qualities of the priest prefect can make it difficult to influence you educationally?

In response to this survey, Fr Kowalski collected 141 responses. In total, in all surveys, he obtained 929 responses.<sup>25</sup> It should also be emphasized that the subject matter of the surveys conducted in the post-war period differed slightly from those implemented before the war. It can be stated that in his research, the priest took into account the post-war reality and the needs of education. Therefore, in his work, he looked for premises for the model of a good teacher.

The individual chapters of his master's thesis were based on the analysis of the literature on the subject and the surveys. In the first chapter, the author analysed the phenomenon of educational influence from substantive, psychological and sociological perspectives. He gave a sociological analysis of moral education. In the second chapter, he discussed basic pedagogical concepts, in particular: education, environment, social group and educational influence, including the relationship between educator and pupil, and finally he discussed the category of morality as the basic concept of moral education. An important part of the dissertation was the third chapter entitled 'Coefficients of the positive or negative influence of the moral educator,' in which he presented three coefficients of educational influence. The first concerned the types of educational environments, including the family, peer group and school; the second referred to the person of the educator-teacher and the issues of educational possibilities, the authority of the educator, the character and personality of the educator and methods of education. Among the methods of education, he discussed primarily moral teaching, knowledge of morality and its impact on the assessment of students. The third parameter adopted by the author of the work, referring to the coefficients of educational impact, concerned

25 Ibidem, p. 20. They were students from: the Copernicus Secondary School, the Queen Jadwiga Secondary School, the Commercial Secondary School, the T. Kościuszko Secondary School and the Cooperative Secondary School.

the student-learner: their psychological structure, personality and susceptibility to educational influences. In the fourth chapter, he analysed the collected research results from a sociological perspective. In the conclusions, Fr Kowalski wrote:

The effectiveness of educational influence, which is sometimes exerted with the best intentions and the best efforts, has its limits. This cannot and should not be a reason for pedagogical bitterness and discouragement. It only reminds us that the role of the educator has, even when the sincerest efforts are taken, a fragmentary significance in educational upbringing.<sup>26</sup>

Later in the conclusions, the priest warned against educational idealism and pointed out that the moral educator's influence cannot only be based on a theory that has no connection with social life. He described this problem as follows: 'Sociological analysis protects the educator from the destructive educational 'idealism,' which they often build without foundations, developing artificial assumptions, setting impractical goals and, most importantly, often using inappropriate pedagogical methods and means.'<sup>27</sup>

He also argued how important sociological analysis of the moral educator's influence is in pedagogical practice. Namely, considering specific conditions of social and individual life in this field of educational activity:

...shows the educator the social conditions of education, allows the educational process to be organically linked with the process of social coexistence and educates desirable and valuable types of students—members of society. They, in turn, see the most beautiful content of life and the most important possibilities of their personal enrichment in the service of the community to which they themselves owe so much. There is no need to emphasize how important this is in the new social reality, which is also taking shape in Poland.<sup>28</sup>

26 Z. Kowalski, *Analiza socjologiczna wpływu moralnego wychowawcy*, p. 116.

27 Ibidem.

28 Ibidem.

According to the clergyman, the sociological analysis of the phenomenon of education was particularly important in every educator's work in the post-war reality. He proved this with the following words:

... under the current educational conditions, it can be very useful and helpful for every educator, particularly a moral educator. It complements substantive and psychological analyses by showing the strict circumstances of educational work and thus allows for the most effective, at least in theory, educational measures to be taken, and above all, can protect against many a pedagogical error and its far-reaching consequences. Pupils generally approach the educator with trust and expect friendly help from him and when discouraged by the educator's unfair assessment and ill-considered approach, they often leave forever. A moral educator is therefore simply obliged to learn about the educational reality of their pedagogical work environment. This saves a lot of effort and vain toil, can bring a lot of joy from achievements and, most importantly, will become a condition for the most effective fulfilment of the educational mission.<sup>29</sup>

It can be said that, for the author of the work, a teacher is a person who fulfils a specific mission in the educational process by developing in students a proper moral view of educational reality. From the cited statements, it follows that his research led him to conclusions that are important from the perspectives of education, social life and an individual's life. In his opinion, teaching morality to students is an important element in preparing them for social life and fulfilling specific roles in it. Given the subject of the work, the subchapter entitled 'The person of the educator-teacher' is among its most important parts. In addition to considerations of the various conditions of the teaching profession, the author answered the question of what a moral educator is and what characterizes them in their work and distinguished between secular moral educators and clerical moral educators.<sup>30</sup> In his opinion, a secular moral educator has a more difficult educational task than a clerical educator. The former does

29 Ibidem, pp. 115–116.

30 Ibidem, pp. 80–82.

not have the same educational means as a spiritual educator, such as extracurricular ministry, services, sermons and retreats.<sup>31</sup>

The assessment of the work, which still deserves recognition today, highlighted abundant and relevant bibliographic references. The final list of literature included 47 publications on psychology, sociology, pedagogy and ethics. It should be emphasized that these were the latest works not only in Polish but also in German. Moreover, many works in German concerned the psychological foundations of pedagogy and the pedagogy of religion understood in a broad sense. On the other hand, among the referenced authors of works in Polish were: Aleksander Kamiński, Zygmunt Mysłakowski, Bogdan Nawroczyński, Maria Ossowska, Józef Pieter, Henryk Rowid, Bogdan Suchodolski, Stefan Szuman and Florian Znaniński. A characteristic feature of this work, in terms of the bibliography, is that many publications and authors cited in the main text were not included in the bibliography. For example, in the section on ethical issues, the priest referred to publications by Kazimierz Twardowski, Władysław Spasowicz, Stanisław Witkiewicz, Zygmunt Balicki, Stanisław Brzozowski, Ludwik Krzywicki and others.<sup>32</sup> In total, he made an excellent theoretical introduction to each issue discussed in the individual chapters. In terms of literature, the chapter devoted to the teacher-educator is extremely interesting.

The supervisor of the master's thesis, Professor Sośnicki, assessed it positively, pointing out the richness of the collected material and the literature used, although he drew attention to certain shortcomings, recognizing that the material collected for analysis sometimes raised reservations but the author was aware of this fact and mentioned it in his work. The supervisor appreciated paying attention to the importance of the analysis of the environment and in particular those elements that have a moral impact on Polish society, such as the family environment, peer groups and school. However, he admitted that it was quite general and its results should be more precise.<sup>33</sup> In the conclusions, Sośnicki stated:

31 Ibidem, p. 82.

32 Ibidem, p. 53.

33 A NCU, Wydz. H., Akta studenckie Z. Kowalskiego, sign. 42, Opinia K. Sośnickiego, June 22, 1950, pp. 14–15.

By developing the issue of moral education from a sociological perspective, the author raises a problem that is little considered in pedagogy. Therefore, his work deserves recognition although it is still fragmentary and incomplete. To make the role of various social factors in moral education even clearer, it is necessary to present their impact primarily against the background of various social systems and ideologies. The author only generally considers this issue and so the solution is not clear enough.... The work should be considered sufficient for granting the master's degree in pedagogy.<sup>34</sup>

The clergyman thus ended his master's pedagogical education. As Fr Kowalski had fulfilled all the requirements of higher education, the Council of the Faculty of Humanities, at the request of the examination board, awarded him the degree of Master of Philosophy. The diploma was signed by the vice-rector, Zygmunt Czerny, the chairman of the examination board, Tadeusz Czeżowski and the then dean of the Faculty of Humanities, Kazimierz Hartleb.

As already mentioned, obtaining a master's degree in philosophy in the field of pedagogy was not the final stage of Fr Kowalski's pedagogical education at the NCU. Two years later, on 22 August 1952, he defended his doctoral thesis entitled 'The Cultural and Educational Policy of National Socialism in Pomerania from 1939 to 1945,' also written under the supervision of Sośnicki.<sup>35</sup>

### **Remarks on Fr Kowalski's post-war activity: Instead of conclusions**

When analysing Fr Kowalski's publications, it is easy to notice that he gained his excellent preparation for teaching, scholarly and journalistic work thanks to his studies at the NCU. This resulted in his later publications in the field of not only catechesis but also pedagogy and the history of education.

In his post-war teaching and pastoral work, Fr Kowalski had many functions and tasks. From 1946 to 1948 he held, among others, the position of deputy director of the Catholic Institute of Religious Culture in Toruń. In 1962, he received episcopal consecration from Cardinal Stefan Wyszyński. He held

34 Ibidem.

35 A NCU, Akta doktorskie Z. Kowalskiego, sign. 25/39. Owing to the wealth of archival material, the doctoral thesis, its assessments and the doctoral examinations require separate discussion.

various positions in the Church, including being a member of the Catechetical Commission of the Polish Episcopate. From 1964 to 1965, he participated in the Second Vatican Council. He developed and published many catechetical aids, including religious education programmes, catechisms and their discussions, a prayer book and a songbook. During that period, he also contributed to teaching pedagogy and didactics, by educating clergy in these subjects at the Higher Seminary for Priests in Pelplin from 1957 to 1968. As evidence of this activity, he left two coursebooks entitled *Elements of Pedagogical Sciences*, published in Pelplin: the first volume in 1957 and the second in 1958. In the post-war period, he collaborated with the Catholic journal *Orędownik Diecezji Chełmińskie* [Advocate of the Chełmno Diocese] and from 1946 to 1952, he was its editor.<sup>36</sup> In this publishing house, he published his texts on the subject of catechetical didactics and also reviews of works devoted to religious issues and catechesis. He was also the editor of the journal *Studia Pelplińskie* [Pelplin Studies] founded in 1969, which is still published today.<sup>37</sup>

It should also be noted that the post-war period was difficult for the Church and its activities. Many clergymen were 'persecuted' for their pastoral, didactic and patriotic work. This also affected the bishop. When writing about the difficult years for the Church's activity and the plans of the communist secret services to investigate the Chełmno curia, based on sources found in the Institute of National Remembrance, Gdańsk branch, Bydgoszcz Delegation, and in particular concerning the Chełmno Bishop's Curia, Waldemar Rozynkowski found information about Fr Kowalski. These documents contain the following statement:

Fr Kowalski from Chełmża indicated that he was developing the so-called 'Small Catechism for Children,' which would be based on psychological motifs. The drawings included in it must affect children's imagination. Due

36 *Orędownik Diecezji Chełmińskiej* was published from 1947.

37 *Studia Pelplińskie* is published by the Higher Seminary for Priests in Pelplin. The first issue of the yearbook was published in 1969 at the initiative of Bishop Kazimierz Józef Kowalski. Its subsequent editors were: Fr Eugeniusz Wajszczak (1969), Fr Waclaw Eborowicz (1971–1979), Bishop Zygfryd Kowalski (1980–1981), Fr Jerzy Buxakowski (1982–1992), Fr Wiesław Mering (1996–2002), Fr Antoni Bączkowski (2003–2013) and Fr Janusz Szulist (since 2013).

to this fact, the lower clergy had more work and it did not bring any benefits. This caused great dissatisfaction.

It should be added that Fr Kowalski was also recognized in the communist secret service's materials as one of the most active priests in non-complying with the Agreement between the State and the Church.<sup>38</sup>

The life of Bishop Kowalski, rich in pastoral and pedagogical activity, is worth recalling and his research, particularly in the field of pedeutology, is of great cognitive value even today.

**Streszczenie:** Celem refleksji w prezentowanym artykule jest przedstawienie przebiegu studiów pedagogicznych księdza Zygfryda Kowalskiego na Uniwersytecie Mikołaja Kopernika. Stanowiły one ważny etap w jego przygotowaniu do działalności pedagogicznej i publicystycznej. W rozważaniach zwrócono uwagę na dwa zagadnienia. Pierwsze dotyczy egzaminów, które były wyrazem programu ówczesnych studiów pedagogicznych na tej uczelni oraz egzaminatorów. Drugi problem odnosi się do pracy magisterskiej i jej zasadniczych idei. Dla przedstawienia tych zagadnień zostały wykorzystane przede wszystkim źródła archiwalne znajdujące się w Archiwum NCU. Artykuł jest wstępną propozycją badań odnoszącą się do działalności i poglądów pedagogicznych omawianego duchownego i stanowi wprowadzenie do dalszych badań nad myślą pedagogiczną biskupa Z. Kowalskiego, które autorka zamierza kontynuować. Tekst jest także przyczynkiem do historii kształcenia uniwersyteckiego w zakresie pedagogiki po drugiej wojnie światowej.

**Słowa kluczowe:** biskup, studia pedagogiczne, mistrz, egzaminy, praca magisterska.

## Bibliography

### Archival sources

Archiwum Uniwersytetu Mikołaja Kopernika, Wydział Humanistyczny:

Akta studenckie Z. Kowalskiego, sign. 42.

Akta doktorskie Z. Kowalskiego, sign. 25/39.

38 Ibidem, p. 195. According to W. Rozyrkowski, these notes came from the 'Operational plan of activities concerning part of the Pelplin Curia case of 15 June 1961.

## Studies

- Kasyna W., *Biskup Zygfryd Ignacy Kowalski (1910–1995), Księga Jubileuszowa 350 lat Wyższego Seminarium Duchownego w Pelplinie (1651–2001)*, Pelplin 2001, pp. 449–459.
- Kowalski Z., *Podłoże religijne u kandydatów do stanu nauczycielskiego*, „Pedagogium”, 1 (1938) issue 1, pp. 22–47.
- Mross H., *Kowalski Zygfryd Ignacy (1910–1995)*, in: *Słownik katechetyków polskich XX wieku*, eds. R. Czekalski et al., Warszawa 2003, pp. 111–112.
- Nitecki P., *Biskupi Kościoła w Polsce. Słownik biograficzny*, Warszawa 1992.
- Nalaskowski S., Szulakiewicz W., *Pedagogika Toruńska. Od katedry do wydziału*, Toruń 2009.
- Pracownicy nauki i dydaktyki Uniwersytetu Mikołaja Kopernika 1945–2004. Materiały do biografii*, eds. S. Kalemka, Toruń 2006.
- Prokop K. R., *Biskupi Kościoła Katolickiego w III Rzeczypospolitej. Leksykon biograficzny*, Kraków 1998, edit. 1, pp. 71–73.
- Rozynkowski W., *Plany rozpracowania Kurii Biskupiej Chełmińskiej z 1961 roku*, w: *Diecezja chełmińska w czasach komunizmu (1945–1990)*, red. W. Polak, W. Rozynkowski, J. Sziling, Pelplin 2008, s. 189–199.